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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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THE TWENTY-THIRD VOLUME.

The *Cynosure* opens another year with a discussion which promises to be of vast importance to American colleges, and thus to the country at large. If it be true that a very large proportion of college-bred men are called by their fellow citizens to fill places of public trust and influence, then it must be a matter of infinite concern that in the institutions where these leaders in society, politics and the church are trained there should be no organizations injecting lodge-poisoned blood into their veins. The college fraternity has had little effectual opposition, except of a local nature. It flourishes in most of our larger institutions. But it is vulnerable, and a fair and general discussion and united action is only needed to overthrow it. The discussion begun in the present number with the remarks of Rev. Dr. Goodwin of the First Congregational Church, Chicago, promises to be of general interest, and, under God, may lead to a concerted and influential movement for reform in our colleges.

We have now ready the views of Horace Mann, Miss F. E. Willard, Pres. A. A. Smith, Pres. J. A. McFarland and others, which will appear in early numbers, and make way for a large number of contributions from students, professors and others on this topic.

The passage of the tariff bill by the Senate with the reciprocity amendments for which Mr. Blaine contended so earnestly, is a victory for free trade as well as for that gentleman. Among the Republican leaders, Senator Sherman like Secretary Blaine has always advocated a high protective policy. Free trade in the estimation of these gentlemen was a gross political heresy. But reciprocity, which is free trade modified, or by another name, is now the wisest and best policy for the nation. Mr. Sherman has a bill providing for free trade in coal with Canada on similar reciprocal principles. We congratulate these distinguished men on their adoption of common sense views of international commerce. Reciprocal free trade among all nations will as a rule secure to each the best possible development of their natural resources and will relieve the laboring classes from the vast tax "protection" imposes on them.

A much-needed work is being undertaken by the Woman's Christian Temperance Union of this city against vicious literature. Copies of the law of Illinois prohibiting such infectious trash are put in all places of business where it is generally found. This law is very strict. Not only is the sale of obscene literature and pictures forbidden, but their exhibition "within the view of any minor child." This law covers such papers as the *Police Gazette*, and persons violating it are liable to a fine of from $100 to $1,000, or to be confined in jail six months. We hope the W. C. T. U. will be able to cauterize this cancer, which not even the society which Anthony Comstock represents is able to reach.



REV. E. P. GOODWIN, D. D.

The corner-stone of the Temperance Temple, whose strong foundations are being prepared near the Board of Trade building in this city, will be laid November 1st. The site had several years ago been prepared for the finest office building in the city and country by the owner, Marshal Field. The foundations were of immense strength and encroached on adjacent property. Litigation followed and Mr. Field had to change his plan. On leasing the site to Mrs. Carse the old foundation had to be partly removed for the Temple plan, and this labor postpones the corner-stone laying which was expected early this month. The plan now outlined is a procession of temperance children with banners, and addresses by Miss Frances E. Willard and Senator T. W. Palmer of Detroit, Mich., who is president of the World's Columbian Exposition. It is also expected that Senator H. W. Blair of New Hampshire, Senator A. H. Colquitt of Georgia, and Joseph Cook of Boston will be among the invited guests and make short addresses.

The death of the Roman Catholic Cardinal Newman of England has been noticed by many religious papers in a manner to mislead the ordinary reader who may be unacquainted with his life. His hymn, "Lead, Kindly Light," is called immortal and given a place with "Rock of Ages," "My Faith looks up to thee," and similar devotional hymns. These notices whether so intended or not have the effect of giving the credit of Newman's life to the Roman church. But the fact is that he was reared in the English state church, and was a companion and friend of the eminent Dr. Whately. He was an earnest antagonist of the Roman church for years during the most vigorous part of his life, and his earnest controversial spirit led him into the "tractarian" movement with Dr. Pusey, and the opposition which was aroused finally turned him about and pushed him into Romanism in 1845. The single poem for which he will be best remembered was written twelve years before this time, and in comparison with the hymns of Toplady, Cowper, Wesley, and Watts, can never be compared in respect to its religious sentiment, of which it is nearly barren. As a piece of composition it is remarkably beautiful.

One of the daughters of the late William H. Vanderbilt, Mrs. Elliott Shepard, and her relative, the present Mrs. W. H. Vanderbilt, are founding institutions for the comfort and help of the working men and women of New York. Mrs. Shepard is building at her own expense a lodging house for self-supporting women, which it is hoped will be a practical help for this large and deserving class. Mrs. Vanderbilt is erecting an institution for the popular entertainment and instruction of the poorer classes of New York on the plan of similar institutions in London which have proved immensely beneficial in that city. These are commendable movements and ought to help open yet more widely the hearts and purses of these wealthy women for the benefit of their suffering fellow-men. A well-known Chicago millionaire who has invested a large fortune in a missionary and educational establishment in this city is said to highly enjoy the pleasure his efforts have given to multitudes of the poor, and many hope he will continue to give and enjoy his wealth more and more in this way.

A COLLEGE FRATERNITY LESSON.

BY REV. E. P. GOODWIN, D. D., CHICAGO.

[Remarks at the April Conference, revised.]

The whole drift and tendency of secret societies, so far as I have observed, has been, and is, thoroughly selfish. If that is true, then it is in antagonism squarely with the doctrine of the Word of God. In all these lodges, in every one of these different orders, whatever benevolence is proposed is simply and purely for the benefits of the particular order or circle concerned. That is not the Bible; that is not the Gospel of Jesus Christ, by any manner of means. The Gospel does not know any Jew, nor Gentile, nor barbarian. It goes down alongside of every man and woman and child and throws its arm around them and says: You are invited to be an heir with us in the kingdom of the Lord Jesus Christ. You are to share all we receive, and you are to labor with us in the spreading of this Gospel that seeks to make every man, black or white, rich or poor, a prince and a ruler in the kingdom.

When I was in college, it was my experience, like many poor boys, to have to fight my way alone. The consequence was that when I got to college I knew very little Latin and still less Greek; but I got in through the skin of my teeth because I knew a little about mathematics. I did not know anything about college life or about societies, did not even know there was such a thing as a secret society. After I had been a few weeks at college, the representative of a society came to me and said that they belonged to such a secret society, and invited me to join. I made inquiries and found that that society was

the one that stood lowest in respect of scholarship. They did not make any point of that. I said, "That is a compliment to my stupidity." I don't mean I was quite at the foot of the class, though pretty low down; but I was climbing slowly.

And then I said: Why don't the other societies want me to join? They were waiting to see whether I could prove myself a fit fellow.

Well, by and by I got up a little further, and there came another delegation from another society and urged me to join. I found that society No. 2 had a sprinkling of pretty fair scholars, but they were not distinguished. Said I, that is a proof I am getting on. I am glad of that: I will write it home to my mother and tell her not to be discouraged about her son. Well, some time after, delegates came to me from another society—there were not so many of them as now—and they were very polite and complimentary, and quite urgent that I should join their society. They said, "You know we always have the good scholars; we never have any of those fellows down there (meaning the other societies) with us. We are the most distinguished fellows around here; we take the honors. There is our catalogue, so and so, these with titles, high up in public life; these are our men. That is the sort of fellowship you want to be in, and more than that, if you come in with us, we will help you whenever you come to the tough places in any of your mathematical problems. We have got them all worked out." We were reading Greek tragedy, and they said, "We will do your 'ponying,' help you write your essays, put you through in everything, and make you an honor man." Now, says I, I am really getting up. I felt very comfortable. I really began to think I might come to something. I was unfortunate like a number of men in my class. We had not wealthy parents to help us on our way. We had to fight our way; to teach school and take care of horses and cows and work at our trades, and get our Greek and Latin by hard digging. Such an offer was therefore very tempting; but somehow it did not strike me that way. It stirred my blood, and made me very indignant, and I said to these fellows, "You come to me, not because there is any good fellowship about me, not because you have any respect for my manhood, not because you think there is anything good in me, but because you think I can be of some value to you; that through you I may be able to secure some college honor; become a Phi Beta Kappa man,—the college honor society—and so reflect credit on you. I despise that sort of thing! A man is a man, no matter what may be his lack of accomplishments, and I will have nothing to do with your society!"

Then I cast about and saw that there was an anti-secret society, and I said, that is the place for me, and I joined that. It had for its motto, "Nothing Secret," and we wore those words in Greek on the key which was our badge.

What did I see in college as to these societies? This: That when we came to the elections, society men were invariably put forward, and that irrespective of their ability or character. They were the men they proposed to push; and not only would that particular society of which they were members push them, but in order to beat us, the outside fellows, all the societies would combine together. Three years of that sort of thing made me a pretty thorough anti-secrecy man, and ever since I have been moving along on those lines, insisting anywhere and everywhere that merit should be put forward in the forum, in the church, in the state, everywhere, as the test of men; not membership in some lodge or secret club or political ring.

We unite with the *Congregationalist* and other influential religious journals in deprecating the increase and the dominating influence of secret societies. We recognize the evil especially among the colored people of the South, to whom the tinsel, the parades, the ceremonies and the secrecy of these orders are very attractive. In most cases these people spend time and money that are needed for their families and for the support of their churches; and the danger is that the lodge usurp the place in their confidence that is due to God and his ordinances. The evil grows, and where is the remedy? This Association uses all the legitimate influence it can exert to discourage secret societies in its schools and churches in the South.—*American Missionary for September.*

THE BLAST OF THE MOUNTAIN.

BY VICTORIA ALEXANDRA BUCK.

Wind of the mountain! that blows o'er the billow,
Sweeping in transport o'er forest and plain;
King of the hills! o'er the pine and the willow
Chant thy sweet anthems of freedom again.
The wild harp of Morven on Scotia's high mountains
Hath not such sweet musical numbers as thou;
Nor stream of the lowland, nor-bright warbling fountains
Can thrill like thy breath o'er the traveler's brow.

Come from the glen where the robin is singing;
Come from the haunts of the heather and bee;
Come from the hills where the chamois is springing;
Come where thy bells ring afar on the sea.
O, thou art strong! when aroused from thy slumbers,
Thy voice peals aloud through the pines of Braemar,
O, how my heart leaps to join in thy numbers,
Free as thy breath on thy highlands afar!

Blast of the hills! in the days of my childhood,
The while I roamed far o'er the valley and plain,
With spirit as free as the leaves of the wildwood,—
How like those glad days would I greet you again!
Like the blue-bell of Scotland, and bright as its heather
Ye bring to my heart all those days that are past;
Not the hot breath of sorrow, nor winter's wild weather
Can woo from the love that is born with thy blast.

Thou Light of the East! when the wind is the loudest
I think of those days when, by Galilee's sea,
Thy weary feet roamed with the meekest or proudest
Till all, e'en the humblest, gave homage to thee.
O, teach me to look where thy mountains are brightest,
To those sun-gilded hills where my fathers have trod,
And sweep the soul's harp-strings with spirit the lightest,
Singing of glory and heaven and God!

East Randolph, N. Y.

THE AMERICAN INSTITUTE OF SACRED LITERATURE.

BY EDGAR WYLIE.

In 1881 a summer school for the study of Hebrew was held at Morgan Park, Ill., with an attendance of twenty-three students. During the past ten years thirty-six schools of three weeks each have been held in different parts of the land. The work of the Institute has gradually broadened and now includes not only Hebrew but the various cognate languages,—the versions, Old Testament interpretation and Old Testament theology. The attendance at the schools during the past season has been as follows: At New Haven, 250; at Philadelphia, 100; at Chautauqua, 344; at Lake Bluff, 91. The single purpose of this institute is to furnish aid toward a greater knowledge of the sacred Scriptures.

Dr. William R. Harper is the ruling spirit in this great and important movement. Although but thirty-four years of age, his text books on Hebrew are used in a large part of the theological seminaries of America, and he has held the professorship of the Semitic languages at Yale University for four years. He is a man of Napoleonic appearance. He possesses great natural vitality, and his eight hours of daily class-room work for fifteen weeks is proof of it. At the age of nineteen Dr. Harper received his degree, Doctor of Philosophy, from Yale and for the last fourteen years he has devoted himself to the study of those languages that throw light upon the sacred Book.

His methods of teaching are not an entire novelty. There are, however, two factors seldom found in others' teaching: (1) a clear conception of what he wishes to convey; and (2) a tremendous energy in imparting it. The dullest man in the class must see the point before it is passed. No slip-shod work will answer. There must be a constant review of past lessons. All unimportant matter is suppressed and the salient points are made clear. As much work is done in three weeks at the summer institute as is done in half a year at the average seminary. Dr. Harper allows no mere listeners in his classes. Each man must have his crayon in hand and take his place at the blackboard. The hand and eye and ear work together. In the English Bible classes each member must have his Bible open and see for himself.

The Institute of Sacred Literature will be still more comprehensive in the future. Plans are making for a more thorough organization in States and counties of Bible institutes which shall be conducted by the best talent to be secured. The spirit of Bible study is abroad and is not peculiar to this Institute. The Methodists have formed during the summer a church and camp meeting Bible reading association of above one thousand members. There is a demand for Bible knowledge which is promising. A leading Methodist minister remarked to the writer recently, "There are three things that I hope to see accomplished at once, viz., to have the Bible used as a text book in our conference course of study; 2. To have the Bible in the Chautauqua course of reading; and 3. To have far more attention given to it in our seminaries.

Dr. Harper addressed audiences at Lake Bluff on the subject, "The Bible in our Colleges and Seminaries." He predicts that the time is not far distant when the Bible will have its legitimate place in the institutions of learning.

Dr. Harper has been criticized sharply, especially by the *Methodist Review*, as the mouthpiece of the rationalists. He has been charged with holding the divine and superhuman element of the Bible in the background, while emphasizing the human in the book. It was thought he had rationalistic tendencies and was inclined to discard all in the Bible that did not square with "reason." However true that may have been in the past, I am convinced that Dr. Harper holds no such position to-day; and I further believe he has been misunderstood by his critics. Having had a recent interview with Dr. Harper, I am happy to state some facts of importance as a result of that conference.

George Rawlinson, the great oriental scholar, in the first of his Bampton Lectures says: "Let it be once allowed that we may declare any part of the Scripture which seems to us improbable, or which does not approve itself to our notions of what revelation should be, a poem and nothing more, and what security is there against the extremest conclusions of the mythologists? One book will naturally be surrendered after another and the final result will not be distinguishable from that at which the school of De Wette and Strauss professedly aims—the destruction of all trust in the historical veracity of the Scripture narrative."

Dr. Harper stands upon like solid ground. In answer to the question: Is it true, as the *Methodist Review* of Nov., 1889, states, that you have taught that one must trust his reason when a Scripture statement is or seems to be at variance with it? Dr. Harper replied in substance, "That is a mistake. I hold that we have a clearer conception of the truth to-day than was enjoyed by our fathers, and I teach that all should look for progression in the discovery of the meaning of truth, though not of new truth. Truth has been revealed, and we are to use our reason in its interpretation. We can't hope to explain all Bible questions. The mysteries of God begin where reason fails."

"Would you discard any book of the Bible?"

"I would not," he replied, "though Luther would have done so."

"Nor any portion of any book?"

"No. I regard the Bible as a divine book from beginning to end."

Dr. Harper holds that the Bible has facts as its basis and that it is true history; and, like Ezra and his co-adjutors, he reads before his classes in the Book, in the Law of God, distinctly; and gives the sense, so that they understand the reading.

In referring to the reform against secret societies, Dr. Harper said his father has long been a reader of the *Cynosure*, and is in full accord with its principles. As for himself he has never seen his way clear to affiliate with any secret society, and it is his judgment that lodges and clubs are a damage to the cause of Christ.

Chicago Theological Seminary.

As true as is the law of cause and effect, so true is this, that as the American workingman makes the Sabbath a day of amusement, the American workingman is making the Sabbath a day of work. By these silken cords of Sabbath amusement he is binding himself to the wheels of toil, to turn without ceasing from Sunday to Sunday, to turn with rapidity, the swifter as its motion is more constant. We would say to every workingman who is looking for the interests of himself and of his country, that as he devotes his Sabbath to mere pleasure he is causing a tide to rise which will sweep away the Sabbath as a day

of rest. He is riveting the fetters which he claims that the soft hand of capital has locked upon his begrimed wrists.—*The Advance.*

THE ODD-FELLOW ORDER AND THE WORD OF GOD.

BY ELZA OSBORN.

Review of an address delivered by Dr. J. J. Stafford at Davis City, Iowa, on Odd-fellowship, on the 66th anniversary of that order in America.

It is my object in this review to show wherein some of the practices and teachings of the order differ from the Word of God, and why the order is compelled to accept some of the teachings of the Word of God; also to show in what institution the mysteries of the kingdom of God are revealed on earth, by whom revealed, and that the secrets of the lodge are inferior to the mysteries of the Christian religion.

It seems to be the object of the doctor to defend the immense system of secret lodges, upon the ground that there are mysteries in the kingdom of God, and that man is justifiable in joining a secret lodge if its object be "the one central idea of self-preservation." Every system of sin has its mysteries, and the one central idea of them all is the self-preservation of adherents by taking advantage of those who do not understand these mysteries, as, for instance, gambling. But there may be various constructions put upon the word self-preservation. The Saviour says, "He that would save his life shall lose it, and he that would lose his life for my sake and the Gospel's shall save it." So, we see, it is this higher view of self-preservation that sometimes causes men to denounce and reveal things that they were sworn to keep from the uninitiated, simply because God tells them to do so, and they choose to obey God rather than man.

The doctor, in speaking of the early days of the order, says, "It also attracted attention, so that the poor among men began to look into it, and finding its teachings were in complete accord with those of the philosopher of Nazareth, 'Peace on earth, good will to men,' joined the order."

There is a difference between the teachings of the order and the teachings of Christ. "The poor among men," must pay their way into the lodge—unless they are preachers, who are sometimes initiated free, in order to get their congregation into the lodge. Jesus gives his blessings unto the poor without money and without price. The lodge demands an obligation of its members to never reveal the secrets of the order. Jesus says, "In secret have I said nothing."

The doctor says, "The order admits the followers of Confucius, Mohammed and Zoroaster, and all who worship the Great Father, realizing that those whom the Son esteemed worthy of dying for it dares not close its portals against." Christ dying for all saves only those who believe in him. Christ says, "He that denies the Son hath not the Father." Then all the followers of Confucius, Mohammed and Zoroaster do not worship the Great Father.

The doctor says, "Yet, while not claiming to be a religious institution, and leaving each one to worship Deity according to the dictates of his own conscience, provided the laws of social order and purity are not offended, saying to all we have nothing to do with your church or creed, it most earnestly claims to be a moral institution." If not a religious institution, why does it have any religious test of membership? As the religious test of membership consists only in the belief in a God, it gives men the privilege of saying with their mouths that they believe in a God, and then saying by their works that they do not believe in the only true and living God. And in this way the order encourages and supports infidelity.

But the order is compelled to accept some of the teachings of the Word of God, to get Christians to join it, so that it can control the churches.

Why does the order wish to control the churches? Because the churches have great power over the people, and it wishes to turn this power to its favor, and receive the approbation of the millions of church members and through the churches to have an influence over the world, which is beholding with wonder and admiration the great work that is being done by the churches.

Surely all Christians ought to see that the order which Dr. Stafford says is not a religious institution, is not the organization through which God is to reveal the mysteries of his kingdom to man. The church, the only institution which Christ established, is the institution through which, by his Word and by his Spirit, he is revealing all the mysteries of his kingdom which he intends man to know in this life.

The doctor says, "The mysteries of the kingdom spoken of by the Saviour consisted and consists still in a perfect knowledge of the symbolisms of the tabernacle of Moses, and the temple of Solomon, and the different parts and accompaniments of the same; and, above all, the pyramid from whence Moses, learned in all the wisdom of Egypt, derived his ideas."

Does the Saviour's preaching, as given in the Word of God, support this declaration of the doctor? If the mysteries of his kingdom had consisted in these things, his preaching would have consisted of descriptions of the above-named buildings and their accompaniments. Nowhere in the Bible do we find that he preached or lectured on the importance of these structures. On the contrary we find that when some, like the Odd-fellows and Masons of this age, called his attention to the building and great stones of the temple, his only reply was a prophecy of its destruction, saying, "There shall not be left here one stone upon another that shall not be thrown down." He did not fly off into an elaborate description of these things as an Odd-fellow or Mason would have done.

We do not doubt but that the tabernacle of Moses and the temple of Solomon were built for a glorious purpose, and we believe that God commanded that they be built. But the Bible contains all that is essential for us to know of these things. How absurd the idea that God would lock up superior knowledge of his kingdom and deliver it into the hands of a worldly institution like the order of Odd-fellows of our day to be sold by the degree to those who would obligate themselves to tell nobody else anything about it! This is not God's way of imparting knowledge to the people. And any lodge which claims to have such knowledge is a deceiver and an anti-Christ. The great mystery of the kingdom of God is the salvation of a people ruined by sin. It is said of this mystery, that the angels of heaven desired to look into it. The mission of Christ was to present this salvation and to explain its mysteries, and not to lecture to the people about the tabernacle of Moses, the temple of Solomon and the pyramids of Egypt.

The doctor makes a drive at the anti-secretists by speaking of the name in the white stone in heaven, and the singing of the song by the one hundred and forty-four thousand in the unknown language, as if these things were the exclusive property of the lodge, saying that these things will be "a sticker to the anti-secret gents."

Heaven is a holy place, and the church is a religious institution following the Saviour's plan for the salvation of the world; therefore these things of heaven are given to those who are of the church, for the Scripture says, "They were redeemed from the earth," showing they were not of a worldly institution like the lodge. We do not object to God having secrets. Our objection is made against the lodge claiming to have useful knowledge in its possession which it has not.

The doctor says, "The Talmud tells us that Satan became angry at not being permitted to join the secret councils of the Most High and rebelled against him and was flung over the battlements of heaven." If this be so, it is positive evidence that the tests of membership in the secret councils of the Most High are entirely different from those of the order which the doctor is trying to praise. If the religious test had been the same, all that Satan would have been asked to do would have been to say that he believed in the existence of a God. Of course Satan knew before he was cast out of heaven that there was a God. And many of his servants on earth have said that they believe in a God. The Odd-fellows must believe more than Satan does, or they too will be shut out from the secret councils of the Most High. They, with all other formalists, need to be alarmed and turn to the worship of God in spirit and in truth.

Decatur, Iowa.

CHRISTIAN CIVILIZATION.—The Rev. James Chalmers, one of the most honored of the missionaries of the London Missionary Society, speaking of the Gospel as a civilizer, says: "I have had twenty-one years' experience amongst natives. I have seen the semi-civilized and the uncivilized. I have lived, dined, and slept with the cannibal. I have lived with the Christian native, and I have visited the islands of the New Hebrides, which I sincerely trust will not be handed over to the tender mercies of France; I have visited the Loyalty Group, I have seen the work of missions in the Samoan Group, I know all the islands of the Society Group, I have lived for ten years in the Hervey Group, I know a few of the groups close on the line, and for at least nine years of my life I have lived with the savages at New Guinea; but I have never yet met with a single man or woman, or with a single people, that your civilization without Christianity has civilized."

WHO ARE "SCABS"?

The mob and its friends may be doing more wisely than they think. It may be that "scab" is soon to become a title of honor. Like things have happened. Names given in vulgar derision to honorable people have been accepted and worn, and at last universally recognized as the styles and titles of bodies that are great motive forces. "Methodist" was once a term of reproach; no one is ashamed of being called a Methodist to-day. Who are they that the mob and its friends denounce as "scabs"? In the first place, they are four-fifths of all the wage-earners of the country. Including clerks, preachers, school teachers, newspaper writers and other members of the educated professions who work for wages, they are much more than four-fifths of the workmen of the country. In the second place, they are all those who prefer to manage their own business to intrusting its management to a committee or to a walking delegate. In the third place, they are the brave and trustworthy men who take places voluntarily vacated by others, preferring danger to idleness, employment to subsistence on the alms doled out by a union, food and clothes and household comforts for their families to the beggarly pride of mobs. They are those who endure the hootings of dirty children, frenzied women, and depraved men, and who—to the disgrace of Chicago—have been granted scant protection while risking their lives in efforts to convey citizens to and from their homes.

Neither the mob, nor the penny newspaper of the mob, can bring these men into contempt. They have gained no man's place by stealth or intrigue. They have taken that which was left, preferring industry with risk to pauperism with ease. They are the brave few of the timorous many, the handful of that four-fifths of non-union men which has dared assert the rights of the American man to make his own bargains, and to feed his own family. The real scabs and cowards are throwing stones and shrieking out oaths from the midst of the mob. The only scabs on the persons of the derided and assaulted men are those which temporarily cover the healing wounds which the missiles of cowards have inflicted upon them.

Talk about the rights of man, indeed! What right does the man possess whom a walking delegate or a committee may command that he shall cease from labor which is profitable to him, or abstain from accepting an offer which he deems advantageous to him? It would be less offensive to the instincts of justice if the walking delegate or the committee were representative of the majority of workmen, or of the workmen engaged in any particular trade. But they are representative of a very small minority. Of the workmen at large, they do not represent a fifth, probably not an eighth. Of the workmen of a special trade, they represent but a fraction. The Typographical Union is a combination of some of the most intelligent workmen of the country; its constitution is both liberal and conservative; and yet even it embraces no more than 30,000 of the 125,000 printers of the country. It is doubtful if any union, other than that of the Brotherhood of Locomotive Engineers and Firemen, represents even a bare majority of the skilled craftsmen whose cause it espouses. It is unjust that the multitude of non-union men should be classed as outcasts and pariahs by the minority of unionists. When the minority is permitted to use violence against the majority then are the pillars of the commonwealth shaken.—*Inter-Ocean.*

NEW ENGLAND LETTER.

The age of electricity—Why are our country towns decaying—The lodge octopus—Elevating the theatre—The opening at Wellesley—Some thoughts from Prof. Drummond.

We are now living in the age of steam and electricity, with a fair prospect that the latter may supersede the former, as the iron age crowded out the stone age. How Benjamin Franklin would open his eyes if he could come back to the scene of his kite performance, and witness "the broom-stick train" carrying daily its load of passengers to and fro. But the Salem witches, who, according to Dr. Holmes' witty and quaint conceit, have come back to work their wicked will in a new form, must have vastly increased in malignancy during their two centuries of absence. The law-suits which the West End Company now has on its hands entered against it by various individuals for injuries to life and limb sustained from the electric cars are said to reach into the million. This new mode of rapid transit calls for employes of a higher grade of intelligence than the old-fashioned horse-car drivers, and this is partly where the trouble lies. They need not only to be cool, cautious and quick-sighted, but to have some knowledge of the mysterious force they are operating. The West End would do better to employ only such men, even if they double their present rate of wages than to pay the enormous amount for accidents caused for the most part by careless or ignorant drivers. But great corporations often show a curious shortness of vision. All these various agencies for helping man in his struggle against Nature tend more and more to drive the unintelligent wage-earner to the rear and put a premium on skilled labor. The culminating point seems to be reached now that he has yoked to his chariot wheels the mightiest of all natural forces, and the one he knows least about;—of which indeed only one thing can be said to be known with positiveness by the average unscientific person—that to trifle with it is death. But it can amuse as well as kill, and one of the most entertaining of the electrical toys that have been lately devised is the invention of a Lowell man. It is an automaton operated by a six-horse battery whose office it is to push a perambulator. This electrical man is sufficiently powerful to propel a very stout person up a very steep incline; never gets drunk, and far surpasses in politeness most knights of the whip, as he always acknowledges a fare given to him by gracefully raising his arm and touching his hat. It has occurred to the writer that if its clever inventor would only devise an electrical housemaid, who could manipulate a carpet sweeper or wash dishes, and be equally free from those small weaknesses that make the ordinary Bridget a terror to prudent and careful housekeepers, he would soon make his fortune. The "servant girl problem" would be solved forever, and the millennium dawn for our long-suffering American housewives.

The decadence of our country towns has been brought out strikingly by the late census enumeration. The population, for instance of Ashfield, Mass., is 29 per cent less than it was in 1790, just after the Revolutionary War, and 43 per cent less than it was in 1810. This result seems to be due in part to an application of the Scripture rule, "From him that hath not shall be taken away." The process of decline once begun goes on at a continually increasing ratio, as shown by Prof. Charles Eliot Norton at the annual Ashfield dinner, which is an institution started twelve years ago to help the academy in that place and give it an endowment fund. It is to be hoped that before long the tide will turn, and these hill country villages with their lovely scenery, their wholesome atmosphere, their precious associations, be saved from the fate of semi-barbarism that seems to threaten them. Through the efforts of Rev. J. P. Stoddard, we now know the comparative strength of the church and the lodge in our leading cities, and I wish that similar statistics could be compiled in reference to New England's country towns. The Puritan church and the free public school are their safe-safeguard and shield; but the lodge is killing the one in its parasitic embrace, and Rome is trying hard to throttle the other. Prof. Norton, Geo. William Curtis and other able men discussed and deplored this slow decay of our agricultural towns, but in reading such a symposium of the opinions of eminent minds nothing strikes one more than the way they keep to safe generalities and avoid as they would a fallen trolley wire the touching of any vital question.

Westward, not the star of empire but the fruit crop, seems to be taking its way, as California, I see, is supplying our eastern markets. A New England orchard last spring was a thing "for glory and for beauty;" from the first suggestion of pink, delicate as that at the heart of a sea shell, and growing fainter and fainter, till the trees looked one mass of snow. But climatic conditions,—a heavy rain here, a biting frost there, and the serious drouth which prevailed in the beginning of the summer, has spoiled the crop. You pick up a crimson Williams or a golden Porter, but take your first bite gingerly, for the chances are that under and very near its smooth, unbroken skin, will be found a fine network of wormholes. I have often queried like poor, puzzled George III., not how the apple got into the dumpling, but how the worm ever got into the apple. It is as baffling as the doctrine of "original sin."

The Red Men reported at their late annual council in Boston that they have now over a million dollars in their treasury. Let some clever statistician count up the immense sums flowing daily into the coffers of these numberless secret orders, and then let Christian pastors and Christian laymen compute—if they can—how much of it might have gone to support our feeble and declining churches if so many of the male population did not consider the lodge as having the first claim on their pocket books. The cause of education and general intelligences suffer in like manner, though not equally. A man who has to keep up his dues in two or three lodges, has no money for books, magazines, or first-class papers; and no leisure time to read them even if he could spare the extra cash. The lodge is almost as great a foe to the intellectual life as to the spiritual.

The newspapers find in John L. Sullivan's new departure as a theatrical *debutant*, a great field for fun; but the moralist finds it much more a field for grave reflection. A leading daily remarks, "It is not the stage which needs to be elevated but the taste of those who support it." On the whole the doughty Sullivan may be congratulated on his change of employment. He had better be acting the bully and the ruffian on the stage boards than in real life, but what does it say for the moral and intellectual status of the theater, or of theater goers? The cry has been for years, "Elevate the stage!" And in a vain attempt to accomplish this more than Herculean task, Anna Dickinson lost the best years of her life. She might have easily stood to-day as the queen of the lecture platform in America, but she failed of being great because she turned aside to

(*Continued on 12th page.*)

REFORM NEWS.

LIGHT IN THE EAST.

Pastors and churches reading and discussing the lodge—The secret assessment swindles nourished by the older orders.

BOSTON, Sept. 10, 1890.

The churches of this city were supplied yesterday by their own pastors, and things in church and mission work will soon wheel into their accustomed lines. At the Monday meeting of Baptist ministers about sixty were present, and I was glad to see the face of Bro. Waterman from Wheaton, who was introduced to the conference and spoke briefly of his work. I supplied each with a copy of Joseph Cook's Chicago address and a few tracts which were kindly received.

At the Congregationalist Book Rooms I found about twenty ministers who were supplied with the same documents, and I noticed Dr. A. H. Quint scanning his very carefully. I found the M. E. Book Room on Broomfield street packed full of preachers, and by permission of the proprietor I gave away over fifty copies.

I found one pastor who assures me that the few copies of the *Cynosure* recently sent to members of his church have created quite a stir already, especially among the young men. One young man who had just become a reader of the paper, declared that some statements in it were not true, but failed to specify what. He claimed to know Masonry, Odd-fellowship and Knights of Pythias by heart, and admitted that Christ's name was excluded from the two latter, but Masonry he claimed was more tolerant. In proof he referred to a statement of the Grand Master of New York. "The Grand Master of Freemasons of the State of New York lately reported that 703 'ministers of the Gospel' were members of the lodges in that State, viz., 288 Methodists, 149 Episcopalians, 112 Baptists, 59 Presbyterians, 11 Lutherans, and 8 Hebrews." And so the "Hebrews" have gone to preaching the "Gospel" according to Masonry, which means simply a gospel with Christ left out; and the Grand Master of New York, perhaps himself a "Hebrew" and one of THE 'ministers of the Gospel' enumerated, is so blinded "by the god of this world" that he can't see any difference between the Gospel with Christ and the atonement in it and a gospel with Christ left out; and the perceptions of my friend seem to be equally obtuse. But since he has become a reader of the *Cynosure* it is to be hoped that his obscuration will soon pass.

A gentleman called on Saturday for an expose of the Chapter degrees. His evident purpose was to know what he might about our work. I was glad to give him what light I could. Just before leaving he said, "You may or may not have belonged to the secret orders, but I have been through Odd-fellowship and Knights of Pythias, and what you say about the Christless religion of both is true. I have taken the Blue Lodge and two Chapter degrees in Masonry and intend to take the others soon."

I said, "Did you take the Amplified Rank and jump on the spikes?" "*Yes*," was the prompt reply; and then evidently catching the point of my question, he added, "I at least stood all the tests required."

He had paid $25 for his lodge degrees and $75 for the Chapter, and expected to invest as much more in his outfit, to do benevolent work, of course (?). I called his attention to the vault search and told him how Johnston was killed. He said, "You gave me that circular one day, and I am assured that it is false; that there is no such performance as the living arch and the rough and rugged road." I assured him that if he went on he would certainly find it, and he promised to return and report after he had proved the thing for himself.

If it were not so sad it would be amusing to note the actions and listen to the talk of some people. I distributed 3,000 tracts from our door step on the great day of the G. A. R. One man read No. 2, N. E. series; walked across the street where he watched me for a time, then returned in a perfect rage, not having "learned to subdue his passions." He said I was a marked man; that I ought to be tarred and feathered and rode out of town on a rail; that I was watched and would get what I deserved when I least expected it, etc. I simply replied, "Pass on, my friend, I am busy just now with other customers. Call, please, and bring your friends. You will find me here almost any time ready to do you any good in my power;" and he went on, swearing vengeance.

A sad case was that of a lady evidently in poor health, of limited means, and accustomed to service that taxed both mind and muscle. She wanted to know about the secret benefit orders. I gave her facts and tracts and received in return a few items in her experience. A few years ago she was induced to invest one hundred dollars of her hard-earned savings in some one of the secret insurance orders, with the promise of help in need and care in sickness. The time came when she needed help and the attention of a nurse in sickness; but instead she was notified all payments made and all benefits promised were forfeited by non-payment of dues, and she was left —after being robbed—to suffer on, live or die, as best she could. After a few years of economy she had laid by a little in store, and the "Tempter" had taken her up into the mount of anticipation, and told her that if she would invest a hundred dollars in some new insurance scheme, he would certainly give her back five hundred dollars at the end of five years. She was a little suspicious after her former experience, and seeing the sign came in for advice and information.

I told her of a woman who had called a short time before soliciting my patronage in the "Royal Ark," promising that if I would pay $5 for initiation, $1.50 for a medical examination, and make myself liable to assessments during the year not to exceed $33.50, I should receive *one hundred dollars* at the end of the year. When

pressed to know where the other $60 dollars came from, she frankly acknowledged that it was from the men and women who became sick or in some way were too poor to pay their dues and so forfeited what they had paid. I said to the lady, "If you want to give another hundred dollars of your money to sustain such a fraud and swindle you can do it; but my advice is that you put your money in the savings bank, use economy and trust in the Lord." I reminded her of some of God's precious promises, and said, "Can't you trust in them?"

"Oh," said she, her eyes filling with tears, "how I wish I could!" I did not learn her name, but she promised to return when Mrs. Stoddard is here.

It is perfectly appalling to see how these human vampires are sucking the life-blood out of the working girls and women of this city; and why the civil authorities allow this robbery to proceed would be a mystery, if the rulers of the people had not sold themselves to the lying system of the lodge.

As prominent a minister as there is in this city said to me to-day, "Three or four of my young men have recently gone into the lodge. They can't give a dollar for church work and complain because pews are not free, yet they get money to pay initiation and lodge dues." Another called to have monthly installments of tracts sent to his young men during the year.

I might go on indefinitely, but I will close with the statement of one more fact and a suggestion or two. An active Christian worker handed his pastor a notice to read, requesting the young men of the congregation to meet him on a certain evening. The notice was given, the evening came and with it a number of young men. The brother opened up the Secret Empire and endeavored to show from the Word of God that the position taken by Joseph Cook in his Chicago address was the only sound and Scriptural ground to take. The interest was so great that it has been proposed to hold similar meetings monthly in this church to discuss the Secret Empire. This brother has taken and *read* the *Christian Cynosure* for at least ten years, and hence was fully armed and ready to meet and give much needed instruction to young or old on this subject. My suggestion is that other young men in other churches are going into captivity for want of knowledge, and that every reader take a hint from this good brother and *"go and do likewise."*

J. P. STODDARD, *N. E. Agent N. C. A.*

ODD-FELLOWSHIP AND CHRIST.

A NOTEWORTHY TESTIMONY FROM AN IOWA LODGE.

DEAR CYNOSURE:—While at the Birmingham meeting I was invited to come to Eldon, a division station on the Rock Island railroad in Wapello county, and lecture. As my effort was to be a defense of the Gospel, I chose the Sabbath at 3 P. M. as the time. The pastors of the Methodist and Christian churches cheerfully consented to read the notice of the meeting, but the pastor of the Congregational church said he did not wish to be discourteous, but as he was himself a Mason and a Knight of Pythias, he did not wish to give notice of such a meeting to his congregation. I remarked that ministers who were Knight Templar Masons had read such notices to their congregations when I had requested them to do so, giving as their reason that they believed in the right of free discussion, and that a Knight Templar Mason, and master of an Illinois lodge of Masons, said, "If Masonry cannot bear the light of free discussion, it ought to go to the wall." But I could not persuade the brother to read the notice.

I asked him if his Knight of Pythias lodge used the "amplified ritual." He said they did. So it seems that there are ministers of the Gospel who will submit to be sent to hell, to be examined by the devil, who, if he finds them worthy, graciously promises to give them a recommend to join the Knights of Pythias.

What! you say, do they go through such a ceremony as that when they are made Knights of Pythias? Yes, only Satan is called Pluto and hell is called the domain of Pluto. But Pluto identifies himself as the devil, or Satan, of the Bible, by referring the candidate to the time "when I tempted your first parents in the garden of Eden." What strong delusion the lodge votaries must be under. Charmed by Satan as birds are by snakes, they see no harm in that which horrifics and disgusts those who are truly in fellowship with our Lord Jesus Christ.

High School teachers, lawyers, doctors, bankers, Masons, Odd-fellows, Knights of Pythias and the churches were represented in the audience when the hour for the lecture came. After the lecture, an Odd-fellow who was present came up to me and talked of the time when the Noble Grand of the Richland lodge declared that it was contrary to the constitution and ritual of Odd-fellowship to pray in the name of Jesus Christ in the lodge.

An Odd-fellow arose and told the Noble Grand he thought he was mistaken. He said he did not think it was contrary to the constitution and ritual of Odd-fellowship to pray in the name of Christ in the lodge.

Another Odd-fellow arose and said, "I sustain the Noble Grand. It *is* contrary to the constitution and ritual of Odd-fellowship to pray in the name of Christ in the lodge."

The question was debated. The Noble Grand was proven to be right. The objector was silenced. A Methodist minister, who had lately been made an Odd-fellow, sprang to his feet and exclaimed, "Gentlemen! then I am no longer an Odd-fellow!" and immediately withdrew. Following the resolute action of this minister there was a division in that lodge, and some, who were for Christ, saw that they were in a snare of Satan, and breaking the snare left the lodge.

In the evening I preached in the Free Methodist church of Eldon. On Monday I went to Fairfield and secured a subscription of $5 to the N. C. A. from Mrs. Dr. Smith. I then came to Libertyville and went four miles into the country and lectured that night in a German Baptist church.. Two of their ministers heard the lecture. One of them subscribed for two copies of the *Cynosure* for a year to be sent to himself, and his brother minister.

I then visited Washington, where I secured some help for the work, and had an interesting conversation on the lodge question with Rev. Mr. Davidson, the young pastor of the First U. P. church of Washington. From there I went to Rose Hill where the Iowa Conference of the Free Methodist church was in session. The conference passed anti-secret society resolutions, and appointed delegates to attend the next annual meeting of the Iowa Christian Association, and also recommended that each pastoral charge of the conference should do the same.

The preaching on the Sabbath was by Rev. Mr. Coleman, the General Superintendent, in the morning, in the afternoon, by the Western Agent of the N. C. A., and in the evening Bro. Coleman preached again.

Bro. Coleman is a good presiding officer, a sound adviser, an able minister, and a genial Christian gentleman. To-day, Monday, I am on my way to Monroe to work up a meeting for the discussion of the lodge system there.

Let every child of God pray that the snare of the lodge may be broken, and that the people may be gathered to Christ. C. F. HAWLEY.

FROM NEW ENGLAND TO WASHINGTON.

WASHINGTON, D. C., Sept. 8, 1890.

DEAR CYNOSURE:—Again at home I recount the blessings of the recent past and plan for the future. While in New England it was my privilege to address eight congregations and secure seventy-six new readers to the *Cynosure*. With a representative of experience at the "Hub," and the grand men and women I found standing nobly for the truth there, I shall expect to hear of great advances.

My lectures given in a Lutheran church of East Boston, of which Rev. Wurl is pastor, though not so largely attended as some, awakened no little enthusiasm. The truth of my exposition of the Masonic order was there testified to, as is the case nearly everywhere I go.

Many who have felt the galling yoke of lodge bondage are strengthened to boldly proclaim against it by association with others doing the same.

One day was spent very pleasantly at an Adventist camp meeting near Plainville, Conn. As they chanced to be short of speakers, after some examination on theological points, the committee of arrangements concluded to risk me for an address. I spoke for about an hour and a half to some three hundred people. Some tracts were given, many inquires answered about our work, and an invitation extended to come again. By special invitation of Bro. Hezekiah Davis, of the People's church, New Britain, Conn., I supplied his pulpit Sabbath before last, that he might help a brother who was wanted to preach at the camp meeting. I asked Bro. Davis if I could present the anti-Christian character of the lodge to his people. He replied, "Follow the leading of the Spirit." I answered, probably the Spirit would lead me to do that very thing, and it did. I announced in the morning my theme for the evening. It created the warmth of feeling controverted questions usually do, especially where it is imagined money is at stake. Some did not stay to hear the benediction. They were probably not members of the church, as they have heard their pastor speak fearlessly against the lodge. I felt that I was on a rock bottom foundation and gave them the truth as I understood it. We shall probably hear from New Britain again. While there I had the pleasure of being the guest of Mr. and Mrs. Elijah Church. Some of the *Cynosure* friends will remember Mrs. Church as Miss Baker, for years an instructor in Wheaton College.

My stops at Willimantic and Putnam were made very pleasant by brethren Conant, Buck, Morse and others. As their days of labor diminish, their zeal in reforms increases. Bro. Buck expressed some anxiety for the future of our work as the old leaders are passing so rapidly away. God's work will go forward. He will raise up men and women to forward his cause in the earth.

The union meeting in the Swedish Congregational church, Worcester, was a success. There were present between two and three hundred thoughtful Christian people. The Swedish Methodist church had arranged for special services, so the pastor could not come, but he voluntarily offered to announce my meeting to his people and urge them to be present. He said he knew of but one Swedish Methodist minister who was a Mason, and he died. In Sweden it is taken for granted that a man is bad when he joins the Masons.

At the close of my address an interesting discussion was opened by a question asked by Bro. Samuel A. Pratt. Two honest-appearing Masons in attempting a defence of the lodge helped along very nicely. The first thought he found as good company in the lodge as in the church. When I asked if he did not feel degraded by the preparation and process of initiation, "No," said he, "not any more than being born without clothing." He then proceeded to explain the meaning of the ceremony more fully than I had done. The divesting of clothing was to teach a lesson of humility, etc. Another secret society to which he belonged, he said, met the candidate with a great axe, as though they were going to cut off his head; but they did not intend to cut off his head, that was only part of the ceremony.

The second Mason knew that Christ was rejected from the lodge, but wanted to ask the speaker if he knew why that was done. I asked him to explain why. He said, "Masonry is older than Christ." Said I, "Supposing that to be true, now that Christ has come, has it any right to reject him?" No reply.

Bro. Pratt made some remarks, in which he spoke of a pastor in Worcester, who was led into the lodge and was now willing to testify against them. I called the audience's attention to the fact that we had abundance of testimony from the Masons present. One testifying to the correctness of our exposition, and the other to the Christ-excluding character. Rev. Larson, pastor of the Swedish Lutheran church, made the opening prayer, and the Congregational pastor, Rev. Ohlson, pronounced the benediction. Several earnest requests were made to hear further of this matter.

Rev. Holm, pastor of the Swedish Congregational church, Philadelphia, desires me to address his people the third Sabbath of this month. Rev. T. Stiemke, pastor of a Baltimore Lutheran church (Missouri Synod) writes that his young men's association invites me to address them on the evening of the 25th of September. Both these invitations I hope to accept. A plan has been suggested to aid the Southern circulation of our paper among those it may profit, by a payment on the part of friends of part of the price of the paper, requesting the recipient to pay the other

part. The following contributions and pledges have been received by myself to this co-operative fund:

Cash: Caleb Lyon, Thos. M. Chalmers, A Friend, William Gay and J. S. Smedly, $5 each. W. C. Wilson, A Friend, C. H. Watson, I. Gable, Hiram Erb, H. L. Erb and J. S. Yaukey, $1 each.

Pledges: Caleb Lyon, $2 per month for one year; R. Johnston, $1; Rev. J. S. Thompson and W. A. Harvey, $5 each. W. B. STODDARD.

CORRESPONDENCE.

CINCINNATI NOTES.

CINCINNATI, O.

EDITOR CHRISTIAN CYNOSURE:—Rev. M. C. Lockwood, pastor of the First Baptist church of this city, was nominated by the Prohibitionists to head their ticket in this fall's campaign in Ohio. The disaffectionists in his congregation have made this the occasion for a church broil. This congregation has been known to push its pastor in former time; and it is not likely that the outcome will be different from the termination of such cases in general—"the pastor's usefulness is at an end and he must go." Hard work, good preaching, and public usefulness have little weight in the balance when a few men who hold purse-strings set themselves against the preacher. But if the preacher has a rough road to travel, the promise is that his "shoes shall be iron and brass," and as his day is, so shall his strength be.

Last Sabbath I preached in the Mt. Auburn Presbyterian church. They are just completing a new house of worship (the old one being destroyed by fire) at a cost of some $80,000. Dr. Hamlin of Washington, D. C., was pastor of this church for several years. It is one of the strong churches of the city.

At 2 P. M. the funeral of Gen. Noyes took place here. The remnant of his regiment, the 39th Ohio, the municipal officers and members of the bar, ex-Governor Foraker, ex-President Hayes were among those present. Not half the people could gain admission. His old chaplain, Rev. Chidlaw, conducted the services. Rev. Rhodes of the Episcopal church and Bishop Walden of the M. E. church, assisted. He was born in a New England home. For several years he edited a Free Methodist paper. In 1861 he entered the service as major. Soon he became colonel. Later he was promoted to the rank of general. Before Atlanta he lost a leg. He was Governer of this State for one term. President Hayes sent him as minister to France. His address on the occasion of dedicating the new Chamber of Commerce in Jan. 30, 1889, was the greatest effort of his life. Our city, our State, our country and the world were taken in order, and the resources of each exhibited as the means of preparing the way for the reign of the King of kings. That speech secured his election to the judgeship, which position he occupied at the time of his death. His wife and son were members of this church. He attended services with them. He often delivered lectures for the young people and was recognized a valuable helper. "His demise is a great loss to the congregation," remarked an elder to me yesterday. J. M. FOSTER.

COME OUT OF BABYLON.

GALVA, Ill.

EDITOR CYNOSURE:—It would have given me great pleasure to have listened to the sermon preached in Wheaton College church on the "Perils of the Last Days;" but as I could not, I am very thankful for the privilege of reading it in the *Cynosure*. Oh, that people had ears to hear, and would heed such words of truth and admonition! This sentence, "*And Babylon means and includes all false worships*," struck me as being of great weight, especially to those who would obey the command, "Come out of her." "All false worships" includes every religious rite, ceremony or worship not in accordance with the Spirit and Word of God—all that is the production of human folly. Such is the worship of all the false systems which deny or ignore the one great Mediator, Christ, as also those systems that retain the name of Christ but set aside the spirit and power of his worship, that have some of the form without the power. And is not this the case with sect churches and sectism generally? But sectism is of God, or it is not. If not (and no lover of the Bible and true follower of Jesus dare say it is), then its worship must be a mixed worship, partly of God's appointment (and that borrowed), and partly of men's invention and appointment. Is God well pleased with such worship? If not, then such worship must be included with false worships. Let every child of God come out of Babylon, and no more worship at the altar of secretism and lodgery, and no more practice and uphold sect worship which divides Christ and sets aside the new commandment. R. CANNING.

OUT OF THE LAST DITCH.

ST. PAUL, Minn.

A well known whisky distiller was converted to God. He abandoned his still, lost a fortune, and became a zealous laborer in the vineyard of the Lord, contributing to one city mission one hundred dollars a month; he was also an active member of the Presbyterian church. But he constantly advertised the devil's kingdom by wearing a Masonic badge.

I observed to him, "You are a Freemason."

"Yes," he replied; "that is all right. If I could only live up to Masonry and be true to it, I should be all right."

"Freemasonry," said I, "is sun-worship." He denied my assertion. I then recited to him from Masonry six pagan rites of sun-worship, taken from the ancient mysteries of Egyptian sun-worship, and performed upon him in the first degree that he took in Masonry.

It was fifteen years since he joined the Masons,—I say *joined* the Masons, for he never became one in heart. He had scarcely been in a lodge since he joined more than was sufficient to take the degrees. But he remembered sufficiently to recognize the truth of what I had said. I then called his attention to his horrid obligations, imprecations of divine vengeance upon his soul and death penalties he had sworn to in the lodge.

In God's mercy his eyes were opened, and he asked why these things were not published to the world. I handed him a catalogue of books exposing the blasphemous character of Masonry. He selected three dollars and seventy-five cents worth from the list, and requested me to deliver them at his office next day, which I gladly did, when he said, "I am going to the jeweler's to have this Masonic badge cut off my watch chain." Satan's hoodwink is now removed from his soul and he sees Masonry as it is—a venomous beast of hell, an enemy of God and all that is made in God's image. I presume that he would not object to the mention of his name, but I do not feel at liberty, without his consent, to expose him to the sworn vengeance of the lodge.

Take courage, brethren, and be not turned from the truth by jack-Masons who work and pray in pulpit and pew in the interests of the devil's kingdom—their pet "hobby," Freemasonry, Odd-fellowship, etc. WILLIAM FENTON.

PITH AND POINT.

NOT A WAR OF DEFENSE.

Righteousness is aggressive in regard to wrong. If one profess temperance principles and does nothing to advance her cause, his theory is right but his example is wrong. He who professes to be a Christian and does not pray without ceasing is like the non-aggressive temperance and anti-secret man. The more good men and women are like what they profess to be, the more righteous they are, especially if they rely upon God for his aggressive leading. We are to be aggressive, and will be if we place ourselves in his hands, because we are to be "workers together with him." God is opposed to all wrong; we cannot be at peace with him and with sin, too, at the same time. He will do all he can to destroy the lodge and saloon through human instrumentality.—CYRUS SMITH, *Dekalb, Iowa.*

GIVE THE WICKED ORDERS NO REST.

I am back at Carthage, Mo., and I find that the "Widows' Son" has not prospered much during my absence, and I will distribute the *Cynosure* and fire a few shots into the ranks of the enemy. There is "no help for the Widow's Son." I still pray "Thy kingdom come" and God bless the *Cynosure* and its readers, for we must overcome, and our enemies will be put to shame. —J. K. GLASSFORD, *Carthage, Mo.*

MASONS AND A COLLEGE CORNER-STONE.

Enclosed find an account of the laying of the corner stone of a college at Hoopeston. The Masons did the fooling and monkeying in the matter, and a more sickening performance never came off here. They seemed to be ashamed of the thing itself, as I had *ventilated* the affair in the *Daily Chronicle*, and had scattered 100 copies among the people. The hardest looking set of fellows I ever saw seemed to me were those A. F. and A. M. boys who were monkeying around in that corner-stone business. There was a liberal U. B. preacher that did the praying for the craft, leaving off all reference to a Mediator.—J. S. HICKMAN.

FROM THE VANGUARD OFFICE.

We are interested in the war against secretism, and willingly will aid so far as we can in circulating the *Cynosure*.—C. W. SHERMAN, *St. Louis, Mo.*

I do not want the *Cynosure* discontinued, as I have been taking it for many years, and consider it one of the best reformatory papers in the land.—AARON SULLIVAN, *Masonville, Iowa.*

LITERATURE.

ECCLESIASTICAL POLITICS in the Methodist Episcopal Church. A Symposium. Pp. 95. Price, 50 cents. Patriotic Publishing Company, Chicago.

Zion's Herald of Boston is one of the oldest of the Methodist publications in the country, and not being controlled by the Book Rooms, is in a measure independent in its utterances. A while since Dr. Parkhurst, the editor, solicited opinions from representative Methodists in different parts of the country upon "Ecclesiastical Politics," the practice of the wiles and artifices of partisan politics in the church conferences. This is an admitted, and for years a growing, evil as the *Cynosure* has at times pointed out, and attributed justly to the prevalence of Masonry among the Methodist ministers. It is in the school of the lodge that these tricks are begotten and nourished. The *Herald* published the responses which received much attention from the parties hurt by the plain statement of facts, and they are republished in this volume. Only one of the writers refers to "secret combinations," although all must have had them in mind, especially when they remembered Bishop Charles H. Fowler of San Francisco and his Masonic career while in this city as pastor and president of Northwestern University. Bishop Walden is also said to be a Freemason. But we have on the other hand the assurance that several of the bishops are opposed to the lodge; and we believe that the evil discussed is abating; that the older Methodist ministers are withdrawing from the lodge and the younger are not going in, while many are earnestly favoring the prohibition and Sabbath reforms.

Alden's Manifold Cyclopedia has reached the twenty-third volume, which includes the titles from McCook to Memorial. The volume treats very satisfactorily three States, Maine, Maryland and Massachusetts; and of foreign countries there are Madagascar, Madeira, Malta, and Manitoba. Interesting subjects in other lines are: Machine Gun; Magic; Magna Charta; Magnetism, 19 pages; Mammalia, 10 pages; Man, 6 pages; Mangel Wurzel; Manure, 4 pages; Marble; Marriage, 6 pages; and Masons (Free), about 5 pages. The latter is a colorless account of the old building associations which died out and were revived in 1717 in the modern system of secret lodges. The real object of the Masonic order, as given, very inadequately explains the facts respecting the power and universality of the system. It is difficult to comprehend how so valuable a work can be supplied at so low a price. For the great mass of general readers, the Manifold is superior to many other cyclopedias. Garretson, Cox & Co., Publishers, New York, Chicago, and Atlanta.

Biblia is the only publication in this country devoted to Biblical Archæology. Each number contains the latest information in regard to the work of the Egypt Exploration Fund, of the Palestine Exploration Fund, and of the French and German Explorers. Some of the articles in the September number are: Sculptural Slabs from Mesopotamia found in Egypt; Egyptian Jottings by Miss Amelia B. Edwards; Explorations in Palestine by W. Flinders Petrie; The Work at Tell El Hesy; How the Tombs of some of thePharaohs were Discovered, and Egyptology and the Pentateuch.

Mr. Spurgeon has been greatly impressed by the religious tone of Stanley's new book. "Faith has grown scarce on the earth," he says, "but if divines become doubters, the Lord will find believers among explorers. In bearing his testimony to God and prayer, Stanley has done more good to the world than could have been wrought by a thousand down-grade discourses."

Stanley, the explorer, has donated the profits of the sale of the first edition of his book to the society for the abolition of the African slave trade. This generous and appropriate act will place Mr. Stanley high in the esteem of humanitarians all over the world.

LODGE NOTES.

A dispatch to the Chicago *Tribune* says: "On the principle that what is one man's loss is another man's gain, the prospects are that the failure of the Knights of Labor in the New York Central strike and the refusal of the United Order of Railway Societies to co-operate with them will result in materially strengthening the National Federation of Labor, of which Samuel Gompers is president, and which has its headquarters in New York. Advices received here go to show that there is intense dissatisfaction among the Knights in widely scattered portions of the country over the manner in which the present difficulty has been conducted, and unless all signs point to opposites the death knell of Mr. Powderly's once powerful organization has already been sounded."

At the opening of the Trades Unions Congress in Liverpool, England, President William Watkins delivered an address. He said the time had undoubtedly arrived when an energetic attempt should be made to secure eight hours as a day's work. He did not advocate that a measure should be forced through the House of Commons immediately, irrespective of the wish and desires of the industries affected, making eight hours a day's work, but he saw no reason why such a concession should not be made immediately to the occupations which unmistakably wanted it. He advocated a direct representation of labor in Parliament, the control of the railways by the state and the solution of the land question by nationalization. The London *Times*, commenting upon the Trades Unions Congress at Liverpool, doubts whether the public at large or even the mass of employers have yet realized the nature and scope of the assault that is preparing upon industrial property. It says that unless timely methods are employed to check the violence that it now openly advocates the awakening will be rude indeed.

Allen O. Myers, the Grand Secretary of the order of Elks, says of the order to the press: "When the order was formed in 1869, it was composed of actors who agreed to meet for a social hour or two every Sunday and take their glass of beer or wine. The organization was then known as 'The Jolly Corks.' 'The Corks' changed that name to 'Elks,' and lodges were formed all over the country. The Grand Lodge has always been in New York City, but in 1880 'Joe' Mackin, of Chicago, who was dropped from the order after his conviction of ballot-box stuffing, proposed that the Grand Lodge should meet elsewhere than in New York. He wished to have it in Chicago, but his plans were defeated and the matter dropped. In 1887 the proposition to hold the Grand Lodge in a Western city was renewed. We of the West were tired of being domineered by a little clique in the East. We had no voice in its councils, and when we came on here we found everything cut and dried and a path at our feet along which we were expected to allow ourselves to be led. So we began by suggesting a few improvements, such as abolishing gambling, for which the rooms at No. 113 East Fourteenth street had become notorious."

Few cases in recent years have attracted such interest in Indiana as the trial of Mrs. Elma C. Whitehead, a widow of 35 years of age, who is jointly indicted with the Rev. William F. Pettitt, a prominent Methodist minister, for the murder by poison of Mrs. Hattie Pettitt, wife of the latter. Mrs. Pettitt died July 17, 1889, at Shawnee Mound, Ind., under suspicious circumstances. July 14, after having partaken of a cup of tea that her husband had made for her, she complained of pains in her stomach. It was then ascertained that the cup in which the tea was steeped had previously contained mixed strychnine for rats. Mrs. Pettitt gradually grew worse and died on the 17th. She was buried at West Monroe, N. Y. Immediately upon the return of Mr. Pettitt from the burial of his wife he visited Mrs. Whitehead, and the two returned to Shawnee Mound. It was not long before rumors were put in circulation as to the cause of Mrs. Pettitt's death. The body was exhumed and strychnine was found. Pettitt was arrested in Columbus, O., and his trial is set for Oct. 8th. Pettitt is a man of marked ability, is prominent in Masonic bodies, and at the time of his arrest was the Grand Prelate of the Grand Commandery of Indiana. The State claims strong evidence of an attachment between Pettitt and Mrs. Whitehead and a conspiracy to remove Mrs. Pettitt that their marriage might be legally accomplished.

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SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

James G. Birney, candidate of the Liberty party for President, was a Freemason, "but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order."—*Gen. Wm. Birney.*

Hon. Ezra Butler, ex-Governor of Vermont:—One Masonic obligation requires that a Mason shall vote for a brother in preference to any other person of equal qualifications. Is not this political Masonry? The Masons in Vermont are about one-twentieth part of the freemen, and they hold about three-fourths of all the important offices in the State. Is this owing to their superior fitness, or to political Masonry?

Gerrit Smith, in an address, 1870:—Masonry murdered Morgan. If it could not conceal his murderers, it nevertheless protected them. It overrode the laws of the land and ruled the courts and the ballot-boxes. Moreover, it is capable of repeating the crimes. Why then should we not dread secret societies, and do what we can to bring them to an end?

William Wirt: "If this be Masonry, as according to uncontradicted evidence it seems to be, I have no hesitation in saying that I consider it at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man, that ought to be put down.

Joseph Ritner, governor of Pennsylvania, 1837:—"If it be true as the lamented Colden (himself one of the initiated) declared that many a Mason became a great man but no great man ever became a Mason, how nearly does it concern the youth of our country to pause and reflect before they commit their present standing and future reputation to the keeping of a society, which for its cold-hearted and selfish purposes could immolate even the fame of Washington at the shrine of its abominations."

Lewis Tappan, private journal, 1814:—"Dr. Dixwell gave me lectures on Masonry at his house." "In September left the lodge." *Letter, Jan. 21, 1829:*—"I am free to say that I henceforth renounce Freemasonry, considering it a useless and profane institution."

George Washington, to friends in 1794, quoted by Myron Holley:—"The real people occasionally assembled in order to express their sentiments on political sentiments, ought never to be confounded with permanent, self-appointed societies, usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general dis-esteem, or finally overturn the established order of things."

Hon. Heman Lincoln, ex-Governor, Mass.:—Freemasonry, as a distinct, independent government within our own government, and beyond the control of the laws of the land, by means of its secrecy and the oaths and regulations which its subjects are bound to obey under penalties of death, has occupied much of the attention of the committee. . . . We believe, in the language of the Edinburgh *Review*, that all secret societies are justly deemed odious, wherever the government is tolerably free, and can only be excused where the existence of arbitrary power, foreign or domestic, leaves no other means of escaping from hopeless slavery.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, SEPTEMBER 18, 1890.

The number of friends who are sending lists of names for sample papers is increasing daily. It greatly cheers us to know that an earnest prayer goes up for some of these lists as the writers assure us. *Let it be so for all*; that a blessing may come to every friend who shall thus receive a single number of the paper for examination. To each one of these there is sent also from this office a letter, inviting an examination of the work we are doing, and an investment in so good a cause by way of a subscription. Other matter is also enclosed.

MORE ABOUT THE SCANDINAVIANS.

(Personal.)

The writer was licensed to preach by the Piscataqua Association (Congregational), was ordained by the Presbytery of Cincinnati, from which I took letters and united with the Central Congregational Association, and am now a member of Elgin (local) Association and the General Congregational Association in Illinois. During my ministry I have received several hundreds of converts to Presbyterian, and more hundreds to Congregational churches.

These two bodies of Christians have been repeatedly rent asunder by controversies. A "Plan of Union" in 1801 united the Presbyterians and Congregationalists; but this "Plan of Union" was rescinded in 1837; and by a single act 500 ministers, and 50,000 people, whom the Plan of Union had brought into the Presbyterian church, were "excinded" or cut off! Rev. Dr. Wm. S. Plummer, of Richmond, Va., gave among the reasons for excinding the objectionable synods, that their ministers had been *Anti-masons, and were now Abolitionists.*

In 1871, eight years after the fall of slavery in 1863, the Old and New School Presbyterians reunited, neither party being required to recant any errors.

As an editor of the *Cynosure*, instructed by the schisms and re-unions of the American churches for over a century, I venture to make some suggestions to our Scandinavian brethren, and hope they will "suffer the word of exhortation."

The *Cynosure* has not advocated the union of the Swedes and Norwegians with our Congregational bodies, giving up their church names and organizations. While Dr. Peters was pastor of the large Lutheran (Swedish) church in Rockford, Ill., some forty members of his church joined secret lodges, and many of them sold liquor. They seceded from the Lutheran church, which disallowed such practices, and the Rockford Congregational Association received them. And there are now Freemasons and Odd-fellows in most of the Congregational associations; and, as the discussions in the last April Conference abundantly show, there can be no peace to the churches till these vicious elements are cast out.

The apostle and founder of the Free Churches, Rosenius, lived and died a Lutheran. So have a multitude of his followers. But now the separation has taken place, there is no hope of their reuniting under one organization.

But if the Augustana Synod and the Free Mission Bund could co-operate on a large scale in a joint conference against the secret lodges, it would take away all motive to rivalship between their churches; and if Western Congregational Associations could unite with them in such a measure, the three elements would form one consolidated mass of enlightened Christian sentiment which would make all minor differences appear insignificant, and save our country from the grasp of priestcraft and popery, which are the chief dangers we now have to apprehend. J. B.

—"An Old Mason" writes to the *India Methodist Watchman* of Bombay, after reading the report of the Huntington, West Virginia, tragedy, where Rev. Mr. Johnston lost his life in taking the Royal Arch degree, and the remarks of Enoch T. Carson of Cincinnati:

"How very mysteriously Col. E. T. Carson writes about Masonry. What is in it? Nothing but a parcel of childish antics, and a parodying of the 'Word of God.' I wonder Mr. Johnston would have allowed himself to be carried so far as the Royal Arch degree. It took several lawyers two months to prevail on me to pass the M. M. degree, but they prevailed, and I am here the greater fool. Mr. Johnston's death is a warning to other ministers not to do likewise."

THE DEVICES OF SATAN.

It is now forty-two years since an obscure family named Fox, in Hydeville, Wayne Co., N. Y., March 31, 1848, discovered intelligence in certain rappings which had disturbed the house for some months. Kate Fox, a girl of twelve years, snapped her fingers at the noise, saying, "Do that, old split-foot." And "old split-foot," or whatever made the noises, such as haunted the house of the Wesleys at Epworth, England, for a time, accepted Kate's challenge, and reproduced the noise by an exact imitation. A series of experiments followed which made the family famous; and one of the daughters, Margaretta, was married to Kane, the explorer, secretly; but proved her marriage after Dr. Kane's death, and inherited her share of his estate.

This was the rise of modern spiritualism.

From the response by raps, other modes of manifestation appeared, and seances were held in all parts of the United States, and in Europe. The writer has seen Mrs. Gerrit Smith, in their parlor at Whitesboro, N. Y., sit at a $2,000 piano, and sing hymns to the spirits; and Judge Edmunds, of the State Supreme bench, and N. P. Tallmadge, United States Senator from New York, were among the converts to and open advocates of spiritualism. The question, "What produced the phenomena?"—spirits, trick or science?—is as far from being settled now as when the epidemic began. Facts, evidently supernatural, were abundantly proved by the testimony of witnesses whose oath was good in all courts. They were affirmed on one hand and denied on the other; and those who believed the facts became spiritualists; and if their origin was Satanic, this was what Satan desired. The devil raised the dust of doubt and disputation, and hid under it.

The only issue discussed with spiritualism should have been, whether consulting familiar spirits is worshiping them, and so forbidden of God. As the discussion was managed, it inured to the gain of infidelity, and injury of the Christian religion.

Robert Dale Owen, spiritualist, socialist, founder of New Harmony, Ind., Democrat, member of Congress, minister to Naples, and leading writer on Spiritualism,—while he denied the existence of a personal devil, heaven or hell—affirmed the existence of "spirits of a low order," whose influence "might be readily mistaken for what has been called possession."

When the moral meanness of the movement, as tested by its fruits, began to lead the public to the belief that mediumship was indeed demoniacal possession, two of the "Fox girls," now become old women, appeared in public and offered to prove the whole movement was a fraud; and that the rappings were produced by a joint of one of their toes. These false women were followed by lecturers, who had been Spiritualists, offering to prove the phenomena were produced by jugglery and sleight of hand. Little is now said of the grand discovery that communications can be had by spirits between this world and the next. But the movement, after tracking its way by ruined families, free-love, infidel clubs, and vice-breeding associations, is now sinking into corners with Sunday lectures, and out-door camp meetings, the modern "groves" and "high places," the national brothels and mills of idolatry which have turned Palestine from "a land flowing with milk and honey," the home of God's chosen people, over to owls, hyenas and Turks.

MASONIC SCOFFERS.

Can it be possible that Freemasons can mistake scoffing for refutation? The following is from the *Voice of Masonry*, Sept., 1890:

"CYNOSURE" FALSEHOODS REFUTED.

The *Christian* (*?*) *Cynosure* asks, "How shall the Masons be Christianized?" They are already Christianized. Far more justly it should ask, How shall Cynosureans be Christianized?

The *Christian* (*?*) *Cynosure* falsely asserts that the Christian religion and Freemasonry are diverse, and in the very strictest antagonism. The great light of Freemasonry and of Christianity is the Holy Bible, and the essence and spirit of both are the essence and spirit of that divinely given book. How then is it possible for them to be diverse, and in the very strictest antagonism?

The *Christian* (*?*) *Cynosure* advises its patrons to "buy the truth and sell it not." Well, if they do they will cease buying that paper and purchase a Bible, a work very few of them are acquainted with.

The *Christian* (*?*) *Cynosure* constantly charges others with leprosy, but never conceives that the leprosy is in itself.

The *Christian* (*?*) *Cynosure* asserts that "the scheme of secrecy is devil-born." Then let it answer this: Why are so many of the mysteries of earth and heaven yet unrevealed to man? Does God err in withholding from him full knowledge of what has been, of what is, and of what shall be? Also, is it not true that Cynosureanism is devil-born? Are not its falseness, its malice, its deceptions, its libelings and its persecutions, all devil-born and devil-enacted? Where has it ever shown any of the spirit of the Divine Lord and Master?

"*In the last days there shall come scoffers.*" 2 Pet. 3:3. The above from the leading Masonic paper in the United States, calls the above mere scoffing a "refutation of *Cynosure falsehoods*;" while it neither specifies, or attempts to point out a single falsehood to refute. If this brief notice comes to the eye of a Freemason possessed of candor (and there are such), we beg him to notice the fearful falsehood of the above article, which asserts:

1. "The great light of Freemasonry is the *Holy Bible.*" The falsehood of the above is proved by Chase's "Digest of Masonic Law; being a complete code of regulations, decisions and opinions." This widely-sold Masonic authority says on page 208: "Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible. If it was it would not be Masonry; it would be something else." "Blue Lodge Masonry," we must remember, is fundamental Masonry,—the basis of all Masonic systems and rites.

2. Then it calls Jesus Christ the "*Divine Lord and Master.*" Yet the lodge raps down a brother who attemps to pray to our "Divine Lord." Is that not fearful falsehood?

The *Voice* asks, if the scheme of Masonry is "devil-born," why are so many of the mysteries of heaven and earth unrevealed to man?" We answer, because they are above our comprehension. That is not "*secrecy.*"

THE FARMERS' ALLIANCE.

Two weeks ago we described briefly the original organization bearing this name, and established by farmers in the vicinity of Chicago and gentlemen associated with them in agricultural interests. While intended to use political measures to secure benefits to the farmers of America, it purposely avoided the secret society features which made the grange odious, and was established as an open, free, American society. Its principles were approved by farmers everywhere, and the organization spread to north, west and south. In the States where a black skin was still regarded as a bar to social and political privileges, or rights even, the admission of Negro farmers was unendurable. But the founders were too firm in their belief of the equal rights of man to yield to the sentiment of caste and the body of the Alliance stood by them. The Southerners, however, would not endure the black man and split off into an alliance of their own, which they hedged about with secretism, and the religious rites peculiar to ordinary paganizing lodges. A ritual of initiation was adopted, with grips, passwords and an obligation, which, without the form of an ordinary oath, is intended to have the force of a lodge oath at least. This obligation to secrecy is for the pretended purpose of keeping the business counsels of the order to itself. It has a sort of confession of faith, for no infidel is supposed to be a member. Among its principles is this, that "neither politics (party) nor religion (sectarian) can be injected into the Alliance." It professes to educate the farmer in political science; to promote unity and charity; to produce a better state of society; to "create a better understanding for sustaining civil officers in maintaining law and order," whatever that may be; to promote harmony, good will and brotherly love; to "suppress personal, local, sec-

tional and national prejudices," "unhealthful rivalries" and "selfish ambition;" and finally:

Seventh—The brightest jewels which it garners are the tears of widows and orphans, and its imperative commands are to visit the homes where lacerated hearts are bleeding; to assuage the sufferings of a brother or a sister; bury the dead; care for the widows and educate the orphans; to exercise charity towards all offenders; to construe words and deeds in their most favorable light, granting honesty of purpose and good intentions to others, and to protect the principles of the Alliance unto death. Its laws are reason and equity, its cardinal doctrines inspire purity of thought and life, and its intentions are "peace on earth and good will towards men."

Such a declaration of principles condemns this organization at first sight. It is in the lodge rut. No secret society ever formed but was to rejuvenate the earth with all the graces and virtues of religion, and make a paradise where moral deserts had before existed. And all this moral and spiritual regeneration was to come about by this lodge machinery, whether with or without the help of God who in Christ has declared himself to be the only door to this perfect state of society.

The first national convention of this secret alliance took place in Shreveport, La., October 12, 1887. In December of last year the organization absorbed several similar bodies, and a coalition was made of the National Farmers' Alliance, the Co-operative Union of America, and the National Agricultural Wheel. The new body is known as the National Farmers' Alliance and Industrial Union. A membership of some 2,000,000 is claimed. A great literary bureau is maintained at Washington in an old dismantled church at No. 511 Ninth street, where the official organ, the *National Economist*, is printed. This paper has reached number 26 of its third volume and, it is said, issues more than 100,000 copies weekly at $1.00 a year. The several leaders of the order receive large salaries varying from $2,500 to $25,000 per year.

Although widely organized even in the Northern States the largest membership of the order is in the South, where it has thrown down its non-political barriers, and is threatening the seats of numerous Southern Congressmen. Some of these disturbed Democrats are anxious and angry and declare that the movement is nothing more or less than a huge money-making scheme run by a set of adventurers; that the leader is a Dr. C. W. Macune, who is chairman of the Executive Board, an Illinois man who drifted around by California into Texas. Though quarrelling at first over the Negro, the order has found a place for him in some side-show place, and Gen. Humphreys, an ex-confederate, is busy getting them to take one more secret society and so gain at a bound the prosperity, comfort and ease which are promised in the constitutional provisions of the order.

—Pres. C. J. Kephart, formerly of Avalon College, Mo., but now at the institution at Annville, Pa., has written a pamphlet on Romanism, which is regarded by some as among the ablest documents of its class.

—Bro. Stoddard in Boston is having the assistance of some of the leading pastors of the city in reaching members of their congregations, and he hopes to secure a large list of readers for the *Cynosure* among them.

—Any facts bearing on the evils of Mormonism will be thankfully received by Rev. A. Sims of Otterville, Ont., from any of the *Cynosure* readers. He is preparing a book which will treat of this among other evils that threaten our nation.

—It would puzzle an anatomist, or a gymnast even, to tell why it is necessary to fill a page or two of a religious paper with pictures of nude men in order to show how to take the measurements of arms and legs; therefore we must expect nothing of the kind from the editor of the Y. M. C. A. paper of Chicago for such a collection of fascinating engravings.

—Bro. C. S. Bullock, late of the Northwestern University at Evanston, Ill., one of the participants in the College contest at the last Illinois State Convention at Elgin and president of the Students Bureau of Correspondence, returns from the Missionary Conference at Indianapolis with the determination to go as missionary to Jamaica. He expects soon to go to his new work.

—The American Sabbath Union is represented in this city by Rev. James B. Mills, late of Berea, O., a very able advocate of the Sabbath cause. His field is the district comprising the States of Ohio, Indiana, Illinois, Michigan and Wisconsin, and he is now securing a district meeting in connection with the annual convention of the State Association in November. He spoke last Sabbath in the College Church, Wheaton.

—Upon the general subject of advertisements, it might be said that many are caught by the low prices offered for commodities. It is safe to say the rule will always be that you pay for all the article is worth. You will not get an organ worth $100 for $35, but a cheap instrument in cost will be fully as cheap in real value. We lately saw an advertisement of a Mammoth Encyclopedia in four volumes for 50 cents—amazingly cheap. But the books were worth about 50 cents and no more.

—The article in last number on the investigation of the New York Central strike by the State authorities and its terrible reaction upon Powderly and his lodge methods should have been credited to the Chicago *Tribune*. Another blow for the hopes of the lodge is the entire approval of Mr. Depew of the action of the subordinate managers of the road. Powderly presumed much upon his influence as president of the road to secure a possible victory for his men. Depew crushes such expectations with a word.

—We have lately answered several inquiries about a silver-plating advertisement recently in the *Cynosure*. Every reasonable effort was made to know if the firm advertising was genuine, but no information could be got until the advertisement had run out. We learn very much to our regret that the offer made was a dishonest one. Instead of $3 or $4 for the needed apparatus and instruction, a second call for $5 is made upon all applicants. We endeavor to guard against fraud and our readers may rely upon our making every effort to prevent imposition.

—Mrs. Laura S. Haviland, the great-souled Quakeress of this city, bears lightly the weight of her 82 years. Her visit with a daughter to our office last Saturday was like a burst of sunshine. The Friends meeting of which she is a member sends her this year as their representative to the yearly meeting at Plainfield, Ind. She has also prepared an article for the *Cynosure* giving her opinion of the secret society system, which we shall shortly have the pleasure of giving to our readers. A new edition of the volume telling the story of her remarkable life is now on sale at $1.50 and $2.25 per volume according to binding. It is a book worth reading again and again. It may be had at this office.

PERSONAL MENTION.

—Rev. W. F. Crafts is in Iowa aiding in the preparatory work for the State Sabbath convention.

—Rev. A. B. Curtis, one of our valued contributors, has lately removed from Michigan to Branchport, N. Y.

—Bro. H. H. Hinman returned to Berea, Kentucky, from the Indianapolis Missionary Conference quite unwell, and is not able to write a further account of that remarkable meeting as we were expecting.

—Elder Rufus Smith, who lately removed from Maryville, Mo., to Wisconsin, called Monday morning to tell us of his plans for city mission work. He has lately visited Minneapolis, and finds there much work to do. During a few days he has been with Col. Clarke in the Pacific Garden Mission in this city.

—Dr. J. Blount, a beloved and constant friend of our reform, died at his home in Byron, Ill., last week. His daughter has been a member of the Wheaton College faculty since her graduation in 1886. Dr. Blount was a valued member of the church of which Rev. J. P. Stoddard was pastor for some years before entering the N. C. A. work in 1871.

—Mr. J. S. Hickman, whose name was among the first to be enlisted in our reform, has been putting in a good testimony against the late Masonic corner-stone laying at Hoopeston, Ill. The stone was laid to hold up a new college building in that town, which is being erected as a monument by an aged citizen who calls the institution after his own name. Though but a single protest seemed to be heard there was evident trepidation in the ranks of the lodge, for every man's common sense approved the testimony.

—Rev. Charles H. Hunt of the Presbyterian church, Colfax, Iowa, has been doing a noble work for the Sabbath cause in Iowa. He was instrumental in organizing the State Sabbath Association; and has written, traveled and spared no expense to make its work successful. A State convention is now in preparation for which with secretary help he is writing letters to all parts of the State to arouse the churches. Beside his pastoral work he also edits the *Evangel of Rest*, the State Sabbath paper. Bro. Hunt is true to his convictions on other reforms. The church at Guthrie Center declined some time since his services as pastor because of his opposition to secret societies frankly stated.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Sept. 10, 1890.

It cannot for a moment be doubted by any one who has given the subject even the slightest attention that the class of illustrated periodicals which make a specialty of printing revolting pictures of crime and vulgarity together with the most disgusting and revolting descriptions of them and their participants down to the minutest detail, do a great deal of harm, particularly to the young. Therefore the bill introduced by Representative Wickham, of Ohio, denying to such publications the use of the mails, was hailed with delight by the friends of moral reform. The bill is an excellent one and should become a law; but, will it? Not as long as the wealthy, widely circulated and influential (politically) metropolitan daily newspapers continue, as they do now, to violate good taste and morality to almost as great an extent as do the illustrated weeklies—about the only difference being in the pictures. If the bill became a law it would close the mails to a large number of the big dailies, and the growing generation of the country would thereby be largely benefited, for unfortunately many of them are entirely unfit for family reading.

Mr. Harrison's appointment of a new commissioner of the District of Columbia seems to be satisfactory to the temperance folk. The gentleman is not, as far as I know, connected with any temperance organization, but he has the reputation of being a friend of moral reformers of all kinds, and great things, particularly in the restriction of the liquor traffic, are expected, now that all three of our commissioners will be of the same mind on the subject. Mr. Harrison has endeared himself to all friends of the cause by publicly saying, "While not a fanatic on the subject; I desire to see a decrease of the liquor traffic in Washington, and will do all that lies within my power to bring about such a result. Knowing that they have the authorities, both local and national, behind them will nerve the temperance people to increase the vigor of their assaults upon the rum power, which has too long, by the connivance of those in authority, had practically its own way at the national capital.

The ridicule which the Senators who dared not openly antagonize the resolution of Senator Plumb prohibiting the sale of intoxicating liquor in the Senate restaurant, heaped upon that measure seems to have had the desired effect. The resolution was referred to the committee on rules and the impression is general here that it will never be reported from that committee. Perhaps if there was less liquor sold and drank in the Capitol there would be fewer of the disgraceful scenes which have been all too common in Congress of late.

The White House is now in the hands of painters, cleaners and decorators, undergoing its annual "house-cleaning" while Mr. Harrison and his family are away. The celebrated Blue room will be entirely re-decorated upon plans adopted upon the suggestions of Mrs. Harrison. Blue will still be its color, three shades being used by the artists.

The Senate having passed the tariff bill, after the longest similar debate in our history, the next business in order is the House bill prohibiting the use of the mails by lotteries and by newspapers that print lottery advertisements. Senator Sawyer, who is in charge of this bill, is in dead earnest, and there is no open opposition to it among the Senators so far as anyone knows; therefore it is extremely probable that the bill will have been passed by the Senate and sent to the President for his approval before this letter is printed. *

THE HOME.

THOU GOD OF BETHEL, LEAVE US NOT.

Thou God of Bethel, leave us not,
Though we so soon forget thee,
The sacred day, and hour, and spot,
Where in our need we met thee;
The angel ministries of youth,
Stern voices uttered later
To hold us steadfast to the truth,
To thee, our great Creator.

The vows we made thee in distress,
Vows of our need begotten,
Since lost in our unthankfulness,
Or in our joys forgotten;
The altar, in our straits we made,
And in our zeal anointed;
Thy house, where our warm vows we paid,
In sacred ways appointed.

Thou God of Bethel, here we kneel,
These broken vows renewing;
Us to a true repentance seal,
Our upward path pursuing.
Go thou before us, in the road,
All our sad past forgiven;
Make life itself the house of God,
The very gate of heaven.

—*J. E. Rankin, D. D.*

THE CONDUCT OF CHURCH WORSHIP.

In some churches there is a spirit of worship that seems to pervade the very atmosphere. You feel it as you enter the doors. It is manifest in the appearance of the worshipers. It is very evident in their manner in the service. There is dignity, reverence, harmony, impressiveness, from the beginning to the end. You are taken possession of at once, and unconsciously are carried onward and upward. In other churches, on the contrary, one is impressed by characteristics which are the reverse of these. There is a lack of reverence in the congregation. The service is undignified and its conduct slovenly. It is without harmony and is constantly dropping. There is no uplift to it, either spiritual or mental, and one comes away wearied and disturbed instead of rested and stimulated.

We are increasingly convinced, after years of attentive consideration, that the responsibility of blame on one side, and of credit on the other, rests almost entirely with the minister. It is in this "like minister like people." In non-liturgical churches especially, the service is largely dependent on the leader. It matters not much, but everything, what kind of man he is. His spirit and manner are quickly contagious. Accessories cannot hide him. Form and ceremonies may aid him, but the nature and effectiveness of the service from the beginning to the end is dependent on him. His personality, his carriage, his tone, his ways, influence all. Let him appreciate the dignity and responsibility of his position, let him be reverent, dignified, calm, not only in spirit but in manner, let him look and act and speak appropriately to the place and the occasion, and the people will quickly respond in like spirit and manner. The most "barren service" can be made rich by such a man and method. The people will be unconsciously drawn and guided by him into devoutness. They will worship with him. They will listen in stillness. The hymns, the prayers, the Scripture readings, will be entered into with sympathetic interest and fervor.

But on the other hand, let the minister hurry into the church and the pulpit; let him be nervous and fussy, wanting in calmness and dignity; let him be glib and commonplace and colloquial in prayer; let him handle and read the Scriptures as he handles and reads any other book, as though it had no more sacredness attached to it or were worthy of no more reverence; let him sit, or fumble over his notices, or study his sermon in the singing of the hymns, as though he had no part with the people in them, and in large church or small church, with much service or meager service, there will be little real worship, and what there is will be broken and disfigured and weakened. From such churches people not only of good taste and intelligence, but people of worshipful spirits, will be likely to turn and find their way to those where in an orderly, reverent and worthy way they may render service unto God. —*The Advance.*

MR. SPURGEON ON PREACHING.

At the Metropolitan Tabernacle one Sabbath morning in 1888 there was a large muster of Pan-Presbyterian delegates and other divines, including one bishop. Mr. Spurgeon, being still in very feeble health, invited his "dear and honored friend," Rev. Dr. John Hall, of New York, whom he espied among the congregation, to ascend the platform and offer the general supplication. Dr. Hall, with his colossal figure, imposing presence and powerful voice, seemed quite at home as he rose to lead the devotions of a congregation of well-nigh six thousand people. The presence of a strong ministerial element had been anticipated by Mr. Spurgeon, for his sermon dealt specially with preaching. It was based on the angel's charge to the apostles after releasing them from prison: "Go, stand and speak in the temple to the people all the words of this life" (Acts 5:20). The agents of the Lord Jesus, said Mr. Spurgeon, for the spread of the Gospel are men. The angel who brought the apostles out of prison might have preached, but the celestial visitor's mission went no further than releasing the prisoners. It seemed almost with reluctance that the angel drew back, leaving the liberated captives to proclaim the Gospel. This put a great honor upon men, for by them the conquering of the world for God is to be achieved. Men should preach the Gospel whatever their vocation; but some had the greater privilege, for their vocation was to preach. And what a vocation it was! To rule empires was but a trifle compared with the preacher's mission. Mr. Spurgeon was glad this ministry was committed to men, because, imperfect as they were, they were better preachers to their fellows, knowing their sorrows and struggles, than angels could ever be. He supposed a seraph would command a very large congregation, for a time at least; but being so superior to them, ere long they might be led to exclaim, "Let me hear my old minister again, with his lips of clay and heart of love." The apostles glorified God the better coming as they did from their fishing boats. Somebody had said that it proved the divinity of our holy religion that it survived ministers. And there was a good deal of truth in it. It was wonderful that that congregation had survived him. "We ministers are poor tools," proceeded Mr. Spurgeon, adding, amid general laughter, "but I don't mean you brethren from America. I mean us English. We are poor tools, after all, and if God uses us it is greatly to his glory." He sometimes thought God must greatly delight in what was done by his weak people. The Lord liked to put some of his weak Black Princes in places of great peril that they might win their spurs, and that he might take pride in their courage. And did they not think the angels must often wonder at preachers and say, "I wish the great Lord would let us do it, we could do it better." "I charge you," Mr. Spurgeon went on, "by the angels of God who are not permitted to touch this work, to discharge it with a vigor worthy of the high calling." The manner of teaching was hinted at in the text. Men were to preach the first moment they could get anybody to listen to them. They might like to stop and study some particular point, but the angel says, "Go, get you to your teaching." And men are to preach boldly. Some thought they should preach only to the intellectual. But they were to reach the people somehow. In London to-day the busiest workers for Christ were to be found among the masses. If in that Tabernacle he could gather so many to hear, then that was the best place for him to preach in. They were chosen of God to bring the Gospel to the people, and they must do it; and if one style of speaking did not suit they must try another.—*London Christian World.*

Rev. Joseph Please-them-all fancies that he has discovered how to so present the Gospel and live it as to provoke no unfriendly criticism, and Rev. Joseph Please-them-all fancies that he has discovered how to so conduct revivals as to stir up no antagonism and to provoke no unfriendly criticisms. When he hears of others who have not learned this art, he congratulates himself on his superior grace and tact, and puts them down as on the "vinegar" line. While it is doubtless true that some are thus soured, yet he seems blind to the fact that a "whole Gospel" pressed with the energy and vehemence which the Holy Ghost imparts will everywhere awaken opposition, and that in boasting of his peculiar success he is but advertising the fact either he does not proclaim a whole Gospel, or else that he does not press home its claims upon the consciences of men so that they feel them. Jesus, the apostles, Wesley, Finney, Harrison, Weber, and the men who have had revivals that have rescued their thousands from lives of degradation and the pit of hell, were unable thus to win success. It is true that where pure Christianity is in the ascendancy, this opposition will be less open, but wherever carnality is, it exists.—*Friends' Expositor.*

HOW JARED SPARKS WENT TO SCHOOL.

"My vessel will sail in a few days now, so I shall start on my tramp to New London to-morrow, and I thought I would come to say good-bye and give Jared, here, this book to make him think of me once in a while," and the old sailor, Barzillai Waterman, took from the pocket of his heavy pea-jacket a thin, blue, paper-covered little book. "I bought it at a stall in Liverpool one day when the old 'Martha Taylor' put in there and we got leave to go on shore. I took the notion into my head I might study it some, but I couldn't make head or tail of the gibberish. I find it is easier for me to pick up what navigation I need as I sail along than it is to learn it out of a book."

A little black-eyed, curly-headed boy who was lying flat upon the white, sanded floor, working out problems in mathematics of his own improvising, with a bit of charcoal, on the smooth stone hearth, sprang to his feet, eagerly took the book from the old sailor's hand, and cried out, "Oh, thank you, thank you Uncle Barzil," and dropping down again in front of the firelight, was lost in the magical pages.

The old man laughed and nodded at the boy's mother. "Just like his grandmother, my sister Bertha, your mother," he said. "She used to read everything she could lay her eyes on, and she wrote some proper good verses, to my thinking. You like to read about places and things, but I would rather go and see them. I suspect Jared will do both, and write about what he has heard and seen as likely as not; but he has got something now to study on for one while. He won't conquer that book right away, if the schoolmaster does say he's got the better of every arithmetic book in town, so far."

If the bright boy did not conquer the science of navigation, he did its history from the days of Medina and Cortes, and from a supplementary nautical almanac he was able to understand how the science was made available to seamen. On clear nights he studied the heavens from the hill-tops, and the whole solar system seemed to be revolving in the boy's active brain. He drew maps, diagrams, and charts with a pointed stick in the hard-trodden earth in front of his mother's door, or bits of charcoal did duty on the sunny doorstep and the stone hearth.

When the pumpkins began to form on the sprawling vines that bordered the cornfields with their huge prickly leaves and flaunting yellow blossoms, he watched them with eager interest, and one after another was picked, not to be fashioned into that delight of most boys, a jack-o'lantern, but to be transfixed with a flax spindle and made to revolve inside his mother's three-legged iron pot.

But the vegetables withered and decayed, and the pot was brought into requisition for cooking the dinner, and Jared cast about in his mind how he was to procure a globe of less perishable material. There was a turning lathe at old Moses Slafter's, some two miles off, and up the valley the resolute youngster went with no loitering steps, and succeeded in procuring a wooden ball about as large as his black curly head. This was a treasure, indeed, and over the white, polished sphere he spent many a delightful hour in drawing in ink the meridian and parallel lines, the various divisions of land and water and all the minute geographical diagrams.

The old stone chimney and hearth, the only relics of his mother's humble dwelling on that lonely roadside, but a few minutes' walk from where I am now writing, now moss-grown and fern-embowered, might, could they talk, tell the story of the perfecting of this patient, skillful labor. I have the honor of its possession, the precious heirloom being frequently admired by visitors to

my library. The parallels and meridians are drawn and numbered with a hot pointed iron, the grand divisions are traced in ink; the axis is a coarse knitting needle, and the pine frame upon which the ingeniously constructed globe is suspended is whittled out and carefully dovetailed together with a pocket-knife. A rather crude affair, taken altogether, but a wonderful piece of mechanism when we take into account that it was made nearly a century ago by a child of ten who had never seen any apparatus of the kind, and who had nothing to guide him in its construction except the ideas he had gained from that meagre and abstruse book "Uncle Barzil," the old sailor, had given him.

This wonderfully bright and studious boy, who afterwards became one of the most distinguished scholars of his day, was Jared Sparks. The place of his birth and boyhood was the picturesque town of Willington, Tolland county, Conn. Here he struggled on and on, doing the work and learning the lessons that lay nearest his hand. He worked on the rugged farm; he learned the carpenter's trade; he taught the district school winters, and, as such boys always do, gained many friends.

One of these was the village pastor, Rev. Hubbel Loomis, afterwards a college president, and the father of Elias Loomis, LL.D., the eminent professor of astronomy and mathematics of Yale College. One day the pastor said to the youth, "My barn needs shingling, and you ought now to begin Latin. Can we not strike up a bargain?" Jared was glad of the opportunity, and day by day he came across the fields to the parsonage, and alternated his favorite studies, mathematics and Latin, with laying shingles.

When the barn roof glistened in the sun with its new coat of hand-shaved chestnut, the clover was showing its pink blossoms in the field near by, and Jared stayed on to help in curing and storing the fragrant crop.

One day the Rev. Abial Abbott, the minister, of an adjoining town, drove up to make Parson Loomis a call, and that gentleman said, "I have a prodigy out there in the hay-field, a youth who has been studying Latin only eight weeks, and yet is reading two hundred lines of Virgil a day. Please go and call him, daughter Jerusha, I want him to recite to Bro. Abbott."

Presently the youth came, in his tow shirt and trousers and knit suspenders. His feet were bare, and in his hand he carried a coarse straw hat. Tall, thin, shy, but with an assertive manliness about him, the visitor took a quick and strong fancy for the boy. He received him cordially and critically listened to the recitation.

After it was completed, he said: "Jared, you must go away to some school. There is none better that I know of, where a boy can help himself, than that in Exeter. My cousin, Mr. Benjamin Abbott, is the principal, and I will send in your application at once. I am sure you will be received there. In the meantime you can be making your arrangements about undertaking the journey."

"I can walk," said the elated boy.

"Very well, my boy. My wife and I are to go there in our chaise early in September to visit our relatives and we will carry your trunk." And so that was the way it came about.

"Before Moses and Aaron lived, these same stars were testifying to the unspeakable power of the Almighty, and the faith that they inspire and strengthen draws the yearning soul onward and prompts it to do its best," said the youth to a friend who had met him to say good-bye in the gray of the September morning, as they stood gazing upward to watch the stars he loved go out before the light of the day that was to see him far beyond the farthest hills that had thus far bounded his line of vision.

He walked the one hundred and twenty miles to the academy in three days, and thereafter his life as a student went successfully forward. At no grade in his ascending course, as undergraduate, tutor, professor, president of Harvard University, brilliant preacher, Congressional chaplain, editor, historian, did he belittle his childhood training. He always honored the virtues of his mother and the painstaking of his early teachers. In his later life, as he graded and beautified his fine grounds opposite the College Memorial Hall in Cambridge, planting trees and shrubs, he recalled those early days on the old Willington farm and the pumpkins he used to make into "miniature worlds." As he planned his own spacious and elegant residence there, and overlooked the workmen, he said to them, "My own early training stands me in good stead, for I am a carpenter by trade."—*Golden Rule.*

TEMPERANCE.

THE WARNING BELL.

With lungs of fire and ribs of steel,
Low-whispering valve and humming wheel,
The iron horse the train is bringing.
Hear the loud scream and thunder stroke,
See showers of flame and clouds of smoke;
Look out, the warning bell is ringing.

Ye idle, gazing throngs, stand back,
There's danger on the smoking track,
And where the busy switch is swinging.
"Now all aboard," now off again;
No drones can reach the moving train;
Look out, the danger bell is ringing.

Take heed, the engine of reform
Halts not in sunshine nor in storm,
'Tis freedom's song the mass are singing.
Behind behold the tottering thrones
And a dazed multitude of drones;
The bell of progress now is ringing.

The slave has doffed his yoke and chain,
The drinker will not drink again,
Glad news the harnessed lightning's bringing;
Oppression casts his scourge away,
We see the dawn of a bright day,
The golden bells of heaven are ringing,

—*G. W. Bungay, in Temperance Banner.*

NEVERMORE.

If Edgar Allan Poe had been as level-headed as that Boston saloon-keeper, when the hideous, black "Raven" of remorse invaded the chamber of his soul, instead of cowering, beseeching and despairing at the appalling announcement that it would depart "nevermore," he would have summoned a policeman and had the "ominous bird" arrested on the spot. But the raven came to the saloon-keeper in the form of an innocent schoolgirl. By some accident he attended a school exhibition, during which a girl recited a poem portraying the ruin of the rum-seller's work, setting forth the woes and heartache of the drunkard's home. It made the saloonkeeper feel uncomfortable, as he said, "like a criminal," but he went straight to the authorities to have the beak taken from his heart, and the burning of the fiery eyes taken out of his soul. There was no sentimental nonsense about him, but plain "business." He laid complaint before the School Board, and demanded that impolite references to and criticisms on his trade should be stopped. The gentry which he represents cannot endure that their sensitive consciences and delicate sensibilities should be outraged in such fashion. Of course the Board which eliminated a history from the course because it told some truth regarding the sale of "indulgences" will attend to this case at once. By the way, does not Boston need a new crop of sturdy reformers, such as rose up some fifty years ago? Or is it, as the Chicago *Tribune* says, too late, seeing that Boston is in the hands of the un-American anti-temperance classes?—*Christian Standard.*

A SAD PICTURE.

The whisky element in this country has been rapidly ascending in power, and is the one great peril threatening our nation, but it is my opinion that neither Democrats nor Republicans can be preserved in whisky. In one section the liquor syndicates hold the Democrats by the beard, in another the Republicans by the beard. Unless checked the grasp will finally be upon the nation's throat. Before their power can reach so far let us take them by their throats and break their necks.

By acting together now it can be done without bloodshed, possibly only a few street riots. If delayed until the population grows it will become a monster too powerful to be put down.

High license entrenches itself behind the cupidity of taxpayers.

Driving along a street in New York I noticed an elegant building with a saloon below and brightly lighted rooms above. I asked the driver what the rooms above were used for. They were gambling rooms and apartments where the strange woman dwells.

Low license asks for your son; high license for your daughter. I will never vote to license grogshops or gilded saloons.—*Joseph Cook.*

DOES IT MEAN FREE WHISKY?

A dispatch from Cedar Rapids, Iowa, says: "Just after the act of Congress on original packages George Williams, a brewer of this city, was arrested for selling beer in original packages, he acting as agent for outside parties. To test the matter the case was contested. A writ of habeas corpus was applied for to Judge Stoneman of the Supreme Court here. The case has been continued several times at the request of the Prosecuting Attorney, and when it came up to-day County Attorney Smith asked that the case be dismissed, and it was done. No reason was given, but it is generally understood that the County Attorney had doubts about the matter. A large number of original-package cases have been stopped and it is becoming quite generally believed that the reign of free whisky is upon the State."

PROHIBITION IN INDIANA.

Jesse Aults' saloon at Greentown, ten miles east of Kokomo, Ind., was blown up by dynamite one morning lately. The cartridge was placed beneath the floor under the bar, and the entire front of the building was wrecked. Loss about $500. Greentown has steadily fought the licensing of a saloon, so far successfully, and it was a matter of surprise when Ault was granted, without a fight, a license last spring. But it now appears that dynamite instead of talk will be the program. The building is owned by Francis Stillwell, who was balked last winter in attempting to start a saloon. He says he will rebuild, and that two more saloons will be started on the grounds. The perpetrators are not known.

The following was published some years ago, and is no doubt as true to-day as it was then: "Most emphatically are we persuaded that drunkards can be saved only by coming to Christ and being soundly converted to God. The taste for strong drink once established can never be removed except by the all-powerful grace of God. Without this there is neither help nor hope for the drunkard. No legal remedies can meet his case. No social combinations can lift him from his degradation and ruin. No "mystic tie" or secret affinities and brotherhoods can rescue him. He must have strength put in him by the Almighty, or he is already lost and doomed. *Gospel* temperance is what he needs. He must be forgiven and renewed by the grace of God or perish.—*Standard and Home Journal.*

The presence of the Prohibition party in politics is a moral education. It is distinctly a good thing, a glorious thing, a hopeful thing, that men should be willing to work as the Prohibitionists are working, for a great moral principle. And their labors are, we think, destined to achieve a result nobler and more lasting by far than the mere passage of a sumptuary law. For the Prohibitionists are bringing men by thousands to see the evils of intemperance and to investigate its causes; they are forcing men to see that beneath the polished surface of our civilization lies a festering mass of misery and corruption. They are causing men to think.—*Henry George.*

In New York city war has been declared on the immature cigarette smoker. Policemen have been cautioned individually and collectively, to enforce the spirit of the law of which the following is the letter: "No child, actually or apparently under 16 years, shall smoke or in any way use any cigar, cigarette or tobacco, in any form whatsoever in any public street, place or resort." A violation of this provision will be a misdemeanor, punishable by a fine not exceeding $10 and not less than $2 for each offense.

Bishop Taylor, the heroic missionary in Africa, says the single city of Hamburg, Germany, has exported 200,000 tons of rum and gin to Africa within the last year.

NEW ENGLAND LETTER (*Continued from 4th page*).

attempt the impossible—to purify what was in itself essentially corrupt. It is no discredit to her that she could not do what Sarah Siddons and Fanny Kemble and Charlotte Cushman failed to accomplish. It simply proves that when the constant tendency of a thing is to gravitate downward; the seal of the pit is on it.

The great army of summer tourists have returned, and as this has been an exceptionally favorable season, the hotel keepers and private boarding houses have reaped a proportionate gain. Maine alone, with her many sea-coast resorts, has been the goal of at least a hundred thousand weary seekers after rest and pleasure; and it is estimated have left not less, and probably more, than six million dollars behind them.

Wellesley College begins with a larger number of students than ever before, as evidenced by the numberless trunks that pile up with every newly-arrived train, waiting for the expressman to take them to their destination, and telling no tales of the home sacrifices and the loving hands that helped pack them. Surely this is Woman's Hour, and if anybody doubts it let them visit Wellesley just as the term opens and view the throngs of fair collegians pacing up and down its streets. Heaven be with them and make them worthy of the loving devotion which in so many cases has prayed and toiled to send them here; so that when they leave their beloved *Alma Mater* they may show the world a higher vision of cultured Christian womanhood than it has ever seen before.

Can I close better than with one or two choice thoughts from Prof. Henry Drummond's late address at Northfield, Mass.:

"There is no greatness in things. Things can not be great. The only greatness is unselfish love."

"To love abundantly is to live abundantly, and to love forever is to live forever."

ELIZABETH E. FLAGG.

RELIGIOUS NEWS.

—The missionaries assembled at the recent Shanghai Conference sent out an urgent call for a reinforcement of 1,000 men to enter China within the next five years. Not ministers only are sought, but unordained men as well, evangelists, teachers and physicians.

—Rev. A. J. Diaz, who has been carrying on an important evangelical work in Cuba as a Baptist missionary, has been arrested and imprisoned. His case has been presented to the State Department as that of an American citizen who is a victim of religious persecution.

—An enthusiastic party of missionaries of the Methodist Episcopal Church South left St. Louis a few days ago for Shanghai, China. Three were unmarried ladies. They will be absent at least five years.

—At the anniversary meeting of the Church Missionary Society in London, a special telegram was received, calling for instant reinforcements for Africa, and four volunteers who responded were dispatched from the meeting itself. An anonymous gift of $25,000 was received "as a substitute for service," and a number of smaller gifts with a like purpose.

—It is understood that Dr. Arthur T. Pierson has consented to undertake a brief tour among American churches in behalf of the work of the Presbyterian Board of Foreign Missions. It is probable that he will enter upon this work in the early autumn—September or October. Dr. Pierson's success in arousing missionary interest among the churches of Great Britain, is pledged that he will do like valuable service here at home.

—A scheme for raising money for missions is that of the "extra-cent-a-day" band. Its plan was thus detailed at Northfield the other day: "It is estimated that there are in all lands 30,000,000 Protestant evangelical Christians. One cent a day, or its equivalent, from each one of that great host would amount in a single year to the enormous sum of $109,500,000. I believe, and I say it deliberately, that the 'extra-cent-a-day' band may be made the greatest missionary power, financially, that the world has ever known."

—The young people of Lincoln Park Congregational Church of this city, are raising money for a missionary wagon for Erzroom, Turkey. The wagon will soon be shipped.

—Advices just received in New York from Paris show marked progress in many parts of France in reference to Sunday observance. Committees are being formed in many towns, and it is now proposed to form a national organization, similar to the American Sabbath Union, to awaken public sentiment and assist in the work of organizing the entire nation for Sabbath reform.

—It is expected that a number of missionaries of the Reformed Presbyterian church will sail from New York about the middle of this month. The Board of Foreign Missions of that church have instructed a committee to make arrangements for a farewell meeting to be held in the Third Reformed Presbyterian Church, West Twenty third street, just prior to their sailing, the exact date not yet having been fixed. The missionaries returning are Dr. David Metheny, who addressed the April Conference in this city, with his wife and three children, and Miss Evadne M. Sterrett, these of the Tarsus Mission, headquarters at Mersine; Miss Mattie R. Wylie, of the Latakia Mission, and recent appointments of the board; Rev. Robert J. Dodds and wife and Mrs. Mary R. McCarroll, daughter of Rev. J. McCracken, of Southfield, Mich., for the Tarsus Mission, Mersine, Turkey.

—Colonel and Mrs. George R. Clarke, of the Pacific Garden Mission in this city, issued invitations last week to the thirteenth anniversary of the founding of the mission, which was held on Sabbath afternoon at the mission-rooms, corner of Van Buren street and Fourth avenue. This is one of the best-known of the city missions in the country, and most successful in reclaiming lost men and women to Christ. The devoted husband and wife who founded and yet manage it are among those who can say to the Lord, "None of self and all of thee."

—Rev. J. G. Waller and Mr. Kennedy, of Trinity College, Toronto, have offered themselves as missionaries to Japan. This is the first movement of the kind in the Canadian Episcopal church.

—Rev. Dr. Alfred Nevin, one of the most prominent divines and authors in the Presbyterian church, died at his residence in Lancaster, Penn., lately, aged seventy-five years. He had filled many of the prominent positions of the church, was editor for a time of several of the church papers, and was a very voluminous writer on religious topics.

—The fifth great annual re-union of the Lutherans of Maryland, Virginia, West Virginia, Pennsylvania and the District of Columbia took place at Pen Mar, Md., September 3, on the Western Maryland railroad. Over 20,000 people were in attendance. It was the greatest re-union yet held, and the Lutherans were joyful over their success.

—Rev. C. B. Ward, the missionary worker of Secunderabad, India, and correspondent of the *Cynosure*, has been caring for a large company of orphans for some years some of whom have grown into manhood. Of his efforts in their behalf he writes in the last number of the Bombay *Watchman:* "Our readers know we have earnestly prayed for and sought a site for a little colony for our Telugu Mission Christians. After over ten years' waiting, learning and praying our readers have already learned that we succeeded a few months since in securing a good village of over 2,000 acres in lease for twenty-three years, at the fixed rental of H. S. reals 800 per year. Three years ago a Christian friend, whose gifts had aided the mission greatly in the last few years, promised the needed capital for the colony on certain conditions when we secured the village; all the conditions have been met and our capital is forthcoming for this good work. With full hearts we thank God and will publish further details later on."

NEW HAMPSHIRE CONVENTION.

The fourteenth annual meeting of the New Hampshire Christian Association will be held in Gilford Village, September 23 to 26, opening Tuesday evening. The time of the meeting is the most delightful of the year. The place is one of choice natural beauty, and centrally located for those who desire to attend the convention. The well-known hospitality of the Gilford people, and the excellent spiritual state of the church unite to favor a large and happy gathering. Charles Warren Ryder of Providence, Alonzo A. Hoyt of Cambridgeport, J. P. Stoddard of Boston, Charles L. Baker of Manchester, F. L. Piper of Melvin Village, Jonathan Leavitt of Chichester, Mrs. M. E. A. Gleason of Roslindale, Miss Isadore D. Haines of Maine, Mrs. A. A. P. Caverly of Strafford, and other consecrated laborers are expected to be present. It will be more convenient to meet friends at Gilford on the Lake Shore railroad. Friends can write to Rev. Isaac Hyatt, in regard to entertainment and transportation.

"The whole movement of Christianity, what is it? It is light against darkness. It is as the shining of the sun. That doesn't have lodges. That doesn't have little dark rooms into which it disburses its beams. The business of the sun is to scatter light, and the business of the church of Jesus Christ is to scatter the light of the Sun of Righteousness. He is to be the light of the world everywhere. He says, 'In secret have I said nothing.' Everything was open. There was never any little cabal, any little gathering with its secret passes and grips. The mere attempt to couple such a thing with the work of the Lord Jesus shows its folly."—*From address of Rev. E. P. Goodwin, D. D., pastor First Congregational Church, Chicago, to Christian Conference, April*, 1890.

EDUCATIONAL NOTES.

—Rev. Dr. Stewart, the new president of Berea College, has begun his work in the institution, and has removed his family to Berea.

—Rev. Dr. J. H. A. Bomberger, president and founder of Ursinus College, and for forty years a prominent man in the German Reformed church, died on the 23d ult.

—A plan is on foot to establish in New York City a national university, to be modeled after the great institutions of Europe, with an endowment at the outset of $20,000,000. Mr. John D. Rockefeller and Rev. R. S. MacArthur, of the Baptist church, are the promoters of the enterprise.

—The idea of erecting a monument to the memory of Dr. David A. Wallace, the first president of Monmouth College, is receiving much attention of late. The committee having this work in charge has not as yet attempted to make a canvass for funds for this purpose, still money is constantly being sent to them by those who are interested in this subject. The place where the monument will be erected has not been settled, but many seem to be of the opinion that the College Campus would be the most suitable place.

—Chester S. Lyman, professor of astronomy in the Sheffield Scientific School, whose death is announced, went in 1845 as a missionary to the Sandwich Islands, and Queen Emma was one of his pupils. When the queen visited this country a few years ago she made a point of calling on her old teacher.

—Seven Norwegian lady teachers at the national schools have obtained government grants varying from 1,000 kr. to 2,000 kr. in order to make studies in various countries—England, Germany and Sweden—in different matters of interest for the schools.

—Six students at the Agricultural College, Lansing, Michigan, were suspended for one year for hazing. They took a freshman from his bed and dragged him through the river, injuring him severely.

—The principal of the Normal School at New Britain, Conn., refused to employ a lady teacher from Youngstown, O., because she was "too homely." He gave her a month's salary and expenses back home.

—The Methodists of Spokane Falls are planning for a university. Building will commence this fall. The college grounds will embrace thirty acres, and be located on a bluff overlooking the falls and the cascades. Back of the movement is Rev. William Ward, recently elected president of Spokane College.

—Sixty-seven seniors and ninety-two juniors at Yale University elect Old Testament literature, two lessons a week, for next year, the Old Testament being the only text-book. Oriental history, with special reference to the Bible, will be a required study in the freshman class. Prof. W. R. Harper will teach these classes.

—Mr. Moody opened at Northfield, Mass., Aug. 1, the Betsey Moody Cottage, named for his mother. The building cost $15,000, and is designed for an infirmary for his schools. He also announces the establishment of a training school for ladies, with Bible study, drill, dressmaking, cooking and other branches in preparation for city Christian work. The first session will be held in October next, and there will be two terms of three months each.

—Sectarian instruction should be sedulously excluded from the public schools of the land. The Catholics, as they have a right to do, object even to the reading of the Protestant Bible in such schools; but now comes Rev. Charles O. Brown, of Dubuque, in a letter to the Des Moines *Capital*, saying there are "at least seven district schools in Dubuque county where the Catholic catechism is taught." A church so strenuous in preventing unwelcome reading in the presence of its children should not employ the public funds to promote their doctrines, nor expect that other people will be willing to have it done.—*The Lyons, Iowa, Mirror.*

—Henry Wade Rogers, the newly-elected president of Northwestern University (Evanston, Ill.), is said to be but thirty-six years old. He is a Democrat in politics, with a leaning toward prohibition. Mrs. Rogers is corresponding secretary of the Woman's Home Mission Society of the Detroit Conference, a prominent Prohibitionist, white-ribboner, and woman suffragist.

—The inauguration of Prof. W. P. Johnston as president of Geneva College, succeeding Dr. H. H. George, took place on the third of September, at Beaver Falls. Rev. Dr. T. P. Stevenson, editor of the *Christian Statesman*, made an address on the occasion. Several additions and changes have been made in the faculty of the institution, and above forty new students will begin the year of study at Geneva.

—Dr. Harper, of Yale College, has definitely accepted the presidency of the new University of Chicago. His consent to accept the position has only been secured within the last few days, and although he will for the present remain at Yale College, he has signified his willingness to enter upon the preliminary work whenever his services are needed. Dr. Goodspeed, the secretary of the university, says that the college would not be open for active work inside of two years.

OBITUARY.

JOSEPHINE CONANT.

I was called by a dispatch to Willimantic, Conn., on the 30th ult., to sympathize with bereaved friends, and speak to them a word of comfort and of instruction, at the funeral of the widow of the late George Conant.

Death is always solemn, but when it is "light at eventide," and the sun below the horizon gilds the overhanging clouds with crimson and gold, the grave is robbed of its terrors, and involuntarily we repeat "Precious in the sight of the Lord is the death of his saints."

The story of this brief and busy life is told in a few words. Josie was born January 9th, 1868; was married to George Conant June 13, 1888; buried her husband February 27, 1889; and, departing in the assurance of faith, her body was laid by his side August 30, 1890, by loving hands who had kindly ministered to her during her days of need. The presence of many friends was proof of the esteem in which she was held, and a fitting tribute to her memory. May the stricken household and all who came with sympathy and kindly offices to assist in "burying their dead out of their sight," be prepared when the "Bridegroom cometh" to go in to the "marriage supper of the Lamb." J.P.STODDARD.

SIMEON BADGELY, an aged and honored resident of Belleville, Ill., died in that place Monday morning, September 8th inst., aged 84 years, 6 months and 26 days.

There are about 6,000 varieties of postage stamps now in use by the different nations of the world. The museum of the Berlin postoffice alone contains a collection of between 4,000 and 5,000 specimens, half of which are European and the remainder divided between the Americas, Asia, Africa and Australia. The emblems upon the stamps of nations are legion, the earth, the sea, and the vaulted canopy above us have been ransacked for curious and meaningless devices and legends. The entire animal kingdom, the stars, and the moon in all its phases, besides legendary emblems by the thousand, are known to the collectors of stamps, who pride themselves upon being "philatelists." Upon the printed faces of these little squares of paper may be found the effigies of five emperors, eighteen kings, three queens, one grand duke, several inferior title rulers, and many presidents. M. Phillippe de Ferrari perhaps has the largest and most valuable collection of stamps in the world, amounting to something like 250,000, and within the present year he sold one single little stamp to a collector in Paris for $50,000.

Salt rheum, with its intense itching and burning, is cured by Hood's Sarsaparilla. Many who were formerly severe sufferers have reason to thank "the peculiar medicine" for cures effected.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	1 00		
No. 3	90	@	97
Winter No. 2	1 02	@	1 04
Corn—No. 2	49½	@	50
Oats—No. 2	37¾	@	39½
Rye—No. 2			61
Bran per ton	11 00		12 00
Hay—Timothy	7 00	@	9 25
Butter, medium to best	10	@	21
Cheese	06	@	10½
Beans	1 75	@	2 45
Eggs		@	17½
Seeds—Timothy	90	@	1 38
Flax	1 41	@	1 45
Broom corn	02¼	@	06¼
Potatoes, new, per bu	80	@	1 10
Hides—Green to dry flint	03	@	07
Lumber—Common	10 00	@	13 00
Wool	15	@	34
Cattle—Choice to extra	4 20	@	5 35
Common to good	1 60	@	4 15
Hogs	2 50	@	4 85
Sheep	3 50	@	5 00

NEW YORK.

Wheat	1 03	@	1 20
Corn	57	@	59½
Oats	44½	@	52
Eggs			20
Butter	11	@	24
Wool	14	@	39

KANSAS CITY.

Cattle	1 50	@	4 75
Hogs	2 00	@	4 25
Sheep	3 25	@	4 35

NEWS OF THE WEEK.

CHICAGO.

The World's Fair directory has unanimously re-affirmed its original choice of the combined Lake Front-Jackson Park site as the location for the Exposition.

The Ballot Reform Association of Illinois was organized at the Grand Pacific hotel Saturday evening. Headquarters, for the present at least, will be in Chicago. The association already has a bill drafted which will be presented to the next Legislature.

The Swedish people of Chicago on Saturday night, celebrated the arrival of the first Swedish colonists in America in 1638. The tone of the exercises was patriotic, and America and Americanism were not lost sight of.

Four dailies of this city now publish regularly notes of Woman's Christian Temperance Union work.

COUNTRY.

The original verdict of the coroner's jury in the inquest upon the bodies of Joseph and Hyram Smith, the Mormon leaders killed by a mob June 27, 1844, was found in a heap of rubbish in the court house at Carthage, Ill., Wednesday.

Arrangements were made Wednesday whereby the Rock Island railroad will furnish seed wheat to the farmers of Oklahoma at net cost without freight, and on one year's time without interest, taking the individual notes of the farmers for the loan.

Twelve million dollars in 4 per cent bonds were presented at the Sub-Treasury in New York Wednesday in response to Secretary Windom's offer to pay one year's interest.

In San Francisco Tuesday, the fortieth anniversary of the admission of California to the Union was celebrated by a great parade. The city was crowded.

Francis Murphy, the temperance advocate, was married Tuesday to Mrs. Rebecca Fisher at Rock Island, Ill. Mrs. Fisher was recently president of the W. C. T. U. of Council Bluffs, Iowa.

The Superintendent of the Cincinnati public schools Monday nominated all the married women who are teachers in the schools. A test vote was taken, and it indicated that the Board of Education, in spite of its recent resolution to the contrary, would re-elect all of them.

Three Indians were killed and several persons were wounded in a riot Thursday on the Pottawatomie reservation over a question of accepting lands in severalty.

Advices from Wyoming Friday announced that the Republicans had carried everything in the State by from 2,000 to 2,500 majority. The State ticket, a majority in both Houses of the Legislature, and the Congressional candidates, were elected.

In Piatt county, Illinois, Daniel Quick recently unearthed the skeleton of one of the largest mastodons ever found.

In Pittsburg, Friday, the executive committee of the National Reform Association resolved to issue a call for a meeting in every county in the Union to protest against opening the World's Fair on Sunday.

Snow fell at Hallock, Minn., Friday. An inch of snow is reported at St. Vincent. Thrashing is not over and much wheat will be lost in the Red River valley. At Pierre, S. D., the change from heat to cold was the most sudden ever known. At Bucyrus, Ohio, four inches of rain fell, and at Akron sewers, waterpipes, and street railways were washed away. At Eagle Pass, Texas, the Rio Grande is higher than in ten years past. All the lower part of the city is six feet under water, and much property has been destroyed.

An English syndicate purchased the Fletcher mills at Providence, R. I., for $3,000,000. The mills employ 2,500 people and turn out 6,000 yards of goods daily.

It was reported Wednesday that the seven peaks of the Blue Ridge Mountains

(*Continued on 16th page.*)



The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health.

At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial.

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Disloyal

SECRET OATHS.

ADDRESS OF

JOSEPH COOK,

OF BOSTON,

AT THE

Conference of Christians,

CHICAGO, 1890.

No better document of its size for general distribution has been printed. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference.

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General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Secret Societies. A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev. Edward Beecher. In cloth, 35cts each; paper covers, 15cts each.

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5cts each.

Sermon on Secretism. By Rev. R. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear array of the objections to all secret societies, and to Masonry especially, that are apparent to all. 5cts each.

Pres. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10cts each.

Secrecy vs. the Family, State and Church. By Rev. M. S. Dury. The antagonism of organized secrecy to the welfare of the family, state and church, is clearly shown. 10cts each.

Holden with Cords. OR THE POWER OF THE SECRET EMPIRE. By E. E. Flagg, author of "A Sunny Life," etc. This is a thrillingly interesting story, accurately true to life because mainly a narration of historical facts. In cloth, $1.00; in paper, 50 cents.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15cts each.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

Bernard's Appendix to Light on Masonry. Paper covers, 25 cents each.

Freemasonry Contrary to the Christian Religion. 5 cents each.

ON ODD-FELLOWSHIP.

Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; paper cover, 50cts.

Patriarchs Militant Illustrated. The complete ritual of the Patriarchs Militant degree. This is an accurate copy of the Charge Book furnished by the Sovereign Grand Lodge of the Independent Order of Odd-fellows, with the eighteen military diagrams and the unwritten (secret) work added. Paper cover, 25cts each.

Odd-fellowship Judged by its own utterances; its doctrine and practice examined in the light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth 50cts; paper covers, 25cts.

Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church.* This is a very clear argument against secretism of all forms, and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications. 10cts each.

HOME AND HEALTH.

THE FORGOTTEN MILLIONS.

The cost of bringing up a family of five or six children comfortably in the town of Mount Desert does not exeeed $250 a year, if the house, a garden patch, and a cow-pasture be already provided from savings of the husband and wife before marriage, and if the family, as a whole, have normal health and strength. Very few heads of families earn more than that sum in a year; for, although a day's wages in summer is commonly $1.75, work is scarce, the winter is long, and few men can get more than five month's employment at these wages in a year. The man and boys of a amily can, however, do much for the common support, even when there is no work at wages to be had. They can catch and cure fish, dig clams, trap lobsters, pick the abundant blueberries on the rocky hills in August, and shoot ducks at the seasons of migration. Wild nature still yields to the skillful seeker a considerable quantity of food without price. Dwellers in a city may wonder how is it possible for a family to live so cheaply, but there is no mystery about it. There is no rent to pay; the schools are free; water costs nothing; the garden-patch yields potatoes and other vegetables, and the pasture milk and butter; two kerosene lamps and a lantern supply all the artificial light needed, at a cost not exceeding $2 a year; the family do all their own work without waste; there is but one fire except on rare occasions, and that single fire is in a stove which delivers all its heat into the house; the wife and daughters knit the family stockings, mittens, and mufflers, mend all the clothes, and for the most part make all their own. The ready-made clothing which the men buy at the stores is very cheap ($10 to $15 a suit), being made of cotton with but a small admixture of wool. The cloth is strong and warm, and looks fairly well when new, but soon fades and wears shabby. For children the old clothes of their elders are cut down, the wear being thus brought on new places. The Hessian country girl wears proudly her grandmother's woolen petticoats, and well she may, for they are just as good and handsome as they were sixty years ago. A Scotch shepherd's all-wool plaid withstands the wind and the rain for a lifetime. The old Swiss porter, who is carrying the mounted traveler's valise over the Gemmi, puts on a thick woolen jacket of a rich brown color when the shower begins, with the remark, "The rain won't wet me, sir; this coat has kept me dry for twenty-five years." The American farmer and laborer use no such good materials as these, and therefore they and their children look shabby most of the time; but their clothes are very cheap in first cost, and, like the cotton clothes of the Chinese, they answer the main purposes of all clothing. In a city the best clothes of the family must be often put on, in the country but seldom. Shoes and boots must be bought for the whole household, but these articles are also very cheap in New England, and the coarser sorts are durable in proportion to their price. For protection from rain the Mount Desert man who is obliged to be out-of-door in bad weather uses, in sailor-fashion, not rubber clothing, but suits of oiled cotton cloth, which keep out not only water but wind, last long, and cost little ($2 to $3 a suit). However hard it may be for city people to understand it, the fact remains that $250 a year is a sum adequate to the comfortable and wholesome support of a family of seven or eight persons in the town of Mount Desert, provided that a house, a garden, and a pasture are secured to them.—*Pres. Charles W. Eliot in the Century for August.*

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FARM NOTES.

A HORSE'S SENSE OF SMELL.

The horse will leave musty hay untouched in his bin, however hungry. He will not drink of water objectionable to his questioning sniff, or from a bucket which some odor makes offensive, however thirsty. His intelligent nostril will widen, quiver and query over the daintiest bit offered by the fairest of hands, with coaxings that would make a mortal shut his eyes and swallow a nauseous mouthful at a gulp. A mare is never satisfied by either sight or whinny that her colt is really her own until she has a certified nasal certificate to the fact. A blind horse, now living, will not allow the approach of any stranger without showing signs of anger not safely to be disregarded. The distinction is evidently made by his sense of smell, and at a considerable distance. Blind horses, as a rule, will gallop wildly about a pasture without striking the surrounding fence. The sense of smell informs them of its proximity. Others will, when loosened from the stable, go directly to the gate or bars opened to their accustomed feeding grounds, and when desiring to return, after hours of careless wandering, will distinguish one outlet and patiently await its opening. The odor of that particular part of the fence is their pilot to it. The horse in browsing, or while gathering herbage with its lips, is guided in its choice of proper food entirely by its nostrils. Blind horses do not make mistakes in their diet. In the Temple of Olympus a bronze horse was exhibited, at the sight of which six real horses experienced the most violent emotions. Ælian judiciously observes that the most perfect art could not imitate nature sufficiently well to produce so strong an illusion. Like Pliny and Pausanius, he consequently affirms that "in casting the statue a magician had thrown Hippomanes upon it," which, by the odor of the plant, deceived the horses, and therein we have the secret of the miracle. The scent alone of a Buffalo robe will cause many horses to evince lively terror, and the floating scent of a railroad train will frighten some long after the locomotive is out of sight and hearing.—*Horse and Stable.*

BERRY PLANTING IN THE FALL.

I shall try planting red raspberries and blackberries in October, protecting each hill with a forkful of manure as soon as the ground is frozen enough to drive upon. The raspberries I will plant in check rows, and put three plants in a hill to insure a perfect stand. The matter of having a full row with no vacancies I have twice before alluded to, and now do so again, as no large or extra large yield can be obtained if there are missing hills. An acquaintance, who is a large berry producer, is realizing this to his cost this year. The wet weather delayed him in the spring, and also delayed parties of whom he bought plants, and finally when he did plant in poorly prepared ground, many plants failed to grow. His strawberries have twenty-five per cent. of vacancies, and his blackberries have come to the extent of only thirty per cent., leaving seventy per cent. of the ground unoccupied, to hoe and cultivate not only a year, but for several years to come unless he plows it up or fills the vacancies next season. The blackberry failure is not entirely his fault, but the result of a swindle. He sent to a widely-advertised firm for Erie plants. Late in the season he received a box containing pieces of roots about five inches long, with a letter stating inability to furnish plants, but taking the liberty to "substitute root cuttings, which would do just as well." Such a swindle should be punished by recourse to law and wide exposure, but in this case the amount is not large and the swindled party not given to litigation, so he will quietly submit, and I suppose the firm will repeat their methods another year.—*Vick's Magazine for Sept.*

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"I have used Ayer's Hair Vigor for some time and it has worked wonders for me. I was troubled with dandruff and was rapidly becoming bald; but since using the Vigor my head is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth, of the same color as when I was a young woman. I can heartily recommend any one suffering from dandruff or loss of hair to use Ayer's Hair Vigor as a dressing."—Mrs. Lydia O. Moody, East Pittston, Me.

"Some time ago my wife's hair began to come out quite freely.

Ayer's Hair Vigor

not only prevented my wife from becoming bald, but it also caused an entirely new growth of hair. I am ready to certify to this statement before a justice of the peace."—H. Hulsebus, Lewisburgh, Iowa.

"Some years ago, after a severe attack of brain fever, my hair all came out. I used such preparations for restoring it as my physicians ordered, but failed to produce a growth of hair. I then tried, successively, several articles recommended by druggists, and all alike fell short of accomplishing the desired result. The last remedy I applied was Ayer's Hair Vigor, which brought a growth of hair in a few weeks. I think I used eight bottles in two years; more than was necessary as a restorative, but I liked it as a dressing, and have continued to use it for that purpose. I believe Ayer's Hair Vigor possesses virtues far above those of any similar preparation now on the market."—Vincent Jones, Richmond, Ind.

Ayer's Hair Vigor

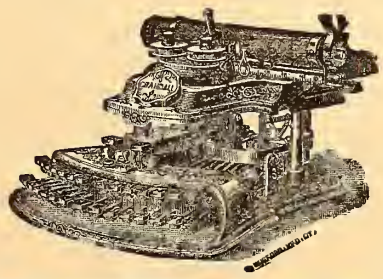
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BUSINESS.

THE INDIAN SUMMER

will soon be spreading its haze over our Western prairies; days grow short and evenings long. But every season has its advantages for work, and especially for such work as will bring the *Cynosure* list up to the 50,000 grade. A secret society of which we read this week prints a paper and has its lodges agree to take 100,000 copies. There is no such compulsion about the *Cynosure*, but we can guarantee a better paper than can be made by such a plan; and can better rely on the convictions, the faith, the zeal and the enthusiasm of the friends of our reform to secure the list its principles deserve.

Good work is being done by one and another. We do not name them; God knows them, and in the end their reward shall appear. Let us resolve to make September as much better than August as August was better than July.

NEWS OF THE WEEK (*Continued from 13th page*).

in North Carolina had been smoking for some weeks. As this occurred just before the Charleston earthquake persons in the neighborhood are alarmed.

Henry G. Wilson, a Kansas City livery stable keeper, was indicted Wednesday for conspiring to kidnap the children of wealthy parents for ransom.

A train on the Southern Pacific road was yesterday struck by a waterspout, carrying the engine, baggage-car, and mail-car fifty feet from the track.

An immense deal in lands in northwestern Texas, has been closed by Mr. William Specht, the founder of "Specht's Colony," in northwestern Texas, and Gustave Ranger, of New York. They purchased 700,000 acres known as "No Man's Land," and 550,000 acres more in northwestern Texas, making a total of 1,250,000 acres, for the purpose of renting to cattlemen as grazing lands. This is, in extent of the lands purchased, one of the largest deals on record.

The new State of Wyoming held its first election since admission to the Union Thursday. All the State officers are Republican, and both branches of the Legislature. As a consequence both United States Senators will be Republicans.

Judge Stevens of Ironwood, and a company of Marquette mining capitalists, have organized a $100,000 company to sink a 3,000 foot shaft just north of the famous Colby iron mine at Bessimer, Wis. It will be the largest and one of the deepest in the world.

FOREIGN.

A band of roughs made a brutal attack upon some workmen while the latter were about to leave work in Berlin Tuesday. The assailants were armed with knives and inflicted terrible wounds upon their defenseless victims. The police seemed to be utterly powerless. While the wounded men were being conveyed to a hospital in a van the roughs renewed the attack and tried to get at their victims again.

The New Zealand House of Representatives has rejected the proposition for a federation with the Australian colonies.

Reports received from British Columbia show that the number of Chinese arriving from China during August was double the number arriving in that month last year.

It is estimated that 45,000 persons in Prague, Austria, have been rendered destitute by the floods in that region.

Mr. Balfour has been sent to Ireland to direct the executive in the measures designed for the relief of the people in the districts where the crops have failed.

The Labor Congress in session at Liverpool, England, has passed a resolution requesting Parliament to make it a penal offense to work more than eight hours a day.

The Russian Government, fearing an increase of Chinese colonization in the Province of Ussuri and wishing to develop Russian colonization in the province, proposes to place a heavy tax on the Chinese and Corean inhabitants, and to make numerous grants of land to Russian settlers.

In his letter to the Social Science Congress, now in session at Liege, Cardinal Manning urged the establishment of an eight-hour working day for miners, that no women be employed in mines, the observance of Sunday by the workmen, and the adoption of a sliding scale of wages.

During the last ten days 750 Jewish families have left Berditscheff for England, America, and Australia.

The United States man-of-war Baltimore, with the body of Ericsson on board, arrived at Stockholm Friday. She entered the harbor at 7:15 o'clock. She made the run from New York to Gothanburg within seventeen days, which is the fastest time on record for a man-of-war. During the voyage a sentry was constantly on guard over the casket.

Advices from Buenos Ayres indicate that the new regime gives universal sactisfaction and that all parties are rejoicing over the turn which affairs have taken. A prominent feature of the rejoicing in Buenos Ayres over the change in the presidency was a monster demonstration in honor of Dr. Leandre N. Alem, President of the Revolutionary Government, a man who is very popular and who has a reputation for the strictest integrity. Sixty thousand people are said to have taken part in the demonstration.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Sept. 8 to 13 inclusive:

Rev H B Wolcott, G Berry, Miss A A Wolcott, Dr A G Young, Rev A A Hoyt, S E Ross, Rev W Fenton, P B Bates, G P Loomis, T E Burns, I S Culbertson, H C Horsman, A W Brinn, H P Marks, Z L Wood, A Lewis, Rev H J Craddock, J McLean, T S Bibbins, J Richardson, J S Wilson, L H Bohrer, Rev A Lent, E Trumbull, N R Corning, W L Wampler, A Overholt, Dr A J Semmes, E J Chalfant, Mrs M G Strong, J Phillips.

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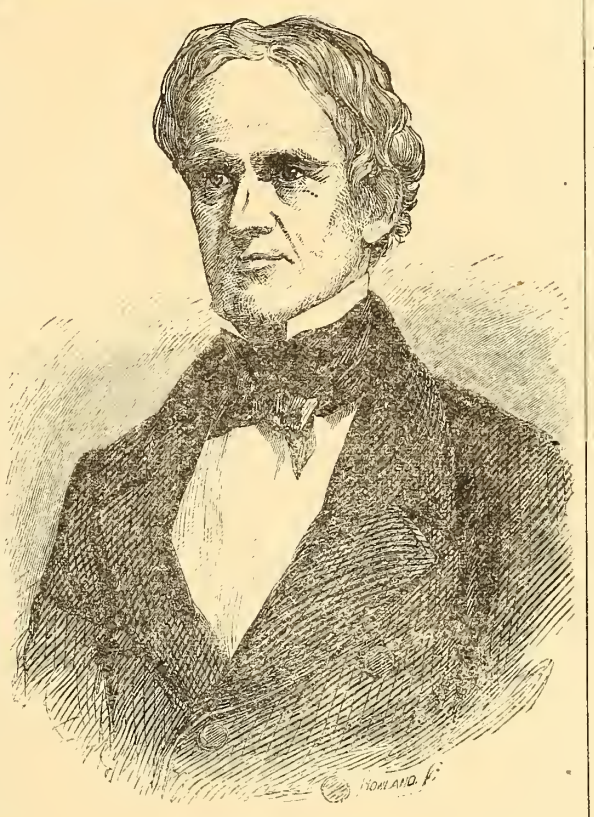
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Reports from the colleges are excellent this year from every quarter. At Wheaton there is twenty per cent increase over former years; at the Theological Seminary at Union Park, this city, 160 young men are attending; Northwestern University is overflowing; so are the colleges for women at Northampton and Wellesley, Massachusetts. The proposed Baptist University in this city has not only secured Prof. W. R. Harper for its first president, but Mr. Rockafeller has just given $1,000,000 in addition to the previous $800,000. One of the trustees believes it will open with endowments and other property worth $5,000,000,—an amount that will sink men who have not extraordinary grace and humility into worldliness and folly.

The New York Central strike was declared off last Wednesday by the defeated "Grand Master Workman," and something less than 4,000 men were left to ask for work. As attempts to dynamite trains were made after the great Burlington strike, so in the present instance strikers began to wreck the Central trains, and succeeded twice. Several men were arrested, and three have confessed in court. Enough is now known it is said to place the order of Knights of Labor in a position of detestation and horror, which no explaining can palliate. The wreckers say they held conferences with their official leaders, and the labor organizations furnished them, after their work of attempting wholesale murder was over, with funds to escape. This is a fearful charge, and if it is not refuted will sink the K. of L. order into infamy.

The passage of the anti-lottery bill in the Senate without a negative vote marks the power of public discussion. The wealth of the lottery ring was able to carry Louisiana for the infamy, and almost secured North Dakota. God rather than man defeated both efforts: in one case by the timely exposure of a plot, or fear of it, in the other by laying his hand upon the life of a man. The ring had a strong lobby in Congress, and its business in Washington is said to be larger than in almost any other American city. But public discussion was too much for the lottery, entrenched though it was behind millions of money and of patrons. Not one Senator dared vote for the swindle. No one would now vote for slavery which thirty years ago ruled the country. The day must soon come when the liquor business, equally accursed and equally powerful, must come to the same end; and the fate of the lodge, more poisonous than either, must follow hard upon that. Every plant not of God "shall be rooted up." The word is unchangeable.



HORACE MANN.

Hon. Chauncey M. Depew, president of the New York Central railway, spoke on his return from Europe the other day, with extraordinary praise of the Passion-play at Oberammergau in Bavaria, where the humble towns-people in fulfillment of a vow re-enact theatrically the closing scenes in the life of Christ. Mr. Depew speaks of this performance as of remarkable spiritual power. It thrilled him and gave him such a view of religion as he had never before experienced. In like manner an editor of one of our most esteemed Christian reform papers writes home after seeing the play: "I have never had such a spiritual uplift as on that Sabbath day when, with 6,000 others, I sat from eight in the morning until six in the evening and followed our blessed Saviour from his triumphal entry into Jerusalem, on to his betrayal, trial, crucifixion, resurrection and ascension. . . . Never has Christ seemed so near and real as since then." American readers will not readily comprehend the enthusiasm of these words from a Christian editor. From Mr. Depew, whom we are not sure professes any religion than that of the lodge, to which it must be regretted he belongs, they are not so strange. It is difficult to understand how those who know Christ through his Word and the abiding of the Holy Spirit should require a performance like the Passion-play to deepen any genuine feeling of love or reverence. Otherwise the effort to reproduce the play in New York a few years ago should have been fostered rather than opposed and smothered by the Christian sentiment of the city; and such a representation could be profitably substituted for such revival meetings as Mr. Moody, Dr. Pentecost and others have been promoting.

Speaking of the Passion-play it would be an injustice to omit the testimony of another witness equally reliable with those above mentioned. Mr. Eugene Field is a gentleman well known in the journalistic and literary circles of Chicago. In his letter from Europe to the *News* printed on the 16th inst., he says it is unlikely that the Passion-play will ever be performed again. Rome is against it because of its demoralizing influence, and the players are all Romanists. "The noble spirit which formerly characterized the performances has quite disappeared, and the whole business has degenerated into a catch-penny affair of the cheapest kind. The scheme is now controlled by a Viennese syndicate composed of three rich Jews; these shrewd speculators bought the control of the Oberammergau theatre for this season and have profited enormously therefrom. The accommodations for lodging and victualing are practically in the hands of Cook and of Gage, two London speculators. Between the Viennese speculators and the London speculators the Passion-play has been dragged down to the low level of a country fair, where robbery is tolerated because it is expected. The extortion has become so flagrant and so notorious that the Regent of Bavaria announces that he will interpose to prevent a repetition of the Passion-play."

The address of the Hon. Henry Hitchcock at the recent meeting of the American Bar Association, showing what legislation had done in this country to improve the condition of the laboring classes, and to secure to them their just rights, presents a very different picture from that of Mr. Powderly in his recent letter to the public. We commend this address to the special attention of Mr. Powderly. We know of no one who more needs this kind of information.—*Independent.*

HORACE MANN, EDUCATOR AND REFORMER.

BY REV. C. C. FOOTE.

In studying the lives of the reformers of this century, I find that not only morally but intellectually and in culture, they were far above and in advance of the great mass of society. There was a host of presidents and collegiate professors, among whom was pre-eminently the Hon. Horace Mann. In 1852 I visited Mr. Mann at his own home in Massachusetts, and I found in him excellencies of an extraordinary character. I confess that I fell into a profound passion of love toward him. He was a goodly man to look upon. Benevolence was radiant in his expressive face, and the law of kindness was on his lips. I have his great speech in the House of Representatives in 1849 on slavery in the United States. In this Congressional speech I find a page of unequalled beauty, and of practical utility and weight, by the perusal of which every reader of the *Cynosure* will be delighted:

"Of all the remorseless and wanton cruelties ever committed in this world of wickedness and woe, I hold that to be the most remorseless and wanton which shuts out from all the means of instruction a being whom God has endued with the capacities of knowledge, and inspired with the desire *to know*. Strike blossom and beauty from the vernal season of the year, and leave it somber and cheerless; annihilate the harmonies with which the birds of spring make vocal the field and forest, and let exulting Nature become silent and desolate; dry up those fountains of joy and gladness that flow unbidden from the heart of childhood, and let the radiant countenance of youth become dull and stony like that of age;—do all this if you will, but withhold your profane hand from those creative sources of knowledge which shall give ever-renewing and increasing delight through all the cycles of immortality, and which have the power to assimilate the finite creature more and more nearly to the infinite Creator. Sir, he who denies to children the acquisition of knowledge, works devilish miracles. If a

man destroys my power of hearing, it is precisely the same to me as though, leaving my faculties of hearing untouched, he had annihilated all the melodies and harmonies of the universe. . . . Just so far as he disables and incapacitates them from knowing he annihilates the objects of knowledge; he obliterates history; he destroys the countless materials in the natural world that might, through the medium of the useful arts, be converted into human comforts and blessings; he suspends the sublime order and progression of Nature, and blots out those wonderful relations of cause and effect that belong to her unchangeable laws. Nay, there is a sense in which such an impious destroyer of knowledge may be said to annihilate the Creator himself, for he does annihilate the capacity of forming a conception of that Creator, and thus prevents a soul that was created in the image of God from securing the image it was created to reflect. Such a destroyer of knowledge dims the highest moral splendor of the universe."

Before uttering these sublime sentences Mr. Mann had said, "Out of New England schools there is going forth a nobler band of young men and women than ever before conferred intelligence, virtue, refinement and renown upon any people or community upon the face of the globe."

This great address, for its power in unveiling the horrors of the slave system, its scathing denunciation of the defenders of that system, and for its chaste and classical style, proved Mr. Mann to have been a worthy successor of his renowned predecessor, John Quincy Adams. His first speech in the legislature of Massachusetts was in favor of religious liberty. He was an advocate of temperance. He founded the State lunatic asylum. He was president of the State Senate. For eleven years he was secretary of the Board of Education, and devoted his whole time to its interests. During those eleven years he worked fifteen hours a day. He introduced normal schools and paid committees and visited educational institutions in Europe, the report of which was published on both sides of the Atlantic. At the close of his Congressional term he was elected president of Antioch College, Ohio, where both sexes were received to the benefits of his vast learning until his death, August 2, 1859, at the age of 63. He justly deserves a place among the moral heroes of the nation.

THE GREAT EDUCATOR'S ADDRESS TO SCHOOL CHILDREN.

In this age of controversy over what shall and what shall not be taught in our public schools, it would be well for teachers and school boards to study the life and work of that great pioneer of education in the west, Horace Mann, who gave his life to the work of educating the children. When Horace Mann founded his first normal-school in Massachusetts, where he was State Superintendent of Education, even that oldest part of New England was dependent upon the old system whereby teachers had no requirements but to "keep school," and needed no other preparation for their duties than to convince the school committee of their ability to be master in the school-room. Horace Mann set for himself the task of raising the standard of the schools, so that they would become fountains of knowledge; but with his education of the brain also was coupled the education of the heart, to build up a strong conscience as well as a masterly mind, to make the complete man.

In 1846 the superintendent of schools in Chautauqua county, New York, wrote to Horace Mann asking that he send an address to the 20,000 school children in that county. This address would form a good text for teachers and children in the schools to-day, and might be read in every school-room at the beginning of every term. A portion of it reads thus:

"You must be religious—that is, you must be grateful to God, obey his laws, love and obey infinite excellencies. The works of God are full of wonders and beauties. He has laid the foundations of the universe in miracles and filled it with starry splendors. But God is greater than his works. If you were delighted and charmed with a curious instrument or with a piece of exquisitely wrought machinery would you not like to know its contriver and builder—especially if his ingenious mind and skillful hand could perform a thousand such masterpieces in a day? If you were so captivated by a book that after reading it through a score of times you still would turn back its pages and commence it again with ever renewing delight, should you not like to know the author of that book—especially if you had learned that every word from his lips was like a glowing picture, that all the tones of his voice were enchanting music, and that every aspect of his countenance would thrill with admiration and love? Such, and more than this, and more than the tongue of man or angel can describe, is your Maker. And he who does not know him, though he may know everything else, is ignorant of the greatest and best part of all knowledge. There is no other conceivable privation to be compared with this. If a man be blind he but loses the outward light. If a man be deaf he but loses music and the sweet converse of friends. If a man be bereaved of companions and the nearest and dearest kindred are plucked from his bosom, is persecuted and imprisoned and torn limb from limb by the hatred and malice of men, he is only beneath a temporary cloud which will pass away like the vapor of the morning. But if he is without God, he is a wanderer and a solitary in the universe, with no heaven or hope before him when beaten upon by the storms of fate; with no home or sanctuary to flee to, though all the spirits of darkness should have made him their victim. These things, my dear children, and such as these, you were made for. You were made for them as the rich corn and delicious fruits were made to grow in fertile valleys; and may your own efforts, encouraged and aided by divine goodness, enable you to fulfill the purposes of your creation."

HORACE MANN ON SECRET SOCIETIES.

Among the distinguished educators of America perhaps none have a national fame superior to that of Horace Mann. Like the most of the earnest anti-slavery men of his day, he abhored secret societies. We present our readers with an extract from an able argument of his on the subject:

In the first place, before arguing against secret societies, it would seem proper that something should be adduced in their favor. The burden of proof, as the lawyers say, must be sustained by the advocates or defenders of such associations. Some argument in the affirmative should precede the argument in the negative.

But waiving this point, it seems to me that all the higher and nobler instincts of mankind are adverse to such associations. In all ages, openness, frankness, artlessness, sincerity, candor, or by whatever other name the free and true expression of a man's consciousness may be indicated, have always commanded the admiration of men; while secrecy, disguise, concealment, or a disposition to hide one's thoughts and purposes from his fellow-men, have been regarded with a strong repugnance and condemnation. Among moralists, poets, and dramatists, the first class of qualities has been the theme of praise; the last of satire. How deeply and inextricably has this sentiment of the world been wrought into language. Why do we say "open-handed" and "open-hearted" when commending, and "close-fisted," "close-mouthed" or "close-souled" when condemning? Why do all languages ascribe an "open countenance," to a brave and high-souled man, but a close, shy, disguised, secretive one to villains? "Hand open as the day for melting charity," says Shakspeare, and I think I could call to mind at least a dozen expressions in this one author where the word "open" is used in a praise-giving sense; and perhaps as many where the word "secret" is used for reproach and vituperation, as in the following from Othello: "Closest lock and key of villainous secrets."

The same universal sentiment characterizes the manners of men also. One man we call open, frank, transparent; having a window in his bosom through which we can read his heart; with no labyrinth between his breast and his tongue where truth gets lost. Another is secretive, counterfeit, buried in disguise, deceptive, only half opening his eyes, so that he may see out, but no one see in. Now why is this, in all languages and among all people, if there be not something attractive, praise-enkindling, and congenial to the best qualities in human nature, in what is above-board and undisguised; and something also that is repulsive and odious in predominance of the secretive, furtive propensity? To what class do the secretive animals belong—the fox, the tiger, the cat, the snake?

Should brutes imitate men as in Æsop's time, would not these form the "secret societies?"

Is it not also an argument against secret societies that no one of the higher sentiments of men is ever ashamed of what it does, and therefore never desires to act clandestinely, or trickishly, or evasively. Veneration is never ashamed to worship God. The love of justice is never ashamed when holding the balance with untrembling hand between king and subject, between the titled, emblazoned lord and his lowest servitor. Benevolence is never ashamed when discovered at its divine work of charity. And so of all the rest. Avarice, concupiscence, vanity, self-love, must be leading members in the "secret society" of the brain.

Has not diplomacy got a bad name because of its secrecy? Were not the trials of the Inquisition conducted in secret? Are not all the lowest and meanest felonies committed in secret, and forty-nine fiftieths of them in the night? Was it before or after eating the apple that Adam and Eve skulked among the trees? Where do gamblers live? Where does licentiousness breed its pollutions? Do these seek daylight, the open street, the market-place, the common resorts of virtuous men? No, they all belong, as the tie of natural affinity, to the order of secret societies. A bond of secrecy is the same to a society that a mask is to an individual; the mask covers the face of one man, the oath of secrecy covers the face of the body corporate.

HEBREW SOCIALISM.

BY REV. A. B. CURTIS.

The Hebrew system of legislation that passed through Sabbath and Sabbatic year to the year of jubilee Dr. T. T. Munger regards as "the most exalted piece of statesmanship the world has known." Let us look at it, because its significance to the student of social problems is most important. The theory never becomes prominent in any portion of the Bible. I suspect it was a regulation that was never fully carried out; the people could not keep educated up to its rigid requirements. But still for a time it was a live issue and it has left its mark upon history. The laws in question are set forth in the twenty-fifth chapter of Leviticus. Let us see what this law was.

The Jewish Sabbath, as we find it in the days of Ezra, was not only religious and moral but political as well. This idea of seven ran on through the month and year. Every seventh month was sacred as well as every seventh year. And every seventh period of seven years which completed the half century was followed by a year of jubilee. Every seventh year it was decreed that the soil should lie fallow. Every debt that had been running for the full period was declared outlawed. Any Hebrew who had been enslaved became free after seven years of service. These are the main features of the Sabbatic year.

What influence did these laws have upon the social and economic relations of the people? Very important ones, as will soon be seen. That the soil by continued cultivation loses the power to produce is well known. The abandoned farms of New England are alarming proof of this fact. There is no hard and fast advice in our agricultural journals that every seventh year the land shall lie fallow, but there is an abundance of warning that it is not worth while to let a farm "run down." The best interests of the whole body of society who ultimately get their sustenance from the soil, demand that at certain periods the land be given, not a summer vacation, but a whole year of rest.

The forgiving of all debts regularly once every seven years had a marked effect upon business. Men did not and could not afford to let their debtors keep putting them off. When there was the ability to pay, the debt was paid. Business was done up snugly. Endless and wearisome complications could not arise. Lawsuits could not run for 400 years as the newspapers show may be the case in some parts of the world to-day.

But if this law was a shrewd one from a business point of view, it was a humane one from a moral standpoint. Some incurred debts which ill-fortune or bad crops rendered them incapable of paying. The inability was not altogether their own. They did their part. But still a half, more or less, of the debt is unpaid. Now comes the Sabbatic year. The debt is forgiven. Once more the honest poor man starts even with the world. He takes new hope, and new ambition. He is given every advantage to succeed once more. No one thinks ill of him and no one has a bill against him.

After seven years of service also the slave was free. This emancipation is not to occur during the Sabbatic year, but whenever the seven years were up. This law needs explanation. The laws of Moses were often restrictive where no credit is given for it. No doubt animal sacrifice was much more frequent among other peoples than among the Jews. The laws of Moses seemed to encourage it, but really they did not do so. Where the

other nations sacrificed a hecatomb, a nundred head of cattle, Moses commanded to sacrifice one bullock. Where other nations compelled the poor to give of their little, Moses commanded that two doves should be sufficient. So in the case of the slave, where other nations set no limit to the period of enslavement and laid down no laws for the slave's protection, but permitted the master to abuse or kill their slaves if they choose, God by Moses fixed the limit at seven years, and commanded that the servant should be treated justly and humanely.

Emerging, as we have seen, from a community of shepherds to one of farmers, these laws regarding debt were especially important. Each family was given an individuality that it could not possess under the old social order. To be constantly harrassed by debt would be destructive of all the elements of hope and aspiration that tend to national progress. Such a law as this described would slowly bring the patriarch of the old order down to a level with the laborer. Social intercourse at once becomes more intimate. If they did not say, "Let us all have one purse" (Proverbs 1: 14) they at least in a good and friendly way exhorted the neighbor with "cast in thy lot among us."

How the year of jubilee tended still further to keep a family upon the same piece of land for a period of years and to build up a definite type of social life, we shall notice hereafter.

Branchport, N. Y.

THE THINGS GOD HAS CHOSEN.

BY REV. J. F. AVERY, MARINER'S TEMPLE, NEW YORK.

He who tries to measure missionary success by a bare numerical rule, will be apt to judge that appearances are deceptive, or else figures do lie. Jesus taught that sometimes quickest growth was neither a healthy or enduring sign of prosperity. The rooting process, less showy than the upward spreading and leafing, is nevertheless most important for continuance and fruitage. The acorn and the mustard-seed may both fall on good and suitable ground, but the growth and endurance will show great diversity of character and results. The painter who was upbraided for his minute carefulness, said, "I paint for eternity."

That the harvest end of the world is coming, should be stimulus enough to go forth sowing wisely good seed. In due time, despite the birds of the air, the thorns and stony places, sheaves shall be gathered. Tearful endeavors yield joyous results. Prayerful toil is needful as much in spiritual as physical husbandry: both are dependent for increase and golden harvest upon Divine operation.

We do well to remember that Jesus sent Peter to cast a hook into the sea,—a small instrumentality to fish in so large a pond of opportunity. But note: the first fish caught brought money in its mouth. The endeavor proved more than golden, for it confirmed the fisher's faith, and supplied a pressing necessity. We cannot always tell the why and wherefore of the Master's usage of instruments, and the only explanation given is, the Lord hath need. Yes, even that humble beast of burden had to play its part in the great King's ministry and in the fulfillment of prophecy.

Let us be careful what we call "common or unclean." The great sheet of God's grace can carry and uplift more of the despised ones than tongue can tell or mathematician calculate.

> "There is a wideness in God's mercy
> Like the wideness of the sea."

He who came to seek and to save the lost, has practically demonstrated that to be good is to do good actively. It is recorded of Jesus he went about doing good, and started other human agencies. The invitation first was, Come unto me for life, food and light. Then the command was, "Go." From Jerusalem the boundry line of love was so far flung that it included every creature. The question might rightly be suggested, Can a man be a Christian and go to heaven if he does not care for or seek to save the lost. Rather than answer, we suggest: Reader! repeat the question. Write it plain. Then work out the answer by the rule of God's Word. "God is love." "If ye love me keep my commandments."

RELIGION AND EDUCATION.

Religions have been, in all time, the great regulating and humanizing agencies which have preserved order among the tribes and communities of mankind as the race has made its way from lower to higher conditions. Coupled with the sense of obligation and obedience which they have inculcated has been the influence of increasing knowledge and intelligence, by the exercise of which the false has been eliminated from the beliefs and the darkness lifted from the understanding of men until our higher civilization has been revealed in the light of truth. So, at last, the world has become possessed of a pure religion and of political and social institutions, the enjoyment, preservation and transmission of which constitute at once the happiness and duty of the race.

Three centuries since our continent was substantially as vacant as the spaces between the planets. The scattering savages, who did not constitute a population of more than cne person to five square miles of territory, were so few that it could hardly be said that the surface constituting what now are the United States and Canada was inhabited at all. Instead of being the arena for the gradual development of savage tribes into civilized nations through periods of almost interminable time, our country has been filled, as it were, in a day, historically speaking, by conflicting races, nations and civilizations, so that we exhibit all the elements of both life and destruction in full and contemporaneous action. Now the American people behold and are beginning to comprehend their own condition. They are admonished by the lessons of history. They realize that their existence in any desirable sense depends upon the nature of the religion and of the education which shall prevail among them and fashion the generations as they play their part and replace each other upon the soil.

Only a homogeneous people can be great. No nation can exist with more than one language, more than one religion, more than one general form of education for the masses of the people. There may be change, modification, improvement in all these, but community of language, religion, and of educational forces are indispensable to the development of nationality, and there is no hope of prolonged existence of great communities where there is not either already complete unification in all these respects or a strong and increasing tendency to the same. The American people instinctively feel and know these things to be so.

I do not believe that it is possible that the American nation will develop in the direction or toleration of all religions—that is, so-called religions. Whether the general public conviction shall be right or wrong, I yet believe that instead of selecting and finally tolerating all so-called religions, the American people will, by constant and irresistible pressure, gradually expel from our geographical boundaries every religion except the Christian in its varied forms.

No religion which interposes any agency between man and God is Christianity. No other religion than Christianity—and Christianity as I have thus defined it—is consistent with the existence of human liberty and republican institutions. This country will not long exist as a free country if any other religious teaching comes generally to prevail. No one human being is the superior of any other human being in kind, however much we may differ in the extent of our several endowments, and no religion which finds space for an authority between the creature and the Creator can prevail without destroying the republic. Now, religious belief is a matter of education, and hence no free people will, or at least can, safely permit a system or a practice of education which sets up any human master of the human soul—save only the supremacy of each soul over itself.

This does not imply that the people will undertake to teach affirmatively the dogmas of religion in the sectarian sense, or perhaps, even, in the most general and fundamental sense. But it does imply that the people of the Republic will see to it that certain things are not taught to the American child. The people will not rest until they have subverted all schools and teachers who create in the soul of the child a belief in a power greater than the right of private judgment and less than the authority of God—an allegiance to any spiritual power except the highest, or any prince, potentate or power, save only the Eternal King, which can inflict pains and penalties of a spiritual nature, or in any other life than this on earth.—*Hon. Henry W. Blair in Weekly Mail and Express.*

COLLEGE FRATERNITIES.

BY A STUDENT IN THE UNIVERSITY OF KANSAS.

"Are secret societies useful in a college community?"

Prejudice is a resistance to sound reasoning Its effect may be traced both in the harangue o the politician and in the sermon of the minister; and just in proportion as the mind is controlled by this, the reasoner is liable to reach a conclusion far from the truth.

It has been my observation that this is especially true of the subject, secret societies. The conclusions have been warped in either way to suit the personal feelings of the reasoner. This is not as it should be. Secret societies are either right or wrong. They are either useful or an injury in a college community. Having carefully watched their workings from a position as nearly neutral as possible, I am thoroughly convinced that the so-called Greek fraternities have more to account for in the way of evil practices, lost time, etc., than can be enumerated in their favor. I therefore believe they are not useful but an injury, and shall attempt to give reasons for my belief.

It of course must be granted that the secret society is more injurious in some places than others, and more so under some conditions than others. If a number of young men of thoroughly moral character bind themselves together simply for mutual moral, literary and social benefit, it would be hard to say aught against even though it be secret; but this is the ideal and far from what we come in contact with day by day in the halls of the university. This contact has been my teacher.

We hear a great deal these days about the temptations thrown in the way of a college student; but it seems to me that the temptations are overstated and that by the very nature of the case they are not to be compared to those of one without the restraining influences which are brought to bear upon a college student of to-day. After thought it may be seen that the first and greatest temptation of a student is to shirk. If he yields to this, three others come thick and fast. The father's injunction, then, is the sum of the whole matter: "Mind your lessons and be a man."

It might be well here to speak of some of the claims which are made for the secret society. I have never yet heard an advocate of the secret society claim that it was a benefit to its members in the recitation room. But much stress is laid on the last clause of the father's advice, and in this respect the aid comes—it makes students full, rounded men. This is the claim we hear for the secret society. And how does it do this? By their own answers. "It introduces him into society, it restrains him when young and inexperienced, it gives him a closer association, in fact, it is for him a needful home circle." These and others we have heard.

That it introduces its members to society, an observer in the University of Kansas cannot for a moment doubt. But what the observer may doubt is the benefit derived therefrom. That it is a restraining influence to the young I most seriously doubt. They tell us it is, and I suppose it must be so, since we are met by the convincing argument that we have never been in the inside, consequently don't know. However, it has been my observation that fraternity students use just as much profanity, are just as ill in their manners, and do more sneaking than the less favored (?) non-fraternity fellow-students. Just how the dance, the card table, the assurance that one's misdeeds will be concealed if possible, the midnight meeting with its scuffles, its tobacco smoke, and not infrequently its wine, can be a restraining force, I do not know.

That it gives a closer association, we grant. But that general good comes from it we deny. The first objection I have to secret societies in colleges is that in the matter of gaining a liberal education they are unnecessary. They are organizations foreign to the college. They do not in any way supplement the literary work provid-

ed for by the university or by institutions directly in line of work with the university.

Again, they are not only unnecessary but they are an imposition upon the time of the student. The curriculum as laid down requires the whole energy of the student. What time is not taken up by studies should be devoted to exercise and general reading. Honest college work leaves no time for the weekly or bi-weekly "hop", the endless parties, and many society duties which are thrust upon the fraternity student in the University of Kansas. And directly in connection with this the secret society steals the energy from class work and renders him unfit for study. As an example: On last Saturday one of the —— came into my room and threw his book upon the table and himself upon the bed with the remark, "I am all broken up. I danced over fifteen miles at our hop last night, and wish you would read this lesson for me for if I get my lessons for Monday it will have to be to-morrow (Sabbath)." These are his exact words, and from his looks I readily believed him. Now, inasmach as he is a young man, and since they inaugurated the dance and were responsible for his being there, they are to be held responsible also for his condition, his lost energy aud opportunity. It might be urged that he would visit the ball room if he were without the fraternity; yet the fact remains that with rare exceptions dances are engaged in only by secret society students, nearly all the societies here having a dancing floor. It seems to me this one example is strong enough to carry the point; yet many might be cited and many testimonies of the alumni as well.

I am opposed to the secret society because it is in conflict with the literary society. "The literary society at Yale struggled against the secret society for its life, but died," says Hon. W. E. Evarts. In our university the literary society kept up an unequal struggle for a time, but the death of Orphilian and Athenian societies during the present college ycar shows to thoughtful minds that the secret society and the literary society are opposing factors. A literary society is now flourishing in our university, but it is formed strictly of non-fraternity students. Literary societies do the most efficient work where the fraternity is unknown, as at Princeton.

The fraternity is wrong and teaches a pernicious doctrine in that it substitutes policy for principle. The question with a fraternity clique, as we have them, is not, "Is this just and right to do?" but rather, "How and by what means can we accomplish this desired end?" That this is the inevitable result and only plan of secret societies, I do not say; but I do say that it is the tendency and has been the result. Where? I refer you to the fight in the old oratorical association last year. To the disgraceful action in Athenaeum, to the closely contested elections of Orphlian, and to the action of our weekly college papers.

The secret society is directly chargeable with having destroyed class spirit. How could it do otherwise since it binds together in one common interest the freshman and the senior? And just as necessarily follows they have put contention between members of the same class, between cliques and classes, and substituted a good healthful contest between classes which changes yearly, by a never-ending, never-changing squabble.

The secret society is to be condemned in that it gives opportunity for immorality. Again let me say I do not believe immorality the inevitable result of the fraternity. I believe the morality of many of my fellow-students who are in these societies would shame the thought. But does it not stand to reason that his actions will be less guarded when thus hedged about? Does uot the young "Greek" know that his brothers are pledged to defend and keep secret? Why then does not the knowledge that his clique will cover up and keep secret his misdeeds, if possible, lead him on to actions he would not dare perform outside his brotherhood? My observation has certainly proven this to my own mind. Students who thus pledge themselves hamper their own judgment of right and wrong, and commit a sin against society.

The secret society, as we have it, is no exception to the adage "Some must lead and others follow." Conniving students have at times gained control of these organizations and used it for their own aggrandizement; and it is a very effectual means of gaining positions and honors for such a one which his merit would never win; while on the other hand the fraternity evidently becomes an end to others. Each fraternity represented here has a number of such students. They have, seemingly, no higher aim or purpose. They may be seen and heard daily in the halls, and this very thing was lamented by our late chancellor, Dr. Lippincott, in the fall of '88, that a part of the students seemingly came to attend fraternity and do just enough work to be allowed to remain. And also in the fall of '87, speaking in the same way, he attributed the wreck of many a life to the fraternity hall, where students learn to think more highly of pleasure than is wholesome for the soul.

The fraternity system forms an association upon an unnatural basis, hence I claim it can result in no good to the student. One can form a true friendship for a fellow-student if he has a spark of the better life in him, only after he has weighed the action, analyzed the motive, and admired the character. It cannot be claimed that the fraternity applies any such task. A prominent fraternity student of last year said to me, "This thing of fraternity association is the greatest fraud the conscientious fraternity student has to deal with. There are many whom you despise, whom you cannot openly or even iu your own heart speak against without breaking your obligation. They have the right to thrust themselves upon you and you must endure it."

The fraternity system destroys, to a greater or less extent, the individuality of the student. His actions are not strictly his own. His fellow-fraternity brothers are in part responsible for his actions, and he in turn responsible to them. He must govern his actions to suit them. Thus he is not a unit but a fraction, a part of a greater body, and he, as a member of the body, must be governed by the mind of the body.

The secret societies by clashing and bitter rivalry make the university anything but pleasant to one not educated in that sort of thing.

The secret society in the University of Kansas hinders its members from proper church application. Fraternity students are kept in a continual rush of their own society; and the Sabbath, so beneficial to students if properly observed, must be taken to recover from their dissipation or spent in entertaining or being entertained. But certainly there are exceptions to this, also. The very fact that not one fraternity student in ten has proper church connection led me to believe they have no Y. M. C. A. department.

The Phi Kappa Delta, as generally organized, requires two oaths. The first is administered in the ante-room before the candidate enters for initiation, and reads as follows:

"I, —— ——, do solemnly swear in presence of Almighty God, with my hand upon his sacred Word, that I do not belong to any fraternity or secret society in this college. And furthermore promise and swear that I will never reveal anything I have seen or may see here. So HELP ME GOD."

The second oath is administered in the lodge-room after the candidate has taken his place upon his knees before the presiding officer. It reads as follows:

"Do you solemnly swear in presence of Almighty God, with your hand upon his sacred Word, and before these witnesses, that you will not reveal any of its secrets or make known any of its mysteries; . . . that you will take the part of a brother Phi Kappa Delta when assailed either in character or person; . . . that you will cheerfully conform to all the established rules and regulations of the fraternity; that you will vote for a Phi Kappa Delta in preference to any other fraternity or neutral man, should he be a candidate in either of the literary societies of the college; that you will respond to all the calls of the fraternity, and to all its established signs and grips given by any of its members. So HELP YOU GOD?"

Such an oath administered by a youth to a youth needs no comment. A thoughtful mind can readily see where it leads; for my part I believe the saying of Shakespeare: "It is a sin to swear into a sin, but a greater sin to keep a sinful oath."

Let me then answer the question, "Are secret societies useful in a college community?" by asking others: In a college community is policy better than principle? Is conniving better than manliness and openness? Is the dance hall better than the study or library? Is wrong better than right?—*The Midland.*

Governor McKinney, of Virginia, says that it is not at all necessary for a public man to drink, as is often asserted. It has been his invariable practice to decline all "treats" in his political campaigns, and he believes that instead of losing he has gained votes by his abstinence.

NEW ENGLAND LETTER.

The weather.—A spiritual law in the natural world.—Recent political nominations.—A unique form of gambling.—Newspaper prizes to secret socicties, and their moral effect.

Solomon's remark: "A pleasant thing it is for the eyes to behold the sun," has come home to most persons with an especial force during this extraordinary long spell of wet and gloomy weather. An almost constant downpour for over a week is an unwelcome innovation on the traditional September weather; for a perfect September day, when the trees are just beginning to show their glowing opaline tints against a back ground of sapphire, is as worthy a poet's celebration as the rarest day in June. There is a fascination about the former which the latter with all her roses and bird songs cannot equal.

I notice that the French astronomer, M. Flammarion, who, in his stories of infinity, has illustrated under a thin guise of romance some of the great facts of astronomy, has observed new appearances in Mars that are mysterious and startling. Its lakes and oceans are divided periodically by a mighty ebb and flow, that on our earth would involve in a common destruction all the races now existing. Other observers have seen the same phenomena, and are querying what such disturbances in our nearest planetary neighbor may mean, and if they have anything to do with the perturbed atmospheric conditions of our own earth. As more powerful telescopes are all the time being constructed, future astronomers may solve the problem. Meanwhile, does it not give one a curious thrill to think that beings in some other world, who may have advanced immensely beyond our own in intelligence, are probably directing their attention toward *us*, observing our peculiar phenomena, and wondering how life can possibly be sustained under conditions so different from any with which they are acquainted. Perhaps it is well that Providence has forced us to mind our own business by shutting us out from all knowledge regarding the inhabitants of other spheres, as we find the social condition of our own little earth quite enough to absorb all our mind and energies, and it is probable that every world as well as every individual must work out the problem of existence for itself.

The dwellers in cities on whose attention the need of pure water is continually forced, have an interest in Mr. Mills' late article on "Natural Purification of Sewerage," in Rev. E. E. Hale's magazine, "Lend a Hand," which no dwellers in the country can appreciate. It is not often that professed scientists find in the facts of nature, illustrations and proofs of some of the deepest truths in the spiritual life, as for instance this: "The laws by which God performs any work of purification in the material world, may form a basis for comprehending the true spiritual law of purification in human life. · · · It is of deep interest here, to find that in God's method of purifying polluted water there is necessarily applied organic life from a higher kingdom in nature." Here is another proof of "Natural Law in the Spiritual World." Only so far as the Christian is a cleansing, renovating force in the circle around him, be it large or small, can he claim to have within him the seed of the kingdom. Nor can our low and degraded classes ever be uplifted by anything short of personal, helpful contact with those from a different and higher sphere.

According to general expectation, Governor Brackett has been renominated by the Republicans for a second term, while Dr. Blackmer is the unanimously accepted nominee of the Prohibitionists, whose convention last Wednesday was the largest ever held in Massachusctts. The choice for treasurer and receiver general fell on Mr. Wm. H. Gleason, the husband of Mrs. Gleason, superintendent of tobacco and narcotics in the State W. C. T. U., who has spoken so often and with such force and power at our conventions. The *Weekly Times* speaks of him as "an excellent candidate," and if all its nominees ring as true on the anti-secret question, the party in Massachusetts is to be congratulated. Its platform is good, though not beginning to equal in broadness of scope, and firm aggressive grasp of living issues our own American party platform. It pronounces against sectarian aggressions on the integrity of our public schools, buying and selling the Presidency on tariff issues "by the lordly manufacturers, who in connection with

the liquor interest control the Republican party;" deplores the growth of the lobby system as shown in the West End railway investigation, and declares in favor of equal educational advantages for white and colored alike, and justice to the farmer. It is to be hoped the latter will know his real friends, and not allow himself to be switched aside from prohibition by the cider argument, which has been so effectively used in times past on our New England farmers.

Everybody knows that the gambling mania can take a great variety of forms, but it was left for the devotees of that pursuit on one of our homeward bound ocean steamers to go beyond even the managers of the most "advanced" church fairs, by getting up a pool on the amount of money collected in the contribution taken up at the Sunday service. I am inclined to think Americans are not less, but more, subject to this almost universal passion than other races, and that it is fast becoming one of our great national dangers. Many good people who are scandalized at the Louisiana lottery, do not stop to think that these numberless benefit orders only mean that many thousands of people are putting in their one or two hundred dollars, and taking their chance of drawing out five hundred or a thousand dollars in five or seven years; and are therefore on the lottery principle of getting something for nothing. The prizes which it has been fashionable lately for newspapers to offer, are only a pandering to the same strong desire to worship the goddess, chance. First the *Traveller* offered a gold watch to be given to the member of the Woman's Relief Corps who should receive the most votes. Then the *Globe*, not to be behindhand, offered a sword to be voted for in like fashion by the G. A. R., which brought out a very unsavory controversy; and now the *Newburyport Herald* has recently offered a valuable desk to the society getting the most votes. The Get There Benefit Association, a secret anti-Catholic organization on the Know Nothing plan, which has before been noticed in these columns, is reported as having won it. Of course it is not meant to have a demoralizing result, but the offering of such prizes is a strong inducement to betting, and sometimes, as in the G. A. R. sword contest, to resort to unworthy measures of bribery; and above all, it is an open advertisement and glorification of the secret orders. These shifts to increase circulation, and get lodge patronage, is beneath respectable American journalism.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Sept. 17, 1890.

The Senate passed the anti-lottery bill without debate and without a division. This is just what the country expected the Senate to do, notwithstanding the open efforts of prominent attorneys employed by the lotteries to postpone action upon the bill. They did not, of course, dare to ask the Senators directly to do this, but they attempted to accomplish their end by trying to get other unobjectionable measures taken up, thus postponing indefinitely action upon the bill their clients had such a dread of. There will be no delay in making this measure a law, for the President is deeply interested in seeing the mails closed to these swindling concerns and will lose no time in signing the bill as soon as it reaches him; and as Mr. Wannamaker prepared the bill it is reasonable to expect that the Postoffice department will take the proper steps to see that the new law is rigorously enforced. This law will probably result in the suspension of the weekly paper published in this city by the Louisiana Lottery Company.

The temperance people have begun their annual crusade against the liquor sellers of this District, and I understand that they propose making a house-to-house canvass on all squares where there are bar-rooms, requesting the householders not to sign applications for liquor licenses. This, together with the announced intention of the authorities to limit the number of retail licenses to four hundred (there are more than double that number now), makes it reasonable to expect some grand strides in moral reform at the national capital this year. The new license year begins on the first of November.

The Woman's Christian Temperance Union has had bills introduced in both House and Senate, to prohibit the importation, exportation, and interstate transportation of alcoholic beverages. The ladies do not expect to have the bill acted upon this session, but by getting it introduced and referred to committee they prepare the way for work at the next session.

Rev. Green Clay Smith, who represented a Kentucky district in the Thirty-eighth and Thirty-ninth Congresses, and who was a major-general in the late war, has preached in this city quite a number of times, and I am told that there is a probability of his becoming permanently located here as pastor of one of our most flourishing churches. He is at present connected with a college at Williamsburg, Kentucky. He was named as one of the candidates before the Prohibition nominating convention in Indianapolis in 1888; but a protest of John G. Fee, because of his connection with the Freemasons, practically defeated him.

Many a Washington mother, aye, and father too, is ready to rise up and call the members of the Senate blessed for having at last passed the bill prohibiting pool selling on horse races in the District of Columbia. But there is an unfortunate exception allowed by the bill, and the manner in which it is allowed is shameful. I quote from the bill: "This act shall not interfere with the right of the Washington Jockey Club or any other regular organizations," etc., "to make books and sell pools at their regular or special meetings." In plain English, the gambling on race tracks is to be legalized by act of the American Congress, and the rights of these gambling organizations are not to be interfered with. Rights? Pray where and how did such organizations acquire any rights which respectable society should recognize? Has the starting of thousands of bright boys on the downward track which leads to ruin given these gamblers rights which even the Senate of the United States feels compelled to recognize? No, a thousand times no. They have no rights. They are higwaymen, engaged continuously in robbing humanity of one of its brightest jewels—honor—and they should be treated with no more consideration than any other robbers. Their nefarious trade should be entirely broken up, not only in the District of Columbia, but everywhere else. Does any one know of any good purpose ever having been served by the maintenance of a race track? *

CORRESPONDENCE.

THE MISSIONARY CONFERENCE AT INDIANAPOLIS.

BEREA, Ky., Sept. 15, 1890.

Besides others of marked ability, there were three men whose presence and utterances gave special interest to this conference. They were A. T. Pierson, Wm. Taylor of Africa, and Dr. James Johnston of Jamaica, West Indies. Quite unlike except in their entire consecration to the work of missions, each has demonstrated his eminent practical wisdom by remarkable success.

Dr. Pierson was former pastor of the church where the conference was held, and is a very able preacher. But his chief power consists in his clear apprehension of the spiritual needs of the nominal church, and his insistance on a higher standard of Christian living and especially of more zeal in the great work of foreign missions. One is reminded of the old prophets by the terrible earnestness with which he sets before the Lord's people the extent and the wickedness of their departures from God. Nor does he spare any popular idols, but smites them with the energy of an iconoclast. He thinks one of the gravest of our mistakes is in making a distinction between the "lay" and "clerical" classes. He insists that no such distinction is authorized, and that all Christian duties and rights are common to both. He affirms that majorities are almost sure to be wrong, and that when he finds himself on the popular side of any question he begins to fear that he has made a mistake. He affirms with great earnestness that we have no right to ask the ungodly to aid in Christian work, nor on any account to accept the proceeds of an illegitimate business; that the church has abundant resources for the prosecution of her work and ought to utilize them.

I regret that he did not tell us that what the church wastes in needless divisions, would more than double the foreign mission work. He demonstrated the practicability of evangelizing the entire heathen world before the close of the present century, and showed that if King Ahasuerus could send messages to every part of his vast empire in the short space of seven months, surely we with our railroads, steamships and printing presses, can send the Gospel to the remotest parts of the world, if we, too, were "hastened and pressed on by the King's commandment." Esth. 8:14.

Bishop William Taylor is surely "in the Apostolic succession," for no man since the days of Paul has planned more largely or executed so grandly. In two long addresses which were listened to with deep interest, he gave us a sketch of his work in San Francisco, Australia, South Africa, India, South America and West Africa.

The great truth that he has brought to light is that it is practicable, in most cases at least, to make missions self-sustaining. This cannot be reached at once, but may be nearly always proposed with reasonable hope of success. If his missions in Africa have not accomplished all that his friends have hoped, they have at least far surpassed the predictions of others. Some of them have attained to self-support.

Because a man is great and good, it does not follow that he is wise in all things. Bishop Taylor's views as to the best means of preserving health in Africa are not in accord with those of the medical world. That *his* health has been preserved proves that he has exceptional powers of endurance. Should any suspect the good bishop of a trace of egotism they will remember that, like Nehemiah, he, if anyone, has a right to say, "Think upon me for good for all that I have done for this people."

Dr. James Johnston was the youngest of the three. He is but thirty-six, and has spent sixteen years in the mountains of Jamaica. When he visited the island he found the entire coast region full of missionaries and churches. All the different kinds of Methodists, many kinds of Presbyterians, of Baptists, of Congregationalists and Episcopalians, occupied the entire field, and struggled, if not contended for existence. But the great mountain region, full of people, was destitute. Now there were 4,000 of these mountain people who call him pastor, and 30,000 who had no other physician. At first they built temporary tabernacles of bamboo, but now they have fine stone mission buildings, all done without aid from any missionary board. A considerable number of native pastors had been raised up and eight of them were now ready to go with him to Africa, where he proposed to enter on a new field next winter. During all these years, he tells us, no white man's money has ever passed through his hands. His work has been undenominational and self-supporting.

The China Inland Mission has also some marked characteristics. It, too, is undenominational and its missionaries are promised nothing, and yet it has been eminently successful.

It was most inspiring to see the large number of young men and young women who have devoted themselves to the work of evangelizing Africa. Most were "bound for the Soudan," with, I fear, a poor conception of all that is implied in such an undertaking, but with evidently a heroic purpose that no fear even of death could restrain.

But it was somewhat remarkable that the returned missionaries took quite a different view of the necessity of preparation and careful forethought against probable or even possible wants. Bishop Taylor said, "Trust in God, but keep your powder dry." Instead of taking "neither purse nor scrip, neither two coats apiece," the counsel of experience was, Make the best preparation you can. Get the best mental and moral equipment, leave nothing to Providence that you can do yourselves, and then go in God's name, trusting that he will be with you always.

H. H. HINMAN.

OFF TO INDIA.

BRO. GLADWIN'S RETURN.

A crisis in our work demands my return to India. A telegram received last week says: "Urgently wanted in England and India." God has given us signal blessings in several departments of his work there, and it is important to press the battle more zealously than ever.

One marked victory was in our securing the

repeal of the infamous laws licensing immorality; and we have had encouraging success in laboring for the protection and elevation of the women of India. We "thank God and take courage."

The crusade against the terrible and growing opium trade is an urgent part of our great mission work. Missionaries in India and China are laboring earnestly for the total abolition of this "worse than slavery" curse. To specially help in this important struggle I am now urgently called.

To leave my precious sons is a far heavier cross than it was to part with my widowed mother nineteen years ago. But for the sake of my Saviour and the 800,000,000 of Asia, I gladly go, for I have "respect unto the recompense of the reward." Our Jesus promised a hundred fold, but he gives at least a thousand fold! How I wish that all who profess to consecrate to his service knew the blessinge and joys which crown the *real* and *full* offering of their ALL to him and his glorious work.

"Who then is willing to consecrate his service this day unto the Lord." Who will "come over into ASIA and help us?" Come by your sympathies and prayers,—every *true* Christian must do this, for the Spirit of Christ is a world-saving spirit, and "if any man has not the Spirit of Christ, he is none of His." Of their substance, Christians ought to consecrate ten times as much as they now do to mission work. Ten times as many persons ought to consecrate their whole lives to mission work.

I expect to leave about the 30th inst. My address in the "far East" is Bombay, India. The *Banner of Asia* (48 cents) and the *India Watchman* (75 cents) will give items of our labors there.

Yours in the "Mighty to Save,"

WALLACE J. GLADWIN.

ERIE ANNUAL CONFERENCE OF THE UNITED BRETHREN IN CHRIST.

CUSTER CITY, Pa.

EDITOR CHRISTIAN CYNOSURE:—Like things earthly the session for 1890 was and is not. The business has been completed and the members gone to their homes to carry grace, determination and courage to their neighbors and the halting. If we do not fall from grace, but continue in the spirit and light let down upon us, from the Father of light, during the Conference, souls will be born unto God's everlasting kingdom and will rise up and call us blessed. We then can look back to the time when we were counted worthy to suffer the abuse and vituperations of false brethren, our watchword being, Jesus only, and the God of nations our defense.

We convened in the business college of Rev. N. R. Luce, Union City, Pa., on 4th instant, under the presidency of Bishop M. Wright. A more determined, consecrated body, I think, never assembled. Bro. Wright with his usual urbanity won the hearts and sympathies of all. The number of members was not all we could have wished, but in our crippled circumstances it was perhaps unreasonable to expect more. Doubtless there are hundreds who stand with us, did they understand circumstances. We are much encouraged for greater victories and a larger membership for the coming year. Our effective ministry has doubled itself and half again. In other words, from six efficients going out from the Conference of 1889, we have sent out fifteen this year. Deep spirituality marked the assembly, and every soul seemed to feel that responsibility large and heavy rested upon them. Pity and not harshness was the sentiment toward the misguided brethren of the Commission folly. The number of entertainers was not burdensome, so Bro. Luce kept full hotel all the time. Mrs. Luce, though an invalid of many years standing, with anguish of body at times almost unbearable, nobly seconded her husband's hospitality, and forgetting self, made everybody welcome. Others I could mention who stood nobly by the Conference, entertaining its members and visitors even at personal inconvenience, our God knows them. "Verily, they shall in no wise lose their reward."

We expect much this year from the noble band of ministers and laymen comprising the Erie Annual Conference. May they be as "an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon." Let everybody say, Amen.

Permit me, Mr. Editor, to give Bro. Luce a little gratuitous advertisement. If reports are true the liberal brethren (?) have endeavored to crush him by slander, and also by taking advantage of business relations. Somebody should stand by in his hour of need. Let me appeal to everybody in general, and United Brethren in particular, if you want your boys or girls to have a thorough practical business education, with Christianity and responsibility to God taught by precept and example, correspond with Bro. Luce at Union City, Pa. I believe you'll not regret the action.

J. C. YOUNG.

PITH AND POINT.

A FIERY PASS-WORD.

I expect to canvass for the *Cynosure* this fall and winter. We must all try to push all anti-secret matters this autumn and winter. I believe we can make much progress, if we all fire up and become red hot. I am afraid some of our anti-secret friends keep themselves too cool. *Red hot* is now our pass-word; and let all our friends begin to pass it along the lines.—EDWARD J. CHALFANT, *York, Pa.*

DESTROYING THE BOOKS.

An exposition called Jachin and Boaz, was given by his mother to Helim Sutton. He went with me to get the consent of the trustees of the church for J. L. Barlow to lecture in 1875, and gave me an account of how a neighbor who was a Mason came to make him a visit, and talked about discrepancies between that book and Morgan's till Sutton went to the old chest and brought out the old book and compared them. Then the Mason proposed to Sutton that they go out and see the stock on the farm. They were out until called to supper. When through supper they hitched up and the Mason started for home; then Sutton thought of his book and could not find it in the house. He followed to the neighbor's house but never found the book.—H. BALDRIDGE.

LET THE LIGHT SHINE.

I try and do all the good I can with my papers. I leave them with the W. C. T. U., Y. M. C. A., and Salvation Army. Then I take a number of anti-Catholic papers, as I am very much opposed to that awful abomination. Yours in the war against all sin. May the Lord be our defence as he was David's.—H. P. MARKS.

I trust that the Lord will use you greatly in breaking up the secret organizations, which have got such a hold on this country.—G. S. FISHER, *Topeka, Kan.*

THE "INDEPENDENT" (?) TREMBLINGLY APPROACHES THE LODGE.

The *Independent* seems to be encouraged by the *Congregationalist* to say something, not much, against the Geshems, Sanballats and Tobiahs that pasture their swine on the ruins of Zion. The remark of the *Independent* which puts Romanism at an implied advantage in comparisom with non-Romish churches, because Romanism is allied to secretism and confederate with it, is just as true of the destroying scourge intemperance. Rumsellers are chiefly Romanists. But their covenant with death shall be disannulled, their agreement with hell shall not stand, "the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." "In that day shall Jehovah of hosts be for a crown of glory, and for a diadem of beauty unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate," Isa. 28.—WM. F. DAVIS, *Chelsea, Mass.*

THE STRIKERS.

I am glad the *Cynosure* is all right about the strikes. It is time good people see this matter as it is—not a natural uprising from oppression, but rather an uprising from Rome and the bottomless pit, a part of the great scheme to destroy this nation and bring it under the power of the Pope and his Jesuit emissaries. I am glad there is a corporation able to meet and cope with these unions before whom politicians bow in servile manner, and to whom good people have given sympathy and comfort. I think Miss Willard will yet feel ashamed of her friendship for some secret organizations because they profess some good things.—N., *Tarrytown, N. Y.*

LITERATURE.

SEVEN YEARS AMONG THE FREEDMEN. By M. Waterbury. Pp. 144. Price 50 cents, postage 6c. T. B. Arnold, Chicago.

There have been many books written about the South since the war, books full of wisdom and learning and graphic narrative, but it may be safely said that few can compare with this little volume in the simple truthfulness of its story by which an actual view can be obtained of the condition of both races in the days of Ku-klux and bitterness that followed soon after the war. Miss Waterbury is yet residing in Polo, Ill., and writes in verification of some of the harrowing or ludicrous scenes through which she passed during seven years of teacher's life. This work was in those days a veritable missionary effort. Teachers were bitterly ostracised and sometimes actually in danger of life. The raiders did not always stop to see at whom they fired. This book has the genius of simplicity. The characteristics of the poor ex-slave as he emerged from the dark death-cloud of slavery, or of the poor white in perpetual bondage to ignorance, superstition and petty vices, are told with such unaffected candor and brevity that the reader seems to be transported to the very spot where the story grew. No less remarkable answers to prayer are recorded here, too, than are furnished by the foreign mission fields. In reading one learns to "wonder with a great admiration" at the faithfulness, patience and devotion of the Christian women who began the work of teaching the freedmen after the war. The volume can be had of Bro. Arnold or of Miss Waterbury at Polo, Ill.

ETEOCLES: a tale of Antioch. By Jessie Agnes Andrews (a thirteen-year old child). Pp. 135. L. Vanderpoole Publishing Co., New York.

This gift of a precocious child to the reading world was copyrighted by a well-known house of New York, but not published by them, possibly for the reason that it has a very distinct flavor of Jesuitry. It is dedicated to a Roman sisterhood and introduces the crucifix and mass and other Romish notions into the story of events which are supposed to have transpired a century or two before Romanism existed. But there are other anachronisms, and all may be attributed to the extreme youth of the writer. Her story is a pretty one of the persecutions under Diocletian, and exhibits a wonderful facility in the use of language as well as maturity and beauty in its thought.

Few have not read of the last book of the Russian Tolstoi, which Postmaster-General Wannamaker has justly proscribed. Several volumes intended as an antidote to this vicious work are out, one of them, published by J. S. Ogilvie, New York, sufficiently horrifies the ordinary reader, so that he will care no more for Tolstoi horrors. Let them all be buried from sight and be put out of mind.

Our Day for September is a number full of matter for thinking men and women. The venerable Cyrus Hamlin writes of the attack upon the American Board which, often beaten back, is expected to be renewed with more energy than ever at the approaching meeting of that body in St. Paul. Dr. Hamlin brings a severe analysis to bear upon the liberalizers and future probationists and other representatives of fast-and-loose theology, and shows that the movement to change the charter and management of the Board is only to be better able to ruin it. Prof. Stuckenberg, writing of the "Religious Movement in Italy," makes a strong presentation of the fact of the Pope's insistent demand for a temporal sovereignty. The effect of such a demand is fast alienating Italian faith from him—would that it might have a like effect in America. Mrs. Florence K. Wischnewetzky writes an article full of warm sympathy on "Our Toiling Children," of whom there are more than a million under 15 years of age earning their own living. The papers accompanying the anti-lottery bill in Congress are printed for preservation, and an article on American lawlessness and the ready use of the revolver, from the London *Spectator*, should be studied by Americans. Mr. Cook's Monday lecture, reported in this number, is on the "Promises of the Pan-American Congress," and in connection with the discussion of reciprocity, is as interesting as it is valuable. Mr. Cook gives also one of the readiest of replies to Archbishop Ireland on the public schools, by printing that prelate's speech in full with annotations which bring out in a notable manner its glaring self-contradictions and Jesuitical character.

Prof. G. H. Darwin, of Cambridge, Eng., one of the great Darwin's very able sons, will print in the forthcoming (October) *Century* what is said to be one of the most important scientific papers that has appeared of late years. The subject is "Meteorites and the History of Stellar Systems," and in this essay Prof. Darwin attempts, in an original and novel manner, to reconcile the nebular hypothesis and the meteoric theory. Though dealing with a subject both abstruse and highly speculative, Professor Darwin expresses himself with great simplicity and clearness. Accompanying the article is a new and remarkable celestial photograph which seems to show in actual formation a great system, like our own solar system, all exactly according to the program of the nebular hypothesis.

In the October *Ladies' Home Journal*, P. T. Barnum tells, in a very entertaining manner, the secret of "How I Have Grown Old;" Mrs. Ulysses Grant describes her courtship with the General, and how the warrior proposed marriage to her; the methods pursued by the Vanderbilts in the training of their children are freshly sketched; Mrs. Margaret Bottome, the President of "The King's Daughters," begins what will hereafter be a regular department entirely devoted to "The King's Daughters."

LODGE NOTES.

The official report of the order shows a membership of nearly 135,000 Sons of Veterans.

The Grand Master of the Grand Lodge of Masons for Missouri, Hon. Theodore Brace, is one of the judges of the Supreme Court of that State.

Tanners in the employ of Lenox & Co., of Lynn, Mass., gave notice Thursday that they will not work with non-union men, and that as soon as the stock on hand is disposed of they will leave.

In Baltimore the Federation of Labor declined a request to aid the New York Central strikers because they had no confidence in the General Executive Board of the Knights, and did not believe the money would reach the strikers.

Of the priests of the Roman Church in this country, numbering in all 8,332, only 2,217, or about one-fourth, according to a recent report, are members of religious orders. Of this number 637 are Jesuits, 323 Benedictines, 231 Franciscans, 193 Redemptorists, 96 Dominicans, 82 Capuchins, the remainder being divided among nineteen other religious orders.

The great council of the Improved Order of Red Men meeting in Boston reported a membership July 31 last of 97,-164; net gain, 9,766; receipts, $925,731; paid for reliefs, $245,000; other disbursements, $337,458; investments, $803,813; in hand, $359,272. So this benevolent order devotes only about one-fourth of its income for a legitimate purpose. This is costly insurance.

A handsome building, known as the Pythian Temple, is to be erected at the corner of Oakdale avenue and Clark street, in Lake View, this city, at a cost of $200,000. It will contain a theater, storerooms, and a number of apartments for the Knights of Pythias. The knights will have a lodge room, banquet hall, drill hall, committee-rooms, and anterooms. The theater will seat 1,400 persons.

Allen C. Durburrow, the young man who organized the secret, oath-bound society of the local Democracy known as the "Wine-and-Whiskies," was nominated yesterday for Congressman in the Third District by the convention of his party. His only competitor was an ex-Alderman, whose record in the last General Assembly was so questionable that he has not ventured to seek a nomination.—*Chicago Tribune.*

The head of the Supreme Council of the Federation of Railway Employes, F. P. Sargent, is also the head of the Brotherhood of Firemen. In 1885—but little more than four years after he became a railroad hand—he was promoted to the Grand Mastership, which he has since held. In 1888 he was a prominent figure in the great strike of engineers and firemen on the Chicago, Burlington and Quincy Road. The firemen over whom he rules are said to number 20,000, organized in 384 lodges.

The Supreme Court of Connecticut gives warning to the boycotters not to settle in that State. The union printers in a New Haven newspaper office struck against the employment of non-union men in the office, and being defeated in their efforts to drive out the "rats" they boycotted the paper. The proprietors of the newspaper caused the arrest of the leaders of the boycott conspiracy and they were convicted. The case was appealed and the Supreme Court confirmed the decision of the lower court, deciding that the boycott is an unlawful combination and a conspiracy within the meaning of the law.

T. P. Rixey, Grand Master of the Grand Lodge of Missouri I. O. O. F., has decided that the resolution passed by the Grand Lodge at its last session, providing for ridding the order in the State of the saloon-keeper members, is in conflict with former decisions of the Sovereign Grand Lodge and that the resolution will not be enforced. The decision has not yet been proclaimed to the members. It is the first case in the history of the order in the State in which the Grand Master had found it necessary to revise a resolution which had been adopted by the Grand Lodge. The action taken by the Grand Lodge has caused a great deal of controversy, and prominent members of the order had employed lawyers and propose to present the matter to the Sovereign Grand Lodge of the United States, confident that the State Grand Lodge would be overruled.

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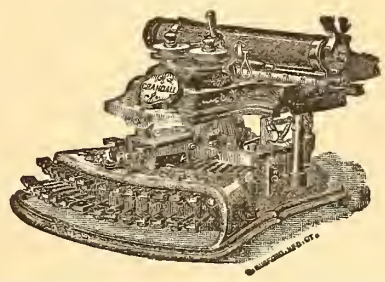
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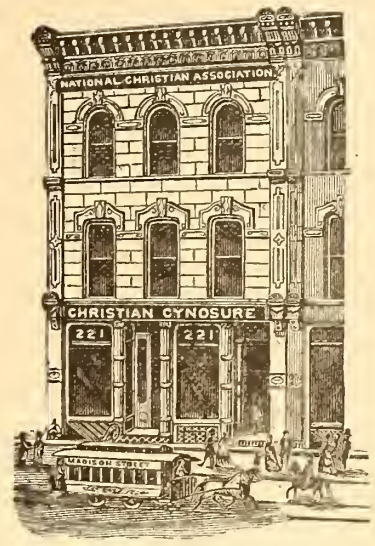
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The Christian Cynosure.

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CHICAGO, THURSDAY, SEPTEMBER 25, 1890.

THE DISCUSSION

of the College fraternities is assuming more importance daily. Beside the contributions prepared or preparing by men and women whose interest or experience in our colleges are well known, we are assured by students from various institutions that they will have a lively interest in the review and expression of opinion on this question.

This number contains the opinion of one of the first educators of America or of any land, whose statue of heroic size stands with that of Charles Sumner before the golden-domed State House on Beacon Hill, Boston,—HORACE MANN. This opinion is directed against no particular society or class of societies, but against THE SECRET SOCIETY principle itself. The able contribution from a student in the University of Kansas, furnished by the *Midland*, ought to be read carefully by all the students in our four hundred colleges. Next week we expect to publish the views of MISS FRANCIS E. WILLARD, now president of the National and of the World's W. C. T. U., formerly at the head of the Woman's College of the Northwestern University.

THE FUTURE PROBATIONISTS.

The American Board, whose checks have been preferred by Eastern bankers to the paper of any banks in the United States, meets now soon in Minneapolis. As it is the leading missicn board in this country, and perhaps in the world, our readers, whether its supporters or not, wish to know about it.

If they have access to, or can procure Joseph Cook's monthly, *Our Day*, for the present month, they will find in the first article, by ex-President Cyrus Hamlin, altogether the ablest exposition of the Board's affairs we have seen since the war on the management began.

In 1845 Dr. Leonard Woods, the founder of Andover Theological Seminary, moved, and the Board voted, that slave-holders, and the higher castes in Asia, should be received into the Board's churches on giving satisfactory evidence of piety, without relinquishing either slavery or caste; both of which are fundamental opposites to Christianity. From that time, the family of Dr. Woods and the seminary have shown a withdrawal of the divine favor, as did the family and realm of Sólomon, after he corrupted the state religion to secure popular favor. And it now seems that Yale and Bangor Seminaries are timidly backing Andover in its raid on the American Board. If old Dr. Dwight were alive at Yale, or Pond or Shepherd at Bangor, those two seminaries would be saved this weakest and most worthless of theological wars.

Andover insists that its students hold the private personal opinion that about ten hundred millions of heathen, who have never heard or known the name of Christ, must have a *post mortem* probation because they have not had a fair chance to be saved in this life. They do not claim that the Bible teaches this post mortemism; but think the opinion is so harmless that the Board has no right to object to sending students holding it to being missionaries. That is to say: they insist that post-mortemism shall be treated as unobjectionable, if not orthodox. So they make an unrevealed opinion a turning-point in their religious creed, and an *articula stantis vel cadentis* of the Board."

Now Paul says that the number of those Old Testament people who had not "received the promises," yet who "all died in faith" (Heb. 11: 13), were "as the *stars of the sky in multitude, and as the sand which is by the sea shore innumerable.*" (Heb. 11: 12, 13.) It would seem then that Christ *manifested* himself to these countless hosts, and saved them before he came and died on Calvary. And Cornelius seems to have seen Christ in "bright clothing" before Peter went from Joppa to tell him what the name of that wonderful personage was. So two other Roman captains seem to have been Christians without giving up their commissions in a Roman pagan army.

One would think that the King of Dahomey might have as "good a chance" as the myriads who "all died in faith," without hearing the name of Christ, and if it turns out that Dahomey and his Amazons, being confessedly "natural brute beasts, without natural affection, implacable, unmerciful," should be turned among the goats, "into everlasting punishment," where Christ's own words sends them, we do not see in this sufficient reason why the American Board should send them Andover missionaries to console them on the road with their private opinions that Christ's terrific words do not perhaps apply to them, but only to such heathen as in this world have had a "fair chance."

Of course, our columns are not for theological dissertations. But we are inclined to give the whole of Dr. Hamlin's article from *Our Day*, if we knew a respectable number of our readers would be glad to have it inserted. At any rate we hope to induce as many as can do so, to read that uncommonly sound and sensible discussion of the issue between our Bible and its "Liberal" critics.

DO DEVILS INSPIRE PEOPLE?

About two years after the rappings at Hydeville, N. Y., a young lawyer, named Cornell, came down from Tiffin, O., to Cincinnati, and, though candid and capable, he was drawn into the gyrations of spiritualism, and was made giddy by its whirl. He took a young Irish tramp into his parlor and used him as a medium for commerce with spirits. Mr. Cornell was a parishioner of the writer, in the Sixth Presbyterian church, and insisted that his pastor should witness his medium's revelations. We went. The ignorant young Irishman, whose language in his normal state was not above that of a common tramp, was mesmerized by Cornell, and then he was eloquent as Daniel Webster. Cornell, who was a phrenologist, excited the young medium's organs of color and language and he burst forth in these words: "I will take the blue sky for my pallet. I will dip my pencil in the colors of the rainbow, and draw the heavenly host, everyone smiling in his beauty;" with much more in the same glowing and exalted strain. Poor Cornell, who knew the ignorance and low dialect of his medium, was captivated and convinced, and followed the familiar spirits to his temporal if not eternal destruction.

Waiting to change trains at a railroad crossing near Beverly, Mass., toward evening, a group of little old farmers had gathered at a small back country school-house, they said, to hear a young girl trance-preacher, who had never learned to read, and could scarce talk intelligible English; and yet, when the spirit came on her, she entranced her audience with her eloquence. This is characteristic of trance-preachers from Balaam to Joseph Smith, the Mormon.

The confederate General Albert Pike, "*Sovereign Grand Commander*" of Masons, has issued a book of 860 pages, which he calls lectures of the thirty-three degrees of Scotch Rite Masonry, glowing and glorying with a devil's inspiration. Here is a specimen:

"Man owed it to himself to be free. He owed it to his country to seek to give her freedom, or maintain her in that possession. It made tyranny and usurpation the enemies of the human race," etc., etc.

And yet this Pike, who dates his book from Charleston, though he lives and writes in the old Blair and Rives house at Washington, D. C., was the son of New England; joined the Southern Confederacy to found, in the words of A. H. Stephens, its Vice-President, an empire *whose corner-stone was to be slavery.* He obtained by fraud and falsehood from the U. S. treasury, money voted to the Indians to school their children; initiated some fifty Cherokees and Choctaws in Federal Lodge No. 1, at Washington; armed a brigade of them, and scalped wounded Union soldiers, in the battle of Pea Ridge; and now is writing devil-inspired peans in favor of liberty and against slavery.

In this same book he hints that the war which slave-holders began by seizing U. S. forts, bombarding Fort Sumter, and firing on their supply-ship, "Star of the West,"—this most infamous of all infamous wars—Albert Pike suggests was brought on by the vote of the prize-fighter, John Morrisey, who voted with the Democrats against the war, and the Abolitionists whom he (of course) styles "fanatics." These are Pike's words:

"A civil war in America will end in shaking the world; and that war may be caused by some ignorant prize-fighter or crazed fanatic in a city or in a congress." *Morals and Dogma, p. 42.*

And yet this "Sovereign Grand Commander" of U. S. Masons, whose character the vocabulary of fraud, falsehood and hypocrisy has no term to reach in this volume of vaticinations, lauds the morality taught by Christ, whom he puts on a level with the founders of the false religions which have filled the dark places of the earth with "the habitations of cruelty."

We have listened to Mormon priests in the Tabernacle at Salt Lake. We have heard their really lofty praises of morality and the teachings of Christ, but a few blocks from where were sold the wagons, tents, and clothing of the men, women and children who were murdered by order of Brigham Young in the Mountain Meadow massacre, for which their Bishop Lee was given up by Young to be shot by U. S. troops; and no one can witness these performances, or read the pages of Pike, or the responses of familiar spirits, without perceiving the identity of their origin in the inspiration of devils, those "*spirits of a low order*" which Robert Dale Owen, the coolest and most capable of the spirit writers, thinks may produce effects on men not unlike demonaical "possession." "For false Christs and false prophets shall rise · · · to seduce, if it were possible, even the elect."—*Mark. 13:22.*

CHURCH UNITY AS A SOCIAL QUESTION.

In an admirable article, replete with momentous facts, and thoroughly imbued with a Christian spirit, Dr. Charles W. Shields discourses on the above topic in the *Century* for September. After considering the social and semi-political questions now pending before the American people, and which, if settled at all, are to be settled by the Gospel of Christ, and by the intervention of the Christian church, he says that a church divided into sects and denominations can never meet the emergency; that without a change in this respect it must fall before the powers of iniquity. Speaking of the denominations, he says:

"Around these Christian bodies, like a beleaguered army entrenched on the very ground once occupied by themselves as their natural domain, are countless other social bodies without a Christian name or even a Christian spirit, . . . the unchurched fraternities making a religion of Masonry, Odd-fellowship, insurance, or practicing the Christian virtues of brotherhood, temperance and charity under heathen names and with pagan rites. In front are the mustering hosts of insurgent labor, no longer asking Christian charity, but demanding natural justice—gaining recruits from the Christian ministry itself, and already threatening revolution, violence and anarchy. At the rear are the retreating bands of rationalism, materialism, agnosticism, infidelity—turning Christian liberty into license and recoiling with random fire on the ranks that they have deserted. Meanwhile the churches themselves thus outflanked on each side, desperately assailed in front, and treacherously weakened in the rear, still stand asunder without union, without discipline, without enthusiasm—against their common foes. . . . . Upon this situation I remark in general that mere Christian unity, the so-called unity of the invisible church, does not meet the social exigency of the churches. The simple fact that they are all Christian sects, composed largely of true Christians loyal to Christ, is no more to the point than that they are like so many wrangling masses of patriots before a disciplined army of invaders and traitors."

We quote briefly, but the entire article is worthy of study. All will not agree with the proposed plan of union; for methods are subject to endless modification, but great purposes forever remain.

It is a relief to think that the growing conviction of American Christians is that aside from all considerations of economy and Christian propriety, the very perils in which we are involved will compel the Christians of our land to present a united front to every form of iniquity and false religion, or go down before their terrible momentum.

THE FOX RIVER CONGREGATIONAL CLUB met at Sycamore, Ill., last week (Sept. 16), when seventy-five or one hundred men and women sat down to an agreeable dinner, followed by speeches which were not so laboriously funny as such speeches commonly are.

Dr. Hard of Aurora, absent by illness, sent in a Bible argument for riches and the right use of them; and Hon. M. B. Castle gave the Bible condemnation of the greed for and trust in riches. Rev,

N. A. Prentiss was absent. His place in the program, "*Jesuits and our Free Schools*," was filled *extempore* by the senior *Cynosure* editor.

The name of this organization "*Club*" is objectionable; but provision was made in the Bible for social intercourse among the people of God, and Christ attended social gatherings at weddings; and was accused of "eating with publicans and sinners."

Our readers will wish, and have a right to know the relation of this Club to the lodge. A few members of the Club belong to the Masonic lodge. But the Elgin Association, in whose territory the Club met last week, has put on its record pointed and explicit condemnation of the lodge; and Aurora Association, within whose bounds the Club met three months before, has refused to license Freemasons to preach. So those who still adhere to the lodge, do so to their own hurt, and grieve the Holy Ghost. There is probably not a family or church on earth whose discipline is perfect. But no open fundamental wrongs should be tolerated in either. One member of the Club who is a Knight Templar, and has practiced blasphemy over a human skull, has been faithfully and pointedly labored with. And as the Association observed the Lord's Supper, which is a continuation of the Jews' Passover, since God commanded (Ex. 13: 7.), "There shall no leavened bread be seen with thee; *neither shall there be leaven seen with thee in all thy quarters;*" and as the Egyptian leaven, which they left out of their bread in their haste when quitting Egypt, seems, afterward, to have been excluded as a type of Egyptian religion; and as Masonry boasts its origin and derivation from the same Egyptian religion,—the Associations, therefore, will doubtless purify their associational communions by faithful labor with those erring brethren who have sinned through ignorance, and so put away the accursed Egyptian leaven from their sacred feasts.

HORACE MANN, whose portrait and testimony against the lodge we give this week, is well remembered at Antioch College, Ohio, of which he was the first president. Professor Tufts, the oldest member of the faculty, was five years under Mr. Mann, and remembers to have often heard him express his detestation of secret societies. That college has no secret societies, and a majority of its trustees have always been of the same opinion with their first president. Horace Mann was also one of the first of the prohibitionists. In 1837 he gave his voice for the "utter prohibition of the sale of ardent spirits as a drink." As an Abolitionist he frowned upon the spirit of caste, and welcomed the black student as well as the white. The memory of moral heroes like him should often be recalled in these days of great temptation.

—The Washington agent is now in Philadelphia meeting old friends and making new ones. He had, when he wrote Saturday, three meetings arranged, and is hopeful for Philadelphia.

—The *Journalist* of New York, commenting on the boycott of the Baltimore *Globe* by the printers' union of that city, reads the latter a sensible lesson for their ill-advised movement.

—Rev. B. T. Roberts, editor of the *Free Methodist*, is reviewing the Henry George theory of single tax in the clear and convincing style for which he is well known. The *Free Methodist* for Sept. 10 is an excellent one for all who wish to study both sides of this question. It contains an explanation of his theory by Mr. George himself and the reply of the editor.

—The New England agent wrote on Thursday that the rainfall had been almost constant during the week. Wednesday evening he reached home wet and weary from exposure, and a slight chill followed. He was better next morning, but weak. The next letter we hope will report him well and more resolved than ever, in his efforts against the lodges of New England.

—The *Christian Banner* of Philadelphia gives a very kind notice of the *Cynosure*, which all our readers will see with pleasure. The *Banner* says: "We have been a careful reader of this journal for the last two years, and think it a splendid paper for every true Christian, Odd-fellow or Mason, to read. Bible doctrines on this subject are here so plainly stated that all may see who read."

—Bro. Nichols, the California agent, finds that the lodges of that State have not become less cruel and proscriptive since Revs. Richards and Henry Cogswell attempted to combat them. He has been up in the mountain mines east of San Francisco at Sonora, and was not permitted to speak in the hall he had hired for that purpose. His letter came late for this week and waits for next.

—Rev. George B. Checver, the famous anti-slavery and temperance advocate, is lying critically ill at his home in Englewood, New Jersey. He was a classmate in Bowdoin College of Longfellow and Hawthorne, and has manfully filled during his long life various responsible positions, among them pastor of one of the leading churches of New York and editor of the *Independent*. Though he has led a retired life for many years, he has been busily engaged in literary labors. He was 83 years old last April.

—Horace Greeley, whether his sentiments were ever published in the New York *Tribune* or not, was known in the early day as an Anti-mason. He wrote the article on Anti-masonry in the first edition of the American Encyclopedia. A massive statue in bronze, by J. Q. A. Ward, was unveiled to his memory the other day in New York by Miss Gabriel Greeley, the daughter of the great editor, before an assemblage of several thousand people. The statue stands under the arch of the *Tribune*, and was erected by an association of his successors in the office. The ceremony opened with prayer by Bishop Potter. Colonel John Hay presided, and Mr. Chauncey M. Depew delivered the address.

REFORM NEWS.

TAKE NOTICE, PENNSYLVANIANS!

CUSTER CITY, Pa.

BRETHREN:—Bro. W. B. Stoddard suggests an early State Convention in Pittsburgh. What do you say? "Don't you hear the sounds of a going?" Does not secret society murder and jail-robbing, their Sabbath camp meeting at Shohola Glen, their Sabbath excursions and displays, their cover for the whisky men to hide in against law and moral sentiment, their jury-packing, and unrighteous verdicts, their jury hanging, etc., do not these things make you feel that something should be done and that every man should say, I will do something, God helping me? Let us trust one another and pull all together to further God's cause.

The Pennsylvania temporary organization is still alive, and only awaits your pleasure to bring a permanent organization to the birth. Remember! The watchwords of our State are, "Virtue! Liberty! Independence!" Noble sentiments; but *you* and *your best influence* are needed to resuscitate those sentiments and make them ring in the hearts of every Pennsylvanian. Have we *virtue* (active quality) in morals? Look at our "Sunday newspapers," breaking down our Sabbath institutions, undermining and sapping the morals of our youth; whose pages reek with crime and pestilential (spiritual) death, making heroes of criminals, feeding the souls of our boys and girs with bread from the nether world.

Have we *Liberty?* Look at the clans that gather nightly in our cities, towns and villages, each bound to a superior; each standing as a phalanx against all who can't twist their thumbs or fingers in the same direction with them; each in their Machiavellianism posing as citizens of these United States, but whose first obligation is the clan and not the government. Let every true patriot answer. Daily are we approaching the time when "both small and great, rich and poor, free and bond," shall receive a mark in their right hand, or in their foreheads; and" when "no man" shall "buy or sell, save he that" has "the mark or the name of the beast or the number of his name." Is there not a law for the clansman and a law for the cowan? Judge ye.

Are we *Independent?* What is the price paid by many for their moral manhood? Is it not ostracism, disarrangement of business, whisperings, backbitings, etc., etc.? Let us arise and make our Virtue, Liberty, Independence, a motto with truth in it, not left for Fourth of July orators to pick out of the forgotten as often as the year rolls round, lifting the patriotism of the gaping crowd from its grave to sink back to its old resting-place till the next anniversary. We don't need fire-crackers or rockets to show our patriotism, but we do need to take our necks and our manhood from under the yoke of abnormal sentiment, which is oppression to true morals, and be free men and women of the Lord in the state.

Edward J. Chalfant, York, Pa., anxiously awaits your correspondence with your suggestions and determinations to stand for Virtue, Liberty, Independence. Be men to-day, Pennsylvanians.

J. C. YOUNG.

BOSTON HEADQUARTER TALKS.

BOSTON, Sept. 16, 1890.

An anti-lodge room is not a bad place to study character or to pick up information. For example: A well dressed man stops and says, "I see you advertise free tracts on secret orders."

"Yes, sir; what can I show you? Anything special you would like?"

"Well, yes, something on Odd-fellowship."

"I have it, sir. Just what you want."

Turning to make the selection, I ask, "Do you reside in the city?"

"Well, no matter about that; I would like to see what you have on Odd-fellowship."

"Certainly, sir. Are you a Christian?"

"I came in to see what you know about Odd-fellowship."

"Then you are a member, I presume?"

"I can tell at least whether you are a member or not."

"Well, I am a Western man, and in our town the candidate had to go in blind-folded, have a chain entwined about him, and after being manipulated around for a time he was placed beside a coffined skeleton, the blind removed and he was permitted to look upon the ghastly skeleton, the masked and costumed members, and listen to a dolorous tale of woe by the venerable warden. Does this custom prevail here in your city lodges?"

"I don't care to answer your question, but I want to know if you are an Odd-fellow, or what you know about it?"

"My dear sir, that's just what I am trying to tell you. Don't be impatient. Were you blind-folded and entwined with a chain and terrified with the death scene when you were initiated; or is there one form for Chicago and another for Boston?"

"It doesn't concern you whether I was hoodwinked or not."

"But my good sir, you proposed to test me as an Odd-fellow, I accepted the challenge, and now, what is your decision?"

"Well, you may or may not have been a member at some time."

"That's evasive and not manly; were you blind-folded, etc.? Say yes if you were, and no if you were not and maintain your self-respect in spite of the order."

"How do you know so much about those things, any way?" was his reply.

"Well, sir, here is the manual of my lodge. Every word in plain English, signs and grips all illustrated; why shouldn't I be posted?"

Taking the book, he glanced through it, and inquired, "Is this book for sale?"

"Yes, sir."

"What is the price?"

"Fifty cents."

He paid the money. With the book I wrapped a good assortment of tracts I had selected while the dialogue was going on, and my early customer departed, promising to call again.

Later a young man called for tracts. I asked, "Are you connected with any of the secret orders?"

"Yes, I belong to two or three."

"You live in the city, I presume, and have steady employment?"

"Yes, I am a printer."

"Belong to the printer's union, I presume?"

"Yes."

"Do you own your own labor, make your own contracts, and fix your own price on your work?"

He hesitated, and so to relieve him of evident embarrassment, I said, "I see! You didn't feel competent to take care of your business and so you chose a guardian whom you pay liberally to do the bossing. You belong to other lodges, you say?"

"Yes, I am a Knight of Pythias."

"How did you stand the bravery test, when you jumped on the spikes?"

He laughed in reply. I handed him an expose, and asked, "Is that true?"

(*Continued on 12th page.*)

THE HOME.

SIX O'CLOCK P. M.

BY VICTORIA ALEXANDRA BUCK.

Homeward o'er all the peaceful land,
At six o'clock P. M.;
Their shining luncheon-pails in hand,
At six o'clock P. M.;
Discarding every irksome rule,
There in the evening shades so cool,
The boys and girls come home from school,
At six o'clock P. M.

A thousand tables draped in white,
At six o'clock P. M.;
The scattered families unite,
At six o'clock P. M.;
As round the board they gather now,
The burning sun is sinking low,
A thousand heads in blessings bow,
At six o'clock P. M.

Ended at last, the weary day,
At six o'clock P. M.;
Garments of toil are laid away,
At six o'clock P. M.;
Shrined with his happy household band,
Relieved from toil the weary hand,
While shadows lengthen o'er the land,
At six o'clock P. M.

Happy are hearts that labor cease,
At six o'clock P. M.;
Happy those joyous homes of peace,
At six o'clock P. M.;
As round those white-robed tables there,
Father and youth and maiden fair,
A thousand voices rise in prayer,
At six o'clock P. M.

East Randolph, N. Y.

A SOCIAL EVENING IN SWEDEN.

M. W. Montgomery, writing from Stockholm, Sweden, to the *American Home Missionary*, gives the following beautiful picture of a social evening in that city: "What better greeting from this far-off land on the top of the globe can I send to the home missionary friends than to tell them how some Swedish Christians spend a social evening? The company, consisting of twelve or fifteen ladies and gentlemen, gathered at six o'clock, and after a few minutes of mutual greetings in the spacious parlor, were invited to the dining-room, where tea, coffee, milk and other light refreshments were served. Returning soon to the parlor, social converse flowed freely for some time. Anecdotes were told, and the laughing was hearty but not boisterous. The natural, easy, quiet manners showed to a marked degree, the atmosphere of cultivated, earnest Christian people. All the ladies had "handiwork" with them which they were preparing for a church sale for the cause of missions.

"About half-past seven o'clock Bibles were passed around. With true Swedish politeness a Bible in English was handed to the American guest and an interpreter seated by him in case he should need one. After a brief prayer, which earnestly invoked the leading of the Holy Spirit into the Word, a few verses were read, and then a biblical conversation began. *Two blessed hours* were spent talking of the meaning of the Scriptural passage. Questions were asked, other scripture compared, commentators cited, especially Meyer, Dr. Waldenstrom taking the lead in the conversation. But there were also present pastors Ekman and Fernholm, who are so well known among Congregationalists in the United States. Sometimes, during the conversation, Dr. Waldenstrom, in his earnestness, would spring to his feet for a few moments. Then, and indeed at all times, he was followed by the eager ears and fond eyes of his parlor audience. They were not studying the Sunday-school lesson, but with minds in a remarkably teachable and expectant attitude, were lovingly studying God's Word. They could well say with the Psalmist (Ps. 119: 97), 'O, how love I thy law.' I learned afterwards that these friends met informally in this way every two weeks for a 'Social Bible Evening.'

"At half-past nine o'clock prayer was offered, in which all kneeled, and the company were then again invited to the dining-room where a substantial supper was waiting them. At its beginning and at its close brief prayer was offered. Most of the guests ate while walking about the room, but those sat who so preferred. Dr. Waldenstrom had become so much interested in the discussion that he continued it during the supper, walking among his guests familiarly, with his thumbs in the armholes of his vest. At ten o'clock the guests began to depart."—*The Home Missionary.*

PRAY FOR YOUR CHILDREN.

Did you ever see a *chain-gang of convicts* marching to their labor? I could wish never to see the sad sight again. Suppose that among those convicts there was a boy of yours! Ah me! Ah me! it were better for you that he had never been born. But think of those who are prisoners in the chains of sin. Is there a boy or girl of yours in such bonds? Oh, then, I am sure you will pray the Lord to rescue you from so sharp a trial, and to set your sons and daughters free from the fetters of iniquity. Pray each one fervently, "O Lord, let thy glory as their emancipator appear to my children, and then do what thou wilt."

Did you ever visit a condemned cell? To peep through the gate and to see a man sitting there condemned to die is enough to make one faint. Suppose it were your boy! Suppose it were your husband! Suppose it were your brother! But listen: "He that believeth not is condemned already." Pardon us, unconverted relatives, if we say that we feel more sorrow for you living than we do for our gracious ones who are dead; for yours is a terrible plight, to be even now sitting in the condemned cell, doomed to be taken out to execution before long, unless infinite mercy shall grant a free pardon.

Did you hear of

THE HOTEL IN FLAMES,

wherein there were many guests, and they were in the upper story, and the flames had grasped the whole edifice, so that numbers perished? It must be dreadful to see persons at the upper window of a burning house, and to be powerless to rescue them. But if your child were there, your boy, your girl, or if your husband or your wife were there, or even any one that you knew were there, your grief would have a double sting about it, and you would cry, "Lord, do what thou wilt with me, but do save those precious lives." Remember, then, that your ungodly friends are in a like condition, and what greater mercy can God bestow upon you than for him to make his glory to be seen by your children in their eternal salvation?

Therefore I turn your thoughts to that prayer. May you breathe it now, and may the Lord, for Christ's sake, answer it right speedily—"Let thy glory appear unto our children."—*Sel.*

JOHN GUTENBERG, THE INVENTOR OF THE PRINTING-PRESS.

A sturdy young German who, with knapsack on back and staff in hand, knocked at old Laurence Coster's door was no ordinary youth. Although scarcely more than twenty, he had seen already a great deal of life, and even some of its rougher aspects.

John Gutenberg belonged to a family of high degree, and had been reared in such luxury as could be enjoyed in the rude mediæval time; but he did not allow luxurious living to make him indolent or unambitious. He was an ardent student, and had received the best training which the learned monks could give him. Often, when a boy, he was found pouring over the manuscripts which he found in the monasteries where he was educated. He was also very religious in thought and act. Many a time he would earnestly exclaim, what a pity it was that the Bible was a closed book to the masses of the people; that, as it was written by hand on parchment, it could only be possessed either by the churches and monasteries or by very rich people.

Gutenberg's home was at Strasburg, on the banks of the Rhine. He had often dreamed of foreign countries, and imagined what they and their peoples were like; so one day, being strong of limb and active in exercise, he resolved to pack up his knapsack, attire himself in walking costume, and take a long pedestrian tour. It was while on this jaunt that, by a chance for which all later generations have reason to be thankful, he heard of old Coster and his discovery, and hastened to present himself at the humble church-warden's door.

You can imagine the eagerness with which Coster led his young guest in, and how delighted he was to show him just how the printing of his letters worked. While with his rude leaden types the old man pressed letter after letter on the parchment, Gutenberg stood by, wrapt in attention. Already he imagined he saw dimly to what great uses this discovery might be put.

"And, see here!" exclaimed Coster, holding up some pages of parchment awkwardly sewed together, "*here is my first book in print.*"

It was a Latin grammar. Old Coster had slowly printed it, letter by letter, and right proud was he of this first triumph of his patient labor.

"But we can do better than this," said Gutenberg. "Your printing is even slower than the writing of the monks. From this day forth I will work upon this problem, and not rest till I have solved it."

Warmly grasping Coster's hand, and thanking him for showing him his discovery, Gutenberg resumed his knapsack, and trudged out of Haarlem. He had no longer any thought of continuing his tramp into new scenes. His fondness for seeing strange lands had deserted him. His only thought was to get back as soon as possible to Strasburg, where he lived, and to set to work upon the task he had now set to himself.

Gutenberg lived in an age of dense superstition and ignorance. Everything that was new and unfamiliar seemed to the ignorant people of the time to be the work of sorcery; and anyone who dared to do things which appeared marvelous in their eyes was persecuted and pursued as if he dealt in evil magic. No one knew this better than the young Strasburg scholar.

So, on his arrival at Strasburg, he gave out that he was at work making jewelry. Meanwhile he locked himself up in his room, and scarcely taking time to eat or sleep, devoted himself to the problem how to make Coster's discovery useful to the world. But he found that he was watched and interrupted, and that his hiding himself so constantly in his room gave rise to dark suspicions among his neighbors. So he repaired to an old ruined monastery, only one or two rooms in which were habitable, which stood a few miles from the town. Here he thought he could work in peace, for the monastery ruin was in a half-deserted place.

In this old monastery of St. Arbogaste was a little cell, hidden in an obscure part of it. This cell Gutenberg secured by a great oaken door with heavy bolts, and here he put the tools and materials needed for his work. At the same time he fitted up a half-ruined room in a more open part of the monastery as a jewelry shop. He engaged two young men to help him polish precious stones and to repair trinkets. In this way he hoped to be able to work at his types in the hidden cell without discovery.

He now set to work, at such times as he could escape into his little cell, in dead earnest. It was not long before he had carved out of some bits of wood with his knife a number of separate types. The happy idea struck him to string these on a piece of wire in the form of words, and at last sentences. Then, finding that wood was not hard enough, he carved some types, with more difficulty, in lead.

Having made types which satisfied him, Gutenberg used his knowledge of chemistry to make an ink which would leave a distinct imprint, and he soon succeeded in producing such an ink. As he continued to work, the great idea that was absorbing him grew more and more clear. He had his types and his ink, so he made a brush and a roller to put the ink on the types. He had now got as far as printing a whole word or sentence on a piece of parchment; and by changing the movable types about, could form at will new words and sentences.

His next task was to construct "chases," so that the types could be held together, and would print in pages. And at last the idea of a *printing-press* was made a reality.

When Gutenberg had completed and gazed with delight on the first printing-press which had ever been constructed, the main difficulties of his task were over. With his types set in their chases, his different colored inks at his elbow, his rollers at hand to apply the ink, and his press ready to press the types down upon the blank pages, he stood ready to complete the first book printed with movable type.

But poor Gutenberg was not destined to get

much happiness from the results of his labors and the splendid invention he had made. He worked so hard that the few hours of the night which he took for sleep were disturbed by uneasy dreams. Sometimes he thought that angelic voices warned him not to go on with his printing, for that it would bring untold miseries upon the human race. Then he would rise in the morning, unrefreshed by his slumbers and terrified by the vision, and, seizing a mallet, would be on the point of smashing his printing-press all to pieces. But sometimes other spirits would appear to him in dreams, and urge him to go on with his good work, saying that it would be an immense blessing and benefit to all the world in all future ages. This would inspire him with new energy, and he would toil the next day with a light heart.

But after the printing-press had been made, and he had really begun to print books, his assistants in the jewelry shop betrayed him. They told the magistrates of Strasburg about his long absences and mysterious movements. Their story soon spread through the town, and roused the anger of the priests, who did not wish the people to read the Bible for themselves, and the hatred of the writers of manuscript books, who feared lest printing should ruin their occupation.

Gutenberg's enemies soon compelled him to fly from Strasburg. He was stripped of all he had in the world, and even his life was threatened. So he went back to Mayence, his birthplace, and there resumed his printing. He took a rich jeweler, Fust, into partnership. But he was not allowed to work long in peace. Fust turned against him, and he was soon forced to leave Mayence as he had left Strasburg.

He was now wretchedly poor, and for a while roamed aimlessly from place to place. But at last he found a home in Nassau, the ruler of which offered him his protection. In that quiet town Gutenberg set up his press again, and printed many books, and spent the remainder of his days, I am glad to say, in rest, comfort, and content, although he never got rich from his invention. He died in the year 1468, at the ripe age of sixty-nine, and many years after the statue of him, which may be seen standing in Mayence, was erected in his honor by the descendants of those who had driven him forth, a beggar, from his native city.—*Harper's Young People.*

TEMPERANCE.

SAM SMALL'S CONVERSION.

In a lecture at Philadelphia reported in the Philadelphia *Inquirer*, S. W. Small said: "Out of seventeen years' bitter experience," said the speaker, "I can say that I do not believe the man was born who has the power to restrain his unguided passions." Continuing, he told of the humiliation and alarm the discovery gave, of his fruitless efforts, by the aid of physicians and drugs, to overcome the mad thirst for drink, and how he moved from one place to another, even abroad, but found no relief. At last he settled in Atlanta, Ga., as one of the editors of the *Constitution* and official court reporter. He described the helplessness of his daily career in drunkenness, of his faithful wife's efforts to save him from ruin. Once he went with his two little children to hear Sam Jones at a revival. He had almost been converted, when he crushed back the flood of religious conviction and rushed from the tent with his little ones. A prolonged debauch followed. Seated in a saloon, with his head in his hands, he was debating whether he should kill himself or not, when his wife found him and took him home in her carriage. When they arrived there he went straight to his room, and thought his case all over. Some distant voice from his mother's memory came back to his fevered brain. It called him to righteousness, and seemed mingled with the eloquence of Jam Jones' sermon of a few days before. He went from his room to another one above, locked the door and prayed. For four long hours he struggled in physical and mental agony with beseeching supplication to the Almighty, and at last, with a great cry, he fell forward.

When a little later he awoke he felt a curious numbness of the body and imagined he was paralyzed. But this feeling soon gave away to one of ease and comfort.

Rushing down stairs he clasped his wife in his arms and told her of his grand gift of righteousness and declared he would make her the best husband in the world. He then went out and got a lot of circulars, on which he had printed, "Sam W. Small will preach this evening at so and so street, 7 P. M. sharp."

A lot of newsboys soon had this all over the city, and promptly at the hour he opened a discourse on a platform of two whisky barrels. His little children were again with him. A great and curious crowd of old acquaintances had collected to hear the drunkard preach. He told them of his past life among them and his conversion, and announced his intention of going away to a life devoted to God.

The very next morning the old feeling of desire came over him, and for two hours he prayed and struggled against it and it disappeared, "and from that hour to this," said Mr. Small, "I have never felt the desire again."

THE RIGHT PLACE FOR A SALOON.

Where is the right place for a saloon? Where is the saloon wanted? If not the fashionable mercantile establishment, what other kinds of business are likely to be helped by the proximity of gin mills? Let some one name them. Is it the baker, the tailor, the shoemaker, the butcher, the milliner, the bookseller? Do any of these find it of any particular advantage to their trade to have a grog-seller come and open up a shop beside them? What surroundiugs are necessary in order to justify the opening of resorts for loafers, of drunkard mills, of dens for the propagation of vice and crime? What neighborhoods shall be selected for the establishment of places for the debauchment of men, for the destruction of families, for the making of paupers and felons? Which is the worst, to open a saloon within two hundred feet of a church or school, or to open one next door to a house, in front of a house, over a house, or under a house? What is there that should make a grog shop a stench in the nostrils of the public on one street and a sweet smelling savor on another? What should make it an ugly blot on the landscape in one locality and a thing of beauty in another? Is a saloon on Fifth avenue calculated to do greater harm than a beer-dive on Mulberry street? If the wealthy and powerful cannot endure the presence of the grog-shop, why will they thrust them on the poor and weak? Are the tenement districts—the homes of those already deep down in poverty, squalor and misery—are these the proper places to set the saloons? Are they needed here to help men to live purer lives, to make happier homes, to strengthen the weak, to cheer the downcast, to guide the erring? Who shall take upon himself the responsibility of declaring where the people shall be cursed with the presence of grog-shops, and where they shall not be cursed? These, it seems to us, are the practical questions, and we should have them answered.—*New York Observer.*

Last week's *Independent* is a railroad number, twelve pages being given to the discussion of railway themes. Cassius M. Clay answers the question, "Shall the railroads own the people?" Edward Everett Hale, "Should the state own the railroads?" Professor Ely and a railroad manager discuss the same question; Governor Larrabee writes of railroad legislation, and the editor of "Poor's Manual of Railroads," gives four pages of statistics on railroad matters. One of the most interesting things in this interesting number is the symposium on "Temperance in the Railway Service," in which seventy railroad superintendents testify that total abstinence is generally required of railroad employes. The use of intoxicants while on duty is forbidden by nearly all roads, and many of them make visiting saloons and other places of bad repute cause for dismissal. Vermont has a State law by which a railroad company that knowingly employs as conductor, engineer, brakeman or switchman, one who uses intoxicating liquors as a beverage, shall forfeit not less than three hundred dollars nor more than three thousand dollars with cost of prosecution, and shall also be liable for damages sustained by retention of such an employe. Michigan has a similar law. Several roads prohibit the use of tobacco by any employe on a passenger train. The Chicago, St. Paul and Kansas City forbids smoking by any employe while on duty or about the stations, shops and warehouses. The Union Pacific makes the same provision. The good effect of this railroad prohibition which does prohibit is incalculable.—*Union Signal.*

J. B. Gehry, of Reading, Pa., engineer of a passenger train on the Reading Railroad, reports a strange experience which he had shortly after 8 o'clock last Wednesday. It was very dark and when he got near Perkiomen Junction he was running slowly, at the same time keeping a sharp lookout for objects ahead. Suddenly the headlight revealed the body of a woman between the tracks ahead of him and two children lying near by. Engineer Gehry whistled down brakes and the locomotive was stopped within a few feet of them. When the train hands got off they were surprised to find another woman and three more children lying near by all in stupor, and as unconscious of what was going on about them as if they were dead. Of the children the oldest was ten years and the youngest three months. The crew at first thought that they had been struck by a train, but investigation showed that they were fearfully intoxicated. Being aroused, they stated that they had attended an apple-butter stirring and had drunk too much hard cider. All seven had a narrow escape from being run over and killed. The women were prosperous farmers' wives, and had no idea the cider would affect them. They were taken on board the train and carried to their destination, the next station.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON I.—Fourth Quarter.—October 5.

SUBJECT.—Parable of the Vineyard.—Luke 20:9-19.

GOLDEN TEXT.—He is despised and rejected of men.—Isa. 53:3.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 20:1-19. T.—Mark 12:1-12. W.—Isa. 5:1-7. T.—1 Pet. 2:1-12 F.—Eph. 2:11-22. S.—Ps. 118:1-29. S.—Matt. 21:33-46.

COMMENTS BY E. E. FLAGG.

1. *God's care of his vineyard.*—vs. 9–12. It is very likely that our Saviour had in mind the 5th chapter of Isaiah, in which the prophet represents the Jewish church under the type of a vineyard to which its owner had done everything possible in the way of tillage; and yet after all his care and pains it brought forth only wild, sour grapes. But this allegory under our Lord's treatment becomes a parable, with living human actors. The Master of the vineyard is represented as being absent in a far country. It would have been no test of the faithfulness of these servants had they been kept all the time under his watchful eye. It is true they would have had no chance to carry out their wicked plots, but their wicked WILL, which was the source and motive power of all their crimes, would have been the same. The Jews remained faithful to Jehovah so long as he spoke to them in accents they could hear and understand from the smoking top of Sinai, but when all signs of his visible presence were withdrawn, they began to worship the golden calf. If miracles were common events, and God now manifested himself openly and visibly to men, humanity would fail of being properly tested. Neither our wickedness or our goodness, our faith or our unbelief, could be measured under such circumstances. "He let it forth to husbandmen," the chief priests and religious teachers. They were to see that he received the fruit. It is implied in the parable that these husbandmen kept the fruit for their own enrichment. So the religious condition of the people was of no interest to their priestly leaders, except so far as they could put money into their coffers by trading on the general ignorance and superstition—as do the priests of Rome to-day. The servants whom he sent to demand his rightful dues are shamefully maltreated—a graphic picture of the sufferings, even in some instances to death—endured by the old Testament prophets.

2. *A last resort.*—vs. 12–14. There was but one thing more God could do that he had not done; and this was to send a divine Ambassador—his own beloved Son. But so far from paying him due reverence, they proceeded to cast him out of the vineyard and kill him with the vain thought of seizing upon the inheritance themselves. This was actually what the chief priests were aiming to do. They wanted to retain their power and rule, and so they deliberately imbued their hands in the blood of God's Son. The same

sin is practically committed when religious leaders tolerate some great iniquity as slavery formerly, or high license and the lodge at the present day—thereby crucifying the Lord afresh and putting him to an open shame—for fear of losing their salaries or their ecclesiastical power; or hurting their particular church or denomination. We are prone to forget that even the men who crucified Jesus were men of like flesh and blood with ourselves. We have no right to sit in judgment on their sins. Our chief concern should be to take warning by their example and their final fate. Otherwise much of the Bible will afford us but little profit.

3. *The punishment of the wicked husbandmen.* —vs. 16–18. Christ himself answers the question, "What shall the Lord of the vineyard do unto them? He shall destroy these husbandmen, and shall give the vineyard unto others." The quick response, "God forbid!" shows that his hearers, at least the scribes and Pharisees, understood the parable; for had they listened to it as a mere story with no practical bearing on themselves, they would have concurred in the sentence, at once so reasonable and just. But the idea that God would take away all the rights and privileges so long enjoyed by them as his peculiar people, and give them to the despised Gentiles, they could not tolerate for a moment. Yet this was what actually came to pass. Our prejudices or our opinions can make no difference with God's judgments. That we have been educated in the firm belief that America's star of empire can never set, will not keep her from being destroyed as a nation if she refuses to obey God in the person of his Son, Jesus Christ.

REFORM NEWS (*Continued from 9th page*).

He looked it carefully over and said, "It's no use saying a thing isn't true, when it is; and I won't say that that book isn't true."

Said I, "Did you ever see a book like that before?"

"Yes, somebody brought it to our lodge one night."

"What," I asked, "did the brethren say about it?"

"Oh, they just laughed and said 'nobody would believe it.'"

He gave me the names of some parties who were strongly opposed to the lodge.

On the Sabbath the "Ancient" Order of Foresters buried one of their distinguished members with great pomp and circumstance. The band was large, the uniforms gaudy, and the procession long. As the carriages passed I noticed several empty, others filled with mourners (!) talking and laughing in high glee. Several were smoking, and beside the driver on one carriage was one "mourner" so drunk that he fell over and lay on the carriage top, in spite of the best efforts of the driver to arouse him. One gentleman standing near me made the very just remark, "Such a scene as that is a disgrace to civilization." So they moved on, the band playing "Nearer, my God, to thee!"

I have been seeking readers for the *Cynosure* to-day, among the members of Clarendon St. Baptist Church, and was greatly rejoiced to learn that the pastor speaks occasionally and boldly against the lodge, to his people. There is no man in Boston from whom an occasional remark or an entire discourse has more weight than from Dr. Gordon. I find a number of his members belonging to "benefit orders with a little secrecy;" but have it on good authority that only one or two members of Clarendon St. Baptist Church belong to the Masons, Odd-fellows, or like *religious* orders.

After a time of trial Bethany Mission has come forth from the furnace with renewed vigor and greatly enlarged usefulness. The attendance is good, the conversions numerous, and the testimonies simply wonderful. Sister Richards and Mrs. Lock, her assistant, are at their post seven nights in the week, using such helps as the Lord sends, but responsible for the services, which are often protracted until eleven o'clock, when there are earnest seekers. Their endurance and resources are a marvel to all who do not know the "secret of the Lord." Prayer, conference and mission work is resumed all along the line, and some are believing that a gracious outpouring of the Spirit in Boston is at hand. May it come in power. J. P. STODDARD.

RELIGIOUS NEWS.

—The annual report of the Pacific Garden Mission has been issued by Col. Geo. R. Clarke and his devoted wife, its founders and managers. The thirteenth year of the Mission has just closed, and has in many respects been the best of all; more people have been reached with the Gospel, more aid to the poor and sick, more professed conversions, more drunkards saved. Mrs. Clarke visits the county jail two or three times each week, spending several hours each visit, going from cell to cell, reading the Bible and praying with the prisoners. Other visitors and missionaries are connected with the mission, and Bro. H. Monroe, who has been a very successful helper, devotes his entire time to the work of the mission. The devoted workers of this mission are looking to God for means to put up a new building. The number of meetings held by the mission during the year were 660, and the total attendance in all meetings has been 117,020. The contributions and expenses have been $6,417.74, of which Col. Clarke has borne about one-third. More devoted Christian workers than those who manage this mission God has seldom sent into his vineyard. If a tithe of their spirit was felt in the churches of Chicago, Bro. Clarke would not be called upon to pay $2,000 and over year by year, but money would pour in to carry on the work, and a prayer would sanctify every cent of it for the work of soul-saving.

—The National Swedish Mission union meeting in Galesburg adopted temperance resolutions expressing sympathy with those working for the success of the prohibition amendment in Nebraska. The question of replying to the greeting extended to the union by the national Congregational Triennial Council was adopted. A number of delegates were strongly opposed to making a reply, fearing that it might indicate that the Swedish Mission churches favor union with the Congregationalists. The debate ended with the adoption of a resolution that a reply be drafted in time for the next Triennial Council of the Congregationalists, thus postponing the matter for at least two years. Carl Wheaton and P. Watson were ordained missionaries to China.

—"Talk about questions of the day," said Mr. Gladstone in a recent interview, "there is but one question, and that is the Gospel. It can and will correct everything needing correction. All men at the head of great movements are Christian men. During the many years I was in the cabinet I was brought into association with sixty master-minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with divine revelation."

—Bishop Thoburn, of India, whose bishopric includes three hundred and ten million people, is now in this country to secure workers for his vast field. He has been a leader in temperance work in India for years. He and his sisters are pioneers in the movement for establishing the order of Deaconesses in America. She has spent two years here in the interests of this work, aiding in the establishment of the Deaconesses' home in Chicago and also one in Cincinnati. These being now on a sure footing, she starts for India to resume her much loved missionary work.

—Methodism in Maine has been unusually active this year, building a larger number of new churches than in any recent year.

—The friends of the American Board are making strenuous efforts to increase the gifts to that excellent missionary society. President Storrs, Secretary Clark, Dr. Taylor and others urge the importance not only of increasing the sum given last year. but also of raising it to a millon dollars.

—Rev. E. Payson Hammond, the evangelist, spent the first two Sabbaths of this month, with the intervening week, in Lockport, N. Y. His congregations were very large, and the evidences of the presence of the Divine Spirit in the meetings were unmistakable.

—It appears from the comparative summary published in the minutes of the recent Southern General Assembly (Presbyterian) that in the past five years there has been an increase of over twenty-five thousand members in the Southern church, and an increase in contributions over those of 1886 of over $400,000.

—The Congregationalists of Toronto have formed an association the object of which is to promote church extension and sustain new congregations until they can sustain themselves. During recent years the number of Congregational churches has greatly increased, and the prospect is that others will soon be formed.

—Rev. Dr. F. A. Noble, pastor of the Union Park Congregational church of this city, proposes that the Ashland Mission, towards which his church has paid six thousand five hundred dollars for lots, be known hereafter as the Porter Memorial church, in honor of Rev Jeremiah Porter, the first Protestant minister in the city, who, although a Congregationalist, gathered and organized the First Presbyterian church there.

—Beginning on Sabbath evening, Sept. 28, and on Sabbath evenings thereafter during the remainder of the year, Rev. T. De Witt Talmage will deliver a series of sermons at the Academy of Music, in New York City, under the auspices of the *Christian Herald*, that journal having secured the Academy for this purpose at a cost of nearly $3,000 for the series. The trustees of Dr. Talmage's Tabernacle sometime ago decided not to resume Sabbath evening services in Brooklyn until the completion of the Tabernacle building. In embracing the offer to preach in New York, Dr. Talmage generously declined to accept any compensation. The entire plate collections will be distributed by the *Christian Herald* among the hospitals of New York, regardless of religious preferences.

—Rev. Dr. George F. Pentecost, who is proceeding to his evangelistic work in India, may be addressed until October 10 at the office of the *Christian*, London, Eng., and after that at Calcutta, India. Many persons have expressed deep interest in his missionary work, and Dr. Pentecost asks that they will constantly lift up their hearts in prayer on behalf of the enterprise.

—The Woman's Foreign Missionary Society of the Methodist Church South has determined to have a missionary training school for workers in home and foreign fields. The matter is well received, and Dr. Scarritt promptly offered $50,000 if the school is located in Kansas City and if the women will add $25,000 to the enterprise. This the women immediately proceeded to vote, and they also commissioned Miss Bennett, of Richmond, to enter the field as agent for that fund.

—A summary has been made of missionary work in China, as reported at the late missionary conference, together with the corresponding statement made thirteen years previously, at the conference of 1877. The record is inspiriting. The number of foreign missionaries has increased two and a half fold. As to the native laborers, the increase of ordained missionaries has been nearly three fold; of unordained, two and a half fold. The churches have increased from 312 to 520, or sixty-six per cent., within the thirteen years. The communicants in the churches and the pupils in the schools have increased each a little less than three fold, while the contributions by native Christians have increased four fold.

EDUCATIONAL NOTES.

—A young woman who pays heavy taxes in Parsons, Kan., demands the right to pasture her cows in the school-house grounds because she never had any children to send to school. "My cows are my children," she says, with the dignity of a Roman matron.

—Of the 389 colleges in the United States by which literary or scientific degrees are conferred upon male students, 237 admit women to all their honors and privileges. Besides these, there are 207 colleges and seminaries devoted solely to the education of women, employing 2,581 professors, and numbering 25,318 students during the past year.

—The richest theological institution in the Presbyterian denomination is Union Theological Seminary in New York city, which has property in land, buildings, and endowments amounting to $1,941,000. Princeton Seminary comes next with property of $1,655,248. McCormick Seminary, Chicago, follows with property in possession amounting in value to $1,316,301.59.

—J. J. Hill, the Great Northern Railroad magnate, has given a total of half a million dollars to establish a Catholic theological seminary in St. Paul. Two hundred thousand dollars will be devoted to grounds and buildings, and the remaining $300,000 will be set aside as an endowment fund. The institution is to be under the direction of Archbishop Ireland.

—Eight women attended the School of Law of Boston University last year. New and better quarters are now in preparation for them.

—McGill University, Montreal, has received $250,000 from Sir Donald Smith to establish a woman's branch.

—A Chair of Music has been established at Yale College by the gift of $20,000 from Mrs. Ellen Battell Eldridge. Dr. Gustave I. Stoeckel, who came to the college about the same time with President Dwight, fills the professorship.

—The trustees of Dickinson College have, through the munificence of a number of Philadelphians, established the "Chair of the English Bible," and elected Prof. A. W. Rogers, of Philadelphia, to fill it. It is to be hoped that such a chair may soon be established in every institution of learning in the country.

—Sam Small, speaking of his lately founded Utah University, at Ogden, says: "Garfield was right when he said, 'A log cabin with pine benches would be a university with Mark Hopkins as its president.' The great Berlin University, with its 6,000 students attending annually from all parts of the globe, has an endowment of only $750,000. The Mormons do not like our enterprise. They look upon a Methodist university in Ogden with the same enmity that they have toward the United States garrison at Fort Douglas or Salt Lake City. They regard both as equal menaces to their church supremacy and political power."

—Dr. Merrill E. Gates, president of Rutgers, having accepted the presidency of Amherst College, his resignation will take effect on September 30, and he will become president of Amherst on October 1. He will occupy the chair of moral philosophy there, with the lectureship on literature. Dr. T. S. Doolittle, the senior professor at Rutgers, will fill the office of president until a successor to Dr. Gates is appointed.

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

REV. THOMAS H. STOCKTON, D.D.:—Religion is as open as the sky and bright as the sun. As a man, an American, and a Christian, I love true manhood, true Americanism and true Christianity too well to approve of secret institutions of any kind.

L. L. HAMLINE, *Bishop M. E. church, in his diary, 1848:* "North Ohio Conference has progressed very rapidly till this time, but Masonry and Odd-fellowship have arrested us." At another time: "I have enjoyed and suffered much during its session. Masonry and Odd-fellowship, a bane in the midst of us, have done us much evil."—*Life, pp. 323, 4.*

A. M. MILLIGAN, D.D.:—Thus I have shown that Masonic oaths and obligations are not obligatory; that God has no part in them; that they are a profanation of his ordinance of the oath, and a usurpation of the prerogative of government under the wrath of an insulted God and the ban of outraged society: a great sin to make them but no sin to break them.

REV. J. P. LYTLE, D D.:—We could fill a volume with extracts of the same tenor, showing, as these have shown, that Freemasonry is a distinct and positive religion with a promise of salvation; yet rejecting and denying the Lord Jesus; a religion which claims to have borrowed its principles and rites from those heathen institutions so abhorrent to God and corrupting to men.

REV. JOSHUA BRADLEY, *a renouncing Mason:*—A lying spirit is abroad, and speaks through all Masonic presses, and this spirit influences all who hate the truth, and will make them wax worse and worse, till sudden destruction shall overwhelm those workers of iniquity, to the astonishment of every beholder. Then Masonry will rise no more to trouble Zion, and spread delusion and death amid civilized nations.

C. B. WARD, *missionary in India:*—When men get saved out here they get out of the lodge of necessity. We are personally acquainted with a barrister, a doctor, a locomotive fireman, a station-master on a railway, a principal of a high school, a commissary officer, a military officer, and others who when saved at once quit the lodge for Christ's sake without any one saying much to them. The evil of the institution is too apparent to need pointing out in India.

JOSEPH S. CHRISTMAS, *Pastor Bowery Presbyterian church, New York, 1830:*—If these remarks should meet the eye of any follower of the Redeemer who still worships at the altar of Masonry, I beg him once more to consider whether, imposed on by the mock solemnities of the lodge and the pompous pretensions of the craft, he is not really attempting to effect a concord between Christ and Belial; and whether he does not owe it to the souls of Masons, to the honor of the church of Christ, and to the good of mankind, to come out and be separate.

DRS LEONARD WOODS, EBENEZER PORTER AND THOMAS H. SKINNER, *Professors at Andover to the Massachusetts Legislature:*—Praying for a full investigation into the nature, language, ceremonies, and form of rehearsing extra-judicial oaths in Masonic bodies; and if found to be such as the Memorialists describe them, that a law may be passed prohibiting the future administration of Masonic, and such other extra-judicial oaths, as tend to weaken the sanctions of civil oaths in courts of justice; and pray also for the repeal of the charter granted by this Commonwealth to the Grand Lodge of Massachusetts.

REV. MOSES THATCHER:—Our Saviour declared to the Jewish high priest, "I spake openly to the world; and in secret have I said nothing." What now would be thought of the church if she should "tyle" her doors, impose obligations in secret, and place a perpetual seal upon the lips of her members? Would it any longer be believed that her sole object is to promote the religion of the Gospel? Now if the church, which is the purest body on earth, could not and would not be trusted as a secret society, who can blame conscientious and judicious men for drawing the conclusion that any secret society, of whatever description, is altogether unnecessary and cannot exist without becoming an object of suspicion, if not an engine of wickedness.

DONATIONS.

Current Expense Fund for the various uses of the Association:

A. M. Paull	$ 10.00
Wm. Kiteley	10.00
L. C. White	3.00
Chas. McMillan	4.25
M. B. Nichols	10.00
Rufus Day	4.00
E. Whipple	2.00
D. S. Dean	3.00
C. Atwood	10.00
Horace Frost	1.00
A. J. Loudenback	5.00
M. W. Bingham	5.00
Previously reported	387.47
	$454.72

For Southern Ministers' Fund:

J. Excell	$ 1.00
M. G. Strong	50
C. M. Cander	2.00

Free Tract Fund:

J. B. Turner	50

NEWS OF THE WEEK.

CHICAGO.

A frightful accident occurred at 7:15 o'clock Sunday night at the Kedzie avenue crossing of the Burlington Road. At that hour, when an Illinois Central excursion train of twelve cars was standing at the crossing awaiting the raising of a freight blockade, the Downer's Grove express train crashed into the rear of the excursion train, telescoping two cars and causing the loss of five and possibly seven lives. The excursion was composed of German Lutherans.

The National Columbian Commission elected Col. George R. Davis Director General yesterday on the first ballot.

COUNTRY.

Mr. George Westinghouse, Jr., of Pittsburg, is said to be perfecting an arrangement with Mr. George M. Pullman whereby the Pullman company and the Westinghouse company will jointly manufacture electric street cars.

James Matthews, aged 10 years, died at Union Hill, N. J., Friday, from nicotine poisoning. The boy was an inveterate smoker of cigarettes.

For keeping open Sunday at Cincinnati, Herman Reisinninger, saloon-keeper, was sentenced Monday to $25 fine and ten days in the work-house. Although hundreds have violated the law, he is the only one to suffer the penalty—principally because he had neglected to employ an attorney.

People leaving the Park Theater, at New York, Monday night, were horrified at seeing Lineman Kopp meet his death on an electric light pole, near the theater entrance. They had just witnessed a roaring farce, and reached the street in time to be spectators of a ghastly tragedy.

Reports of a cyclone near Manning, Iowa, Thursday evening, were confirmed Friday. William Ferry and child were killed and a number injured. The loss of property will amount to several thousand dollars.

The Upper House of the Oklahoma Legislature Tuesday passed a bill locating the permanent territorial capitol at Oklahoma City.

A collision between freight trains was caused on the Pennsylvania railroad near Tannery Creek, N. J., Tuesday, by a flagman, who had been sent back to stop a train, falling asleep on the track. He was run over and killed.

A passenger train on the Louisville, New Orleans and Texas road was wrecked by a misplaced switch at Vicksburg, Miss., Wednesday, and the engineer and fireman were killed. A freight train was derailed at Wyoming, N. Y., by a switch that had been taken apart. Both disasters were the work of train wreckers.

A frightful railroad accident occurred on the Omaha and St. Louis railroad about seven miles from Council Bluffs, Saturday morning. A freight train with eighteen loaded cars broke through a trestle fifty feet high. When the train ran on the east end of the trestle, the engineer discovered that the west end

(*Continued on 16th page.*)

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MARKET REPORTS.

CHICAGO.

Wheat—No. 2	97	@	98
No. 3	88	@	90
Winter No. 2	91	@	98
Corn—No. 2	48¼	@	49½
Oats—No. 2	37¾	@	39
Rye—No. 2			61
Bran per ton	11 00		12 50
Hay—Timothy	7 00	@	10 00
Butter, medium to best	12	@	22
Cheese	05	@	9½
Beans	1 75	@	2 45
Eggs		@	18
Seeds—Timothy	90	@	1 38
Flax	1 30	@	1 51
Broom corn	03	@	04½
Potatoes, new, per bu	80	@	1 10
Hides—Green to dry flint	05	@	09
Lumber—Common	10 00	@	13 00
Wool	12	@	30
Cattle—Choice to extra	4 10	@	5 30
Common to good	1 00	@	3 90
Hogs	3 90	@	4 95
Sheep	3 25	@	5 00

NEW YORK.

Wheat	1 01⅜	@	1 18¾
Corn	55½	@	56
Oats	41	@	53
Eggs			22
Butter	11	@	23
Wool	14	@	39

KANSAS CITY.

Cattle	1 30	@	4 60
Hogs	3 50	@	4 55
Sheep	3 00	@	4 25

FOR MINISTERS

THE

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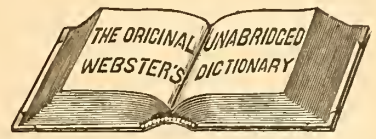
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HOME AND HEALTH.

HOW TO PURIFY DRINKING WATER.

It has been known for many years that the addition of a minute amount of alum to a water containing bicarbonate of lime in solution (and most natural waters contain more or less of this substance) will cause the formation of a gelatinous precipitate. This precipitate entangles and collects the suspended matters and germs, forming coagulated or agglomerated masses which are easily removed by simple filtration. Waters containing clay or mud which is so fine that a mechanical filter cannot remove it, when treated with a small amount of alum can be filtered perfectly clear through a coarse filter. The alum thus added is not left in the water, but is removed by the filtration, for its active constituent, the aluminic sulphate, is decomposed and precipitated by the action of the dissolved bicarbonate of lime. This should be well understood, although if a minute amount of alum were left in the water its effects would not be noticeable, and even if present in larger amounts, it would not be at all dangerous.

The method of filtration is simple in the extreme. An oil bottle or any long, narrow-necked bottle serves for the filter. Tie around it a string soaked in kerosene, about half an inch from the bottom, set the string on fire, and hold the bottle bottom up. When the string is burnt out, the bottom of the bottle is thrust into cold water. If properly done, this causes the bottom of the bottle to split off evenly. The rim of the glass should now be burred off with a little round file to remove any sharp edges that may be left. The bottle is then thoroughly cleaned and placed neck downward in a convenient support, as, for instance, through a hole bored in a shelf, or it may be allowed to stand in a wide-mouthed bottle, resting by its shoulders on the rim of the mouth. A small handful of cotton wool is now thoroughly wetted by squeezing it in water, and shreds of it are dropped into the bottle until a layer about two inches deep has been made. The shreds should be dropped in carefully, so as to distribute them evenly, and not to let them pile up in the middle or at the sides. When enough cotton has been dropped in, a cup or two of water is poured in and the bottle gently tapped. This consolidates the mass and finishes the making of the filter-bed.

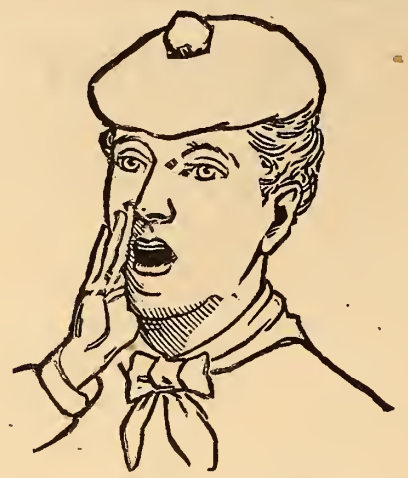
The amount of alum needed to coagulate the water sufficiently for filtering need not, as a rule, exceed two grains to the gallon, and in many instances may be less, but in certain cases of very dirty waters, such as that of the Mississippi, the amount of alum may be increased to four or even six grains per gallon. The alum is best kept in a solution of such a strength that a teaspoonful of it will contain a grain. To save trouble, the following prescription will enable one to get enough of the solution put up at any apothecary's to last for a considerable time:

R. Alum..... ..gr. 128
Aquæ dist.....oz. 16
M. ft. solutio.

I may add that the expense of this prescription, including the bottle, should not exceed fifteen cents.

The treatment and filtration of the water is best done as follows:

A gallon of water is placed in a clean tin pail and two teaspoonfuls of the alum solution are added. It will save time to make, once for all, scratches on the inside of the pail, showing the height of one, two, or more gallons of water. It is then well stirred and mixed with a clean tin dipper. It is best to keep this pail and dipper for this use alone. They should be kept scrupulously clean, and frequently well scoured with sapolia or a similar kind of soap. After mixing, the water is allowed to stand five or ten minutes, and then poured, by means of the dipper, into the filter. It will run through rapidly if the filter-bed has been properly made, and will be as clear as crystal, and not seldom will form an astonishing contrast with the original water. The first half pint of the water passing through should be rejected. The filtered water may be caught in a pitcher or in any other convenient receptacle. A filter-bed will last a day, but it is not advisable to use it longer. Each day the used filter-bed should be thrown away and a fresh one prepared. The method may, of course, be applied to any of the many filters in use, by simply adding to the water to be filtered one or two grains of alum to the gallon. It will be a poor filter, indeed, that will not filter clear after this addition. —*Prof. Austin in Scientific American.*



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Silage is not a substitute for hay.

Silage is a partial substitute for green grass.

Silage may be made an efficient ally of or a good substitute for soiling crops.

Some who keep cattle up in summer say that silage is even more valuable in summer than in winter.

Silage may be fed profitably wherever hay or grass can be. Properly mixed with grain and hay, silage will increase the quantity and improve the quality of milk during the winter or during summer draughts, and is good for breeding cows.

Forty-five pounds of corn silage, or twenty pounds of clover silage and twenty-five of corn, mixed with bran, oats, and corn meal and a little good hay, will prove satisfactory to all concerned. The amount should vary with cow and season.

All forage and grain crops may be preserved in the silo. The silo adds very materially to the palatableness, digestibility and nutritiousness of many articles of food and detracts from none.—*N. Y. Witness.*

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T. B. Terry, of the *Ohio Farmer*, after bringing an ordinary farm up to a high state of productiveness, says: "We worked to great disadvantage at first from lack of practical experience. But I could take now any originally good land in this vicinity and bring it up within five years, and the increased crops during that time would pay all the cost. Tiles (where needed), tillage, and clover would be the chief renovators, with, of course, a careful saving of the manure from what clover was taken off, to be returned where it would do the most good." Terry's land has been enriched by a liberal top dressing of brains.

KEEP THE STOCK IN CONDITION.

The farmers in sections where the drought was severest were compelled in many instances to cut up their growing corn to keep their cattle in full flesh and strength. This is a wise thing to do, for it is very poor policy to allow stock to run down and go into winter in a "spring-poor" condition. They should be kept up at any cost, and the winter should find them hale and vigorous, with plenty of fat to resist the blasts. The present prospect is that the pastures will be revived and there will be an abundance of fall feed.

A MONSTER ROSE BUSH.

The trunk of a rose bush which is in full bloom at Ventura, Cal., is three feet in circumference at the ground. The first branch, which is thrown out at a height of about four feet from the ground, is twenty-one inches in circumference. Wagon loads of vines (it is of the climbing variety) are clipped from it annually, yet it covers an area of 1,200 square feet. It was planted in 1876. Within another fourteen years, if nothing happens to it, it will have outstripped the gigantic rose tree at Cologne, which has had over three hundred years to grow in.

We learn from an exchange that a gentleman who bought largely of Annapolis Valley apples last season found some curiosities in some of the barrels marked No. 1. Among other things he mentioned one piece of trace six feet long, one clevis without bolt (he wants the bolt put in next time), one piece of old buffalo robe, two sheep skins, one old curry comb, one old horse brush, with divers and sundry other articles too numerous to mention. It is also stated that he has all these hung up on the wall of his wareroom. "The apple-packer" should beware. As the packing season approaches he should endeavor to lay in a store of grace for that time of temptation. It will never do to mix such articles as are mentioned above with apples, or the patient consumer will in time lose his taste for that fruit.—*Ex.*

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"I have known Mr. J. W. Pickle for many years, and consider him a truthful man."—R. B. Dawkins, Mayor of Farmerville, La.

☞Be sure, in making your purchase, that the druggist gives you

Ayer's Sarsaparilla —FOR— Rheumatism.

"During the past year my joints, which had become stiff and sore, caused me great pain, especially at the close of a day's work. At times my fingers were so lame I was unable to hold a needle, while the pain at night prevented my sleeping. I suffered also from nervous chills and a want of appetite. I tried outward applications and took remedies prescribed by my doctor; but all to no purpose. A short time ago my son-in-law, Wm. Woods, of Hollis, N. H., was cured by the use of Ayer's Sarsaparilla of an inflammatory disease of the eyes, and seeing him so much benefited, I thought I would try this medicine for my own trouble. The result is a complete cure of the pains, stiffness, and swelling from which I suffered so much. The Sarsaparilla has had a good effect on my appetite and nerves, so that I have better strength and no more chills."—Eliza Halvorson, Nashua, N. H.

"After being many years afflicted with rheumatism, I have used Ayer's Sarsaparilla with great success."—J. B. Bridge, Boston, Mass.

Ayer's Sarsaparilla,

Prepared by DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists.

Price $1. Six bottles, $5. Worth $5 a bottle.

EVERY WATERPROOF COLLAR OR CUFF

THAT CAN BE RELIED ON

BE UP TO THE MARK

Not to Split!

Not to Discolor!

BEARS THIS MARK.

TRADE ELLULOID MARK.

NEEDS NO LAUNDERING. CAN BE WIPED CLEAN IN A MOMENT.

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BUSINESS.

ONE IN TEN.

Many friends of the *Cynosure* are proving themselves worthy of a good cause by their responses to our request for names of good people, who ought to be constant readers of this paper. We wish to cheer them in this work, and urge them to do even more and especially to pray more. *Pray for a blessing upon every* name that is written. A single postal card will hold many names—ten at least. So now if prayer and labor go faithfully and honestly together we ought to expect confidently, that at least one in ten of these names should soon come to our list as a permanent subscriber. The proportion would probably be greater, but we will say one in ten. *God* bless this work. Let us continue it more zealously and with greater faith. Soon thousands of students will be reading the paper. Pray for them, that the Holy Spirit may give a sure lodgment for the truth.

Now that we have a portrait week by week for a time, each number will have an attractive feature for canvassing. Show the first page of the *Cynosure* to your friends, and you will find an introduction more easy if the face of a third person makes one of the company.

We have a few more of those cheap Webster's Unabridged Dictionaries, which can be supplied as per advertisement in this paper.

The following letter explains itself:

KILLONA, La.

DEAR CYNOSURE:—I received my Dictionary and was well pleased with it. I tell you it is a monster. So being so well pleased, I thought that I would drop you a few lines. It appears to me more a gift than a purchase. Yours,

G. B. DUNCAN.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Sept. 15 to 20 inclusive:

A F Plummer, Eld J Jackson, J Blair, C L Mosely, Eld R Smith, Mrs S J Robison, C Fisher, J Dean, J W Allen, E A Cook, Mrs N R Weede, Rev N Callender, J Kerr, R Grant, H Frost, J E Sanders Mrs M C Eaton, R Burk, R H Buttermore, Rev L J Hessel, W M Beden, Rev J H Hicks, L J Wicker, J Karsell.

NEWS OF THE WEEK (*Continued from 13th page*).

was on fire when it was impossible to stop. As it struck the burning timbers there was a crash and the entire train went through to the bottom of the gulch. The engineer, fireman and head brakeman were killed.

While drilling a well at Orient, Iowa, Wednesday, Charles Wilson struck a strong flow of oil at a depth of 180 feet.

Swedes, Canadians and Germans are taking the places of the strikers in the morocco trade at Lynn, Mass., and it is reported that the workmen have little chance of winning.

A dispatch to the Chicago *Times* from Maine says: "The unexpected political developments of the last ten days have made it perfectly clear to the people of Maine that Mr. Blaine is now in the field for 1892; that Speaker Reed has determined to try for the Presidential nomination in 1892; that the differences between Mr. Blaine and Mr. Reed are to be fought out in open battle from this time on."

FOREIGN.

The Labor Conference at New South Wales, Monday, adopted a proposal to call out immediately all the shearers, wool-shed laborers, and carriers. The conference instructed the various strike committees to order all the members of the labor union to prepare for a general strike. It is probable that all affiliated trades will be called out. This will affect 80,000 men.

The work of destroying the iron gates in the Danube was begun Monday in the presence of the Hungarian and Servian Premiers, the Austrian Minister of Commerce and other ministers and officials of the three countries interested, and a large concourse of people.

Advices from China received in San Francisco, Wednesday, state that 4,000,000 people have been rendered homeless in one province by the Yellow River floods. Cholera prevails in Shanghai and northern districts, and several Europeans have succumbed to it.

The slavery proclamation was signed by the German commanders of the respective stations in East Africa. Brokers' houses are now full of slaves, having been established under German license. Permits to recover runaways will lead to much kidnapping of free natives. The news of the proclamation has spread over the whole coast, and traffic has revived to an extent unknown in thirty years.

France has entered into a contract to supply the Russian government with an enormous number of rifles. According to the terms of the contract 500,000 of the weapons will be delivered within eighteen months.

The overflow of the Maritza river, in Bulgaria, was attended by great loss of life. Fully 100 peasants were drowned, and at Mustapha, a military post on the Bulgarian frontier, 100 Turkish soldiers perished in the flood.

A merchant of Manilla, who arrived at San Francisco on Thursday, says a terrible massacre occurred Aug. 10 in the Town of Ponape, Caroline Islands. Spanish soldiers were building a fortress outside of the town and left in the fort a number of rifles. Aug. 8 natives overpowered the guard, seized the guns, and attacked the town. Thirty-two Spaniards were killed. Several Spanish men-of-war were sent from Manilla to quell the disturbance.

Great excitement has been caused at Cape Town by the arrival of a Portuguese steamer loaded with kidnapped natives from Mozambique en route to the west coast. The tribunal decided that it was unable to interfere with the steamer, but fourteen natives who, after a desperate attempt, succeeded in escaping from the steamer, were declared free, and the tribunal refused to assist in recapturing them.

The arrest of O'Brien and Dillon of the Irish League and other Irish members of the House of Commons by Balfour, is causing a violent quarrel among the British ministers, some of whom are already loud in protest against these proceedings.

A conflict has taken place between Turks and Armenians at Van, in which forty were killed, chiefly Turks. The Armenian priest who was shot recently, has died from the effect of the wounds.

Violent storms prevailed in Paris and vicinity Sunday. Waterspouts are reported in some places, including Marseilles, where a woman and a child were drowned. A thunderbolt destroyed the organ in a Protestant church at Marseilles. Hail did immense damage to windows. Cyclones swept the departments of Gard and Lozere, destroying a number of bridges over the River Lot and damaging railways.

In an election riot in the Portuguese city of Goa, India, seventeen persons were killed and many wounded.

A report is current in Paris that serious fighting has occurred in Lisbon between the police and mobs who are intent upon creating disorder, and that the Government has proclaimed a state of siege in the city.

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What a Clergyman Says:

Morrisonville, Christ. Co., Ill., Sept., 1887.
Within the last six years I have observed the excellent effect of Pastor Koenig's Nerve Tonic. It cured a boy named Mehon, who was so helpless that he had to be fed like a baby; he hid himself when he saw strangers, laughed and cried for half an hour. He was considered by physicians a maniac and hopeless case; but is now working on a railroad. Another case was Minnie Falls; she had St. Vitus' Dance; her legs and arms were so uncontrollable that she scratched holes in her dresses in a few days. 8 bottles of the Tonic cured her entirely. Another such case, which many physicians tried to cure without success, was cured by only two bottles. These and other cases convince me that the Tonic is the best remedy for epilepsy and other nervous troubles. It would be a blessing for all sufferers to know of it. A. TEPPE, Pastor.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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THE COLLEGE FRATERNITIES have a friendly word from Miss Willard this week. It is, we think, better than they deserve, to have the approval from one whose word has such influence with millions of good women,—our mothers, wives and sisters. We are not without good hope, however, that Miss Willard will in the end agree with Joseph Cook and Dr. Goodwin, and Horace Mann, and—we say it humbly— the *Cynosure*, that if such societies in this country have to be secret, we can better do without them.

We shall look in our next number for the excellent argument of the venerable Dr. A. A. Smith, a man beloved by the many churches of the Evangelical Association, and for many years president of Northwestern College at Naperville, near this city. We shall also have a portrait of a former eminent professor of Harvard.

Everybody will read the letter from Bro. Johnston with interest,—and a prayer also for God's blessing on his work for the unreached Soudan over against Sierre Leone. In a recent letter to the *Wesleyan Methodist*, Bro. Johnston writes pathetically of the three young missionaries who died not long since in Freetown on their way to this interior region. They had come to Africa trusting God to care for them and open their way, and when attacked with the fever refused to use the ordinary remedies, praying that God would heal them. Three died, but the others rapidly recovered, when they were persuaded that it wasjust as much a prayer of faith to ask God to bless the remedies as to heal without them.

The sudden death of Rev. Dr. W. W. Everts in this city on Thursday last removed from earth a man who has been eminent in good works. In the early religious history of Chicago he was one of the most powerful factors. He came here in 1859 as pastor of the First Baptist church, and except a few years spent with Eastern churches he has been here ever since, a man esteemed and beloved, a Nestor among the Baptist pastors. Of late years he has labored earnestly in the Sabbath cause, writing a noble book on the subject, and speaking often of late as president of the State Sabbath Association. No one who heard his remarks and prayer at our notable conference last April will forget his earnestness. Though his opinion was well known privately, that occasion was, we believe, his first public testimony against secret societies in this city.



FRANCES E. WILLARD.

Secretary of the Treasury Windom takes a business-like, sensible view of the petty quarrels so often stirred up in the Government printing office by the secret unions. Some girls were lately set to feed presses in the Bureau of Printing and Engraving. The union men objected to working with these girls,—and they were probably good-looking girls, too! So strong is a lodge oath! A "Master-workman" of their order joined their protest and forbade them to work in such company. On hearing of it Mr. Windom cut short the matter by sending Moore adrift in a hurry.

Mr. Wallace Thornton, a college graduate, has been teaching in the Roman parochial schools of New York. He is a teacher of some reputation, for the *Independent* requested his opinion for a symposium published September 4, on public education, and parochial schools especially. Mr. Thornton frankly says that these schools are deficient, have "an utter lack of grading and system." The head of each school introduces whatever studies he pleases; and it is an open question whether the Romanist schools have thoroughly qualified teachers. The *Catholic Review* of the 20th, rebukes Mr. Thornton severely, and closes with an outburst of priestly anger, saying, "Wherever he lives Catholics should mark him as a renegade."

When the New York Central strike was hottest, Powderly and his fellow Knights were very free with the name of Chauncey M. Depew, the president of the road. If he were home from Europe he would set aside the martinets of the Vanderbilt family and decide for the "workingmen." His appeals to the public assumed that Mr. Depew's magical word would settle the case most happily. But in a few days when he did return and did speak, Mr. Powderly's honey was turned to gall, and his speeches betrayed him as the child of Jesuitry. The *Catholic Review*, comforting the son of the church, says this of his puerile denunciation: "Mr. Powderly's description of Chauncey Depew is not only amusing but correct. 'Back-number Depew,' he entitled him in allusion to the fact that the orator would not interfere with the Central strike since it was in Mr. Webb's hands. In more senses than one Mr. Depew is emphatically a back-number, just far enough back to be useless at present, and not ancient enough to be valuable for rarity's sake."

The political discussions in the South are beginning to call out the latent abhorrence of secret methods in politics; and, in a general way, to arouse a protest against all underhand schemes and lodge methods, however applied. The following is from the address of Dr. David C. Kelly, Prohibition candidate for Governor of Tennessee, as reported in the Chattanooga *Times:*

"I am irreconcilably opposed to any oath-bound, secret, star-chamber organization, such as the Farmers' Alliance acknowledges itself to be, coming into control of the affairs of this State. Any organization that excludes from membership, or from any knowledge of its internal affairs, a large portion of the best citizens of this State, has no right to demand that it be entrusted with the government of those citizens. The affairs of government and the motives and principles that are the mainspring behind them, should be open and above board, free to the inspection of everybody."

The Farmers' Alliance and the Democratic party have united on a candidate for Governor in that State. But the great mass of the people, while in sympathy with the farmers, do not propose to commit their interests to any secret cabal, however worthy may be its professed object. It was a great mistake in the farmers, who in an open field, and by open methods would have secured the moral and political support of the great mass of the people of the South, to have gone into a secret alliance. Many joined it with the assurance that it was non-political. Like the Know-Nothing movement, when the people discover its true character, they will arise and destroy it because of its unrighteous methods.

THE EXCEPTIONAL ALPHA PHI.

BY THE PRESIDENT OF THE NATIONAL AND WORLD'S W. C. T. U.

My whole record is against secretism. I was informed early in my active life, and with a critical air, by a cultivated friend, "You are nothing if not frank." I am quite confident this trait has grown upon me rather than been curbed by events.

It was among my first perceptions of the Gospel that love is the only force in the universe that conquers, and that light is the emblem of the Divine Being. These two L's go together. In our Heavenly Father is no darkness at all. The light of the world is Jesus. There is no night in that country to which we are going. The nearer we can, in character and conduct, show forth these two guiding qualities of God, the more we help this world and the more we get into sympathy with him and readiness for that higher estate on which we hope ere long to enter.

I have never belonged to a secret society except that pioneer among Greek letter sororities, the Alpha Phi. When I agreed to join I was not clearly aware that it had a secret aspect. This some may find it difficult to believe; but a group of very likely young ladies took me in hand when I had concluded an address before the Women's Congress in Syracuse, N. Y., about the year 1877, saying that they wished me to join their literary society, and they named certain professors in a well known university who were valued friends

of mine, saying that these gentlemen very much desired that I should give my influence to the movement. I am always ready to do anything I can to help women, and I particularly like them to branch out in new directions that are good.

These young women said, "We have a ceremony by means of which you become a member."

"But," I said, "I am to leave so soon; how can I join?"

They answered, "You have nothing to do but come into the wings of the Opera House here; give us ten minutes, and the initiation will be complete."

So I went laughingly along with them, and they proceeded with what they had to say. As the performance went on, the proverb, "In I am and on I must," was present with me. This, in brief, is the "how" of it.

Before long, I was in that city again, and attended one of the meetings of the society. It was so religious, so womanly, so everything that I like best; and it was so plainly evident to me that their only secret was that they had no secret, that I have maintained my allegiance. This is the sum total of my knowledge of secret societies except a playful movement of very brief duration when I was a school girl. Certainly the one I belong to has had the harm taken out of it. Under my own observation, girls have maintained an enthusiastic fondness for this society throughout their college course, and have developed steadily in all those qualities that are most admirable in women—(or, which is far better, that are most admirable in a human being, for that is the highest and last analysis). I have questioned them carefully as to what goes on in the society, for I am seldom there, being on the wing most of the time; and I know that to understand its methods better would not be to appreciate them less. The most devoted Christian women are among the members of this society. "By their fruits ye shall know them." You may say the young ladies would get all the good they do, and far more, if the society were not secret. I am not prepared to controvert that proposition. Neither am I prepared to accept it. But on the whole I am inclined to make of Alpha Phi an exception among all secret societies that at present have their location on this terrestrial sphere.

I have been criticised for affiliating with the Good Templars, but am prepared to take all the contumely that may come from such an alliance. I have never belonged to the order, but its members have been so large-hearted as to give my name to the lodge in my own town; and when I went to California the material aid of Good Templars there alone enabled me to make the trip. Though they have often asked me, they have been so considerate as never to urge me to join, knowing my position on the question of secretism. They send a fraternal delegate to our National W. C. T. U. convention, and we send one to their meeting. I do not believe there is any harm in them, but, on the contrary, any amount of good. The secret features are constantly growing less prominent; and I would not on any account wound the feelings of that noble band of temperance workers.

My good friends of the *Cynosure* would think it wise for the W. C. T. U. to disfellowship the Good Templars, because of this feature in their method of organization; but I could never bring myself to contemplate anything of the kind, and am therefore obliged to take the censure of the *Cynosure*, a paper that I respect, and whose managers from the first have had my heartiest good will in an undertaking which I believe tends toward the better time and the greater light of brotherhood that slowly emerges into the perfect day.

Frances E. Willard.

The W. C. T. U. of Kansas sends out the following showing at once the devilishness of liquor men and the bravery of women:

"A letter has been received at headquarters threatening the lives of the leaders of our organization in this State. It declares that any church, hall or public building in which the W. C. T. U. is allowed to hold its meetings will be blown up with dynamite, and states that 500 men have banded themselves together to forever stop the work of the organization and to see that the State is relieved from our influence.

"In view of these facts we resolve that believing in the God of Israel and his power to protect, we will work assiduously, effectively, earnestly and faithfully until there is not one stone left upon another of any brewery, distillery, saloon, package house or joint in the United States of America, and when this is accomplished we propose to look for new fields of conquest beyond the seas.—*Exchange.*

FRIENDSHIP ELIMINATES SECRETISM.

OPINION OF A LEADING STUDENT OF NORTHWESTERN UNIVERSITY.

Mr. Raymond, what is your opionion, as a Christian gentleman, of the effect of the Greek letter fraternities on the intellectual, moral, and spiritual development of the members?

Answer. It would be better if there were no cliques or "sets" or "crowds," either in college or in the great world outside of college. It would be better, it seems to our finite understanding, if humanity were not divided into races and nations—if all mankind were a universal brotherhood, bound together by common ties of fraternity as children of the same Father. When I think of this beautiful picture—I do not call it a dream, for it seems to me it is a fact, in one sense—I feel like condemning unqualifiedly all agencies which tend to separate men. I feel like saying that secret societies, including the college fraternities, are an unmixed evil, in that they do not forward the solidarity of the race, but rather retard its progress. On the other hand, however, we must recognize the fact that there are white men and black men, red men and yellow men; that there are dull men and witty men; that there are Europeans and Africans, Asiatics and Americans. We call patriotism a virtue, though it is nothing more than selfishness on a large scale; we even condone race prejudice, though it is physical and not intellectual in its origin. If it be right for men of the same race or of the same nation to stand together, it must be right for young men of the same tastes and character to stand together in their college life. We all have our bosom friends; it is impossible, hard as we may try, to love all the world equally. If love is God-implanted in the human breast, why try to root it out? But if you do not root out love, then in some form or other fraternities will exist; for a college fraternity exists purely, whatever may be true of other secret societies, on the foundation of mutual friendship and esteem; my experience has shown me that this ideal foundation is the real one; I have yet to know of a chapter, whatever its main characteristic, where the boys were not warm friends and comrades. The secretism is so overbalanced by the friendship that it is scarcely worth mentioning.

FOR CHRIST AND AGAINST HIM.

BY MRS. LAURA S. HAVILAND.

Every son and daughter of our first parents are for anti-Christ until the enlightening influences of the Holy Spirit are accepted. This may seem a sweeping declaration, but no broader than the evangelist John leaves on record, who says of our Lord and Redeemer, "The Word was with God, and the Word was God. The same was in the beginning with God. And the Word was made flesh and dwelt among us." He was "the true light that lighteth every man that cometh into the world." "He came unto his own, and his own received him not."

It is cause of deep regret and great sorrow that legions of secret oath-bound societies of our day reject the name of Jesus Christ in addressing a throne of grace. The mother of this legion is Freemasonry, which received a deadly wound in 1826 by the exposure of the first three degrees by William Morgan of Batavia, N. Y. He was afterward cruelly torn from the bosom of his family, and all that life holds dear, and lodged in jail a short time (within half a mile of my old home). For the Masons it was an easy matter to remove him in the darkness of night to the magazine at Fort Niagara; from thence to the river and to drowning! This was acknowledged by one of the men to whom the lot fell to do the demoniac deed!

I know it was a time of very great excitement. Some of my neighbors visited the grief-stricken family, and ministered to their wants; and the sad recital of that agonized, bereaved widow, with her little children, who, wringing her hands in despair, filled with saddest forebodings, yet at times indulged a faint hope that she might yet meet her husband.

"Yet," said she, "what ground have I to hope if Masons carry out those awful death-penalty oaths."

The description of that scene can never be effaced as long as reason sits enthroned. That relentless bitterness she feared was realized. She nevermore in life saw his face. He was sacrificed on the bloody altar of Freemasonry! (Misnamed free, for its freedom is bondage.) They are bound by oaths not known in the highest to the lowest stations in all the civilized world. After Wm. Morgan's abduction, hundreds of Masons seceded and acknowledged the disclosures made by him to be true. They abandoned their lodges, and many gave up their charters. Freemasonry at that day became a loathsome dead body in the eyes of the public. Anti-masons fought in politics. No Mason, unless publicly renouncing could be elected even to the office of path-master.

In 1830 a national convention was held in Philadelphia by Anti-masons, attended by 112 delegates, among whom were Amasa Walker, Wm. H. Seward and Thaddeus Stevens, who issued an able address to the people of the United States, showing the dangerous influence of secret oath-bound societies in a free government, as ours claimed to be. But we see to-day, that the deadly wound received by the exposure of Morgan and many reliable men who followed his example, was not healed sufficiently. They fill the highest positions in nation and States. It has been quite recently estimated that the whole number of that order in the United States and British America is about 580,000. It seems to us, that secret oath-bound societies and the liquor traffic are the monster Siamese twins—an inseparable anti-Christ of to-day. Their deeds of darkness are wrought in secret.. They sow to the wind to reap the whirl-wind, and we know not but the converging may bring upon us the destructive cyclone.

How Christians, ministers of the Gospel of peace and good will to men, can accept the "mark of the beast" in their forehead or hand, when they have received the seal of the Lord Jesus Christ, is a mystery I cannot solve. How they can with open Bible read, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." The Saviour when queried concerning the accusations brought against him by his accusers, replied, "I spake openly to the world, I ever taught in the synagogue, whither the Jews always resort; and in secret have I said nothing."

Does not the candidate forswear himself while taking the death-penalty oath "to ever conceal, and never reveal" whatever lodge business is entrusted to him? In conversing with my dear son, Joseph B. Haviland, on this point, he said he had often thought of that himself, and it had somewhat troubled him.

Then in regard to man-worship—"Worshipful Master," etc., so constantly applied in the Masonic order. When John the Revelator saw and heard in that wonderful enigmatical vision on the Isle of Patmos (Rev. 19: 10): "And I fell at his feet, to worship him. And he said unto me, see thou do it not. I am thy fellow-servant, and of the brethren that have the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy." Where is the testimony of Jesus in all the Masonic or Odd-fellow rituals? (For they are near of kin.) Among the many wonders John saw was the true church personified in the woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars. And another wonder was represented in the great red dragon that had power to make war with the church and her seed. He gave a mark in the forehead or hand upon his followers. But the families of faithful Israel were sealed each twelve thousand, beside of every nation, tongue and people a great multitude that no man could number, by the angel sent from God. These were not destroyed by the arch enemy. But are these *seals* kept untarnished from this enemy who is still deceiving, if it were possible, the very elect, and persuading many of the Lord's sealed children to accept the mark of the beast? Will they hold fast the seal, and meet the fire of God's love that consumes this heavy load of wood, hay, and stubble? Yet I believe they meet with a loss, though hoping and praying that the mark will

not hide the seal out of sight. Let the brightness of the seal fade the mark entirely beyond recognition. This will be the condition of the sanctified soul who avoids every appearance of evil, by looking steadily to the Author and Finisher of our faith, who declared (Luke 12: 2, 3), "For there is nothing covered that shall not be revealed; neither hid that shall not be known. Therefore, whatsoever ye have spoken in darkness, shall be heard in the light, and that which ye have spoken in the ear in closets, shall be proclaimed upon the housetops."

These declarations of our Lord and Saviour Jesus Christ, are to-day being fulfilled. Freemasonry with her legion is brought to light, the three murderers who played to kill Hiram Abiff, Jubela, Jubelo and Jubelum, are no longer secrets with all their concomitants. "He that doeth good cometh to the light that his deeds be manifest." May all men who are tempted to drop themselves into this snare investigate for themselves, is the earnest, sincere prayer of yours and Christ's, LAURA S. HAVILAND.

THE ISOLATION OF THE RACES.

IS IT TO BE DESIRED?

BY REV. H. H. HINMAN.

In the able and, in some things, excellent address of Dr. E. W. Blyden, at the seventy-first anniversary of the American Colonization Society, he insists on the importance of an entire separation of the African race as a condition of their highest development, and of the impossibility of their obtaining equal rights in America. The remedy, he thinks, is in emigration to Africa.

Without stopping to dwell on the impracticability of the emigration of eight millions of people, even if they desired to go; of the unwisdom of leaving the best labor market in the world and going to the worst; of colonizing a country already full of people; and going from a healthy climate to one where the percentage of deaths of all immigrants is greater than the births; I will reply to the main proposition, Is the isolation of the Negro race calculated to promote its highest development?

Thomas Jefferson thought the Negro race would emigrate. Henry Clay thought they would remain and be absorbed in the white race. The latter, if either, seems the more probable result; for while, in more than seventy years, less than 18,000 colonists have been sent to Liberia, a far greater number have come to us from Africa and the West Indies. Since Jefferson's time our colored population has increased five fold, and now they are American citizens.

The present inhabitants of Europe and their descendants in America are of the Aryan race. In them the world has seen the highest type of civilization, and theirs is the power which rules mankind. Yet for ages the people of the British Isles lived in the grossest barbarism, and the cannibalism that is now practiced in Africa was once common on the banks of the Thames. Egypt, Greece and Italy advanced in civilization because they were on the world's great highways, and were brought in constant and intimate communication with all nations and races, but especially those which had made the most progress. The development of the British Isles began only after the Roman invasion; and nearly two thousand years of intimate intercourse with other nations have brought them to their present development as leaders in civilization and Christianity.

Hindustan, the original home of the Aryans, has until recently remained in isolation and semi-barbarism. The race, neither in India or in Britain, had no inherent capacity for development until brought in contact with others.

Africa, except Egypt and the Barbary States, has always remained isolated. The Great Desert, her malarious coasts, and the absence of harbors, have prevented colonization, and the Negro has made just the same progress as other races under similar circumstances.

Indeed, history teaches nothing more plainly than that no race or people ever emerged from barbarism to civilization except through the intervention of others who had enjoyed superior advantages; nor is there any instance where the entire separation of races by the law of caste did not tend to produce animosities and mutual injuries. The North American Indian is an illustration. For 270 years we have regarded him as an alien and kept him separate. We have made some feeble efforts to teach him our religion, but he has rejected our language and our civilization. Just of late, we begin to see that if we would civilize the Indian we must make him a citizen, a property-holder, and incorporate him in the body politic. In Mexico, where the races have been largely assimilated, the Indian has fared better. The late President Juarez was a full-blooded Indian and an honor to his country and to humanity.

Japan is an illustration of the effects of intercommunication on national development. For ages Japan, like China, was isolated and stagnant. Since her ports were opened to the commerce of the world, she has surpassed all others in the rapidity and beneficence of her development.

Nor would I forget the power of Christianity as an influence on national life. It is the great commercial nations that are Christian, and commerce and Christianity ought to go hand in hand. They are the hope of Africa. On the part of the slave-trader, the bringing of Negroes to America was an unspeakable wrong; but on the part of Divine Providence it was a great good to Africa and her people. At all events the Negro is here to stay, and it is not by separating from his white fellow citizens that either is to be benefited, but by their dwelling together in harmony and mutual helpfulness. Some Negroes will emigrate to Africa. They will be useful there; but they will be but the smallest fraction of the race in America.

Nor will the separation of our colored population into distinct communities be helpful. Experience has shown that such communities, whether in the Carolinas, or on the Mississippi river, make much slower progress in all the elements of civilization than those who live in more intimate relations with their white fellow citizens. Not concentration, but diffusion, should be the rule.

Much impatience has been manifested at what has been thought to be the slow progress of the Negro in America. But his progress, as compared to that of other peoples under similar circumstances, has been wonderfully rapid. It takes centuries, if not ages, to change the essential types of humanity which previous ages have developed. Nevertheless they do change. We are not like the old Britons whom Cæsar found and fought; and if in twenty centuries we have somewhat outstripped our African brother, let us not glory over him, for we had a long start in the race. We may perhaps regard him as our younger brother, but all the more is he entitled to our sympathy and aid.

Berea, Ky.

A NEW COLLEGE AND ITS PRESIDENT.

A few weeks ago the corner-stone of the Methodist University in Ogden, Utah, was laid, Bishop Vincent conducting the services and delivering an address. The Governor of the Territory, Mr. Thomas, was present, and spoke favorably of this new factor in the civilization of Utah. The college, or university, as it is called, will have a large building, costing not less than a half million dollars, with apartments for both boys and girls; laboratory, library, observatory, and residences for the professors. Rev. Samuel Small. D.D., better known as "Sam" Small, lately an evangelist of the Southern Methodist Church, but now in connection with the Northern Methodist Episcopal Church, has been chosen to the presidency of the institution.

All Christian denominations will rejoice in the establishment and success of a Christian university in that part of our country. We fear, however, that a great mistake has been made in the election of Dr. Small to the presidency. If he has been correctly reported in some of his addresses and sermons which we have seen, we must say that we do not regard him a safe instructor of youth.

Rev. M. A. Gault writes to the *Christian Statesman* that he was present at the great debate at the Beatrice, Nebraska, Assembly, in July, and heard the prohibition question discussed by Messrs. Dickie and Small for prohibition, and Messrs. Rosewater and Webster for license. "Mr. Rosewater," says the correspondent, "argued for wine, because the church uses it in the sacrament, and Freemasonry uses it in the ceremony of laying corner-stones. In reply, Sam Small upheld Freemasonry as of equal sanction and divine authority with the church of Christ."

This is quite as bad as Sam Jones, whom the New York *Tribune* reports as saying at Round Lake, August 31, "The crucifixion of Jesus was not a vicarious sacrifice to wash away the sins of man, but an exhibition of the love of God, by which he aimed to reclaim men from their sins."

We mistake the temper and spirit of the Methodist church, if it will not promptly repudiate Mr. Jones' view of Christ's vicarious sacrifice. And we also believe, when it comes to understand that Dr. Small regards "Freemasonry as of equal sanction and divine authority with the church of Christ," it will at once require him to vacate the high and responsible position in which he has been placed.

It would be as well to leave the Latter Day Saints with their Mormonism, as to teach them a Christianity which has no more divine sanction than Freemasonry.—*United Presbyterian.*

DANGEROUS SECRET SOCIETIES.

The New York *Independent*, commenting on the late New York Central strike and the action of the "Supreme Council of the Federation of Railway Employees" at Terre Haute, Ind., declining to join the Powderly order, says: "This Council is composed of twelve men, who are the head men of four subordinate divisions of the Federation; and who, according to the rules of the Federation, have it in their power to order their entire constituency to enter upon a strike, and to continue it until the strike shall be declared 'off' by the Council. Fortunately for this constituency, for railroads, and for the country, the Council did not choose to exercise this power. The spectacle presented to the American people is that of twelve men called a 'Supreme Council' unknown to the laws of the land, and representing organized labor among the railroad employes belonging to the Federation, who, according to the theory of the Federation, can, by a simple vote, derange and throw into chaos the whole business of railroad travel and transportation throughout the United States. No State legislature has any such power, and even the Congress of the United States does not possess it. This power belongs only to the said Federation; and this Federation has no legal existence or attributes whatever. It is a self-constituted *imperium in imperio*, more potent to derange the operations of our industrial and commercial system than any legally constituted body, State or Federal, existing in the United States. This is not a very pleasing spectacle for a thoughtful student of human affairs to look upon. It is a volcanic power in the bosom of society that can act with terrible power of evil, and bring confusion and disorder from one end of the land to the other."

The result of a late census in France gives but little over 38,000,000 of inhabitants, and the increase of population, for thirty years past, has been less than in any other country in Europe. French journals and publicists take this matter very much to heart, as the Germans, their great enemies, are increasing rapidly. A law was passed, not long since, to encourage large families. Every seventh child was to be cared for and educated by the State, without expense to his parents; and now M. Fouquier advocates the taxation of bachelors. But he thinks that this negative inducement to holy matrimony ought to be supplemented by an inducement emphatically positive. The father of a family, according to M. Fouquier's project, is to be allowed an additional vote, or at least an additional fraction of a vote, for each additional legitimate son or daughter presented to him by his wife. The State must perish, according to this lively publicists, unless it is firmly grounded upon that equally necessary and equally divine social organism—the family. This may seem absurd to Americans, but the waste of human life, the preponderance of deaths over births, which is true of large cities everywhere, is beginning to be equally marked in the rural districts of France.—*Demorest's Monthly.*

The rainbow that plays in the adverse sunlight seems for a moment a vast, stable arch that spans the earth and reaches to the clouds. We look again and it is gone. Thus it is with all earthly things.—*Dr. Spring.*

NEW ENGLAND LETTER.

The public schools of Boston.—The Rev. Mr. Lansing on the labor question.—The Republican "temperance" plank.—A dragon of prehistoric New England.—The New Hampshire Convention.

A recent order for an investigation of the public schools of Boston is now stirring up to renewed energy the friends of unsectarian education, who are very generally of the opinion of Dr. Miner, "that it is the work of the enemy." The makeup of the committee shows that it did not emanate from a friendly source. And he very pertinently asks "why a Catholic should ask an investigation of our school system if he is not willing to submit the parochial school system to public scrutiny." But if 12,000 school children in Boston cannot go to school for want of rooms, as is reported to be the case, the proposed "investigation" might profitably wait, as it is better that these 12,000 children should go to a school where some faults of method prevail than to none at all. The last census report entitles Boston to 95 more licensed barrooms, and she will without doubt have them, but she has built but one schoolhouse since 1886. Why an increase of population with the Hub city should mean more saloons but not more schoolhouses, is one of those perplexing questions continually provoked by such peculiar favors shown to the liquor interest *vs* morals and education. If only the old parties which back it up would give us a satisfactory answer! The *Citizen* reports, on reliable information obtained from Mayor Hart himself, that 90 per cent of the money paid from the State Treasury is given to Roman Catholics. No wonder Rome and Rum can control when the former has so large a bulk of the public funds in her own hands.

While there is so much complaint made that ministers preach too entirely on abstract themes, letting alone those matters which practically concern everyday life, there are certainly some shining exceptions. Rev. I. J. Lansing, in his series of sermons on the Labor Question, handles the whole subject from the Christian standpoint. They are continually growing in interest; and his last, on the wages question, ought to have been heard by every capitalist and wage-earner in the land. It is certainly a startling fact that in our free New England we have white slaves,—women and children working in the woolen and cotton mills for from 35 to 75 cents a day. Great advances in civilization always seem to entail—at least as their first result—this practical enslaving of the most helpless of the wage-earning class. Mr. Lansing's sermons are attracting much attention. There is no reason why America should not have her Maurices and Charles Kingsleys. The conditions are fast getting to be the same.

The State Republican temperance plank—if it can be called such—is about as delightfully general and evasive as the temperance utterances of the lodge by which it is so largely controlled. However, if it only means in practical action half it says we should be satisfied; but the experience of many campaigns has convinced prohibitionists just how much its fine talk about "moral agencies," "restrictive legislation," etc., amounts to.

There is a sandstone quarry in Buckland, Conn., which ought to have another Hugh Miller to discover and chronicle its buried secrets. Six years ago the fossil remains of an antedeluvian reptile was found imbedded in the rock, and taken possession of by Prof. Marsh of Yale. A part of it, however, was found to be missing, and unfortunately inquiry came too late, when the piece of sandstone containing the lost portion had been built into a bridge. Another fossil has lately been found of the same species,—a lizard-like creature about eight feet long, with "claw-shaped fingers and toes." It must have been very common once in Connecticut and western Massachusetts, where many of the rocks bear traces of its footprints. Dragons are generally set down as fabulous creatures, yet geology shows that dragons ranged our earth once, and the old medieval legend was only a fast-fading reminiscence from days when these hideous creatures really existed. Will there come a time when all the wrongs and abuses which now afflict mankind shall be remembered only in the same dim wise, as the moral and spiritual dragons of a far remote epoch?

My next letter (D. V.) will give an account of the New Hampshire Convention, for which I start to-morrow. We have reason to expect a delightful meeting. Gilford Village will always be associated with the anti-secret reform in New Hampshire, as its starting point under Bro. Kimball. Let us hope and pray that a wave of spiritual enthusiasm may flow out from it that will reach all New England.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., Sept. 24, 1890.

The Senate came very near this week to taking a vote upon the joint resolution proposing an amendment to the Constitution of the United States prohibiting the manufacture, importation, exportation, transportation and sale of alcoholic liquors, but unfortunately before it was done the time set aside for the consideration of measures on the calendar had expired. There was not a quorum present at the time, so that the resolution could not have been disposed of, even if a vote had been reached, but it would have served a useful purpose by putting those Senators present on record for or against the resolution, and for that reason I regret that it was not voted upon.

The war on the lotteries is not to be confined to shutting them out of the mails, as it is thought the new law will effectually do, but is to be pushed in other directions. It is believed that under the Inter-State Commerce law the Government has the power to prevent express companies from transporting lottery tickets or funds belonging to lottery companies across State lines, and that the same law can be used to prevent banks or bankers from becoming agents for lotteries. The matter is now being carefully studied, and if the present laws do not fully cover these cases a new one will be prepared and rushed through Congress during the short session. Both Mr. Harrison and Mr. Wanamaker are deserving of praise for their zeal and perseverance in pushing the anti-lottery bill through Congress; and in praising them I do not wish to detract one iota from the credit due many members of Congress for the same thing, but it was the official influence of the President and his Postmaster-General that made it possible to obtain the consent of the political leaders to the bill being acted upon, and without their consent it would still be on the Congressional calendar.

The church people of Washington, as a body, are taking a more active part in temperance work than ever before, and quite a number of our congregations willingly give the use of their churches for the purpose of holding temperance meetings. This is just as it should be. Christianity and temperance should always go hand-in-hand, and co-operate for the moral reformation of the world, and by thus opening the churches many meetings are held and much good accomplished that the lack of means to hire halls would otherwise prevent.

Washington is rapidly becoming a city of universities. The latest is by colored people for colored people. Its projectors tell me that their prospects for raising the necessary money to erect a building are promising.

A novel religious service was held here Sunday afternoon. Rev. William Griffiths, a native of Wales, preached a sermon from the text, "Mark the perfect man, and behold the upright; for the end of that man is peace," in the Welsh language. It was surprising to discover that there are enough native Welsh people living in Washington to form a good sized congregation, and it was a great satisfaction to them to hear a sermon in their own language.

Mr. and Mrs. Harrison and family returned to Washington to-day, and went direct to the White House, despite its being in a state of chaos on account of its annual house-cleaning and painting. The house of Postmaster-General Wanamaker was placed at their disposal until the White House was ready for their occupancy, but they declined it.

The House of Representatives, after two weeks of worse than idleness on account of the lack of a quorum, yesterday got down to legislative work again, but how long a quorum can be kept here is problematical.

The temperance people here are disappointed because Congress has failed to take action on the high liquor license bill for the District of Columbia, which means that we shall have to continue another year under the present inadequate law. If it was only the license feature that would be affected, the temperance folk would not worry, but the bill contains many restrictive features that are sadly lacking in the present law, and for that reason they would very much like to see it become a law. The liquor dealers are unanimous in their opposition to the bill, and some people say that it is their influence which has prevented Congressional action upon it. If this be true it is not creditable to Congress. *

Reform News.

AMONGST THE THUGS.

Sonora, Cal.

Editor Cynosure:—I thought I had got out of reach of the Thugs when I left Central India; but I find some of the worshipers of the goddess Kahli in California. I came to this town of Sonora some weeks since, intending to spend some weeks here before entering upon my work as agent of the N. C. A. for the Pacific Coast. This is one of the oldest mining towns in California, situated in Tuolumne county, well up in the Sierras, being within about forty miles of the summit. It was once the home of "Mark Twain." The mines here, and in most places in this section, yield but little free gold; it is mostly in the form of sulphates.

The California legislator being, as a rule, a low specimen of *genus homo*, California has no Sabbath law, consequently these mining towns, with a few exceptions, have no Sabbath. The population of Sonora is about 1,500, of which about ninety are Freemasons and 130 Odd-fellows. A large proportion of the people being Catholic, nearly all the able-bodied male Americans must belong to one or the other of these organizations. Besides these there are a number of minor organizations. There are forty saloons, and about half as many female secret society lodging houses. Lodges have always created a demand for saloons, and saloons for brothels. The miners are paid off on Saturdays, and the nights following are made hideous by the drunken debauches and loud revelry of both men and women.

One redeeming feature of the local administration in these mining towns is the ringing of the "curfew bell" at 9 o'clock every night to drive the boys and girls in doors. Most of these mountain towns are worse than this; and in some of them, every one who dares to identify himself or herself with any church is made a subject of persecution. But in all these places the male population is conspicuous by its absence from church services. The lodge is evidently considered a substitute for the church, and by many the lodge religion is considered the better of the two. And this is not confined to those who are exclusive lodgites, but even many professing Christians who belong to the lodges, put their lodge relations above their relations to Christ.

At the request of the pastor of the M. E. church here, I went to a camp meeting of the Church South, where they were in need of some ministerial help. The presiding elder, who was present when I went, but left soon after, a man some seventy years of age, wore a Masonic charm to his watch; and most of the male adult attendants were secret order men.

I preached three times and lectured once on India, apparently to the satisfaction of nearly everybody. But upon my announcement to some of the preachers that I was the agent of the N. C. A., a change came over the whole encampment; and, ultimately, I was requested to leave the charmed circle of Masonic, Odd-fellow and Good Templar saints. Coming as it did from a church with which I had some not over pleasant experience in the South, I was not much surprised to find that I was in one of the "Groves of Baal." But I was surprised when I found all the M. E. church places of worship "tyled" on a peremptory demand from the secrecy members upon the pastor of circuit; and the reason given was that they had learned what my future work was to be.

My next move was to secure the use of a hall in which to lecture, and announce by handbills a lecture on Freemasonry, to be delivered here last Monday evening week, the 8th inst. I did not intend to commence my work here, but, after the treatment which I had received, thought I ought to try to get a hearing. The announcement roused the ire of the Masonic "saints," who tore down my notices, and circulated the report throughout the town that I was to be mobbed, and provided some rowdies with rotten eggs to

be used in defence of Masonry. A rotten institution must use rotten arguments. They intimidated the proprietor of the hall, so that he was afraid to light it up; and though nearly the whole community is "cable-towed" and "hoodwinked" by them, they scared out the few who would have come.

The only thing I could do was to sow the residence portion of the town with Anti-masonic tracts. I encountered the "Worshipful Master" and several other prominent members of the Masonic order, all of whom stoutly declared that, having never been a Mason, I knew nothing about the order. But why were they so afraid to have me try to tell something? M. H. Nichols.

PHILADELPHIA MEETINGS AND RELICS.

Philadelphia, Sept. 24, 1890.

Dear Cynosure:—I have always found pleasure in visiting the "City of Brotherly Love." Not the least of its attractions is the home of Edwin Sellew and wife. The rest of their quiet and cheerful home is always most acceptable after conflicts with the unfriendly world.

Though my visit has been limited, I have had the pleasure of renewing acquaintance with many who are laboring side-by-side with us for Christ and his kingdom. What a grand harvest home it will be when the sheaves are all garnered in, and we are permitted to enjoy the companionship of the blest through eternity! How the trials of life will sink into insignificance when "compared with the glory to be revealed!"

My first meeting, Sabbath afternoon, was all I could have expected. Rev. Holm had done all in his power to give me a good hearing. The two hundred or more inquiring faces that greeted me could not be other than an inspiration. The truth I had to bring was gladly received, as was shown by the good collection kindly given at the close of my address. The ready response in subscribing for the *Cynosure* of several of the young men of this congregation, is also very encouraging.

On Sabbath evening I addressed a goodly number who assembled in a Reformed Presbyterian church, of which Rev. J. H. Leiper is pastor. Bro. Leiper is toiling in a neglected and unfriendly soil, but through the blessing of God some souls have been gathered in. Our acquaintance was made in Ohio, when Bro. Leiper was a district secretary of the National Reform Association. Though having a multitude of papers, he said he could not refuse taking the *Cynosure*, from me. Wish I had the same influence on all I meet who should take it. I arranged with Bro. Leiper, and Frank Haas, whose mission I addressed last year, (with good results, as I thought) to address his people again on Monday evening. I was disappointed on reaching the meeting-house at the time arranged to find no notice of my meeting had been given, and that Bro. Haas had been called to attend camp meeting in the country. The man who said he had been left in charge of the mission meetings, in learning of my mission, said, "That's just what we don't want here!" He spoke hastily, and doubtless thoughtlessly. I have reason to believe a majority of the mission attendants would welcome another lecture. A prayer meeting was held from 8:15 to 10 o'clock, which I attended and distributed a number of tracts and circulars. Many expressed regret that my lecture had not been arranged.

I go, D. V., in the morning to Baltimore, where I am to address a meeting of the Y. M. C. A. of the Missouri Synod Lutherans, as already announced.

When passing through Independence Hall I saw, among other relics, what is said to be George Washington's Masonic apron, and above it hangs a letter professedly written by himself, addressed as follows: "Fellow Citizens and Brothers of the Grand Lodge of Pennsylvania." The closing sentence of this letter, a copy of which I took, reads:

> "Permit me to reciprocate your prayers for my temporal happiness, and to supplicate that we may all meet thereafter in that eternal temple, whose builder is the great Architect of the Universe."

If this letter is as it professes, it manifests a deplorable weakness. If, as I am compelled to believe, it is a forgery, of a system whose love of darkness manifests that its deeds are evil if possible, it should be exposed at once, that unwary young men be not entrapped thereby.

This letter bears the date of Dec. 27th, 1796, the very year of that farewell address which so clearly condemns the lodge which is thus complimented. Who is willing to say that Gen. Washington changed his mind in such a short period as could have intervened between these deliverances! May God preserve us from the wiles of the devil!

Baltimore, Sept. 26.—My lecture here given under the auspices of Immanuel Young Men's Association last evening was attended by a goodly number of young ladies and gentlemen. Card invitations were sent those especially desired to be present. Rev. Steimke, pastor of Immanuel Lutheran Church, conducted the devotional exercises. We were also favored with the presence of pastors Dallman and Schall of other Lutheran churches.

I laid special stress on the need of taking care not to start in the ways of darkness. The little seemingly harmless secret societies should be avoided. The devil in fishing for men's souls, like a sharp fisherman covers his hook with attractive bait. I was given the undivided attention of the audience.

The society voted to subscribe for the *Cynosure*, and in addition to a collection of $5.60, gave many words of encouragement, and a request to address them again later in the season. It is indeed a pleasure to think that, though in a small degree, we are helping mould the lives of the coming men and women. These young people, so full of life and enthusiasm, may be leaders in reform in the future. W. B. Stoddard.

—Albert Pike, Sovereign Grand Commander of the Supreme Council of the Sovereign Grand Inspectors General thirty-third degree Scottish Rite, says in his book, "Morals and Dogma," page 819: "*The Blue degrees are but the outer court of the Temple. Part of the symbols are displayed there to the initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them, but it is intended that he shall imagine that he does understand them. Their true explanation is reserved for the princes of Masonry.*"

Are you, kind reader, making those 50,000 subscribers a matter of prayer? If you pray well, you will think well, plan well, and work well for such a list.

CORRESPONDENCE.

A LETTER FROM AFRICA.

Dear Cynosure:—Your weekly visits come to us like a letter from the anti-secrecy friends at home, and though I have nothing to tell about in your special line, I will send a communication from this far-off part of the Lord's vineyard, hoping it may in turn be of interest to some of your readers. But before beginning with African matters, I wish to thank the N. C. A. for providing literature for distribution in foreign fields, and hope if the fund for this purpose has not been exhausted a due portion will find its way to this field.

The month of August is said to be pre-eminently the rainy month of the year here, hence just now rains are of more common occurrence than anything else. We have been taking some note of the proportion of time that it rains and have found so far for this month that it rains about seven hours out of every twelve of daytime. No observations at night. Much of the time the fall of water is light, only averaging about 1¼ inches per day. During a period of three weeks the sun has shone about nine hours in all.

It will be recognized at once that this must affect the temperature to a considerable degree. The thermometer rarely ever ascends above 80°. We probably have an average noonday temperature of 80°. Indeed, our hearts go out in sympathy for our scorched friends at home, sweltering under the burning sun that sends the thermometer above 100° so frequently. Latitude does not always determine temperature. Here, under a vertical sun only 8° north of the equator, August temperature is 80°, while, according to a recent letter, people in North Dakota, half way to the north pole, are enduring a temperature of 105° or more. Come to Africa and spend the hot season!

With the beginning of the rains came the fever, and few white residents escaped an attack. Now that the rains are more frequent it is more healthy. The Lord brought us through our first tilt with climatic fever very nicely. Some of us only had fever one day. In the midst of this time of fever, and while Mrs. J. was down with it, our missionary band was reinforced by the arrival of another missionary—a small one. The Lord was with us, and mother and baby girl are getting along as nicely as could be expected if they were in the home land.

Our hearts are full of cheer in the work the Lord has given us to do here, and we think we see tokens of encouragement about us. There has been as yet no gathering of fruit in the church work, but the people receive the plain, unvarnished Gospel message with close attention; and while some seem indifferent there are many who seem really hungering after the genuine salvation of God. We are rejoicing just now over marked improvement in the Sabbath-school. We have an average attendance of over one hundred young people, and a more lively interest, I dare say, is not manifested in the best of our home schools.

Our faith is beginning to reach out as we get better acquainted with our surroundings, and we are looking forward, not only to a harvest of souls here in Freetown, but our prayers are ascending for the people of the untouched inland country, and we are asking the Father to raise up men and means to enable us to plant a station there in the not distant future. We want to get at least one hundred miles from the coast, in the uplands, and there establish a strong inland station, with industrial schools, farm, etc., in connection with it, and make this a center and evangelize the country for miles around as fast as we are able. As far as practicable the station will be made self-supporting. In attempting this we will be traveling an untrodden road, for the Gospel has not yet penetrated so far inland on the west coast. As yet missionary labors have been confined to the coast and coast rivers. As the rivers are only navigable to the first plateau or upland the belt covered is not very wide. The attempt to go beyond this boundary raises the question of transportation, roads, etc. But we believe God wants us to push inland and therefore will enable us to overcome all difficulties.

Meanwhile it is our daily prayer that we may be kept faithful and have the grace to do a clean-cut work here in Freetown, preaching Christ to the people and instructing them about the popular evils of the day. We ask the prayers of all readers of the *Cynosure*. We feel we have a special claim on your prayers. Pray for a missionary plant that proposes to stand firm against the lodge and the rum traffic and other forms of popular sin. Pray for the redemption of Africa.

Yours in Christ, H. W. Johnston.

Freetown, Sierra Leone, Aug. 26, 1890.

A SPLENDID GIFT FOR YOUR BROTHER ACROSS THE SEA.

Christian Friend:—You have a dear brother far away from home, toiling diligently in a hard field. He will greatly prize a useful gift, which some one will surely delight to send him.

The brother (or sister) is the missionary that represents your church or society. The valuable, yet cheap gift, which he needs is the writing tablet known as the "Edison Mimeograph," manufactured by A. B. Dick Co., Chicago, Ill. I have one which I find just the instrument I needed in my India mission work. Producing hundreds of good copies from one writing, it saves much expense of printing, engraving, etc. In mission work it will prove especially valuable in reproducing in the vernaculars all circulars, lessons, notices, etc., and even for printing small tracts. Native styles of writing can be imitated by this instrument in a way that type cannot effect.

Realizing the great need of missionaries in this line, and knowing of no other instrument to meet it like the Mimeograph (I have tried other processes), I would urge that friends of missionaries see that they are supplied with this most useful instrument. Churches, Sunday-schools, mission boards and individual Christians, can help your foreign work greatly by carrying out this suggestion.

Yours for the promotion of the mission work,

Wallace J. Gladwin,

Miles, Iowa. *Missionary to India,*

LOCAL ISSUES IN OHIO AND MARYLAND.

CINCINNATI, Sept. 16, 1890.

EDITOR CHRISTIAN CYNOSURE:—Last Sabbath morning I preached in the Reformed Presbyterian Church of Cedarville, Ohio, Rev. J. F. Morton, D.D., pastor. The doctor has occupied this pulpit for twenty-seven years. He is a man of untiring zeal, uncompromising devotion to principle, and a natural leader of men. It is not surprising that his congregation occupies the front rank in that community. Some of the members are relatives of mine, many were schoolmates, and almost all were personal acquaintances. It was very gratifying to visit them. The strongest Covenanter doctrine was accepted with evident relish. At the close a collection amounting to about $20 was lifted for the cause of National Reform.

In the evening I preached at a union service in Irvin Hall. All who could be accommodated were there, and some were turned away. The theme was "Church Unity and Co-operation." On Monday evening a temperance meeting was held in the Opera House. Two years ago the town council passed an ordinance that no saloon should be permitted in the corporation. Last spring two councilmen were elected, one at least of whom was pledged to vote to revoke that action. The council now stands two for bringing back the saloon, four against. As a compromise the matter has been referred to the people, and next Saturday an election will be held for that purpose. Of course there is no law for such procedure, and there will be nothing settled no matter which way the vote goes. But an expression of the sentiments of the people seems necessary to strengthen the weak knees of the municipal officers. This was the object of the meeting. An old Roman senator used to repeat this sentiment every time he addressed the senate, "*Delenda est Carthago*"—Carthage must be destroyed. The temperance people of Cedarville have decreed that the saloon must be destroyed. Forty years ago there were many licensed lotteries in England. Some Christian citizens protested against legalizing a moral wrong. They were answered: The license reduces the number of lotteries one-third. It brings a large revenue into the public treasury. The same arguments are used to-day for licensing the saloon. A loud protest from all over this land went up against the Louisiana lottery, and Congress responded in the anti-lottery law. If it is such a great sin for Louisiana to collect $1,250,000 a year from the lottery, why is it not a greater sin for Ohio to collect $4,000,000 a year from the saloon?

We are told that a vote for prohibition is lost. What is a vote, but the expression of the conviction of the voter. The man who believes in prohibition and votes for license has belied his convictions, and cursed be the hand that casts a ballot which does not represent the sentiments of the immortal spirit behind it. It is no perversion of the words of Christ to say: "He that saveth his vote shall lose it, and he that loseth his vote for my sake and the Gospel shall save it."

A few years ago 323,000 votes in Ohio cast the ballots for prohibition and 95,000 for license. How comes it that the 95,000 have controlled the legislation at Columbus ever since and the 323,000 have not been heard from? The reason is the temperance ranks are divided. Let those who believe in prohibition stand together in Cedarville, and the saloon will never come back.

Is local option justifiable? Only as a temporary relief while working for general prohibition. The illustration first used by the National issue is a good one. Twenty-five snakes running in the streets: that's free whisky. Twenty-five snakes in a box with twenty-five holes, so that they can get out: that is low license. Stop ten of the holes: that's high license. Drive the snakes over to the next town: That's local option. Kill the snakes: that's prohibition. We are in favor of killing the snakes. But if the people in the neighboring town persist in keeping the box with holes in it, it is right for us to rid ourselves of the snakes until they come to a better mind.

BALTIMORE, Sept. 22.—I came here Saturday. This is a fine Southern city of 450,000, a quiet, orderly, and moral municipality. It is the headquarters of Romanism in America. The Cardinal has his official residence here; their great theological school is here; and in culture and refinement the cream of that church is here. But the Protestant churches are strong and active likewise. So it is a church-going city.

Sabbath morning and evening I preached in the Reformed Presbyterian church. This congregation has worshiped on the same lot for many decades. Two years ago they built a new church, at a cost of $10,000. Mr. Bowes, who has a class of 300 Sabbath-school teachers every Saturday evening in the Y. M. C. A. Hall, is an elder. Dr. Slater, who was raised in the Miller's Run congregation, is another. They have called a new pastor.

In the afternoon I visited the Baptist Tabernacle, Rev. A. C. Dickson, D. D., pastor. It will accommodate 1,500. Every seat was filled. The doctor invited me to occupy ten minutes before his sermon in telling his people about our Sabbath Reform work. In his study he said: "Your coming is to me a providence. I am appointed to read a paper next Monday on 'The Workingman and the Sabbath.' Sickness in my family has prevented me from giving any attention to it. I want you to take my place. I will arrange all the preliminaries. You will then reach the whole city." I need not say I thanked God and took courage.

Monday morning I attended the Presbyterian ministers' meeting. This was the first meeting since their vacation. And according to the order, the chairman of last year was to preach a sermon. He was not present. And a motion was passed to hear the National Reform secretary instead. So I took the floor and occupied it to my heart's content. At the close of my address, Rev. Alexander Proudfit, D. D., pastor of the Second Presbyterian church, the old charge of Rev. Geo. P. Hays, D. D., now of Kansas City, spoke. He said he was in the fullest sympathy with the National Reform movement. The Sabbath question must be settled. Our church-members buy and read the Sunday paper. Our ministers ride on the Sunday train forty or fifty miles to fill an appointment. Where are we going to? Revs. McClure, Jones, McMillan, Cummings and others expressed interest in our work.

I visited the Biblical Institute, now Morgan College, an institution maintained by the M. E. Church for the education of colored students. They only run eight months in the year, and begin the first Wednesday of October. We have arrangements for an address.

Of our interviews with the editors and pastors we will speak at another time. J. M. FOSTER.

THOSE MASONIC MINISTERS.

HENRY, S. Dak., Sept. 19, 1890.

EDITOR CHRISTIAN CYNOSURE:—In J. P. Stoddard's article in the *Cynosure* of Sept. 18, he speaks of the claim of the Grand Master of New York that there are 703 ministers of the Gospel, members of lodges in New York State. It would be worth while to ascertain if any of the 703 ministers had had revivals of religion on their fields during their pastorates, and compare the account with the other fields of ministers of the same denomination.

I believe as ministers mingle in these lodges they lose in power in spiritual things. A prominent Mason, a teacher in one of our State schools, viz, the Agricultural School at Brookings, S. D., by name, Stephen G. Updyke, told me that he had got out of the "hang of preaching." He gives a sort of lecture for a sermon, strong in man's power, but weak in the power of God. I feel that several that I know who were really successful Gospel preachers, are losing that power by going into lodges and taking their degrees. I would like to know if it is simply personal, or whether it has a wider application. If there is any way of getting a report of the 703 New York lodge ministers, I should be glad to have some one make it up. I think for the Methodist church that their *Advocate* file would likely give the necessary information for most of the 288 Methodist ministers if we had a list of the 288 and their fields.

Perhaps some one who has the means of information at hand could tell us, in a valuable paper, the effect of the lodge on the Christian ministry of the State of New York. Hoping you can help me, I am very truly yours, J. P. DYAS.

—F. A. Hosmer, of Great Barrington, Mass., has gone to Honolulu to fill the president's chair of the American College there.

PITH AND POINT.

EQUAL TO ANGELS.

In regard to the ministry of angels, and of the holy dead departed from us, the *Cynosure* Sept. 7th says: "They are now equal to the angels." I suppose the Scripture you refer to is in Luke 20: 32–39, which evidently has reference to a time after the resurrection of the dead, which will not take place until after the Lord comes again, or rather at his second coming, when the righteous dead will be raised to immortality and eternal life; and the wicked, as David says, are reserved unto the day of judgment to be punished.—DARIUS REYNOLDS, *Belvidere, Ill.*

HELP THE SOUTHERN FUND.

I have just received notice that my time for the *Cynosure* is about expired. I do not see how I can do without it, and I wish to ask you to please continue the paper, if there are any means on hand to supply colored ministers with the dear old *Christian Cynosure*. I will give in brief a few reasons why I want the paper:

A little more than a year ago the friend of the "lodge" came into our community trying to work up a lodge. Bro. Simpson and myself did all in our power to keep them from organizing, but there were other ministers and influential men of both races, who used their influence in favor of the lodge, and the result was that a lodge of Odd-fellows was set up. Since that time Bro. Simpson and I, have been doing all in our power to break up its evil influence. Of course we obtained our arguments from what we had learned in the *Cynosure*. I have learned the corrupting tendency of the lodge system. Had not your paper providentially (for I do not believe it was mere chance) fallen into my hand, I would no doubt have been carried away with this "delusion." Will you continue the paper to me as a colored minister who hopes and prays that the day is not distant, when this country will be free from the curse of "lodgism."—W. L. CLARK, *Weston, Ky.*

A GOOD CAUSE TO WORK FOR.

I have not neglected to stand up for the cause, putting the *Cynosure* in the hands of many to read, also other publications from your office. It seems hard work to get any one here to say he will take your valuable paper. I wish you would send me more reading for circulation. I want to work for freedom's cause.—P. B. BATES, *Constantine, Mich.*

G. A. R. NOT A SECRET SOCIETY!

A Christian brother and minister told me that the G. A. R., is *not* a secret society. I was astonished; but had no proof at hand on the question. Will you kindly give us a few brief paragraphs proving the truth on this point? W. J. GLADWIN.

If Bro. Gladwin had asked this minister either one of two questions, his astonishment would have been turned into amazement and grief. If he had asked for permission to enter the G. A. R. without promise of secrecy or taking the initiatory oath, he would have seen confusion in the face of the minister. Or had he asked, What is a secret society? the reply would probably have been, A society whose existence is unknown outside its members. There is no such society, nor can there be long; but this subterfuge is sometimes used by deceivers. We sadly fear that had Bro. Gladwin been talking with an ordinary sinner, he would have had an honest opinion. We would not misjudge this brother, but when a minister gets into the lodge, he gets off consecrated ground into the devil's company, and often sadly plays the hypocrite and deceiver.

ENDORSES THEM ALL.

I cannot say that your paper has changed my opinion on the great reforms that you so ably advocate, but it has a tendency to strengthen and confirm it. I heartily endorse all the reforms that you so ably advocate. May God speed the day when right shall prevail, and the blight of secrecy shall be blotted out of existence.—J. KERR, *Albion, Iowa.*

THE POLITICAL SITUATION IN PENNSYLVANIA.

Our nominees are now before the people. I am told that the Prohibition candidate for Governor of Pennsylvania, is a Mason. Will our committee of inquiry inform us through the *Cynosure* before November next? Much as I love the cause of temperance, and anxious as I am to vote Prohibition, I *cannot* support oath-bound men at the polls, for any office, "I knowing them to be such." I requested our excellent editor of the *People* to see to it, that no secretist should be put under our noses, stating to him the situation. Possibly Miller is not a secretist, but we must *know* he is not. I could write him, but he would not answer me probably. Lodgery in some respects is even more to be dreaded than the whisky conspiracy; both are conspiracies and much to be abhorred.—NATHAN CALLENDER.

The local Y. M. C. A. is enjoying a rapid increase in membership. At the regular monthly meeting held this week, thirty-seven new members were elected.

LODGE NOTES.

Mr. Chauncey M. Depew said at New York Monday last that he did not believe that the Knights of Labor organization was responsible for the wrecking on the New York Central Road, but it seemed to him that "some bad men who are Knights of Labor are responsible for it."

At Topeka, Kan., on Monday, Sept. 15, was begun the sixty-sixth annual session of the Sovereign Grand Lodge I. O. O. F. It concluded its session Saturday. The resolution was adopted deprecating the holding of national conventions by the Daughters of Rebekah. The Grand Lodge declined to take action in the matter of barring saloon-keepers from membership. St. Louis was chosen as the place for holding the next convention.

Seven indictments were returned by the grand jury at Monmouth, Ill., against that number of union printers of the Monmouth *Daily Journal* who are out on a strike. The striking printers struck because one of the union men was discharged, they claim, without just cause. By threats of killing and violence they are preventing others from taking their places. Five of the intimidators are now in jail and the sheriff is after the other two.

The new Stock Yards Switching Association of this city, which was reorganized under the name of the Chicago Railway Transfer Association, had Monday afternoon a strike on their hands and the whole force of twenty-eight engines were laid up. The strike was caused by the switchmen refusing to work because the crews of two Burlington engines were "scabs," although both engines had laid on a side track all day. The men had been on the Burlington road since the great strike.

Grand Chief Engineer P. M. Arthur was in New York Sept. 21, and addressed the so-called grand union meeting which was of the nature of a national convention of the whole Engineers Brotherhood which is represented from Maine to California and Canada to Panama. The meeting was secret, and none but those who were initiated were allowed admittance. The attendance was large, there being by actual count 1,350 at the afternoon session. The meeting put into the form of a resolution its views of Grand Chief Arthur's attitude in relation to the late strike of the employes of the New York Central railroad, which resolution was adopted unanimously.

The New York Central strike was over Sept. 17. It was ordered off by General Master Workman Powderly. The men fairly and frankly acknowledged their defeat, and they go back as non-union men. This statement was made by Dennis McCarthy, one of the leaders of the strike. McCarthy was the first one of the sixty knights suspended by the company whose suspension precipitated the strike. "The strike," said Mr. McCarthy, "was declared off to-day by district assembly No. 246, in Albany, acting under instructions of Mr. Powderly. It means that the New York Central has won the fight and the men are beaten. They go back as individuals and not as Knights of Labor, and the Knights of Labor can take care of themselves."

It has been rumored for some time past that harmony did not prevail between General Underwood, Generalissimo of the Patriarchs Militant and Grand Sire of the Sovereign Lodge of Odd-Fellows, and Captain General Ellis, of Troy, Ohio. Recently General Ellis issued an order to all the cantons of the United States, in which he assumed command of the army. This order has created much comment, and interest has been growing rapidly as to the probable outcome, many fearing that a split in the Militant army would follow. General Underwood is absent at Topeka, Kan., but under date of Sept. 11 he issued an order charging Captain General Ellis with insubordination to his commander and insulting conduct toward the sovereign body. By the order Captain General Ellis is relieved of the command of the Fourth Army Corps, and, because of insubordination, will consider himself under arrest, his action to be reported to the Sovereign Grand Lodge.

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

PASTOR FISCH, *of Paris, 1873:*—The church in America must stand as one man against Masonry or be destroyed.

REV. JOEL SWARTZ, D. D, *a renouncing Mason:*—Its (Freemasonry's) religion is anti-Christian ... Its prayers are blasphemous. ... Its use of the Bible is sacrilegious. ... The whole is a compound of Judaism and paganism.

MOSES STUART, *Professor in Andover Theological Seminary, Mass, 1834:*—For a long time I neither knew nor cared about the subject; but recent attention to it has filled me with astonishment; and as to somethings contained in it, with horror. The trifling with oaths and with the awful name of the ever blessed God, is a feature which I cannot contemplate but with the deepest distress.

JOHN WESLEY, *June, 1773:*—I went to Ballymena and read a strange tract that professes to discover "the inmost recesses of Freemasonry," said to be "translated from the French original lately published at Berlin." I incline to think it is a genuine account. Only if it be, I wonder the author is suffered to live. If it be, what an amazing banter upon all mankind is Freemasonry.—*N. Y. Christian Advocate, February, 1884.*

ALEXANDER CAMPBELL:—I know no Temperance, Odd-fellow or Freemason fraternity that does not recognize a brotherhood with the world. "They are of the world, they speak of the world and the world heareth them." Christians, though *in* the world, are not *of* it. Any union, then, for moral purposes with the world that brings us to commune religiously with it, by the laws and usages of the institution itself, is opposed to the law and kingdom of Jesus Christ.

CHARLES G. FINNEY.—God demands and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and shoud take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion.

NATHANIEL COLVER, *former pastor Tremont Temple, Boston:*—I am free to say that it is my deliberate opinion that the vicious character of Masonry and its guilt-concealing and barbarous oaths are such, as not only to release all from their bonds, but also to lay upon them the solemn obligation to tear off its covering and expose its enormity. I regard it as Satan's masterpiece, a terrible snare to men. It sits at this moment as a nightmare on all the moral energies of our government, and utterly paralyzes the arm of justice.

DWIGHT L. MOODY:—Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up.

HENRY TATEM, *an eminent Baptist pastor, Providence, R. I., 1832:*—It was about fourteen years ago that I was first initiated into the lodge Within a few months after, I advanced to the Royal Arch degree, and sometime after I took the degrees of Knighthood, as they are called. I well remember the horror of my feelings when the bandage was taken from my eyes and I found myself partly naked, with men standing around me pointing at me the implements of death, and a human skull was handed me to drink from, and I was required to repeat words, awful in themselves, and which I cannot distinctly recollect, but which I believe to have been the same I find given in the explanation of that ceremony in Bernard's Light on Masonry. From that time I absented myself from the lodge and chapter. My mind was afterwards led by degrees to an examination into Masonry, which I am now satisfied is repugnant to the spirit of the religion of Christ.

ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

1. Historical Sketch—National Christian Association.
3. Address to American Pastors.
4. Freemasonry in the Family.
5. President C. G. Finney on the duty of Christians towards the Lodge.
7. To the Boys who Hope to be Men.
8. Modern Heathenism.
9. Ministers at Rival Altars.
12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
16. Selling Dead Horses.
17. History of Masonry.
18. Despotic Character of Freemasonry.
19. Freemasonry, a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Nathaniel Colver, D.D., on Masonry.
33. Hon. Wm. H. Seward on Secret Societies.
37. Why a Christian should not be a Freemason (German).
39. Should Freemasons be Admitted to Christian Fellowship?
44. D. L. Moody on Secret Societies.
45. Ought a Seceding Mason to Keep his Lodge Oath?
49. John Quincy Adams on the duty of American Voters.

Chapters in American Politics.
Masonry vs. Prohibition.
Decline of the G. A. R.
Christianity and Odd-fellowship. Part 1, 4 pages; part 2, 4 pages.

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

NATIONAL CHRISTIAN ASSOCIATION,
221 W. Madison St., Chicago, Ill.

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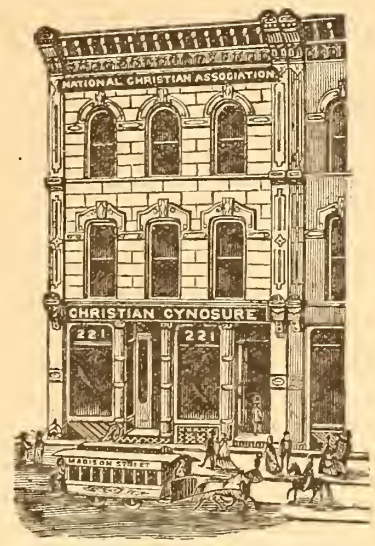
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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, OCTOBER 2, 1890.

THE FALL OF BABYLON, which is the burden of Old Testament prophecy, and of the Apocalypse in the New, follows the angel having the everlasting Gospel to preach to "every nation, and kindred, and tongue, and people," Rev. 14: 6. Literal Babylon on the Euphrates has long since fallen, and four large cities have been built with its debris. "Mystical Babylon," the mother of the "abominations" (false religions) of the whole earth, is soon to fall and be "found no more at all," Rev. 18: 21. This final and complete demolition of all religions which "deceive the whole earth" is to take place when "the knowledge of the Lord shall cover the earth as the waters cover the seas." That hour is now hastening.

"THOU ART WITH ME."—Daniel Webster, when dying, repeated from the twenty-third Psalm, "Thy rod and thy staff;" but did not—perhaps could not—say, "Thou art with me." The thirst for brandy burned in him to his last breath. His physician, Mr. Harvey says, ordered to give him brandy, "if he still lives;" and Webster's last words were, "*I still live.*" This greatest of American orators and statesmen was thus followed by the liquor-fiend to his last gasp; and the world was thus deprived of the utterances which, if God had been with him in "the valley of the shadow of death," he might have given to mankind. But the Psalmist, whose sin exceeded Webster's, yet was penitent and could say, "Though I walk through the valley of the shadow of death, I will fear *no evil*," for "THOU ART WITH ME!" Christ said to those who keep his words, "We will come and make our abode with you." And again, "Lo, I am with you always, even to the end." This secures Christians, even when dying, against *all* EVIL.

"GATHERED TO HIS FATHERS," which was spoken of the Patriarchs in the Old Testament, did not mean gathered to the dead. Dead bodies were not "their fathers." Jesus and the Apostles teach that the spirits of the dead immediately enter upon that state which, from their previous character, they deserve. Luke 16: 22; and 23: 43; 2 Cor. 5: 1; Phil. 1: 21; Heb. 12: 23. And though much must be inexplicable in so vast a theme as our entrance into immortality, Moses and Elias in the Mount (Matt. 17: 3), and one of the old prophets in Rev. 22: 9, seem to have appeared, not as spirits but as persons. And dying Christians have often been met by their friends gone before. So the Spiritualist movement seems to have been the devil's version of a great but neglected truth, viz., that we are in the midst of the spirit world, and that angels are indeed our ministering spirits. But to seek knowledge or power from persons in the next world, as Saul did from Samuel, is to pray to them; and to pray to them is to worship them, which is forbidden, and becomes demon-worship. But if our pious ancestors and personal friends are to meet and greet us at our entrance into life, it is a rational solace and comfort to which Christians are entitled here.

THE JESUIT REVIVAL.—In 1776 the Dolores Mission was planted at San Francisco. The same year Protestants on the Atlantic coast made the Declaration of Independence. At the Congregational Club at Sycamore, Ill., a brother argued that since Protestants have covered the 3,000 miles of territory this side the Sierra Nevada with their improvements, and surveyed it into quarter sections, while the papists have lost their title to California, and their Spanish language has nearly vanished before the English, therefore the country is in no danger from Romanists.

This is mistaken reasoning. Popery is a mistletoe which strikes its roots into Christian countries, over-tops and kills the vigor which nourishes it. But as in Paraguay, Mexico and California, it dies when left to depend on itself.

In July 13, 1773, a papal bull dissolved the whole order of Jesuits, at the request of France, Spain, Portugal, Parma, Naples and Austria; and Charles III. of Spain gave their property on the Pacific coast to the Franciscans. But the Jesuits came back to life, and now have the University of St. Ignatius in San Francisco which reports 19 professors and 450 students. In 1814 Pope Pius VII. restored the fallen order. Nothing will extirprate this curse but the reign of Christ.

THE ANTI-PAPAL PRESS.

We have received some numbers of the *Loyal American*, a weekly, by Col. C. G. Minor, "devoted to the preservation of civil and religious liberty," and published at the Rookery, Chicago. This paper is an open battery against *Jesuitism;* a society formed by a Spanish grandee, Ignatius Loyola, in a cellar under the Convent of Martyrs, Mont Martre, Paris, A. D., 1534, just seventeen years after Luther nailed his thesis to the great door of the church at Wittenberg. This "Society of Jesus," or "Jesuits," swore a midnight oath to be true to itself, and, as Seward said of Freemasonry, "hostile to every government which it cannot control;" and no oath ever sworn for evil has been kept with more steady malignity, constancy and force. It stopped the Lutheran Reformation, and, in two or three principalities, turned it back, so that provinces once Protestant, are ruled by papists. In short, this counterfeit "Society of Jesus" is a *chef d'ouvre*, or chief work of the devil.

Pope Paul III., applied to by Loyola, sanctioned and confirmed his institution in 1540, six years after it was sworn into existence in the subterraneous chapel in Mont Martre. In fifty years the Jesuits had wormed themselves into the leading schools of Europe. They had their own college at Douai, which taught that it was no sin to murder Protestant princes. But in 1604, when Batesby and Piercy, who were Romanists, devised the gun-powder plot to kill James I., his family and nobles, by blowing up the Parliament House, they hesitated, because Roman Catholic members of Parliament would be killed by the explosion. They were assured by Tesmond, a Jesuit, and Garnet, superior of Jusuits in England, that the interests of religion required in this case that the innocent should be killed along with the guilty. They proceeded with the plot, and procured a desperado named Guy Fawkes to ignite the thirty-six barrels of gun powder under the Parliament House, beneath the king and royal family. But the plot was discovered, and Fawkes, Piercy and Catesby were executed. These facts are taken from Hume, "the regular apologist of the Stuarts," and the papacy. Of course they are authentic. And in 1767, in spite of these terrible facts of history, the Jesuits had wound their way into all the governments of Europe, and by their treasonable practices aroused the whole European population against them. All creeds and confessions arose against them as the enemies of the human race; and a papal bull dissolved the whole order July 21, 1773. They were driven from Spain even, and Charles III. gave their vast possessions to the Franciscans, who named San Francisco from their founder, and started their first mission, "Dolores," at that city in 1776, the year of the Declaration of our American Independence.

But the Jesuits have come back to life. And the huge building with two tall towers, now in San Francisco, from where the King of Spain expelled them, is now the College of St. Ignatius. In 1814, Pope Pius VII. restored and re-established this terrible order.

Fifty years ago, the writer was a pastor in Cincinnati, and Bishop Purcell was building his cathedral. He was a member of the school board, and lauded the free schools which were the pride of that city. At the very time he was acting with the school board and lauding the schools he wrote to the Society *de propaganda Fide*, in Austria, that his pillow was nightly wet with tears over those "twenty-four colossal school buildings" which were destroying the children of the church. His letter to Austria found its way back to this country; was translated and published in the New York *Observer*. It was copied by the Cincinnati *Gazette*, and the Jesuit bishop resigned his place on the school board. By uniting with German infidels the Jesuits procured a majority of the school board, and those schools were the first from which the Bible was driven.

We should advise every one to procure and read the *Loyal American*, but for the fact that it is the organ of secret societies, and attempts to revive the principles of the Old Native American party, which in 1856 nominated Millard Fillmore, and sought to thwart the anti-slavery cause. A secret political society, said Mr Seward, "is hostile to every American principle." And no truer words could be spoken. Two hundred years ago (1690), secret Orange lodges were formed in Ireland, after the Prince of Orange gained the Battle of the Boyne, to protect Protestants and promote Protestantism. It has proved a curse to both. The last exploit of Orangeism is getting up mobs against Gladstone in the city of Belfast. Col. Minor writes with singular ability, pith, point, and power. And we are sorry that one so gifted, and whose talents are so needed by the country against the ruining Jesuits, should lend his talents to the vain and hopeless task of benefiting the world by a secret order; which is direct disobedience to the words of Christ, who commanded his disciples to proclaim on housetops whatever was told them "in the ear" and "in closets." Matt. 10: 26.

THE PRESENT CONGRESS.

The first session of the Fifty-second Congress will soon close. It has been one of the most remarkable in the history of the nation, not only for its great length, but for the variety and importance of the measures that have been considered. Other Congresses have been as strongly partisan and heated in discussion, but none ever had such vast pecuniary resources under its control, and surely none has ever been so reckless in their expenditure.

Some of the more important measures that have been considered and either have or are likely to become laws, are:

The admission of six new States, the two Dakotas, Washington, Montana, Idaho and Wyoming. This will add twelve Senators and seven (soon eight) members to the House of Representatives. The admission of these States, embracing an area larger than the original colonies, is a marked event in the history of the nation. That two of them came in with constitutions prohibiting the liquor traffic, is an index of the drift of public conviction. The Dependent Pension Law, which has already added between 400,000 and half a million to our list of pensioners, makes an immense draft on our national resources, and necessitates the continuance of most exhorbitant taxation. The McKinley Tariff bill, which is about to become a law, has elicited a world wide discussion. It is the first measure ever proposed by which to diminish the public revenue, by adding to the duties on import, thereby making them, in some instances, practically prohibitory. It seems to us alike inimical to the best interest of the great mass of the people, and to that comity of nations that is the legitimate outgrowth of Christianity. The reciprocity feature is its redeeming clause. Mr. Blaine is to be congratulated for having caught the drift of public conviction in this respect.

But reciprocity cannot stop with American nations. It means *free trade*, and in spite of European and American exclusiveness, this is the conclusion to which we will come at last. Says the *North American Review* for September: "For our part we have more faith in the natural order which the great Ordainer of things has established, by his diversification of the productions of different lands, than in the artificial order which European and American politicians have instituted with the idea of benefiting themselves by hampering the free interchange of surplus commodities."

Of the Federal Election bill, which has been postponed, not given up, we may say, there never was greater occasion for the passage of a law protecting the elective franchise; since, in some quarters, the plainest provisions of the Federal compact are openly repudiated. Its details may be inadequate, but unless there is a great change in the election methods in the South, it is quite sure to become a law and to be enforced.

But with its many mistakes and shortcomings, we ought not to withhold the meed of praise for the Wilson Inter-State Commerce bill, which secures the regulation of the liquor traffic to the States, and the Anti-lottery bill, which saves our mail service from being made a party to the crime of robbery.

It remains only to consider the extraordinary methods of Speaker Reed, in securing a conform-

ity to the will of the majority. Whether the power thus exercised was used for partisan rather than patriotic purposes we do not stop to consider. For years, both in our National Congress and in the British Parliament, needful legislation has been hindered by the factious opposition of minorities. Various expedients have been devised, but none has succeeded better than Mr. Reed's plan. He assumes that when a member is visibly present, he *is* present, and that his failure to vote ought to be no bar to the legislative fiat of the nation. It is likely that he will have the moral support of all the people, just as he has had in his own district. There will, however, be no adequate settlement of this question until all Congressmen are required, under heavy penalties, to be present, except when excused for disability.

It is in vain to forecast the coming Congressional elections. Should the Republicans retain their power in the House, a very grave responsibility will rest upon them. The people will not tolerate saloons in the Capitol, nor will they long consent to rule by partisan machinery, or to the dictation of the liquor traffic or the lodge.

THE BIBLE IN CHICAGO SCHOOLS.

Ever since Romanist bigotry and infidel assumption drove the Bible from the public schools of Chicago in 1875, there have not failed to be earnest protests from the real majority of the patrons and supporters of these schools. When parents found their boys ridiculed in their debating societies for appealing to the Word of God as an authority equal at least to Hume or Abbott, and found the teachers ruling against them because the Board of Education had proscribed the Book of books, it was cause for indignation as well as protest. When some of the more thoughtful and honest of the teachers found that because there was no Word of God allowed in the schools, no law of God was recognized as authority and Chicago boys and girls were growing up into blank anarchism, in a sense the pupils of Spies, Parsons, Lingg and Most, and preparing for a similar atrocious career.

When at length the graduating exercises of one of the high schools was to be held in Union Park Congregational Church, and the class arranged for an opening prayer on their program, their principal struck it out because religion was banished from the Chicago schools. The class protested against such a pagan decision, and even carried their protest and plea to the highest authority they could reach; but in vain. This shameful transaction caused some of the pulpits to speak out, and was noticed to some extent in the press.

Such effects following the rejection of the Bible have at length resulted in an organized movement of the Christian mothers of Chicago to restore to the place where their children are educated the Word of God as an authority and a benediction.

This movement originated, we believe, with Mrs. E. A. Cook, formerly connected with the *Cynosure*, who has given much prayer, labor and expense to the cause. The record of her efforts to interest other women, to reach the Board of Education and other school officials, and even to procure, if possible, the favor of the Roman Catholic Archbishop Feehan, would make a respectable volume. These efforts resulted in a mass meeting of women held in the First Methodist Church last Wednesday afternoon. The report in the *Daily Herald* is very full, and we take pleasure in copying a considerable portion:

Ringing applause greeted each speaker and the greatest enthusiasm was manifested. The meeting was opened with Scripture reading and singing. Mrs. Ezra A. Cook, who presided, said in opening the discussion, that the preachers at all times urged them to aid in sending missionaries to foreign lands to convert the heathen. Why should they not see the evil at their own doors and take steps to end it. From every pulpit, in every educational journal, at every social science meeting the assertion was made that the Bible is the basis and best standard of morality. There was no disputing that. Next came the admission that the school was the cradle of citizenship. Mrs. Cook continued: "Catholics say our schools are godless, and on this account decry them and denounce them. Let us aid in the effort to take that argument from them. Let us make the schools of our country godlike by introducing into them the Word of God." She remembered fifteen years ago what a different type of boy the public school turned out as compared with the pupil of to-day. The Bible was at that time read in the public schools; what was good then ought to be good now.

Mrs. E. Perrin next addressed the meeting. She said that the best element of the community favored the introduction of the Bible into the public schools, and if the meeting resolved to take practical steps toward giving effect to the idea it would be sustained by such an overwhelming public sentiment as would sweep aside all croakers and objectors. She urged the adoption of some definite scheme in regard to the formation of a permanent organization, the members of which should pledge themselves not to disband until their object should have been gained.

Miss Mary Allen West [editor of the *Union Signal* had no doubts from the earnestness shown by such a tremendous gathering that the time was ripe for taking action, as American wives and American mothers. It was the intention of the promoters of the meeting to confine their efforts at present to getting a petition to the Board of Education signed, but she thought "it would be a pity to allow such an opportunity as the meeting afforded to pass without forming a society." This statement elicited prolonged applause. Miss West proceeded: "Every day we see precocious criminals sent to bridewells and penitentaries to be confirmed in vice, many of whom would have been good boys and would become good citizens had they had the advantage of hearing the saving truth promulgated in the Bible." She admitted that the cosmopolitan nature of the community rendered it a difficult matter to satisfactorily arrange, but as the greatest objection would be received from Catholic quarters, she would suggest the dissemination of a little book of selections from the Bible prepared by the Catholic Archbishop of Toronto, Archbishop Lynch. With a determination to go on to the end, and inspired by the enthusiasm of the meeting, she would move that they at once proceed with the formation of an organization which would plan and agitate for the accomplishment of the purpose that animated them. This motion was seconded from all parts of the hall and a committee on organization was at once appointed.

The *Herald* reports a thousand ladies present at this meeting. They received the report of the committee organization with enthusiasm; voted to call the new society the Woman's Moral Education Society; elected Mrs. E. A. Cook, president; Miss Mary Allen West, vice-president; Mrs. E. H. Miller, secretary; and Mrs. J. H. Smalley, secretary. A petition was prepared for signatures which is being rapidly signed; over 300 names were taken at Dr. Goodwin's church Sabbath day. The petition reads:

To the Honorable Board of Education of the City of Chicago:—*Whereas*, The Bible is the great fountain of public and private morals, and contains the most exalted literature ever produced; and

Whereas, The effect of reading appropriate extracts therefrom, to and by the pupils in the public schools, would be to elevate their minds and strengthen their moral characters;

Therefore, the undersigned citizens of Chicago respectfully pray that the proper order may be made to require the reading of such extracts in the opening exercises each day of all departments of the public schools of Chicago. The undersigned regard the claim that such reading would be an infringement of just personal or religious liberty as wholly destitute of merit and insist that such reading would still leave the mind and conscience of every pupil entirely free from any improper bias.

Among the letters written to this meeting was one from Hon. C. L. Bonney, president of the City and National Citizens' League. Miss Frances E. Willard of the W. C. T. U., also wrote:

My Dear Sister:—I am to be in the Nebraska campaign for Constitutional Prohibition when your meeting occurs, but send you the assurance of my devoted interest, co-operation and prayers. That book of Scripture readings has come to light, and I hope it may be carefully considered by your meeting. There must be a basis on which all believers in Christianity may unite. Do your best to have a Catholic address the meeting by voice or pen.

Yours for Christ's Gospel as the guide of youth,
Frances E. Willard.

May God grant the completest success to the movement so hopefully inaugurated.

—The Baltimore *American* of Sept. 26 notices the "interesting lecture" of the Washington agent, "Prof. W. B. Stoddard," under the auspices of the Emanuel Young Men's Association in their hall. It was the first lecture of a course provided by the Association.

—Bro. J. P. Stoddard's letter reporting the New Hampshire meeting at Gilford Village came in just as we were getting the forms ready for press. We have only room to say that it is an enthusiastic letter full of good news of a good meeting. Look for it next week, and let every one be sure to read it.

PERSONAL NOTES.

—Bro. John A. Todd, the Iowa evangelist, is beginning a very hopeful work at New Albany, Ind., for which he asks that all Christian people pray.

—Rev. L. G. Jordan passed through this city Monday, on his way to Pennsylvania, where he is engaged for a month's work for prohibition. He has been doing a grand work for the Nebraska amendment. Since last December he has spoken to average once a day on this theme, and for four months the work has been in a tent or the open air He is confident that the amendment will carry.

—Mrs. Jennie Torrence, of St. Louis, who has been two years returned from mission work in Liberia, West Africa, returns soon to a work that lies very near her heart. A companion, Miss North, accompanies her. A farewell service is to be held on Wednesday of this week in this city to speed them on their way. They wish the *Cynosure* to follow them to the mission field. Would that all missionaries had the same desire.

—Dr. J. R. Johnston, D. D., an associate editor of the *United Presbyterian*, died Sept. 12. He was pastor of the United Presbyterian church at Washington, Pa., since June, 1863, and was greatly beloved and respected. His work on the *United Presbyterian* was the editorial notes of the first page, in which in careful terms he often presented his objections to secret societies. He was widely beloved and respected in the denomination.

—The *Tribune* says that while Dr. W. T. Meloy of the First United Presbyterian church of this city, was preaching Sabbath evening on the folly of laying up treasures on earth, thieves were ransacking his house just adjoining the church. They emptied five trunks on the floor, upset the beds, pulled out contents of dressing-cases, and made a general overhauling. But they found Dr. Meloy true to his text, and got away with only a silver watch and a small gold pin.

THE PENNSYLVANIA CAMPAIGN.

York, Pa., Sept. 22, 1890.

Editor Cynosure:—I hope every Pennsylvania reader of the *Cynosure* will join us in the present campaign. The old guard never surrenders, and will of course answer the roll call. But will the recruits step forward from behind the trees? If "the woods is full of bears," every anti-secret hunter should bear his share, and not allow a few of us to "grin and bear it."

As corresponding secretary of the Pennsylvania Christian Anti-secret Association, I have already done much to enlighten the people of this State, by mail and otherwise, during the year 1890. This year should see a long step forward, and a strong State organization, backed by local organizations in many of the sixty-seven counties.

I have resolved that all I can do myself with purse, pen and tongue, shall be done promptly and without fail. All readers of *Cynosure* who would like to do something somehow, but cannot do anything, are hereby tendered my most sincere thanks for their good intentions. But all who have a dime or a dollar for our State work, are hereby requested to forward the amount to Rev. J. C. Young, Custer City, McKean Co., Pa., who will give receipts in all cases. All amounts collected by myself, as corresponding secretary of the State Association, in York county, are used by me for stamps, envelopes, paper, postal cards, tracts, anti-secret papers, printing, etc. Treasurer Young has his accounts for 1888 and 1889 ready for inspection by all members, and also for publication as soon as the Association obtains funds for that purpose.

If all the readers of the *Cynosure* residing in the State are willing to form county associations, or any sort of local auxiliary organizations, I will send a few collection sheets and all necessary information on receipt of name, address, and two red stamps. No funds collected by county or local societies need be sent to the treasurer of the State Association. A local anti-secret society can give as interesting and instructive entertainment as any other society in your locality.

York county will complete its organization in October, and we expect to hold a convention at an early day. I will be glad to hear from any of our friends in regard to any matter relating to State work. And I suggest that we all try to secure as many subscribers for the *Cynosure* as we can, as one means of arousing our lodgified and hoodwinked people.

The Jesuitic secret empire of Pennsylvania is very active this year; but its days are numbered, and purgatory cannot be evaded much longer. York commandery is there now.

Edward J. Chalfant.

The Home.

THE LOVING KINDNESS.

Sitting alone in the shadow
Of a grief that was all my own,
Silently thinking it over,
Silently making moan,
Sudden there swept the music
Of a gladness great and deep,
Over the cords of feeling,
Till my heart forgot to weep.

"Because of my loving kindness"—
The words stole into my brain,
Like a cool hand soothing its fever,
And charming away the pain.
Because of thy loving kindness,
Better than life to me,
My life shall be keyed to the measure
Of praise unchecked and free.

Not always the path is easy,
There are thickets hung with gloom,
There are rough and stony places,
Where never the roses bloom;
But oft when the way is hardest,
I am conscious of one at my side,
Whose hands and whose feet are wounded,
And I'm happy and safe with my guide.

Better than friends and kindred,
Better than love and rest,
Dearer than hope and triumph,
Is the name I wear on my breast.
I feel my way through the shadows,
With a confident heart and brave,
I shall live in the light beyond them,
I shall conquer death and the grave.

Often when tried and tempted,
Often ashamed of sin,
That, strong as an armed invader,
Has made a wreck of the peace within,
That wonderful loving kindness,
Patient, and full, and free,
Has stooped for my consolation,
Has brought a blessing to me.

Therefore, my lips shall praise thee,
Therefore let come what may,
To the height of a solemn gladness,
My song shall arise to-day.
Not on the drooping willow
Shall I hang my harp in the land,
When the Lord himself has cheered me,
By the touch of His pierced hand.

—*Margaret E. Sangster in Domestic Monthly.*

TRIED AS BY FIRE.

Rev. Phineas Dustin, of Huckins, near Barnbury, found among his mail one evening a letter in a yellow envelope, addressed in an old-fashioned turned hand. It was from the clerk of the church at Poke Island. Would he hear the Macedonian cry and visit Poke Island, there to break to them the bread of life for one month, with a view to settlement? Rev. Phineas Dustin went home to his wife with glad heart, and that night they offered thanks to God for this providential opening. He had preached in Huckins many years and would have gladly remained many more; but the craze for a younger man had struck the parish. He was not so very old—only fifty-three or thereabouts—but he had not learned all the new and novel methods, useful and otherwise, which the younger generation were using. The young people and some of the older ones demanded a minister who should introduce all the new ways, giving little or no thought to such a thing as individual conversion resulting. So he had resigned, not with resentment but with sorrow.

That was four months before. The church had not settled a pastor, though there had been several candidates. Rev. Phineas Dustin had preached as a supply a few times here and there, but no hint of calling him had ever been made; so this letter from Poke Island seemed to him almost a call. It was Wednesday evening when the letter came, and the parson and his wife, after long consultation over the matter, decided that he should start for Poke Island the following Friday by the forenoon coach. This was done. Rev. Phineas Dustin took his departure with light heart and serene face, carrying his inseparable friend, the umbrella, and his hand-bag. This latter was facetiously referred to by the driver as a "gripsack full of Gospel;" but he meant no harm, as he gave the parson a free ride to the depot at Barnbury. It was only a two hours' ride by railroad to the coach connection for Poke Island, but it was nearly evening when he reached the end of his journey and was left by the roadside at a path leading to a house perched high above on the bluff which gave an unobstructed view of the ocean. This was the home of Deacon Purkis, who kept the "ministers' hotel," which in every parish some warm heart usually opens. The deacon and his wife were, from principle, the friend of the minister, and, having no children are still mourning over the death of the deacon's aged mother six months ago, were very glad to entertain Rev. Phineas Dustin. The next day our parson took a look over his prospective parish, a sort of bird's eye view, geographical and spiritual. It was a crooked, straggling sort of town.

Nearly every street began at a small wharf and, running back a little way into the country, ended in some farmer's door-yard. The one road worthy of the name was the old turnpike by which he arrived, which led along shore to the new settlement at the Bluffs. The people were plenty, hard-working, warm-hearted, many forehanded. Farming and fishing were the industries, and most families carried on both branches. Before he got back to the house the deacon met him and asked him to go and visit his mother's grave. It was on a bleak hillside, seaward, one of a few mounds composing the family lot, and very dreary because of its location. Over the maternal grave a plain marble slab had been erected, with this remarkable inscription following the name and age:

"Honor, virtue, love, combine,
This mother is mine. J. P."

It was original; the deacon's masterpiece, carved in marble, with his own initials added. In the eyes of the village and in his own eyes the deacon had at one stroke given honor to his mother and won fame for himself.

Sunday morning dawned bright and clear and Rev. Phineas Dustin entered the church in like condition. A little embarrassed during the preliminaries, he forgot it all during the long prayer, when he uttered the real longings of his heart. The sermon was somewhat lengthy, logical, and full of life and hope. In fact, the preacher thought that night if he had only preached that way in Huckins he perhaps would not now be candidating. The people of Poke Island were delighted. Just what they wanted, they said to one another. Several of the brethren told the preacher so; some of the sisters wanted to. He was invited to call at many places, and then and there made several engagements to dine during the week. Squire Davis became his supporter because of a reference the preacher had made to the Squire's Alma Mater, Tompkins Academy of Barnbury, now gone into a decline. In the Sunday-school and in the evening service our parson strengthened his hold on the people, and he in turn was charmed with them and their homely ways. He was astonished beyond measure that he who had been so snubbed and unappreciated at Huckins should be so admired at Poke Island. What wonder that he went off to sleep that night a happy man?

During the week that followed he faithfully visited among the many families of the parish, going by neither the poor-house at the East End, nor the great glaring white hotel at the Bluffs where the summer boarders congregated. Before the week was over there were none who had not seen and spoken with the sweet-faced minister, and there were few who did not love him. The parish of Poke Island had not drawn the "dead line" in the ministry nor had they harbored the "young-man-for-the-pulpit" craze. He was discussed, of course, and critically analyzed. Spiritually, there was no fault. Corporeally, an erect frame, graceful carriage, a bright, intelligent face, a pleasant smile and ready word for all; dignified, but not austere. Even his clothing was beyond reproach; to be sure it was somewhat the worse for wear, but it was neat and the fit was perfect. Besides, the good wife at home had supplied him so well with white ties and linen that he made these the central point of his attire, and all the rest did well as a setting. All these things were noticed and commented on by Poke Island, and the verdict pronounced on the new minister was a favorable one. The standing committee felt that the work of supplying the pulpit was nearly over, and glad they were to be relieved of the task.

On Wednesday of this week Tom Brierly, the local correspondent of the Jackson *Ensign*, went up to Jackson Junction and "dropped in" to see the editor.

Brierly had an insatiable love for gossip and even scandal, which made him not only the spice but the terror of the town. His persistency in gathering news for the *Ensign* had won him favor with the editor, and at the same time had led the people of Poke Island to believe that they were of great importance in the world because paraded so often and at such length in the public print. He was willing to write good of any one; but if there could be a little wickedness mixed into any story, it took on an added interest. The wicked tales were those the people talked about the most. Brierly appreciated this fact, and it was this that made him so eager in his work of gathering and culling his weekly news-budget for the Jackson *Ensign*.

As Brierly sat down the editor passed a box of cigars, and, with his feet on the desk, the two men settled down to a short smoke and gossip; two things which go together even though it be a man who pulls at the cigar. A few moments of silence and smoke—then Brierly began: "Got anything new for the folks this week? The *Ensign's* grown drier than a last year's codfish."

"Yes," replied the editor, talking in ejaculatory style between the frequent puffs at his cigar and paying no attention to the criticism on his paper. "There's a rich thing this week, column article, fresh matter, startling news, country wild over it, niece brought it from Barnbury. Ever been up to Barnbury?" Brierly nodded. "Remember stone church on square? Bird store underneath, opposite hotel?" Another nod. "Fun alive there." The editor winked and Brierly grinned. "Minister smart, handsome, built 'em up, big salary, imprudent, faction in church, jealous husband, suit for divorce. How's that? Got it all fresh. O, I'll wake things up on the *Ensign* this week."

Puff, puff, puff, and the sanctum is made blue and the men nearly invisible by the smoke.

"Editorial?"

"Of course," loftily; "sad occurrence, misused power of the clergy, wolf in sheep's clothing, and all that, you know." Again the editor winked and Brierly grinned.

"Where is he now?"

"Off on a forced vacation. Reported to be engaged to preach somewhere down along a shore."

Brierly's round eyes snapped when he heard this. "What sort of a looking man is he?" he asked.

"What's up? Have you seen him?"

"P'r'aps, we've got a parson at Poke Island that hails from Barnbury or somewhere near by." A silence of smoke. Then the editor drew from Brierly all he knew of Rev. Phineas Dustin. He decided that Brierly should work up the matter at home for the next week's issue, and in to-morrow's paper he would hint at "startling developments in a near-by town on the shore."

[*Concluded next week.*]

THINK BEFORE YOU STRIKE ANY CREATURE THAT CANNOT SPEAK.

I remember reading in my boyhood about a merchant traveling on horseback, accompanied by his dog. He dismounted for some purpose, and accidentally dropped his package of money. The dog saw it; the merchant did not. The dog barked to stop him, and as he rode farther, bounded in front of the horse and barked louder and louder. The merchant thought he had gone mad, drew a revolver from his holster, and shot him. The wounded dog crawled back to the package, and when the merchant discovered his loss and rode back, he found his dying dog lying there, faithfully guarding the treasure.

The following little story, told by a friend of mine, is not so painful, but adds force to the thought, think before you strike any creature that cannot speak.

"When I was a boy, and lived up in the mountains of New Hampshire, I worked for a farmer, and was given a span of horses to plough with, one of which was a four-year-old colt. The colt after walking a few steps, would lie down in the furrow. The farmer was provoked and told me to sit on the colt's head to keep him from rising while he whipped him, 'to break him of that notion,' as he said. But just then a neighbor came by. He said, 'There's something wrong here;

let him get up, and let us examine.' He patted the colt, looked at his harness and then said, 'Look at this collar; it is so long and narrow, and carries the harness so high that when he begins to pull it slips back and chokes him so he can't breathe.' And so it was, and but for that neighbor we should have whipped as kind a creature as we had on the farm because he laid down when he couldn't breathe."

It was only the other day I heard of a valuable St. Bernard dog being shot, because having a wound on his head, concealed by the hair, he bit a person who handled him roughly.

Boys, young and old, please remember that these creatures are dumb. They may be hungry, or thirsty, or cold, or faint, or sick, or bruised, or wounded and cannot tell you.

Think before you strike any creature that cannot speak.—*Geo. T. Angell in the Outlook.*

DEADLY GROWTHS.

A celebrated surgeon, acting on the knowledge that epilepsy was frequently caused by the pressure of a tumor or extraneous growth upon the brain, recently opened the skull of an epileptic patient, and removed the tumor. Recovery was slow but complete. The patient retained the full use of his limbs, his senses became more acute, the convulsions ceased.

"Such an operation," the medical journals state, "is, of course, only possible in the earliest stages of the disease."

There is a curious analogy between the moral ailments of the soul and the body. The Jews always held leprosy to be symbolic of sin in the moral nature. First a small, scarcely perceptible, spot, not skin deep, then a subtle poison, attacking the whole man, lastly, the ruin and corruption of every member, making the victim a loathed outcast among his kind.

A more common sight than that of an epileptic patient is that of young men and women who begin zealously and sincerely the Christian life. Presently some hobby or taste puts forth a rank growth in their nature. It may be small and apparently harmless in itself—social ambition, personal vanity, and inordinate love of amusement, of study, of managing the affairs of others—but it is out of place, like the tumor. It begins to press on the seat of life. The victim becomes less earnest in his prayers, tires easily in study of the Bible and in daily duty. Spiritually he slowly becomes a cripple, an imbecile, and at last —as to his relation with God—is dead.

"I once was happy in heart," said a young man; "for whatever might happen, I obeyed God, and in that obedience felt the promise of a larger life than this. But I have grown selfish, and have become spiritually blind and deaf. I feel that there was something of infinite value in what I have lost."

If any boy or girl who is trying to serve God finds this moral lethargy creeping over the soul, it is a sure sign that some outward pressure is upon it; some unwholesome passion or appetite, which must be cut away. Do not spare the knife. Cut it off and cast it from you before it is altogether to late. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?"—*Youth's Companion.*

A DISCRIMINATING DOG.

A red-nosed man was making his way up Alabama street, Atlanta, heading for a bar-room, with a thin, yellow dog, affectionately following after him.

"Look at that dog," said Bailiff Nig Simpson. "That's a smart dog."

"Why?" was the natural question, there being nothing in the dog's appearance to indicate as much.

"Just watch now. The dog follows that fellow into stores and houses upstairs and down, through all sorts of weather, just like he is following him now. If that fellow ever gets drunk and falls off the bridge, the dog will fall off too. If the fellow ever gets run over by a train, the dog will too. But he won't go into that bar-room. He knows a bar-room as well as I do, and you can't force him into one. He'll stay outside and wait, and you can nearly always locate that fellow by standing at the corner of Alabama and Pryor and looking both ways till you see that dog in front of a bar-room, waiting. Now watch him."

The red-nosed man went on into the bar-room. The dog looked up sorrowfully at the windows, just as if he were reading the sign, and then settled himself disconsolately upon his haunches at the edge of the sidewalk. He gazed at the door in gloomy, mournful expectancy, never once tak his eyes away. He waited for fully ten minutes, and then when the man came out the dog resumed his place following at his heels.—*Savannah News.*

BENEATH THE GROOMING.

Tom Marshall, the brilliant Kentucky lawyer, in an after-dinner speech, once told a story which has a significance.

"My father, like all Kentuckians," he said, loved a good horse. When I was a little shaver of eight he bade me choose a pony for myself. I took a fat, shiny fellow, short winded and vicious. 'Ha, Tom,' he said, 'never choose a horse by his coat. His groom gives him that. Look beneath it for the real animal.' I have since learned never to choose a friend, either man or horse, by his coat or his manners. I go beneath the grooming."

Boys and girls are apt to judge of each other and of adults by some factitious accident which does not at all affect the character.

A teacher with a nose too big or too small for her face sometimes loses, for that reason, much of her influence over her more frivolous pupils, and a flaming head of hair has made the first year of school lonely and friendless for many a sensitive boy.

Carlyle wrote a whole book to prove that rank, birth, even education were but so many outer skins or "old clothes" beneath which we must look to find the real man.

If we do not judge of the staying power or temper of a horse by the satiny skin, which is the result of careful grooming, why should we like this man or dislike that because of their clothes or the house in which they live or the social rank into which they were born?—*Youth's Companion.*

TEMPERANCE.

IS BEER A WHOLESOME DRINK?

This question seems an unreasonable one in a total abstinence journal, but, says the *Oak and Ivy Leaf*, in order that our readers may have the benefit of experts on this subject, the following valuable testimonies have been culled from many sources. It is well to have ready answers to this question, and such as will be respected, for we are all constantly meeting it in one form or another. Thousands of temperate people are honestly deluded into believing that beer has medicinal properties and use it in the vain hope of renewing strength and building up tissue. To such spread the evidence of the following physicians:

"Alcohol is a poison. In chemistry and physiology this is its proper place."—*Dr. Jas. Miller.*

"All writers on *materia medica* now rank alcohol among the most powerful and fatal of narcotic vegetable poisons."—*Dr. C. A. Lee.*

In drinking twenty glasses of beer a man takes from one to two glasses of this poison. Besides this ingredient, beer contains the extract of hops which Hooper, in Medical Dictionary, says is "highly intoxicating."

"In addition to alcohol, which is universally acknowledged to be a poison, beer contains a narcotic principle derived from the hop, which can never be habitually taken, even in small quantity, without injury."—*Dr. R. D. Mussy.*

"The average quantity of hop used in the manufacture of beer is an ounce to a gallon of beer, or two pounds to a barrel."—*Morrice on Brewing.*

Dr. Chas. A. Lee, of New York, observes: "As a general rule I do not hesitate to aver as my settled conviction, that malt liquors are more deleterious in their effect on the system than ardent spirits. The latter are simply alcohol and water, perhaps slightly flavored; the former are deleterious compounds of alcohol, narcotic poisons, and mineral substances."

A medical journal calls attention to the relative evils resulting from the use of whisky and beer, and decides the latter the more injurious of the two. It says: "A whisky drinker will commit murder only under the direct excitement of liquor; a beer-drinker is capable of doing it in cold blood."

Judge White, of Pittsburg, has written a letter in which he says: "From thirteen years' experience in the criminal court I am thoroughly convinced that there are far more evils resulting from the use of beer than from whisky."

Sometime before his death, Mr. D. R. Locke—Nasby—interviewed a number of the leading physicians of Toledo, Ohio, as to the effects of beer on the drinker. The following are among their statements:

Dr. S. H. Bergen: "It kills quicker than any other liquor. Pneumonia, pleurisy, fever, etc., have a first mortgage on the beer-drinker."

Dr. S. S. Thorne: "In regard to surgical operations every physician dreads to have anything to do with beer-drinkers. It is dangerous for a beer-drinker even to cut his finger."

Dr. M. H. Parmalee: "Beer is worse than whisky, the hops contained in the beer producing congestion of the liver, dyspepsia, and kindred diseases. Habitual beer-drinkers seem to have no constitutional power to resist disease."

Dr. W. T. Ridenour: "Beer-drinkers are very liable to die of pneumonia, and when a confirmed beer-drinker takes pneumonia he dies."

Dr. S. S. Lungren: "Every part of the body of a confirmed beer-drinker becomes loaded down with morbid and poisonous matter, and every part will soon fall into ruin and decay."

Dr. J. T. Woods: "Lager beer, if used at all, should be used as a medicine, as ipecac, quinine, rhubarb and strychnine."

Col. Green, President Connecticut Mutual Life Insurance Company, says: "What beer may be and what it may do in other countries and climates, I do not know from observation. That in this country and climate its use is an evil only less than the use of whisky, if less on the whole, and that its effects are longer delayed, not so immediate and obviously bad, its incidents not so repulsive, but destructive in the end, I have seen abundant proof. In one of our largest cities containing a great population of beer-drinkers, I had occasion to note the deaths among a large group of persons, whose habits in their own eyes, and in those of their friends and physicians were temperate; but they were habitual users of beer. When the observation began they were something under middle age, and they were, of course, selected lives. For two or three years there was nothing very remarkable to be noted among this group. Presently, death began to strike it; and until it had dwindled to a fraction of its original proportions, the mortality in it was astonishing in extent, and still more remarkable in the manifest identity of cause and mode. There was no mistaking it; the history was almost invariable; robust, apparent health, full muscles, a fair outside, increasing weight, florid faces; then a touch of cold or a sniff of malaria, and instantly some acute disease, with almost invariable typhoid symptoms, was in violent action, and ten days or less ended it. It was as if the system had been kept fair outside while within it was eaten to a shell; and at the first touch of disease there was utter collapse—every fibre was poisoned and weak. And this, in its main features, varying, of course, in degree, has been my observation of beer-drinkers everywhere."

ONE WAY TO CLOSE A SALOON.

At Terre Haute, Ind., Sept. 20, an attempt was made to blow up the saloon and grocery of Isadore Mulvaney, at Sandford, with dynamite. The doors and windows were shattered and the bar fixtures badly damaged. There is no clue to the perpetrators. The Mulvaney saloon has borne a bad reputation for some time, and a murder which was committed in the saloon recently aroused the citizens. They got up a remonstrance against granting the place a license, which had its effect with the county commissioner. Mulvaney appealed the case to a higher court and the continuance of business pending a final disposition enraged those opposed to the saloon, and the work of yesterday morning is the result.

The Pope has been ordered to drink beer instead of wine, and a quantity of bottles have been ordered from Vienna. It seems that the Pope's beer is to be prepared differently from the ordinary German beer. The Austrians are reported to be in high glee at the honor of thus providing for the Pope's table.

Religious News.

—The eighteenth Annual State Convention of the Young Men's Christian Associations of Illinois, will be held in Englewood, near Chicago, October 8th to 12th. Among those who are expected to be present and assist in the program are Rev. W. S. Marquis, of Rock Island, Rev. Robt. F. Coyle, of Chicago, Mr. H. F. Williams, of the *Young Men's Era*, and Mr. John R. Mott, International College Secretary.

—Three Sabbath conventions are to be held in Burlington, Iowa, October 21, 22, and 23. The first is the regular meeting of First Congressional District of Iowa. The second the annual convention of the Iowa Sabbath Association, and the third a convention of the Seventh District of the American Sabbath Union, which district comprises, Iowa, Minnesota, the Dakotas, Nebraska, Kansas and Missouri. Rev. Wilbur F. Crafts will be present as a leader in this convention, and such speakers as Rev. Drs. Herrick Johnson and P. S. Henson of Chicago and Dr. George P. Hays of Kansas City are expected.

—Africa has now within her borders 10 American, 12 British, and 13 continental missionary societies. There are more than 700 ordained missionaries, and more than 7,000 native preachers. It is estimated that there are, both white and native, about 175,000 communicants, and 800,000 adherents.—*Northwestern Christian Advocate.*

—It is reported that there are 3,000 Japanese in this country, of whom 2,000 have been baptized by missionaries in their own land, or since they came to the United States.

—The last census in New Zealand reveals the interesting fact of a profession of religion on the part of no less than 95 per cent of the whole population.

—A society in Scotland, the Ayrshire Christian Union, has undertaken the work of sending out young men to Southern Morocco, to become missionaries after the plans advocated by Rev. E. F. Baldwin, going forth two by two, without purse or scrip, according to Matt. 10: 9, 10.

—Dr. W. M. Taylor, of New York, is paid $16,000 a year, the largest salary paid to any Congregational minister. Three in Brooklyn, viz: Drs. Lyman Abbott, Storrs, and Behrends, receive $10,000 each.

—It is feared that the rise in the price of silver may unfavorably affect foreign missions. For example, the treasurer of the Presbyterian Board states the advance in the rates on China has forced him to add about 15 per cent to his estimates based on the old rates of exchange, while in India a bill of £500, which yielded in April 6,832 silver rupees, in July yielded only 5,140, and at the present time yields still less. Similar reports come from the American Board and from the missionary society of the Methodist Episcopal church. The latter society estimates that the advance caused by the new silver law will cost it not less than $40,000.

—A missionary writes: "Evangelization among the South Sea Islands has been largely carried on by native converts. It is wonderful to see their devotion to the work. Hundreds have sacrificed their lives to carry the Gospel to the heathen. Sixty from one church in the Harvey group have been killed while acting as missionaries."

—In the Michigan conference of Methodist ministers a resolution was adopted requiring Rev. Washington Gardner, nominee on the Republican ticket for Secretary of State, and J. W. Reed, chairman of the State central committee of the Prohibition party, to withdraw either from the ministry or from politics. The passage of the resolution was by a bare majority vote. The discussion was turbulent and somewhat sensational.

—The novel sight of a native Chinaman, Christianized, but dressed in full Oriental costume, with a queue and shaven head, occupying a pulpit and preaching a sermon, was presented lately, at the Church of the Strangers, New York. The preacher's name, in his own language, is Tsche She Dge; the name given to him in baptism, and by which he is known now, is Charles W. Marshall. He was baptized and received into the Christian faith more than twenty years ago, and since then has done effective missionary work in China. The *Tribune* says his sermon was delivered in good English, and in it he gave a brief outline of his missionary work in China, the difficulties he encountered, often being in danger of his life, and the subsequent success attending his efforts. In Cucao, he said, twenty years ago it was not safe for a foreigner preaching the Gospel to show himself. He did so at the risk of his life. "Now there are churches of the true God in that city, as well as hospitals and schools. Often the preacher was without a congregation in his early days of missionary work, and was truly thankful when he could get a half-dozen together to sing and pray with. He prophesied the embracing of Christianity by the Chinese people at no distant day."

—It is somewhat singular, remarks the *Congregationalist*, that two men so well known as Prof. Drummond and Secretary Wishard of the Intercollegiate Y. M. C. A. should be on their way around the world at the same time, though in opposite directions, each with the purpose of interesting the young men of all nations in the Christian life, and of the Scotch professor, says further: "He has been spending three months in Australia, conducting meetings with the students there, and is expecting to reach Japan about the first of September, where he will spend a month addressing the college men in Tokio and Kioto, and will sail from New York, October 26, in season for the opening of his college at Glasgow. Mr. Wishard, on the other hand, started westward, going first to Japan; and he has latterly been in India and China. These two gentlemen met in the harbor of Colombo, Ceylon, clasped hands, and went forward with fresh cheer to their respective work. Truly the Christian life of the colleges in America and Great Britain is, through its representatives, influencing bodies of students around the globe. During the past summer there were no less than five conferences of Christian college students, three in America, one in Japan, one in Sweden, and probably a sixth in England. God speed the work for college men."

EDUCATIONAL NOTES.

—Duelling in German universities has been abolished by order of the Emperor.

—In New York City there are 20,000 children for whom no school sittings are provided.

—Dr. J. T. McMichael of Monmouth College lately visited Rev. J. B. Galloway, of Vernon, Wis. On his return home he stepped into the office of the college treasurer and handed over a check for $1,000, given him as a donation to the college by a friend of the college in Vernon congregation.

—The fall term of Amity College, College Springs, Iowa, opened Sept. 2nd, with an enrollment the first week of 130 which has grown to 140 and will probably reach 150 soon. Dr. Kennedy, the president, expects to spend the winter in the South, and has leave of absence for a year.

—The new building of the Chicago Theological Seminary was occupied by the students on Saturday last. The old buildings, Keyes and Carpenter Halls' are fairly filled by students in the foreign departments.

—A theological seminary for the instruction of young men of Scandinavian origin will shortly be established by Paster P. C. Trandberg, late professor of Norse languages in the Chicago Theological Seminary. Prof. Trandberg, during his ministry in Denmark, was prominently identified with the free-church movement. He has been a resident of Chicago since 1882.

—The number of school buildings in the United States in use for public schools is 119,063, employing 347,292 teachers, of whom 28,314 are males. The average monthly salaries of the male teachers is $41.71 and of the female instructors $34.21.

—There are 147,516 children in the municipal or State schools of Paris; 61,294 in schools directed by religious orders; and 33,000 in free lay schools where religious instruction is given. It is also stated that attendance at municipal schools has increased by only about 700 in the last three years. The annual expenditures for the municipal schools is 26,500,000 francs.

—It is stated that Germany, acknowledged as having an unrivaled system of higher education, has, seemingly, no heart for the training of women beyond the elementary and normal school branches. While all the other nations of prominence in Europe, with the exception of Russia, have opened their universities to women, Germany has grudgingly granted them only the privileges of "visitors," not of matriculation, examination, or admission to degrees.

—Mrs. David Brown, of Princeton, N. J., in addition to her gifts to Princeton College, is erecting a fine chapel for Lincoln University. It will be in the Gothic style and built of pressed brick, with sandstone finish. The seating capacity will be nearly a thousand.

—The University of Illinois at Champaign, has a very large attendance this year. About 160 new students have entered this fall, swelling the number to 500. Dr. Selim H. Peabody is yet at the head of this popular institution, from which he has kept off the college secret society pest.

—Miss Lillian Blanche Fearing, the only lady in this year's graduating class at the Union College of Law in Chicago, is entirely blind. Her mother has been her constant companion during her course, and read from the books to her. It is no small honor, under the circumstances, that Miss Fearing was ranked as one of the four students whose record was so nearly equal that the committee appointed to award the scholarship prize of fifty dollars, decided to divide it among the four. The class had more than fifty members. Miss Fearing was admitted to the Illinois bar by the Supreme Court at Springfield, June 10.

—Professor W. W. Moore, who occupies the chair of Hebrew and Old Testament interpretation at Union Theological Seminary, Hamton-Sidney, Virginia, is to lecture during the month of August at the Bible Institute in Chicago, which is a part of the Chicago Evangelization Society organized by Mr. Moody. Prof. Moore, who is well known in the South as a man of eminent scholarship, has just returned from a visit to the Northfield Conference, where his addresses were exceedingly impressive, and students in attendance at Chicago have had thorough and stimulating instruction.

Literature.

Reformation Principles, stated and applied. By Rev. J. M. Foster, District Secretary to the National Reform Association. Pp. 448. Price $1.50. F. H. Revell, Chicago.

The readers of the *Cynosure* who have become familiar with the vigorous style of Mr. Foster will wish to place this book on their tables. As pastor and lecturer he has become familiar with a vivid and illustrative style which becomes very effective in an argument upon such topics as "The Moral Responsibility and Accountability of Nations;" Civil Government God's Moral Ordinance;" "Civil Authority from God, Proved from Nature, Scripture and History;" "Sabbath Reform;" "Divorce Reform;" "The Mediatorial Dominion of Christ;" "Christ's Headship over His Church;" "Relation of Church and State;" "The Rich and Poor, or the Labor Problem." Mr. Foster often writes eloquently, and he knows how to use a quotation so as to enhance its beauty and value as well as his own argument. He uses these best thoughts of other writers according to the remark of Dr. Donne, "Willing to go all the way with company, and to take light from others, as well on the journey as at the journey's end." The full list of topics discussed was lately given in this department, and need not be repeated. They include some of the most engaging themes that could be named to a Christian patriot. And in the present hour when such questions as the Bible in schools, the preservation of the Sabbath and the outlawing of the saloon are becoming foremost topics, this contribution to the discussion is very welcome. It may fairly be objected that in a few instances Mr. Foster's frankly stated views will be found too warmly filled with sympathy for the old Covenanter traditions to be approved in our more liberal day; but yet a restatement of these strong doctrines, which have in past years been meat for strong minds, will benefit the American reader. On the whole we wish to highly commend the volume to all American readers.

Scribner's Magazine for October contains articles of life and adventure in unusual places and circumstances. Herbert Laws Webb, who writes "With a Cable Expedition," was a member of the technical staff of a cableship, and from full experience describes the unique life on one of these vessels, which combines the "adventures of voyaging with operations demanding the highest scientific skill and knowledge, and with the most ingenious mechanical work." "The City House in the West" is contributed to the "Home" series by John W. Root, a leading architect of Chicago, who is thoroughly acquainted with the rapid development of the taste for good art in house-building in Western cities. Mr. Zogbaum's second article on the New Navy pictures life with the White "Squadron" in ports of the Mediterranean—Lisbon, Gibraltar, Tangier—each with its strange people, bizarre costumes, and peculiar life. Rev. Newman Smyth contributes "The Lake Country of New England" —an illustrated account of camping and canoeing in the Maine Wilderness in the lakes and streams about Mt. Ktaadn—down the West Branch and through Ripogenus. Mrs. Sylvanus Reed, who, after a successful career of a quarter of a century, has retired from the active management of a famous school, contributes "The Private School for Girls," an earnest explanation of the principles and aims which guided her in building up a school for "American girls of the highest class." Professor N. S. Shaler writes a second paper on "Nature and Man in America."

The *Converted Catholic* for September reports the Northfield conference which the editor, Rev. Mr. O'Connor, attended. Rev. Thomas Connellan of Ireland, who has written voluminously on the Catholic question, contributes an article on "How Catholics can be Saved." Bro. Gladwin, the Bombay missionary, writes of Catholicism on the Pacific Coast. "Gen. Lafayette's Warnings," "What is a Cardinal" and "The Church of Rome not the Church of Christ," are other articles of general value.

Dr. Brand, pastor of the old First Church in Oberlin, and successor of President Finney in that capacity, some time since prepared an essay on the tobacco habit, for the *Advance* of this city. The subject is treated carefully and fully in its various bearings on health, morals, cost, the effect on society at large, etc. The *Advance* publishes this able discussion of the weed in small pamphlet form for 5 cents per copy.

The *Organ*, published by Geo. Molineux, No. 106 14th St., New York, is published every two months, and contains a choice selection of selections for the reed or pipe organ, suitable for church or home use.

The Missionary Review of the World for October, opens with a scathing article on Cardinal Lavigerie and his Anti-slavery Crusade, by Rev. J. C. Bracq. Dr. Ellinwood follows with a graphic sketch of a Foreign Missionary of Old Testament Times. Prof. Hulbert of

Seoul gives a fascinating and thrillingly interesting story of the introduction of Christianity into Korea by Roman Catholic Missionaries, many of whom suffered martyrdom for the faith. Undenominational Mission Work is a timely and able presentation of that subject, by Rev. James F. Riggs. The Prayer for Laborers, by Dr. Pierson, will touch many a heart and ought to evoke much earnest prayer. Dr. Laurie presents cogent reasons to show that the Results of Modern Missions will be permanent. That veteran African missionary, Lewis Grout, contributes a valuable article on Mahdism and Missions in the Soudan. The sad fate of several of the Soudan pioneers on their way to Soudan will add tragic interest to this article. Dr. Starbuck gives us the cream of all the Foreign Missionary Periodicals culled and put into English. Besides these papers in the literature section, we have a highly valuable sketch of the Foreign Missions of the Moravian Church, by the secretary of that Society in the U. S., and a terse and pretty full description of Missions and Sects in the Turkish Empire, by Secretary Ellinwood of the Presbyterian Board of Foreign Missions. It is a fresh and grand number, and proves that the cause of missions is alive and progressing the world over.

The September *Statesman* opens with a paper by Hon. Albert Griffin, in which he attempts an answer to the charges that unworthy means were used to secure President Harrison's election. He will be answered by J. Fanning in the October number, who will defend these charges. Charles Ferguson discusses "the heart of the nation" in which he holds that in every nation there is a central organism in the shape of a great city, whence flows its life. The heart of this nation he finds in Chicago. John Cameron Simonds writes against centralism in government. Pres. Charles A. Blanchard, of Wheaton College, discusses the Election's Bill; and the contribution of David D. Thompson in his History of Labor gives an account of the Knights of Labor movement.

The *American Garden* for September is a number of peculiar interest. "Then and now on the Farm" is excellent reading for the discontented farmer, who may find his reasons for fretfulness vanishing as he reads how his grand-father had to manage. But the various articles on the strawberry and the cactus with their illustrations will attract every reader. Vegetable gardening and flower raising as occupations for women are discussed in an entertaining way.

The *Sanitary Era* of New York commends highly the Hyatt Pure Water system, for the filtration of water for domestic purposes It is used by a number of cities and towns with success, and is warmly commended.

DONATIONS.

Current Expense Fund for the various uses of the Association:

Sam'l. Johnston	$ 5.00
Mrs. Irene Stoddard	3.50
K. F. Moore	5.00
B. Williams	1.50
L. Roberts	10.00
C. S. Allen	10.00
	$35.00
Previously reported	454.72
	$489.72

For Southern Ministers' Fund:

W. Huston	$ 6.00
M. Plummer	3.50
W. Whitmore	1.50
Josiah Shaw	.50

Rev. C. F. Hawley acknowledges the receipt of five dollars for the Illinois State work, from Miss Elsie Dow of Wheaton College.

The Anti-mason's Scrap-Book, consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies. Postpaid, 25 cts.

NEWS OF THE WEEK.

CHICAGO.

Chief Marsh invites all citizens to enter complaints personally to him against any officer seen entering a saloon for the purpose of taking a drink while in uniform.

The National Columbian Commission has adopted unanimously the conference committee's report that Washington Park be included in the site area, and elected Colonel James A. McKenzie, of Kentucky, vice chairman of the executive committee at $8,000 salary.

Habeas corpus proceedings were instituted before Judge Gresham yesterday for the release of Anarchist Schwab from Joliet. Benjamin F. Butler appears as one of the counsel in the case.

COUNTRY.

At a school election in Binghamton, N. Y., Wednesday, over five hundred women cast their ballots.

Twenty Chinese were arrested near Port Townsend, Washington, while attempting to enter the United States in a small sloop.

The fourth annual Corn Palace festival at Sioux City, Iowa, was opened Thursday evening with a concert by the Elgin Band. There were no addresses or formalities. The exposition will continue till Oct. 11.

Hon. John Jay, ex-Minister to Austria, was run down by a cab at New York Thursday and seriously injured. It is said that, if he recovers, he will be lame for life.

The Prohibitionists and Farmers' Alliance of North Dakota, met Thursday at Grand Forks, and decided to nominate a union State ticket.

President Woodruff, of the Mormon Church, issued a manifesto Wednesday declaring to be false the reports that plural marriages were being solemnized, and denying that the church encourages or countenances the practice of polygamy. He also declares his intention to submit to the laws passed by Congress.

It was reported Monday that the Sioux Nation daily expected the coming of Christ, when everybody but good Indians will be buried under thirty feet of earth. The good Indians will squirm to the surface to live in a happy hunting ground.

The Fox steel-plate mill at Joliet, Ill., the largest of its kind in the country, hitherto largely owned by the Illinois Steel Company, passed on Friday into the entire control of G. Fox of England.

Official statistics from twenty-one counties in eastern Kansas show that since Jan. 1 4,061 mortgages have been recorded, and 5,896 released, or a decrease in mortgage indebtedness of those counties of 17 per cent.

Louis Brown, 14 years old, confessed Friday that he had set fire to a number of farms and houses that were burned recently at Wapello, Iowa. He gave no reason for his conduct.

FOREIGN.

At Windsor, Ontario, on Saturday afternoon a two-inch dynamite cartridge was found fastened to the Michigan Central railroad track and was removed just ten minutes before the North Shore limited west-bound train thundered past. It had evidently been placed there with the intention of wrecking the train. An examination of the cartridge showed it to contain enough explosive to have blown the whole train to atoms.

It is reported that Queen Victoria has prohibited further prosecution of R. N. O'Brien, charged at Montreal with libeling Prince George, alleging that the dignity and morals of the royal family were not affected by a scurrilous story. The matter will be finally settled in court today.

Ex-President Celman of the Argentine Republic, it is alleged, will have to stand trial on the charge of embezzling government funds to the extent of $42,000,000.

It was reported Thursday that during

(*Continued on 16th page.*)

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Distress After Eating

Sick Headache

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." George A. Page, Watertown, Mass.

Heartburn

Sour Stomach

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The sketch of JAMES G. BIRNEY candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office

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MARKET REPORTS.

CHICAGO.

Wheat—No. 2	96½	@	
No. 3	85	@	87
Winter No. 2	93	@	97
Corn—No. 2	47⅞	@	49
Oats—No. 2	38	@	40½
Rye—No. 2			60
Bran per ton	13 00		
Hay—Timothy	7 00	@	10 00
Butter, medium to best	12	@	22
Cheese	05	@	9½
Beans	1 25	@	2 00
Eggs	3¼	@	5¼
Seeds—Timothy		@	1 38
Flax	1 90	@	1 51
Broom corn	30	@	04½
Potatoes, new, per bu	80	@	1 10
Hides—Green to dry flint	05	@	09
Lumber—Common	10 00	@	13 00
Wool	12	@	30
Cattle—Choice to extra	4 25	@	5 30
Common to good	1 00	@	4 10
Hogs	3 85	@	4 70
Sheep	3 25	@	4 50

NEW YORK.

Wheat	1 01⅜	@	1 12¾
Corn	55½	@	57
Oats	41	@	53
Eggs			22
Butter	11	@	23
Wool	14	@	39

KANSAS CITY.

Cattle	1 30	@	4 00
Hogs	4 00	@	4 35
Sheep	3 25	@	4 50

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Regular Price.		*Selling Price.*
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$ .25	"Masonic Degrees Illustrated." Containing all the pass and real words, all the pass and real grips and signs of the first three degrees of Freemasonry, from the time of King Solomon, King Hiram of Tyre, and Hiram Abiff, the Widow's Son, to the present time. Compiled by E. M. Trowbridge. Paper, 39 pages. With certificate and demit showing that the author was a Freemason.	$ .05
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$ .10	"Secret Societies." A Lecture delivered at Oberlin College, Jan. 9, 1890. By Prof. Henry C. King. Paper, 36 pp.	$ .06
$ .20	"Reasons Why Secret Societies cannot be Fellowshiped by the United Presbyterian Church." By Rev. J. W. Bain. Pages 149.	$ .06
	TEN CENTS.	
$ .15	"My Experience with Secret Societies." By a Traveler. Paper, 51 pp.	$ .10
$ .20	"The Interior of Sierra Leone, West Africa." A lecture delivered at the Government Practicing School-Room, Freetown, Sierra Leone, together with remarks and addresses of gentlemen present, and the lecturer's replies. By J. Augustus Cole, of Shaingay, W. Africa. Paper, 54 pages.	$ .10
$ .25	"Sketch of the Life of James G. Birney." His relation to the Anti-slavery movement and place in history. By General William Birney. Paper, 32 pages.	$ .10
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$1.50	"History of Secret Societies in France," or "The Cradle of Rebellions." By Lucien De La Hodde. Translated from the French by Gen'l. J. W. Phelps. Cloth, 479 pp.	$ .50

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HOME AND HEALTH.

DRESS.

Know ye not that your bodies are the temples of the Holy Ghost?

According to Carlyle, "the first purpose of clothes was not warmth or decency, but ornament. The first spiritual want of a barbarous man is decoration, as, indeed, we still see among the barbarous classes in civilized countries." If this be true, how many richly-bedecked are yet, at heart, uncivilized!

What is the true purpose of clothing? First, to keep the body warm and decent while allowing freedom of motion.

Second, to preserve and enhance grace and beauty.

Those who give the second requisite of dress the place of the first, wrong themselves under a mistaken conception of beauty, for beauty implies fitness, proportion and harmony. Fashion is evanescent; beauty permanent. One is man-made, the other God-made. It is the outward form of internal loveliness. True, the expression may exist without the principle. In that case it is a veneer, a mock, a sham. Not in externals alone ought the temple of the Holy Ghost to be fair and pure. Away in the depths of the soul let there be obedience to the laws of existence, and the body shall wear its garments, be they serge or velvet, as a queen wears her robes of state. She who thinks otherwise values a counterfeit more than the gold it simulates.

While hygienic dress is gaining ground, the compressed waist is still seen. The shoulders are thrown forward and upward, making a sharp angle at the belt, so that the figure is stiff as a milliner's block. All this is as destructive to artistic beauty as to health. Of all the crimes committed by Catherine de Medici that of inventing the corset was the worst. Made of steel like a soldier's coat of mail and secured under the left arm by a hasp and pin, it was the prototype of the glove-fitting corset of to-day, which is yet slaying its thousands. No matter how loosely it is fastened, the stiff bones press into the soft, elastic cartilages, forcing the ribs upon the vital organs underneath, which prevents the circulation of blood and nerve matter, and so helps bring on every form of disease to which woman is subject. A woman of forty, with plenty of flesh upon her bones, may wear a corset if she will; a growing girl dons one at her peril.

In fact, tight dress is the bane of womanhood. From her hair screwed into a wad upon the top of the head, leaving bare the delicate nerves at the base of the brain, to her skin-tight boots, woman knows nothing of freedom. Her arms are pinned to her side, her waist compressed by gathers and bands, her limbs entangled by fold upon fold, till her feet forget how to carry a body so pinched and distorted. A grand, heroic soul, instinct with life and power, needs an untrammeled frame, like that of the Venus de Milo.

It takes but little knowledge of physiology to learn that blood-vessels and nerves enfeebled from any cause can no longer obey the bidding of mind. Fainting fits, rush of blood to the head, short breath, bad breath, neuralgia, internal displacements, irregularities and congestions, low spirits, peevishness and chronic invalidism are the result.

"Would you have us look like frights?" pouts Daisy or Jennie upon reading these words. "Every girl wants to look stylish, you know."

Ah! that word "stylish," how much wretchedness it has to answer for! But, Daisy, you *can* look stylish and yet wear healthful clothing. Let us see how.

In the first place, beg, buy or borrow a pattern of one of those combination undergarments which covers the entire person from neck to ankles so as to preserve uniform warmth. They come ready-made in cotton and woolen, or they can be made at home. They dispense with bands and gathers, and so allow the overdress to fit neatly.

Over this wear a corded bodice, fitting easily and loosely, so that you can breathe away down to the bottom of the lungs. Just below the waist line sew on two rows of buttons with four in each row. To these, button a short muslin underskirt, and outside of that another, thick or thin, according to the season. Then come the stockings, also suspended from the waist buttons, compelling the shoulders to carry all the weight of the clothing. Could horses or oxen pull from a band fastened just above the hips? Neither should human beings.

In cold weather leggings should be worn, and over all shoes large enough to fit the feet; that is, following their outlines. The common sense shoe with a moderate heel is good. This style of boot allows a free circulation of the blood, and distributes heat, keeping the extremities warm, and so preventing those congestions which cause untold agony and a train of diseases. Then follow alcoholic medication and the whole system of artificial and perverted habits.

In making outer garments no modiste should be allowed to plait and drape fabrics upon heavy foundations and finish them with weighty trimmings, till the wearer could as easily walk when loaded down with a convict's chain and ball. So to do is rank blasphemy against the Holy Ghost within the temple which is desecrated when made unfit for its purpose.—*Hester M. Poole in the Union Signal.*

(*Concluded next week.*)

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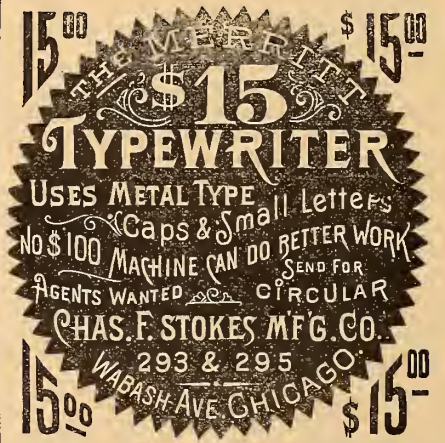
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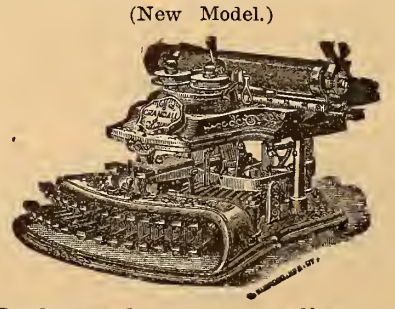


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In Brief.

Judge Ferguson, of Philadelphia, has, it is stated, decided that shaving on Sunday is not a work of necessity under the law, and barber-shops must be closed on that day.

Chicago has 365½ miles of street railway,—a mile for each day in the year. This closely approaches the mileage in New York, and in less than a year the extent of our system will exceed that of the Eastern metropolis by many miles.

During the year 1889 there were carried over the elevated railroads of New York 182,413,987 passengers, not one of whom was injured by carelessness or other fault of the management. This is certainly a wonderful showing and affords a marked contrast to the accidents associated with surface travel.

The tower of the Philadelphia City Hall is now 335 feet high, yet on the top of that 8,000 tons of iron and bronze are to be placed. There is to be a clock tower, the dials of which are to be twenty-seven feet in diameter, surmounted by a statue of William Penn, thirty-seven feet high, and there will be numerous other statues.

A powerful movement is on foot among the more intelligent Hindoos to put a stop to the evils of child-marriage. One of the worst forms of girl-marriage in India is known as "marrying girls to the gods." This means slavery to the priests, many of whom live upon the immorality of their girl-wives. Hundreds of thousands of children of twelve and thirteen are wives and mothers in India. The educated and intelligent natives of Madras favor fixing the age of marriage at fourteen years.

Emperor William made an important speech at a banquet at Breslau Saturday night, Sept. 20. In the course of his remarks, he said he hoped that other provinces would imitate Silesia in regard to the improving of the condition of workingmen. He agreed with the Liberals, who declared that state coercion was not the right way to oppose social democracy, and that society must help itself. Social reforms, he said, could only be introduced by the citizens themselves. He trusted the people would awake from their lethargy and not leave it to the state to struggle against perversive elements.

The residents of Mentor, Ind., are greatly excited over a mysterious disease which baffles the physicians and is about to annihilate the family of George Davidson, a popular citizen here. Last Tuesday the 7-year old daughter was taken ill and in eight hours died. An hour later a 9-year-old son was attacked and died in eight hours. Next day his only remaining children, three in number, were attacked one after another and died. All the physicians in the neighborhood admit they never saw anything like it and do not know what it was or how to treat it. So great is the sorrow and agitation of Mr. and Mrs. Davidson that it is feared they will not escape the fate of their children.

The interstate commerce commission gives some interesting labor data respecting the railroads in the United States. The statistics embrace 609 roads and 153,308 miles of railway. It appears that for every 100 miles of line in the union 459 men are employed, whereas in England for every 100 miles of line the number of employes is far greater. This shows one of two things. Either Americans are more capable and can do more than the average old country employe, or else the railroads are better kept up in England than they are in America, and employes are not worked so many hours, and the railroads here are insufficiently manned. One thing is certain—labor there does not cost as much as here. The total number of railway employes in the union is 704,743. Supposing each man's labor supports four individuals, including himself, we have an army of nearly 3,000,000 people directly maintained by the railroads. There are some figures not pleasant to read. During 1889 1,972 railway employes were killed in the United States and 20,028 were injured. That is to say, one employe out of every 357 was killed during 1889, and one out of every 35 was injured. This is frightful to contemplate. It looks like recklessness somewhere that is nothing less than criminal. The ratio of railway employes killed and injured in Great Britain falls much below these figures.

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NEWS OF THE WEEK (*Continued from 13th page*).

the national celebration in the City of Mexico on the evening of the 11th inst. President Diaz, in response to repeated calls from the crowd, stepped out on a balcony. The instant he appeared a volley from forty muskets was fired at him, but he escaped uninjured. Fifteen of the men implicated have been captured.

The prison department of Russia proposes to substitute deportation of the island of Sagharien and solitary confinement for corporal punishment in the case of female prisoners in Siberia.

The anti-slavery conference was opened in Paris Monday. President Keller welcomed the delegates. His welcome to the British delegates was especially warm. Great Britain, he said, was a great nation and had done much for civilization. He declated that the Mohammedan religion was incapable of civilizing Africa, and that only Christian missionaries could elevate the blacks. He urged the Congress to arouse such a movement throughout the world as would definitely end slavery.

Extreme precautions were taken for the protection of the czar during his journey from Warsaw to Skierniewico. So careful were the officials of the safety of the czar that at one point on the route a large number of passengers were locked up in a train for seven hours until the imperial train had passed.

The German authorities at Ragamoyo, Zanzibar, have published a notice permitting everybody to engage freely in the slave traffic, and only prohibiting the exportation of slaves by sea. The Arab slave dealers are also authorized to recover runaways. The Arabs are overjoyed at the license thus afforded them and are openly buying slaves at street auctions. In consequence of this action of the German officials an influx of Arab slave dealers is expected.

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The Corn palace at Sioux City, Iowa, which is noticed elsewhere in this number; the Coal palace at Ottumwa, Iowa; and the Hay palace at Momence, Ill., are several advertisements to all the world of the prolific lands in which we have our homes. These structures are all of massive proportions and unique design, and each contains a valuable exhibit of machinery and the products of the neighboring regions. Truly this is "a land which the Lord God careth for: the eyes of the Lord thy God are upon it from the beginning of the year even unto the end of the year." Deut. 11: 12.

The work on the railway around the rapids of the Congo, from opposite Vivi to Stanley Pool, began last spring; and while the great continent is being penetrated from the west by the iron lines, on the east a railway was begun about the same time from Mombasa on the main land opposite Zanzibar to the great lake Victoria Nyanza. Forty miles of this line was lately opened for traffic, and the occasion was officially recognized. These lines of travel must help redeem Africa,—our children will not hear of the "Dark Continent." They must be highways for our God. Only as such can the true light banish the darkness from the minds of Africa's millions.

Old soldiers, writing in the *Inter Ocean*, say that a Pennsylvania company was captured by a rebel colonel Polk at the opening of the battle of Gettysburg. Being pushed by the Union forces, so that he could not get away with the prisoners, this Col. Polk ordered them shot and eleven were killed and twenty-seven wounded. This man, L. L. Polk, of North Carolina, say these old soldiers, is now at the head of the secret National Farmers' Alliance and Industrial Union, and his vice-president is B. F. Clover, of Kansas, an old member of the Knights of the Golden Circle, who was arrested in 1863 with Vallandigham. If this letter be true, our honest farmers are following a precious set of fellows into their secret lodge. Let them remember "old dog Tray," and that such company is always to be found in secret societies.

HON. EDWARD EVERETT.

ELIOT PROFESSOR OF GREEK LITERATURE AT HARVARD FROM 1815 TO 1825.

In connection with John Quincy Adams and the venerable John Quincy, Mr. Everett used his influence effectually to throw open the secret conclaves of students' fraternatics. He had much influence with the Phi Beta Kappa society, and the *New England Magazine* of September, 1833, thus



HON. EDWARD EVERETT.

mentions the result of his advice against its secret ritual:

"The mysterious name, oaths and injunction of secrecy, hieroglyphical characters, grips, medals and ribbons, appeared to him so exceedingly useless, that at his instance a special meeting was called, at which the secret character of the society was changed and the door of mystery unclosed."

Mr. Everett's opinion of the lodge system and especially of Freemasonry given in a public letter July 15, of the same year, reads in part as follows:

" 'The supremacy of the laws' is the fundamental principel of civil society. 'The allegiance due to his country is the highest human obligation' of all men who enter into civil society; and I conceive the institution of Freemasonry, in its tendency, to be at war with both these principles. With respect to this institution, I came to the conclusion, and expressed it repeatedly in public, several years before the present controversy arose, that its pretensions to antiquity are unfounded. It is probably the growth of the last century and a half. It has frequently been admitted to me, by respectable members of the society, that it is useless; and that as such it had better be abolished. Its only avowed objects—charity and knowledge—can be much better promoted by public associations. If it be useless, it must be worse than useless, because it occasions a waste of all the time, attention and money necessary to keep up its organization. The titular and ceremonial parts of it, as displayed before the public, appear to me strangely at variance with good taste, particularly in a republican country.

"But the great objections to the institution lie much deeper. All secret societies are dangerous, in proportion to the extent of their organization, and the number of their members. A secret society, so widely diffused and connected as this, puts a vast power, capable of the most dangerous abuse, into hands irresponsible to the public. The secret ceremonies and rites, as they have been disclosed, appear to me, on many grounds, highly objectionable, and the oaths and obligations are open to the most weighty exceptions, on the score of religion, morals and good sense."

The Bible-in-Schools movement among the Christian women of Chicago grows apace. At an adjourned meeting in Farwell Hall last week 5,000 names were reported on the petition. When presented at the churches hundreds signed. One lady obtained nearly a thousand signatures, and it is said that many Catholic parents are exercising the American privilege of the right of petition. A fortunate opposition has arisen among the so-called socialists, who, at their Sunday meeting, denounced the work of the good women in a series of resolutions which affirm that it is the business of socialists to raise society to a higher plane of morality, that secularism is the soil for the highest development, etc. Such opposition is to be welcomed, as a proof that the movement is in the right direction.

COLLEGE SECRET SOCIETIES.

BY REV. A. A. SMITH, D.D., LATE PRESIDENT OF NORTHWESTERN COLLEGE.

I have no personal acquaintance with college secret societies. I have never been connected with one as student or teacher; indeed, in my sixty years' experience as a teacher I could not have consented to teach where such societies existed. It is not my purpose to dwell at length upon the doings of these societies, for the reason that they are the natural result of the secretive principle on which they are based. The foolish and sometimes brutal initiatory ceremonies; the solemn pledge—sometimes profane oath—of secrecy; the waste of time and money; the midnight carousals, and the disturbance of the public peace which they occasion; their divisions, attended with trickery, wire-working, and the lowest kind of chicanery; the violations of college law, and sometimes of civil law by which they are characterized,—all these things are but the legitimate results of the fundamental principle, adopted as the basis of action.

In the days of slavery many fixed their attention upon the cruelties inflicted upon the slaves, such as the use of the lash, the branding iron, the gag, and the thumb-screw, and regarded these as constituting the great sin of slave-holding. Some thought if they could show that the slaves were well used, all objections against slavery would be removed; but those who took a proper view of slavery regarded the sin of slave-holding as consisting, not in these things, but, in the reduction of a human being to a thing,—the holding an immortal being as property. These cruelties were but the incidents of this "sum of all villainies," but the excrescences of the deadly upas tree. So we may say, the rowdyism, the brutal ceremonies, the midnight carousals, and the political scheming of these societies do not constitute the chief objection to them; but the great objection is their secrecy, which makes these deeds of darkness possible, and which has a tendency to corrupt those who thus associate, and to change their whole life, which should be that of frank truthfulness, into a lie or a series of deceptions.

A professor in one of our colleges, says of secret societies that "they cause a great waste of money and of time, stimulate petty intrigues, etc., and he continues:

"Yet it is not their secrecy which makes them an evil. . . . . It is what is known about these societies, not their secrets, nor their secret doings, which works evil among us. With regard to the influence of these societies on the intellectual standiug of those who compose them, I may say that about half of them promote intellectual activity, and would be a blessing to the college if they could be made truly secret and the rest could be destroyed without destroying them. But the other half are inert, existing mainly, so far as any results appear, for lounging, gossip, and college politics, with scarcely enough of intellectual occupation to serve as a feeble apology for their existence."

To my mind there are two strange things in these statements of the professor. The first is, that he can see no evil in secrecy when half the

societies waste their time, and worse than waste their time; the second is, that it is the exposure of their secret doings which works evil, not their secrecy. A strange position for a professor. Students often take that position. Those who are inclined to violate college laws are very apt to think that the *exposure* of their misdemeanors is the great evil.

At a boarding school in Ohio, a student went out one night to the bee-hives of a citizen to steal some honey. The owner learning that some one was at his bee-hives, and suspecting students, called up a professor, who soon ascertained who was the guilty one. The criminal, without returning to his room, left for his home about thirty or forty miles away. A day or two after, a student, talking upon the subject with the professor, said with an expression of disgust in his tone, "What a fool he was to be found out." "What a fool he was to do the deed, to steal;" said the professor, "that is the folly of the transaction."

Not unfrequently a student of loose habits, when called to account for some misdemeanor, will meet the accusation with the question, "Who told you?" and perhaps accompany the question with a threat against the supposed informer. Now, it must be evident that the cultivation of such a secretive disposition among young men at college, stands in the way of the formation of a truly manly character.

A feeling of antagonism towards teachers often exists among students. In many of our colleges the so-called "code of honor" finds place. "This code," as Horace Mann says, "makes it the duty of the student to cover up offences, and defend any student against the perils of discipline. When such a sentiment prevails in an institution of learning, the offenders will evidently be freed from all salutary fear of detection and punishment. This security from exposure becomes a premium on transgression. At the very outset this code of honor inaugurates a reign of dishonor and shame."

Under such influences many a young man who knows but little of the world will be led astray by those who know too much of the world. The minds of students become so blinded that they cannot distinguish between virtue and vice. They are wont to stigmatize the exposure of the violations of law as tale-bearing; they do not see the moral distinction between maliciously revealing secrets to the injury of the community, and revealing violations of law for the general good. While tale-bearing is a vice which does much harm in society, and is a meanness to be despised, to cover up offences against law is a vice and meanness at the opposite moral pole, and equally to be despised.

The college secret society formally adopted this code of honor. He who is initiated pledges himself to keep the secrets which are intrusted to him by every member of the society, and to defend him against assaults upon his character or person. From the very nature of such a secret combination in college, it must embolden students in insurrection against good government whenever their inclinations are thwarted by faculty or trustees. Such covering up of iniquity must work evil to all concerned. It encourages the violator of law to go on in his vicious course, and prevents his reformation; it deadens the moral sensibility of him who covers up his friend's misdemeanors and thus becomes his accomplice; and its demoralizing influence is felt more or less through the whole school.

It is a hindrance to intellectual development, but that is not the main thing to be considered. Intellectual culture is not all, or the main part even, of a good education. It is far more important to imbue the minds of the young with just and noble principles, and to lead them to form correct habits, than to give them a thorough knowledge of all the sciences. "A handful of good life," says George Herbert, "is worth a bushel of learning." Honesty, truthfulness, moral transparency are essential elements of a good character. A young man who has been rightly trained, who is true whether at home or at school, will be open and frank in his intercourse with his parents and teachers. He will confide in their judgment, be thankful for their advice, and seek by good conduct to secure their approbation. But the student who joins a secret association to hide his doings from his parents, his teachers and the public, throws off the restraint which their approval of good deeds or disapproval of bad ones affords. He places himself where evil deeds have free scope, and where the unprincipled can extend their corrupting influence without any hindrance.

I do not think it possible for young men at the age of those who enter college, to organize a secret society with the design to keep all their doings from their parents and the public, without more or less demoralization of its members. Nay, the very design itself is, to my mind, evidence that they have already taken a step in the downward road, for it shows that they ignore the restraining influence of the public approval of noble deeds and the disapproval of ignoble ones. The desire for approbation is not the highest motive for action, but it does have a restraining influence, turning many a young man from the path that leads to vice, to the path that leads to virtue. Says Dr. Hawes: "A young man is not far from ruin when he can say, 'I don't care what others think of me.'" Every young man should have some respect for public opinion, and should not seek to disguise his actions from public scutiny.

All societies, all associations of men, it is said, are liable to become corrupt. This is true, owing to our fallen nature. Political parties become corrupt. Corruption creeps into benevolent associations. Even the church may become corrupt. But the fact that the transactions of these associations are open to the inspection of the whole world, and that thousands are looking on with a critical eye, ready to expose anything wrong, is a great preservative against corruption, and a check to their downward tendency. In the case of college secret societies, where this check is most needed, it is entirely removed. Nothing can prevent a vicious student from extending his corrupting principles throughout the society. It is said that vice naturally resorts to secrecy. True; and secrecy as naturally drifts to vice. The first wrong step of a hardened criminal is usually a slight departure from the right path; he secretly commits a slight misdemeanor, but finding he is not exposed, ventures to go on from one degree of criminality to another till finally he becomes the enemy and outcast of society.

The most potent influence in the formation of a truly virtuous character, is an impressive sense of the truth that He before whose eyes all things are naked and laid open, is ever present. The student who is deeply impressed with a sense of his accountability to Him who sees through all disguises, will seek to cultivate a truthful openness of character, and will be solicitous not to place himself where he will be tempted to do anything which would make him ashamed if exposed before the whole world, or would make him ashamed when he shall stand in the presence of the Infinite One and all the holy angels. Daniel Webster once said: "The most important thought that ever occupied my mind was the sense of my individual responsibility to God." Truly an important thought, one that can hardly find place in the mind of a student who seeks to disguise his actions in a secret society.

There was true philosophy in the reply of a little boy, who was told that he could take an article that did not belong to him and no one would know it. "Yes," said he, "I shall know it, and God will know it." Two very important reasons why one should not in secret do that which he would not be willing to have exposed. I shall know it and God will know it. How can a student, who is earnestly seeking to come into the light of knowledge, the light of truth, and the light of God, consent to veil his efforts in secrecy in imitation of those who choose darkness rather than light? How can he expose himself to the temptation to work deeds which will give his character a stain as long as he lives, and which will never be blotted from the page of memory?

At no time in our past history, as it seems to me, was it so important to look well to our methods for the education of the young, as at the present time;—so important that we eliminate what is wrong and supply what is defective in our educational work. I am no pessimist. I think the world is growing better. In this country we are advancing in many respects, while in others we are retrograding. With all our advancement in the means and modes of education, vice and crime are increasing, especially among the young. Major Laughry, for many years warden of the States prison at Joliet, says: "Statistics carefully collected show that there are nearly or quite half a million of criminals in the United States, and only about fifty thousand of them in 'durance' of any kind; and we are confronted with the startling fact that of this half-million, one-third are under twenty years of age, a little more than one-half are twenty-one, and something over two-thirds are under twenty-two."

Undoubtedly there are various causes for the increase of youthful crime. But the grand cause which underlies all others, is the want of proper training in the family and in the school. Our methods of teaching have improved, while our methods of training have deteriorated. There is less parental restraint than formerly. Many children of the present day early become their own masters; they go abroad and spend their nights as they please, become acquainted with the haunts of vice, and learn the evil ways of the vicious. They carry the evil habits which they form at home into the school; enter into secret combinations and perform their mischievous pranks; engage in hazing,—sometimes in hazing the professors;—they become violators of law, disturbers of the public peace, and ultimately the political tricksters, the embezzlers, who, if they can escape the clutches of the law in no other way, escape to Canada.

As a natural consequence, those who thus grow up unrestrained, will have but little reverence or respect for those in authority. Says a distinguished educator: "The greatest defect in the American character, seems to be want of respect for superiors." It must be admitted that there is truth in this statement. He further says: "In no part of the world is submission to the authority of law so important as in the United States. In this respect school must be a preparation for the society of the world. This is one strong reason why authority should be established, and laws strictly observed in every school."

Reverence seems to be fading out from the American mind. The young are growing up with little reverence for their parents, but little reverence for those in authority, whether in church or state. It shows a want of reverence for young men at college to form a secret society, to cover up their actions from parents and teachers.

We need more of the moral element in our educational processes. Napoleon Bonaparte, in conversation with Madame Campan, said: "The old systems of instruction seem to be worth nothing; what is yet wanting in order that the people should be properly educated?" "Mothers," replied Madame Campan. "Yes," said he, "here is a system of education in one word. Be it your care then to train up mothers who shall know how to educate their children."

We need mothers trained in the home and in the school, who can plant the germ of truth in the infant understanding, and can give their children while young a bent to the ways of truth and righteousness from which they will never swerve. We need mothers who will train up their children to yield loving obedience to their parents and cheerful submission to all rightful authority; who will inculcate reverence for things sacred,—"for high objects, pure thoughts, and noble aims—for the great men of former times, and the high-minded workers among our contemporaries." Children thus trained will make their parents their confidants, and will have no inclination to veil their actions in a secret society. We need also teachers in all grades of school, who, by precept and example, can inculcate the love of truth, of honesty, of purity of thought, of uprightness of life, and a hatred of all crooked ways, and of all secret vices.

In closing let me say in the language of Chancellor Crosby:

"College secret societies at best are pretences, and thus at war with truth, candor and manliness. However harmless in their actual operations and undertakings; however well composed in their membership; however pure in their meetings they may be, the fact of secrecy is insidiously weakening the foundation of frank truthfulness in the youthful mind."

He speaks also from personal knowledge, when he says, "Such a society is a temptation to vice.

College faculties have a great responsibility, in my opinion, in reference to the existence of these societies and other objectionable features in college life. It is time that college secret societies, the code of honor, and such practices as hazing, should be regarded as belonging to a barbarous age, and should be placed under the ban of public opinion, and, if need be, under the ban of college law. Probably moral influences alone, in most

cases, will be sufficient to suppress these societies. Any intelligent, moral, upright young man, it seems to me, can be led to see that an open society is far preferable to a secret society. When such influences are not sufficient, the college authorities owe it to themselves, to the students under their care, to the cause of education, and to the cause of Christ, to see that these societies are suppressed.

Naperville, Ill.

THE JUBILEE OF THE MOSAIC ECONOMY.

BY REV. A. B. CURTIS.

If the seventh year was a year of rejoicing to the Jew, much more was the fiftieth. Its regulations went to the very foundations of the principle of ownership. There seems to be some significance in having the half century mark the time of these changes as this was the average life of man. When the father has reached the age of fifty, the sons are beginning to take his place in the field and the shop. It is time for him to prepare to give up work and hand over its responsibilities to others.

Let us see what the great Lawgiver intended should take place at this time: "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land to all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." It is impossible to form any estimate of the importance of this law, impossible because of the looseness with which it was enforced. Moreover, the Jewish wars and various intermarriages soon made it exceedingly difficult to enforce such a law. We must study it, then, in its intentions, and in the results of its probable workings, previous to the first captivity.

At the end of fifty years every man became a freeman. "All men were created equal," and for one year in fifty in the Jewish State all men were equal. All the prisoners of war that had been enslaved were allowed to return home. All those that had been enslaved for debt were set free. All men imprisoned for crime were declared innocent before men and allowed to go in and out among their fellows unmolested. In Rome in its palmiest days there were several grades of slaves, the serfs being so low down in the scale as to be scarcely worthy the name of human beings. Generations of abject servitude had sapped all the human instincts out of them and made them little better than brute beasts. At length this class grew so numerous as to overpower and offset the influence of the rich and the learned. Wars arose, the serf came to mastery, the cultured we either slain or subdued. What is the result? Civilization has to begin over again at the very beginning. Rome with all her wisdom did not foresee this, or if she foresaw it she failed to remedy the evil in season. The progress of civilization must make continued haltings so long as there is a state of affairs that fosters a widening of the breach between rich and poor, cultured and vulgar. At last, as history proves, the nobles run out, the stock becomes flabby and insipid and characterless, the lowest classes rise to power and progress has to be set back at their level.

Now the laws governing the celebration of the year of jubilee made all this forever impossible. Generations upon generations of enslavement were not allowed. If the father was a slave all his life, the son started as a freeman. If he took the downward path it was his own doing. Providence smiled upon him at the outset with encouragement. There was no class of people constantly being thrust lower and lower down until they finally get beyond all possibility of rising.

The enactment that still further prevented this result was that relating to the possession of the soil. At last the children of Israel had finished their wanderings in the wilderness, and I suspect it was the relics of old nomadic habits still lingering in the memories of the older generation that kept them during forty years from the cherished ideals of Moses and Joshua. At any rate, when the generation of shepherds had finally perished, the children of Israel crossed over and possessed the land of Canaan. And as we have seen, each family was given a farm to be its very own as an everlasting possession.

Each family was given the exclusive right of possession. They might sell a portion or the whole, to a neighbor, or they might buy more as the needs of the family might require. There was no law to hamper their freedom and independence. Everything was made favorable to the development of character. But at the close of fifty years all returned to their original possessions. This was a dead-lock on land monopoly. No one family could continue to buy land from generation to generation, until it should obtain possession of so large a tract as to be able to influence legislation. A weak-willed family could not sell its inheritance for a mess of pottage forever. After fifty years each family must or might return to its original farm. There was thus a limit set to greed. People had their attention turned to the fact that to earn a living was each man's duty, but beyond this righteousness and wisdom are of more value than great riches.

Moreover, there is something eternally unjust in *our* laws of inheritance which this enactment prevented. If a son would inherit his father's character and knowledge he must win them for himself by hard struggle. The same ought to a greater extent to be true of earthly possessions. For a son to inherit vast land or other values, without having shown in his make-up those sound business principles which would fit him to gain for himself such affluence, is demoralizing. It gives a man an influence and a prestige which are not his due. The man who knows not how the shekel is earned cannot know how it can best be expended.

If the law curtailed greed, selfishness and cruelty on the one hand, it fostered the growth of mercy and fellow-feeling on the other. A vicious and spendthrift father could not plunge his family into irretrievable ruin. If he found himself at the age of sixty or seventy without a shekel to his name, his sons were not compelled to reap his disgrace. If in those years of poverty they had learned the lesson of experience, when the year of jubilee came round and restored to them the land their father's mismanagement had lost, they would profit by the result and become careful, honest and thrifty in their habits. The law promoted a wholesome equality and tended to discourage the growth of those bitterly antagonistic parties in politics that sap the life out of so many nations, and drive the wisest men mad.

Any law can be made the servant of oppression and an excuse for idleness. No doubt, this law was abused. A man might say, When I die this farm will be returned to my family. Why should I work? I will run through it during my life time and have the good of it. And the greedy man might dispose of his landed property just before the year of jubilee came round and hoard the wealth until he could again safely invest in land. But as prices would vary as the year of jubilee drew near there would be little inducement to such a course.

It has been said that this law "did not meet the exigencies of the later development of the nation." I doubt if it was so intended. If the law was enacted to overcome the strong nomadic habits of the Israelites, as I think it was, it was eminently effective. The people had been wanderers, living in tents, and changing about continually without home or fireside. Now they are placed upon a particular piece of land to till it, and it alone. Many will be unable to overcome the old habit. *Land* used to be free; they do not know its value; they will sell too cheaply. To obviate the evil effects of this ignorance the sons may return to the original tract without expense. The law did operate until Israel learned the value of land. It did operate until definite social and religious customs arose upon which society could develop.

So, too, the first generation of emancipated slaves would be so ignorant of the very meaning of freedom as to prefer their old condition. Our own slaves in the South often illustrated this point. A perpetual emancipation proclamation was necessary. If the father was indolent or indifferent and reverted to his old condition of servitude, his son did not inherit his condition. Once more the year of jubilee sets all free. And again and again until no one wants to return to the old condition. This method was founded upon an educational basis that was in many respects better than our own method of ridding ourselves of a great national blot.

College Hill, Mass.

SIGNS OF THE TIMES.

BY M. N. BUTLER.

Editor Cynosure:—Eternal vigilance is the price of liberty, yesterday, to-day and forever. Wise, indeed, is the patriotic American who studies the trend of public sentiment for better or worse, on the great questions of the day. It tells the public-spirited citizen where to put his effort and influence to accomplish most for the present and future good of our great free commonwealth. The successful student must go beneath the surface and examine underlying principles and unseen forces, often far-reaching and powerful. The emotional and casual, or superficial observer, is often misled. The demagogue sees only one question and one side of the question at a time. The statesman sees all sides of every question, and his comprehensive knowledge and broad views enables him to determine unerringly the real from the apparent issue. Small minds cannot grasp and weigh great questions. Stupendous themes and tremendous issues call out the giant intellects and best talent of a nation.

It was so during the slavery struggle. The careless multitudes failed to comprehend the height and depth, width and breadth of that appalling evil. They saw only the popular, superficial movement soon to be swallowed up and lost in the one great problem. The same greatness of life and soul that led John Brown, William Lloyd Garrison, John G. Whittier, Wendell Phillips, and a host of such men, to see in Negro slavery the one paramount coming question, led them to see in this white lodge slavery a far greater one. John Brown himself was a seceded Mason. And almost all the old Abolitionists saw in the Masonic slavery and despotism of the lodge a more dreaded enemy than the Southern slave system. It was their judgment that determined our course, and fifteen years incessant investigation has removed every doubt but that the anti-lodge movement is to absorb all others. As in the slavery agitation other questions were persistently pushed to the front to postpone the inevitable, so in this. But no power can stay the oncoming tide. A momentary check only swells the volume of waters that override all obstacles.

God and the angels in heaven, Satan and his sable minions, good men and bad men (the whole moral universe), are intensely interested in this last great battle between light and darkness, liberty and slavery, right and wrong.

The able conference of churches in the First M. E. church of Chicago, and Joseph Cook's strong lecture there against Freemasonry and all oath-bound lodgery; Pres. C. A. Blanchard's "Age of Lodges" in *Our Day*, of Boston, and his radical arraignment of Masonic conspiracy and disloyalty in a recent issue of the influential Chicago *Inter-Ocean;* the entering wedge of this lodge discussion at the National Educational Convention (department of higher education) in St. Paul; the simultaneous opening of the columns of the Boston *Congregationalist*, Chicago *Advance* and San Francisco *Pacific*, to this great question; the increasing agitation throughout the Union; are so many multiplying monitions that the lodge must go.

Avalon, Mo.

CAPITAL, LABOR, STRIKE.

At the Calvary Baptist church in New York recently, Rev. F. K. Morse preached to a large congregation on the labor question and the labor unions. From a report of the discourse in the New York *Tribune* we copy:

The struggle in which labor was engaged, in part, had a long history. It began 1,000 years before Christ. Christ himself was a laborer. He had toiled in Judea as an example to the laboring class for all time. To-day he stood closely identified with the struggling poor. The disturber to-day was the man who hated labor. He was the factor which engendered strife between capital and labor. Years ago labor organizations had been unheard of in America. There had been no strikes. The people had lived contented and happy.

"Ever since the formation of labor organizations among us, there have been disturbances and unrest and strife. To-day, labor is uncrowned to a large degree. A man should be paid in proportion to the quality and quantity of work done."

The machinist who was only anxious to have 7 o'clock hurry to 12, and cared little about what he accomplished for his employer, was not a laborer in the true American sense. "But," asked the doctor, "is not our country rapidly filling up with the class of workmen answering to this description? Men who look upon capital as the enemy of labor, who are bound to drown the voice of reason and who persist in efforts which tend to embitter the relations between the employer and employed? It should not be forgotten that the industries that are dependent upon invested capital and the laborer hold a vital relation to our nation's life. To protect these industries means the perpetuity of our national life. . . . No doubt there are workingmen who have their grievances. I have mine. Where is there a person who works with brain or hand that has not just reason for a grievance? Who is ever overpaid for what he does? The statement made recently, that 'if capitalists could have their way laborers, as a class, would be no better off than slaves,' is unwarranted by the facts, and is not calculated to contribute toward a peaceful and permanent settlement of the questions which are sorely vexing us. I believe the class of capitalists suggested is small in America. American capitalists as a whole are among our noblest citizens. They neither desire nor attempt to reduce the working classes to the condition of slaves. They are, on the contrary, most friendly to them. Is it not true that workingmen here are better paid and have more opportunities for self-improvement and have better homes than in any other country? Many a mechanic has advanced by his knowledge and industry, and has himself become a capitalist. Such possibilities are open to all who live righteously and act honestly. Christ said 'the laborer is worthy of his hire.'

"The right of workingmen to organize themselves into various societies whose aim is mutual helpfulness no one can deny. If I mistake not, the organizations first started were intended as friendly or benefit societies. Such organizations whose affairs could be administered with little expense, might be of vast service to our laboring classes. I do not hesitate to say that the so-called labor organizations, as controlled to-day, are against the best interests of the laborer. See how he is taxed to support them! Hundreds of thousands of dollars taken from hard-earned wages to pay the fat salaries of their officers and committees, who hate work and are bound to have a living without labor. These organizations, through their official heads, have assumed the prerogative of dictation. They go so far as to say who shall be employed, and the price paid; they order the strike for no adequate reason; they force the whole body of workers to lay down their tools, and, in spite of the protests of the more thoughtful, often without cause, throw hundreds of thousands into idleness and bring hunger to multitudes of women and children. There is another feature nurtured in the organization of the so-called unions. It is that which limits the number of those who shall learn trades; which says to a parent that his boy shall not have a trade. The result is that we have armies of men amongst us who do not know how to work, and for the reason that no avenue is opened to them for self-support. Why has not every man a right to self-support through a trade or what he may choose to do? Long ago I had somehow supposed that Satan had exhausted his inventive skill. But in the strike and the boycott he has reached the pinnacle of his genius. They mean anarchy, they breathe anarchy, they work destruction of life and property. Humanity cries out against them. Where have the strikes ever been a public or private benefit? Here is a great railroad company, whose business is to convey passengers and freight to one point and another, and for a faithful discharge of their duties the public holds its managers responsible. For unfaithfulness or threatening conduct or lack of obedience to certain orders certain men are discharged. Did the managers of the road, who are intrusted with the interests of the public—not their own—do right? I say, yes. They would have been culpable if they had not acted as they did. A strike was ordered as bold as it was Satanic. Upon the scene appeared Master Workman Powderly, who began at once to explain the metaphysics of right and wrong and to take the attitude of supreme dictator as to how the company should manage its business. The good sense of the country asserted itself. The strikers will yet learn that the men who manage the New York Central road are better friends than the leaders of their order, who under the excitation of passion advised their acts of rashness. Those managers of the road are men of unblemished character and they have always acted generously toward their employes."

Dr. Morse ended his sermon with an arraignment of the bar-room and an eloquent appeal for the spread of God's Word.

NEW ENGLAND LETTER.

Report of the Annual Convention of the New Hampshire Christian Association.—"Among the Hills."

Our New Hampshire conventions have always been spiritual Bethels, but the one from which I have just returned, at Gilford Village under the shadow of Mt. Belknap, had the advantage of being held where every scene of nature harmonized. The three miles ride from Laconia—where we found Dea. Rowe and other friends hospitably awaiting us with teams—will not soon be forgotten. The shadows of evening were falling fast over the beautiful winding country road; the musical tinkle of a cow-bell fell at intervals on the ear, and every new turn disclosed some fresh view of mountains and hills. One range which we at first took to be the White Mountains *par excellence*, we were informed was in Sandwich, recalling Whittier's lines,

"Through Sandwich Notch the west wind sang
Good morrow to the cotter."

Another range looming blue and misty in the far-off distance we were told lay over in Canada. Even-tide among the hills! To one who had passed all her life on the low lands about Massachusetts Bay, it was a revelation. But this was only the vestibule; there was more to come, and of this anon.

In thoughtful consideration for my physical infirmity, a home had been assigned me at the parsonage which is hardly a stone's throw from the neat little church where Bro. Hyatt ministers, and our convention was held. The address of the first evening was given by Rev. A. A. Hoyt of the *Independent Christian*, and was packed full of pungent Scriptural truths, an earnest of the good things to follow.

The morning of the next day, after worship and business, was occupied by our New England agent, Rev. J. P. Stoddard, who gave us an interesting talk on anti-secret work in the East. He began with a brief summary of the way in which he had been led to take this narrower but exceedingly important field. He felt that the Lord was going on before, and showing in a wonderful manner to the prominent ministers of Boston and vicinity that the church was losing her hold on the young men of our country, and that something must be done to save them from the clutches of the lodge before it is too late. Within a short time Boston has had eighty-five more secret lodges, while during the same period there has been an increase of only nine in the number of her churches. Remarks were made by Rev. C. L. Baker, on the importance of Christians having an accurate knowledge of the so-called secrets of the lodge in order to bear testimony against it. Bro. Francis, a young evangelist of much promise, who has been for four years studying under Dr. A. J. Gordon, remarked, that granted the genuineness of lodge charity, "all loving of our neighbor which does not make us love God is really opposed to him." The latter preached in the evening on full salvation, a sermon which it would do every lukewarm Christian good to hear.

The familiar and beloved figure of the Boston Common evangelist, Wm. F. Davis, was present through a large part of our meetings. One of the grandest discourses to which the writer has ever had the privilege of listening was given by him at this convention. He traced the record of the so-called "successful" nations of the earth, England, France, Germany, and our own America, and his conclusion that "the greatest success among nations is the greatest failure God knows anything about," could hardly be questioned by any candid mind which had carefully followed the premises on which he based a statement so humbling to our national pride. He gave a remarkably graphic illustration of the way God disciplines a soul, by the way men test a bridge—by piling upon it extraordinary weight. The pressure is taken off only to be repeated the next day until tens of thousands of tons weight can be piled on while the bridge remains firm and intact without a symptom of giving way. Thus, we are to "rejoice when we fall into divers temptations" or trials, for they are the sign that God is testing our souls. When the pressure grows overwhelming, and we cry, "Lord, I can bear no more," he takes it away to allow a rebound from the strain; and then he piles on more and still more with each repeated trial, until we stand completely tested, and able through him to endure all things.

In the afternoon Bro. Kimball's son, Hazen, read a paper which was heard with much interest, and as it was unanimously voted that it be published in the *Cynosure*, it will have the wide circulation among anti-secretists which its merits deserve, and make all the friends rejoice that our cause in New England is already beginning to send forth its advance guard of young men, ready and eager to smite the hosts of Baal. The old medieval legend of St. George and the Dragon, is an allegory that is constantly being repeated. There was never a crusade against any moral abomination that did not have its St. George; and nothing, as Bro. Stoddard remarked, is more noticeable or more wonderful about the New England work than the way in which our young evangelists and ministers are coming out on the line of outspoken antagonism to every form of false worship.

Bro. Frohawk made some excellent remarks on "How shall we reclaim our backslidden churches;" and he and others bore witness to the good results of Bro. Kimball's labors in those hill-country towns of New Hampshire, whose thresholds year in and year out are never crossed by a Christian pastor. It was voted that he be continued in the field, and funds for his support were unanimously and heartily pledged. But the necessities of the work demand that he be kept in the field the year round, and it is to be hoped that as the general interest increases, God will move on the hearts of his stewards to donate freely to this blessed cause of home evangelization. I not only hope, I firmly expect that our association will yet have its home evangelists, men and women who will go to New England's unchurched masses, carrying with them the bread of life, and awakening in their minds a spiritual hunger that will not be satisfied till a revival sweeps over our land greater than any ever known before,—a very deluge of Holy Ghost fire which shall utterly burn up the lodge and all its works.

Rev. C. L. Baker preached an excellent sermon on Separation, in which he gave many facts regarding the connection of the saloon and the lodge, which all W. C. T. U. women ought to know, and which, thank God, they are fast learning. He made use of one illustration that struck me as unusually forcible and vivid. Imagine a woven picture, that represents a cross, a crown, and the river of life, into whose filling enters every now and then a crimson thread. A man comes up and begins to pull out this red thread, and the crown commences to topple; he is warned to desist, but he pulls another thread somewhere else, endangering the cross. Warned again, he only repeats his experiment, and now he is taking away his chance of the River of Life; for the crimson thread of atonement runs through all the plan of redemption. This is what the lodge is continually trying to pull out, and with it all man's hopes of salvation.

The convention closed with an altar service at which a very tender and earnest spirit of consecration prevailed. Words fail me to express any due appreciation of the Christian hospitality with which we were treated during our stay in Gilford Village. I can only say that they carried out the apostolic injunction, both in letter and spirit, and entertained us royally. One of the brightest pictures in my memory will be of that little mountain village, and the dear faces that I met there for the first time, but which I hope to meet again,—if not here, in the heavenly Paradise above.

ELIZABETH E. FLAGG.

—Rev. W. J. Gladwin passed through Chicago last week Tuesday, on his return to India work, which calls on him to return at an earlier date than he intended. He called on the *Cynosure* long enough to say "God bless you" and "Goodbye." He leaves his two sons with their aunt in Miles, Iowa, and while the father's heart struggles within him, he turns his back on America again to spend and be spent for the millions of India.

Reform News.

PRAYER ANSWERED IN BOSTON.

THE NEW HAMPSHIRE MEETING—THE GRACIOUS WORK EXTENDING—A DECEMBER MEETING.

The fourteenth annual meeting of the New Hampshire Christian Association is an event of the past. Not so with its influence, which will continue for years to come. The local attendance was excellent, considering the busy season, and the ladies in charge of the commissary department did great credit to themselves, and richly deserved the thanks of their appreciative guests. Bro. Isaac Hyatt was instant in season, abounding in attention to details and to the comfort of all, and his brethren and sisters were not one whit behind their pastor's devotion to the cause and its advocates. There was no "blare of trumpets" or "flaunting of finery" before "gaping crowds," such as Boston witnessed on Monday when a disgusting pageant of mimic savages, calling themselves "Red Men," hooted and tooted and tramped through the principal streets of "the most cultured and refined city" on the American continent.

Several who had been expected sent letters of regret that they could not be present; but the lack was not for speakers, but for time for all to be heard who felt burdened for utterance. "Knee drill" and Gospel songs were chief features of the program, and proved much more in accord with the spirit and taste of the occasion than any exhibition of studied oratory or fastidious uniforms could possibly have been. I shall leave details to Bro. Kimball, the secretary, and an analysis of the work and addresses to the New England correspondent, and speak of

ANSWERS TO PRAYER.

Sister Coverly was only one of a number present who told of most remarkable instances of bodily healing in answer to prayer, of which they were the grateful subjects. But what I have in mind relates directly to the anti-lodge work. We have been praying for young men who shall fill the places of those whose energies are waning or who "have entered into rest." There were seceded members of the secret orders who stood up in the strength of vigorous manhood and fearlessly spoke of the wicked abominations they had witnessed when chained or bound with "Satan's cable-tow;" and there were four young men of much more than ordinary promise, two of them at least accustomed to public speaking, who lacked neither zeal or courage or words to "cry aloud and spare not," to warn the people that the idolatries of pagan worships are subtly invading the churches and polluting the land with the mystic rites of Baal. Those older and longer in the front of battle could well afford to sit and listen to such indictments as were brought against the "beast" and his "false prophets" by our dear brethren Baker and Francis, and presented in a neat, comprehensive essay by Bro. Hazen Kimball. Their testimonies were answers to prayers that "the Lord of the harvest would send forth laborers into his vineyard," as marked as any instance of Divine healing given.

Nor is this progress limited to anti-secret gatherings. Reports in my mail just read are truly inspiring. One deacon, speaking of the grange, says his "conscience troubled him so that he could not sleep nights until he had shaken off the accursed thing." A brother writes: "Dr. —— read a paper at —— association in which he gave the most scathing condemnation of lodgism I ever heard." A pastor writes: "I read Pentecost's testimony in one of our meetings and it created a sensation. One man, a Royal Arch Mason, said aloud '*Amen*' when I finished my remarks." He adds, "I tell you, brother, the leaven is working, praise the Lord! I never had so large congregations as at present," etc.

From Sioux Falls, Dakota, comes the encouraging word: "I have received samples of the *Home Guard*. I think it is just what we need, May the blessing of God rest on the reform and strengthen the reformers."

Are not these tokens of God's favor in answer to prayer? Brethren, let us be encouraged, both to work and pray. And especially let me say to the nearly one hundred readers of the *Cynosure*

IN BOSTON,

we want to hold a convention here not later than Dec. 16 next, and we want your co-operation in this work. You can aid by securing subscribers to the *Christian Cynosure* and sending direct to the office at Chicago, or to me at the New England office. You can help by sending to me names and addresses of parties who might be induced to become readers of the paper if I should personally visit them. We ought to treble at least the list of Boston readers before December. Will you help us in the effort? Call or send for tracts at 309 Tremont street and distribute them judiciously as you have opportunity. Contribute of your substance as the Lord has given treasures in trust to you, that the work be not hindered for want of means necessary to carry it on; but, above all, pray that God will bless and enlarge the work in his own way, and give his ministers no rest until they uncover these hidden pitfalls and give a faithful warning from the walls of Zion. Your fellow servant, J. P. Stoddard.

Correspondence.

"DO DEVILS INSPIRE PEOPLE?"

Chicago, Oct. 4, 1890.

I wish to add to the *Cynosure's* argument of last week on this subject the testimony of Rev. B. S. Hobbs, of Little Falls, N. Y., who has left it on record for the benefit of all who are deceived:

"It is now about four years since I professed faith in the doctrine that spirits can and do hold intercourse with man. Then, for a season, I had little doubt of its importance and its truth. But it was not mine to profess and cherish this then to me most precious faith except for a short time, without falling a martyr to its profession.

"I was then regarded by some as a medium, and thus I verily believed myself to be, as I exhibited the various phenomena common to (I was about to say) that unfortunate class. But of that time, and its consequent results, I wish not now to speak further than to say that till that period *I had never known sorrow and suffering* in comparison to what I then was, most strangely indeed, compelled to endure. * * * *

"While on a visit to a distant part of the State from where I reside, I was called by a friend to officiate at the funeral of a departed neighbor. I had, as usual, went through the introductory services and commenced discoursing from my text, when, to my utter horror and mortification, *my mouth was suddenly closed, and for a time I could not utter a word.* Judge, reader, of my consternation and surprise when the influence of former times returned upon me with redoubled fury, and I was again *powerless, in a terrible grasp*, from which I in vain sought for release; and to add to my consternation, I was compelled, in spite of all my efforts, to speak the words: '*Spirits have power on the earth!*' Oh, reader, *that* day to the writer of these lines was a painful one indeed. That strange power did not release its hold until I *had acted in several places* in the capacity of a spirit-medium, being, so far as I know, regarded as an undoubted one of that class. * * * *

"The following Sabbath I attempted to speak again; and now, reader, listen to the result: *My mouth was again closed*, and not opened until I was thrown into the same state as mentioned before, and then and there I was compelled to deliver an address to the audience, professing to come from the spheres. I had another appointment at another place for the following Sabbath, but it is now withdrawn; and I here freely confess that I have no desire to preach another sermon, if I cannot do so without passing the ordeal I did on that occasion.

"I come now to the main object of this letter, which is to ask, is what I have experienced spirit-control? and if so, why should my mouth be closed while endeavoring to preach the Gospel to my fellow men? Again, admitting this to be the fact, ought I to submit to such control as this, in so far as I have the strength to resist its severe and strange power? The truth is, I have little fellowship for much that I have seen, called spirit-influence.

"One thing is to me rationally clear—that much, *very* much, that comes through that supposed channel *is scarcely worthy of the imperfection of earth*; and of the little I have seen, there is still less that bears to me the evidence and the impress of truth!"

Comment: Mr. Hobbs was a preacher, but had studied his Bible so little or so carelessly that he seems not to have remembered those passages which refer to "the prince of the power of the air," or Paul's reference to the wrestling not with flesh and blood alone, but "against principalities, against powers, against *rulers of the darkness of this world*, against spiritual wickedness in high places."—Eph. 6: 12. It is these spirits of darkness against which we are warned, and against which we must wage a continual war. If we yield to sinful thoughts, we are in danger of their fellowship, their suggestions, and their influence. And then the devil himself can preach like an angel of light. Think of that, and then pray, "Let us not be led into temptation."

Devils do inspire people, *and I know it.*

A Spiritualist Saved by Grace.

AMONG THE BALTIMORE MINISTERS.

Baltimore, Md., Sept. 29, 1890.

Editor Christian Cynosure:—Last Wednesday I visited Howard University, Washington, D. C. They had been in session one week and had 250 students. The president, Rev. J. E. Rankin, D. D., was well acquainted with our reform work and very willingly opened the door for a lecture.

The same day the Baltimore Medical College excluded two young men from the lectures because of their color. At the meeting of the Baltimore Ministers' Union to-day a motion was offered and seconded to ask the faculty to reconsider that action and admit those young men again. The chairman hesitated about the propriety of the resolution. The secretary read the constitution, pronounced the resolution foreign to the purpose of their meeting, and moved that it be not entertained. A colored man arose and asked that the constitution be read again, and held the floor while the secretary read. But before he could say a word, the chairman put the motion and it prevailed. The colored preacher protested and a white preacher denounced the chair as guilty of an outrage. There was spontaneous combustion enough there to have made an all-day fire. But the chairman smothered it. I never saw the race prejudice show itself so plainly in public.

The topic for discussion was "The Sabbath and the workingmen." Rev. C. H. Dixon, D. D., was to have opened. He arose and said, "Rev. J. M. Foster, District Secretary to the National Reform Association of the United States, is here. I have invited him to take my place. He knows all about the question." By a motion I was unanimously invited to address them. There were 150 present. They listened with the closest attention for an hour. They were in fullest sympathy and crowded around us at the close to shake hands and express their approval. God prepared the way here. J. M. Foster.

A MONSTER AT LARGE.

AN INCIDENT OF OUR LATE WAR.

Montdale, Pa.

Near the close of our great conflict, while a body of our men were on the road to Richmond, the following diabolical outrage occurred.

These Union men were nearing the city when one of the soldiers, whose name is John Cincibaugh, said to a colored man in the company, "Do you know what we are going to do with the niggers when we get into Richmond?" He said no.

Then said that demon in human form, "We are going to dig a hole and put in powder and put you on top and send you to heaven." The Negro replied he would like to go there, but not in that way. At this reply that brute cocked his pistol, and after putting on the third cap, shot and killed the poor Negro instantly. On being told that he had killed him, he, with an oath, said he believed he had.

This brutal man was arrested and court martialed and condemned to the Rip Raps to hard labor to the close of the war and forfeit his pay.

Now the sequel was this. He was put under a guard, and a saddle and bridle put at his disposal. The guard laid down and went to sleep. He took his choice among the horses on the ground and rode off. But a short time since this wretch was at large in a Pennsylvania city! My informant was a witness in the court martial trial, and is perfectly reliable authority.

But what was the *cause* of this Satanic act? The man was a Negro-hater, a copper-head, at home, no doubt, and his victim was black. Scores of just such men were in the Union army. But what of the men composing said court martial? Perhaps a pack of lodgeites sworn to defend a brother "right or wrong." My informant is a good and true man, but had no power in the case only to testify to the truth, which he did.

Now let me ask, is there no way of bringing such men to justice, even now? The witnesses are some of them living. Shall such wretches run at large? Nathan Callender.

GOOD FOR DEBATING SOCIETIES.

Sterling, Kans.

Editor Cynosure:—After the successive failures of crops here, we cut down all of our papers except the *Cynosure*, and *Companion* for the boys. Although you do not hear from us, do not think we are idle, indifferent and doing nothing against secret societies, for none of us lose an opportunity, either public or private, of speaking boldly against them. Last winter I was one of a committee for bringing in questions for debate, and I got one on "Secretism." It created quite a stir in our neighborhood, and two other literary societies debated the same question. Two of them gained the decision that they were unlawful and un-Christian. We utilized the reason, logic, argument and common sense always found in the *Cynosure* on the occasion,—and right here let me say, that there was not a question, whether religious, moral, historical, scientific or political debated that winter, but we could find some pointers by looking over our file of *Cynosures*. I say this because it proves that it is not merely a "one-idea" paper. I am glad to read of your success in your Western trip, and only wish it was in my power to do something tangible to promote the circulation of the paper.

The United Presbyterian Cooper Memorial College is situated here, and perhaps you would give them, as you have done to other institutions, an "Anti-secret Library."

The lodge is here, but we don't hear much about them. They don't seem to have the publicity they do in some places.

Mrs. N. R. Weede.

A COLORED PASTOR ESCAPES THE LODGE.

Abbeville, Ala.

Dear Cynosure:—I am glad to hail thee with another subscriber. There is something in thee that I want every minister to know. On Sabbath night I asked one of our ministers what he thought of Masonry. He said he did not know anything about it. So I thought it easier to save him from it, than it was to save him out of it, so I handed him a copy of the *Cynosure*. Then I prevailed with the St. Peter church, Abbeville, to pay for his subscription one year. So the deacon agreed to pay me the next conference day.

Dear *Cynosure*, as a traveling minister in the Methodist Conference for many years, I suffered beyond human forbearance the administration of Masons. I thought at times of joining the Masons, as some of them advised me to do. So the Spirit prevailed with me to seek a shelter of the Lord's. So I left the Methodist Conference, and came to St. Peter Baptist church at Abbeville. Finding no Masons in that church, I joined. I praise the day when Jesus washed my sins away. Though I love the Methodists, I do not love any church ruled by Masons. I am yours for Christ, H. J. Craddock.

THE BODY OF MOSES.

Millville, Aylesford,
Nova Scotia, Sept. 23d, 1890.

Editor Cynosure:—Bro. A. M. Paull, in *Cynosure*, Sept. 11th, gives the passages of Scripture which, he seems to think, establishes the fact that the body of Moses was raised from the dead or in some way translated to heaven at the time he died! Now, I have been familiar with *all* those passages for many years; had them all in mind when I criticised his article. But, I fail to see in them anything to lead me to infer that they even indicate a probability that the body of Moses has been raised from the sepulchre in which the Lord deposited it, in the land of Moab! It seems to me to be unwise to ignore a plain, positive statement of Scripture, like Deut. 34: 5,6, and select an obscure passage like that of Jude 9, and then suppose that it teaches what it does not teach! and build up a theory upon such a supposition, when that theory antagonizes the plainest and general teaching of the Bible! Bro. Paull and Dr. Pentecost must be able to produce a "*Thus saith the Lord*" for any doctrine or practice (professedly drawn from the Scriptures), or they must not expect a sincere seeker after truth to accept their theory. Inferences from obscure passages are not satisfactory, especially when there is much plain Scripture to the contrary!

I suppose Bro. Paull thinks because Moses appeared in bodily form, as a man, on the Mount of Transfiguration, that his body must have been raised from the dead. But the angels of God, in old times, appeared as men—to Jacob, Gen. 32: 24–30; to Joshua, Josh. 5: 13; and to Manoah and his wife, Judges 13: 20. And the saints in heaven are said to be "*equal unto the angels*," Luke 20: 36. If a spiritual angel can assume and appear in the likeness of a human body, surely the spirit of Moses might do the same! And that is what I suppose took place on the Mount of Transfiguration. R. S. Morton.

PITH AND POINT.

GOOD WORDS.

May the good work be magnified to the glory of God. —Mrs. S. J. Robinson.

I think the *Cynosure* constantly improves.—Pres. Chas. A. Blanchard.

I have the promise of quite a number of subscribers between now and New Years.—James McLean, *Oil Springs, Ontario.*

It seems to me the *Cynosure* has been more abundant in facts and interesting the last four weeks, than in any four consecutive weeks before since I have known it.—J. P. Stoddard.

SEE ROM. 6: 16.

I am sure that a preacher of the Gospel that has taken the thirty-two degrees in Freemasonry, has no more right to stand in the pulpit to preach Christ to the people than the devil has, because Freemasons have no Christ in their creed; and further, they have given the devil a mortgage on their souls, and I think properly they are the devil's servants.—O. C. M. Bates, *Constantine, Mich.*

"YE CANNOT SERVE GOD AND MAMMON."

Can intelligent, well-educated men be good Christians and at the same time enter into a modern tyled lodge-room, there to be stripped of his clothing, be hoodwinked, rope around his neck, bow on his naked knee and take those barbarous cut-throat obligations common in those lodges, enter into covenant relations and fellowship with a body of men, many of whom are known to be of that class spoken of by Paul in Romans 1: 28–30; "They did not like to retain God in their knowledge. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, proud, boasters, inventors of evil things." If they are, or can be Christians, that is all that God requires, and we should not fight against them. It is enough to be a good Christian. But if the Bible be true *they cannot be.* I have studied both systems sixty-five years, and this is my verdict.—Eli B. Williams, *Cordova, Ill.*

A HAND SHAKE FOR BRO. STODDARD FROM NOVA SCOTIA.

It affords me much pleasure to read in the *Cynosure* from time to time, the reports of the various anti-secret reformers. I rejoice in the fact that "New England" is beginning to awake; and that some of the leading ministers of Boston, and others, are beginning to speak out on the subject! I would love to shake hands with that dear old veteran, Rev. J. P. Stoddard, and bid him God speed in his great and good work. He and all others, who are "laboring together with Christ" for the overthrow of the kingdom of anti-Christ, have my earnest prayers and best wishes that great success may crown their Christ-like efforts. If I mistake not, the little anti-lodge leaven that has been scattered here and there in Nova Scotia, is beginning to operate; for which I praise God. —R. S. Morton, *Millville, N. S.*

AN ARROGANT DEMAND OF THE LODGE.

The lodge is a very arrogant, wicked thing. It causes men to be very unreasonable. Its members are to enjoy privileges which they would deny the church. A member of the G. A. R. says, "You cannot keep us out of the old U. B. church." It is an unreasonable and arrogant boast in the foundation principles of lodgery. It is the business of the church to let her light shine so as to save men from lodge religion; consequently they are invited to join the church after they repent of lodgery as well as other sin. The lodge says who its members shall be; why may not the church enjoy the same privilege? The G. A. R. receive none but old soldiers, and Freemasonry none but able bodied men. The lodge would be boss and deny the church the right to say who its members shall be. The lodge can say who its members shall be, but the church must not do so. Can anything be more unfair? To deny others the same privileges we enjoy would be a cruel absurdity, but no more so than lodgery.—Cyrus Smith, *DeKalb, Iowa.*

LITERATURE.

Fun and Finance. A discussion of Modern Church Novelties in connection with the subject of Christian Giving. By Rev. Newton Wray. Pp. 162. Price 35c. Boston, McDonald, Gill & Co.

The importance of the subject treated in this little volume nor the value and force of the argumented must not be judged by the size of the book itself. In 1875–80 the influence of the Moody revivals was felt all over the country, in a great quickening of the spirituality of the churches and a return to Scriptural methods of conducting their work. But we are again sadly lapsing into all sorts of suppers, feasts, fairs, and attendant devices for raising money. This book of Mr. Wray's though it is introduced with a facetious title, is a most earnest, able and severe rebuke of this development of worldliness in the churches, which follows very naturally wherever the lodge is accepted among the church membership. Dr. A. J. Gordon, the beloved pastor of the Clarendon St. Baptist church, Boston, writes an introductory that every Christian may profitably read. He maintains those fundamental principles which cut out the foundatio nof all sorts of worldliness in the church from the lodge down. Mr. Wray shows how the "fair" method stifles benevolence, is a violation of Christian vows, secularizes the church, and sets aside the Word of the Lord. He reviews favorably the tithe claim, and above all the Gospel claim to the "*all* that a man hath;" and shows in conclusion the responsibility and guilt of the pulpit in this matter. The book ought to be in the hand of every minister, and many of them would find it a very profitable investment to put a copy into every family of the church.

The "*Marvelous Finger New Testament*" is surely the greatest novelty ever made in testaments. This wonderful specimen of printing and binding exhibits the properties of the famous "Oxford India Paper," and weighs in limp binding about three-quarters of an ounce, is only one inch in width, three and a half inches in length, and one-third of an inch in thickness, yet it contains 552 pages (*the whole of the New Testament*), in a type which, though necessarily minute, is yet clear, distinct, and perfectly legible. Everybody who wishes the Word of God in so compact a form that it can be put in a watch-pocket, will thank Thomas Nelson & Sons, of the Oxford Bible Publishers, for this wonderful piece of workmanship.

A paper on "Leprosy in the East," writen by Mrs. General Lew Wallace, and originally published in the *Sunday School Times*, is to be included in a report of the Smithsonian Institution on the progress of Oriental Science in America during the year 1889.

Rev. Calvin Fairbank, one of the old Anti-Slavery heroes, is still living at Angelica, N. Y. He has written an account of some of the incidents in his career during the exciting years preceding the war, which will be published in book form by the Patriotic Publishing Co., Chicago. It will be out of press October 1st.

"The Whole World Kin," is the title of a history of the missionary life of Rev. Nathan Brown, which gives a thrilling account of twenty-three years pioneer work with his wife and children in the jungles of India; sixteen years as editor of *The American Baptist*, an outspoken paper on the sins of slavery, intemperance, secret societies, etc., and thirteen years as missionary and translator of the Scriptures in Japan.

The authors of the Life of Lincoln, just completed in *The Century*, Messrs. Nicolay and Hay, are to write several papers for the same magazine on Lincoln's personal traits. They are to appear during the coming volume. In the October number of this greatest of American magaziues Prof. Darwin, of Cambridge, England, contributes a paper of high and original value on "Meteorites and the History of Stellar Systems." A striking photograph of a nebula, in which a system like our own solar system seems to be in actual formation, accompanies this remarkable paper. "A Hard Road to Travel Out of Dixie," is the accurate title of a paper in the *Century's* new war-prison series. The present contribution is by the well-known artist and illustrator, Lieut. W. H. Shelton of New York. "Prehistoric Cave-Dwellings" is a profusely and strikingly illustrated paper by F. T. Bickford, on the prehistoric and ruined pueblo structures in Chaco Canon, New Mexico, the Canon de Chelly, Ari-

zona,—the ancient home of the most flourishing community of cave-dwellers, —and other extraordinary cave villages not now inhabited. Miss Helen Gray Cone contributes a paper on "Women in American Literature," in which she reviews the whole field of American female authorship. Several articles have a general or special bearing on the fall elections—in the direction of reform and a wholesome independence. The leading "Topic of the Time" shows by a review of the political history of the country that there has always been "Partisan Recognition of the Independent Voter," and that State "calls" and conventions, and national "calls" and platforms have all along appealed to good citizens to take fresh and indepedent action in every election. The editor, in separate editorials, sustains the present Civil Service Commission, and citizen's movement in New York city.

The announcement is made of the early issue of a new and completely re-edited edition of our great American Dictionary, to be called "Webster's International Dictionary of the English Language." The old work has borne on its title page the words "An American Dictionary," but the international recognition of "Webster's" as an authority wherever the English language is spoken, certainly justifies its publishers in adopting the broader and more comprehensive description. The first edition of Webster's Dictionary that was called the "Unabridged" was an edition published in 1847. The edition of 1859 was the same book from A to Z, with a supplement. The legitimate successor of that work was the revised edition published in 1864 (still copyrighted), which soon superseded the older editions in public favor. To this supplements were subsequently added. No less than one hundred editors have contributed to the revised book, such scholars as Profs. E. S. Sheldon, August Fick, Samuel W. Barnum, Samuel Porter, R. H. Chittenden, Sidney I. Smith and Daniel C. Eaton being among the number. The publishers, Merriam & Co., of Springfield, Mass., promise that the new book will be on the market about October 1.

Noticeable in this month's *St. Nicholas* is the article "Through a Detective Camera," written by Mr. Black, the well-known amateur, and illustrated with characteristic bits of child life; the street scenes are as perfect as insects in amber. Another story with a sly moral administered in a well-flavored medium is "The Gwynnes' Little Donkey," by Kate Woodbridge Michaels. This tells of the substitution of a pet donkey for the overworked drudge of a tinker's cart. It is the sort of story that is sure to make young people think, and yet not set them to worrying.

The *American Agriculturist* for October talks with the farmers about the lamb market, the culture of the ramie fibre, storing potatoes (an important question this year), also of cabbages, the farm work-shop, the fertility and exhaustability of soil, celery blanching, horses in Spain, farming in Corea, etc., and vast store of profitable reading for everybody who has a plat of land to work.

The controversy over the moral character of "Father Damien", the leper priest of the Sandwich Islands, between the novelist R. L. Stevenson and Rev. Dr. Hyde of Honolulu has led to the publication of a pamphlet by the Boston *Congregationalist*, in which the leper priest is shown to have been no better than other "holy fathers" who are doomed to a life of celibacy.

The *Converted Catholic* reprints this month some choice portions of the *Independent's* long symposium on the Romanist parochial schools. The case of the priest Burtsell and Archbishop Corrigan is explained; and there are interesting notes about the late Cardinal Newman of England.

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Sioux City Corn Palace.

Sept. 25 to Oct. 11, 1890.

WHAT IS A CORN PALACE?

The Sioux City Corn Palace—and there never was a corn palace outside of Sioux City—is a palace covered and embellished, as with tapestry, outside and inside, with products of the field, corn predominating, ingeniously and fancifully arranged. In building the palace, a large structure is first erected of lumber, of a shape that will carry and show to advantage the multiform decorations with which it is to be adorned. It is in form lofty, with broken lines, pinnacles, buttresses, bridges, gables, ornamental windows, etc.

Over every inch of this wooden surface are laid corn and kindred plants, in architectural harmony, in a multiplicity of designs. The corn is employed in the stalk, the ear, the kernel, and even the husk has its decorative uses. All the grains and grasses of the field lend themselves to the beautifying of the palace. The walls are covered on the outside with ears of corn, cut lengthwise or crosswise, and nailed on in geometrical figures or other designs. The various colors of the cereal permit of a wide range of shading and coloring, while its artistic possibilities, developed from year to year in building the palace, admit of the production of effects that are as startling as pleasurable.

High over the entrance of the palace of 1889 was King Corn's crown as the nucleus of a sunburst, while below was the national flag in graceful folds—all wrought in vary-colored corn as true and as beautiful as if painted by an artist's brush. The roof is overlaid with corn leaves. Pinnacles and columns are capped with the sorghum plant, or with grains and grasses. The iridescent walls, seen from a near distance, seem to be a rich mosaic of polished woods, while with the

Banners yellow, glorious, golden,

that

From its roof tree float and flow,

the palace enraptures the beholder as one who looks upon a cloud-painted mansion that may dissolve before his eyes.

The interior work is finer and more elaborate. Here the kernel of the corn is largely employed, producing amazing and lovely effects. On the walls are wrought pictures, illustrating farm scenes, legendary and nursery tales, etc., with a fidelity that is calculated to raise a doubt that the material employed is the homely utilitarian growth of Western farms. Frescoes and flowers, figures of persons and animals, draperies, and thousands of surprising and beautiful things, are made of field plants, for the delight of the visitors to the palace, whose astonishment is succeeded by admiration of the genius that conceived and developed so much of art and beauty from such homely fabrics as are employed.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, OCTOBER 9, 1890.

THE ARGUMENT

of Dr. Smith and the opinion and record of Hon. Edward Everett are a contribution to the college fraternity discussion which are to be highly valued. For next week we do not wish at this writing to promise what shall be given in this review of college secretism. Any mail may bring the contribution of President McFarland of Iowa Wesleyan University, which has been long and unavoidably delayed. It it does not reach the office in time we shall possibly give the views of a writer of some note in favor of these orders. No complete answer can be made to the defenders of the college fraternity system, unless we study their arguments.

The invitation is renewed to all college instructors and students who may see this notice to contribute their views to this discussion.

MINISTERING SPIRITS.—"Are they not all [the angels] ministering spirits?" See Heb. 1: 14. The angels fed Christ in the desert, and strengthened him in the Garden. And as, in Christ, we *are* come to "an innumerable company of angels," we are entitled to, and should ask for, angel ministries. And as Moses and Elias "appeared" on the Mount with Jesus, and spake of his coming death at Jerusalem, doubtless to comfort and strengthen him for that bitter agony, their coming and office seems to prove that the holy dead departed, being "equal to the angels" (Luke 20: 36), are also, as were Moses and Elias, ministering spirits, caring, as did Moses and Elias, for the things and persons for whom they cared and labored here. But we should not consult them, as Saul did Samuel.

PARALYSIS OF THE CHURCHES.—"A good minister, says the *Standard* (Baptist), who had labored in many churches in the West, assisting pastors during revival efforts, said: 'Our churches are decaying, dying out for want of efficient pastors'—those capable of really 'feeding the flock.' Assent was given to this, with the addition of another cause, the neglect of working for the conversion of children, and also of convert culture."

But what makes inefficient pastors? We answer, one great cause is church-organs, which stuff ministers' minds with goodish articles and sectarian news, but shun to declare the whole counsel of God against secret lodges and other popular evils.

The minister or church paper miscalled "religious" which avoids a reigning evil is not only weak but wicked. It is weak, because it carries its conscience in a sling which, persevered in, paralyzes an arm. It is wicked, because it suppresses truth which it is paid for teaching.

MR. BOWEN AND THE INDEPENDENT.

Many long years ago Theodore D. Weld and Henry B. Stanton were sent to Andover Theological Seminary by the New York committee to procure lecturers for the American Anti-slavery Society. One result was, the writer (the senior *Cynosure* editor) entered the field. The Tappans, Arthur and Lewis, leading Abolitionists, were prominent merchants in New York; and Henry C. Bowen was their clerk. Bowen and McNamee succeeded the Tappan firm; and when a general boycott was threatened them by Southern merchants, they published what became their famous announcement, "*Our goods are in market, but not our principles.*"

Mr. Bowen must be near the age of Gladstone. He took the New York *Independent*, and, with some important drawbacks while he employed Henry Ward Beecher, Theodore Tilton, and Oliver Johnson, has made the paper a stupendous success. And as he began his public life with a testimony for principle at the expense of popularity, and God has sustained him, we hope that "God will be his guide even unto death," Ps. 48: 14.

The writers whom he now employs on the *Independent* lately used this extraordinary language concerning the swarm of secret lodges which they see and say is destroying the churches by drawing off the men, and leaving them to women and children:

> "We believe there is no more important question before our churches than how they can learn something from the lodges:"

and then they add:

> "The *Congregationalist* well says, 'The church should study to find out what makes the lodges so attractive to the average man, and then it should strive to give him that or its equivalent, so far as lies within its province.'"

Now all the standard writers of the mother and type of these lodges (to-wit, Masonry), declare and prove that it is derived from Egyptian idolatry, mystery, and sun-worship! These writers say, and prove too, that the sun-worship of Isis and Osiris were and are the Eleusinian and other mysteries which Paul commanded Christians to disfellowship, Eph. 5: 11; and therefore what "is so attractive in these lodges to the average man," is *Gentile* worship, or worship of devils; and the *Independent* and *Congregationalist* advise our churches to afford similar attractions to those afforded by the man-made mysteries, jugglery, priestism, and sorceries which have "attracted" and enslaved the "average man," in multitudes, from Cain's altar down to Salt Lake!

We implore Mr. Bowen, by the memories which surrounded him when we first saw him in Arthur and Lewis Tappan's store in New York, to give some thoughtful and prayerful investigation to this matter. Statistics will show that the Christian religion has built more hospitals, and now supports more poor, cares for more sick and buries more dead, than all the secret lodges on earth, a thousand to one. In five or six years after William Morgan's death 1,500 lodges died, containing 45,000 Masons, and no poor man suffered by their death! And if all the secret lodges in pagan and Christian lands were struck out of existence to-day, and their members should become Christians, it would make a heaven on earth to-morrow, weak and corrupt as the churches are. True, in Christian lands, secret lodge-swindles may spring up, and watch by the sick-beds of their members for a few days; but a candid examination of the secret lodge system will show that "their attractions for the average man" are similar to those that attract charmed frogs into a snake's mouth. The power of the lodge consists in spurious worship, lying legends, false promises, jugglery, incantation and direct charm or mesmerism of the devil.

THE A. M. A. AT NORTHAMPTON.

The American Missionary Association holds its anniversary this year in Northampton, Mass., Oct. 21. One said: "Neptune governs the sea, and Terra rules the earth; but what does Jupiter do?" His priest replied, "Jupiter spends his time casting down the haughty and lifting up the crushed."

The A. M. A. was born for a similar purpose. Two Spanish pirates, fifty years ago, shipped a crew on the *Amistad* schooner; went to Mendi in Africa and brought off a cargo of slaves, who rose and slaughtered the whole crew except Montez and Ruiz, the pirates. They lashed these to the mast, promising them their lives if they would take them back to Africa; but the pirates steered for the United States. John Quincy Adams took their case to the Supreme Court, which freed the Mendians. Lewis Tappan, their protector, sent the Negroes to school; raised money and started a mission in the Mendi country, as no existing mission board dared risk the unpopularity of taking them up.

This was the beginning of the divorce of American missions from American slavery. It resulted in the American Missionary Association, whose field is now the down-trodden races, the Negroes, Indians, Chinese, and two millions of mountain whites in the South.

Some years since it was proposed to hold an anti-secret meeting in the Town House in Northampton, and Pres. Seelye of Amherst said to this writer, "I will do all I can for your meeting except to speak, which I am unable to do." A conference of nineteen Congregational churches, met at Cumington, allowed a paper in behalf of such a convention to be read to them. And the pastors of four churches of that conference said they would allow collections to be taken to defray expenses

It is to be hoped the Northampton A. M. A. meeting will vote to send Joseph Cook's pamphlet on "Disloyal Secret Oaths" to all their missionaries. Northampton is in a charming region; and if faithful to Christ the meeting will be thrilling, joyous and magnificent.

THE "VOICE" AND THE KNIGHTS OF LABOR.

In commenting on the recent attempt of some Knights of Labor to wreck trains on the New York Central railway, and of the implication of Master Workman Lee, the *Voice* says:

> "If some way cannot be devised of preventing such men as these train-wreckers from entrance in any considerable numbers into the organization, and of preventing the elevation to office of reckless and conscienceless men, or, at least, of curtailing their power for evil when elevated, then the claims of humanity and the claims of the Knights of Labor are in direct antagonism."

We can safely assure the *Voice* that no such way will ever be found out. The difficulty is not in the men who make up the rank and file of the order, but in the nature of the system with which they are connected. Any organization for whatever purpose that swears its members to "secrecy and obedience" will inevitably, sooner or later, be used for selfish and evil purposes. The secrecy of the lodge is believed to secure men from ordinary responsibility to public criticism, and their oath of obedience makes them largely the tools in the hands of others. This was the evil of Jesuitism. The men who instituted the order of Jesuits were actuated by the highest considerations of Christian beneficence. Among its members have been those who were eminent for their self-sacrificing devotion to the good of humanity. Both its efficiency and its inherent vice lay in the fact that it was organized as a system of secret sworn obedience; and this is substantially true of the Knights of Labor and of all our secret organizations. Whatever may be said in extenuation of such obedience in times of war, which is a condition supposed to justify the suspension of the entire moral code, there is no excuse for such organizations in times of peace. No such organization can long escape the contaminating influence of irresponsible power. When the *Voice* shall find out a method by which slaveholders shall never become oppressors, and by which men who are free to sell alcohol shall never part with it but for beneficent purposes, it will doubtless find a secret order that can use evil methods for no other than beneficent ends.

—Soon after he is settled in Berea again Elder J. F. Browne promises for our readers a review of the work of the past season, in which many who have known his faithfulness and zeal will be interested.

—The Washington agent has returned home from Baltimore, and during the next few weeks will labor in the capital city largely among the colored churches. He hopes to have the Pennsylvania work in readiness for a good State convention in a few months.

—While lately writing to some brother about the Masonry of the Methodist bishops, we were not able to speak positively of Bishop J. P. Newman. We learn that in 1887, while pastor in Washington of the Metropolitan M. E. Church, a Masonic funeral was held in his church, and he paraded his connection with the order and highly commended it to his hearers.

—The *Christian Statesman* has arranged with Rev. W. F. Crafts, author of "The Sabbath for Man" and "The Civil Sabbath," and founder of the American Sabbath Union, to publish weekly for three months valuable chapters which he is preparing to supplement his "Sabbath for Man." The issues of the *Statesman* containing these articles can be had for twenty-five cents.

PERSONAL NOTES.

—It is proposed to erect at Pittsburgh a monument to Stephen G. Foster, author of "Old Folks at Home," and other songs.

—Bro. H. H. Hinman has been joined in Berea, Ky., by his youngest son, who has charge of the printing office belonging to the college.

—Pres. C. A. Blanchard attends the meeting of the American Board this week in Minneapolis,

ready to give a testimony against the paganizing of American churches by the lodge.

—Miss Lizzie Johnston, daughter of the late Rev. William Johnston, D.D., of College Springs, has been sent by the United Presbyterian Woman's Board as city missionary to South Omaha, Neb.

—Joseph Cook has just returned home from a long lecture tour in the summer schools. He is now at Cliff Seat, Lake George, engaged in editorial work for *Our Day*. But he soon goes to the Pacific Coast to fill engagements for thirty lectures.

—David Tatum, the Quaker temperance evangelist of Cleveland, Ohio, is now in Nebraska, where he will be in the thick of the prohibition conflict until November. His work is under the auspices of the W. C. T. U. He has been in the temperance work for many years.

—Elizabeth Comstock, the companion of Laura S. Haviland in labors of mercy for God's poor, now aged and infirm, is living at Union Springs, New York. The *Woman's News* says she has visited 122,000 prisoners, 195,000 sick and wounded soldiers, and 85,000 inmates of poorhouses.

—Rev. J. C. Keezel, son-in-law of Rev. R. Loggan, our late Kansas State agent, died at Philomath, Oregon, Sept. 26. He has been for several years president of Philomath College, and his sudden call in the prime of manhood was caused by a fall from the roof of the college building.

—Mr. W. B. Brown, of 114 Nassau St., New York, is a son of the revered Dr. Nathan Brown, who died a few years since in Japan. He is engaged in mission work in the Atlantic metropolis, and remembers when it was published of his father that he had killed the chanticleer of Freemasonry.

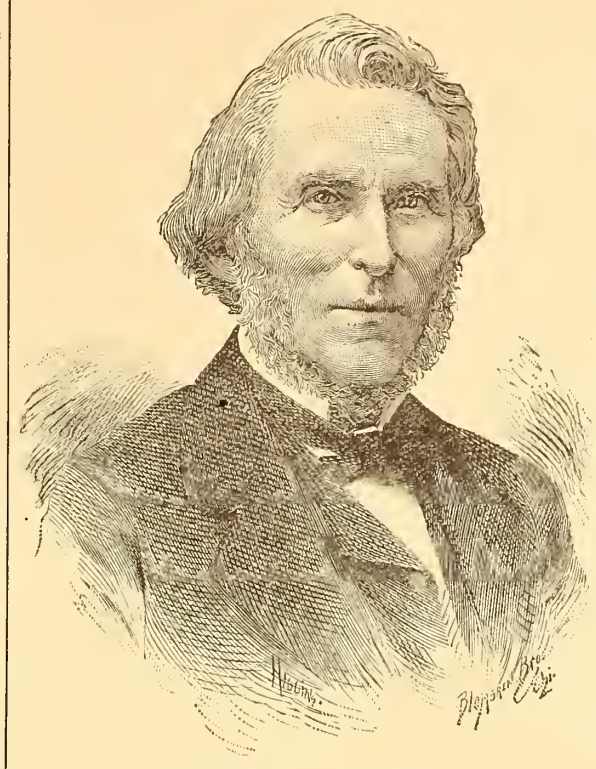
—C. S. Bullock, late of Evanston and Northwestern University, is disappointed after having made preparation for a work in Jamaica. Dr. Johnson, whose place he was to take in an independent mission to the neglected people of the interior, has changed his plan and will return to the Jamaica field himself.

—Rev. J. Franklin Browne, of Berea, Ky., and Miss Margaret Work, of Wenona, Ill., were married at the home of the bride's mother, Mrs. Sarah A. Work, Sept. 25, 1890, by pastor W. W. Coe. Miss Work was a teacher in Howe Institute, New Iberia, La., during the last year of Bro. Browne's stay there,—was the principal helper last year with Miss J. P. Moore in her school for the training of colored women for Christian work, at Baton Rouge, La. After spending a very few days with friends in Wisconsin, Illinois, Ohio and northern Kentucky, Mr. and Mrs. Browne go to Berea, Ky. Bro. B. will engage in evangelistic work among the mountain people near Berea, and will do editorial work on the *Reunion*. The *Cynosure* speaks for itself and readers a thousand congratulations, with the prayer that this new relation may be the beginning of a long, useful and happy wedded life.

GEORGE BARRELL CHEEVER.

Last Wednesday at his home in Englewood, New Jersey, Rev. Geo. B. Cheever, D. D., LL. D. died peacefully and conscious to the last hour. He was born in Hallowell, Maine, in 1807, and his eighty-three and one-half years of life have been remarkable in activity and zeal for the kingdom of God. While in college and theological seminary he began contributions to leading magazines and the compilation of works of literature. He began preaching with great fervor in 1833 in Salem, and powerfully assailed the Unitarianism prevailing in that city. He attacked the liquor power of the region also in the Dea. Giles' Distillery dream. For this he was thrown into jail for libel, and the case went to the Supreme Court of the State. His next labor was in the Allen Street Presbyterian church in New York, where his undaunted spirit was felt on all sides in pulpit, platform and press labors. In Europe for a rest, new books followed. The Church of the Puritans was organized on his return in 1846, and he was first pastor, being at the same time one of the editors of the *Independent*. He attacked slavery with all the invincible weapons of truth's armory, and with inspired and lofty courage. After the martyrdom of John Brown, however, some of the church could no longer endure so much Gospel Abolitionism, and during his absence in Europe, an *ex-parte* council, convenient tool for such creatures as assailed him, separated him and his church from the Congregational fellowship. God abolished slavery and the churches came over to the side of Dr. Cheever.

He continued to preach until 1867, when he re-



DR. GEO. B. CHEEVER.

tired from the active ministry and removed to the home where he died, thirty-three years later. But during all this time his pen has been actively defending the truth and condemning evils in church and nation. God made him an Elijah for his time, and in spirit and power he much resembled the great prophet of Israel. An extended review of his life will be found in the *Cynosure* of Dec. 30, 1886, written by his brother, Rev. Henry T. Cheever. Upon whom has his mantle fallen?

IOWA CHRISTIAN ASSOCIATION.

The annual meeting of the Iowa Christian Association, opposed to secret societies, is hereby called to meet in the Free Methodist church at Fairfield, Iowa, Tuesday, Dec. 2, at 2 P. M., to continue its sessions through the following day. Efforts will be made to secure some of the ablest speakers on the subject to address the convention. The committee hope to furnish free entertainment to all delegates. All churches and associations opposed to secret societies are urged to send delegates to this meeting.

C. D. TRUMBULL, *Cor. Sec.*

THE WORLD'S FAIR.

Let every church, every society, every citizen that believes the Columbian Exposition should obey the laws of God and of our country, endorse the following or some other protest or petition and send immediately to "Columbian Commission, Grand Pacific Hotel, Chicago, Ill." The Commission meets October 7th, and following days.

WILBUR F. CRAFTS.

To the Columbian Commission:

The undersigned societies, churches, and citizens earnestly petition you to decide at once that the Columbian Exposition shall NOT, by Sunday opening of any department, increase the toil and traffic and turmoil of Chicago's Sunday, which its churches and workingmen alike are seeking to reform; shall not break the Sunday laws of Illinois and disregard the Sunday laws of the States, which both Commission and Exposition are expected to represent; shall not trample on the rights of conscience and the liberty to rest of the exhibitors and the army of employees whose powers will be taxed to the utmost in transporting and feeding visitors, and working the Exposition on other days; shall not, under the shallow plea of gratifying workingmen for a Sunday or two, help to destroy their Rest Day altogether; shall not proclaim to the world that since the Centennial our country has surrendered the American Sabbath, the most distinctive of American institutions, and enthroned in its place the Continental Sunday, "the holiday of despotism;" shall not endanger its own success in the country at large by outraging the Christian sentiments of the best citizens to gratify the miserly greed for gold and the prodigal greed for amusement and the infidel hatred of Christianity that together make most of the clamor for Sunday opening.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Oct. 1, 1890.

Congress received a well deserved rebuke when Vice President Morton presented to the Senate resolutions adopted by the annual conference of the Methodist Episcopal church, requesting both Houses of Congress to refrain from holding any session for legislation on the Sabbath day. A little more than a week previous to the receipt of these resolutions (to be exact, on Sunday, Sept. 21) the conferees on the tariff bill, composed of some of the most eminent Senators and Representatives, devoted the greater portion of the Sabbath day to legislative work. There was no valid excuse for thus desecrating the Lord's day, and I am glad the rebuke has come so soon, and from such an influential body.

The Senate bill forfeiting the property of the Mormon church in Utah has been favorably reported to the House, and from talks with a large number of members I am certain that it will be passed if it can be gotten before the House during the short session, which is somewhat doubtful owing to the shortness of that session and the large number of bills upon which the House will be compelled to act.

Every temperance organization here has been invited to join the Catholic Total Abstinence Society in celebrating the one hundredth anniversary of the birth of Father Matthew, which takes place Oct. 10, 1890. The details of the demonstration have not been definitely settled, but it is the intention of those having the celebration in charge to make it the most memorable temperance event that ever took place here.

Pool-selling is no longer legal in the District of Columbia, except during the races and upon the race track. The exception was by no means palatable to the ladies and gentlemen who have been working to break up this evil, but when they learned that unless they accepted the amendment, which was offered by a Senator who possesses great political influence, the bill could not be passed, they remained passive, believing it better to drive out the gamblers who remained here all the time, and trust to the growth of a healthy, moral public opinion to stop the gambling on the race courses sometime in the near future, than to kill the bill by active opposition to the amendment. The pool-sellers have now located on the Virginia side of the Potomac, just opposite Washington, and the evil done to the young men of Washington will not be greatly lessened unless the Virginia authorities are more vigilant in enforcing their laws against gambling than they have been in the past.

It has been decided by the Attorney General for the Post-office department that the anti-lottery law will exclude from the mails newspapers printing advertisements of raffles at church fairs or announcing the results of such raffles.

It is regarded as a good healthy sign indicating moral improvement to find members of Congress taking an active part in our local temperance work. Representative Morse of Massachusetts, delivered an able address on "Gospel Temperance" an evening or two ago to a large meeting held under the auspices of the Army and Marine Corps department of the Non-partisan W. C. T. U. He advised his hearers to practice total abstinence from tobacco as well as from intoxicating liquors. On the same evening Representative Kerr, of Iowa, was the principal speaker at another meeting. Mr. Kerr made an elaborate argument showing total abstinence as the underlying principle of prosperity.

The first session of the Fifty-first Congress, which ends this week, has been usually long, and a very large number of new laws have been enacted; but to the shame of American statesmen be it said, the number of bills passed in the interest of moral reform may be counted on the finers of one hand, and it will not require all of them. Why is this? Surely, no one will undertake to say that a great majority of the people of the United States are not earnestly in favor of the enactment of laws to aid in teaching the minority the value of moral reform, both to individuals and to the country at large. Why is it, then, that Congress has not done more in this direction? It is not my purpose to answer this question, though it would not be difficult to do so. Let every man and woman who reads this ask, "Am I in any way to blame? Have I done my duty in bringing good influences to bear upon Congress?"

The Home.

TRUST.

BY REV. ALEXANDER THOMSON.

Alone to-night,—all, all alone!
Alone to-night with Thee;
While the low wind sings in undertone
Like the murmuring of the sea.

The moon shines in the dome of blue
With clear and mellow beams,
And stars like blossoms are shining through,
As in a land of dreams.

Now hope and fear like light and shade
Come fleeting o'er the mind;
And sorrow moves with heavy wings,
But hope flies close behind.

I know not what the future holds
Within her lap from Thee;
But well I know Thou wilt not take
The trusting heart from me.

The sun shall loose its golden beams,
And all the stars grow dim,
Before my Father leaves a soul
Whose trust is fixed on him.

Then here I bring the souls I love
More than my life to Thee,
And trust them to Thy mercies, Lord,
That have supported me.

Bartlett, Ill.

TRIED AS BY FIRE.

[*Concluded from last week.*]

Friday evening there was the usual company of men and boys at the grocery when the mail arrived; and Brierly took advantage of the opportunity to read aloud the *Ensign's* news concerning the Barnbury scandal and also the editorial blast about ministers with damaged reputations and without proper credentials, forcing themselves on the people of the shore-towns. Loud and varied were the comments made on the affair by the by-standers. Brierly expressed no opinion publicly, but the chairman of the standing committee, who had listened intently to the reading, went home with his blood tingling at the insinuation the shrewd reporter quietly dropped as to where that minister might be now. In the *Ensign* there was no favorable notice of the presence and work of Rev. Phineas Duston, an omission which helped confirm the suspicion which now with rapid wings flew from house to house.

Late Saturday afternoon Rev. Phineas Duston had finished his preparation for the next day. He was resolved to do his utmost best for his Master, and strive not only to please, but to help the people who should assemble at the house of God. His meditations were interrupted by the entrance of the chairman, who bluntly announced his errand. There was a divinity student stopping at a hotel on Brant's shore, and the committee would like to have him occupy the pulpit tomorrow. It gave the parson quite a strong nervous shock, but he readily consented to stand aside and let the young man take his place.

Sunday saw a greatly diminished congregation in the church, and a certain restlessness in the people, which the young man, with all his eloquence, could not overcome. The older man sat in the pulpit, and at the request of the young man offered the long prayer at the morning service; with that exception he had nothing to do during the entire Sabbath. At the close of the service only two or three came forward to shake his hand, and they did so in a constrained, unwilling manner that puzzled and hurt him. The Squire was not out for the day. What it could all mean the parson could not imagine. He went to rest that night crushed, so great was the revulsion of feeling from that of last Sunday and all the week. But he laid the burden on the Lord, and laid himself down in sleep, hoping things would be explained on the morrow, if, indeed, it were not all a matter of his imagination, aroused by the fact that another man had been put in his place. He chided himself for such an un-Christian spirit.

The morning did not bring relief, nor did the days that followed. He found that wherever he went the women were shy of him and the men did not welcome him. So sharp was the contrast to last week that he was overwhelmed with agony. He asked himself many times: Shall I leave and go home? What reason can I give for doing so? Yet how can I stay?

By the middle of the week he found himself isolated practically by all except Deacon Purkis and wife. With them there was no change at all. Wednesday afternoon he returned from a lonely walk on the shore and sat down to supper with a heavy heart, though he tried hard to conceal it.

During the meal a neighbor's boy brought in the mail, which had just arrived. There were two letters for the parson. One was from his dear little wife; he knew the writing and put the missive in his pocket to enjoy when alone. The other letter he opened and read at once. He frowned, he smiled, and a tear started to flow down his cheek, but was quickly whisked away. He passed the letter without comment to the deacon, who read it aloud, as follows:

"*Rev. Sir:*—Your game is up. You are known. Poke Island if small, but not small enough for you to hide in. If you remain in town forty-eight hours longer you will be publicly exposed and denounced. A word to the wise, etc."

There was no signature.

Deacon Purkis and his wife were very indignant that such a letter should be sent their guest; but they begged him to excuse them from making such little explanation as they might make, for at least another day, at the same time assuring him of their sympathy and esteem in words and manner unmistakably sincere.

Soon after the parson went to his room and did not return for the evening. He was indignant—eager to go and challenge his unknown correspondent to tell his tale and let him meet it—then would come moments of bitter grief. What was this terrible thing the people believed him guilty of—he so innocent. He decided that he must wait with patience the forty-eight hours' time set in the letter, and then perhaps he could sift the matter. With prayers and tears, and not with sleep, he passed the night.

In all this time the chairman had not been idle. He thought that there must be some foundation for the rumor that the Rev. Phineas Dustin was a fallen and disgraced minister, yet he did not see how it could be true. He refrained from talking about the matter, but, as a cautionary measure, had employed the divinity student to preach the previous Sunday. Then he had written to several well-informed clergymen in the denomination, and had interviewed the editor of the Jackson *Ensign*. The editor could give him little satisfaction; but under the spur of certain remarks of the chairman volunteered to go to Barnbury and investigate.

On Thursday—it was a dark Thursday to Rev. Phineas Dustin—the chairman received several replies to his letters of inquiry, all speaking of Rev. Phineas Dustin as a man above reproach, standing high in the opinion of his brethren and never having been settled at Barnbury; that Huckins was his home and had been for years, and not a temporary asylum from Barnbury.

Then did the chairman's wrath rise high, and he hurried out to find Brierly. After searching for him in both the stores, in all the fish-houses and along the wharves, he finally went to his home, and, unexpectedly, found him there. It was owing to a sprained ankle which forbade him the pleasure of going out on a search for gossip. The chairman read the reporter the letters he had received. He listened with amused interest, and then coolly remarked: "Then our parson isn't the Barnbury parson, after all!" The chairman towered, he threatened, he showed the reporter how great was the injury done an innocent man, and also the church. Brierly only shrugged his shoulders, laughed a little, and blew a cloud of tobacco smoke toward the aroused church officer.

While this was going on the editor of the *Ensign* came in, having driven down from Jackson Junction to tell Brierly what a mistake had been made, and to forestall the indignation which he felt sure would be aroused when the whole truth came out. He did not go to Barnbury, but had telegraphed a friend there, and learned that the Poke Island minister was not the man he had supposed, so he had hurried at once to Brierly.

The editor viewed the matter from a different standpoint than did Brierly. He had more at stake in his paper, and he was more of a man. So, when he had read the letters the chairman had received he readily consented to go to Parson Dustin and explain and apologize. Brierly sneered at his weakness, but was a little disconcerted when his chief quietly informed him that he need send no further communications to the *Ensign*, as none from him would be received. He kept his word, to the joy of all Poke Island.

Rev. Phineas Dustin received his callers in the sitting room of Deacon Purkis, the deacon and his wife remaining by request. The editor told his story as we have here told it, and the chairman showed what had been his share in the affair and produced the letters. Both of them, like true men, sought to make amends. The parson was amazed. With tears flowing he took these men by the hand and begged them to forget it all, that he bore them only love. Then he prayed such a prayer of thanksgiving for deliverance from evil that he unconsciously showed the four how much he had suffered.

Now the clouds had cleared away and he was again to preach. Carefully did he prepare for the Sabbath services.

By Sunday the news had spread among the people, and that day they seemed to feel that as a matter of penance or apology they should attend church. The result was that when Rev. Phineas Dustin stepped upon the platform he faced a crowded house—and the faces were full of sympathy.

How sweetly did he beam upon them from over his spectacles. He was never so full of love—never so clear and logical and impressive in his sermon. He did not refer to the cruel matter of the past week publicly, and was quite displeased when several of the crowd, who came up after the sermon to shake hands, spoke of the affair shamefacedly.

The next night there was a parish meeting. "So sweet a spirit," "so eloquent," "learned," "gentlemanly;" such were the expressions heard at the meeting, which voted unanimously to extend a call to Rev. Phineas Dustin to become their pastor.

The call was accepted, and his labors began at once. He left town only long enough to get his wife and their household effects in Huckins and transport them to the Poke Island parsonage.

Last evening the people gave their pastor and wife a reception in the vestry of the church. All the town was there except Tom Brierly. He has gone out of the newspaper line. The chairman, the deacon and the Squire each made a neat little speech; but by request of Rev. Phineas Dustin no reference was made to the late unpleasant mistake in identity, and only once or twice was it mentioned at the supper-table, and then in a low tone by some of the young people who were glad that for once the male gossip of the place had fired a boomerang.—*Independent.*

WONDER TREES.

Is there any one who loves the strange, the rare, the curious, the terrible, the grand in nature? Let him come and walk through a grove of world's wonder trees, and the passion for the marvelous will, for a time at least, be sated.

The first tree in our grove is the Cowthorpe Oak of Yorkshire, England. Evelyn celebrates it in his Sylva. This tree is wonderful for size and age. It is fifteen hundred years old; its girth at the ground is seventy-eight feet; forty persons can stand within its hollow bole; one of its main branches, which broke off in a heavy gale, yielded five tons of timber; the branches shaded half an acre of ground; the circumference of this tree is greater than that of the famous Eddystone light-house, which was modeled on the pattern of an oak. This Cowthorpe Oak is not the largest tree in the world. There is a tree in South America with a girth of one hundred and twelve feet; and a California redwood tree measures one hundred feet just above the ground.

Australia is a land of wonders, animal and vegetable, and one of its curiosities is the next tree in our Wonder Grove, the bottle tree. The name comes from the shape of the tree, which is like that of a giant bottle. This tree is sixty feet high; the bark is a smooth, shining brown, like thick glass. The tree is largest at the root, being about forty feet in circumference, and tapers very little until forty feet from the ground, then it narrows suddenly into a shape like the neck of a bottle, and in this neck the branches have their base. The foliage forms the large fancy cork of this quaint bottle; the leaves are small and thin, of a light green, and spread out on the branches into a dome, shaped like an umbrella. These trees grow in groves of about thirty each, and

stand a hundred feet apart, as regularly as if they had been planted by a gardener.

Our next tree is so low of growth you may call it not a tree, but a shrub. It is also a native of Australia, and is much dreaded by the people. It is in its nature a monster, and is named the "Stinging Tree." No wasp, hornet or tarantula ever had a fiercer sting. And yet it is a beautiful object, this stinging tree. It grows always in a cone shape, reaches twelve feet in height, and has dark green leaves, and clusters of flame-red berries. Each leaf is saucer shaped, and notched; at the tips of each projection on the edge of the leaf grows a thorn; in this thorn is hidden the tree's terrible sting. The least touch of one of these leaves fills one with maddening pain. Beasts act as if seized with hydrophobia; human beings are partly paralyzed, and suffer agony for days and even weeks. The dry leaf, wind blown, is able to affect with its sting as seriously as the leaf still on the cruel tree. Dogs and horses stung by this tree must at once be killed, as in their pain they become dangerous.

But the stinging tree is a mild, safe and amiable plant in comparison with its neighbor of the south Australian jungles, the "Devil Tree." Here, indeed, seems to be a demon in vegetable shape, hideous and dangerous as that famous sea-dweller, the "devil" or enormous cuttle-fish. This terrible tree is happily rare and grows only in the jungle. Its shape is that of a huge pineapple, twelve or fifteen feet high, and as many in girth at the base. It is not only called the "Devil Tree" but the "Cannibal Tree," and deserves both names; it is the head and chief of the happily small order of carnivorous vegetables. The leaves spring from the top of the tree, the apex of the pineapple. They are dark green, and as long as the height of the tree. They hang down to the ground like the folds of a closed umbrella. They are dark green, straight, fifteen or eighteen inches wide, and nearly twenty inches thick. Above the leaves, on the apex of the tree, are two concave discs, set one above the other on a fleshy rod. These constantly distil a thick, sticky honey which is very intoxicating. Around these plates are long slim tendrils or palpi, like arms. When any heavy object is put on these discs and moves, the palpi or tendrils are irritated and rising up wind about the object, and draw closer and closer until it is smothered in their clasp. Thus if any bird or animal reaches the plates and drinks the liquid there scented, the instant effect is intoxication of the wildest kind. Then the palpi begins to rise and wave above their victim, clasp it close, smother it like a knot of writhing green serpents over a common prey. And now a greater marvel follows. The huge leaves that hung so quietly toward the tree's root now rise up stiffly, draw together, close in a form like a great spire over the palpi and their victim, and crowding closer and closer, like a great press, with mighty force crush the inclosed body into a shapeless pulp. The increased fluid of the tree flows down mingled with the blood of the victim, but all the juices of the body are in a few hours absorbed by the cannibal tree, then the leaves fall back, the palpi contracts, the rejected crushed bones are blown from the discs, and the devil tree stands ready for another prey.

The natives worship this tree as a demon, and sometimes sacrifice to it human beings, forcing them to ascend to the discs, drink the viscid honey which maddens them, and the palpi and leaves soon finish the barbarous sacrifice. Next to the devil tree, we find in our Wonder Grove a small shrub, only a tree by courtesy, but one of the wonders of the world, happily also a harmless curiosity, if let alone. It is the electric plant. We have long known of the electric eel, the electric fish, both of which store up electricity, and can give a powerful shock to anything touching them. A French naturalist has investigated, in Indian forests, a bush or shrub, endowed with amazing magnetic powers. At a distance of six yards it affects the magnetic needle. If you break a leaf from the plant you receive a powerful shock. Touch it with the tips of your fingers, and you receive a shock as from an induction coil. No birds or insects ever light upon it; they have learned the result too well; it would be certain death. No electric metals are ever found in the vicinity of this shrub. The electricity belongs solely to the plant. At two in the afternoon its electricity is at its height. At night it loses its curious power. During a rain it loses its electricity, and one can break the leaves with impunity. But during electric storms its intensity redoubles, so that it is as dangerous as an electric wire.

The next tree in our Wonder Grove should be the joy of all boys. It grows in Nubia, and is called the "Whistling Tree." The formation of the leaves and the leaf stems is such that this tree is a shrill musical instrument, whistling loud and clear as the jolliest school boy of them all. Africa also affords us our next wonder, the famous "Rain Tree." This is a tall and beautiful tree with wide-spread branches, and is gifted with singular power of extracting moisture from the atmosphere and from the driest soil. While the earth seems parched, and the air is hot and dry, the rain tree draws from somewhere abundant moisture, which distils like a heavy shower from all its leaves, and saturates the earth beneath it. What could be more grateful to the heated, thirsty, weary traveler, than this beneficent tree, which draws blessed moisture out of the burning desert air?

Africa is especially rich in useful wonder trees. Next to the rain tree in our Wonder Grove stands the baobab or bread tree. This tree is seldom above forty feet high, but is larger by far in the circumference of its trunk and the extent of its branches. It looks more like a great grove than a tree. If we estimate by diameter and spread of limb, the baobabs furnish the largest trees in the world. The fruit or bread of this tree is of about the size and shape of a Hubbard squash. It needs no cooking, tastes like good bread, and is so nutritious that people can live upon it and water. The baobab tree never finds an "off year" in bearing. It is always laden with a plentiful supply of good bread.

As we have here a bread tree, it is proper to put a milk tree close by its side, especially as on the other side stands a water tree. Water, bread, milk, these three trees of our grove give us all that is needful to support life. The cow tree grows in South America on the dry plains of Venezuela where food and drink are alike hard to obtain. It is a tree one hundred or more feet high, with a smooth trunk, its limbs starting seventy or eighty feet from the ground. The sap is very abundant, and has the taste and appearance of new rich milk or cream. To obtain it the tree is tapped as we tap sugar maples. This milk of the cow tree is so nutritious that it can maintain life where all other food is wanting. Why not put a sugar maple as the next wonder tree? Water, bread, milk and now sugar are products of our Wonder Grove.

Next the beautiful and generous maple, we find in our grove a wonder tree from Ceylon, the Bo tree, worshiped as a god, and famous for its long life and for the reverence paid to it by its native worshipers.

For two thousand years the sacred Bo had been the idol of Ceylonese tree-worshipers. In October, 1887, this wonderful old tree was overthrown by a tremendous storm. The fragments were cremated by the natives with all the pomp awarded to dead kings.

Lastly, next to the mighty Bo, we find in our Wonder Grove a cherry tree from Japan. It is a perfect tree, with root, trunk, branches, leaves, fruit—and is only twelve inches high. How did the Japanese gardeners produce such a curiosity from an ordinary cherry tree?

We might have many more trees in our grove. Justly deserving a place there is the palm tree, out of the leaves and fiber of which houses, roofs, beds, clothing, cups and plates, all the garments, houses and utensils needed by them are made by the Hindoos. The banyan tree is not only a house but a whole village of houses for Buddhists who dwell beneath its shelter and call it one of the marvels and great gifts of God. Where can we find God's wonder-working in creation, his fatherly providence toward men more freely exhibited than in a walk among our wonder trees?
—*J. Mc. N. Wright in Mid-Continent.*

Louis Schade, attorney of the National Brewers' Association, editor of the *Sentinel*, Washington, D. C., says: "Of all the Democratic Senators, I know of only one who is an outright Prohibitionist, and that is Colquitt of Georgia. As to the Republican Senators it is still more difficult to say who are and who are not Prohibitionists. Positively we can only point out one, and that is Senator Blair.

TEMPERANCE.

BRILLIANT BUT DISSIPATED.

Every Yale man in the city of New York has probably at one time or another met Frederick B. Swift, and generally on meeting him has gone down into his pocket and been "out" from 50 cents to $5 and "in" just so much for humanity's sake. The poor fellow was a graduate of Yale, class of '52, and was a lawyer by profession, He was at one time counsel for the Adams Express company, and had an annual income of $20,000. September 20th he was found dead in the lodgings of the Second precinct police station. A bottle of morphine told the tale. He had probably died from an overdose of the drug. A few legal papers were found in his possession. Mr. Swift had unusual abilities. His fall came from drinking. His habits in that respect grew worse and worse, until he lost everything. He was reduced to virtual begging, and made his round regularly to prosperous Yale men, who always "chipped in" something.

The encouragement of drunkenness for the sake of gaining money is a more desperate form of assassination than has ever been adopted by the bravos of any age or country.—*Carlyle.*

Saloon men at Roca, Neb., threw an empty beer keg through the church windows where the W. C. T. U. were holding a Demorest medal contest, severely wounding a number of women and children.

An international premium of 1,000 francs is offered by the French Temperance Society, of Paris, for the best original work on alcoholism and its cure. The offer is open until the last day of this year.

We "cordially sympathize" with that school of politicians who have long denounced prohibition as a failure and are compelled to admit it is a success by passing and endorsing the original package decision.—*The People.*

Vice-President Morton visiting Washington last week and stopping at his hotel, the Shoreham, resolved that there should be no more retail liquor selling in that house. Nothing less than a bottle can now be served there.

The brewers declare that the beer they make is pure and wholesome, yet they are very much opposed to the bill introduced in Congress which prohibits with severe penalties any adulteration of beer. They are on hand in force at Washington.—*Rockford Monitor.*

A British liquor-dealer has offered John Burns, the London labor agitator, £20 for a straw hat of his which has become famous; doubtless John Burns is a poor man, but he refused the offer; he declares he would have refused £1,000 from such a source, since the hat would only be used to entice his friends into the saloons.

A Michigan pastor tells this: "I have come across a small boy who is a philosopher, and who has solved the problem of how to get safely by the saloon. Said he: 'Papa, I'll tell you how I get by a saloon. I walk on the outside of the sidewalk, as far away from the saloon as I can; then I hold my nose and shut my mouth, and when I get by I spit before I swallow.'"

At Point Isabel, one day last week, the drug-store and fixtures were damaged to the extent of $150 by Mrs. Sizlove, to whose husband the proprietor, Emory Shields, had been selling whisky. Mr. Sizlove, while under the influence of whisky, fell from the roof of a tile mill, sustaining serious injuries. The wife's demand for damages were ridiculed, and the poor, outraged woman took matters into her own hands and dealt out summary justice upon the governmental agent, the druggist. Where is the latent manhood of this nation?

The original-package bill has given a fine impetus to the Nebraska prohibition amendment campaign. A liquor paper declares its cause "beaten at every point in the campaign so far." Leaders now believe that prohibition will be voted in, but greatly fear that it will be counted out. It is desired, therefore, to spend a considerable sum in inspection of registry lists and in the large towns their verification by a house to house canvass. St. John, who deprecates any more non-partisan campaigns, believes that the amendment will pass if corruption can be prevented.

Bible Lesson.

STUDIES IN THE NEW TESTAMENT.

LESSON II.—Fourth Quarter.—October 12.

SUBJECT.—The Lord's Supper.—Luke 22: 7-20.

GOLDEN TEXT.--As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.—1 Cor. 11: 26.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—Luke 22: 7-20. T.—Matt. 26: 17-29. W.—Mark 14: 12-25. T.—1 Cor. 11: 23-34. F.—John 13: 1-30. S. -John 14: 1-31. S.—John 15: 1-27.

COMMENTS BY E. E. FLAGG.

1. *The preparation for the passover.* Vs. 7–12. The passover was the one great feast which typified the atonement. But as it was only the mere shadow of good things to come, it was now to be superseded by the Gospel feast. Christ, the true Paschal Lamb, was about to be offered, and as we approach this most solemn and impressive scene of the institution of the Last Supper, we notice several important lessons. (1) We must prepare for the feast. And it being a spiritual one, our preparations must be spiritual—no less than the complete cleansing of our hearts from all that would defile. The old Jews used to take a lighted candle and search every corner of the house to see that there was no particle of leaven anywhere; and we should be equally careful when preparing to keep the Christian passover, that we harbor none of the leaven of worldliness. (2) We do not know what may hinge on our faithful performance of the most menial task. The man bearing a pitcher of water was a very important link in the chain, though he might have been and probably was unconscious of it. In doing the humblest duty we may be fulfilling some far-reaching almighty purpose; so that in the eyes of heavenly beings our position is more important than that of many a crowned head. Those acts which have changed the world's history have seldom or never been done consciously, but almost always in ignorance of all they involved. But if we try to perform every duty, small and great, with an eye to pleasing God, our opportunities will never take us unawares. (3) The necessity for simple faith. It might have seemed to the disciples a strange command, but they obeyed it and found everything as Christ had said. If we follow out the principles of Christian living in all their logical consistency we shall do many things that to the world will seem very foolish. But if we follow on one step at a time in simple obedience, when we reach the end we shall find as the disciples did, that all is just as he said unto us. If we submit to wrong rather than contend; if we let chances for worldly gain slip by rather than compromise our principles; if we stand up for the truth when she has nothing to offer us but reproach and perhaps bitter persecution, we shall find at last the heavenly mansions furnished and prepared for our reception.

2. *The Last Supper and its lessons.* Vs. 14–20. Christ did not despise ceremonial observances. Nothing shows this more emphatically than his anxiety to celebrate once more the passover feast before his death. His desire was to eat it *with them.* It was the one opportunity for seclusion and retirement in which he could utter his last words to his disciples, and institute that ordinance which should stand as a perpetual memorial of his sufferings and death. And thus it has always stood, though too often it has been degraded on the one hand into a mere perfunctory ceremony, and loaded with superstitious observances, as in the Church of Rome; and on the other made a terror to weak and humble souls. "This do in remembrance of *me.*" It is Christ we are to remember, not ourselves. For centuries the emblems of his broken body and shed blood have witnessed to his atoning work in the midst of an unbelieving world. Infidels have made it the butt of their blasphemous scoffs, but they have never equalled in horrible blasphemy Satan's travesty of this sacred ordinance in the Knight Templar's degree. Every Mason who has gone thus far, and drunk wine from a human skull, has participated in a Satanic burlesque by which "the cup of blessing" becomes the cup of a double curse, self invoked on his own soul. Among many secondary lessons we notice (1) Christ's table should be a constant witness against all distinctions of class, race, or color, in his church. (2) The passing of the bread and wine may well symbolize our duty when any truth is revealed to us, not to keep it to ourselves, but to pass it along. And especially should we keep the love we bear to each other as Christian, passing from hand to hand in a blessed sacrament of helpful words and kindly service. (3) We are to show forth his death *till he come.* It is not the mere fact of his death that we commemorate. The Lord's Supper witnesses to his resurrection, and his final coming in glory as King and Judge.

Religious News.

—The meeting of the American Board opens in Plymouth church, Minneapolis, on the 8th, at 3 P. M., and closes on Sabbath evening. The sermon is preached by Rev. Arthur Little of Boston, Wednesday evening.

—Among the conferences which have lately reported resolutions against the lodge are the White River United Brethren Conference of Indiana, the Michigan Wesleyan Methodist Conference of Indiana, and the Free Methodist conferences of Iowa, Illinois and Minnesota.

—On Wednesday of this week the General Conference of the Free Methodist church begins at the new church, No. 16 North May street, and will last until Oct. 22. It is expected that about 100 delegates will attend this important gathering, and that many visitors from abroad will also be present. The new church in which the conference is to be held will be dedicated on Oct. 12. Rev. F. D. Christie is the pastor.

—Rev. B. Fay Mills, the evangelist, began a series of meetings at the Oak Park Methodist church last Thursday, in which all the evangelical churches of that Chicago suburb have united. When these meetings are discontinued he may accept the invitation that has been extended to him to conduct a series of revival meetings at the First Congregational church (Dr. Goodwin's), in this city. Mr. Mills is a Congregational minister, formerly connected with Dr. Pentecost in the publication of *Words and Weapons.* He began work as an evangelist about four years ago, and has met with marked success. He is about 30 years of age, of medium height, light complexion, and has a clean-shaven face giving him a boyish appearance. His work has been principally in the East, though he held exceptionally successful meetings in Indianapolis in which twenty-three churches joined.

—October 29 has been set aside for prayer day by the W. C. T. U. through the Western States, and the Central Union of this city will hold an all-day meeting at the First Methodist church, to pray for the success of prohibition in Nebraska. On the same day it is their request that all ministers in the city make the same cause a special topic for prayar in their prayer meetings.

—Ohio Wesleyan University, at Delaware, has secured subscriptions amounting to $65,000, for a new university building. The trustees have adopted plans for a structure which will cost, complete and furnished, about $90,000. The building will contain a chapel seating 1,400 upon the floor, but with galleries and other rooms enlarging its capacity to 2,500. The building will also contain eight or ten reception rooms, rooms for study, administrative offices, etc. Ground has been broken and the foundation of the new structure will be laid this fall.

—The North Michigan Wesleyan Methodist conference was held in the Congregational church at Hart, Mich. Rev. M. A. Kelsey, pastor of the church, and his people freely gave the use of their building, and showed the conference many other kindnesses. Bro. Hart is president of the Congregational committee appointed at the the April Conference in this city.

—Mr. Peter Bilhorn, the evangelistic singer, began Sept. 21, a series of revival meetings at the Tabernacle Church in this city, Pres. C. A. Blanchard, Rev. Mr. McCord of Armour Mission, Prof. Samuel I Curtis of the Chicago Theological Seminary, and others have assisted. Mr. Bilhorn's singing is very effective, and his appeals are apt and touching. About one hundred have signified their intention to lead a Christian life.

—A branch of the Salvation Army appeared in Chester, Pa., a week ago last Sunday. The good people of the town did not like their methods of working, and the chief of police would not let them parade. Last Sunday a trio went forth with tambourines and a concertina to attract sinners to the Army's headquarters. The trio was arrested and confined in one cell. No sooner were they left alone than they began to sing and pray for the chief of police. They were given a hearing by Police Magistrate Allen, who gave them a lecture and cautioned them that they be not again returned. During the lecture one of the trio, according to the example set by our Lord, fell down on his knees and prayed once more for the chief of police. They were allowed to depart, and no fine was imposed.

—As the result of the recent revival meetings at Cleveland, Tenn., three hundred and fifty converts last Sunday joined the churches of their choice as follows: Methodist Episcopal South 101, Methodist Episcopal Church 78, Cumberland Presbyterian 76, Presbyterian 41, Baptist 34, the Christian Society 20. Rev. A. W. Orwig writes to the *Evangelical Messenger* about this revival: "We have been deluged with streams of divine grace and glory. The people here have never known such a great spiritual upheaving. So wonderful has been the interest that stores, shops, etc., have sometimes been closed. Yesterday, the last day of the meeting, the public schools were closed, and business was generally suspended during the services. One notable feature is that many old persons have been saved—the oldest was 86 years of age. Another conspicuous fact is that many very prominent ones who long and obstinately withstood the Holy Spirit's mighty strivings, finally yielded, and expressed their determination to become Christians."

Educational Notes.

—The University of Michigan opened Wednesday with the largest number of freshmen in the history of the institution.

—Sixty-seven seniors and ninety-two juniors at Yale University elect Old Testament literature, two lessons a week, for next year, the Old Testament being the only text-book. Oriental history, with special reference to the Bible, will be a required study in the freshman class. Prof. W. R. Harper will teach these classes.

—The University Lecture Course at Capital University, Columbus, Ohio, was inaugurated on the 24th ult., by Rev. D. Simon, of Prospect, O. His address was upon the necessity of introducing Christian principle into politics, literature and school life.

—At Hope College, Holland, Mich., about thirty new students have been enrolled for the fall term. In the Northwestern Academy about fifteen. Dr. Steffens, at the head of the institution, it is now announced, has accepted the call to the First Reformed Church of Pella, Iowa. He will not enter upon his duties until the 1st of April next.

—Mrs. S. V. White, of Brooklyn, N. Y., the wife of Hon. S. V. White, the great Wall street broker, has presented Monticello Seminary, of Godfrey, Ill., with $5,000 to endow a scholarship to be named in honor of her husband. Mrs. White is a graduate of the seminary.

—New York's famous institution, Cooper Union, for the advancement of science and art, has opened with an enrollment of 2,500 young men and women. On the waiting lists are more than 1,000 names.

—The school year at Mr. Moody's school, Mount Hermon, Mass., has opened with a fine outlook for the Y. M. C. A. work. At one meeting seventy-five of the new students joined the association as active members, and twenty-five as associate members.

—The Jewish Training School of Chicago will open its doors Oct. 20. The new building will be dedicated Oct. 19. This building is situated in Judd street, between Clinton and Jefferson. It is of brick, four stories and a basement, and has been designed especially for the purpose of giving the poor children of the neighborhood an education, in which it will be attempted to train their hands along with their minds. Between 800 and 1,000 children have already enrolled their names as prospective pupils, and the registration is not yet over.

—Senator Dawes, in opposing an increase to the appropriations to Roman Catholic schools among the Indians, declared that the one hundred and twenty years of Jesuit missionary work among the Indians of California had left them less capable of self-support than it had found them. This accusation seems to be well sustained by the facts. Mr. Henry A. Hinshaw in the August *Science Monthly* says, "At the end of mission-rule the Indian was really less capable of taking care of himself than at the beginning. He was found a free man; he was left a dependent. Driven to church by the whip, forced to kneel by being punched with goads, with no free or rational cultivation of mind or conscience, the religious instruction made up of scarcely anything else but ritual and superstition, and the idea of obedience to the priest, the result was what might have been expected." Why should the government continue to appropriate money to such schools!

—The *Standard* of this city thus notices the Memphis school founded by the labors of the beloved Prof. Woodsmall, and to which Bro. Countee has devoted much labor: "Rev. H. R. Traver, president of the Biblical Normal and Industrial Institute at Memphis, Tenn., passed through Chicago last Monday on his way from Saratoga to Memphis. About 400 were on the list for instruction in all departments last year—about thirty pastors and licentiates, some twenty-five or thirty married women, about a hundred young men and women in the normal department, and the rest in the grammar school and intermediate and primary grades. One result as showing the missionary spirit prevalent in the missionary training class was the effort of two colored teachers, who have been the means of organizing among the colored women of the churches in the region round about Memphis, some sixty to seventy Bible-reading and mission bands, which has been the means of a great transformation of the life of the colored churches. Besides the missionary feature, of special interest to the co-operation of the white brethren because of the attempt of the colored people in self-support, the colored people themselves last year, being the third year since the incorporation of the school, in tuitions and collection aggregated $3,000. All the white Baptist pastors in Memphis were regular lecturers in the pastor's class, two of the leading white physicians were volunteer lecturers in the nurse-training class, and Mr. Traver has assurances from leading business men in Memphis that the industrial department shall be placed on a good financial basis this fall,"

BUSINESS.

OCTOBER

is a delightful month. Poets never weary in singing of the beauty and charm of nature before the storms of winter imprison her. Why should it not be better for our reform than for the poet. Good weather and good roads, a good cause, a good faith in it and a good courage to maintain and extend it. The *Cynosure* has not succeeded very well with premiums, so we do not offer many, but God does reward and bless those who for his sake help men to read the truth we publish.

THE 25 CENT

offer for two months will help our friends in getting many names. Please work some on that line, and you will find it profitable.

ANOTHER OFFER

we make for all new subscribers, who will begin with November, is: that the *Cynosure* will be sent them until January 1st, 1892, fourteen months for the single subscription of $1.50.

TRY IT!

LODGE NOTES.

The *Rights of Labor* is the new name of the *Knights of Labor*, a lodge paper published in Chicago.

The New York *Evening Post*, canvassing the Tammany Hall General Committee or Columbian Order, finds its actual membership 4,564; number allowed to vote, 2,567; rumsellers, 654; criminal rum-sellers, 565; not in the city directory, 1,266; no occupation, 147.

The University to Kansas is said to be honey-combed with secret societies, having no less than eleven different organizations, five of them for girls. The University of Michigan at Ann Arbor can hardly be surpassed in the world, having, it is said, twenty-eight college secret societies.

A circular has been issued by Third Vice President Webb, of the New York Central road, declaring that the management objects to its employes being members of the organization known as the Knights of Labor, on the ground that faithful and efficient service to the company is not to be expected from such employes.

A long struggle in New York between the brick manufacturers' association and the board of walking delegates of the building trades, began on June 14. The walking delegates declared a boycott on all brick manufactured by members of the manufacturers' association at Verplank's Point. The strike ended last week in a complete victory for the manufacturers, and a formal surrender of the board of walking delegates, who at the meeting to-day officially declared the boycott at an end. It was a case of surrender or die and the men chose the former.

It is doubtful if Chicago has had a sheriff of late years who has not been secretly approachable by means of lodge grips. Matson, the present incumbent, is loaded down with oaths and degrees in various lodges, and "Tim" Bradley, a former incumbent, was buried with all the lodge ceremony the Masons could get in from the Consistory of "Sublime Princes" to the Blue Lodge. The Democrats this year have nominated Frank Lawler, a demagogue, saloonist and Catholic. If he belongs to no lodge these other associations will go far to make up the deficit.

It is announced that the H. G. Frick Coke Company, of Pittsburgh, has sued its striking employes for $100,000 damages, alleged to have been received through the stoppage of work. The suit is based upon the ground of breach of contract. The Knights of Labor in the employ of the company struck for the discharge of seventeen non-union men despite the existence of an agreement, signed last February, that the company should have the right to employ and discharge whom it pleased. This agreement also called for six days' notice for settlement of a grievance before striking. Mr. Frick says the company is in earnest and its announced purpose is to withhold $27,000 in wages pending the suit. Labor leaders are puzzled to know whether the company really means business or "bluff."

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below:

"In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

Hood's

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." MRS. ELLA A. GOFF, 61 Terrace Street, Boston.

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SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Sept. 29 to Oct. 4 inclusive:

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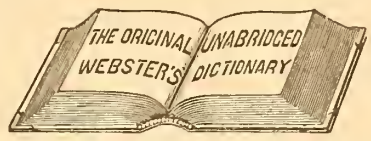
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Cheese	05	@	9½
Beans	1 25	@	2 00
Eggs	3¼	@	5¼
Seeds—Timothy		@	1 38
Flax	1 40	@	1 49
Broom corn	30	@	04½
Potatoes, new, per bu	80	@	1 10
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Lumber—Common	10 00	@	13 00
Wool	12	@	30
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Common to good	1 00	@	4 05
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Home and Health.

DRESS.

Know ye not that your bodies are the temples of the Holy Ghost?

The beauty of dress depends upon its freedom and fitness. Restraint destroys grace of motion; ease promotes it. The winsomeness of childhood comes from its unconsciousness; with the self-consciousness born of restraint, its grace has fled. As for fitness, how absurd to see a fresh, bright young creature loaded down with ribbons, bangles, pins and chains. Imagine how such a form will look in a picture ten years hence!

The young woman who studies a few rules of art and applies them to her dress will always be clad becomingly, for the principles of art are changeless, since they proceed from the one Great Artist who gave color and form to everything that exists. Among these rules are a few worth remembering.

Simplicity, symmetry and fitness are the first requisites of dress. Clothing ought to harmonize with the age, occupation, size and temperament of the individual. A short, dumpy figure can no more wear broad stripes or horizontal trimmings than a tall woman can use perpendicular effects. Symmetry is preserved only by allowing the waist to remain as nature made it, which is in proper proportion to the width of the shoulders. Every canon of art and of health is violated in the hour-glass form. The earth will rejoice and a nobler race arise when the soul of a Christian shall vivify the graceful antique form which treads the ground with rythmic dignity and beauty.

Folds or pleatings from the waist to the ankles may be broken by oblique drapery, never by anything cutting them at right angles. All trimmings should be subordinated to the dress, with which it should not form too violent a contrast. Narrow shoulders allow of sleeve trimming at the top but no contour allows constriction about the arm-holes. Too much decoration of any kind destroys unity and symmetry.

Rich clothing, like silks and velvets, suits only the middle-aged, or elderly, and valuable jewelry belongs never to the youthful. No violations of good taste and good sense are more glaring than these; too many of our girls are decked like slaves ready for the harem. Beautiful as the rose of June embowered in its leaflets is a healthy, happy maiden when clad with that tasterul simplicity which harmonizes with her youthful freshness. With experience and dignity comes the time when a woman may wear a more stately form of dress; even then wisdom will not allow too much, although wealth might permit. Expensive garments on the young are not only unsuitable, but they foster vanity and envy which ruin many a promising life.

Two colors at most are all that should be worn together, and they must perfectly contrast with one another. It is a mistake for the young to wear very dark colors even in winter, and black is especially unsuitable and unwholesome. The brunette can use deeper, richer shades than the blonde. Low shoes should only be used in warm rooms, since the feet and ankles need to be always warm.

Neatness is an indispensable adjunct of taste. Better a clean print than a bedraggled silk. In regard to every-day clothing, see that buttons and buttonholes are in good order, that the frill around the neck is clean, and that there are neither rips nor tears on skirt or waist. Above all, keep the underclothing neat and in place, and the hair properly brushed. An untidy woman, though she be a genius, is an abomination. There is then some radical defect of character to detect and overcome. A clear, clean-cut orderly mind invariably mirrors itself in the body it inhabits.

One thing more, earrings are a relic of barbarism. Whoso pierces the flesh in one place might as well in another, and so hang gold encrusted with gems from the lobe dividing the nostrils. Physical mutilation ought to be relegated to savages, among whom it originated.—*Hester M. Poole in the Union Signal.*

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And not a mere temporary exhilaration, are produced by the use of Ayer's Sarsaparilla. This medicine, being an alterative, and working constitutionally, through the blood, its effects may not be immediately apparent in all cases, but the gain in health and strength, through its persistent use, is real and lasting. It reaches every drop of blood in the body.

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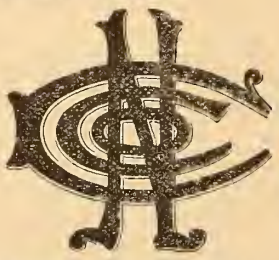
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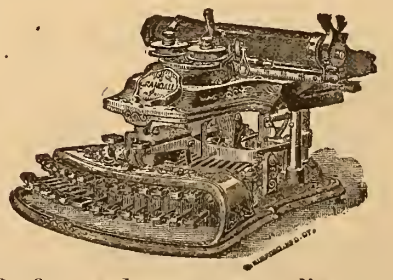
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FARM NOTES.

CORN AS KING.

The great corn palace at Sioux City advertised in our columns this week, is one of the triumphs of agriculture of which every farmer may be truly proud. This is the fourth structure of the kind erected by the enterprise of Sioux City, and it is the largest—twice as large as last year—covering a space 264 feet square and 175 feet high. This year there is an auditorium seating 1,200 persons where one of the finest bands in this or any country, composed of seventy members, gives concerts every week day. Sioux City is itself an attraction—the city of the martyred Haddock, and a place or marvelous enterprise and growth. Such an exhibition in such a place furnishes an attraction well worth going far to see.

THE SILVER BILL AND THE FARMER.

The workings of the new silver law have, so far, surprised the expectations of its best friends. At the rate at which silver is advancing in price, the silver dollar will soon be on a par with the gold dollar. Then we can have the free, unlimited coinage of both gold and silver without the least disturbance of the financial or commercial condition of the country.

There was a very general demand among farmers for silver legislation, and since it has been accomplished, "things are going their way." The advance in wheat has kept pace with the advance in silver. Not all the rise in the value of our products can be attributed to the advance in silver; there are other causes, but, undoubtedly, the new silver law has been a great benefit to agriculture.

The bearing the advance in silver has on agriculture is clearly pointed out in the following able editorial of the New York *Sun:*

The advance in the price of silver from 94 cents to $1.20 per ounce has a wider bearing than seems to be generally appreciated. There is a general disposition to see in this new departure merely a variation in the amount of currency, or a speculative phenomenon incident to a great and sudden advance in the value of an important commodity.

We have heretofore, in round numbers, exported about 20,000,000 ounces of silver per annum, the remainder of our product being absorbed by government purchases and by use in the arts. For these 20,000,000 ounces there is now opened a market at home, and it would seem at first sight as if for their former export to pay our debts abroad we should have to substitute a corresponding export of gold but this is not the case. In our three staple exports, petroleum, cotton, and wheat, we come in competition with silver-using countries exclusively, with the exception of Australia. Egypt and India supply cotton and wheat to Europe, and with declining values of silver in terms of gold, so long as we were on a gold basis those countries were competing with us at a tremendous advantage. This is proved by the enormous increase in the exports of wheat and cotton from India during the last few years. By causing the appreciation of silver, as measured in gold, we make Indian wheat and cotton cost just so much more as the rise in the gold price of silver measures.

Of course, we cannot expect to get the full measure of this advance. The augmented price of wheat and cotton in India and Egypt must, to a certain extent, react in order to meet the increased competition from America. But European markets will rise in sympathy with the higher cost of these exports from those countries measured in terms of gold. Of our cotton crop we export in round numbers 5,000,000 bales, and of our wheat crop from 100,000,000, to 150,000,000 bushels. It is fair to assume that the advance under normal conditions in the price of the exportable surplus of these two staples would reach two-thirds of the advance in silver allowing one-third to be taken off the increased standard for Indian and Egyptian wheat and cotton, to enable those countries to export at all.

As against the export of 20,000,000 ounces of silver bullion we have therefore the enhanced value of the exportable surplus of wheat and cotton, to say nothing of oil.

Assuming that we receive two cents per pound more for our cotton out of the now inevitable 30 per cent rise in the value of silver, we should thus have $10 per bale added to the value of the exportable surplus of cotton, and thus the country would receive from Europe $50,000,000 more than it has received from this staple previously. The same calculation applies relatively to our surplus of wheat and oil.

We believe that it will be found that this new value of silver provides the true protection to our agriculturists. And the inferences to be drawn from these facts are plain. Given $100,000,000 more in the pockets of our farmers, and it is safe to argue that an activity such as we have not witnessed for years in this country must follow in all lines and ramifications of business.—*Farm and Fireside.*



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Scotch Rite Masonry Illustrated. The complete illustrated ritual of the entire Scottish Rite, in two volumes, comprising all the Masonic degrees from 3rd to 33rd inclusive. The first three degrees are common to all the Masonic Rites, and are fully and accurately given in "Freemasonry Illustrated." Vol. I. of "Scotch Rite Masonry Illustrated" comprises the degrees from 3rd to 18th inclusive. Vol. II. of "Scotch Rite Masonry Illustrated" comprised the degrees from 19th to 33rd inclusive, with the signs, grips, tokens and passwords from 1st to 33rd degree inclusive. Price per volume, paper cover, 50 cents each. In cloth, $1.00 each.

Hand-Book of Freemasonry. By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry. New edition, 274 pages. Bound flexible cloth covers, 50 cents.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished. 25 cents each.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe. 20 cents each.

Light on Freemasonry. By Elder D. Bernard. In cloth, $1.50 each. Paper, 75 cents each.

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Hon. Thurlow Weed on the Morgan Abduction. This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario. 5 cents each.

The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. In cloth, 75 cents. Paper covers, 40 cents.

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News of the Week.

WASHINGTON.

In the ten months of the session that closed Wednesday President Harrison sent to the Senate 3,837 nominations, of which all but twelve were confirmed. As many of these nominations represented more than one person, the total will probably be 4,500 appointments. Several hundred of these were postmasters at offices which had become Presidential through the growth of business. They also include the appointments in connection with the census, nearly all of which are temporary in their nature.

It is said at the Treasury Department that the decrease in the bonded debt of the United States during the last month—viz., $42,316,240—was greater than during any month since the period of refunding operations under Secretary Sherman.

Assistant Attorney-General Tyner, under the direction of Postmaster-General Wanamaker, has prepared for publication in the *Postal Bulletin* a circular letter to postmasters containing instructions for their guidance in treatment of "lottery" matter under the recent anti-lottery act. The second section declares that the seal of a letter or any sealed packages, prepaid at letter rates, must not be disturbed for the purpose of ascertaining if its transmission in the mail or its delivery at a postoffice is forbidden by the provisions of the act.

President Harrison signed the tariff bill and both houses of Congress adjourned *sine die.*

CHICAGO.

Chicago, which uses more street-cars than any other city on the globe, is now to manufacture them herself. Eastern firms have hitherto been relied upon. A large tract of land has been secured, and works will be erected which within a year, will not only make all the cars necessary for use in this city, but have plenty to spare.

The barbers of Chicago are clamorous for the passage of the pending ordinance requiring the closing of the shops on Sunday. The bartenders have not yet been heard from.

The State Board of Equalization has got so far along with its work that it finds the total assessment of Cook county on the equalization to be $243,900,000, an increase of nearly $59,000,000 above the assessed return on lands, lots and personality.

An alleged branch of the Louisiana lottery was unearthed by the Citizens' Association. The proprietor was arrested. Several hundred lottery tickets were destroyed by order of the court.

Assistant Secretary Grant, of the War Department, has authorized in the government's name every use and enlargement of the Lake Front requested by the World's Fair management, thus at length confirming absolutely the dual site of the World's Fair of 1893.

COUNTRY.

The local United States authorities in Boston, Mass., have begun a stringent enforcement of the new lottery law. The newspapers will not be allowed to publish lottery advertisements.

A committee is in Denver from eastern Colorado to secure aid for the destitute in that section. It is estimated that there are nearly two hundred families around Linden and Harrisburg who are destitute, and who will suffer for the necessaries of life unless aid is procured.

Six Alabama papers are under the ban of the new anti-lottery law for, accidentally or otherwise, failing to remove from their columns the advertisement of the Louisiana lottery. The Georgia editors have been more successfully obeying the law. One Georgia editor, by mistake printing the advertisement, pasted white paper over the "ad" in every copy of the offending issue.

Seventy milk dealers of New York were fined in the court of special sessions for watering their milk. They all paid their fines, and $2,020 was collected.

Three farmers near Danville, Ill., were bound over to the United States Court Thursday for refusing to answer the questions of census enumerators.

Frank Glosser, telegraph operator at Lehighton, Pa., was arrested Tuesday for having caused by his negligence the wreck on the Jersey Central Railway Monday, in which three men lost their lives.

An original package house was opened at Waterloo, Iowa, Tuesday, the proprietors claiming that to be effective the prohibitory law will have to be re-enacted. The liquors were seized by the authorities, and a test case will be made.

Forty cases of diphtheria were reported to the Iowa State Board of Health from Crawford county Wednesday.

Two Roman Catholic D. D.'s from Germany were detained at Philadelphia under the contract labor law. They acknowledged that they were hired to come to this country to teach in the Catholic college at St. Paul, Minn.

La Grippe has made its appearance in the vicinity of Carthage, Ill. One death has resulted and one woman was driven insane by the disease.

The Oxnard Beet Sugar Company began operations Thursday at Grand Island, Neb., and in twenty-four hours turned out 300 barrels of refined sugar ready for market.

Caterpillers have eaten every leaf from twenty-five acres of oak trees near Kalamazoo, Mich. The worms are moving westward.

In a report to the Secretary of the Interior, Acting Governor N. O. Murphy, of Arizona, recommends that Congress, to stop the increasing immigration of Mormons to the Territory, pass a test-oath restrictive bill. It is claimed that if the Mormons get a foot-hold they will injure Arizona's chances for Statehood.

FOREIGN.

One thousand mother-of-pearl button-makers have been locked out at Vienna, owing to the McKinley bill, which manufacturers believe threaten to stop the entire trade with America.

The Emperor of China has issued a proclamation legalizing the cultivation of opium in that country. This may be taken as a practical admission of the hopelessness of attempting to combat the existence of the opium habit under the present condition of forced commerce in the drug.

A treaty has been made between Germany and Zanzibar by which the former pays the Sultan of Zanzibar 4,000,000 marks for the privilege of trading on the east coast of Africa.

The Turkish Grand Vizier has invited several sheiks and three Armenian beys to a conference to effect a settlement of the Armenian troubles. This plan is approved by Russia.

An Armenian advocate has been assassinated in Stamboul by order of the Armenian revolutionary committee, who suspect him of betraying them to the Porte. Many arrests have been made in Stamboul and Pera.

Despatches lately received at St. Petersburg from China state that the whole length of the railway through Manchuria has been surveyed, and the English engineers are busy on the line, which is to be built with English money. The work will be begun immediately, and the line, when completed, will not only be the means of opening up a new channel for British commerce, but will enable China to threaten the Russian provinces in Siberia whenever that country may show signs of becoming troublesome.

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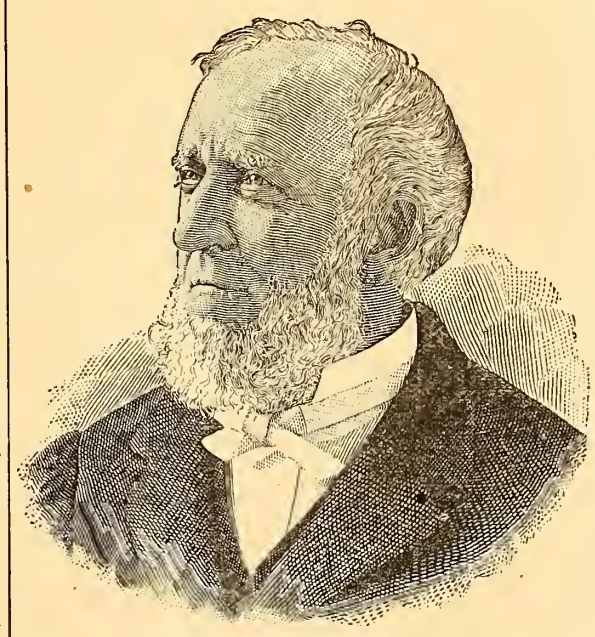
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There is a general agreement in a late decision of the Supreme Court of Ohio that classes profane men with public nuisances. The Cincinnati telephone company removed their instrument and wires from the office of a man who used profane language in his messages, and the Supreme Court sustained them. But if profauity is a public nuisance, why is not Sabbath-breaking also. Much the same social reasons can be urged against both, and the laws of God and men are quite as severe against one as the other. If mere public sentiment is the basis of the condemnation and is to be the arbitcr in all such cases we are in a dangerous state.

The German Emperor lately ordered that women should no longer work at night in the government factories. This humane order was met by a declaration by the Socialists against the abolition of female labor in any form. They held that women, banished from the factories, would again become domesticated drudges, and cease to be interested in the secrct conclaves of so-called Socialism. The advocates of this movement are of late more bold since some of their number have returned from banishment. Their program includes proposals for the abolition of juvenile female labor, the regulation of the working day, the institution of free and compulsory State education, and the adoption of a single progressive income tax to replace all the other taxes. One of their leaders in a late speech in Berlin threatened to overthrow all the prcsent order of society if necessary to carry out their schemes.

The meeting of the American Board at Minneapolis last week was regarded with unusual interest, since about this oldest of American mission boards the "future probation" adherents have made their greatest fight. Two years ago at Des Moines this "liberal" party was sorely defeated, but at New York last year they reappeared with a vigorous one-third minority. With a view to conciliation and to stop the contention if possible, Dr. Storrs, the president, arranged for the appointment of a committee of nine on the general administration of the Board. This committee reported last Thursday, at length, and was followed by a sharp discussion of three hours which was largely of a personal nature. It closed by the unanimous adoption of the recommendations of the committee, but this action was followed by refusing to approve the report otherwise. The resolutions adopted look to a better financial oversight; to additional agencies to reach the churches whose interest is evidently lagging; but especially to a more elastic system of examination of candidates, which allows them to state their theological views more freely, instead of questions which might often seem rigid and perplexing. The discussion of the probation question was avoided; but the management of the Board was endorsed by a nearly unanimous re-election.



PROF. LEWIS DAVIS, D. D.

In a note reproving some of the critics of the management of the American Board, the *Advance* says: "The talk about the 'secrecy' etc., of the Prudential Committee can hardly be ingenuous. The Committee has no secrets; nothing is covered up. Its meetings are perfectly open to any one who may wish to be present. Its records are open; its correspondence is open; and any one wishing to examine any part of it is, and has always been, at liberty to do so, and will be surc of every courtesy in helping him to get at what he wishes to find." So it is with every honorable society formed truly for the good of men. Those that practice otherwise bear the badge of self-condemnation in their secrecy.

The Democrats of Chicago have arranged a very subtle and plausible scheme for the injury of the common school system of the city, and county. They need the Catholic votes, and hope to gain the favor of many good citizens who have urged in past years that capable women be appointed on the city school board. They have nominated for the responsible and important position of county superintendent of schools Mrs. Mulligan, the widow of the brave Irish soldier who fell early in the war while leading his "Irish Brigade." Mrs. Mulligan's sole qualification for the place is the fact that she is a Roman Catholic. She has had some experience in the pension office, but nothing that could aid her as superintendent of schools. The present incumbent, Mr. Lane, has for years conducted the office ably and satisfactorily. He has been renominated by the Republicans. The other nomination is a part of the conspiracy against the public school system in this State and Wisconsin, which we hope will be overthrown next month with a great defeat.

When Vice President Morton opened his new hotel in Washington a year ago there was much dispute about its temperance principles. Saloonkeepers' associations congratulated Mr. Morton on becoming one of their number, and the W. C. T. U. had to defend themselves for their use of the fact that it had a bar. Eminent Republicans in Washington denied with emphasis that it had a saloon attachment. Some admitted that Mr. Morton's agent admitted liquor, but the Vice President had nothing to do with it. Last week we printed from so good a Republican authority as the *Inter Ocean* of this city that the proprietor of the Shoreham had ordered no more liquor to be sold by the drink, but by the bottle only. The same good authority says again later: "Vice President Morton probably regrets that he ever allowed himself to take on an extra burden in the way of his hotel business. Discontent is rife in the Shoreham, at Washington. It grows out of Mr. Morton's late prohibition of the sale of drinks at or from the bar, save by the bottle, and the additional consequent friction between the manager of the cafe and the lessee of the hotel rooms." It is time the *Inter-Ocean* and a large part of the Republican party apologize with becoming humility for their abuse of the women of the W. C. T. U., for their Christian and patriotic condemnation of Mr. Morton and his original package saloon.

The governors of all the States are being urged by the anti-lottery society of Louisiana to enforce their local laws and thus give the greatest possible aid to the new law of Congress framed to suppress this great evil. Such enforcement would shut off the sources which supply its strength, and reduce the number of its patrons, or victims, amazingly. The Postoffice department is profoundly in earnest, and will use every advantage given by the act of Congres to choke the lottery beast to death. Last Thursday the postal authorities seized the weekly edition of the Atlanta, Ga., *Constitution*, which contained a prize distribution offer to its subscribers, to be settled by a "Christmas" drawing. The paper offered to give bond for any amount to cover any verdict which might be rendered, but the officers were obdurate and refused to let the papers go through the mails. Other publications with similar announcements were also stopped. It is found that the new law will effectually stop the gambling of church fairs, and we shall soon find the Jesuit lobby in Washington at work for a modification of the law, which cuts off a large revenue from the Romanist churches. The paltry methods of guessing, adopted by many daily papers to secure a circulation which genuine merit cannot give, ought to come under the same law and be suppressed. It is an odious and puerile imitation of lottery methods.

"SO RELIGIOUS."

BY ALBERT M. PAULL.

Miss Frances E. Willard, world-famed as the great leader of women banded together for the uplifting of humanity, does not see the evil in the Good Templar order, nor in the Alpha Phi. They are "so religious" in their meetings! Dropping out of sight at this time the feature of secretism, I wish to call attention to a few thoughts concerning the religiousness of these two orders.

The world contains two classes of people, and every living soul is in one class or the other,—the children of God and the children of the evil one. The children of God call God their father; they address him as "Our Father which art in heaven." The children of the evil one, however, have no right to address God as their father, nor to

repeat the Lord's Prayer, nor any other prayer, which, while they still hold their allegiance to their true father, the devil, pretends to treat God as if he were their father. Such prayers are mockeries, they are blasphemies. The Jews attempted such a mockery before Jesus, as is recorded in John 8:41, 44: "We have, said they, "one father, even God. Jesus said unto them, If God were your father ye would love me. . . Ye are of your father, the devil." Thus Jesus rebuked them.

God never hears such prayers, for it is recorded in Prov. 28:9: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Also Prov. 15:8: "The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight;" yea, even his thoughts are abomination, see 26 v., "The thoughts of the wicked are abomination to the Lord." See also Isa. 1:10: "Hear the word of the Lord, ye rulers of Sodom: To what purpose is the multitude of your sacrifices unto me?" . . "When ye come to appear before me, who hath required this at your hands, to tread my courts? Bring no more vain oblations; incense is abomination unto me." The only prayer a sinner has any right to take upon his lips is—"God be merciful to me a sinner."

This worship of ungodly men and women so abominable in God's sight, is a prominent feature of every secret society. The opening prayer in a meeting of Good Templars begins thus:

"Our Father who art in heaven, we thank thee that thy protecting care has been over us and ours during another week, and that we are permitted again to meet around our common altar under circumstances of great mercy. Do thou be pleased to pardon all our transgressions, and forgive us for having loved thee and served thee so feebly."

It closes with:

"Do thou guide us in our deliberations this evening through the journey of life ever lead us, and finally bring us to thyself in thine own kingdom; which we ask in the name of thy dear Son, our Redeemer. Amen."

Such a prayer, as we have seen from Scripture, is an abomination with God, akin to the strange fire offered by Nadab and Abihu, whom God slew before the sanctuary. Lev. 10:1. Yet the members of the order are taught to believe that such prayers are answered—that they are acceptable to God. Thus they are led to trust in a false worship, and lose their souls. Now Miss Willard tells us that this same religious worship is a feature of the Alpha Phi; then it follows that the same false worship, the same false hope, the same abomination to God appertains to it.

Is it a small thing to belong to a society, or to give countenance to a society, that turns thousands toward hell through the medium of a false hope? Is "the harm taken out of it"? Shall we oppose the saloon which wrecks man physically, and at the same time encourage the Good Templars or the Alpha Phi which wreck men and women spiritually? God forbid.

Providence, R. I.

THE AMERICAN UNION OF INDEPENDENT WORKMEN.

BY REV. H. H. HINMAN.

This is the title of an organization which has for its objects the promotion of the following principles:

"We propose to sell our labor to whom we please; when we please; where we please; and for what we please.

"We accord to all other men the right to do the same, without dictation or hindrance from any man or set of men. . . . We believe that it will enable a good skillful workman to obtain his full value in wages, and will relegate every poor laborer to his proper level for pay.

"We believe it will forever free us from assessments for strikers who must be supported in idleness when they could be earning wages by their own work; that it will promote self-respect; and that it will stimulate every man to make a better mechanic," etc.

I have long wondered why such an organization has not been instituted. Since only a minority of the American workingmen can ever belong to existing trades unions, there must be a large proportion that are held in practical bondage without any of the supposed advantages that these "unions" afford. The natural law, and the one that must ultimately prevail, in reference to all labor and all of its products, is, that of *perfect freedom.* Neither any legislative enactment nor any social organization has any right to put any restriction on the sale of labor or any of its products; provided always that such labor is promotive of the public good. This natural law will in the end work out the highest practical good, both to the individual and to the public at large.

Whether it is needful that there should be a society organized for the protection of the natural rights of workingmen, or whether the present system of state and municipal law, if properly enforced, is ample for this purpose, admits of a question. But surely it is high time that workmen demanded and secured their right to buy and sell labor as they choose.

Berea, Ky.

AUF WIEDERSEHEN.

BY VICTORIA ALEXANDRA BUCK.

(*Auf Wiedersehen!* German for Will meet again.)

Auf Wiedersehen! t'is this that we say when
With clasping hands and tear-wet eyes we part;
When feet stray far, and hearts grow weary, then
These words spring tenderly from lip and heart,
Auf wiedersehen! we meet again.

Auf weidersehen! is it so dreary then,
When stars are set and skies are overcast?
Is it so sad to think what might have been
In those bright days that are forever past?
Auf wiedersehen! we'll meet again.

Auf wiedersehen! Auf wiedersehen!
'Twill soon be past, the time will not be long;
The storm-rent hills of earth will shine, and then,
We part, but in the grand old German tongue,
Auf wiedersehen! we'll meet again.

A NOTE OF CHEER FROM INDIA.

BY REV. C. B. WARD.

Thank God for all the signs of hope in America. The *Cynosure* comes weekly, weighted with good news of reform and prayers. It is just to our friends that we note the encouragement we find in India.

A late *Cynosure* says some three hundred Masons have renounced the secret empire under reform influence. As my mind recalled the cases I had known who had been converted to God and renounced the lodge in India, I said, we have much to praise God for.

I have personal acquaintance of above a dozen public and influential men in India who for Christ's sake have come out of the lodge, and, without saying much of its secrets, they give unqualified testimony against secrecy.

Not long since we listened to a general at a public temperance meeting emphatically saying in his address that he left the lodge because he regarded it no place for a Christian. He unflinchingly denounced Freemasonry as inconsistent with a Christian profession.

Another prominent official under a native prince said he got disgusted with Masonry when he found others in possession of secrets at a cost of one dollar, that cost him many hundreds.

Very recently a friend who was beguiled into the lodge cut his connection with them, and tells me it is no place for a Christian.

A minister not long out in India told me the other day that when he saw Masonry in India he came to realize its anti-Christian character.

We are much encouraged. The little we have been able to do has accomplished much. There is an awakening of interest in the reform cause in India. A Zenana missionary recently sent for some of our Anti-masonic tracts. She said she saw the great need of showing some of her Christian friends how wicked were all Masonic associations. A retired Mason wrote recently thanking us for the exposures of a system he knew, alas! to well. He said, the young men of India should be enlightened.

Now let our friends in America take courage. Thank God and give us still further help in this cause, either in donations of money or anti-secrecy literature. But pray especially for the cause in India.

We may say that akin to this work is an effort to enlighten the public as to the real character of Roman Catholicism. In this our encouragement is very great indeed. There is a very steady demand for books and tracts in this line. Letters from many missionaries bespeak no little sympathy with us in this work. On every hand we see Romanism grasping for money and political power in India. There is great need that a close watch be kept on Jesuitical movements, and their deceptive schemes need constant exposure. Few people realize the character of Romanism. It is a baptized heathenism, utterly abhorrent to God and truth. Romanism appropriated the celibacy of the priests of Bacchus, the confessional and the secrecy of the Etruscan mysteries, and the Jesuits bequeathed the secrecy to Masonry in part, but still operate much of it themselves to this day. We need the sympathy and prayers of good people at home in all this unpopular but much-needed work in India.

Secunderabad, India.

THE USE OF MASONRY IN WAR.

BY REV. J. P. RICHARDS.

During the late Rebellion it was repeatedly said that Masonic favoritism was shown to Masons on both sides of the opposing forces. In the Chicago *Tribune* of September 21, 1890, is an interesting account given by Captain Charles Brewster, of Kansas City, Mo., of the release of a Masonic soldier. The account is taken from the Kansas City *Star*, furnished by a reporter for that paper. The article is entitled:

"Mosby's Death Lottery.—Thirteen Union men draw blanks, while seven are condemned.—The thrilling experience of Capt. Brewster with Mosby's Guerrillas in the Shenandoah Valley.—One of the condemned a Mason, saved."

If there are any readers of the *Cynosure* in that city, the account might be confirmed; but I presume it requires no confirmation, as we knew the general facts during the war.

The account condensed is as follows: Captain Brewster with twenty Unionists was captured by a squad of rebels wearing Union clothes, and were brought before Mosby. Gen. Custer had previously hanged seven of Mosby's men, who were spies, and who had been caught within the Union lines. Soon after they entered Ashby's gap Brewster was asked by Mosby his name and command. He was told that his name was Brewster and that he belonged to the Michigan cavalry brigade. "That is Custer's brigade," Mosby replied, "and I have a little account to settle with Gen. Custer."

Without entering into a detailed account of the affair, I simply give the closing act. One of the Union prisoners said to Brewster that Mosby had informed him that he intended to hang him (the prisoner). The poor fellow was young and was one of the number put to death two days later. Death tickets were placed in the hat to be drawn; those who had drawn them were brave men, although their faces paled before their impending doom. Brewster being placed at the extreme right, by virtue of his rank, drew a blank. Lieutenant Dissomay, last on the left of Brewster, drew the seventh fatal number, and simply said, "This is tough." Brewster said that Dissomay was a Mason, and he reasoned that a way would be found to spare his life. At the critical moment, Brewster informs us, one of Mosby's men asked Dissomay in a whisper if he was a Mason? He replied in the affirmative, and efforts were made for his release, which *proved successful.*

Now, then, we have the proof by a living witness, who relates the fact as showing how lucky it is, sometimes, to be a Freemason; and no doubt he coolly approved of the transaction; but if rebel Masons observed their Masonic obligations, how about Union Masons when rebel Masons fell into their hands? Were they not often released by the sign of distress?

But was it right? Perhaps the lucky Mason was a young man having no wife and orphans to mourn his loss, and in justice—if there could be justice—might he not have taken the place of one who had both wife and children? There were instances during the war, when a younger brother took the place of an older brother having a family.

The whole thing of Masonic favoritism is an outrage upon the rights of those who are not fools enough to invoke cut-throat penalties. If there is a drop of manly blood in the veins of any Christian Mason (if there is such a thing) he should investigate the principles of Masonry, and satisfy himself, and come out from the unclean thing. Everybody can know enough of the murderous system now to convince a reasonable person that Freemasonry is an enemy to our free institutions, "and ought to be suppressed by law."

Why is it that so many criminals escape the penitentiary and the gallows? Ask your sheriffs

and judges; if honest, many of them can tell you. How long before men will open their eyes, and stand up and be counted as opposers not only of lodgery, but of the great mother of harlots, who is straining every nerve to destroy the free schools of our land?

Chicago.

"I honor the man who is willing to sink
Half his present repute for the freedom to think;
And when he has thought, be his muse strong or weak,
Will risk t'other half for the freedom to speak."

—*Lowell.*

THE COLLEGE FRATERNITIES AT YALE AND CORNELL.

In a letter written October 20th, 1881, to President E. E. White of Purdue University, Indiana, Noah Porter, D. D., LL. D., late president of Yale College, stated his views on the college secret societies and their standing in the institution over which he then presided as follows:

My Dear Sir: The theory which is generally accepted as the basis of the authority of our colleges, I suppose to be, that the college is a beneficial institution that confers favors *on conditions.* If it is a State institution, and the State undertakes to govern it directly by regents or the like, the regents have a right to impose whatever conditions they think wise or best, literary or ethical, or disciplinary, and always do, the citizens as such having no natural rights to avail themselves of the privileges of the institution except on reasonable terms.

If it is an incorporated institution, unless the charter forbids, the whole matter is intrusted to trustees, and the only limitation must come from evidence that the conditions are fitted to defeat the end for which the trust is granted by the State through the charter. In general, there is granted to the trustees unlimited discretion to make such laws, regulations, etc., as they may think best.

It would be just as reasonable to bring an action against a railway company which forbids passengers to ride on the platforms of their cars, as to bring an action against a board of trustees who of themselves or their Faculty make it a condition of remaining in the college, that the student shall not belong to a secret society.

The only question that can possibly arise is, whether and how far it is wise and salutary to interfere with the private associations of the students.

We have forbidden the so-called secret societies in the two lower classes because they involve riot and dissipation. We allow them in the junior and senior years, because, so far as we know, they are not objectionable in the senior year on this score, and we hold the question of junior year under advisement with reference to the same point. We do not like secrecy or affiliation, but do not feel justified for this reason *alone* in prohibiting them. * * *

We forbid the students to wear the badge, and should make it an affair *læsa majistratis* for students to confer or be known to accept or sustain membership in a society, transmitted from one class to another, which we had dissolved.

AT CORNELL.

Hon. Andrew D. White, LL. D., then president of Cornell University, Ithaca, New York, wrote to President White, October 21, the same year, in the following terms:

Dear Sir—Referring to your letter of October 16, I would say that the regulation of our Faculty to which you refer, was that no student should be allowed to enter any college society whose constitution had not been approved by the Faculty. This rule has been construed so that any society reported upon favorably by the committee of the Faculty is allowed to remain. * * * Our policy has rather been, through those members of the Faculty who were members of them, to exercise a direct influence for good upon those which were really good, and to drive out the others. This policy has been fairly successful. It enabled me to drive out one of the largest and most powerful of these societies, with the support of our entire body of trustees and Faculty, and of the other students, and I feel absolutely sure that if, at any moment, one of these societies should show that it is seriously and permanently injurious to our young men, I could drive it beyond our walls with perfect ease. * * * I am, of course, aware of the evils attendant upon such societies in general; but I think that, *as they are conducted here at present*, these evils are reduced to a minimum and balanced by considerable advantages. And yet I fully commend your course under the circumstances of your institution, as I understand them, in resisting the introduction of such societies. Your position, that what Indiana wants of Purdue University, is a strong technological institution, and that the change of the institution into a classical, or partly classical, institution would weaken, if not ultimately destroy it, seems to me irrefutable. That the Greek-letter societies would have a tendency to change it from a technical to a classical institution, is, to my mind, certain. Under your circumstances, it seems to me far better that your students organize literary and debating clubs—not only better for your University, but better for them. * * *

The above letters appear in the official report of Purdue University to the Governor of Indiana.

SKELETONS FOR GREEKS.

[From the New York Sun].

"The most successful initiation ceremony that I ever saw in a college secret society was one that was popular at an Ohio school until accident happened. Then part of it was dropped. That part was a skeleton."

The speaker was a dealer in society regalia. He continued:

"We were initiating a sturdy young fellow who said he didn't believe in spirits or anything supernatural, and this is how we did it. He was stripped to the waist, one foot was bare, and he was carefully blindfolded. Then we led him into the darkened lodge-room, where two guards grasped his arms firmly. As they led him slowly around the room one of them said, in a melancholy voice: 'My friend—for I cannot yet call you brother—the journey of life is before you. Consider it. Life is what we make it, but trial must come, and sorrow and distress. Look well to your pathway.'

"That injunction was rather aggravating to a man who was blindfolded and led by two strong companions who were guiding him to a short, smooth plank at an angle of forty-five degrees. 'Man rises suddenly in life,' said the guide as the victim stumbled up the plank, 'and quickly drops into a pitfall and is lost,' and the victim dropped from the plank to the hassock placed on edge, which rolled away and let him sit down on the floor.

"He was picked up and led on as the guide said: 'The path may be smooth for a time, but obstructions are sure to lie across it,' and then the victim stumbled lengthwise over a ladder supported three inches above the carpet, while his conductors moaned in unison. 'Even when in trouble himself he may be called upon to help a brother, and this he should do to the utmost,' said the guide, who helped himself to the victim's pocketbook. 'Last of all comes Death. He is terrifying at best, but should it be your fate to meet him alone show yourself a man, for a crown awaits you beyond.'

"The victim had been led through double doors, into the closet. The twine that held the hoodwink over his eyes was loosened. The doors closed noislessly, and the guide and other officers of the lodge placed their eyes at the peep-holes. For a moment the victim stood motionless; then the hoodwink dropped off. He rubbed his eyes with his hand, and then his jaw dropped. A blue light flamed in the skull of the skeleton before him, and poured out of the eyes and through the peculiarly marked teeth, that were opened half an inch. The air of the blue-lined closet seemed to wave and dance as the right arm of the skeleton was slowly raised until the fleshless hand rested on the young man's shoulder. Then the melancholy voice said: 'I am thy fate.'

"The victim drew his hand slowly across his forehead, and then over his eyes, and looked again at the skeleton more closely. Then he said: 'At last!' and fainted."

"Do regular business secret societies use skeletons in their ceremonies?"

"Certainly. There are several orders that use them. We keep them in stock constantly. They are packed in half-length cases, made of pine or walnut, and are shipped by express all over the country.

"Some skeletons are plain with steel articulations; others have silver-plated articulations, and where there is likely to be no strain the hinges may be made of silver. Some of these high-priced skeletons are carefully polished and glisten in the light of the lodge-room. Fine cases go with high-priced goods."

"How high-priced?"

"A fine skeleton, elegantly mounted, will cost as much as $60. One equally strong and able to stand the racket of the goat's attacks may be had for $30."

"Makes business for the resurrectionists?"

"No, it does not. These skeletons are all imported, and are taken from the catacombs of the old country. There is no tariff to protect home industry in skeletons, and we can import them cheaper than we can dig them here. The demand is very irregular, according as an order is spreading or not. They are shipped to all parts of the country impartially, and are very effective in awing a fresh candidate for light and instruction."

MUTUAL AID ASSOCIATIONS.

We are living in an age of many social and religious advantages. We are surrounded with societies which have in view mutual good to its members. These offer many inducements to persons who will unite with them. They solemnly pledge themselves to befriend each other under adverse and trying circumstances, and are a mutual aid association in many and varied ways. We cannot estimate the hundred and thousands of men who are thus associated with each other. The object of most societies is a temporal and social end These men seek. It is natural for men to desire such associations, and yet we observe that they too readily neglect the higher claims of a higher order than any human institution can afford. We wish here to present the claims of a mutual aid association that has an inexhaustible capital, and a source of revenue that is incalculable. This association is higher than man, because it is divine. Its claims are greater because it insures against eternal and spiritual loss. It is a society that not only secures the body, but the soul. It is a life insurance that shall endure after heaven and earth shall pass away. When this world shall be no more, and all the heavens shall disappear this association shall still prove invaluable to its members. Time cannot limit it. Eternity cannot measure it. It is beyond anything that man can originate. This association is the church of the living God. Here we have mutual aid given us of Him who is able to hold the waters of the sea in the hollow of his hand, and who can lift the mountains from their beds and cast them into the midst of the sea. Here is an association that is divine, and meets the inner spiritual nature of man. It comes to man's better nature. It lays hold of his soul and gives him the desire to live in a brighter, happier and holier relation than we can conceive of here in the world. What more can men wish than to have Christ who pledges himself to be a friend in every trouble, a comforter in every sorrow, a defense in every danger, a deliverer from every snare, a joy to every heart. Well may we ask with Peter, "Lord, to whom shall we go but unto thee, for thou hast the words of eternal life?"

Could men realize what they miss by remaining out of this mutual aid association which God has founded, they surely would put forth greater efforts and would be more deeply concerned about being life members. The object is such that all men should seek the communion and fellowship of God's church. There is no greater claim than this, and yet men allow the world, the flesh, and the devil to crowd this out and give others a preference. What sad mistakes we make. How slow to act upon that which is intended for eternal salvation and our everlasting joy.—*Christian World.*

—Dr. H. H. George is now with a son in St. Paul, Minnesota. He has for a year been troubled with nervous prostration, and his physicians have at length ordered him to postpone all literary work and devote himself to out-of-door exercise. This command shuts him off from his contemplated mission in this city for the present, but we sincerely hope the postponement will not be long.

NEW ENGLAND LETTER.

The recent Abolitionist reunion.—"Poor Richard's" Bequest to Boston.—The brewing business and the churches.—Lodge badges.—The Odd-fellows at Worcester.

Not many more reunions of the early Abolitionists can be held like the one which was recently gathered in Tremont Temple. "Everything comes round to him who waits," says the proverb, and these gray-headed reformers of a past era have proved its truth. A more impressive sight could scarcely be imagined than these aged men and women who stand with the light of eternity already gilding their silver locks; and surely no better lesson to the young people of to-day than their noble lives. A generation ago the papers either ignored their work, or ridiculed them as "fanatics," "agitators," pestiferous cranks!" while the "best society," or that which called itself such, shut its doors against them. Now the daily press publishes whole columns with big headlines in glorification of these same anti-slavery heroes and heroines,

> "Who forgot their own souls for others,
> Themselves to their neighbors lending;
> They found their Lord in his suffering brothers,
> And not in the clouds ascending."

Such reunions have a peculiar value. They emphasize the great truth that they who stand fearlessly for the right shall have their reward, and they keep the historical facts connected with this early moral struggle before a generation that knew not Joseph. If the early Anti-masons could have had their annual reunions, and talked over the scenes of the Morgan tragedy, it would not have been so easy for lodge historians to consign it to oblivion. One popular error into which the writer must plead guilty to having fallen herself, was ably refuted by Rev. Dr. Wordsworth in his address on this occasion; namely, that New England ministers, with few and rare exceptions, refused to put themselves on record against the crime of human slavery. On the contrary 3,000 New England clergyman of all denominations sent a solemn protest to Congress against the infamous Nebraska bill, which was entrusted to Henry M. Dexter to carry to Washington, and by him given to Charles Sumner to present; an honor which, however, fell to Everett, who, being decidedly week-kneed on the slavery question, I am afraid did not accept it with unmixed delight. Douglass, the champion of the bill, made one of his violent and abusive speeches on this occasion, advising the protesting clergymen to confine themselves to their legitimate business of saving souls instead of meddling with politics. I wonder if there were not some who advised Elijah to confine himself to his legitimate work of a prophet, and let outside issues like Baal worship alone.

Dr. Wordsworth gives the credit of the final abolition of slavery to a body of men whom we have been apt to stigmatize as conservative and half-hearted, followers rather than leaders of public sentiment. But perhaps the ministry as a whole does not get due honor for its real share in bringing about unpopular reforms, and it is quite likely that a protest against the lodge system as ruinous to the churches and subversive of justice would roll up a list of ministerial signatures that might surprise many.

The curious action lately commenced in the oourts of Philadelphia by Franklin's heirs, to recover the $100,000 to which the bequest he left that city has now accumulated, reminds one that Boston was also liberally remembered by "poor Richard." The Franklin medal given to boys who are distinguished for the best scholarship in the English and Latin High schools, comes from a fund of £100 sterling which he left for that purpose. It is not a very creditable thing on the part of his descendants to thus seek to render abortive at this late day a part of their great ancestor's "last will and testament," and it makes one understand better why Providence has written so many great men childless,—that their memories may not be disgraced by those who are heirs in name but not in spirit.

Portsmouth, N. H., everybody knows is the seat of the New England brewing interest, as represented by Frank Jones; and the awful Heine tragedy which has sent such a thrill of horror through the land, shows some of the fruits of the business, for Heine himself was an employe in the Eldridge brewery. So says the *Weekly Times* which further states that the senior member of the firm, along with his fellow brewer, Frank Jones, "are the aristocratic moneyed nabobs of Portsmouth," whose influence is so great even in churches and Sunday-schools "that no one can long remain in that city and earn an honest livlihood who dares openly to denounce the infamy of this business." No wonder the Y. M. C. A. and other similar organizations who court such men for the sake of their money, are lacking in spiritual power, and devoted more to entertaining men than to saving them. Boston's new census allows 113 additional licenses, and nearly a thousand different parties have applied for and are willing to pay $1,500 for the privilege of supplying her thirsty surplus population with liquor among them, Col. Sinclair, a son-in-law of Frank Jones,

There was a time—and not long ago—when the papers never mentioned secret societies; or if they did, made only remarks of the most general and laudatory character. Bro. S. A. Pratt, whose genial face I met at 309 Tremont St. recently, drew my attention to a passage in the *Advertiser*—that most conservative of papers—to the effect that never was there a day when secret society emblems were so largely worn as now; but it notes the fact that it is the minor orders, as a rule, whose members are so anxious to make themselves known to the world, the Freemason unless of high degree, seldom wearing the insignia of his order, though the three links of the I. O. O. F. are more common. In every street-car may be seen perhaps half a dozen men wearing the insignia of some of these orders more or less conspicuously, and it notes one gentleman who sports a large symbolic scarf pin, a collar button, a watch-charm, a ring and a badge inserted in the lappel of his coat. "It would require an expert to decipher it all," says the *Advertiser*, "but he wears his honors proudly."

Any one who was in Worcester, and saw the grand parade 10,000 strong of the I. O. O. F., on the occasion of laying the corner-stone of the new Odd-fellows' Home, would have seen many amusing displays of the exaltation which one of these small devices for tickling human vanity can cause in the average man. The daily papers give whole columns to a report of the proceedings, but the Prohibition convention which met on the same day, if noticed at all gets a meagre paragraph, scarcely an inch in length. The streets were roped in, and cars and private teams prohibited from running; and any one who mingled with the crowd of Prohibitionists, patiently or impatiently waiting for a chance to get home, might have heard some expressions regarding this overbearing and constantly encroaching lodge system that were given with a vim. What beside a powerful secret organization would have thus been allowed to delay and inconvenience the public? It is worthy of note that such expressions of individual opinion are much more common than they were a year or two ago. Bro. Stoddard's work is beginning to tell. Elizabeth E. Flagg.

"What do they mean?" is the perplexed question of the *Episcopal Recorder*, in relation to the significance of the words, "Lead, Kindly Light," with which a much-admired poem by the late Cardinal Newman begins. Praise of them "has been universal and unqualified. As poetry, we are quite ready to join with all in recognizing their excellency. They are an embodiment of beauty. But when we come to consider them from a devotional standpoint—as a hymn, as words to be used in worship in our church service, the question arises, What do they mean? 'Kindly Light.' Who, or what is addressed? 'God is light," and Christ is 'the light.' But there is no positive indication that either is referred to. It has always seemed to us a hymn more suited to a Parsee than to any other religionist."—*United Presbyterian.*

This generation in the church, says the *Christian Inquirer*, has been very successful in casting off the yoke of Puritanism, and trying to take off the sharp edges of the cross. Very true is the following: "A Toronto paper says that the sentiment that the devil should not have all the good music has been extended to about everything that the devil ever invented, and has about driven him out of all his old lines of business, but the devil is the most generous of inventors. He never patents anything—makes everybody welcome to anything that is his."

OUR WASHINGTON LETTER.

Washington, D. C., Oct. 8, 1890.

"Despise not the day of small things," has been ringing in my head ever since I heard a story of how a drunken tramp was reformed by the thoughtful kindness of a dear little girl. The story was told at a child's Temperance meeting, and believing it to be worthy of repeating I present a synopsis of it: Two little girls playing in a park discovered a drunken man asleep. One of them said: "O dear! the hot sun is shining right in the poor man's face," and taking her dainty little handkerchief she carefully spread it over the swollen and sodden features of the sleeping drunkard. An hour later the man awoke and putting his hand to his face discovered the child's handkerchief, which he spread out on his lap and wondered where it came from, and whether he could get a drink in exchange for it. Suddenly the tears arose in his bleary eyes. He had noted a name in one corner, Nelly Blank. Once he had had a happy little girl named Nelly, but that was years ago, before the rum fiend had owned him. After a long struggle with the emotions aroused by the name of the owner of the handkerchief, the man jumped to his feet determined to again assert his manhood and defy the liquor demon. Placing the handkerchief in his bosom he started in search of work. After trying in many places, and being refused on account of his dissipated appearance, he found himself in a large store arguing with the porter to let him see the proprietor. That gentleman happened to overhear a part of the conversation, and being struck by the earnestness of the tramp's voice he invited him into his private office. The tramp took advantage of the opportunity, told the story of his determination to reform and produced the child's handkerchief as an evidence of his good faith. As the merchant took the handkerchief and observed the name thereon, his hand shook and he turned away his head to wipe the moisture from his eyes. After engaging the tramp to work for him and giving him a small amount of money to provide for his immediate necessities, the merchant said he would like to carry the handkerchief home, and promised to return it the next morning. Can't you guess the rest? Nellie Blank was the merchant's little daughter, and that handkerchief is to-day the most highly prized souvenir in the possession of that reformed drunkard, who has for some years been a member of the great mercantile firm of Blank & Co.

Two hours after my last letter was mailed the President vetoed the bill prohibiting pool-selling in this District because of its excepting the grounds of the Washington Jockey Club from its provisions. Mr. Harrison thinks this form of gambling should be prohibited everywhere. I agree with him, but judging from past experience it will be extremely difficult to get a bill through Congress to do it.

Rev. Charles W. Baldwin, who has given the subject a most careful study, says the people of Washington spend more than $6,000,000 a year for liquors, which is at the rate of about $20,000 for each working day. A new temperance organization to be known as "The Total Abstinence Union of the District of Columbia" has been organized. It is non-partisan and non-sectarian and starts out with a membership of about fifty. The growth of temperance in Washington is practically illustrated by the Gospel Temperance Society which this week celebrated its ninth anniversary. It now has more than six hundred members.

Mrs. Flora Adams Darling is to organize the National Society of the Daughters of the Revolution next Saturday. All ladies are eligible to membership whose forefathers aided in any manner the American cause during the Revolutionary War. *

Ruskin in a letter to young girls says: "Keep absolute calm of temper under all circumstances, receiving the thing that is provoking or disagreeable to you as coming directly from Christ's hand; and the more it is like to provoke you, thank him for it the more, as a young soldier would his general for trusting him with a hard place to hold on the rampart. And remember it does not in the least matter what happens to you—whether a clumsy school-fellow tears your dress, or a shrewd one laughs at you, or the governess doesn't understand you."

Reform News.

A FORTNIGHT WITH OUR WESTERN AGENT.

Dear Cynosure:—From Rose Hill, Iowa, I went to Monroe, and then to Newton, where I gave an address. I had expected on this trip to get in some lecture work, which did not open to me as I had hoped. So I returned to Oskaloosa and attended the Friends Iowa Yearly Meeting.

A committee had been appointed a year ago to revise their discipline, and to report at this meeting. They reaffirmed their former testimony without any change. Had they proposed a stronger or a weaker testimony, there would have been a lively discussion, and I should have remained to hear it, and if need be, strengthen the hands of those who stood for Christ against the lodge. But the proposal to continue the former testimony without change would, it was thought, be accepted without debate. So I departed and spent some time in canvassing in the vicinity of Washington for the *Cynosure* and for donations to the N. C. A., and then went to Burlington, where I spoke twice on the Sabbath.

I then came to Mediapolis and Linton and called upon Rev. T. P. Robb, and spent some time canvassing his congregation, among whom I took sixteen subscriptions to the *Cynosure*, besides donations to the N. C. A. I love the sturdy conscientiousness of the Covenanters. They do not hold their convictions lightly; nor are they merely filled with beautiful and holy sentiments which do not materialize when an appeal is made for financial aid to the reforms they profess to favor.

From Linton I went to Oskaloosa, where I spoke twice, and then went to Monroe and returned to Sigourney, the county seat of Keokuk county, and arranged to preach and lecture on the coming Sabbath. I then went on to Washington where I took one subscription of $5.00 to the N. C. A., and then spent two days in Ainsworth canvassing in the U. P. congregation with very good success. There are men in this Ainsworth congregation who mean business in their opposition to the spread of heathenism and infidelity through the secret lodge system.

On Saturday I returned to Sigourney and found the city had been billed with a notice that I would speak in the Advent church at 3 P. M., on the Lord's day. About two hundred bills were left which I distributed among the farmers who were in the city Saturday afternoon. I preached in the morning in the Free Methodist church, and spoke at 3. P. M. in the Advent church, on the Religious and Moral Character of Freemasonry and kindred orders. The house was well filled and close attention was given to the truth presented.

One little incident occurred. A friend was telling me of a time when he and another gentleman were examining an illustrated exposition of Freemasonry, and an English Mason, fresh from the mother isle, came up and joined the group. Seeing that they were studying Freemasonry, he innocently supposed that they were members of the craft.

Turning to the Englishman my friend said, "This is Freemasonry as it is worked in America. How does it compare with your work in England?"

The English Mason examined it carefully and replied, "I don't see any difference. As far as I can see it is exactly as we work in England."

I said, in my lecture at Sigourney (when about to analyze the obligations of Freemasonry to determine its moral character), those Masons who say, "if you have not been made a Mason you cannot know anything about it," are ignorant of the fact that the oaths of Freemasonry have been repeatedly proven, in our courts of justice, to be as revealed, *adhering* Masons of the highest character being the witnesses; or they are grossly dishonest and untruthful when they make such a statement.

At the close of my lecture several men came up and expressed their sympathy with the truth, and the craftsmen, convicted by their own consciences, silently retired.

Let us unitedly pray that Christ may rebuke Satan, and break the spell of darkness that he has brought upon the minds and hearts of those who worship at the false altars of the lodge.

C. F. Hawley.

EDUCATIONAL NOTES.

—Simon Yandes, a millionaire of Indianapolis, Ind., donated $20,000 in cash to Wabash University, located at Crawfordsville. This makes a total of $120,000 which he has given to the institution within the last year.

—Princeton College opens with the largest Freshman class that she had in all her history. The class had to be divided into many sections. For instruction in English, there are four sections, for mathematics five, and in the classics six. Three new instuctors have been appointed.

—Mr. James M. Gamble has assumed the indebtedness of the Wesleyan Female College, amounting to $28,000, and thus prevented the sale by foreclosure of this old institution. It is the leading Methodist college for women in Ohio. Mrs. Lucy Webb Hayes was one of its early graduates.

—Miss Jane Graydon, of Indianapolis, Ind., has succeeded her older sister, Miss Kate Graydon, as professor of Greek at Hastings College, Hastings, Neb. Miss Graydon is perhaps the youngest instructor of Greek in any college; she is twenty-four years old, and a graduate of Butler University.

—The trustees of Dickinson College have, through the munificence of a number of Philadelphians, established the "Chair of the English Bible," and elected Prof. A. W. Rogers, of Philadelphia, to fill it. It is to be hoped that such a chair may soon be established in every institution of learning in the country.

—The enrollment for the fall term of Penn College, Oskaloosa, Iowa, reaches 150, of whom 80 are in the college department. The Freshman class numbers 43. The new wing is now completed, containing four class rooms, two society halls, library and room for girls' gymnasium. The chapel has been enlarged, and several other improvements have been made. All the rooms in the building are now furnished with steam heat.

—It appears that the California trip of the President, Cabinet, and various prominent people, will be made in the spring of next year rather than the summer or autumn, seeing that Senator Stanford hopes to push construction on the Leland Stanford, Jr., University, so that its dedication, the event the President's presence is to distinguish, shall fall upon May 14, the twenty-third anniversary of the birth of the Senator's dead son.

—Dr. G. H. Schodde writing in the *Theological Magaznie* on "The Student Volunteer Movement" for foreign missions, says that the Lutheran institutions are least affected by it. He regrets that this indifference in their colleges is proportioned to the neglect of the mission cause by the churches sustaining them, and says; "The next generation of American Lutherans must do more for the spread of the kingdom of God than ours is doing."

—Something like a quarter of a century ago, that is in 1866, Mr. Garfield stated in a speech in the House of Representatives at Washington, that a just estimate of the amount of money contributed in this country for educational purposes by private individuals, would probably at that time place it $50,000,000. Lately it has been estimated that considering what has been done in the founding of Cornell. Johns Hopkins, and other universities, with the numerous other gifts to institutions old and new, since the date above mentioned, the total since the original planting of this nation might now without extravagance be placed at $100,000,000. This matter of private benefaction in behalf of such objects is a good deal an American peculiarity, similar institutions in other countries being endowed and built up in large degree by public funds.

IOWA CHRISTIAN ASSOCIATION.

The annual meeting of the Iowa Christian Association, opposed to secret societies, is hereby called to meet in the Free Methodist church at Fairfield, Iowa, Tuesday, Dec. 2, at 2 P. M., to continue its sessions through the following day. Efforts will be made to secure some of the ablest speakers on the subject to address the convention. The committee hope to furnish free entertainment to all delegates. All churches and associations opposed to secret societies are urged to send delegates to this meeting.

C. D. Trumbull, *Cor. Sec.*

—Bishop Taylor, of Africa, said recently in New York, that eight of the hardest African missionary stations were managed by women, of which the most difficult was carried on by a little Canadian. He did not give her name, but stated that she was among the wildest tribes, and doing the best work of all.

—The *Missionary Herald* says: "We find in the English papers a report that the Ottoman Government, in connection with the Deutsche Bank has authorized a loan for the building of a railway into Anatolia, the revenues of four districts being guaranteed for the payment of the government share in the outlay. A railway already runs from Scutari to Ismid, fifty-eight miles, and it is now proposed to continue it to Angora, a point 215 miles east-southeast of Constantinople. Work has already been begun on this extension, and the contract calls for the completion of the line by October, 1892. Such a railway would be a boon to our missionaries in Asiatic Turkey, and if completed to Angora it would probably be continued to Diarbekir and ultimately to Bagdad.

Correspondence.

INTEMPERANCE AND LODGERY.

A POINT FOR THE W. C. T. U. PRESIDENT.

Editor Cynosure:—The letter of Miss Willard in a recent number of the *Cynosure* breathes the spirit of candor and generosity, and I can easily believe her statement, that from nature and disposition she is opposed to secret societies. But Miss Willard has been engaged heart and soul in the temperance movement, and can have had but little time to make herself acquainted with our reform work. There is a point in her apology for a little secrecy that I wish to notice.

She is at the head of a reform movement, and can understand how circumstances sometimes make radicalism necessary. I wish her to see our reform work in the light of her own. Miss Willard cannot prove that a little wine, or beer, or even brandy, is necessarily harmful to every one, soul or body, nor that it is opposed to the Bible regardless of circumstances; still she believes in total abstinence and absolute prohibition, and bases her principles upon the conviction that this is the only way in which we can rid ourselves of the evils of intemperance.

Taking this ground, she would hold that a professed temperance person who uses a little wine or beer is doing wrong; not because of any particular harm in it, but because of the moral effect of his example. Neither would she excuse him if he should say playfully, as she herself speaks about some secret societies—that the secret of the intoxicating element in his drink was, that it did not intoxicate anybody, at least not him. It would be easier to prove by Scripture and argument that there is positive harm in all secret societies than it would be to prove the same in regard to the moderate use of wine. It is not the secrets of these societies that we object to particularly, but their systems of morality and religion, which is something else than Christianity, their tendency to partiality and injustice, and their idle display of sham and ceremony.

Friends of the *Cynosure* will not censure Miss Willard for her appreciation of good qualities in some or all Good Templars. We do not war with persons, but with ideas. But the lodge work of the Good Templars has nearly all the evil features of Freemasonry. They have a system of morality and religion, with show and ceremony peculiar to themselves. They have a special grand lodge above, where they send their members, not because they are Christians but because they are Good Templars. Not long ago there was a notice in our local papers congratulating a departed sister upon her entrance into this grand lodge, simply as a sister in the lodge. If this grand lodge is considered the same as the Christian heaven, how can they consistently promise and expect an entrance without complying with the conditions of Christianity, or at least pretend to? Years ago I was member of a temperance society—not a secret one either—and I remember just one verse in a song we used to sing. It ran thus:

"Forever, then forever, pure water be our cry,
Till over Jordan's river, we pass triumphantly;
Then where the streams of glory, through Eden's bowers flow,
We'll tell our temperance story, of heaven begun below."

This is pretty much the way with all such organizations. They pass over Jordan triumphantly and roam the Elysian fields, all on the strength of the practice of some one virtue, no matter how much they be lacking in the spirit of Christ and the principle of Christianity; no matter if they do not profess to be Christians at all. Is it a small matter thus to controvert the teaching of Christ, and promise eternal life regardless of the requirements of the Gospel? R. P. Brorup.

HOLINESS AND MASONRY.

Dear Editor Cynosure:—Feeling a deep interest in the cause which the N. C. A. are laboring to promote, I am impressed to make some inquiry as to the doings of the National Holiness Association. Of late years I hear or read but little of their victories and triumphs. Some months ago I wrote to Rev. Geo. Hughes, of the *Guide to Holiness*, inquiring as to the position of the Association in regard to Masonry. In reply he informed me that the Association had not pronounced on Masonry, and advised me against con-

troversy. I do not consider it sacrilege to pursue Freemasonry wherever it is to be found.

At the national camp meeting at Round Lake in the year 1871, one of the speakers brought up the subject of Masonry, when it was promptly tabooed and put down as a side issue. As I knew nothing definite about the institution at that time I did not much wonder at the proceeding. I recollect distinctly that I did not find the unction and power at that meeting that I expected. It is all plain now. But nineteen years have passed since that time. Masonry is thoroughly exposed, weighed in the balance and found wanting. It is a perfect wonder to me how any man, who has holiness as his profession or aim, can face an intelligent community, either adhering to Masonry or astride the fence in regard to it. It is as great a wonder how a body of preachers can claim the respect of the community as Christians, to say nothing of holiness, while neutral in regard to that heathenish institution. J. Marsh.

Note.—Rev. W. W. Kelley, writing to the *Free Methodist*, speaks of the same subject thus:

"It is true the love of God in Christ alone feeds his children; but even they are to be guided as well as fed; yea, and often physicked too; and the bulk of our hearers must be purged before they are fed; else we only feed the disease."—Letter to Joseph Cownley. Wesley's Works, Vol. VI., pp. 729. Can it be said that times have so changed that these words of the founder of Methodism do not apply with equal force to-day?

To specify: has not that false system of religion, Freemasonry, crept into the M. E. church, compassed her altars, and ascended very many of her pulpits? If the leaders of this holiness movement strike it with the sword of the Lord, the blows are light and but seldom given. In fact, so far as my observation has gone, if a blow is given this religion of Satan, it is done in such a manner that it almost carries with it an apology. Of course there are a few noble exceptions, but if this is not the rule I stand willing and anxious to be corrected.

When brother Fowler, in the sermon referred to in a former article, called Unitarian and Universalist churches the devil's churches because they defeat the work of Christ, I heard a faithful M. E. minister—who was once a Freemason, say—"And the Masonic church." Although said in an undertone it is worthy the voice of a Luther. And do not these things demand a plainer and closer declaration of the law of God, or as Wesley plainly terms it, a physicking and purging by means of the law of God?

ABOUT LAKE WINNIPISOGEE.

Wellesley, Mass.

A good sister in Gilford Village, whose thoughtful act of kindness will not fail of its reward, lent her horse and carriage, after the State convention, for a drive to Locke's Hill, a point from which there is an especially beautiful view of the lake and its surrounding hills. Our way led for quite a distance beside Gunstalk river, a leaping, brawling, but lovely stream, and as in Whittier's "Among the Hills,"

> "We held our sideling way above
> The river's whitening shallows,
> By homesteads old, with wide flung barns
> Swept through and through by swallows."

I never knew before what "whitening shallows" meant, but I know now that I have seen Gunstalk river. As for the "homesteads old," they are quite a feature in a New Hampshire landscape. They look picturesque, but could some of them speak they might tell many a bitter tale of struggles with poverty, and the farmer's worst enemy—cider. At last we reached the Pisgah for which we were bound, Locke's Hill; and magnificent was the view that burst upon us. Who can describe one of Beethoven's grand symphonies? So before the highest in art or nature human language is powerless. It stands like St. John before the indescribable glories of another sphere, with only that sublime expression on its lips: "*And I John saw.*" Winnipisogee with its wooded isles—the popular account says there are 365, one for every day in the year—lay in sapphire clearness, and all around, rising like an amphitheatre, those guardian hills! Now for the first time in my life, I thought exultingly, I have seen mountains, real mountains; and all that the poets have sung of their grandeur and their majesty will be no longer a sealed book to me, like beautiful words in an unknown tongue. And above all, what a new sense of calmness and peace, beyond all power of the world to disturb, will come into my heart when I think that "as the mountains are round about Jerusalem so the Lord is round about his people." But there was still another revelation to come, the crown of all, when between a gap in the hills I caught—my first view of Mt. Washington. From childhood I had longed to see it; and there it rose, silverwhite against the blue, etherial as a dream. Harriet Martineau's expression recurred to me, on looking at a singularly beautiful landscape, that "she was afraid to take her eyes off from it for fear that it would melt." But God be thanked that he has let down here and there such foregleams of the infinite beauty yet to be revealed; a pattern as it were of things in the heavenly Mount, that shall stand firm when what we fondly call "the everlasting hills" shall melt with fervent heat, and all their glory and strength pass away like a forgotten dream. Elizabeth E. Flagg.

A COLORED PASTOR HELPED.

Poplar Bluff, Ark.

Dear Editor:—Permit me to say a few words in your valuable paper. I have been (as many others, I suppose) greatly fooled by the talk and action of secret society men that they had the "key" of the Bible, and I was almost converted by their doctrine. But, thank God that the *Cynosure* reached me in time to save from the pit among the workers of darkness. God has no part with darkness; and the proof is that he calls or demands all truly awakened hearts to "come out from among" the wicked, to "touch not the unclean thing." Therefore, every Christian who belongs to societies (as Masons, Odd-fellows, Knights of Pythias, and other similar societies), they are among the wicked. They are bound to protect such persons in every circumstance when they want help. They must help them rather than an own beloved brother in the Lord who does not belong to the order. This is wrong, for the religion of Jesus is to do good unto all men; help those who need your help, especially the poor, and those of the "household of faith". This is or should be the vow of every Christian on entering the church.

Through all of my travels as a minister for twenty-one years, I find that two-thirds of the church members have left the commandments (as of old) and are gone following after Baal, thus giving room for the enemy. Here and in many other places the secret societies are doing great harm to the churches.

May the *Cynosure* find a welcome place in every home throughout this wide world. God bless your efforts and crown your labors with success.

A Watchman.

PITH AND POINT.

SEND ON THE NAMES.

Your September plan strikes me as being a good one, and I will send you several names and their address. I do hope, and think, some of them will subscribe for the *Cynosure*. I so often wish that it could be in many more families than it is, but we must work and pray. I hope that you may get a good many subscribers from among these names, and that this may be a little help in the overthrow of this gigantic evil, this hindrance to the spirituality of the church of Christ.—Mrs. M. A. Gamble, *Detroit, Mich.*

REMEMBERING OTHERS.

We enclose $3 to renew our own subscription and the price of another copy for a year to be sent to some one you may think best A few weeks ago I saw the name of some one who wished to continue his subscription, but had to give it up, but I have forgotten the name and don't know where to find it. I send all our *Cynosures* to I. R. B. Arnold, Marietta, Ohio. With kindest wishes for the success of the cause.—Wm. Whittemore and H. M. Whittemore.

FROM BEULAH SEMINARY, CLARKSVILLE, MICH.

We will be glad to join in with you in the fight against secrecy. Also the address of the *Holiness Record* will be Clarksville, Mich., hereafter. You can make a note through your valuable paper concerning the school if you desire. Prof. J. J. Sadler, one of the strongest anti-secret men we have, is professor of mathematics and book-keeping. We have a strong force here against secrecy.—N. S. A. Eastman.

THE RIVER MISSION—WHO WILL HELP BRO. ARNOLD AGAIN?

I send the names of four colored preachers to whom you may send the *Cynosure*. Have just completed another $100 payment on the boat. Will soon begin to turn the tide toward the *Cynosure* office. I admire the ability with which the *Cynosure* is conducted; would like to see its endowment doubled, to enable it to increase its usefulness. I have received from all sources about $600, which I paid on the floating chapel., leaving $1,000, which I am paying myself—$200 now, in the last sixty days, leaving only $800 to complete paying for the boat. I need $300 more for seats, paint, etc.—which I am paying for and getting as I earn the money. As soon as that—the seating, is done I shall pay as fast as I can into the ministers' fund. The M. E. preacher at Williamstown, W. Va., said, "I have been urged to join the Masons, and I thank you for that lecture. It is just what I wanted to know." Our work is well received—both Anti-masonic and prohibition.—I. R. B. Arnold.

THE ENEMY OF THE COLORED RACE.

I have seen a copy of your paper, and I esteem it for its effort for the destruction of one of the gravest evils among my race,—"secret orderisms." I would to God that we had more such papers. I am an African Methodist preacher, and am daily confronted with the evils resulting from these secret orders, which I think detrimental to the morals of my race. I would like to receive your paper if it is favorable. God grant you abundant and unbounded success.—J. M. E. Wallis, *Texas.*

GOOD WORDS.

I love to support such a paper as the *Cynosure.*—J. F., *Bloomdale, O.*

Some have expressed a desire to subscribe, but are not ready yet. I expect to keep giving them a chance.—S. P., *Sternerton, Kan.*

I cannot well do without the paper. Wishing you success in your noble work, I am, etc.—J. M. P., *Salem, Iowa.*

LITERATURE.

Jottings from the Pacific. Life and incidents in the Fijian and Samoan Islands. By Emma H. Adams. Pp. 160. Pacific Press Publishing Co., Oakland, Cal.

The agreeable narrative style of this book, and the interesting character of its information will make it popular with young readers. Until a comparatively few years past the Fiji islanders have practiced cannibalism, and their horrid orgies were only suppressed since the English took possession of the islands in 1874. The account of Samoa is of nearer interest because of the recent diplomatic arrangement between our own country, Great Britain and Germany. The character, habits, governments, and social life of these island nations are pleasantly described, and we doubt not faithfully. The author has a conception of the difference between heathenism and the true religion which it is quite the fashion to set aside in our day. Quoting from a recent writer who says that the devil-worship of the islanders, though dying hard, is passing away, and "all that is good" in it "is being carefully adapted so as to be in harmony with the Christianity now professed." Our author replies with just indignation, "Why should the 'good things' of devil-worship be engrafted upon Christianity? Is not Christianity without the slightest admixture of their old heathen worship, the very best thing in the form of religion that can be offered the advancing Fijians? Christianity with the choicest of their former rites 'carefully fitted into it' is not Christianity. It is something else. Christianity needs nothing fitted into it to improve it or to help it make its way." Let Christians in our own land remember this when the god of this world entices them with Christmas and Easter and other notions of baptized paganism.

Love, the Supreme Gift; or the Greatest thing in the World is the title of one of Prof. Henry Drummond's best addresses which has been put in neat form by F. H. Revell, publisher of New York and Chicago. Prof. Drummond takes up Paul's matchless thirteenth chapter of 1st Corinthinans and argues by contrast, by analysis, and by defense or justification. It is a writing of great power and eloquence which will strengthen the faith and quicken the zeal of every believer. Price 20 cts.

That excellent book, "Fishers of Men," by Rev. B. T. Roberts, editor of the *Free Methodist*, is to be translated and issued in Bombay. The remarkably successful book and tract missionary, Rev. A. W. Pratch (formerly of Chicago), is translating it into Marathi. It is a grand book, widely commended. Dr. Cullis says, "It is full of the Gospel, and must be a help to those who would win souls." It will do a blessed mission work among the natives.

In *Vick's Magazine* for October, passing by the beautiful frontispiece, the work of the October flower garden is taken up directly and practically, and the Holland bulbs have such attention as will please all lovers of their beautiful flowers. The Cactus family has a prominent place in this number; also the grape vine and the Black Currant, which has friends who are anxious to bring it back into old-time favor with house-keepers.

In Brief.

A recent official statement makes the farm mortgages in Ohio to amount to about one-sixth of the value of the farms, and about one-eighth of their value in Michigan and Illinois. This certainly is not a bad showing for the farmers in these States, and does not accord with the exaggerated statements that have been made as to the extent of these mortgages.

At Norristown, Me., a horseshoer made nine miniature horseshoes from a silver ten-cent piece. Each shoe has the number of holes usually drilled in horseshoes of the ordinary size, but, strange to say, the smallest needle is too large to be used as nails for these little wonders. He has made affidavit that each and every one of the miniature shoes were made with the same hammer and punch used in making the largest-sized real horseshoes.

Prof. Charles F. Down, the originator of standard railroad time, has presented a novel suggestion regarding Federal control of railroads. He proposes to organize the railroads on a system modeled after the national bank system He would have all transportation companies chartered by the Government, each road depositing with the Government unquestionable securities for its bonds up to a certain amount, which the railroads could sell. By this plan, it is said "the railroads would be able to reduce freight and passenger rates from twenty to twenty-five per cent, and be as well off as they are at the present rates. On the basis of ten per cent. of the securities deposited in Washington, the Government might issue a system of national mileage tickets for transportation of freight and passengers, good on all railroads, and securing uniform rates. Each company would take up its share of the mileage tickets, which would be redeemable for cash at any Government railroad ticket office."

Prof. E. W. Thwing, of Brooklyn, a specialist in mental diseases, has recently returned from China, where he went about a year ago to investigate the need of an asylum for the insane. Prof. Thwing comes back fully convinced of the pressing need of such an institution in China, where there does not exist a single insane asylum to-day. Many of the insane there commit suicide, some are murdered to be gotten out of the way, though the fear of their spirits returning after death in a great measure prevents this, and others are chained or left to suffer in strong cages, without any care, except being given a bowl of rice each day. The project of an asylum was endorsed at a recent conference of Chinese physicians in Shanghai, but the majority of the people are too apathetic or superstitious to encourage the benevolent scheme and some are even opposed to it. The relief to these suffering unfortunates must therefore be international. It is hoped that $20,000 can be raised in the United States and much more in England. It is proposed to build the asylum just outside the walls of Canton. Nearly all the representatives of foreign powers reside in or about Canton, and they are in hearty sympathy with the movement. "Not only the Chinese," says Dr. Thwing, "but missionaries and others become insane. The church has its hands full in caring for its own people, and there is great need of such an institution. Dissection is not allowed in China, so the physicians there have no opportunity to study the diseases of the brain. Then their Asiatic apathy and tendency to fatalism is unfriendly to medical treatment. Japan has insane asylums for those who can pay the fees, but there are none for the indigent." Dr. John Y. Kerr, who has been a resident of Canton, China, for thirty-five years, is at the head of this effort to secure funds for an insane asylum, and contributions sent him will be gratefully acknowledged.— *New York Times.*

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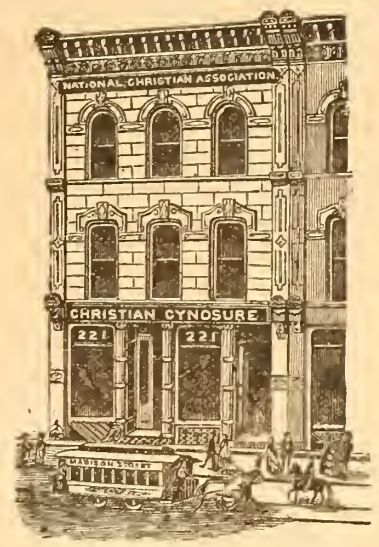
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CHICAGO, THURSDAY, OCTOBER 16, 1890.

The College Discussion receives in this number the contribution of two reviews of Miss Williard's article, both of which are given in a courteous spirit. From an undoubted authority we borrow the opinions of the former presidents of Yale and Cornell. These gentlemen might be presumed to be favorable to the fraternities. It appears they are not so without large qualifications.

Our portrait is of the late Prof. Lewis Davis, D. D., of the Theological Seminary of the United Brethren church at Dayton, Ohio, an eminent theologian and instructor in his denomination, and uncompromisingly opposed to all secret societies whatsoever. He was for some years president also of Otterbein University at Westerville, O., and had all educators been of his fervent Christian spirit there would have been no call for a discussion of College secret societies, for there would have been none to discuss.

The eccentric Dr. Talmage, in his late visit to Palestine saw Jews in numbers wending their way to Jerusalem, and speaks of it as fulfilment of prophecy. In 1816, eighty-four years ago, Mr. Buckingham visited Jerusalem, and in his lectures in this country gave a graphic description of the Jews, who then, and long, long before, were making pilgrimages to Palestine; and, in wretched abodes, were poring over the Hebrew prophets in hope that Christ was coming to set up his personal reign there.

But Christ now fills the throne of David; and the Jerusalem in which his kingdom of "*righteousness, peace, and joy in the Holy Ghost*" is to be set up, is the heavenly Jerusalem, the abode of God, descending to earth; of which that Jerusalem in Palestine was only the outward and material type.

The Millerites' "Second Advent," and Jews flocking to Palestine are devices of Satan to turn off our attention and keep us from "seeking first the kingdom of God," which, when come, will illumine the whole earth.

Incantation is singing or chanting a formula to raise the devil,—the arts and methods of witches, hags, sorcerers, and sorceresses. Fifty years before the American Revolution, the French inhabitants of Nova Scotia (then Acadia) were driven from their homes for refusing fealty to the English government, to which France surrendered the territory in 1713. Eighteen thousand of those poor people, with their priests, found their way to Louisiana and New Iberia, eight miles from the Gulf of Mexico, on the road from New Orleans to Texas, and still speak the language of those French exiles. We spent some months in that town three winters ago. Two whiskey-drinking priests led their funerals to the low, wet graveyard, chanting through their noses Latin incantations for the repose of the dead. That interesting people have thus worshiped devils for two hundred years.

EXPULSION OF THE BIBLE FROM SCHOOLS.

It is now twenty years since the Bible was expelled from the schools of Cincinnati, by the united votes of Romanists and infidels; Romanism being tantamount to atheism in practice, for it subjects the Bible to the interpretation of the church and so substitutes the words of priests for the Word of God. Stanley Matthews (since Justice of the U. S. Supreme Court, and now deceased) made the strongest argument for the exclusion. He was a Presbyterian; exceedingly able and intensely sincere in his belief that the Bible ought not to be read in the schools as an act of worship, because:

1. The schools must be national.
2. Therefore, Jews, Romanists, and atheists must be taxed to support them; and
3. It is injustice and unconstitutional to take their money to support schools and use it to support schools in which the Bible is read as worship, and thus support a Bible-reading religion.

If Judge Matthews were now alive, he would see that he made one fearful, fundamental mistake. He held that if the Bible were put out of the schools, the priests could not compel their people to support or send children to their parish schools. But where the Bible is now put out, the priests denounce the free schools as "godless," and compel their people to send to and support their parish schools; and they already clamor for a division of the school fund, giving them, of course, the lion's share. This was their object from the first,—to expel the Bible; denounce the schools as "godless;" draw their children away from them; create as they have done and are now doing, parish-schools run by priests; then divide the school money, and destroy the national free schools. And, as theirs is avowedly a political religion, by giving their votes to the party which will grant their demands, they can, and unless God prevents it, will support their colleges, universities, foundling hospitals, convents, nunneries (which are houses of women of which unmarried men have the keys) by the money which was given to support unsectarian schools, free to the children of the United States.

"But, how is it to be helped?" Judge Matthews would ask. "Will you tax Roman Catholics to support Protestant worship? and infidels to support religion?"

This question has for years been answered in Canada. A book of Bible selections has for years been used in their public schools to which Protestants, papists, and Jews have given assent. Archbishop Lynch (Roman Catholic) gave the volume the sanction of his church; and, so far as we can learn, the book gives universal satisfaction to all receivers of the Bible, as the standard of law and morals. If there are atheists, who object to the worship of God, their objection is against all government as well as all religion. For no government ever existed on earth without some recognition of God; and the oath is the highest and most solemn act of worship. And if there are men who would forbid us to swear in our Presidents upon the Bible, or to administer oaths to witnesses in courts, and that on the plea that the oath offends their consciences, the sooner the question is settled with such disorganizers the better.

We see by Chicago papers that a woman's Union, with Mrs. Ezra A. Cook for president, has undertaken to awaken public sentiment and call attention to the debasing moral effect on the character of children of banishing the Bible from the Chicago schools. The *Advance* gives the Union a favorable though brief notice; and says the movement promises enlarged dimensions. It is to be hoped that the ladies will meet with success, and either restore the Bible, or secure the use of a book of Bible selections in the schools of Chicago. If the Roman Catholic masses can be thoroughly informed, and be made to see that the simple, brief worship of God by a Scripture reading without comment is all that is desired, there are enough intelligent American citizens among them who will join (the Protestants) in this movement, to defeat the crafty priests who prefer union with atheists and unbelievers, to free schools which are no more Protestant than they are Catholic, but simply Christian.

THE MORMONS ASTIR.

Wilford Woodruff, president of the Mormon church, issued a manifesto, Sept. 24th ult, "To whom it may concern," in which he says:

"Press dispatches have been sent from Salt Lake, saying that the Utah Commission allege that plural marriages are still being solemnized; and that forty or more such marriages have been contracted in Utah since last June."

And he adds:

"Therefore, as president of the Church of Jesus Christ of Latter Day Saints, do hereby, in the most solemn manner, declare that the charges are false."

He says that one such marriage was reported in the spring of 1889, but he had not been able to "find who performed the ceremony," and adds:

"Whatever was done in this matter, was done without my knowledge or authority. In consequence of this alleged occurrence the Endowment House was, by my instructions, taken down without delay. * * * I now publicly declare that my advice to Latter Day Saints is: Refrain from contracting any marriage forbidden by the law of the land."

Two days after the above manifesto appeared, Gov. Thomas was interviewed (Sept. 26.) and said, "It is impossible now to give a definite opinion of the purpose or effect of this proclamation. If it is put forward and hereafter observed in good faith, it is an important step, and will do much to remove one of the political objections to Mormonism."

At the General Conference, representing the whole Mormon church (Oct. 6.), about 10,000 persons being present, the Woodruff manifesto was reconsidered, and the dispatches say, the whole multitude, apostles, bishops and elders included, "by a unanimous vote recognized the authority of the president to issue the manifesto, and *accepted it as authoritative and binding.*"

In the *Deseret Weekly* an article is republished from The *National Democrat*, Washington, D. C., written by A. B. Carlton, appointed on the Utah Commission by President Arthur, who held that post seven years, half of which time he was chairman of the Commission. This Mr. Carlton says:

"Sagacious men among the Mormons have long foreseen that the practice of pologamy must eventually be abandoned, and since the death of Brigham Young in 1877, there has been a constantly increasing disposition among the people to unload the incubus from their shoulders."

Nauvoo, Ill., was founded by Joseph Smith in 1840, ten years after the sect was formed in Manchester, N. Y. A few months since, the senior editor of the *Cynosure*, being in Salt Lake, heard two Mormon priests in the Tabernacle, who said they were intimate companions of Smith; and that he received his first revelation at the village of Palmyra during a revival of religion, in which different denominations united, but contended in the reception of the converts. Smith, they said, received a revelation by an angel, who told him there were golden plates in the hill of Cumorah, not far off. In about a year the sect removed to Kirtland, Ohio, and built a temple and a bank, which failed, and the Mormons were driven away. They attempted to settle in Missouri, but being driven out settled in Nauvoo in Hancock Co., Ill., as above, in 1840. Here the sect grew rapidly. A paper was started in Nauvoo against Mormonism. It was suppressed and the building destroyed. Smith was sued, but refused to obey the court warrant. Gov. Ford called out the militia to enforce the warrant, but persuaded the Smiths (Joseph and his brother) to stand trial. They were taken to jail in Carthage, where Joseph and Hiram Smith were shot by a mob in 1843.

These three years were eventful. Stephen A. Douglas was just rising into political notice. He joined the Freemasons and was Grand Orator of the Grand Lodge of Illinois in 1840, the year when Nauvoo was settled. Joseph Smith was a Freemason in New York. He was an idle loafer and was well known by Samuel D. Green, when he kept the Park Hotel, Batavia, N. Y. This information was given the writer by Mr. Green, who seceded and renounced the lodge after the murder of Morgan. A Masonic lodge was formed at Nauvoo and by the aid of Douglas received a dispensation. Joseph Smith said he had received a revelation that Stephen A. Douglas was, or was to be the greatest man in the United States. The Mormons increased rapidly and voted the Democratic ticket. But as Smith found it necessary to receive or pretend to receive a revelation in favor of polygamy to cover his debaucheries; and rogues, thieves and counterfeiters, as well as sincere enthusiasts, gathered in Nauvoo and were sheltered by its fanaticism, the Grand Lodge of Illinois was divided in opinion, and sent committees to labor with the Nauvoo lodge for alleged irregularities. Grand Master Helm suspended their dispensation and interdicted their work. But Nauvoo lodge was restored and the injunction removed in 1842. The lodge soon came to have a majority of all the Masons in Illinois, and it was proposed to divide it into four local lodges. But Smith made the Nauvoo lodge "clandestine" by instituting a stop degree; so that while Mormons could enter other lodges outsiders could not get into Nauvoo lodge. Polygamy, horse-stealing, counterfeiting, etc., did not cause the Nauvoo lodge to be dropped, but Smith was shot May 27, 1844, and the Grand Lodge sent a committee to Nauvoo to demand the surrender of their charter. The lodge treated the demand with contempt, and told the committee they should go on with their Masonic work. So the Grand Lodge in October, 1844, after Smith's death in the previous May, passed the following:

"*Resolved*, By this Grand Lodge, that all fellowship with said lodge and the members thereof be withdrawn."

The Nauvoo lodge, as they said they should,

went on with their work. In 1847 they erected their temple in Salt Lake; called it the Endowment House, whose oaths are now declared by the Supreme Court of Utah to be a bar to naturalization and citizenship in the United States.

The Endowment House is now "taken down" by order of President Woodruff, and the treasons, Mountain-Meadow massacres, assassinations like that of Dr. Robinson, and hundreds of others, are, of course, put where they will not be read, till the day of judgment. And the *National Democrat* of Washington, it seems, is proposing to renew its early alliance with this terrible Latter-day movement. Surely, "*In the last days perilous times shall come.*"

APOSTASY.

We insert below an account of a funeral in Dayton, Ohio, which must call down the wrath of God on the corrupters of the church of the United Brethren in Christ. When Edmund Ronayne, Past Master of Keystone Lodge, Chicago, exhibited the abominations of Masonry to a crowded hall in Dayton, W. J. Shuey, long agent of the Book Concern, was with us professing to oppose the lodge. Where is he now? Look below at extracts from the Dayton papers:

(The Dayton Herald.)

"Yesterday afternoon the funeral of the late Stephen J. Rigler occurred from the First U. B. church, Fifth street. The attendance was notably large, the services were impressive, Rev. Dr. Berger preaching the funeral sermon. At the conclusion of the services Rev. W. J. Shuey gave a succinct sketch of the life and character of the deceased, and offered a high eulogium on him. It may be said properly, in this connection, that the Masonic fraternity, of whom Mr. Rigler was an honored and conspicuous member, had charge of the funeral; and it was the first Masonic funeral ever conducted in the First U. B. church. Reed Commandery, No. 6, led the sorrowing procession to the cemetery. St. John's Lodge, F. and A. M., Old Guard Post and the Typographical Union were also in line. An unusually long line of carriages completed the cortege. It was one of the largest and most impressive funeral occasions ever witnessed here."

(From the Dayton Journal.)

"The funeral of the late Stephen J. Rigler, held yesterday afternoon, was quite largely attended. The funeral ceremonies were conducted largely by the Masonic bodies, of which he was a member. The procession to the residence was headed by Reed Commandery, Knights Templar, followed by Old Guard Post, G. A. R., Captain John N. Bell. Next came the Typographical Union and employes of the U. B. Printing Establishment, followed by St. John's Lodge, F. and A. M. The remains were received by the officers of St. John's Lodge and conveyed to the hearse. The procession then moved to the First United Brethren church in the order named.

"Notwithstanding the inclement weather, the service at the church was largely attended by personal friends and members of the various societies of which Mr. Rigler was a member, including St. John's lodge, F. and A. M.; Gabriel Lodge, A. A. Scottish Rite; Reed Commandery, K. T.; Knights of Honor; Old Guard Post, G. A. R., and the Dayton Typographical Union. Music was furnished by the Masonic Quartet. Rev. Bookwalter invoked the Divine blessing, and was followed by Rev. Dr. Berger in an excellent sermon, and at its conclusion Rev. W. J. Shuey read a short biographical sketch of Mr. Rigler, in which he paid an eloquent tribute to Mr. Rigler's character as a man, and feelingly spoke of his valuable services to the publishing house in the past thirty-five years. The Masonic bodies performed their offices for the dead, the services of St. John's Lodge being conducted by Worshipful Master W. S. Kemp, and those of the Scottish Rite by Grand Master Allen Jeffers in an impressive manner, concluding with the presentation of the ring, emblematic of the order, to the widow. This concluded the services at the church and the procession wended its way to Woodland. At the cemetery the beautiful Masonic funeral ritual was impressively rendered by Dr. W. S. Kemp, Worshipful Master of St. John's Lodge, and the remains of Stephen J. Rigler were laid to rest."

—Rev. A. H. Springstein of Michigan asks for an explanation of the statement in our columns, that the passage of the dependent pension bill makes necessary an exhorbitant taxation. He will find it in the official statements that the expenses for pensions amount to nearly one-half the total outlay of the government, or about $400,000 for every day of the year, Sundays included.

—M. L. Scudder, Jr., a writer of some note on financial topics, contributes to *America* an article on "Dark Lantern Companies," in which he attacks a number of business corporations which conceal their affairs from the public scrutiny. If regularly and legally organized business is obnoxious to such a term, how much more the lodge which is constituted on the basis of conccalment!

—The great Temperance Temple foundations in this city are being rapidly prepared for the corner-stone laying, Nov. 1. There is to be a grand procession of singing children, and addresses suitable for the occasion, one to be by ex-Senator Palmer of Michigan, president of the National Commission for the World's Fair. Joseph Cook was invited, but regretted that the demands of lecture engagements in Oregon would prevent his attending so interesting an occasion.

—We call especial attention to Bro. I. R. B. Arnold's brief note on the 6th page. It appears that not quite enough has been raised to furnish the boat and chapel, although it is now in use. There are many of our good friends who could lift a little at this work. Bro. Arnold, remember, promises to return to our Southern fund for the colored ministers every cent which is sent him in the name of the *Cynosure*. Lift a little at this burden, brethren.

—Not long since some Evanston, Ill., students were discussing on the train the forthcoming annual "cane rush" at Northwestern University. They were anticipating the melee with a kind of savage joy which might well have caused a pang in the heart of a pious mother. We are well pleased to note in the daily paper just begun by the students of Michigan University, that this "cane rush" is condemned as a relic of barbarism by both faculty and students, and will probably be discontinued at that great institution.

—The *Catholic Review* has quite adopted the Knights of Labor, and under its fostering wing, Powderly may be able to save a remnant of his order. The *Review* advises the Knights to take a new start, and keep their power gotten by secrecy, in these words: "Would it not be well for the organization to call a halt, reconsider its methods of recruiting its ranks, and devise some means by which none but sober and honest men be admitted as members? By all means let labor organize, and protect itself against such exactions of capital as may be unjust; but let labor remember that every member coerced into its organization and every member who is unworthy of its protection are both a source of weakness."

—The *Christian Instructor* announces that early in November, at farthest, its publishers propose establishing a Chicago department of their paper, to be under the management of a resident editor. The junior editor, Rev. J. A. Collins, will remove to this city, and take charge for the present, and will engage in active mission work, for which there are wide openings. "We are impelled," says the *Instructor*, "to this enterprise by the fact that all eyes will be turned toward Chicago, now the second city in the land, during the preparation for and progress of the World's Fair, and vast influences will be centered there, and go out thence to mould the moral and spiritual, as well as temporal, affairs of the world." The *Cynosure* will most heartily welcome again the *Instructor* to Chicago, hoping that it may permanently abide with us.

—The Free Methodist General Conference opened in the new building of the First Church on North May St., in this city, last week, and will continue until next Wednesday. The attendance is good and the work of the conference progresses harmoniously under the supervision of the three superintendents, Revs. B. T. Roberts, E. P. Hart and J. W. Coleman. Last Sabbath the church building was formally dedicated to the worship of God, Bro. Roberts preaching a powerful sermon from the text, Rom. 14:17: "For the kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost." He spoke in severe condemnation of the lodge system in its opposition to the churches of Christ and the true worship of the only true and living God. After the sermon Rev. C. B. Ebey, formerly pastor of the church, but now of Los Angeles, Cal., took charge, while over $3,000 was raised to make the last payments on the church, leaving about $1,000 yet to be raised. A large congregation of some 1,000 persons was present, among them Mrs. James Vick, widow of the founder of the great seed house of Rochester, New York.

PERSONAL MENTION.

—Mrs. J. P. Stoddard on her return to Boston spent a few days with daughter and son in Oberlin and Washington.

—Rev. R. N. Countee of the *Living Way*, Memphis, returned during the last of September from his trip to England. He was joyfully received by his people and gave them last week a lecture descriptive of some of the scenes he visited in Great Britain.

—Edmond Ronayne, whom many of our readers well remember, yet resides in this city and continues his private school. He has grown plainly older during the last few years. He still maintains a strong private testimony against the lodge, and the dishonor put upon Christ by those who profess his name yet join the Masonic order.

—The *Cynosure* welcomed a few days since Rev. Mr. Chestnut, pastor of the Reformed Presbyterian (new school) church of Marissa, Ill., on his way to synod meeting at Pingree Grove, Ill. Also Mr. Geo. S. Robinson, of Cambridge, Mass. formerly a resident of Bloomington, Ill., and nominee of the American party for Attorney General of the State.

—Bro. W. B. Stoddard, the Washington agent, was suffering much last week from a severe attack of malarial fever, which prostrated him for a day or two. Writing Wednesday, he had ventured out a little as the morning was beautiful. He was still under the doctor's care, though hoping to be well as ever, He wishes to correct his last published letter, which says that he arranged with Rev. Leiper and Mr. Haas for a meeting in a Philadelphia mission. The latter only was concerned in the engagement.

—Rev. C. C. Harrah, so well known as the author of "Christ the Emancipator of Woman," and by his Bible notes in this and other papers, did a beautiful thing which he was too modest to have known. He went to Peoria to take charge of a mission in the hope of having it develop into a self-supporting church. This hope has been fully realized, and Plymouth church, Peoria, will ever stand a memorial to his faithfulness and untiring energy. Now that it is strong enough to stand alone, he returns to his boyhood's home, in fulfillment of long cherished plans, and takes charge of the Congregational church at Newton, Iowa. It now transpires that every cent of his salary while in Peoria was devoted to Christian work, he and his family living on the proceeds of a farm he owns in Iowa.—*Union Signal.*

—Joseph Cook was in Chicago with Mrs. Cook on the 5th and 6th inst. Last week they attended the meeting of the American Board at Minneapolis, and then on to Manitoba and the Pacific Coast for a lecture season. To the Chicago pastors in their meeting he spoke earnestly of the revival of true religion Chicago needs before the great fair is opened. Christ, he said, came into the world to save men from the guilt and power of sin. "We must teach men that they are to hate what God hates and to love what God loves. We need a revival of the fundamental truths of the Gospel. The eyes of the nation are upon Chicago, and the churches have confidence in their brethren here. It is to be hoped that you will have a great revival. The war was preceded by a revival, and the World's Fair needs to be preceded by a revival in this center of the interests which it includes. Representatives of all nations will be here, and will carry away impressions. It would be exceedingly unfortunate if Chicago were to set an evil example by desecrating the Sabbath. There is nothing that the pagan world needs so much as a Sabbath, and now that it is entering heathen lands it should not be stabbed in the back by Chicago."

The best and most forcible argument to present to a Christian man against joining secret societies is the argument that the Apostle Paul presents: "Be ye not unequally yoked together." If a church member delights in the society and companionship of the majority of the men whom he meets in the lodge room, that fact does not speak in high terms of commendation of his Christian character. A Christian must be Christ-like. He must love Christ and love to hold communion with him and with his people. The lodge-room is not the place to encourage this spirit.—*Midland.*

The Home.

A SONG OF THE DUST.

A song of the good, gray dust
That lay in the winding road,
Till, caught by a sudden gust,
It sprang from its dry abode
And over the hills was sowed—
On the leaves and ribbon-grass,
On the gilded wheat and the shady sheet
Of the swamp-pool smooth as glass.

A song of the good, gray dust
That falls on flower and thorn;
That powders the sumach's rust
And whitens the bladed corn;
That drops in the ways forlorn
Or rests on the blossoms white,
As a wayward touch that has taught thus much
Of the winds æolian flight.

A song of the good, gray dust
That tinges the wayside leaf;
That hangs in a tawny crust
On the farmers' home-bound sheaf;
That swings for a moment brief
On the barley's bearded sheen,
Till the creaking peals of the wagon-wheels
Shall scatter it down between.

A song of the good, gray dust
Ground out from the trampled clod
And into the highway thrust,
Where the lone wayfarer plod;
Yet still by the grace of God
Shall it feel the cooling rain,
And shall know the bliss of the wind's light kiss
That stoops to the country lane.

—*Ernest McGaffey.*

FOR BETTER OR WORSE.

There are many husbands who do not get the help from their wives that their wives would love to give. They do not take them at all into their deepest, realest life. The pleasant things a man shares with his wife, the encouragements, the prosperities, the comforts, the victories and successes; but the serious questions that arise, the anxieties, the burdens and cares, the discouragements, the adversities, he too often keeps to himself. It is not in any unkind or selfish spirit that he does this; indeed, oftimes it is the very tenderness of his regard for his wife that leads him to withhold from her knowledge, as far as he can, the things that would cause her anxiety or distress of mind. He does not suppose that she could help him in the solving of the questions or in the bearing of the burdens, and he thinks it would be unkindness in him to vex her with questions or oppress her with burdens. So he keeps these troublous things to himself, and while he is in deep perplexity and bowing under heavy loads, perhaps being crushed beneath them, she is moving along in a path of sunshine in quiet enjoyment, with no shadow of care, wholly unconscious of her husband's need of sympathy and help.

Quite recently, in the case of a heavy business failure, the wife knew nothing whatever of the coming misfortune until it had actually fallen upon her home. She then learned that for more than a year her husband had been struggling with his load, trying in every way to bring his affairs out of their complications and to escape the peril of bankruptcy. Meanwhile his wife had been living in her sheltered home, wholly unaware of any stress or any shadow impending. She had been spending money freely as usual in her household management, making no effort to be economical, since she knew of no necessity of unwonted economy. Her neighbors and her neighbor's wives, knowing of her husband's business troubles and of his almost certain failure in the near future, thought strange that she still maintained her costly scale of household expenditure, and severely animadverted upon her want of sympathy with her husband in his distress. Had she known anything of the real condition of affairs she would have instantly reduced the household expenses to the minimum, and possibly by doing this she might have saved him from failure.

There is no doubt that in this case the husband's motive was unselfish and kindly. He shrank from giving anxiety and distress to his wife, and hoped to weather the storm without acquainting her with the fact, that he was in a storm. His motive was unselfish, but his course was unkind. He failed to honor her with that full confidence which every husband owes to the woman whom he has taken to his side as his wife. He inflicted positive injury and sore wrong upon her, in allowing her to go on in her expensive style of living, ignorant of his circumstances, thus drawing upon herself the censure of her neighbors. This injustice to her was irreparable. Her name will never be altogether free from the reproach which it gathered in those days of her husband's struggles. Yet for this he alone was to blame.

When a man has taken a woman to be his wife, he has linked her life with his own in the closest of all earthly relations. Whatever concerns him, concerns her also. He has no interests which are not hers as well as his. He should, therefore, make her the sharer of his own life. She should know of his successes and rejoice with him in them. If reverses come she should know also of these, that she may sympathize with him and help him in his struggles. They have linked their lives together "for better or worse," and they should share the pains and the trials as well as the pleasures and comforts that come to either of them. A true wife is not a child; she is a woman, and should not be treated as a child.

A man does injustice to his wife when he thinks she is too frail and delicate to share with him the storms that blow upon him, or too inexperienced or too ignorant of life to discuss with him the problems that cause him deep and earnest thought. She may not have all his wisdom with regard to the world's affairs, and yet she may be able to offer many a suggestion which shall prove valuable to him. Woman's quick intuition often sees at a glance what man's slow logic is slow in discovering. There is many a man whose success would have been greater, or to whom failure would not have come, had he sought or accepted his wife's counsel or help. Even if a wife can give no real aid, her husband will be made ten times stronger by her strong sympathy and brave cheer while he is carrying his load or fighting his battle.

Therefore, whether the day may bring defeat or victory, failure or success, a man should confide all to his wife in the evening. If the day has been prosperous she has a right to share the gratification: if it has been adverse, she will want, as a true wife, to help her husband bear his burden, and to whisper her word of courage in his ear. Not only does a man fail to give his wife due honor when he shuts her out from participation in his struggles, conflicts, anxieties and defeats of his life, but he also robs himself of that wondrous inspiration and help which every true wife so longs to minister to the husband she loves. True marriage should unite husband and wife in their entire life, whether of joy or sorrow, of victory or defeat, of gain or loss.—*Presbyterian.*

MARRIAGE AND MARRIED LIFE.

You never read a tragedy or comedy on the married life of the dark ages the facts of which you could not duplicate in the next street. It is the same relation and the same man and woman after all, and the same rules of life apply to them always! Give to a husband and wife some genuine love, a habit of honest thinking and acting, a little leisure in their lives, and, above all, reverence for a Power higher than themselves, and there will be a happiness between them, whether they live in Congo or Chicago, just as there would have been in the days before the flood. Whether this kind of marriage is likely to grow out of the present conditions of our American social life is the question which concerns us all just now. If a woman makes amusement and luxury the end of life, she will naturally sacrifice everything else to gain the rank or wealth which commands them. Ethel Newcome is sold here for dollars as in England for a title. In these mercenary marriages the wife is more guilty than the husband, because she sinks lower to gain her end. Love and personal honor usually count for more to a woman than to a man. Outside of society in the great cities mercenary marriages are rare. The American *per se*, not the dancing man of Murray Hill or the Back Bay, but the Southern planter, the Western railway man and Pennsylvania tradesman, seldom marries without a hearty, honest throb of love in his heart. He is, at bottom, too honest and hearty a fellow to sell himself. His traits are manly. He reverences women. He flings his money to asylums, hospitals, schools, with a large, free generosity. Not the man surely to make marriage a matter of barter! But even in the great, obscure, unpublished mass of people to whom he belongs; it is true that the greed for riches, which is debasing and vulgarizing our whole life, makes many marriages unhappy which at first were based on the purest affection. Here, it seems to me, the men are most in fault. As soon as John is bitten by the madness for money, the first thing he sacrifices to it is the time which he has hitherto given to his wife and children. He rushes away to office or shop from the breakfast-table, spends the day there, is glum and silent at home, and carries his business into his dreams. A wife clings longer to the romance of love than her husband. She does not willingly lose her lover in the man who signs checks for her. Neither is it true that many unhappy marriages are due to the silly extravagance of wives. Extravagance with the majority of us women is an acquired taste. Most of us have a positive relish for small economies and enjoy the dime which we have saved more than the dollar we have to spend. Upon the whole, I believe that, owing to downright true love, to conscience, and to the sound sense and large good-humor characteristic of the American, the vast majority of marriages in this country are happy.—*Rebecca Harding Davis, in North American Review.*

THE HUSBAND'S PART.

The home ought to be a harbor of rest; but if the wife ought to make it so for the husband, none the less ought the husband to make it so for the wife. If she should greet him with a restful presence, he should bring to her a cheerful one. The man who holds his umbrella over himself and leaves his wife to take the drippings is a boor; but that is what not a few of us husbands do in running under shelter from all household cares and leaving our wives to take the pitiless rain of pelting perplexities.

It is said of Governor Jewell that when he was carrying on his shoulders the burdens of a great business and all the political anxieties of a great presidential campaign, he always brought to his home a bright face and a cheery word, and a seemingly light heart; so that care flew out of the window when he entered the door. In this, as in all other phases of life, unselfishness is the truest and best service of self.

The man who takes best care of his wife finds in that very act, the best refuge from the stinging cares of his own business. The wife ought always to feel the load lifted off her shoulders when husband crosses the threshold in the evening. But she does not always. Sometimes it even settles down upon her shoulders heavier than before. What say you, gentlemen?—*Christian Union.*

A ROYAL ADVENTURE.

Maximillian Joseph, the late King of Bavaria, was one summer day sitting in plain civil costume in the garden of his palace at Tegernsee. The heat was indeed great, and it was so very quiet in the garden that the king fell asleep over the book he was reading. He laid it down beside him on the bench and continued to slumber. When he awoke he thought he would drive away his drowsiness by taking a walk. The road, which took him farther and farther away from the garden, brought him at last to the meadow which extended on both sides from the shores of the beautiful lake near which the palace stood.

Here the king remembered his book which he had left lying on the bench in the park. If any one passed by they might take the volume, which, being rather a rare one, the king did not wish to lose. As he was unwilling to return the same way, he looked about for some one who would fetch the book to him, but far and wide he did not see a single human being, except a boy who was watching a flock of geese. The king went up to him and said: "Listen my boy, you can go and fetch me a book which I have left lying on the bench in the park, and you shall have a florin for your trouble."

The lad did not know the king, looked at the gentleman with much mistrust. A florin for so small a service seemed to him to be so large an offer as to be a hoax.

"I am not the simpleton you take me for," said he turning away.

"What makes you think that I take you for a simpleton?" asked the king, smiling, pleased with the open manner of the lad.

"Because you offer me a florin for such a trifling service," replied the boy; "money is not earned so easily. The people down there," he added, pointing his finger to the distant palace, "take us for fools, and I know you are one of them."

"Well, what if I am?" said the king. "Come, here's half a florin in advance! Now go and fetch me the book."

The boy's eyes sparkled when he held the money in his hand, for he did not get much more than that for looking after the geese for the whole year; but still he hesitated.

"Well," asked the king, "why don't you go?"

The boy pushed his cap on one side and scratched himself behind the ear.

"Yes," said he, "I will—but—I dare not. If the farmers heard that I left the geese they would dismiss me, then I should lose my daily bread."

"I'll watch them till you come back again."

"You," replied the boy, measuring the stranger from top to toe; "you don't look to me like one that could take care of geese. If they were to run away and get lost in these meadows I might have to pay more than I should earn in a year. Look at that fellow with a black head, who belongs to the court gardener; he is an awful old bird, a deserter, a good-for-nothing, like all people who have to do with a court; he would play you fine tricks while I was away. No, no, that would never do."

"But why should I not be able to keep these geese in order as well as I succeed in keeping men in order"? said the king.

"You?" replied the lad, again eying the monarch with a grin. "They must be fine fellows indeed! Ah! now I have it! You are a schoolmaster. I tell you boys are much easier managed than geese!"

"Possibly; but come, be quick. Will you fetch the book? I will answer for any mischief that may happen."

This decided the boy. He enjoined the king to keep a watchful eye over the goose he called the court gardener, a splendid gander, who might run off directly, leading the whole herd after him. Then the boy gave him the whip and ran off, but soon stood stiff and then came back again.

"What does this mean?" said the king to him.

"Crack it once!" ordered the boy.

The king tried it but it would not crack at all.

"That's just what I thought!" exclaimed the boy. "The schoolmaster thinks he can take care of geese, and cannot even crack a whip."

Then he took the whip out of the king's hand and showed him how to crack it. His majesty could scarcely repress his laughter He tried all he could to learn how to crack it, and when he had succeeded the boy enjoined him to use it at the right moment, and then ran away. Now, the king could laugh as much as he liked.

But, in fact, it seemed as if the geese observed at once that their young, but severe master no longer held the reins of government. The gander which the boy had pointed out as the court gardener raised his long neck, looked everywhere around him, uttered several "quack! quacks," and then all the geese raised their wings, screamed aloud, and before the king could look around rushed off to all points of the compass to the meadows around the lake.

The king cried out—it was no use; he wanted to crack the whip, but the whip gave out no sound; he ran to the right, he ran to the left—all of no use, however. Out of breath with laughing, he sat down on the trunk of a tree where the boy had been sitting, and let the geese go.

"The boy was really right," he said to himself, "that it is easier to govern a couple of millions of men than to manage a herd of geese. Only it was that scoundrel, the court gardener, who was the cause of all this mischief."

The boy, meanwhile, had found the book and came merrily back. But when he saw what had happened he let the book fall out of his hand.

"There we have it!" he exclaimed, sobbing anger and grief. "Didn't I say you understood nothing about it? Just look now! I can't collect them together by myself. Now you will have to help me!"

After the boy had instructed the king how he must lift up his arms, wave them about and shout aloud, he ran off to fetch the most distant of the strayed flock.

The king did all that was in his power, and after great exertions his whole flock was at last assembled again; then the boy began to scold the king for doing his duty so badly, concluding with the words: "Never in my life will I trust the whip out of my hands again. I wouldn't even entrust it to the king himself, if he tried to persuade me to leave the flock."

"You are right, my brave lad," said the king, bursting into a loud laugh, "he understands it no more than I do, for I am the king myself."

"You make a simpleton believe that, but not me!" he exclaimed. "Take your book and make haste and go home. To pretend that you are the king, after showing yourself so clumsy!"

"Don't be out of temper," said the good-natured king, as he offered him another florin; "I will pledge my word never again to take charge of geese."

The boy thanked him, thought for a little while, then said: "Whoever you are, you are a good gentleman, but don't deceive yourself that you are goose herder. Remember the proverb, 'Shoemaker, stick to your last.'"—*Illustrated Christian Weekly.*

TEMPERANCE.

IS NEBRASKA SAFE?

A gentleman called on us the other day, and introduced himself by saying, "I am from Nebraska, and called to tell you not to be discouraged about us there; we have great hopes of carrying the amendment." You may be sure the bearer of such a message was warmly welcomed and questioned regarding the foundations of his hopes. They are certainly strong; among them we note these points. Friends of the amendment are working more efficiently and hopefully with every passing week, while the forces of the enemy seem disorganized. The liquor men may be, and probably are, carrying on a still hunt, and it may prove more dangerous than their open war, but so far as appears on the surface, they are not accomplishing as much as they were earlier in the campaign.

The attitude of the press is a favorable factor; while in Massachusetts and Pennsylvania, scarcely any papers stood for the amendment, in Nebraska the majority of newspapers favor it. This is accounted for by the fact that there is no overshadowing city press to be bought up by the liquor power and overawe the country papers, or encourage them to sell out to the enemy. Of course the *Omaha Bee* has done its worst, but somehow it has overdone the matter and largely lost its prestige. It is literally true that

> "The *Omaha Bee* has lost its sting,
> And don't know where to find it.
> It buzzes around with an angry sound,
> But nobody now will mind it."

The expose of *The Voice* did very much to prevent the selling of newspaper influence to the liquor dealers. The Roggen-Rum-and-Rosewater ring came to grief in its attempts to "organize" bankers and other business men in favor of the saloon; it only suggested a way of working to the Prohibitionists who found no difficulty to "go it one better" along the same line, securing two business men opposed to the saloon to every one the ring marshaled in favor of it.

"Kansas has done us an immense amount of good," said our informant, "in furnishing solid facts and figures, showing that prohibition does prohibit. These facts coming from official sources have had immense influence in rebutting the assertions of the enemy."

Hon. S. B. Bradford, for two terms Attorney General of Kansas, has done yeoman service in Nebraska in nailing liquor lies. He met in debate Rosewater and Webster at the Corn Palace, and demolished their pettifogging in fine style. He demonstrated from official figures that Kansas had outstripped every State west of the Mississippi river during the past ten years. He left no vestige of the false charges trumped up and circulated by the Rosewater-Roggen-Rum combination. He showed that the liquor traffic is not only a cancer eating out the very heart of business, but that it breeds a horde of outlaws, assassins and criminals. He turned the points of his adversaries on them and carried the people with him in his masterly plea for the home.

How do you account for the failure of the Republican platform to take any stand for the amendment? We felt sure, from our knowledge of the good stuff many Nebraska Republicans are made of, that they would do so. The reply was that while it is undoubtedly true that many of the rank and file are in favor of the amendment, the leaders, who had the framing of the platform, were deterred by Iowa politicians from taking any stand for it. Great pressure was brought to bear on Nebraska Republicans by their brethren in Iowa who charge all Republican losses in that State to prohibition, and implore Nebraska not to jeopardize the success of the party by making temperance a party issue. On the other hand, the platform makers dared not take any stand against prohibition for fear of alienating the great body of temperance men within their ranks. This seems a reasonable explanation of the action which so puzzled us; but how are we to account for the failure of the People's party along the same line? That can hardly be laid at the door of Iowa Republicans.

How do your churches and ministers stand? was our next question, and his answer showed that in general the churches stand for the amendment. "The Methodist church," he said, "stands solid and is doing grand work; the same is true in great measure of the Congregationalist, Baptist, indeed all the churches; here and there are marked exceptions, as in the case of Dr. Duryea, the Dr. Crosby of Omaha," but in general, our informant thinks the church can be counted in favor of the amendment. Certainly this ought to be so, and if it is, success is assured, for church members hold the balance of power in Nebraska. If every church member votes for and works for the amendment, it will carry; if it is lost it will be lost through their apathy or opposition, and they must meet the result before the bar of God in that great day when, confronted by the souls that went down to destruction through the saloons their votes opened, all masks will be torn off and all party ties so strong here as to hold men from doing what they know is their duty, will be burnt up in the white heat of God's indignation. If ever Christians had a call to stand fast and solid for their principles, those of Nebraska have such a call to-day.—*The Union Signal.*

REV. DR. R. R. MEREDITH ON LICENSE.

Dr. Meredith had been preaching several weeks in the First Congregational Church, San Francisco, and it being proposed to give him a call to that church, Dr. McDonald asked him his views on the temperance question and its relationship to his church work. He answered:

"I am a temperance man, but I believe in high license as one of the best means to that end, and I, as such, support strongly the principles of high license.

"Secondly—I am not in favor of introducing temperance as a special work among the children of our Sabbath-school or into our immediate church work, believing, as I do, that the preaching of a true and earnest Gospel is the best method of accomplishing temperance.

"Thirdly—I am not in favor of Constitutional prohibition, as it could not be enforced in many of the large cities, such as New York, and if such a law should be passed there the courts would all be broken down and the law would not be effective, but it might be enforced in some places."

The membership were invited to be present after prayer meeting on Wednesday evening on important business. At this meeting a motion was made and seconded for a call to Dr. Meredith.

Mrs. Sara B. Cooper then read a prepared paper strongly advocating high license, approving Dr. Meredith's position and urging an immediate call to him. Dr. McDonald opposed calling any high license pastor or one opposed to the introduction of temperance work in the church and Sunday-school.

It appears that the matter was undecided on that occasion, but the *Examiner* adds that at a subsequent meeting Dr. Meredith was unanimously called to the pastorate.

As Dr. Meredith's position of licensing the dens of vice and keeping silence in the churches and Sunday-schools, on the question of temperance, met the unanimous approval of the largest Protestant congregation of San Francisco, it is not at all a matter of surprise that the Y. M. C. A. two years ago counted nearly 33,000 young men visiting the vile, viler and vilest resorts of iniquity on Sunday while only 1,900 young men attended any religious service.

No wonder that young men who look to such clergymen and churches as exponents and exhibits of Christianity, prefer the theatre and billiard saloon as a Sunday's enjoyment to the attractions of the churches.—*California Voice.*

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON III.—Fourth Quarter.—October 19.

SUBJECT.—The Spirit of True Service.—Luke 22: 24-37.

GOLDEN TEXT.--Let this mind be in you, which was also in Christ Jesus.—Phil. 2: 5.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 22: 21-38. T.--John 13: 1-17, 36-38. W.—Matt. 26: 31-35. T.—Mark 14: 27-31. F.—Matt. 18: 1-11. S.—Phil. 2: 1-11. S.—Luke 22: 24-37.

COMMENTS BY E. E. FLAGG.

1. *The law of true greatness.* Vs. 24–27. That the disciples could strive among themselves on the question of personal pre-eminence at such a time as this, shows how deeply rooted is this passion in human nature; and it also proves how little understanding they had as yet, of the terrible tragedy so soon to be consummated. Many of Christ's sayings, as in John 3, and 6: 53–56; were the symbolic expressions of some deep spiritual truth; and it is possible they may not have attached a literal meaning to his words, distinctly as he foretold to them his approaching death. Yet how many of us mistake the true meaning of revelation? To how many does the unseen and the eternal seem as real as the things of flesh and sense? How many of us do right without a thought of material reward? The disciples were after all very much like Christ's followers who are in the church to-day,—struggling, imperfect, and often, as in the present instance, showing a very un-Christ-like spirit. The love of power and supremacy on the part of individual members has always been the church's bane. It cropped out in the apostolic times, for this was the sin of Diotrophes. It was at the root of the Romish apostasy. No such thing as popes or cardinals would have been known if there had not been some who desired to be "lords over God's heritage," rather than simple shepherds of the flock. The 27th verse was probably spoken at the time he began to wash the disciples' feet, thus enforcing by his own example the true law of his kingdom—that he is greatest who serves most and best, and shrinks not from the humblest ministry.

2. *A royal appointment.* Vs. 28–30. But Christ never left his disciples to doubt the reality or the grandeur of the reward. They were to receive a kingdom as far surpassing their childish ideals as he himself surpassed in glory and power the petty potentates of earth. "Ye are they," etc. The words seem an outburst of grateful remembrance. The faithful eleven had kept fast by his side; had believed in him and confessed him, when repudiated by his own townspeople, rejected by the nation at large, and anathematized by their priestly rulers. Gratitude is one of the emotions that especially mark the noblest natures; and Christ as perfect man, was not less but more sensitive to such claims. There is not a trial endured or a sacrifice made for his sake that he will not tenderly remember and abundantly reward. How great then the incentive to serve such a master.

3. *The disciples forewarned.*—Vs. 31–37. It was not because Peter was the worst or the best of the disciples, that Satan singled him out for special attack, but because he recognized in him just those elements of character that would make him weak in the hour of temptation. There are several thoughts to be considered here: (1) Satan desires every follower of Christ. (2) He knows our weak points, even if we do not ourselves, and is ever seeking to take advantage of them. (3) Christ as our Intercessor prays for the weakest and humblest disciple. Ought not the thought, "Christ has prayed for me," be like a shield of adamant in the hour of sudden temptation? (4) Every experience of temptation successfully battled with not only sets our own feet on a higher plane but sets us apart to a sacred ministry,—that of strengthening others similarly tempted. Peter's knowledge of the power and guile of the adversary, so hardly gained, shows itself in his epistles. He could warn against "the devouring lion," who had himself felt its pangs. There can be no martyr courage where there is no martyr faith. Peter had a little. He had confessed Jesus before the twelve, and received his Master's blessing; but he was to find, like many another disciple, that confessing Christ before his friends is a different thing from confessing him before his enemies.

4. *Closing admonitions.* Vs. 35–37. The disciples had been sent out on the faith plan, taking with them not even the ordinary equipments of the traveler. Yet they had lacked nothing. Every want had been supplied. So will it be with every disciple to-day who relies on God to supply his daily need. But no set of rules will apply to the disciple in every circumstance and condition. Paul worked with his hands even while he wrote, "My God shall supply all your need through Christ Jesus;" and true faith does not preclude, but rather includes the taking of proper measures for our own sustenance and defence.

HELPFUL THOUGHTS FROM PELOUBET.

The self-seeking spirit leads to Satan's kingdom, not to Christ's. It is the spirit of hell, not of heaven. It begets evils innumerable, and sorrows unspeakable. "Fling away ambition; by that sin angels fell." *Aut Cæsar aut nullus*, "to be first or nothing," leads to crimes and wars. It was Milton's *Satan* who said, "Better to reign in hell than serve in heaven." "How like a mounting devil in the heart rules the unreined ambition."

But distinguish between the strong desire to improve, to have large usefulness, to grow in holiness and love, and the desire to have more honor and power, or even to be better than others. To do the very best we can in everything is our duty.

Strengthening the brethren. (1). It is a great privilege to be able to strengthen and comfort others. (2). Only those can do it who have passed through similar experiences, and have gained the victory. So Jesus was "in all points tempted like as we are, yet without sin." (3). Doubtless this is one reason why God suffers his children to pass through so many trials and temptations. (4). Those who have come forth victorious from trials can aid others: (*a*) by showing that it is possible to go through not only safely, but with larger faith, nobler character, fuller blessings; (*b*) by pointing out the way of victory; (*c*) by sympathy; (*d*) by greater earnestness in praying for others, from a deeper realization of the dangers.

RELIGIOUS NEWS.

—At the opening of the American Board meeting last week in Minneapolis, the following statistical summary was given: Number of missionaries increased from 514 to 532; places opened for stated preaching, 1,069 to 1,402; new churches, 27; members received on confession, 4,554; aggregate churches, 387; members, 36,256; attendance at 122 high schools and colleges, 7,780; native pastors, 173. Amount contributed by mission churches for self-support, $117,000. There are 2,417 native and 533 American laborers employed; these include besides preachers, teachers, nurses, physicians, etc. Of the Americans 333 are women. The whole number of church members secured since the board began work eighty-one years ago is 114,953; number of pupils under instruction, 47,329. The report of the home department covered all the work in the United States, and consisted mostly of letters from local workers and superintendents. The donations during 1889–90 were $417,921.84, a gain in one year of $22,876.84. Of this, $169,206.37 came from three woman's boards, an increase of $16,450.86; legacies received, $199,802, a gain of $46,168.39. This, with the income of the general permanent fund and the income of special bequests, made the total amount of money available for the board $763,434.07. The expenditures were $762,946.98, leaving a balance of $487.09. It was stated that an income of a million a year is really needed. During the year there have been sent out 54 workers in the foreign fields, 15 as missionaries, 39 assistant missionaries—17 men and 37 women. Mention was made of the fact that Harvard College, which gave to the American Board one of the first missionaries—in 1812—but which during the seventy-seven years which followed added only three, has again come to the front, and this past year has given three missionaries to the foreign field.

—Some foreign papers are remarking two instances of conversion from Roman Catholicism to Protestantism. One of a cure reached through the agency of a few pages from a Lutheran catechism, the other of 500 persons in a Swiss village under an evangelical sermon.

—German Lutheran pastors of the General Synod, who have charge of congregations in California, have organized a German Lutheran Synod in that State. That makes the twenty-fourth body in connection with the General Synod.

—The committee on revision of the German Bible lately expressed their opinion that it will take twenty to thirty years before the new text has won favor with the people. The new text will introduce itself or not be introduced at all, said one of the revisers. There is no thought of compulsion.

—Rev. Richard D. Harlan, of the First Presbyterian church of New York, in formally resigning his pastorate lately, assigned as reasons that in view of dissatisfaction over the introduction of an organ; in view of the death of certain influential members, and in view of the general feeling unfavorable to the best church work, he had deemed it advisable for the church's interests to retire. He advised consolidation with the University Place Presbyterian church.

—The *Missionary Herald* reports the income of the American Board: The donations for the year now closed have reached the sum of $417,921.74, a gain over those of the preceding year of $22,876.84. The legacies for the year have amounted to $199,802.11, an advance of $46,148.39, making the total receipts from these sources $617,723.85, which is a gain for the year of $69,-025.23.

—A missionary movement, which was organized about one year ago, has taken the name of the "Arabian Mission." It is an independent mission, having no relation at present to any church organization. Its field is to be Arabia and the adjacent coast of Africa. The special qualification of each member of this mission is to have a thorough knowledge of the Arabic language. The leader in the movement is Prof. J. G. Lansing, of the theological seminary in New Brunswick. He is master of the Arabic language, having learned it in the house of his father, Dr. Lansing, missionary of the United Presbyterian church in Egypt.

—A letter has been received in London from Rev. E. C. Gordon, one of the English missionaries at Uganda, saying that the Protestants and Romanists combined their forces and defeated the Mohammedan party, and in February set Mwanga again on the throne, without any assistance of the British East Africa Company's expedition. Then Dr. Peters appeared and induced Mwanga to sign a treaty placing his country under German protection. The Romanist natives strongly favored this, but the Protestants, who are all converts of the English missionaries, opposed it. They said that Mwanga had already accepted the flag of the British East Africa Company. The Protestants, however, were compelled to yield, and Dr. Peters started for the coast with the signed treaty. Of course this treaty has been nullified by the Anglo-German agreement. The dissensions between the Protestant and Romanist parties are serious.

—Bishop Taylor makes an earnest appeal for missions in the Dark Continent. He asserts that the day is not far distant, if the Christian church rises to its present opportunity, when the success of saving the unconverted millions of Africa shall be assured beyond a peradventure. He adds: "The thirty-five mission stations I have already planted and manned in the midst of purely heathen tribes furnish but a specimen and an earnest of what can be done on a scale commensurate in breadth with the stupendous work to be done. With funds coming to hand as required, I can yet, in the afternoon of my day, by the will of my Father and Saviour, plant and develop to a self-supporting basis, a thousand stations in Africa before I quit the field; and no station shall be the ultimatum of its own existence, but a center of evangelizing light—a beacon amid the dark mountains and a base of evangelizing agency, extending the work in all directions."

—The Iowa Wesleyan Conference at its late meeting spoke with no uncertain sound against the lodge, thus: "*Resolved*, That we are in hearty accord with Section 25 of our Discipline concerning secret societies, and that we recognize the essential oneness of all such societies, and that in this unity we have the *secret empire* which is the combination of all hellish powers directed to the overthrow of the kingdom of our Lord Jesus Christ on earth, and the perpetual enthronement of the Prince of Darkness as ruler of this world. The principles, aims and methods of this Satanic power affect every human interest. We deem it the first duty of every Christian reformer to seek the overthrow of this enemy of all righteousness, and patron and promoter of all villainy."

—Reports from Pittsburg indicate that the Presbyterian Committee, who are to report on a revision of the Confession of Faith, are working slowly and harmoniously. It is not believed, however, that they will complete their work at Pittsburg, for sessions will be held in some other city some time in mid-winter.

—The circulation of the Bible is the most wonderful thing in the literary history of this century. The British and Foreign Bible Society was organized in 1804, and the American Bible Society in 1816. The total receipts of the two societies have been $78,185,925, and they have issued 176,695,121 Bibles, Testaments, and separate books of the Scriptures. During the last year they have printed 5,288,320—an average of nearly 17,000 daily.

—The *Baptist Missionary Magazine* has a paragraph praising the progress among the churches upon the island of Formosa (off the Chinese coast), in connection with the Canada Presbyterian missions in the matter of self-support. Recently one church agreed to help another to the amount they were deficient in their pastor's salary, rather than have them receive it from the missionaries. This so shamed the latter church that they made up the amount themselves. And the *Spirit of Missions* (P. E.) calls attention to the rapid conquest of Christianity upon the same island as reported by the Rev. Dr. Mackay. He says: "Fourteen years ago I arrived here. All was dark around. Idolatry was rampant. The people were bitter toward any foreigner. There were no churches, no hospitals, no students, no friends. Year after year passed away rapidly; but of the persecutions, trials, woes; of the sleepless nights; of the traveling barefoot, drenched with wet; of the nights in ox-stables, damp huts, and filthy, small, dark rooms; of the days with students in wet grass, on the mountain tops, and by the seaside; of the visits in a savage country, among aborigines, you will never fully know. Fourteen years of toil have passed away. Yesterday 1,273 rejoiced in singing praises to the Lord God Almighty. There are now hospitals as well as churches, native clergymen as well as teachers, colleges as well as primary schools in Formosa, and the native Christians largely aid them."

BUSINESS.

THE FALL CAMPAIGN IS HERE!

Is eacb individual soldier in our *Grand Army of Reform*—a good G. A. R.—ready for tbe line of battle,—arms and accoutrements in order, knapsack and cartridge box well filled, and a sound body, a brave beart, and supreme faith above all else? Oh friends! be ready!

Our battle is to get something done in each neighborhood for Christ and bis church against the lodge. It is Babylon set over against Jerusalem as of old. The battle is not of a day or a year. It has been joined ever since men formed a confederacy against God on tbe plain of Babel. Jerusalem, the ancient city, fell before ber great foe and was destroyed and her people carried into captivity. But God reveals to us the spiritual city triumphing at last while the mystical Babylon, which embraces the lodge and every system of false worship, will be utterly destroyed. Read Isaiah 13 and 21 and Rev. 17 and 18. Can you have a lecture, a scboolhouse debate, a sermon, a collection. In many places these are possible.

But everywhere something can be done by getting subscribers for the *Cynosure*, and distributing tracts. These can generally go together. Pray for entbusiasm, for zeal, for wisdom, for access to men so tbat they may be persuaded to subscribe.

Remember that NEW subscribers can bave the paper until January 1st, 1892, for the yearly price of $1.50.

Remember tbat for 25 cts. tbe paper will be sent two months, or till the end of the year. How many trial subscribers can be sent in this week? Every one is so much done for Christ; so much gained for the cause. It may be only a little; but "*step by step goes very far.*"

LODGE NOTES.

Mr. Medole, a prominent Odd-fellow of New York, says the meetings of our Grand Bodies should be held with open doors. The proceedings are published anyhow, and there is nothing done tbat need be in any way concealed and that the world should not know.

Now that tbe Sovereign Grand Lodge of Odd-fellows bas reversed the famous order of the Missouri Grand Lodge refusing admission to saloon-keepers, our temperance exchanges have dropped some of their lodge flattery. The decision held that the qualification of membership has been prescribed by the constitution of the Sovereign Grand Lodge, and tbat retroactive legislation was illegal and could not be enforced.

The most important changes in the constitution of the Order of Patriotic Sons of America, in session in Boston, last week, was the insertion of the word "white," making only white native-born citizens eligible for membership. The basis of representation was also changed and a new ritual was adopted, the principal changes being in the arrangement of the degrees. A new military degree was adopted, in wbich members will wear the regulation uniform of the United States army and carry rifles.

The Odd-fellow Sovereign Grand Lodge at Topeka, Kan., was addressed by Gov. Humphreys and Rev. Dr. McCabe in welcoming speeches. The order reports 634,000 members with 59,000 women in Rebekah lodges. There were 61,000 initiations last year, but the actual increase was less tban one-half that number, sbowing a large percentage of secession in the order. The aggregate revenue was $6,798,000, but the usual proportion of about one-third is all that is credited to "relief," or $2,725,000. The Rebekah lodges show even a smaller proportion; as, income, $171,000; relief, $24,000.

"The Grand Consistory of Iowa Ancient Accepted Scottish rite for the United States of America, their tributaries and dependencies," is the lofty title of the body wbich met in Council Bluffs, Iowa, recently. The order with the long title is familiarly known among Masonic circles as the "Cerneau" body, concerning which there has been so much discussion. There are in the State 700 or 800 of these so-called Cerneau Masons. Of the other body, known as the Southern Jurisdiction, there are between 100 and 200. The recent action of the Grand Lodge of Master Masons of Iowa has declared in favor of the latter, or Pike's Masonry.

The Knights of Labor and trade-unionists of New York and vicinity turned out in large numbers on a late Saturday evening, says the *Witness*. The heavens poured down rain upon the enthusiastic gathering and the orators of the evening poured broadsides into the New York Central railroad. The first speaker was H. O. Pentecost, formerly a Baptist clergyman, but now an exponent of the views of "Bob" Ingersoll. He is a wealthy man who has never had to earn his bread by the sweat of bis brow. Another speaker was Dr. McGlynn, who was trained for tbe Catholic priesthood, but has had a quarrel with the Pope, and is now (to use his own words) occupying the position of "jawsmith in the labor movement." The next speaker was Mr. Powderly, a lawyer by profession, and now receiving a handsome salary to pilot the Knights of Labor into and out of strikes. It seems to us that workingmen would show more wisdom in listening to the advice of the more thoughtful members of their own craft than in swarming round professional demagogues of the Pentecost-McGlynn-Powderly stamp. We thank Dr. McGlynn for the expression *jawsmith*, as it is very descriptive of himself and his associates. Mr. Powderly's sneering allusion to Mr. Depew, as a "mere after-dinner gusher," and Pentecost's slurs on Washington and Gen. Grant, were not as funny as their authors think, and may help to sicken the masses of "jawsmith" orators.

SUBSCRIPTION LETTERS.

Tbe following bave made remittances of money to the *Cynosure* from Oct. 6 to Oct. 11 inclusive:

Mrs M C Chaffee, Mrs J Haire, C R Prine, J Carrington, Mrs M C Gerrard, W W Bradford, Mrs S Patterson, J McLean, Rev J Gomer, Rev O Moren, Rev E Thompson, A Hawkins, S Heaton, Dr I N Brown, A C Staples, S B Kokanour.

Modern Miracles.

A singer for breath was distressed,
And tbe doctors all said sbe must rest,
But she took G. M. D.
For her weak lungs, you see,
And now she can sing with the best.

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And he feared bis career was quite done;
G. M. D., pray observe,
Gave back his lost nerve,
And now be can lift balf a ton.

A writer, who wrote for a prize,
Had headaches and pain in the eyes;
G. M. D. was tbe spell
That made bim quite well,
And glory before him now lies.

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"Every spring my wife and children have been troubled with scrofula, my little boy, three years old, being a terrible sufferer. Last spring he was one mass of sores from head to feet. We all took Hood's Sarsaparilla, and all have been cured of the serofula. My little boy is entirely free from sores, and all four of my children look bright and healthy." W. B. Atherton, Passaic City, N. J.

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Home and Health.

EFFECTS OF MENTAL OVERWORK.

Some interesting, though not novel, observations on the symptoms of mental fatigue were discussed at a recent meeting of the Anthropological Society. The result of these investigations goes to prove that weariness of mind, the result of work, like other forms of exhaustion, is recognizable under the two different though related aspects of irritability and of incapacity. Further careful inquiry into the same subject would probably show that here as elsewhere, the former of these conditions is introductory to the latter, and is the natural sequel of that stage of apparently successful overaction which is seen when an organ still fully capable is unduly stimulated. The observations referred to were culled from a series of reports by school teachers, and included details of their own sensations, as well as of the children under their care. The signs of mental irritability were apparent in sleeplessness, and nervous laughter; of fatigue, in sleeplessness and incapacity for task work. Lolling, yawning and a languid manner told that the will was flagging. Headache suggested overstrain in study, combined with defective ventilation, and perhaps a too sparing diet; while some curious facts bearing on the causation of color-blindness and somnambulism were also noted. Thus, in one case the blue-color perception was for a time obliterated, and the sufferer from this defect found herself painting ivy leaves a bright orange color; while another student, having retired to rest on the eve of an examination, awoke at his desk to find that he had been busily engaged in drawing humorous cartoons relating to a former conversation. Here we have an instance of cerebral irritation due to overwork, which suggests a somewhat close connection between dreaming and somnambulism, and affords a clue to the physiology of the latter condition. Overwork, both mental and bodily, is at once the most general and the least regarded form of illness to which we are liable in the present age. Do what we may, it is next to impossible to escape from it: but there is, at all events, a certain satisfaction in being able to recognize its features. We must not forget, however, that it is also to a considerable extent a preventable evil. Its treatment in individual cases requires chiefly that due attention be paid to the two great essentials of timely rest and wholesome diet. Work, however irksome, may, it is generally allowed, be undertaken on a very liberal scale, if only it is not too continuous, but is broken by timely and adequate intervals of rest. The value of a plain and liberal dietary is hardly less, and we may take it as a maxim for the time that, so long as appetite and sleep are unimpaired, there is no dangerous degree of overwork, and, conversely, that a failure in either of these respects should be regarded as a warning signal, to which attention should be paid by relieving the strain of exertion.—*Lancet.*

Like most garments and most carpets, everything in life has a right side and a wrong side. You can take any joy, and, by turning it around, find troubles on the other side; or you may take the greatest trouble, and, by turning it around, find joy on the other side. The gloomiest mountain never casts a shadow on both sides at once, nor does the greatest of life's calamities.

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At auction it is believed one would not have brought $5 more than the other. These cows stood side by side in their stalls, receiving the same good care and the same food in the same quanties; but one gave, in a week's trial, 55.4 per cent more milk and 44.8 per cent more butter than did the other. Upon a second trial, with a change of ration, the one gave 65.6 per cent more milk and 72.1 per cent more butter than the other, and upon a third trial one gave 73.9 per cent more milk and 66.7 per cent more butter than did the other.

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—Yes, if the farmer could just get a crop, he ought to be happy; everything he buys is so cheap! And he doesn't pay any tariff on them either—the tariff is not a tax, you know. And just see how corn has gone up! and wheat up! Both are at such a grand price; but some way it didn't go up until the farmer had not a bushel to sell. The speculators bought his crop for 15 cents, and sell it back to him for 50. Oh happy, happy farmer! but he always lets the speculator get the best of him.—*New Era.*

—It is high time that the farmer was given a show in legislation. Heretofore corporations and political strategy have taken the meat and the bones were thrown to the farmers. Organizations, north and south, are causing politicians to open their eyes very wide. Both the old parties are hastening to assure the grangers of their entire good will—but farmers are not fools.—*Elgin News* (*Rep.*).

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NEWS OF THE WEEK.

CHICAGO.

The United Order of Deputies are making a secret fight against Frank Lawler as candidate for sheriff, and the arguments brought out are that he is a Catholic.

The Citizen's League is pushing its work against the sale of liquors to minors. One saloon-keeper was fined $20 and costs Wednesday and several other culprits waived examination and were held to the criminal court.

The Chicago Woman's Moral Educational Union, whose object is to reinstate the Bible in the public schools, has secured 7,225 names to its petition.

The report of the committee on classification for the World's Fair, presented Wednesday, provided for twelve departments.

It is said that the old and well-established firm of John V. Farwell & Co., of Chicago, has decided to incorporate about the first of next year. The capital will be about $5,000,000, but no prospectus will be issued, or stock offered to the public. The change is made partly because of the increasing age of the three brothers forming the firm.

A lamp exploded in the fourth-floor hallway of the Putnam European hotel at 163 and 165 Adams street Sunday morning at 2 o'clock. The ignited oil was thrown in every direction, and immediately the frail pine partitions separating the apartments were in a blaze. Ten persons were sleeping on the fourth floor. Some escaped down the stairway, others groped their way to the fire-escape at the front of the building. One man was burned to death in his bed. Two more were suffocated in the hallway and were taken out of the building burned almost beyond recognition. One woman, crazed and frenzied with excitement, leaped to the stone pavement below and was terribly and fatally mangled.

COUNTRY.

While a Union Pacific train was running against a gale near Rock Creek, Wyoming, Thursday, the wind tore the roof off a box car. A brakeman who was on top of the car, was carried some distance and fatally injured.

At a gas well which was being drilled near Lima, Ohio, Wednesday night, a sudden flow of gas was struck, which ignited from the derrick lamps. In the explosion which followed two men were fatally and one dangerously burned.

President Harrison made a brief visit to the West last week. Leaving Washington Monday morning, he came by way of Cincinnati and Peoria to Galesburg, Ill., where he attended a reunion of his old brigade, and Wednesday laid the corner-stone of the new building to be erected by the Alumni of Knox College. Thursday he was at Ottumwa, Iowa, visiting the coal palace; Friday, in Topeka, Kan.; and Saturday in St. Louis, returning to his Indianapolis home for the Sabbath.

William Sprague, Jr., only son of ex-Gov. Sprague, of Rhode Island, and grandson of Salmon P. Chase, late Chief Justice of the United States Supreme Court, committed suicide at Seattle, Wash., Tuesday night by inhaling chloroform.

Wednesday, William Shumm, a printer of Muncie, Ind., laid his neck across a rail and was decapitated by a train. He was driven insane by setting up the description of a murder case.

A saloon at Morgantown, Ind., was blown up by a heavy charge of dynamite Monday morning.

During a fire in a St. Louis grocery store Monday night a twenty-five gallon tank of coal oil exploded, blowing an entire wall into the street, and injuring six firemen and five spectators. Two of the wounded will die.

The census office announces the population of Indiana as 2,189,030, an increase of 210,729; Michigan, 2,089,792, an increase of 452,855; and California, 1,204,002, an increase of 339,308.

Monday at the Mormon Conference at Salt Lake President Woodruff read a manifesto forbidding in future marriages in violation of the law, and the congregation, numbering thousands, accepted it as authoritative and binding. It is said that this settles the vexed question of polygamy.

Tuesday the grand jury of Winnebago county, Ill., began investigating charges against Schweinfurth, the Rockford imposter, who claims to be the Supreme Being.

Four of the six boilers in one of the Ducey Lumber Company's saw-mills at Muskegon, Mich., exploded Wednesday morning. Fireman Yerger was fatally and five others were seriously hurt. Low water caused the explosion.

The weekly edition of the Atlanta *Constitution* was seized by the postal authorities for violating the anti-lottery law recently passed.

Eight students at the University of Illinois were indicted Tuesday by the grand jury in Champaign county, Illinois, for illegal voting last spring. The grand jury is composed of Democrats, and a Democratic candidate was defeated by the votes of the students.

Three miners were instantly killed and another was seriously wounded at Boulder, Col., Wednesday by the explosion of some sticks of giant powder.

The forthcoming volume of Michigan farm statistics shows that of the 138,170 farmers in the State 43 per cent own an average of thirty-two sheep each.

Mississippi's constitutional convention Tuesday adopted an educational report providing for four months' schooling in every county of the State, and assessing the State $800,000 per year for that purpose. Separate schools are provided for Negroes.

The jury in the case of Arthur Day, for murdering his wife by pushing her over the cliff at Niagara, came in at 12:45 o'clock Wednesday, with a verdict of guilty. The judge sentenced Day to be hanged Nov. 18.

Pursuant to a call by the mayor and city pastors of Richmond, Va., a large and enthusiastic mass-meeting of the church people and citizens was held last Sabbath afternoon in the Second Presbyterian church to "protest against the Columbian Exposition being opened on the Sabbath."

FOREIGN.

Owing to the new tariff law in the United States Italy has abandoned her intention of sending exhibits to the world's fair in Chicago.

The French cabinet has charged M. Roche, minister of commerce, to frame a bill to be introduced in the chamber of deputies, fixing a maximum tariff upon imports into France.

The international literary congress, in session at London, adopted a resolution thanking the American Copyright league for its efforts to secure an international copyright law.

Mr. Balfour, chief secretary for Ireland, said that the report that there would be a general famine in Ireland is absurd.

Dr. Price's Baking Cream Powder.

Used in Millions of Homes—40 Years the Standard.

A dispatch to the London *Times* from Buenos Ayres says that the reports of an impending revolution are without foundation. There is no reason to fear trouble. The city and the whole country are tranquil.

The firemen and trimmers on the Allan Line steamer Manitoban, port of Glasgow, have gone on a strike because a non-union man is employed on the vessel.

The minister of Spain to the United States has been directed to ascertain the attitude of the American government with regard to a reciprocal treaty, which would improve the relations between the Spanish West Indies and the United States by 1892. Public opinion favors reprisals to offset the effects of the McKinley tariff, and the minister will protest against the measure.

Horrible accounts come from the Red Sea of the condition of the cholera victims. Arabs and strangers in that region are dying by scores. In the interior of Arabia the victims are numbered by thousands. Cholera is reported to have made its appearance in Granada. At Lunel, in France, two persons who lately reached that place from Spain have been prostrated by cholera.

The authorities of Constantinople having become convinced that a conspiracy is on foot against the government, and that the conspirators are using the mails for the furtherance of the plot, orders have been issued suspending the local postal service with the view to preventing the conspirators from carrying out their designs.

All the missionaries of Zanzibar at stations within reach of the Vitu insurgents have reached the coast in safety. One of them, a Mr. Henderstorm, only escaped through the opportune arrival of a British caravan, which reached his station simultaneous with a party of natives intent on murder. Vitu is becoming the rendezvous of every ruffian and malcontent on the coast line. Another large armed expedition will soon start from Lindi under command of the German Commissioner to subjugate the inland tribes.

It has been learned that at the close of the Russian military maneuvers in Volhynia the Grand Duke Nicholas, who had the chief command of the army, suddenly became insane from the effects of the disease from which he has long suffered, and that melancholy and heart-rending scenes occurred until he was removed incognito to Gen. Martyroff's estate in the Don Steppes. The physicians declare that his condition is hopeless. It is reported that the Czar wishes his son to abandon his proposed eastern tour.

For headache, toothache, pain in the side, back and limbs, use Salvation Oil. 25 cents.

Self-punishment is neglecting to use Dr. Bull's Cough Syrup. Price only 25 cents.

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For Catalogue address with stamp.
C. A. BLANCHARD, Pres.

PASTOR KOENIG'S TRADE MARK NERVE TONIC

The Best Remedy

in this world, says J. Hofherr of Syracuse, N. Y., is Pastor Koenig's Nerve Tonic, because my son who was partially paralized three years ago and attacked by fits, has not had any symptoms of them since he took one bottle of the remedy. I most heartily thank for it.

Prejudiced, yet Convinced.

So. Norwalk, Con., May, 1890.

Although I took Pastor Koenig's Nerve Tonic with a certain prejudice, it has done me so much good that I must thank him for it, because now I can sleep again. Since the terrible catastrophe of the Johnstown flood, where I lost five members of my family, terrible fictions occupied my mind, so that I was since quite despondent. But now I come to myself again, and attribute this to the good effect of the Tonic.

Box 557. B. CUNZ, Pastor.

Our **Pamphlet** for sufferers of nervous diseases will be sent **free** to any address, and **poor** patients can also obtain this medicine **free** of charge from us.

This remedy has been prepared by the Reverend Pastor Kœnig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

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50 West Madison, cor. Clinton St., CHICAGO, ILL.
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Price $1 per Bottle. 6 Bottles for $5.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Secret Societies. A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev. Edward Beecher. In cloth, 35cts each; paper covers, 15cts each.

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5cts each.

Sermon on Secretism. By Rev. R. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear array of the objections to all secret societies, and to Masonry especially, that are apparent to all. 5cts each.

Pres. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10cts each.

Secrecy vs. the Family, State and Church. By Rev. M. S. Dury. The antagonism of organized secrecy to the welfare of the family, state and church, is clearly shown. 10cts each.

Holden with Cords. Or the Power of the Secret Empire. By E. E. Flagg, author of "A Sunny Life," etc. This is a thrillingly interesting story, accurately true to life because mainly a narration of historical facts. In cloth, $1.00; in paper, 50 cents.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The census dispute is catching—every politician has a word for or against Mr. Porter. The New York city government has had a recount made by the police, resulting in the increase of over a hundred thousand to the population of the city. While some are berating the government and demanding a new census entire, others stand by the party and the report. But in Nebraska a most alarming case is being unearthed. The census of Omaha and Lincoln have probably been fraudulently increased to help the liquorites count the State against prohibition next month. About 30,000 were thus added to the population of Omaha. A full exposure of this infamous swindle is given in the Omaha *Leader* and other papers favoring the prohibitory law. We need a "force" bill for the North.

One of the most unwavering newspaper apologists for the McKinley tariff prohibition act informs its readers that the Italian government on account of that measure will not be represented at the world's fair in 1893. In another issue it reports that large numbers of operatives will be discharged from the woollen factories of Germany. The press of every party in that empire eagerly discusses the work of our Congress and the question of a European tariff campaign against America is advocated. In republican France the agitation over the new tariff law is increasing and the wildest ideas as to the scope and effect of the law are prevalent. The whole of France is in a condition of extreme irritation and apprehension, as reflected by the newspapers. Some of the wiser heads, however, hold that France, unassisted by other countries, can open the gates of the American Chinese wall by profiting by the word "reciprocity," which figures in the new law.

The sincerity of the Mormons in giving up polygamy has been everywhere questioned. Governor Thomas early said it meant submission but not obedience to the laws. Later he sends word to the *Independent* that the manifesto "comes with a force of a new revelation, and whatever doubt may have existed as to its purpose and effect as first sent out, they now seemed to be removed. The Gentiles rejoice that the contest begun so many years ago against polygamy has finally triumphed; for they believe that never again will polygamy flourish on American soil. This is the most important event that has occurred in the Mormon church in years, and it is believed it will result in greatly advancing the material interests and the prosperity of the Territory." Senator Hoar of Massachusetts says the action of the Mormons was no surprise to him. It is an event made necessary by the progress of the world. Whatever the purpose of it, he does not think that Utah will not be admitted to Statehood till Congress shall be assured that the "twin relic" has been banished forever.

As we feared, the courts are beginning to make inoperative as far as possible the late action of Congress on the "original package" saloon business. The United States District court of Kansas, and the Superior court at Cedar Rapids, Iowa, gave decisions last Friday which practically render the prohibitory laws of both those States ineffectual. The view of the court is that the decision of the Supreme Court at Washington rendered the State laws void so far as this peculiar part of the infamous saloon business was concerned. It was as if there were no law. Therefore the act of Congress can have no result until the State legislatures act, if they ever do. The devil seems to have much to do with that evil judgment of our Supreme court; but, God helping us, even his wrath against man may be turned to good, if it shall arouse the honest temperance men of the nation to see the situation fairly. Nothing is plainer than that this is a national question and must be settled as such. Let that conviction once be settled in the minds of good men, who now give their influence indirectly for the saloon, and the quibbles of courts will be quickly brushed out of the way.

A most remarkable exhibition of Jesuitism has just transpired at Cleveland. The editor of the *Catholic Knight* had given offense to Bishop Gilmour, who in return ordered a boycott of the paper, and took the power to absolve the rash editor into his own hand. The paper retorted by publishing a private letter of Gilmour's to Archbishop Elder of Cincinnati, written in terms of undoubted sincerity and private friendship. The letter severely criticised the Pope and his counselors, and was almost rebellious to tone. It was written over a year and a half ago, in March, 1889. No sooner did it appear, than the cornered Bishop published a card acknowledging the letter as genuine, and explaining how it became public. He closes by officially withdrawing "every word in said letter of apparent disrespect to Rome, and every word that could be construed as a doubt of Rome." We have seen few more marked examples of Jesuitical duplicity. The letter to the Archbishop was written long ago, and is manifestly an honest expression of the writer. He did nothing since March 1889, to show that he did not feel toward Rome as therein expressed. But as soon as the world finds out his sentiments he professes to withdraw them, without reference to his past or present honesty of purpose in his condemnation of the Romish See.

A local paper reports a "cobweb sociable" held by a large and influential church in one of our interior towns, which has twice given up a pastor to be a missionary secretary. The account of this new idea shows it to be a boyish conceit whose only object is to promote glee by a ridiculous game. A church which can do no better than this for its young people, and in addition provide them a "Christmas" fair, has much to learn yet of the riches of God's grace. No scheme of boisterous worldly amusements can do else than produce spiritual impoverishment. Mr. Spurgeon recently remarked on this matter of so-called church amusements that "The Christian church of the present day has played the harlot beyond any church of any age. There are no amusements too vile for her. Her pastors have filled a theatre of late, and have set their mark, by their clamors, on the labors of play-actors. To this we have come, at last, to which we never came before—no, not in Rome's darkest hour. And if you do not love Christ enough to be indignant about it, the Lord have mercy upon you."

THE WHIRLWIND OF THE LORD.

BY VICTORIA ALEXANDRA BUCK.

"And it shall be that when thou shalt hear a sound of going in the tops of the Mulberry trees, that then thou shalt go out to battle, for God is gone before thee."—1 Chron. 14: 15.

The voice of the Lord Almighty
Sweeps o'er us where we stand,
And the sound of a grand uprising
Is heard throughout the land;
The same God reigns whose praise was sung
On Zion's heights adored,
And the winds have borne his blast abroad,—
The whirlwind of the Lord!

The harvest white awaits us,
We who have heard his call,
We who are still led on by one
Whose sceptre cannot fall:
We know his hills are ever bright,
And sing, nor question why:
"We're marching through Immanuel's ground
To fairer worlds on high."

Sweep on, O crusade banner!
We know the hearts are brave
Who bear thy glorious folds along
O'er mountain, hill and wave:
Nor pain, nor death, nor any foe
Can quench that mighty Word
That leads thy conquering armies on,—
The whirlwind of the Lord.

O mighty Lord of Gideon!
Be with us once again,
As when of old Sennacherib's host
Lay dead on battle plain;
Like the sound heard in the forest trees
By Judah's hosts adored,
So sweep the land with mighty breath,
O whirlwind of the Lord!

East Randolph, N. Y.

COLLEGE FRATERNITIES: THEIR INFLUENCE AND CONTROL.

BY REV. J. T. M'FARLAND, D. D., PRESIDENT OF IOWA WESLEYAN UNIVERSITY.

[Address at the National Educational Convention, St. Paul.]

When at quite a late date I saw from the published program that I had been assigned the task of opening this discussion, it occurred to me that I would like to know more fully what the status of the fraternities in the colleges is; what the judgment of college men is concerning their influence, and what methods are followed in the administrative control of them. To this end I sent out a circular of inquiry to the college presidents of the country, soliciting answers to the following questions:

1. What, if any, fraternities are organized in your institution?

2. Are fraternities prohibited in your institution?

3. If fraternities have been abolished in your school, state by what method and with what success.

4. What, in your judgment, is the influence of fraternities on scholarship in your school?

5. What is your observation as to the moral influence of fraternities?

6. Have you found the fraternities to be helps or hindrances in matters of discipline?

7. Have you adopted any rules for the control of fraternities? If so, state the substance of them.

8. What suggestions would you make as to

principles and methods for the regulation of fraternities, if any special control is desirable?

9. On the whole, balancing their good and evil effects, do you regard the existence of fraternities in your institution an advantage or disadvantage?

I had received replies to these questions, before leaving home, from one hundred and thirty institutions; which, considering the lateness of the date at which I sent out the circular, the fact that it fell on a time when the colleges generally had closed and many of the presidents were away from home, together with the almost irresistible gravitation which circulars with long lists of questions have toward the waste basket, is a very fair return.

I will not attempt to present any detailed digest of the answers which I have received to these questions. A summary of results on the principal points, together with the quotation of a few individual opinions and suggestions, will be sufficient.

Of the one hundred and thirty colleges replying to my inquiries, thirty-three report that they have no fraternities, but that they are not prohibited, and express no opinion concerning them; twenty-one have none, do not formally prohibit, but express unfavorable opinions of the fraternities; twenty have them, but consider them a disadvantage; twenty-seven have them and consider them an advantage; one has none, but expresses a desire for their organization. Summarizing simply with reference to the favorable or unfavorable estimate of the fraternities, not taking account of the 33 that do not have them, 85 report as opposed to them, while 28 regard them with favor. It thus appears that, comparing the testimony for and against, the proportion is three to one against.

The complaints against the fraternities specify that they produce clannishness; that they give rise to unnatural divisions among the students; that they interfere with the work of the literary societies; that they add bitterness to college politics; that they are occasions of burdensome expense to their members; that they encourage extravagance and dissipation; that they are organized upon a social rather than a scholastic basis; that they are frequently places of refuge and rocks of defense for evil doers; that they absorb time and energy that the student should give to his regular work; that they tend to cause students to regard college as a place of amusement rather than of work; and that on account of the unnatural factions which they create and the strife and bitterness which they engender, they seriously interfere with the moral and religious growth of the students.

A few quotations from the responses which I am permitted to use will show the character of this adverse judgment.

The president of Adrian College says:

"I see no advantage that justifies the expenditure of time and means. The danger of their being perverted to a bad use is always great."

The president of Wake Forest College says:

"They destroy the very valuable literary societies, stratify the social life on artificial lines rather than by natural affinities, provoke unfriendly rivalries, and tend to dissipation."

The president of Trinity College of Hartford, Conn., says:

"The influence of clique overbalances the benefit of association; they substitute the standard of party for moral considerations."

The president of Brown University says:

"If they were not here I would use my influence against their establishment. Several of the fraternities are a positive help: but if you permit these you must the others, and a few are of such a character as to be an evil. The system with us has perhaps a slight preponderance of good as compared with no societies at all; but a large preponderance of evil as compared with the old debating societies."

Without naming the sources, I add the following expressions: "Artificial associations, become organic on the principle of secrecy, corrupt good morals." "They engender strife and immoral intrigues." "They engender a spirit of strife, and in cases known, students have degenerated as soon as they joined them." "They are an evil, only evil, and that continually."

Of the institutions reporting favorably for the fraternities, I do not find many specific points of advantage mentioned, but for the most part a general, and in some cases a reserved, favorable expression. Of the advantages suggested, however, are the following: The cultivation of college spirit; a stimulus to scholarship as a condition of membership in them; their social pleasures and benefits and the post-graduate bonds which they establish; a general inspiration to honest work and manly conduct in the case of societies that take in only the best men; and in some cases a direct or indirect help in matters of discipline.

With regard to the methods pursued by those institutions that prohibit them, in some cases they are excluded by provision of charter; in some they have been abolished by the trustees or by the faculty; in others they are kept out by the moral influence and advice of the faculty. In a few cases a pledge not to join a secret society is a condition of entrance; and in the case of the University of Illinois, a double pledge is required to be signed by the student, one on his entrance that he will not connect himself with a secret society, and another at his graduation or dismissal, that during the time he has been in the institution he has not been connected with such society. All schools reporting that fraternities had been abolished testify that the abolition has been made effective.

It seems to me very evident that the conditions affecting favorably or unfavorably the estimate of fraternities vary widely in different institutions; and that their character and influence differ in the same institution at different times. And I have no doubt that their good and evil effects are determined often, or at least are made more apparent, by the kind of institution in which they exist. Probably their evil effects are less observable if not less in fact in the larger institutions than in the smaller. The difficulties are certainly much more complicated in those institutions in which the collegiate and preparatory departments exist in intimate association. It also seems probable that in the older institutions of the East the fraternities are conducted more on scholastic and less on social principles than in the younger institutions of the West. And it is undoubtedly true that the moral influence of the societies is more unfavorably marked in the church institutions, where more specific attention is given to, and interest is taken in, the religious life of the student. It is therefore impossible to draw any conclusions that will be true of all fraternities in all schools. We cannot generalize on the basis of the experience of a particular school at a given time. We must judge of the system as a whole in the light of the general and long continued experience of schools. The matter should not be dealt with, either as to the recognition, exclusion or abolition of fraternities, with reference to local and temporary conditions; but broadly, on the principles of college statesmanship, with reference to the total average results of experience concerning them. If on the whole the verdict of experience is that secret societies constitute a disturbing and hurtful element in college life, those institutions in which they do not exist would do wisely to prohibit them; and those institutions which have them should either abolish them or carefully guard against the evils incident to the system.

With regard to the control of the fraternities I have not received many suggestions. The majority would apparently recommend the "let-alone theory," or a mere general control that does not recognize the fraternities as such, but deals with the student purely in his personal capacity. The attempt to exercise any specific control over them leads close to, if not into, that undesirable and dangerous region of interference with the personal liberty of the student that most faculties, for conscientious and prudential reasons, desire to avoid. Some have suggested that members of the faculty should be at least honorary members of the fraternities and have access to their meetings; that all their pledges and purposes should be approved as consistent with the interests of the school; that the times and places of holding their meetings should be known to the authorities of the school, and that indulgence in expensive banquets, the employment of an undue amount of time, and every form of hurtful dissipation, should be as far as possible prohibited.

The president of Hillsdale College writes:

"We appeal to their self-respect and try to have them make their fraternities such that the best persons will want to be members of them."

The president of Emory College says:

"No fraternity can exist here without consent of the college authorities. We use them for good by appealing to fraternity pride."

Another writes:

"Better let them go their way. If the faculty attempts control or direction of them, they in turn will attempt control and direction of the school. They should be treated by the faculty as government treats Masonic and other fraternities."

Personally I am convinced, however, that in most instances this "let-alone" principle will not be the wisest. The authorities of a school cannot afford to surrender the governmental control of its students either in their personal or organized capacity. The fraternities are ordinarily too important and positive factors to be ignored. It may be, as in the case described in the returns to my questions, that some schools are in the happy state of the man of such perfect stomach that he is not conscious that he has any stomach at all; but the disciplinary digestion of most institutions is not so absolutely reliable that they can afford to be indifferent as to what they swallow.

If I may be permitted to refer to the institution with which I am connected, I would say that we have had fraternities for many years. At present we are experimenting with certain regulative methods, the result of which so far, while they do not remove or even lessen many of the evils incident to the system, are fairly satisfactory. The requirements which we have prescribed are chiefly these: We forbid preparatory students being received into the fraternities. We required that a student shall have been in attendance in the school for a year, or in a school of equal grade, before his reception into a fraternity, and that for the year preceding his reception he shall have made an average grade in a full set of studies, of not less than 85 per cent. We require the name of every candidate for membership in a fraternity, prior to his reception, to be submitted to the secretary of the faculty, from whom a certificate must be obtained certifying that the candidate is eligible to membership under our rules before he can be initiated. We also require each fraternity to keep us supplied with a full register of its membership and officers.

The good results which we observe from these regulations are several. It prevents the societies from taking in men too soon after they enter school, before the men themselves have had adequate opportunity to consider the relative merits of the societies, or the desirability of fraternity membership in general; and before the societies have had opportunity to consider the character and abilities of the new men. It acts as a stimulus to scholarship on a great many students. Those who aspire to membership in the fraternities know they must make the required grade; and those who are indifferent as to the matter of joining a fraternity, still do not want to fall below the standard of eligibility. In this way it forces the societies up to a scholastic basis, and gives them a respectability and legitimate pride which they would not otherwise have.

THE COMMON SCHOOLS AND SCHOOLS NOT COMMON.

BY F. W. PARKER.

The greatest value and virtue of the common school, in comparison with all schools not common, consists in the community life there awakened and nourished, which makes up the indispensable foundation of a republican form of government. In order to vote justly, and to make good laws, and to exercise the right influence, one must have an abiding sense of the character and needs of the people of whom he forms an integer, and for whom he lives. In order to have a government "of the people, for the people, and by the people," the sovereign unit of the people, the voter, must understand the needs of the whole people.

Thus the social factor in a republican education stands above all other factors in importance. No course of study, however elaborate, no methods or teachers, can instruct pupils in their duties towards all without the presence in the school of a representative of all grades of society and of all phases of religious and political thought. The common school is the practice and preparation school of the nation; it is the government in embryo; the infant republic. Virtue becomes living and active only by the constant necessity of, and exercise in, virtuous acts. The poor are not

"always with" a high class private school. Human sympathy, which springs from a mutual understanding, lies at the foundation of our government, and the garden and nursery of that sympathy and understanding is the common school.

The real danger of all schools not common, below the college, both parochial and private, is the segregation of one class of children in a community. The product of such segregation is lack of true sympathy — misunderstanding. Class-building has for its inevitable sequence, dislike, hate and bigoted intolerance, all of which make a true democratic feeling impossible. There is no danger whatever in the religion *per se* taught in any private school, the sole danger springs from the lack of active or applied religion, which consists in the doctrine taught by the Master, "Little children love one another." Convincing proofs of the effects of segregation of classes are not far to seek—they fill the world's history.

Indeed, the segregation of classes in the same community has always been the one tremendous problem of all absolute monarchies and centralized governments in the preservation of their power. So long as civilized opinion allowed it, the simple and cheap plan of keeping the so-called "lower classes" in utter ignorance produced the desired result. When Germany, the first nation to lead, gave her people public education, the difficulty became far greater. It was overcome, however, by class schools, making free a kind of pauper school called the "Volks Shule." Thus the stratified condition of the people, upon which alone a monarchy can rest, was perpetuated. Common schools would change any monarchy on earth into a republic in two generations. A people can be intellectually educated by segregation out of all sympathy for each other.

Moral or true education is only possible in schools where the demands are constant for the exercise of every virtue known to the highest Christian or ethical life. Our forefathers, with a divine prescience, laid the foundations of the one system of schools that can in any way overcome the bigotry, intolerance and hate that have filled human life with misery, and made history the record of one long, bloody struggle.

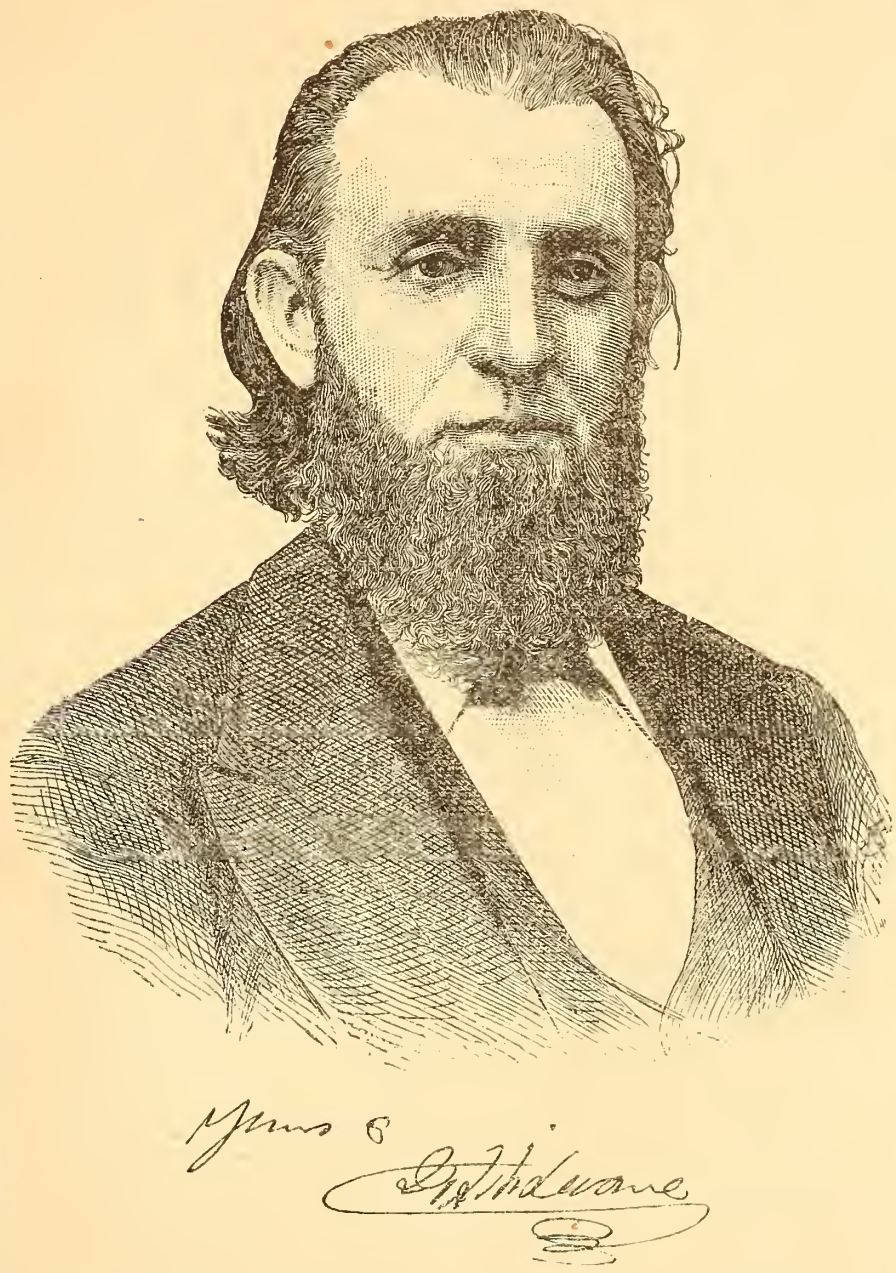
No one can cross the line into Canada without feeling the sharpest change in the moral atmosphere. The air is filled with intense sectarian hate, which looks and feels like war. Canada has excellent public schools, but they are not common. In a fatal hour the government divided the school fund between Catholics and Protestants, and the result is that the one thing that children learn with all their hearts is to hate the other side. It is readily seen that a republic of Canada is impossible just so long as this sad state of things continues. Either the means of democratic growth, the conditions for a strong central power, or internecine war must come.

To any student of progress, our own nation furnishes countless examples of the effects of common schools. A few of the most evident may be given.

Fifty years ago, a believer in woman's suffrage was looked upon as the rankest kind of a fanatic, an abolitionist not excepted. To-day there are few intelligent men in this great nation who do not believe that women have as much genuine right to vote as men. There are exceptions, to be sure, and it would be interesting to know whether such men ever attended mixed schools. What has wrought this wonderful change? Sitting and working side by side, boys and girls, in the common schools! All the eloquence of an Anthony, a Stanton or a Willard cannot equal the immense practical value of community school life, where the equality of the sexes is practically argued day by day and week by week.

PROF. J. R. W. SLOANE, D. D.

The eminent instructor in the Reformed Presbyterian church whose portrait we give this week in our series of American educators, died at his home in Pittsburgh, in March, 1886, after many years service as professor in the Theological Seminary at Allegheny. He was, in the words of a cotemporary, "among the foremost men of all the churches in Christian character, in ripened scholarship, in mental discipline and force, in ministerial and professorial power. He was a man, too, who had the courage of his convictions, and made himself felt in opposing prevailing evils



and supporting all the great reform movements of the times." He was not only active in the anti-slavery reform, breasting mobs and standing by the side of Wendell Phillips in his eloquent and powerful appeals, against the great national evil of that day, but when slavery had fallen, he gave freely of his strength and influence to the temperance and Anti-masonic reforms. He condemned secret societies of every name and phase with a thrilling eloquence and power on the rostrum of great national conventions. Especially was he heard with deepest interest when he plead for the national recognition of God and his Word in our national life and Constitution. As an example to the young men of America few more noble could be named.

The last sentence of his last Baccalaureate address given by Horace Mann a few days before his death: *"I beseech you to treasure up in your hearts these my parting words: Be ashamed to die until you have won some victory for humanity."*

That ill-considered [original package] decision gave a tremendous impetus to the prohibition nuisance, though on its face it seemed to be a victory of the liquor interest over the prohibition laws of Iowa. It made a national issue out of the fanatical agitation of the Prohibitionists and gave a dignity and importance to the third party which it did not have before.—*Wine and Spirit Gazette.*

MORMONISM CRUMBLING.

Under this title Rev. S. E. Wishard wrote two years ago in the *Interior*. It is interesting reading in the light of present events, and especially of the decision of Judge Anderson's court last fall. But we fear the decay is in appearance only, and that the Mormons will be just as firmly wedded to their superstitions, falsehoods and priest rule as ever. The *Interior* article reads:

The end of Mormonism is being reached by very slow approaches. It is only by measuring the changes by the passing years that its failing power is distinctly marked. It could scarcely be expected that the debauchery of the Mormon mind, the revolting pollution of the Mormon home, could be washed out in the brief period since mission work has been attempted and tolerated here.

A system that has grown up from the bogs of lust, that has fastened itself upon the lives of the people, that has fed and strengthened itself by the very passions that generate it, will not step down and out at the first bidding of decency and virtue. The Satanic cunning that has clothed the most odious vice in the garb of a religion, that has entrenched itself in the credulity and fanaticism of its blind votaries, will not relax its hold at the first incoming of Gospel light. Whatever may be said of the perseverance of the saints, the Gospel workers in Utah have had some bitter experience of the perseverance of the devil. He will hold what he has gained until his last cartridge has been exhausted; and, when his ammunition is out, he has a way of kicking up a dust and making the rank and file of his army believe that he is just about to achieve a great victory.

Yet, let it be written again that Mormonism is on the wane. There are manifest signs of the decay of this system, once so powerful in this territory. It has lost its tyrannical grip upon the people. A few years ago only one man in this territory dared to think. The first president of the church alone had the right to think. And he did the thinking for every man, woman and child in the church. To think contrary to this high dignitary was a crime to be expiated by the death of the thinker. Husbands and wives were compelled to accept and wear the galling yoke of polygamy, because they dare not think for themselves. All this is past. Thousands and thousands now not only do not receive the hated doctrine, but they oppose it more and more openly. The tyranny of the church is no longer exercised in controlling the trade of the people. They purchase their goods, especially in the larger towns, where they can get the best bargains. Many of the Mormons disobey the authority of the church and send their children to our schools, because they are the best. The atmosphere of liberty is different in different localities, but it is extending everywhere. Though the church still announces from the pulpit that the people are expected to vote the ecclesiastical ticket in politics, the bishop has been driven from the polls. It is but recently that he stood at the polling place and handed the ticket, folded and ready to deposit, to the sovereign American citizen. That humble gentleman deposited his vote frequently without looking at it. This tyranny is not so overriding as formerly. Though the political machinery of the church is in better repair than some other parts of it, still it is beginning to work loosely. There are several loose screws and there is considerable rattle, indicating the disorganized condition of the machine. Already six school districts in this city have passed into the hands of the loyal Americans. Of course the immigration from the States is telling on the city. The bones of Brigham Young would have turned in his grave at such an event, had not the Mormons pinned him down with those four iron rods and

the double stone slabs riveted upon him. The inevitable is coming here and elsewhere. For the Mormons have ceased "to vote the men, women and mules," as in the good old days of the church. While the leaders bluster and anathematize the people, the light streams in and the mists are gradually lifted. The presence of our ministers and teachers is working a silent revolution. It was a favorite doctrine of the old blind leaders of the blind, that the Christian churches were all apostate. Hence our ministers and teachers were represented as the worst class of people. From the tabernacles and ward meeting houses, the Mormons were warned against these Gentiles. The vilest slanders were industriously circulated against teachers and ministers. But these Christian workers have lived consistently. They have given exhibitions of disinterested kindness and have built homes in which conjugal affection and purity have witnessed the superiority of the Christian home, and the slanders of the church officials are reacting against those who originated them.

THE BIBLE IN SCHOOLS.

ADDRESS TO THE CHICAGO BOARD OF EDUCATION, ADOPTED BY THE CHICAGO WOMAN'S MORAL EDUCATIONAL UNION, OCTOBER 15TH, 1890.

Gentlemen and Ladies:—Since you have learned through the public press that we are endeavoring to aid you in your great work of making the Public Schools of Chicago what they should be, it occurs to us that it may afford you some satisfaction to receive a statement regarding the improvements which we desire to have made in the Public Schools; the reasons, or some of the reasons, why we desire them; and what we are doing to promote our object.

We who have indirectly been the cause, in some small degree, of putting the care of our Public Schools upon you hereby assure you of our cordial sympathy and invoke for you wisdom, strength and grace for your needs. We thank you for the zeal and efficiency with which you pursue your self-denying labors and congratulate you upon your success.

It is not our mission to criticise the officers and teachers who work under your appointment. Rather, we would rejoice with them in the measure of excellence that our schools have attained under their management, and express our gratitude for their faithfulness to our children. Probably no one feels their deficiencies more keenly than they do themselves and we presume that they are unwearied in their efforts to remove them. Our work we believe will quietly make their tasks easier, being helpful alike to teachers and pupils.

We wish to have portions of the Holy Bible read at the opening exercises of all departments of the Public Schools of Chicago.

We believe that the intelligence, the patriotism and all that tends to the permanent prosperity of Chicago from generation to generation, will join us in our desire, or would do so if the subject were viewed from the standpoint of exalted patriotism illuminated by past history. You are perhaps already acquainted with some of the reasons for our views, as many of them do not originate with us, but it will be helpful to you to receive them in this form. For them we are indebted to business men and women, teachers, lawyers, editors, theologians, statesmen, rulers and historians. The sources from which they come, together with their intrinsic value, give them a force which we trust will assure a ready compliance with our wishes.

As residents of the great Northwest, we turn to that venerable ordinance of 1787, that charter of Liberty which is forever to remain unalterable unless by common consent, and find Article III.

"Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education, shall forever be encouraged."

If the language had been, "Reading, writing and arithmetic being necessary," etc., there would be no difficulty in determining the force and intent of the words. Will the *candid* fail to appreciate its force and obligations as it stands?

When a portion of the Scriptures is read in the Public School, if the children make inquiries and the teachers refer them to parents, guardians, or religious instructors for explanations, all consciences would be fairly treated; and if an extreme case might arise in which some conscience demurred at the exercise, still we affirm: "The state demands that the religious and moral sense of the people be educated, such instruction being necessary to good government and the happiness of mankind, and there can be no right of conscience superior to this prerogative, if it is not abused. It could as well be insisted that capital punishment or the appropriation of private property to public uses are always unlawful. Some conscientious and excellent men are aggrieved by both."

Our officers must have our *essential* provisions for good citizenship enforced, otherwise the "Ship of State" will be driven hither and thither in mid-ocean without chart or course or direction, subject to the control of whoever chooses to mutiny against the existing state of affairs.

For fifteen years our privilege as regards religious instruction in the Public Schools has been withheld and a ghostly agnosticism has terrorized all sects alike. In seeking to escape from bigoted sectarianism the schools have fallen into the grasp of illiberal liberalism. Exclusion of all religious instruction is the propagation of irreligion as certainly as darkness reigns where the sun never shines. A recent paper enumerates a list of revolting crimes and vices that are rampant in one of our inland cities, closing with the statement, "Our prominent citizens are absorbed in money making," the legitimate result of intense secularism. If because of habitually removing moral and religious knowledge from the course of instruction in our schools, children exercise their thoughts and understandings exclusively on lower matters, when they become adults their actions will largely be prompted by ignorance, prejudice and passion. The right of the state to give secular instruction cannot be admitted if its right to give religious instruction is denied. They must stand or fall together.

It is a political maxim that the welfare of a republic is dependent upon the virtue and intelligence of its citizens. Intelligence without virtue is a positive evil. It is true especially in large cities that many Public School children have no religious instruction at home. No church or sect can go out into the highways and byways and force children into its Sabbath-school or house of worship; hence it is the imperative duty of the Public School to impart to them that instruction without which they are becoming an army of adepts in vice and villainy, against whom the virtuous have no adequate protection. The religion, morality and knowledge that they are to be taught is the religion, morality and knowledge essential to the welfare of the state and the happiness of mankind, not to the salvation of souls. Teaching the latter is the province of the church. The state must teach the existence of Diety (even our currency proclaims "In God we trust") and equal rights of citizens in order to keep society in poise while churches and other agencies operate for the eternal interests of its members. The Bible is, as the inspired word of God, essential to religion, and religion is essential to good government. It is therefore the duty of every good citizen, *as a citizen*, whether he be or be not a believer in Christianity, to give the Bible in the Public Schools his and her hearty support.

Geo. Washington, our truest example of pure patriotism, who saw our country's needs in peace and in war, in poverty and in wealth, in public and in private life, wrote: "Of all dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the attribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens."

Again he said: "Let us with caution indulge the supposition that morality can be maintained without religion." And again: "Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles."

All the colonies in this country showed an unmistakably Christian spirit in their constitutions at the opening of the revolutionary war. This spirit came from the Bible. It is the Book which is the basis of the religion and morality of this nation. Should not this standard of the nation's religion and morals be cherished more carefully than the standard of our coins or of our weights and measures? But for the fact that the Bible is, and always has been, recognized in our national life as the Book of revealed truth, this Republic would never have had an existence.

Should one say, "The Bible is a sectarian book," we ask, "To what sect does it belong?" Should he say, "It means a union of church and state," we ask, "Of what church with the state?" The Jew, the Catholic, the Protestant all profess to find the fundamental portions of their creed in the Bible, and the state in finding there the elements of its stability still remains as distinct from each of them as they are distinct from one another.

Another might urge, "I go farther than you do; simply reading few verses of Scripture is not enough." Perhaps some additional ethical instruction may be added, but do not draw from the argument that there is not enough religious instruction in the schools, the conclusion that therefore there should be none at all.

Another might urge that the Catholics do not like it. Perhaps not, but they like irreligion less. An excellent authority among the Roman Catholics wrote years ago, "To us, godless schools are still less acceptable than sectarian schools, and we object less to the reading of King James' version, even in the schools, than we do to the exclusion of all religious instruction."

But again it is urged the Holy Bible may be abused and misused. So may bread and meat and water and fire. Shall these agencies be banished for this reason? No, take the wisest precautions possible to prevent abuse and then make the most of God's gifts to us. But sadder still should a member of your honorable Board say, I cannot vote to place the Bible in the schools.

Is there any help in such a dilemma? One of your own number has found it for us. He once said, "If I were appointed to put the Bible into a Public School I could not do it."

"I SHOULD HAVE TO LET SOME OTHER MAN."

What a kind, what a happy thought! If one or more of you cannot help let the others do it. Do not hinder this movement. In the name of our grand old charter of religious liberty; in the name of the needs of our young city; in the name of the thousands upon thousands of petitioners who are affectionately appealing to you, do not in any event put yourselves in opposition to this measure, but VOTE FOR IT IF YOU CAN.

Let the thousands of educators from all parts of the world who will come to our city at the time of the great Columbian Fair, find here a system of Public Schools wisely performing their threefold duty of instructing the children in "Religion, morality and knowledge."

Mrs. Ezra A. Cook, *President*,
316 Washington Boulevard.
Mrs. E. S. Miller, *Secretary*,
236 Pine St.

OUR WASHINGTON LETTER.

Washington, D. C., Oct. 15, 1890.

The world has produced few men whose loss has been more sincerely mourned by the Christian people of his native land than the late Gen. Clinton B. Fisk. The Metropolitan church is one of the largest in Washington, and it was crowded to the doors, and even then many were turned away unable to get standing room, on Sabbath afternoon. All of these good men and women were intent upon hearing the eulogies of Gen. Fisk, for the delivery of which the meeting was held. The services were very appropriately opened with the beautiful hymn, "Lead, kindly Light." Mrs. M. E. Cohen then read a selection from the Twenty-third Psalm, and a beautiful and touching prayer was made by Miss Lizzie Kessler. The principal speaker, Rev. G. H. Corey, was for a long period a close personal friend of Gen. Fisk, and his talk was extremely interesting, dealing as it did with incidents that had occurred under the speaker's personal observation. "His religious life," said Dr. Corey, "was admirable in every respect, and moreover his social life was equally beautiful. By the innate quality of his whole nature he was a generous and genial man, and wonderful in the depth and richness of his nature. He was identified with all the enterprises of his church. He never became too great to be in his place twice on Sunday. Many men who believe themselves to be Christians, content themselves with but one visit to the house of God on the Sabbath; but he was not one of these. I have been frequently with him at prayer meeting, and he never attained that high degree which restrains many men from pouring out their souls to God. I will venture to say that he was a very unique man, and looking over the ranks of the churchmen of the day, I cannot see any one that can replace him. You cannot find another man so pure, so devout, and withal, so simple." There were a number of other speakers, and eulogies were read of Gen. Fisk as "A Temperance Man," as "The Negro's Friend," as the "Indian's Benefactor," and as "The Woman's Champion." The services were closed by the spirited singing of "My Country, 'tis of Thee," by the entire audience.

The flags of Washington are at half-mast on account of the death of two prominent men—Justice Miller, of the U. S. Supreme Court, and ex-Secretary of War Belknap. The first was stricken with paralysis last Friday and lingered until Monday night, and the latter was found dead in his bed Monday morning. It is a co-incidence that the two men were from the same city—Keokuk, Iowa.

The sixteenth annual convention of the Woman's Christian Temperance Union of the District of Columbia met this morning, and will continue in session for two days. There are about seventy-five delegates in attendance, representing the twenty auxiliary organizations in this city and immediate vicinity. Among the subjects to be discussed are "Cigarette Smoking," "Gospel Temperance and Prohibition," "Woman's Ballot," "Social Purity," "Our Creed and White Ribbon," "Scientific Temperance Instruction," "Mother's Meetings," "Washington Saloons," and "Liquors by the Drink." It is understood that in the discussion of the last subject the Union will pay its respects to the U. S. Senate for having neglected to pass Senator Blair's resolution prohibiting the sale of liquor by the drink in the Senate restaurant. To-night Mrs. Mary A. Livermore, of temperance fame, is to address the Union and the public, which is certain to take advantage of the cordial invitation extended, to the extent of the seating capacity of the church. Among the well-known people residing elsewhere present, I noticed Mrs. M. L. Wells, who enjoys the proud distinction of

having been the originator of the W. C. T. U. It is a distinction that the greatest living man or woman would be justified in being proud of, when one considers the good the Union has accomplished.

Mr. Harrison returned to the White House early yesterday morning, and he and Mrs. Harrison at once paid a visit of condolence to the widow of the late Justice Miller. It was a kind and thoughtful thing to do, and it was done within an hour after Mr. Harrison reached the city from his Western trip. The funeral of Justice Miller will take place to-morrow in the chamber of the Supreme Court. *

CORRESPONDENCE.

THE BEST OF NEWS FROM MEMPHIS.

BRO. COUNTEE'S TESTIMONY AGAINST THE LODGE BEARS FRUIT AT HOME AND IN ENGLAND.

MEMPHIS, Tenn.

DEAR CYNOSURE:—I have just finished reading a number of back issues, and as time is allotted me, I feel that I owe you a letter, if not several of them; and perhaps some of your readers will not mind hearing how good God is and has been to me and mine.

I left this city July 15 last, weary and worn with the trials and labors and discouragements of life. No one can have any idea how many discouragements come into the life work of one among my people, especially when your efforts are being made along the line of righteousness. I have told you in days past that not only the spiritual but the temporal affairs of our colored churches are mostly in the hands of our pastors. The people look to us to carry everything along. I left here in July and the Lord had arranged for me to visit the shores of England. I was so completely worn down that I hardly felt able to make the trip, and when the ticket for the voyage had been placed in my hand, I almost declined going; but I went, and God blessed me in going, and also in returning. I have been home now only three weeks, and I am by God's grace having spiritual showers of blessings.

I spent twenty-one days in England and spoke nearly every night while there. God gave me boldness even there to declare the whole counsel of God against worldly iniquity. While holding service in Liverpool, the third night after my arrival, I was in company with a minister who had charge of the mission, and who requested me in the presence of the entire congregation to cut my sermon short, as he was chaplain of the lodge and must needs go there to open the same. I arose and God gave me utterance to raise my voice there in that land of strangers against the folly of a man trying to serve two masters. I arose and used these words as my text, "Where art thou." I said first of all that I was glad that I had long since learned what God meant when he declared that "No man could serve two masters;" and I was sorry that this pastor, in the midst of so encouraging a field, and so promising a meeting, should feel obliged to shorten the service in order that he might do the behest of his other master. These words came out in a kind of fear-and-trembling manner; but I could not help but speak for the Saviour; and it bore fruit. One brother said, "We will excuse our brother, Pastor ——, and let this colored brother carry on the meeting." He went away, but the meeting went on.

At ten o'clock next morning I went to the pastor's house. He met me very cordially, and invited me into his room. We were soon joined by his wife who, came into the room saying, "Mr. Countee, you have done me admirable service." I was not long in learning that our dear brother pastor had returned home, and so thoroughly was he convicted by my talk of the previous night that he had sat up nearly all night, and to the joy of his wife had decided against the lodge.

I rejoiced in my soul as this dear brother related his experience of the past night, and wound up by saying, "Now I'm free; there is no condemnation. I am glad that I live in the atmosphere of heaven, and that I am ready at all times and in all places to speak out against lodge iniquity."

During my stay in England I was cordially received by all of the family of God. I almost imagined that I did not care to come home to America. My twenty-one days was a source of great pleasure and comfort. The ocean voyage was especially helpful, and I know not what to render to my God for his great and wonderful remembrance of me. I tried to raise some means while there for our school work, and considering my short stay I was very successful.

Our school opened last Monday the 6th inst. with over 200 in attendance; the prospect for the present session is very encouraging indeed. I am glad that the work of the Lord is prospering in our Tabernacle Baptist church. I have been home only two weeks, and already I have had the pleasure of baptizing seven persons into the fellowship of the family of Christ, and one of them was a 33° Mason; and last night we received one into our fellowship who left us in December, 1885, to follow the lodge. He was an Odd-fellow, a Mason, a Knight of Wise Men, an Immaculate, a Knight of Pythias, and Knight of Cyrus. Our congregation last night numbered over 1,200; and this brother was the man who headed the bill of injunction filed in the chancery court against the church, to compel us to take back the 200 who were excluded from our body at that time, because they would not renounce the Baal of the lodge.

I would be glad to write you more. Our war is continuing. No ARMISTICE in this war. I am very busy day and night. My trip away has caused an accumulation of work, and I rejoice greatly in the Lord for all his benefits to me. We are trying to keep the altar fires burning.

Yours for the right, R. N. COUNTEE.

MOUNTAIN EXPERIENCES IN KENTUCKY.

ORLANDO, Ky., Oct. 14, 1890.

DEAR CYNOSURE:—There is perhaps no part of our country where the Gospel is more truly appreciated than by the mountain people of this part of the State. Surely there is nowhere greater destitution. I recently spent a week in a series of special meetings where we had services twice a day; and notwithstanding the heavy rains and dark nights, we had fair congregations and a deep interest. I have recently made several visits to Rockcastle county. It was in this county that forty years ago Bro. Fee was repeatedly mobbed. Now, so far as he is known, he is universally respected.

I am now on one of those trips, which has had some pleasant experiences and some that were not such. I left Berea at 4 P. M. on Saturday, to go by a freight train fifteen miles, but when we reached within two and one-half miles of the station where I was to leave the train, the engine was disabled. After waiting till nearly dark we were informed that it might be an hour before we could go on. It was three and one-half miles to my appointment. There were five trestles to cross, and three tunnels to go through, one of which was 500 feet, and one over 1,000 feet. I hurried on, and as it was starlight I got along very well until I came to the first tunnel, which I found extremely dark, but I groped my way through. Before I came to the long tunnel I obtained a torch which I hoped would light me through. But my matches would not burn, and there was nothing left but to grope my way through. The distance seemed interminable. My progress was very slow, for I was alternately stumbling over the rails on the right side or the left, and was in constant fear of the coming train.

At last I could see a gleam of light from the other end, and was soon out into the starlight. I reached the station and found a good brother who took me on his mule with himself and a sack of flour, and I was carried over a dangerous road as only the most faithful and patient of brutes could have done. It was late, but I found a fair congregation awaiting me and preached to them from Luke 20: 25.

Next morning three of us were in saddle and rode four miles over the mountain by a road so steep and rough that it would be impassable to any but these mountain horses. A carriage road is impossible. In a narrow but pleasant valley, we found a comfortable log school-house where a young lady, educated at Berea, was teaching and had gathered a good Sabbath-school; after which a fair congregation paid most respectful attention to the preaching. A ride up the mountain brought us to a pleasant home, where we found some excellent Christian people.

A long ride over the mountain brought us to "Macedonia" school-house, where I am accustomed to preach, and found at night a full and most attentive congregation, who requested me to remain and preach to-night.

It must not be inferred that this people are all saints. Within a brief period seven men have been killed in Jackson county—five on the day of the election. A short time since a man was assassinated in his door-yard, and the sheriff and posse that undertook to arrest the murderer were resisted by a strong party; one man was shot on each side and the arrest was not made. In this way the mountain feuds begin. Nothing but the Gospel of peace can cure the evil condition of society.

H. H. HINMAN.

THE STRENGTH OF THE REFORMER AND THE REFORM.

EDITOR CHRISTIAN CYNOSURE:—I have been reading Stanley's book, "In Darkest Africa." There is a passage in the "Prefatory Letter" which indicates the source of the strength of that great soul.

"Constrained at the darkest hour to humbly confess that without God's help I was helpless, I vowed a vow in the forest solitudes that I would confess his aid before men. A silence as of death was round about me; it was midnight; I was weakened by illness, prostrated with fatigue, and worn with anxiety for my white and black companions, whose fate was a mystery. In this physical and mental distress I besought God to give me back my people. Nine hours later we were exulting with a rapturous joy. In full view of all was the crimson flag with the crescent, and beneath its waving folds was the long-lost rear column."

This is a striking picture of the position of a reformer of to-day. So often we stand alone in the midst of a world of opposition and indifference. In our helplessness we can only cry to God for assistance. If he does not help, our work is a hopeless failure. But he will.

Last Sabbath I assisted Rev. D. J. Shaw, of the Reformed Presbyterian church of Bloomington, Ind., at his communion. This is an old congregation, tried and true in the service of Christ. Rev. J. J. McClurkin, of Clarksburg, Pa., was present. In his table address he referred to the fact that fifty-five years ago, when a student in the Indiana State University, he had communed with this people. Bro. Shaw has ministered here thirty years. His sermon on Friday was a gem for force and beauty, but more especially in its searching qualities. We had a rich feast.

WAUKESHA, Wis., Oct. 13.—The past four days have been spent in Waukesha, Wis., assisting Rev. Isaiah Faris, of the Reformed Presbyterian church, at his communion. He has been pastor here for twelve years. He is a strong advocate of the anti-secret principles. It is refreshing to come in contact with a man who adheres to the old faith and does not change with every wind of doctrine. On Friday evening I lectured in the town hall of Vernon. Arrangements were made for this by Bro. Faris. A fine audience turned out, and the close attention given indicated the deep interest the people took in this reform movement.

Dr. Ingersoll, a brother of Col. Robert G. Ingersoll, and a sharer with him in his skepticism, lives near here. He has attended meetings held by Dr. McAllister and Secretaries Gault and Wylie and spoken against National Reform. But he has little influence. He is a very lazy man. His sons are trifling and worthless. No one cares to be ranked as his follower. Let the Spirit of God leave a man and very soon he discovers his wretched condition outwardly.

A celebrated painter searched for a fit subject to paint as the symbol of virtue. At last he found a babe in its mother's arms. This he took. Then he searched many years for a fit subject to paint as the symbol of vice. At last he found a criminal in his cell. On every feature was written crime. This he took as the best type of vice. He was astonished to find that he had painted the same face both times. When that great artist was painting that celebrated picture, "The Last Supper," he searched long for a countenance that he might paint as the face of Christ. At last he saw a chorister in a cathedral in Milan whose face was just what he had been searching for. He

painted his as the face of our Lord. Then he searched for years for a face that would represent Judas. This painting took most of his life. At last he met a tramp in Rome. On his face were all the marks of vice and crime. He asked him to come to his study. So he painted his as the face of Judas. Great was his surprise when he learned that he had painted the same face that he had used to represent Christ. When God goes out of the soul Satan comes in. The man falls from the highest pinnacle of glory to the deepest depths of degradation.

On Sabbath evening I preached in the Waukesha Congregational church, Rev. Dr. Camp, pastor. The Presbyterian congregation joined in this service. President Rankin, of Carroll College, and a number of his students were present. The theme was "Sabbath Observance." This is needed in Waukesha. This is a famous summer resort. The visitors bring many bad habits. Sabbath afternoon concerts have been introduced, and the Sabbath is badly desecrated. Dr. Everett, of the Baptist church, says the churches there must unite and make war on those Sunday concerts, demanding unconditional surrender. He hailed with delight our coming to sound a needed note of warning.

The Waukesha Springs are celebrated. Thousands come here from the South and East. If the morals of the place were as pure and healthy as its springs and atmosphere, its reputation would be well founded. Bro. Martin, of Cincinnati, Bro. McKee, of Pittsburgh, and other Covenanters, have visited this place, and enjoyed Bro. Faris' preaching. J. M. Foster.

FROM SOUTHEASTERN NEBRASKA.

Humboldt, Neb., Oct. 9, 1890.

Dear Editor:—I am heartily glad to have word from you in reference to the best of causes, and, also, to know that so much effective work is being done in various ways, against the secret orders. I thank the Lord that I am able to respond to your call so far as to renew my yearly subscription to the dear *Cynosure*. It is a matter of deep regret that I cannot do so, to the full extent of your wish and the need, by a donation to the funds of the N. C. A., at least for the present. The *Cynosure* I feel in duty bound to take as a means of doing good to others who have the reading of it. I do wish to see the paper in our part of the State largely circulated. I have sought to accomplish this. But the plan I have for years been working upon is too slow. Quicker and larger results are needed and must be had by some means. I am not discouraged. Silent and private work is good far as it goes, but it don't go far enough. It has helped prepare the way somewhat for open and more aggressive action and I need not be ashamed of the little done. The idea is this. It is high time *to stop mincing matters*. Let the "bull be taken hold of by the horns," though somebody be hurt in the struggle. In other words, Freemasonry here needs *public ventilation* from time to time by conventions, etc., before any appreciable results can be expected. The world does not afford a better field than right here, or anywhere in Nebraska. The convention held here five years ago by Bros. Stoddard, Gault and Rufus Smith, stirred up things a good deal, but they soon quieted down, and have not been disturbed since, though the brethren promised to come again. I thought they would surely, or others would come in their stead. Had they have done so, the needed reform, under God, might have been by this time much advanced, and the *Cynosure* have had a general circulation. What I have done and am still trying to do, has been done against great odds every way. Just now a new obstacle to a successful canvass presents itself—the crop failure. Yet, something may be done, if the effort be made as I intend. Bro. Landon from Kansas, an earnest anti-secret worker, is now here, whose co-operation I hope to have. The thought of co-operation is inspiring.

One thing more. Recently, while at Du Bois, Pawnee county, twelve miles distant, I took occasion to call on Levi Wilsey, whom I had never seen, but had heard of as a leading member of the United Brethren church, and influential in the community as well. My call was entirely in the interest of the *Cynosure* and its cause. I found the good brother had been once a Mason, but had abandoned the lodge forever as an unfit place for a Christian. I could not wish for stronger or better views on the subject than he expressed. I also learned his church had adopted the rule of receiving into Christian fellowship Masons and other secretists. Under the rule some had already come in. To all this he is sternly opposed. I left with him a copy of the *Cynosure* and some kindred matter. I feel quite sure he will subscribe for it before long. He did so for the *Home Guard* for his wife. By the way, I have several names for that beginning of, I trust, a large paper for the benefit of womankind, in addition to some previously sent. Yours in hope for the cause. William C. Bissell.

YOKES THAT SHOULD BE BROKEN.

Crandon, Wis.

Brother Reformers:—There are many opinions as to the *worst* of all Satan's yokes. If you should hear Brother John G. Woolley on the Strong Drink yoke, you would say at once, *that must* be the worst. On hearing Brother M. N. Butler on Secret yokes, you would be compelled to admit that there are things worse, more sinful, connected with this yoke, than the former. As I have only time and room to mention *one* yoke more, I will say: If you are ever permitted to hear Brother C. C. Foote upon the *Sect* yoke, you all *must* come to my conclusion, *"They are all the worst." The grand question is*, how to break them.

Multitudes will tell you that these yokes cannot *be broken*. It is God's chosen work to lead his faithful workers on to complete victory, in breaking every *Satanic yoke*. Hear our God on this subject. Isa. 58:6: "Is not this the fast I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke!" This language we cannot help but understand. It explains itself. This verse clearly teaches: first, national,—yea, world-wide prohibition; second, the forsaking of every secret society; finally, a Christian union that binds the saints of the whole world together. Yours till the whole world is taken for God, Rufus Smith.

PITH AND POINT.

LODGE-HINDERED PROHIBITION.

The prohibition of the manufacture and sale of intoxicants is pure and right and good. It is a fruit which the civilization of Christianity has a right to gather, and which honest, honorable, loyal American citizens should have a privilege of enjoying. More than eighteen hundred years ago "men loved darkness rather than light because their deeds were evil," and it is as true now as then. When Prohibitionists show by their works in ignoring the secrecy question that they "love darkness rather than light" on that subject, it is no wonder we are prevented from gathering the fruit; because the lodge is the bulwark of the saloon. Darkness is an appropriate cover for the saloon or the rum fund in every shape. Prohibition does not need a cover on any subject. The more she can be brought into notice on every question the brighter she will shine. "Prove all things; hold fast that which is good." The rum traffic will use every means to perpetuate its existence; the more degrading a thing is the better use saloon men can make of it; consequently they plot in the secret lodges to defeat Prohibition. And if Prohibitionists ignore it, they will be obliged to reap what they sow.—Cyrus Smith.

THE LODGE CLAIMS TO BE INVULNERABLE.

The lodge has raised a small howl over our N. H. Convention, judging from the following which I clip from the secret society column of the Boston *Daily Traveller*:

The recent action of several ministers at the convention of the New Hampshire Christian Association, in denouncing secret societies—Odd fellows especially—is the subject of much comment among many New Hampshire brothers. Odd Fellowship can well stand the rebuffs of any antagonist. Its teachings and obligations follow closely in the line of true Christianity.—E. E. Flagg.

GOOD WORDS.

Please send the paper one year longer. I cannot well do without it. God bless the *Cynosure* and its helpers. Rev. Wm. Jarrett, *Coffee Creek, Ark.*

Can spare all other papers better than the *Cynosure*. Will try and get some subscribers.—J. McCleery, *Inman, Neb.*

May heaven's blessing rest on all faithful laborers in this cause of our Divine Master.—E. Thompson, *Senecaville, O.*

I enjoy reading the *Cynosure*, I do assure you.—Rev. W. A. Jackson, *Ripley, O.*

LITERATURE.

Scriptural Outlines, by Books and Themes. By William G. Carr. Pp. 262. Price 75 cts. F. H. Revell, Chicago.

If "of making books there is no end," it is most sure that books about *the* Book will never reach their limit. John Robinson's well-remembered declaration, that there is much "more light to break forth out of God's Word" is true. And so long as the light leaps out, men must be enlightened by it through the press. The most profitable of books are books about the Bible. Mr. Carr's work is a valuable aid to Bible students. It consists of two distinct portions: 1. The suggestive outlines of the various books with especial reference to their spiritual teachings. While a compiler of such outlines will find much ready for his purpose in the works of commentators, this work shows originality and excellent judgment in its sententions and suggestive comments upon the Scripture record. Sabbath-school teachers will find it especially valuable. 2. The Bible readings also show much care in their preparation and are superior to most such exercises that get into print for their suggestive arrangement. The Christian worker must learn to think for himself in preparing Bible reading, but these forms will greatly aid him to think profitably.

Honey from the Rock of Ages. By Rev. Albert Sims. Pp. 156. Price, paper, 25.

This is a companion volume to previous works by the same author, and is a collection of excellent articles on vital piety and Christian reform, some of which have for years been read in our religious papers, but which can be read again and again with profit. We notice among these "Jacob Schoonerhaven on Sanctification," "Selling Dead Horses" by H. L. Hastings of the Boston *Christain*," John Wesley on Congregational Singing, "Commercial Lying," "Scriptural Giving." Such literature is invaluable compared with the trash often placed in the hands of young Christians.

The Perfected Life.—This little booklet published by Fleming H. Revell, Chicago, is a gem of religious truth. The subject is sanctification, and how to attain it. One truth which at first seems somewhat startling, is stated thus: "There is such a thing in the evangelistic sense as winning the whole world and losing our own soul." And the equally important truth that the first consideration is "*our own likeness to Christ!*"

The 18th verse of the third chapter of 2 Cor., "We all, with unveiled face, reflecting in a mirror the glory of the Lord, are changed into the same image from glory to glory even as by the Lord, the Spirit," is taken as a key to true sactification. The practical lesson derived from it is, "*Make Christ your most constant companion.*"

One of the important features of the coming volume of *The Century Magazine* will be a series of papers on "Tibet," written by a well-qualified and adventurous American traveler, Mr. W. Woodville Rockhill, formerly of the American Diplomatic Service, who has recently returned from a long and perilous journey through the unknown heart of Asia. For seven hundred miles he passed through a country where no white man had ever set foot, journeying, of course, in disguise. It is only within the last few years that the Chinese have been able to plant themselves in the country he traveled through, so hostile have the natives always shown themselves. It is said that in Tibet nearly every crime is punished by the imposition of a fine, and that murder is by no means an expensive luxury. This, of course, greatly increases the danger of travel in that remarkable land. The series will be fully illustrated.

The Messiah's Herald of Boston is making a rare offer to new subscribers, in the form of a beautiful copy of the great painting "Christ before Pilate." The picture is in all the colors or the original painting, and its original production cost many thousand dollars. The paper itself is ably edited, has many of our leading religious thinkers among its contributors, and is outspoken in all reforms. Its Sunday School Department presents the best Notes on the International Lesson published. While it ably advocates the pre-millennial coming of Christ, it is thoroughly evangelical in tone, and opposed to all materialism. It is sent for $1.50 per year, with picture, or two months on trial for 25 cents, without picture. Specimen copies may be obtained by addressing A. A. Fuller, Box 160, Boston, Mass.

Campanini, the famous tenor, has written a striking article on "How To Train the Voice" for *The Ladies' Home Journal*, and it will appear in the November number of that periodical.

Stanley's new book, "In Darkest Africa," appeared at the same time in eight different languages,—something unprecedented in the publishing of books.

THE PUBLISHER'S STORY.

The editor went down stairs to consult the publisher about some little matters relating to the paper. The publisher said: "Sit down, I have an interesting story to tell you, if you are not in a hurry." "Always in a hurry," was the answer, "but always want to hear a good story. Fire ahead!" Then the publisher crossed one leg over his other and said: "This story is founded on fact; indeed on a number of facts. It is about a man; a really good man; a friend of ours. You know him, but I won't tell his name." "Never mind," said the editor, "proceed with your narrative." And the publisher proceeded:

"My story is about a man who takes our paper. He went down as usual to the postoffice. It was the regular day for the arrival of his religious weekly. But there was no paper there. He went away from the window, lingered a little in the door-way, and then returned. 'Did the other copies of that paper come?' 'Yes, they did.' Do you know why my copy did not come with the rest?' 'No. I cannot imagine.' He slowly crawls out again with a feeling of personal wrong in being discriminated against. Whose fault is it? Perhaps the postmaster has overlooked it. Or some mail distributor along the route has thrown it aside. Or the mailer in his hurry has written the address indistinctly, or has overlooked his copy this week. Or may be it is intentional. Anyhow, it is a gross injustice for which the paper is probably to blame. 'Why don't they conduct their matters better. So much carelessness and indifference! They don't care whether the subscriber gets his paper or not.'

"He carries his unhappy humor all the way home. The first thing he says to his wife is this: 'Paper didn't come.' 'Why not?' 'How should I know? Some neglect. Children won't have anything to read Sabbath afternoon. Won't have anything to read myself. I wanted to send that paper to Sister Jane.'

" 'Say, John, have you paid up the subscription lately?'

" 'No! What has that to do with it?'

" 'Well, maybe they have stopped it.'

" 'Stopped it! They wouldn't dare to do that. Why, I have taken it right along for six years, and have never paid up since the first year.'

" 'Well, don't you suppose it costs something to get up that paper and pay the postage on it all these years? There are fifty-two copies a year.'

"Well, what of that? A paper ought to run itself. They are glad enough to have subscribers take their old sheet. If they have stopped it on that account, I'll never let it come into this house again.'

" 'Yes, but the editors and publishers have to make their living and pay a lot of hands. I heard the editor once say that it takes $15,000 a year to pay the bills.'

" 'Well! they haven't got any of my money for several years.'

" 'Yes, but don't we owe it to them! It is an honest debt, isn't it? You have got the worth of your money, haven't you? You know how we all miss it when it don't come. Here is sister looking for it now.' 'Father, did the paper come?'

" 'No! it didn't.'

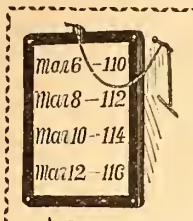
" 'Well, John, it only costs four cents a week, postage paid, over four hundreds of miles. I think we ought to pay for it just as we do for our flour and other things we live on. You get awfully worked up when people don't pay you what they owe, and call them hard names. Now think of the golden rule yourself.'

" 'Well, wife, don't let's talk about it any more; it is a just debt, and I reckon they need their money to pay their bills for work, if they don't have anything left to live on themselves. I'll send it right on, the next time I go to town.'

"Neighbor driving by, halts at the gate and halloes. 'Neighbor, here is your paper; it got folded with mine somehow, and the postmaster passed it out. I did not see it until I went to look into it as I came out of town. Fine paper, that. Growing better all the time. Mighty cheap, too, considering the kind of talent they put on it. By the way, have you paid for it yet? I want to send off my subscription and thought that maybe we might send it off together.'

" 'All right, call in as you go to the office to-morrow; wife was just saying we had neglected it too long.'

"It is now three days later, and those subscriptions have come to hand. I tell you, [Anti-masons] are inherently honest people. Read that letter. Money just came in time to help pay the bill for paper. Then there are the compositors —they have to have it every week, for they live on their wages. And the press men are pressing us. Wish a lot more of our subscribers that have forgotten how much they might help us, would pony right up this week. They would, if they knew how much it would help. [Anti-masons] are the best people in he world." "A little slow sometimes," the editor suggested. "Well, maybe! But as sure as shot at the last. You can count on them every time. Let us go to lunch." Then they adjourned to their bread and milk.—*Mid-Continent.*



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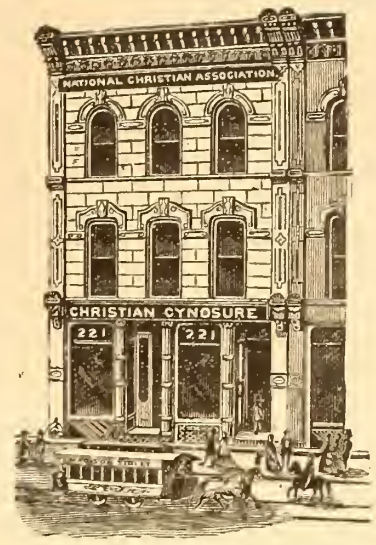
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The Christian Cynosure.

J. BLANCHARD, Editor.
HENRY L. KELLOGG, Associate Editor and Publisher.

CHICAGO, THURSDAY, OCTOBER 23, 1890.

THE COLLEGE FRATERNITY DISCUSSION

receives this week a grand impetus in the publication of President McFarland's address before the National Educational Association at St. Paul. It must be regarded as forming a notable part of the history of the movement against the college secret societies. We are much indebted to the kindness of Dr. McFarland for the permission to use this address before it appears in print elsewhere, the publication of the proceedings of the St. Paul convention being somewhat delayed. It is significant that at this time the students of Northwestern University, near this city, are very warmly discussing this question. The control of a paper was the bone of contention between the secret society men and those opposed to such orders. The latter gained their case, but the lodge men next day rallied and with the aid of Miss Willard's Alpha Phi out-voted the others, who have thereupon begun a new paper, the *University World.* We expect to give next week the views of ex-President Julius H. Seelye of Amherst College, and of J. A. Porter, editor of the Hartford *Evening Post*, which will favor the fraternities. In connection with educational matters the contribution of Prof. Parker of the Englewood Normal School and the address to the Chicago School Board on the use of the Bible are valuable reading.

THE MORMONS.

These people are not understood. The mass of Christians and ministers in the United States never think of praying for Mormons in their pulpits or prayer meetings any more than they pray for devils for whom no Saviour has died. Yet more than 50,000 of Mormons now in the United States are from the Scandinavian countries, Denmark, Norway and Sweden. These all were Lutherans, almost to the last man and woman; and if the people of the United States were polled and impanneled to-day their verdict would be that the Scandinavians excell all other emigrants in honesty, industry and intelligence. Those now Mormons were educated and brought up as Lutherans; and the false priests of Mormonism did not gain these northern masses by preaching polygamy, but by preaching Christ. Eleven nationalities came over in one ship under Geo. Q. Cannon. They were all converted by arguments such as made Millerites, viz., that Christ would come in person, and they were preparing for his coming.

The writer has traveled one hundred miles in Utah twenty-six years ago; and, a few months since in Ogden and Salt Lake, Mormons appeared most sincere professors in Christ and the Bible. Though Mormonism was condemned, more hospitable treatment is seldom given. I have been mobbed and insulted as an Abolitionist, but never as an anti-Mormon.

WHAT, THEN, IS THE MATTER WITH MORMONS?

It is said their priests are crafty, corrupt and wicked; and of very many of them this is true. But no one can compare candidly the record, deportment and utterances of Wilford Woodruff with those of Alonzo H. Quint without adjudging the Mormon to be the superior man and Christian. And yet Dr. Quint figures as a leader in the Boston *Congregationalist* and the American Board. He has sworn thirty-two degrees of simple balderdash and horrid blasphemy; and in a late meeting of Congregational ministers, where Freemasonry was mentioned, he spoke from the chair, glorying in the fact that he was a Mason. And this without ever denying one word of Masonic revelations by such holy men as Finney, Bernard, Seth M. Gates (father of the Amherst College president), and thousands of others, the best men this world has ever seen. Yet these men were mistaken, or Dr. Quint is a cold, cunning blasphemer, who has drunk wine from a human skull, invoking double damnation on his soul if he does not conceal Masonic secrets. And if he will bring an action for libel against the *Cynosure* for these charges, we will prove them in open court by just such proof as hangs men. Dr. Storrs, the distinguished and very Christian president of the American Board, knows, or should know, these things to be true. We trust he will not die without objecting to the lodge, as did his honored father, Richard Storrs, of Braintree, Mass.

President Wilford Woodruff, though he admitted in court, before Judge Anderson, that he was a Mason, did not glory in it as did Dr. Quint lately in the Congregational building, Boston. And though every Mormon was a rebel in our late war, Woodruff never boasted, as Dr. Quint has in the *Congregationalist*, of favors received from a liquor-selling rebel, by giving him Masonic signs. And then compare any speech of Dr. Quint with President Woodruff's speech in the General Conference, Oct. 4th inst. These are extracts:

"I am pained to see the increase of crime in all its hideous and various shapes in my own and other nations. These things are noticed by heaven. If you want to know what is going to come to pass, read the revelations of St. John. They will be fulfilled."

"Our aim is eternal life. It will pay any man that ever breathed to keep the commandments of God and be virtuous and upright."

"I pray that you all may be faithful. If you are you will be satisfied when you get behind the vail. There are many to-day who would lay down their lives for the work of God, if it were necessary."

His speech, of course, sustains Mormonism, for he believes it.

But then, "the Mormons have established a false priesthood, who rule the people in God's name." This is true. And they are imposed on by false revelations and false miracles such as Christ said should come; and John in the Revelation says, "They are the spirits of devils working miracles, which go forth to the kings of the earth and of the whole world," Rev. 16: 14.

These devils began their revelations to Joseph Smith at Palmyra, N. Y., in 1830, and some years preceding; and the Mormons believed them. The same spirits began with the Fox family in Hydeville, Wayne Co., N. Y., and the consulters of these spirits are now numbered by thousands and hundreds of thousands. Judge Talmadge, Mrs. Gerrit Smith, with many of the first minds in the State, consulted, and so worshiped, these spirits. President Woodruff believes Joseph Smith has come to him and counselled him since his murder at Carthage, Ill., many times, as Saul believed the devil who personated Samuel. Mormons all consult and believe these "unclean spirits," and the wonder is they are no worse.

Then it is also true that they practice tyranny in the name and by revelation of God. There are now four hundred high priests in the Salt Lake stake of their Zion. Though Paul, whom they believe, shows clearly to the Hebrews that there are no priests since Christ, but counterfeits and usurpers; that Christ, whom the Jewish priests prefigured, offered himself, once for all, and is now in heaven interceding for us, and is our only Mediator and High Priest, while every one born of God is a priest and a king. Read carefully Hebrews chapters 5 to 8. Yet in the high priests' meeting, Salt Lake, Sept. 27, Bishop George Romney said: "The Lord will never permit the leaders of this church to teach this people anything but what will lead them to salvation!" That is, these Mormon priests are all infallible as popes. And we have heard high church Episcopalians claim, coolly, the same infallibility for themselves and their "valid ordinances." But the Constitution of the United States must be changed before we can disfranchise people for their stupid, unscriptural religious beliefs. But as Rome claims "temporal power," papists and Mormons may justly be required to disavow such temporal allegiance to other powers than the United States, before being admitted to citizenship.

Joseph Cook has shown that Masons and papists swear "secret, disloyal oaths." And while we do not object to these men voting and holding office without disavowing their illegal oaths, the Mormons must and will justly regard us as hypocrites and pretenders, while we refuse them Statehood.

We must regard polygamy as virtually given up. Chief Justice Lane of Utah declares that he must "take judicial notice" of President Wilford Woodruff's proclamation, and the vote of their General Conference that the laws of the United States against polygamy must be obeyed. And the *Deseret Weekly* contains some of the soundest, most Scriptural and ablest articles on Christian marriage and civil government we have seen for a long while.

The Mormon leaders are able men. They must, and doubtless do, see that while they allow polygamy, which Christ's law of marriage so clearly condemns and excludes, they cannot be a "church of Jesus Christ." "They twain," not they twenty or more, shall be one flesh. And as the nations of Christendom, all but heathen nations, forbid polygamy, they must and do see that polygamy must go, or Utah must be ruled out of the circle of Christian nations. For the rest of their errors, we must out-pray and out-teach them; and to do this we must be consistent, and "come into court with clean hands." And while a bold, boasting Freemason, who has sworn practically the oaths of Mormonism, is allowed to figure as a leader of the American Board, and we condemn Mormonism for the same things, we shall neither please God or convince men.

ADVENTISM.

It is an old story that children used to play "raise the devil" by reading the Lord's prayer backwards; and when Satan came to them and asked what they wanted him to do, they poured the contents of a powder-horn on the floor, and asked him to pick it up kernel by kernel, giving one minute to each. The trick was that the sun would rise before he got all the powder picked up, and Satan would have to leave at sunrise, and so would not hurt them.

The devil turns this child-play and gives Christians something useless to do so they will not hurt his kingdom in the earth.

Fifty-seven years ago, 1833, William Miller, a Baptist, and captain in the war of 1812, began to preach the fearfully neglected doctrine of Christ's second coming. His preaching drew to him the best Christians in the United States, viz., those who loved Christ most and longed for his appearing.

The devil began to put dead flies into Miller's good ointment. He amused him and his followers, setting them to fix days, and prepare robes for Christ's coming; and to look for the rift in the clouds through which he was to come. Thus he took off the attention of a godly multitude from the fact that, in slavery, one-sixth of the black women in the United States belonged to white men. The Millerites were helped by evil spirits as well as good. They made and sang hymns which thrilled the pious heart, and the Scriptures of the prophets rolled from their tongues as by miracle.

Now what has been the result of half a century of Adventism?

1. It has done much good by teaching men to "look for and haste unto" the coming of Christ.

2. It has done immense harm by making new sects to fight the Lord's resurrection day, and set up the Jews' Sabbath on Saturday. It left opposing slavery to Garrison and his come-outers, which furnished orthodox ministers excuse for neglecting the slave, shunning Abolitionism, and filled New England with infidel come-outers and spirit-mongers.

—We give large space to the petition of the Chicago ladies to the School Board of the city. It is an able document, and is likely to be historical. The society which inaugurated this movement reports 12,000 names to their petition for the Bible in schools.

—The Free Methodist General Conference continued its sittings last week in the new May Street Church. It is a most interesting body, and its deliberations shall have an extended notice when it closes. The topic which has produced most discussion is the ordination of women. It was championed by Superintendent Roberts himself, but was ably contested, and failed to carry by a considerable vote. Members of the conference say that their oldest superintendent is always five years ahead of the rest of the world, and after the lapse of that time the church will be ready to accept the proposition.

—Several brethren, reformers and Christians, from the M. E. church of Wheaton, Ill., have opened a mission at 87 West Madison St., a few

blocks east of the *Cynosure* office. They call it the "*Wheaton Mission*," and night after night they invite fallen men and women to Christ at this place. Bro. Hurlburt, who has been very successfully managing a tent mission on the grounds once occupied by Mr. Carpenter's old homestead, has general oversight of this new Gospel work. Bro. Loveless, who managed the mission held for some time in our N. C. A. building, is the prime mover. It is excellently located in a very needy part of the city. May God's blessing rest abundantly and continually upon it.

—The block on which Mr. Carpenter's old home stood for more than forty years as a land mark in this city, has just been sold for $200,000. It was bounded by Randolph, Carpenter, Washington and Morgan streets, and was a portion of the quarter section of government land entered by Mr. Carpenter in 1834. He selected this block for his home, and the old house, venerable in years and cherished for its associations, was moved away a few years ago. By the terms of his will it was left to his two daughters, Mrs. Cheney of this city and Mrs. Hildreth of Los Angeles, to the children of an elder daughter deceased, and to the Chicago Theological Seminary, in equal shares. Though once described in legal papers as land "adjoining the city of Chicago" on the west, it is now east of the center of population, and will be used for manufacturing purposes, the residence portion of the city having been crowded on westward.

PERSONAL NOTES.

—Rev. C. F. Hawley, agent for the middle district, spent last week with his family in Wheaton.

—Bro. C. M. Strickler, a warm-hearted friend of our reform, addressed a Sabbath-school convention in Rushville, Ohio, lately.

—Pres. J. D. Irons of Muskingum College, New Concord, Ohio, is out of health and is on his way to spend the winter in the South.

—Rev. S. F. Porter, our College agent, hopes to return to his agency work early in November. His church work at Abercrombie, North Dakota, detains him longer than he had anticipated. He thinks the *Cynosure* grows better and better.

—Pres. C. A. Blanchard addressed a large meeting of his fellow citizens of Wheaton lately, on the general political situation and the especial claims of prohibition upon them. Rev. Alexander Thomson, chairman of the N. C. A. Board, spoke in Wheaton on the same topic last week.

—Prof. E. Benner, principal of the Salt Lake Academy, an institution fostered by the New West Commission, was a member of the last Territorial Legislature of Utah, and Prof. Millspaugh, at the head of the Presbyterian Academy, has lately been chosen superintendent of the city schools in Salt Lake.

—Our Washington agent is recuperating slowly from his late attack of fever. He spoke in the First Congregational Church (colored) on Sabbath evening the 12th inst., and he expects soon to speak in other colored churches and colleges. He has not yet recovered his ordinary strength, and hopes for cooler weather, when the malarial condition of the atmosphere will be overcome.

—Rev. J. B. Galloway of Vernon, Wisconsin, called on his return from the meeting of the United Presbyterian Synod at Sparta, Ill. He is considering some contribution on the religious and prophetic phases of the secret orders, which he believes will not be overthrown till the coming of Christ. We should say that this overthrow is carefully predicted in Rev. 14th, 17th and 18th.

—Rev. John Boyes, our English contributor, has been for some time out of health and has not, therefore, written for our columns. He has lately, by advice of his physician, removed from the busy manufacturing city, Huddersfield, to the quiet midland town of Retford. He hopes here for a restoration of health, and will write more often. He sends a contribution which will appear in our next.

—Dr. H. H. George, late president of Geneva College, stopped at Chicago over the Sabbath on his way to Pittsburgh from St. Paul. His health is too unsettled to permit of undertaking any permanent work at present, but he hopes to be able to begin an important mission for the National Reform Association in this city during the world's fair, which may become a permanent enterprise. His former intimate relations with the N. C. A. as president for two years, inclined his steps to the *Cynosure* office for a most agreeable visit on Saturday.

—Bro. Bradley, of Wyanet, who was instructed by Hon. John Sherman, Senator from Ohio, in Odd-fellowship, called on us with his son, a business man of Princeton, Ill. He says he was carefully taught in the lodge the Jesuit doctrine that there was no moral obliquity in deceiving men in respect to the lodge. In short, it was a lodge virtue to lie when it might seem to be for the benefit of the order.

IOWA CHRISTIAN ASSOCIATION.

The annual meeting of the Iowa Christian Association, opposed to secret societies, is hereby called to meet in the Free Methodist church at Fairfield, Iowa, Tuesday, Dec. 2, at 2 P. M., to continue its sessions through the following day. Efforts will be made to secure some of the ablest speakers on the subject to address the convention. The committee hope to furnish free entertainment to all delegates. All churches and associations opposed to secret societies are urged to send delegates to this meeting.

C. D. TRUMBULL, *Cor. Sec.*

NEW ENGLAND LETTER.

Why is it?—I. O. O. F. benevolence.—The Catholics and Masons at Lowell. A revival of the military spirit.—Why the stage cannot be reformed.

Is it carelessness, or ignorance, or "malice prepense," as a lawyer would say which makes the press so often jumble together under one heading organizations as far apart in aim and principles as the poles, thus leaving an impression on the minds of ill-informed readers that they must be in some way similar. For instance, one paper of large circulation speaks of the W. C. T. U., the King's Daughters, and the Eastern Star in one breath, and then goes on to say of the societies: "They are *all* enlisted with a generous spirit for the public good." Being myself a white ribboner it seems to me no less than insulting to an organization which is continually spending and being spent in over forty different departments of Christian service, that it should be placed on the same level with a Masonic side degree invented to "lead captive silly women," and which has done nothing to benefit humanity outside the narrow Masonic circle of which it is only a mere excrescence.

The annual income of the I. O. O. F., is $7,000,000, and out of this $300,000 are expended in relief of the poor and suffering. So said the chief of the order, who by the way is an ex-confederate, in his address at the late corner-stone laying in Worcester. What if our missionary societies required such a wonderfully large margin between expenditures and receipts! Mr. Dodge, who gave the site for the Home, is not an Odd-fellow, singularly enough. Neither is Governor Brackett, who was fulsomely praised by the speaker and assured that he needed but one thing—initiation into the ranks of Odd-fellowship—to make him a perfect man. As the Governor is already a member of an order which, according to Sickels, leaves nothing further that the soul of man can be conceived as requiring, this might seem a rather superfluous invitation.

At the city clerk's office in Lowell a petition has been received signed by twenty-three Catholic clergymen and 4,640 Catholic laymen, protesting against the Freemasons laying the corner-stone of the new City Hall. It is stated that this is the first time any church or religious society has made such public protest. So it is not strange that it has caused quite a stir, and called out much warm feeling—not to say warm talk on the part of the Masons who assert that they are not anti-Catholic or anti-anything, all reports to the contrary notwithstanding. A long list is published in the Lowell *Evening Citizen* of churches and public buildings whose corner-stones have been Masonically laid, even going back to the first case on record, which is said to have been in the time of James I. of England, who invited the Freemasons to lay the corner-stone of his new palace at White Hall. The *Citizen* thinks it very unfortunate that the Catholic church should find it necessary to interest itself in a purely secular and civic matter like the laying of a corner-stone. On the other hand the Boston *Pilot* says: "The Catholics of Lowell have very properly protested against the introduction of sectarianism into a purely civic function." Of course that part of the reading public who know nothing about Masonry are to make "sweet concord" out of these "jangling voices" as best they can. The *Citizen* is perfectly right when it says that the laying of the corner-stone for the City Hall is a purely civic matter, and the *Pilot* is equally right when it insists that the inviting of the Freemasons involves sectarian features, for it is calling in a religious body with religious ceremonies. The controversy is not to be regretted, however strong the feelings it may excite. It is one among many providences that are calling the public attention more and more to this subject. The *Citizen* in the same article tries to confirm its assertion that Masonry is not anti-Catholic, by insulting mention of "Fulton, Shepard and the horde of fanatics who find notoriety in their abuse of the Catholic faith." This is a specimen of the sympathy that anti-Romanists will be likely to get from lodge organs.

The American party, which in this case means the anti-Romanists, who have been among the last to steal our much-plagiarized name, is going to make its first political move this fall. They are not going to vote independently, however, but with the Prohibition party. Brackett may be defeated thereby, but there are several reasons why this "American party" will not permanently coalesce with the Prohibitionists nor have a very long life outside of such support. A secret society, the Get-There Association, is the head and front of it. So states the Newbry *Herald* which prints an interview with a member of the Association, who states that they are not Prohibitionists as a whole nor in sympathy with some of the party measures, their chief point of union being that they stand firm and square on the public school question, adding: "Our enemies have hitherto worked along lines of secrecy, and we are now doing the same. Politicians who smile at the idea of an American party may, for aught they know to the contrary, be smiling to and with a man sworn to advance its sacred interests." This is very un-American talk, whatever the party it comes from. Nothing will be more sure to bring on civil strife than to have these religious questions taken up by secret political organizations which work and plot in the dark till men lose all trust in each other. In this connection it may be observed that there has been of late a singular revival of the military spirit, as evidenced by sham fights and mock contests with mobs in various cities of Massachusetts. The *American* asks, "What is the significance of all this ferment in military matters, and of the thousands of semi-military Roman organizations that are drilling in secret in every city in America?" It simply means that the lodge has been for years fostering a love of military display, and we now see the legitimate fruits of which Rome is taking advantage. Lodge tactics are a two-edged sword. Heaven help us in the day when it shall be turned against the nation's heart.

The Brooklyn Presbyterian church, which lately retired Rev. Dr. Cuyler with a gift of $30,000, has repeatedly tried to woo the popular pastor of the Park Street Church, Rev. Dr. Gregg, with an offer of $10,000 salary, but the Doctor professes himself too well pleased with his present position to leave it.

The city fathers of Boston have very wisely and properly revoked the license of the Park Theatre because of an immoral play on the boards; and yet this very same play has been the success of the season, and has had a run similar to the Black Crook twenty years ago. This certainly shows what class of people attend the theatre, and also why it is, and must ever be, impossible to reform the stage.

ELIZABETH E. FLAGG.

—Albert Pike, Sovereign Grand Commander of the Supreme Council of the Sovereign Grand Inspectors General thirty-third degree Scottish Rite, says in his book, "Morals and Dogma," page 819: "*The Blue degrees are but the outer court of the Temple. Part of the symbols are displayed there to the initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them, but it is intended that he shall imagine that he does understand them. Their true explanation is reserved for the princes of Masonry.*"

THE HOME.

THE WORD WAS GOD.

With God He was, was very God,
Before the skies were arched abroad;
Before the stars were set on high,
To syllable His majesty;
Ere earth had her foundations laid,
Or out of dust was mortal made;
With God He was, was very God,
He who for us the winepress trod.

The world His coming waited long,
The theme of prophecy and song;
Yearned up to God, through blood and fire,
Unsatisfied her one desire;
And all Creation groaned afresh,
To see God manifest in flesh;
To see earth's tribes, scattered abroad,
Gathered in One, the sons of God.

When Time was ripe, of woman born,
Men turned upon Him in their scorn;
A Man of sorrows and of grief,
In vain He sought on earth relief;
Homeless by day, at night no bed,
Nor pillow for His weary head;
For Him no respite could there be,
Till finished was His ministry.

He walked beneath the circling sun,
Spake but the word, and it was done;
Rebuked the waters in their might,
Gave to the blind their longed-for sight;
He spake, the deaf were quick to hear,
The rifled tomb confessed Him near,
So gracious He to guide and teach,
The common people loved His speech.

The shiv'ring rocks were rent in twain,
And earth herself felt throes of pain;
The sun for shame, in his high place,
Hid from the sight his very face;
The startled tombs gave up their dead,
When this Man bowed His thorn-crowned head,
Who tasted death for you and me,
Alone that day on Calvary.

—*Rev. J. E. Rankin, LL. D., in N. Y. Observer.*

ADVICE TO A CHRISTIAN WORKER.

The great requisite is to be master of the English Bible, and have it at finger's end. The way to do this is, first, to know its contents. This you can gain by reading it through once a year for at least five years—not for critical or devotional purposes, but simply to know what it contains. Three chapters a day will accomplish this. Read carefully, and at the close take five minutes to find out what you have gotten by the reading, what new truths, precepts, promises, images or fine expressions, have come before you.

The next thing is to get a true idea of the meaning, purpose and special usefulness of the separate books of the Bible. Take a month for each one, and set apart half an hour a day for the study. Learn the object of the book, its division, its character in itself and as part of the whole, and whatever else you can fall in with. Write down in your own words what conclusions you have come to, and why. This will systematize and clarify your views, and help you to understand other matters. Then you are to take a part of each day for critical study. Have the Revised Version side by side with the Authorized, and always compare them. Use a good reference Bible and get what help you can from related Scripture. If you have a commentary, consult it. If not, go to work yourself. Ask first what does this verse (or the passage) *mean*, and think a good while before giving it up as too much for you (as the Apocalypse is for most of your brethren). Then ask what does it *teach*, and here be honest and fair, not forcing matters. When you have learned what a passage means and what it teaches, you know it, and not before. The next point is to put in your memory whatever of the Bible impresses or attracts you. 'Tis a great thing to have divine words at call. Then, get your matter for sermons out of the Bible—such portions as occur to you in your reading. And when you have a text treat it fairly, deducing from it only such things as you suppose it was intended to teach.

Do not be ashamed to be "a man of one book." It is no end of a book, and will give you all you need. Your business is to know it and push it home upon your people. Do not stop to prove it, but, assuming it as God's Word, set it forth, showing its meaning and its application. Get your illustrations out of the Bible and your own experience and observation. Pray much and often for divine help. Preach to yourself before you preach to the people. Have unbounded faith in the Author of the Word, and remember that you do not go to the war at your own charges.—*Christian Intelligencer.*

WHAT SCIENTISTS SAY OF THE BIBLE.

A correspondent of the *Inter Ocean* who has read one of Ingersoll's lectures, has collected the following utterances of scientists, statesmen, and thinkers in regard to the Bible:

SCIENTISTS.

"The grand old book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred Word."—*Prof. Dana.*

"Infidelity has, from time to time, erected her imposing ramparts, and opened fire upon Christianity from a thousand batteries. But the moment the rays of truth were concentrated upon their ramparts they melted away. The last clouds of ignorance are passing, and the thunders of infidelity are dying upon the ear. The union and harmony of Christianity and science is a sure token that the flood of unbelief and ignorance shall nevermore go over the world."—*Prof. Hitchcock.*

"All human discoveries seem to be made only for the purpose of confirming, more and more strongly, the truths contained in the sacred Scriptures." *Sir. John Herschel.*

"The Bible furnishes the only fitting vehicle to express the thoughts that overwhelm us when contemplating the stellar universe."—*O. M. Mitchell.*

"In my investigation of natural science, I have always found that whenever I can meet with anything in the Bible, on any subject, it always affords me a fine platform on which to stand."—*Lieut. Maury.*

"If the God of love is most appropriately worshiped in the Christian temple, the God of nature may be equally honored in the temple of science. Even from its lofty minarets, the philosopher may summon the faithful to prayer; and the priest and the sage exchange altars without the compromise of faith or knowledge."—*Sir David Brewster.*

I have not space to quote from Agassiz, Hugh Miller, Prof. Airey, Sir William Thompson, Faraday, Silliman, et. al., who not only loved, read, and revered the Bible, but great scientists as they were, spoke brave, true, and glowing words in defense of the Book of books.

STATESMEN.

"There is a book worth all other books which were ever printed."—*Patrick Henry.*

"The Bible is the best book in the world."—*John Adams.*

"So great is my veneration for the Bible that the earlier my children begin to read it, the more confident will be my hopes that they will prove useful citizens to their country, and respectable members of society."—*John Quincy Adams.*

"It is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligation."—*General George Washington.*

Pointing to the family Bible on the stand, during his last illness, Andrew Jackson said to his friend: "That book, sir, is the rock on which our Republic rests."

"I deem the present occasion sufficiently important and solemn to justify me in expressing to my fellow-citizens a profound reverence for the Christian religion, and a thorough conviction that sound morals, religious liberty and a just sense of religious responsibility, are essentially connected with all true and lasting happiness."—*Gen. Harrison's Inaugural Address.*

"As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals, and his religion, as he left them to us, is the best the world ever saw, or is likely to see."—*Benjamin Franklin.*

"Do you think that your pen, or the pen of any other man, can un-Christianize the mass of our citizens? Or have you hopes of corrupting a few of them to assist you in so bad a cause."—*Samuel Adams' Letter to Thomas Paine.*

"Christianity is the only true and perfect religion, and that in proportion as mankind adopts its principles and obey its precepts, they will be wise and happy. And a better knowledge of this religion is to be acquired by reading the Bible than in any other way."—*Benjamin Rush.*

When that illustrious man, Chief Justice Jay, was dying, being asked if he had any farewell address to leave his children, he replied, "They have the Bible."

"I always have had, and always shall have, a profound regard for Christianity, the religion of my fathers, and for its rites, its usages, and observances."—*Henry Clay.*

"A few days before his death, 'the foremost man of all his times' drew up and signed this declaration of his religious faith: 'Lord, I believe; help thou mine unbelief. Philosophical argument, especially that drawn from the vastness of the universe, in comparison with the insignificance of this globe, has sometimes shaken my reason for the faith that is in me, but my heart has always assured and reassured me that the Gospel of Jesus Christ must be a divine reality. The Sermon on the Mount cannot be a merely human production. This belief enters into the very depth of my conscience.' "—*Daniel Webster.*

"Hold fast to the Bible as the sheet anchor of our liberties, write its precepts on your hearts, and practice them in your lives. To the influence of this book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future."—*U. S. Grant.*

GREAT THINKERS.

"It is a belief in the Bible which has served me as the guide of my moral and literary life."—*Goethe.*

"I account the Scriptures of God to be the most sublime philosophy."—*Sir Isaac Newton.*

"To give a man a full knowledge of true morality, I should need to send him to no other book than the New Testament."—*John Locke.*

"I know the Bible is inspired because it finds me at greater depths of my being than any other book."—*Coleridge*

"A noble book! All men's book. It is our first statement of the never-ending problem of man's destiny and God's way with men on earth."—*Carlyle.*

"I must confess the majesty of the Scriptures strikes me with astonishment."—*Rousseau.*

"There is not a boy nor a girl, all Christendom through, but their lot is made better by this great book."—*Theodore Parker.*

The estimate Mr. Stanley places upon the Bible is well told in his own words. He says:

"Just before I started for Africa, Sir William McKinnon said tome: 'Now, I want to give you something, but I should like for you to choose for yourself. I shall have the utmost pleasure in presenting you with anything you like.' Never mind the expense. Just say what you would like. 'I replied,' said the traveler, 'give me a Bible. 'The desired gift was soon in my possession, and just the Bible I wanted, and during my absence in Africa I have read that Bible through three times."

SOLD HIMSELF.

A farmer sold a load of corn in a town one day. When it was weighed he slyly stepped on the scales, and then drove off to unload. When the empty wagon was weighed he took good care not to be in it, and congratulated himself that he had cheated the buyer in good shape. The grain-dealer called him in, and after figuring up the load paid him in full.

As the farmer buttoned up his coat to go out, the buyer kindly asked him to smoke with him, and then talked over the crops and the price of hogs, and the likelihood of the Maple Valley Railroad building up that way, until the farmer fairly squirmed in his chair with uneasiness about his chores at home.

At last he could stand it no longer, and said he must go. The dealer quietly said that was not to be thought of; that he had bought the farmer at full weight, and paid him his own price, and that he would insist on doing what he pleased with his own property.

The farmer saw that he had indeed sold himself, in one sense, at least. He acknowledged his cheating and compromised the affair. Now when he markets grain he does not stand on the scales or sell himself with the load.

A good many boys sell themselves at a still cheaper rate. The boy who lies, cheats, swears, or steals, and thus loses his character, his reputation, and his prospect of prosperity in this life and blessing in the next, sells himself to sin and Satan; and though he may not get his pay, the buyer is likely to hold on to his purchase.—*S. S. Messenger.*

THE CIVIL SERVICE EXAMINATION.

"Tut-tut-tut!" exclaimed old Silas Wetherel, as he entered his office, one morning.

He had advertised for a boy, and no less than twenty applicants were present. After a cursory examination, he dismissed all of them but three, who were about the same age.

Two of them, Fred Baylis and Harry St. Clair, were evidently the sons of well-to-do parents. The attire of the other boy, whose name was Charlie Benson, indicated that he belonged to the poorer class.

"Well, I want but one boy," Uncle Silas said, as he settled down into his chair, a ruminating look on his face. "How am I to make a selection?"

He was a stout, jovial, loud-voiced gentleman, eccentric in his ways, partial to boys, and always ready to "poke fun" at them.

"We'll have a civil service examination," he announced, a flash of humor brightening his face. "Where is the Westminster Abbey of America?"

That was a puzzler, and the boys glanced into one another's faces.

"At Cambridge," Fred Baylis hesitatingly said.

"At Princeton," suggested Harry St. Clair.

"I don't know," was Charlie Benson's reply.

"Question number two," Uncle Silas said. "How is the word 'so-met-i-mes' pronounced?" and he spelled the word with the pauses indicated.

"So-met-i-mes," replied Fred Baylis, plunging headlong into the trap set for him.

"It is Latin, isn't it?" asked Harry St. Clair.

"I would pronounce it 'sometimes,'" said Charlie Benson.

Uncle Silas laughed heartily, and Fred and Harry grew red in the face.

"Please hang up this picture," Uncle Silas said, as he offered Harry St. Clair a small picture, and pointed to the wall. No sooner had Harry complied than he was ordered to return it to the desk.

"Where was it that twenty-seven thousand men were killed by the falling of a wall?" asked Uncle Silas.

It was an odd question and rather an indefinite one.

"I don't know," frankly admitted Harry St. Clair.

"I never heard of such a dreadful accident," said Fred.

"An account of it is given in the Bible," quietly replied Charlie Benson.

Uncle Silas flung up his head in a pleased way.

"Where?" he asked.

"In the First Book of Kings. It happened in the city of Aphek."

"How many Israelites were killed?"

"None, sir," replied Charlie. "They were Syrians."

"You are right," declared Uncle Silas.

He rubbed the end of his nose for a few minutes, and then designating Fred, ordered him to hang up the picture. Fred complied, but thought it a funny proceeding.

"You may bring it to me again," Uncle Silas said. The picture on his desk once more, he asked: "Is this a correct sentence, 'Your trunk has come?"

A short silence ensued.

"It is," said Fred Baylis.

"It is," declared Harry St. Clair.

Uncle Silas looked at Charlie Benson, who said: "It is gramatically correct."

"But is it correct?" asked Uncle Silas.

"It isn't a correct statement," Charlie said. "A trunk is an inanimate thing. It cannot come. To say 'your trunk has been brought' would be more precise."

"Pretty well taken," Uncle Silas said laughingly.

"Of course, I thought you meant its grammatical construction," Fred remarked.

"It is a quibble," declared Harry.

"Please hang up this picture, Uncle Silas said, extending it to Charlie, who complied with the request, and it was not followed with another to return it.

"I am sorry that two of you are to be disappointed," Uncle Silas said. "But how can I help it? There are three nails in the wall. Master Benson hung it on the proper one, with deliberation and an artistic eye. You will observe that it is equally distant from the corners of the wall, and the same height from the border that the other pictures are. It was a trifling test, but there is a good deal in it. I have concluded to engage Charlie Benson."

"All right!" said Fred rising. "Good for Charlie Benson; he scored one every time!"

"'Twas a fair field, and you won every time! Good for you, old fellow!" said Harry.

The boys showed their admiration in their eyes, and Uncle Silas leaned back in his chair and beamed on them as they bowed themselves out. "Your remarks do you credit, youngsters—good-day! good-day!" said he.—*Wide Awake.*

IN TROUBLE, REACH OUT.

In the mountains of North Carolina there is a remarkable tree, to which the guide invariably calls the traveler's attention. It stands, stately and green, on the top of a huge bare rock on which there is not an atom of earth. But the roots cling and creep patiently over the face and down the sides of the stone until they reach old mother earth, and draw moisture and life from her bosom.

Some human beings, like this wonderful tree, have been condemned to grow in hard and sterile places. The very base of their life is poverty, or grief or pain. But beneath the hardest rock of circumstance is the throbbing life, the love, the happiness which God has given to the world.

All that we need to do is to stretch out our roots a little farther, a little deeper, until we reach the water of life. Then, no matter how hard our condition, our lives shall grow and bear fruit.—*Youth's Companion.*

TEMPERANCE.

SO SAYS EX-GOV. LARRABEE.

Gov. Larrabee, of Iowa, writes of prohibition in Iowa as follows, in answer to a letter of inquiry: "It should be borne in mind, however, that the taxes were as high here previous to the enactment of the prohibitory law as they are at present, and that property in this city is only assessed at from 20 to 25 per cent. of its actual value. The cities of this State are giving great attention to school matters, and probably half of the whole taxes are for school purposes. The fact that Iowa has less illiteracy, as shown by the last census, is not the result of chance but of organized effort to drive illiteracy from our borders. Our people willingly submit to heavy taxation for school purposes. There are comparatively few buildings unoccupied in the city of Des Moines, notwithstanding the fact that 2,200 buildings have been erected during the past two years. And rents have been well maintained. The rents are too high at present, and more buildings are required. I know of no brick store-houses in the center of the city unoccupied, only those which are now building. The costs of conducting criminal courts in Iowa, as shown by the official report which I inclose to you, is a decrease of $138,146.65 for the year ending September 30, 1887, compared with the previous year. The testimony of the judges of this State is that criminal business of their courts has been reduced during the last three years from 30 to 60 per cent. The number of convicts in our penitentiaries the first day of September was only 571, which is 150 less than it was when I came into this office three years ago. I think you will find in no State in the Union or in any civilized country so small a number of convicts as compared with the total population as this—only one convict for every 3,300 persons."

A DRUNKARD'S HOME.

Peter Rosenagel, a cornice-maker, who lives with his four little children in the rear of No. 204 Mohawk street, was arrested yesterday for cruelty to his children. The story of the wretch's treatment of his children is most shocking. Neighbors have endeavored to shield the little ones from their brutal father as much as possible, but he came home Saturday night drunk and abused them so shamefully that August Herbsk and Charles Paule, who live on the second floor of the same number, determined to make complaint.

Rosenagel, with his four children, sleeps on an old straw tick on the floor. This tick is the only suggestion of a bed that can be found in the house. The father came home crazed with liquor late Saturday night, as usual, and proceeded to jerk the little ones out of bed and beat them. Their piteous cries aroused the neighbors, and Charles Paule rushed in just in time to see the drunken brute standing over his eldest daughter, Annie, who is ten years old, flourishing a hatchet over her head and threatening to kill her. The terror-stricken girl had dropped to her knees before her father and with her upraised hand, clasped in supplication, was crying "Oh, papa, don't kill me!" Paule seized Rosenagel's arm just in time to stay the murderous blow.

The inhuman parent at the station said that he was brandishing a hatchet over the little girl's head and threatening to kill her. When asked why he did it, he replied that it was just a trick of his.

A few nights ago Mrs. Herbsk heard the children screaming, and forcing her way into the room, found him choking his six-year-old boy by means of a handkerchief which he had tied around the boy's neck. He had twisted the handkerchief until the little fellow was black in the face, and foaming at the mouth. He comes home drunk about three or four nights in the week, and invariably abuses his children when under the influence of liquor. He frequently throws the children out of the house late at night, and they are obliged to seek shelter with the people living on the upper floors. The police said it was one of the most shameful cases of cruelty they have ever known.—*Inter Ocean, Oct. 13.*

PROHIBITION.

Fred. Douglass, the leading colored man of the nation, has come squarely out for prohibition, and has written to a prominent Prohibitionist in Mississippi, advising the colored people of that State to vote for delegates to the coming State Convention who favor prohibition. He says: "You could not ask me to do a more consistent thing, or one more in harmony with my highest convictions of truth and duty, and the best interests of all people of Mississippi, than to ask the colored voters of that State to support by voice, vote, and co-operation, the grand prohibition movement now happily inaugurated in Mississippi and several other States of the South. The colored people of this country have a good many enemies, but no one of them all is so destructive to their best interests as their whisky drinking custom. Slavery robbed them of their bodies, but whisky destroys both soul and body, and casts them into the horrid pit of degradation and ruin. Few things could do more for the elevation and happiness of the colored people than the banishment of intoxicating liquors from the State of Mississippi. Whisky arms against them the hand of violence; it stifles in the white race all ennobling sentiments of justice, kindness and good will. The colored people of Mississippi will inflict upon themselves a terrible calamity if they fail to avail themselves of the opportunity now afforded them to extinguish this foul, haggard and damning curse from the State."

THE FARMER PAYS IT ALL.

The saloon is a factory where drunkards and paupers are made. The saloon is the mother of misery, want and crime. The saloon is the open-mouthed bank where the hard-earned savings of the laborer and others are deposited, but never returned. It takes the dollars and destroys the person's ability, physically or mentally, to make other dollars. To foster the saloon business jails, asylums, hospitals and expensive courts have to be maintained by excessive taxes. The merchant, banker and manufacturer adds his taxes to the cost of his goods and interest, and the farmer pays it all, with no redress except to vote for prohibition.—*James Baynes, Editor American Swineherd.*

Bible Lesson.

STUDIES IN THE NEW TESTAMENT.

LESSON IV.—Fourth Quarter.—October 26.

SUBJECT.—Jesus in Gethsemane.—Luke 22: 39-53.

GOLDEN TEXT.--A man of sorrows, and acquainted with grief.—Isa. 53: 3.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—Luke 22: 39-53. T.--Mark 14: 33-50. W.—John 18: 1-12. T.—Isa. 63: 1-16. F.—Psa. 116: 1-19. S.—Psa. 2: 1-12. S.—Matt. 26: 30-56.

COMMENTS BY E. E. FLAGG.

1. *The prayer in the garden.* Vs. 39–46. The Mount of Olives was a favorite retreat with our Lord,—a fact of which Judas was well aware. That Christ should now seek this well-known spot, shows a voluntary giving up of himself; a perfect foreknowledge of his Father's will as well as perfect acquiescence therein. His chief thought all through these last sorrowful days was for his disciples. Must we not suppose that now in glory on the right hand of the Father, he still bears their trials, their struggles, their temptations, on his heart as his chief interest, even in heaven? If these three most favored disciples needed to pray that they enter not into temptation, surely there is no place so holy as to be free from spiritual danger. The presence of our Master, even, will not keep us if we relax our watch; and the more need we shall find of watching, the more we are privileged. Great privileges mean great perils, both from the world, the flesh, and the devil. We cannot tell with certainty what this mysterious "cup" was which he prayed to have removed; we can only leave it as the Scriptures do, unexplained. It was here that he had to tread the winepress alone; and while there is a sense in which this is true of the soul in every great spiritual crisis, there is also another and deeper sense in which the true believer is never alone. Though his disciples slept at their post, Jesus will never leave us to a solitary watch in our Gethsemanes of temptation and trial.

2. *The betrayal.* Vs. 47, 48. The glare of lanterns and torches carried by the traitor Judas and his band now filled the quiet garden, but not until the mysterious agony had passed, and Jesus was so strengthened by the heavenly messenger that had been sent him, that he could go forth and meet them in calm, collected majesty. Every act in the tragedy shows a sublime and infinite purpose, "without haste, without rest," passing on to its divine fulfillment. To profess to be Christ's while in reality in the ranks of his enemies is to play the part of Judas, to betray him with a kiss; yet how many nominal Christians are giving help and countenance to his foes! It is a fearful thought that one can deliberately and yet almost unconsciously to one's self be guilty of a sin so fearful. Jesus is betrayed whenever his cause is betrayed, and that includes the cause of righteousness and truth everywhere. It is a Judas-like act for a Christian to license the sale of intoxicating liquors. For him to go into a secret lodge where his Master's name is cast out, and call his professed enemies "brothers" is a direct betrayal of Christ. It is a sad truth that multitudes in our churches are practically deserters from his standard. If a soldier in time of war should give half the aid and comfort to the enemy that they do to Christ's foes, he would be in danger of being shot as a traitor. The only safety is in entire separation from the world. The first step in treachery is to parley with it, and for such it has the thirty pieces of silver always ready.

3. *The arrest.* Vs. 49–53. In the excitement, Peter, ever rash and thoughtless, drew his sword and wounded the high priest's servant. His immediate healing was the last of Jesus' recorded miracles—done not to a friend but to an enemy. At the same time, as we learn from Matthew, Jesus gently reminded him that he had only put himself and his fellow disciples in great danger by an act so contrary to the principles of a spiritual kingdom. Truth cannot fight with carnal weapons. When she has been led to make use of them it has always been to her own hurt. A man armed to the teeth is much more likely to provoke a quarrel and lose his life than one who is unarmed; and it is so with nations. A Christian government has no business to keep a large standing army and plant its coast line with bristling forts and cannon. It is a constant menace to other nations, and much more apt to provoke war than to prevent it. But there are other carnal weapons beside the sword. Words can stab, and many a good cause has been hurt by personal abuse of its opponents. There are no blows too hard to strike against evil. The trouble generally is that we do not strike half hard enough, and allow our strength and energy to be frittered away in mere personal and often very bitter controversy, that, like Peter's rash use of the sword, does not help but hinders our Master's cause. "This is your hour," etc. The powers of darkness are permitted their little hour to wreak all the evil they can, but to Christ belongs the ages of eternity. The worst trials are brief; heaven everlasting.

HELPFUL THOUGHTS FROM PELOUBET.

Sources of Christ's Intense Suffering.—Why was Christ so sorrowful, when many a martyr has gone triumphantly to his cross; and to many a hero death has been "welcome as the sight of sky and stars to prisoned men?" It was "something far deadlier than death" that weighed upon his soul.

1. Into this one hour were crowded by prevision the combined horrors of the passion, its cruelty, its shame, its physical torment, its spiritual tortures.—*Abbott.*

2. We are to remember that the more highly organized any being is, and the more capable he is of the highest joy, so much the more is he sensitive to pain.

3. And may there not have been present vividly before him the ruin and scattering of his own nation and people, which would be the punishment of their sin in rejecting and crucifying him?—*Sadler.*

4. I cannot help feeling that part of Christ's state of mind in the garden was owing to the deep, awful sense of responsibility, the conception of the supreme importance to man of his standing firm at this crisis. There never was so great a crisis, and he was aware of its length and breadth.—*President Woolsey.*

5. At the same time, his earthly career, in this dark hour, may have seemed to be a failure, if the future was veiled from his vision. Only a few disciples, instead of a glorious kingdom, and these few about to forsake him. Where were the fruits of his life?

Religious News.

—Last Sabbath was observed as a day of prayer for Sabbath-schools by the United Presbyterian churches, by the resolution of the last General Assembly.

—The New York *Mail and Express* very plainly calls upon Dr. Charles A. Briggs, professor in the Union Theological Seminary, to resign his chair in that institution, on the ground that he does not now teach as he promised when he entered upon his professorship, and has neither moral nor legal right to promulgate his new doctrines in the seminary. It says; "With his redemption after death, his general quarrel with the Westminster and Calvinistic theology, his doubts about the correctness of the Holy Bible, his setting up popish patristic teachings in place of the gospels, and his pompous, conceited claims to be a new prophet, it is high time that he resigned and left the seminary; and in default thereof, that the trustees turned him out; and, in default thereof, that students should cease to go to that seminary."

—The *Independent* is authority for the statement that the first Japanese Parliament, elected last July, contains ten Christians, or one in thirty of the whole number of members. This is an evidence of the rapid growth of Christianity in that land.

—Dr. William M. Taylor, of the Broadway Tabernacle, New York, preaches with considerable energy. A little four-year-old boy lately ventured on this criticism as he passed out of the church: "Mamma, if the minister man should act that way in the street on Sunday wouldn't the policeman arrest him?"

—The week beginning Sabbath, November 9th, has been set apart, as usual, by the International Convention and the World's Conference of Young Men's Christian Associations, as a season of prayer for the Associations and their efforts in behalf of young men. The American Associations have regularly observed this annual appointment since 1866.

—At a meeting of the Presbytery of New York, Oct. 13, a resolution was passed that the Columbian Exhibition Committee at Chicago be requested to take measures to close the coming exhibition on the Sabbath day, and also to prevent workmen employed about the exhibition buildings from working that day.

—Bishop Thoburn, head of the Methodist Episcopal Church in India, now in this country, says his denomination is recruiting in that country at the rate of about 6,000 a year. Of the geographical distribution of the evangelical missionary forces in India the Bishop says: "All the churches of America are represented out there. The Presbyterians are chiefly in Northern India; the Baptists are in Burmah and the Telugu country; the Congregationalists in Western and Southern India; the Methodists have their chief forces in Northern India, though they have missions in all parts of the country. Of course, the largest Protestant mission in India is of the Church of England. I believe it was started nearly 106 years ago."

—By the will of the late Newton Case, of Hartford, Conn., the American Board of Foreign Missions, American Missionary Association, and Hartford City Mission, receive each $5,000; the American Home Missionary Society receives $10,000; the Hartford Theological Seminary about $100,000 outright and the residuum of the estate, subject to a specified annuity.

—The National Council of the Seventh-day Baptist churches meets in this city on Wednesday of this week, and will continue about seven days. The place of meeting is Oakwood Boulevard and Langley Avenue, on the South side.

—Rev. Dr. R. R. Meredith, who spent his vacation in the West and filled the pulpit of the First Congregational Church in San Francisco during the month of August, received a call to that church, but promptly declined to leave the Tompkins Avenue Church, Brooklyn, with which he has been connected three years.

—During the months of October and November the Methodist laity are to vote on the question whether women shall be admitted to the General Conference, the legislative body of the church. Elections for that purpose will be held in every meeting-house; they will be by ballot, and members of twenty-one years and over may vote.

—The will of Roswell W. Cook, of Greenfield, Mass., makes the American Missionary Association and the Home Missionary Society residuary legatees of about $75-000.

EDUCATIONAL NOTES.

—A resolution was passed Tuesday by the Michigan State Board of Health ordering the exclusion from public schools, colleges and institutions of learning of all persons suffering from consumption; and that they shall not be permitted to re-enter until the cough and the expectoration have ceased.

—Eight students were expelled altogether from Grove City College last week by Prof. Ketler, says the last number of the *News* of Sandy Lake, Pa. It is generally supposed the reason they were expelled was on account of their connection with a secret fraternity, organized against the wishes of the faculty.

—The University of Pennsylvania is to send out a scientific exploring and dredging expedition to the Bahamas and about Carribean waters. The craft is the yacht Whitecap, of fifty-one tons. Columbia College, Park Davis & Co., of Detroit, and the Missouri Botanical Gardens, St. Louis, will also have representatives on board, making a scientific corps of seven or eight men.

—A famous college president, a clergyman, was addressing the students in the chapel at the beginning of the college year. "It is," he said in conclusion, "a matter of congratulation to all the friends of the college that this year opens with the largest Freshmen class in its history." And then without any pause, he turned to the Scripture lesson for the day, the Third Psalm, and began reading in a voice of thunder: "Lord, how they are increased that trouble me."

—Haverford College, Pa., begins the year with thirty-eight new students and ten graduates who will pursue special courses. On Sept. 25th, the Freshmen were surprised by an invitation to meet their traditional foes, the Sophomores, in the large dining room of the college. Here they found a new form of hazing. It was a generous collation in several courses, followed by speeches by the presidents of the two classes. This is a good Quaker fashion for other hazing students to follow.

—In Grosspeisten in Eastern Prussia, is a teacher whose father and forefathers, ever since the year 1630, have been acting as teachers in the village. Son has followed father, so that in 1830 the family Bettihn was able to celebrate its 250th anniversary. All Bettihns have celebrated the fiftieth anniversary in office, and, what is more, every one of them has celebrated his golden wedding. The present cantor, Julius Bettihn, who has been teacher in that village since 1841, is at present sixty-eight years old, and remarkably active and physically strong.

—R. G. Peters, the great lumber and salt merchant of Manistee, Mich., whose failure was announced last week, has left several institutions in perplexity. Several years ago it was announced that Mr. Peters had given $50,000 each to Oberlin College, Olivet College, and the Congregational Theological Seminary at Chicago. Oberlin has since built a large and elegant building, and christened it "Peters' Hall." It now turns out that these gifts are only on paper. Mr. Peters having given his notes for the sums named, on which he agreed to pay interest, presumably has until such time as he should choose to pay them.

—The success of lady students at colleges is no matter for surprise now-a-days. We have passed that stage, but it is always pleasant to hear of their continued advancement. An English paper informs us that by unanimous resolution of the Council of Queen's College, Belfast, Ireland, the medical classes were this year for the first time thrown open to ladies. Five in all availed themselves of the opportunities thus afforded them of preparing for medical degrees, and the president, Dr. Hamilton, states that they have applied themselves to their work with the most laudable assiduity and success, and that the results have been good in every way. Two ladies attended art classes, making seven in all who were enrolled on the college books during the session. All the classes in the college are now open to both sexes.—*The Critic, Halifax.*

OBITUARY.

Rev. Geo. Sovereign died at his home near Stillman Valley, Ill., Friday, Sept. 5, 1890, in his ninety-third year. He was born in the State of New Jersey, in the year 1798. When he was two years old his father's family moved to Canada. In the year 1820 he was married to Miss Phoebe Powell, who preceded him to the better land about seven years ago. To them were born nine children, two of whom are living. He came to the State of Illinois in 1842, and spent the remainder of his days here. He was converted to God in the days of his youth, and united with the Methodist church. He was a minister of the Gospel for over sixty years, traveling long distances over the prairies to fill appointments, and always without compensation. At one place where he had been preaching for some time, the people thought they ought to raise some money for him, and a brother arose to take up a collection, when Father Sovereign stopped him, and said, "No man shall ever say I preached the Gospel for money."

On account of the toleration of secret societies in the M. E. church, Father Sovereign had severed his relation with that church, and united with the Wesleyen Methodist church at Kishwaukee, and also with the Wesleyan Methodist Illinois Annual Conference. He had been a member of this church for many years. He was always faithful and true, and an honest man.—*W. C. Mullenix, in the Wesleyan Methodist.*

DONATIONS.

Free Tract Fund:

Mrs. E. M. Livesay	$ 35
E. Thompson	50

For Southern Ministers' Fund:

D. G. Foster	3 00
Jas. Steel	5 00

Current Expense Fund for the various uses of the Association:

F. M. Salisbury	5 00
Minerva Harvey	1 00
Fannie E. Shipman	5 00
Geo. B. Hopkins	25 00
James Reid	5 00
J. Griffin	2 50
Minnie L. Smith	5 00
R. Dow	1 00
Jacob Ackart	5 00
James Mathews	3 50
Darwin Brooks	10 00
Ira Metler	50
Jno. Harley	1 00
Dan'l Riggs	1 00
R. R. Whittier	1 00
Jno. Bradley	5 00
Mrs. A. E. Kellogg	2 00
Chas. Gunn	5 00
Mrs. M. B. Park	1 00
Jno. B. Galloway	10 00
Jno. Crawford	5 00
W. Sperry	10 00
Jacob Phillips	3 50
	$113.00
Previously reported	$489.72
	$602.72

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Oct. 13 to Oct. 18 inclusive:

E Pennock, A M Paull, W C Bissell, Mrs E C Capwell, Rev W Jarrett, Mrs H M Cole, Rev H W Fish, J B Jordan, S Gray, W Matthews, J Linn, Rev M Bowman, W M Morse, D. H. Harrington, I A Chamberlain, D Thurston, S Grover, S W Mack, A Wakeman, J Mathews, W T Peters, J Bradley, E C Shipman, S B French, L D Hollingsworth.

BIRNEY.

The sketch of JAMES G. BIRNEY candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office

National Christian Association, 221 W. Madison St., Chicago

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Home and Health.

CURE FOR DOG BITES.

I have been bitten by dogs repeatedly, once severely, says a correspondent of the New York *Tribune*. A pet dog of a neighbor was very sick and I was attempting to relieve it. It bit me in the left thumb just below the nail. That member became black as far down as the wrist. It remained so until it came off. The owner talked of hydrophobia, and said that the dog had not tasted water for two weeks. Had I been afraid I should no doubt have taken nervous fits and died. The verdict would have been "hydrophobia."

But I simply applied a solution of "salt and vinegar," a little more vinegar than salt, washed the wound with it, then tied a clean rag around the thumb, keeping it well saturated with the solution and moved the rag so that a fresh part covered the wound at intervals. This remedy was once applied to my wrist by a colored woman in the South for a snake bite. My arm was then black, hard and painful. The remedy acted like a charm. In two hours the discoloration had disappeared and with it the pain, and only the needle mark where the fang had entered was visible.

Again I was bitten by a weasel in the Grand Central depot. A girl had it in a bag and had placed it on a seat next to mine, remarking that it was a kitten. I placed my hand on it. Quicker than thought a couple of teeth punctured the joint of my left forefinger to the bone. I compelled the girl to tell me what was in the bag. My finger was badly swollen and painful before I reached home, some hours later. I used the same simple remedy with the same speedy result.

THE DOORYARD.

At this season of the year dooryards which may have been cared for all summer are apt to be neglected. There is much which can be done to a garden in the autumn in preparation for the spring, leaving the ground clean, beautiful, fresh and full of spring blossoms when the snows melt away, instead of being covered with debris of autumn, the dry stalks of the previous summer's vegetation, those "ghosts" of the year gone before. As soon as the frost comes and the summer's flowers fade, every flower-bed should be carefully cleaned out, spaded up, and planted with spring bulbs, if they are not already in the ground. As soon as the freezing days come the necessary litter of leaves or fertilizer must be laid over the grass and flower-beds, ready for the blanket of snow that shall soon come to cover all. It pays to take this care with the humblest dooryard. Fifty crocuses planted through the grass will cost but fifty cents. A bunch of half a dozen bulbs of English daffodowndillies will cost but thirty cents more. A bunch of Lent lilies will cost about the same price. These are the beautiful creamy white Pyrenees daffodils, with long, yellow trumpets, which are brought to England at the time of Lent. The familiar old-fashioned butter-and-eggs and codlins-and-cream are beautiful and inexpensive enough to deserve a place in every garden.—*New York Tribune.*

Several Evanston, Ill., ladies have organized and incorporated a stock company with capital at $5,000, known as the Evanston Co-Operative Housekeeping association. The object of this company is to maintain a co-operative kitchen and laundry and to furnish families with efficient table service.

WHAT I HAVE LEARNED.

That old stocking legs make nice sleeve protectors.

That powdered chalk and vinegar are good for a burn.

That a coarse comb is good to smoothe the fringe of towels, napkins, tidies, etc.

That an egg well beaten in a glass of milk and sweetened, makes a nice strengthening drink for a teething child.

That equal parts of bay rum, borax and ammonia make a nice preparation for cleaning the head; apply freely to the scalp with a brush, and then wash in clear water.

That feather bed and mattress will remain clean and in an excellent condition for years, if kept in a case made of common sheeting, which can be removed and washed at will.

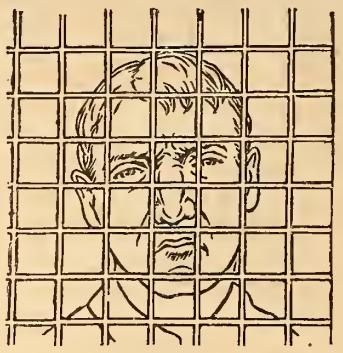
That biscuits can be warmed to be as good as when just baked by placing them in the oven dry, covered closely with a tin. It is a great improvement over the old way of wetting them.—*Good Housekeeping.*

A Hard Corner.

The age of 30 is a hard corner for a woman to turn, and 35 is still harder. She feels that she is fast leaving her youth behind her. But there is no reason why a woman should be faded and *passe* at 35, or even at 45. The chief cause of the early fading of American women is found in the fact that many of them suffer from some form of female weakness or disease which robs the face of its bloom, draws dark circles about the eyes, brings early wrinkles and sallowness, and stamps the face and figure with signs of ill-health. Dr. Pierce's Favorite Prescription will cure all these troubles, bring back the lost bloom, and remove the pains and ailments which make women grow old before their time. Guaranteed to give satisfaction in every case, or price ($1.00) refunded.

The great Dr. Boerhaave left three directions for preserving the health—keep the feet warm, the head cool, and the bowels open. Had he practiced in our day, he might have added: and purify the blood with Ayer's Sarsaparilla; for he certainly would consider it the best.

Beecham's Pills cure Sick-Headache.



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FARM NOTES.

FROST TIME.

When the frost is on the punkin and the fodder's in the shock,
And you hear the kyouck and gobble of the strutin' turkey-cock,
And the cluckin' of the guineys, and the cluckin' of the hens,
And the rooster's hally looyer as he tiptoes on the fence;
Oh, it's then's the times a feller is a-feelin' at his best,
With the risin' sun to greet him from a night of peaceful rest,
As he leaves the house bareheaded and gocs out to feed the stock,
When the frost is on the punkin and the fodder's in the shock.

They's something kind o' hearty-like about the atmosphere
When the best of summer's over and the coolin' fall is here—
Of course, we miss the flowers, and the blossoms on the trees,
And the mumble of the hummin'-birds and buzzin' of the bees;
But the air's so appetizzin', and the landscape through the haze
Of a crisp and sunny morning of the airly autumn days
Is a pictur' that no painter has the colorin' to mock—
When the frost is on the punkin and the fodder's in the shock.

The husky, rusty rustle of the tossels of the corn,
And the raspin' of the tangled leaves, as golden as the morn;
The stubble in the furries—kind o' lonesome like, but still
A preachin' sermons to us of the barns they growed to fill;
The strawstack in the medder and the reaper in the shed;
The hosses in their stall below -the clover overhead—
Oh, it sets my heart a-clickin' like the tickin' of a clock,
When the frost is on the punkin and the fodder's in the shock!

—*James Whitcomb Riley.*

THE LATEST NOVELTY.

The inter-State Hay Palace opened at Momence, Ill., Oct. 8. The building is only 206 feet wide in the centre. The main hall is a perfect circle 103 feet in diameter, flanked on the four sides with wings. A circular gallery, 18 feet wide, sweeps entirely around the main hall. The walls are built entirely of baled hay, with just enough baled straw to make a pleasing contrast in shading and color. The primary object of the exposition is to make a display of the varied products of eastern Illinois and western Indiana, which will include products of the farms, factories, forests, mines, quarries, and of the arts, domestic skill, and the accomplishments of the people of the district in music, oratory, and manual training.

A special feature is the display of the latest tools in machinery and implements for ditching, laying and making tile, and road machinery.

RENOVATING CURRANT BUSHES.

I know a farmer who "renovated" an old row of currants in this way. He cut out all the old wood and pruned the roots. He spaded up the soil well, and worked manure into it. Then he put old mortar, sand, and the like about the bushes to keep the weeds from getting a start. He allowed the hens to wallow in this, and they kept the worms from depositing eggs in the soil and preying on the bushes. The first season the canes made a growth of two or three feet. Only four were left to a plant. The second year he picked off all the blossoms and nipped off the ends of the bushes. They sent out many branches, and the third year he had a good crop of fine, healthy fruit. Perhaps it would have been as well to start new bushes, but he is under the impression that he gained something by saving a portion of the old ones.—*Vick's Magazine.*

Fret not your life away because your hair is gray, while young as you can stop all grayness and can beautify the hair with Hall's Hair Renewer and be happy.

Stomach Troubles,

Such as indigestion and loss of appetite, are extremely common. The functions of the stomach being weakened, the blood soon becomes impure, the system loses vigor, and you fall an easy prey to any prevailing epidemic. What you need to restore tone to the digestive organs is Ayer's Sarsaparilla, the best and most economical of all blood-purifiers.

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"About a year ago, I found myself in failing health. I suffered indescribably from stomach trouble, blood disorder, and various weaknesses, and almost despaired of relief. Thinking Ayer's Sarsaparilla might possibly benefit me, I began taking it, and am pleased to state that a few bottles wrought an entire change in my condition. My health has been restored by its use, and I feel stronger and more vigorous than I have for many years."—Mary A. Garland, 1407 Michigan ave., Chicago, Ill.

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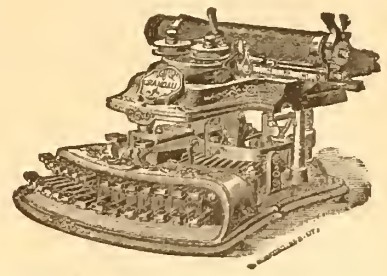
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NEWS OF THE WEEK.

WASHINGTON.

Justice Miller, of the Supreme Court of the United States, was stricken with paralysis last Friday afternoon and died on Monday at his home in Washington. Another sudden death at the Capitol was that of General Belknap, ex-Secretary of War, who on Monday morning was found dead in bed in a room adjoining his office, where he lodged during the absence of his family from Washington. The latter's death is supposed to have occurred on Saturday night or Sunday.

The Presidency of the Society of the Daughters of the Revolution has been accepted by Mrs. Harrison.

CHICAGO.

The Iron and Steel Institute and Verein Deutscher Eisenhuttenleute, 500 strong, reached this city Tuesday. They visited scenes of interest for two days, and departed believing this city worth visiting.

Eight men were arrested last week, some for obtaining their naturalization papers illegally, and the others for assisting in that crime through perjury. The prisoners were taken before the United States Commissioner. Four were released on bail, and the others were placed in jail.

A new brewery combination is to be organized in Chicago. The company will be formed to include four or five Chicago houses and one in Milwaukee. The capitalization of the new company will be, it is estimated, from $5,000,000 to $7,000,000.

The Columbian Dairy Association contemplates having a herd of 300 choice cows kept permanently at the exposition of 1893, to supply the cream, and that this cream shall bc worked into butter in the exposition by the most approved methods.

COUNTRY.

A charge of dynamite was exploded under the house of E. J. Bonnett at Berlin Falls, N. H., Oct. 17, badly shattering the front of the house but not seriously injuring any member of the family. Bonnett is a prosecutor of liquor sellers.

Destructive prairie fires are reported from North Dakota. Between Hart and Cannon Ball rivers the destruction has been almost complete, while about Kildeer Mountain and east of there nothing has been left for stock to live upon. The wind blew a perfect hurricane during the fire, the flames leaping fire breaks of 700 feet which had been made to stop their progress. The flames swept through villages and farmers have lost their crops and feed for the winter. The fires were started by Indians from Fort Yates Reservation to drive the game south.

A cyclone Thursday afternoon in the Maxton (N. C.) district caused heavy damage. At Hastie many houses were wrecked, one person being killed. At Floral College the Presbyterian Church was partly ruined, and two persons were fataly injured.

Chief of Police Hennessey, of New Orleans, who was shot by assassins Wednesday night, died next morning. He was on the doorsteps of his residence when the bullets were fired.

It is reported that a large number of settlers in Sargent county, N. D., will need aid before spring. The wheat crop has been a partial failure for three seasons, and most of the land is heavily encumbered.

Three miners were killed and ten wounded by an accidental explosion of giant powder in a shaft near Leadville, Col., Tuesday.

"The Clemenceau Case," recently produced at the Park Theater in Boston, was considered so disgraceful by the city aldermen that a special meeting was held Wednesday, at which the license of theater was revoked for one year.

William Budd, who lived three miles west, started on horseback to Lebanon, Ind., Oct. 16, to prevent his wife applying for a divorce. Before he arrived here word reached him that she had made the application, whereupon he dropped from his horse dead.

R. G. Peters of Manistee, Mich., assigned Oct. 16, to A. M. Henry, of Detroit. It is the largest financial crash in the State for years. Mr. Peters was the leading spirit in a score of big enterprises, and was a baron in the lumber and salt trade. The assignment covers millions of dollars worth of property and will be far-reaching in its effects.

What proved to be the most disastrous fire that has visited Syracuse, N. Y., for many years was discovered in the Leland Hotel at 12:30 o'clock Thursday morning. It was first reported that twenty-five lives were lost, but this number is reduced to about six.

The Ohio Legislature convened in extra session Tuesday, and the Governor sent in a message alleging the criminality of the Cincinnati boards, and asking that "home rule" be restored to the people of that city. In the Senate two bills were introduced and read a first time, abolishing the Board of Improvements and the Decennial Board of Cincinnati.

FOREIGN.

The Russian government will shortly introduce a reformed judicial system in Siberia and the Russian possessions in Central Asia.

The deaths from cholera at Aleppo average fifty daily.

A German imperial order has been issued that all schools be closed on Oct 26, the ninetieth anniversary of the birth of Count Von Moltke.

The funeral of Mrs. Catherine Booth, wife of General Booth, who was known as the "Mother of the Salvation Army," took place Oct. 14, and was made the occasion of a great demonstration by that organization.

Le Soir, a Paris paper, states that 250,000 bottles of champagne, valued at $400,000, were sent to New York on speculation to forestall the operations of the new tariff law.

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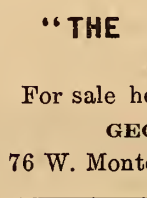
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Christian Cynosure.

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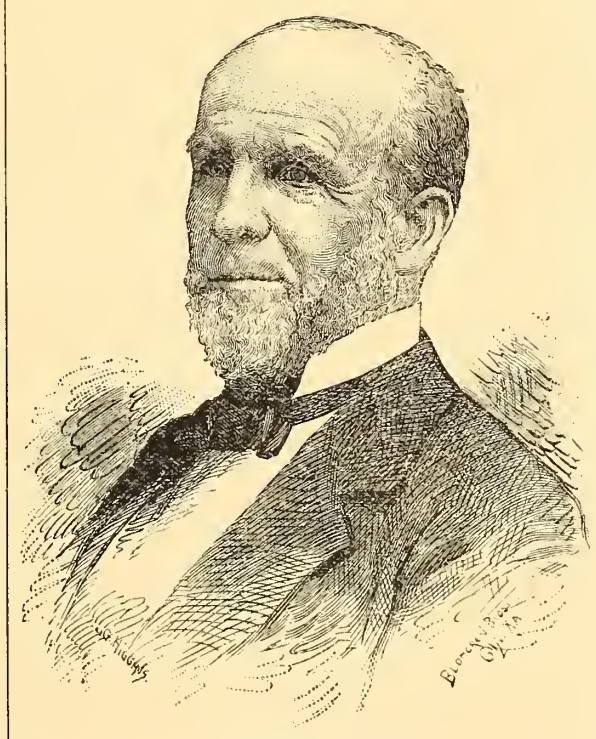
Read on last page the latest offers for new and old subscribers.

If the Mormon authorities are widely discredited by the country in one way, they are in another by their own people. The dispatches tell us of several Mormons arrested under the Edmund's law last week, among them a bishop of seven wives and an elder, both just returned from "missions," the latter with two girls for his harem. It is time such officials had heard of the "new departure" and become obedient to it.

The Protestant movement in Boston must flame higher. The Catholic Bishop Keane of Washington University has been called to preach the annual Dudleyan sermon at Harvard. He appeared in full canonicals, and spoke with evident pride of the compliment implied in the invitation. His sermon was a good one, if the reports give it correctly; probably better than many that have been heard from that liberal platform; but the selection of a son of Rome shows that policy rules at this great center for the education of our American youth, rather than patriotism or Christian conviction.

The doctors disagree again about their saloon patient. Two judges in Iowa and Kansas say that State legislation against the curse must start again from the beginning, so far as the "original package" is concerned. But the other side is now to be heard. Judge Leggett of Bloomfield, Iowa, charged the grand jury that since the Wilson bill passed it is a violation of Iowa law to sell liquor in any form whatever under the last decision of the Supreme Court of the State. Until that court settles the question finally it is the duty of the grand jury to consider the law valid and enforce it against all violators, whether by original package sales or not. Now let all the Iowa courts absorb a little moral courage and rule for justice untrammeled by technicalities, and hold back the saloon tiger until the legislature can act, if that must be the way out of the legal jungle into which the Supreme Court at Washington led us.

Since writing the above the daily press of Monday reports favorably. Judge John C. Sherwin of Mason City, Iowa, who was among the first to render a decision in an original package case allowing importers to sell in the State, now instructs a grand jury to indict all parties found selling within the State, and holds that the Iowa prohibition law is in full force and effect, the recent decision of the Kansas court to the contrary notwithstanding. Judge Shiras, of the United States District Court, at Des Moines, also rules that all sales of liquor in whatever form come within the reach of the State law and must be settled in the regular order in the State courts and the U. S. Supreme Court. The saloon is not yet beyond control. The hand of the people yet grips its throat, and a few more gasps is all it is likely to have of life.



JOHN G. FEE.

The Republican papers generally ignore the revelations of fraud in the census of Omaha and Lincoln, Nebraska, and attempt to satisfy their readers with a flat denial telegraphed from those cities. But the charges are repeated and the proof made out with such detail and care that it cannot be so easily brushed aside, even by the Republican press. The census figures themselves are a presumption of fraud. In 1880 the population of Omaha was 30,518, now it is reported to be 143,405. Either the former report was incorrect, or the last one is, or some extraordinary circumstance must be alleged to account for the increase. The old account has never been doubted, and no unusual event or discovery has made the city an attraction for 100,000 new citizens. The figures are the strongest kind of evidence of fraud; and the explanation of those who make the charge is entirely credible. The whiskey power stops at no crime to save itself. Stealing votes in this way is much cheaper than shooting preachers, as they did in Iowa.

The pulpits of this city are thundering from their heaviest batteries against the enemies of our common school system. The attack has been made in a dangerous and peculiar manner. The compulsory law of Illinois, though, similar was not so prominent as an issue as the Bennett law of Wisconsin. Yet the Democratic party eagerly pronounced for its repeal and the Republicans declared in their State platform that they were in favor of giving up the very feature that made it a compulsory law, and their leaders proposed to keep the school issue out of sight. They could not, however, control events, nor did they understand how hostile to American principles were the German politicians of Chicago. These men have formed a society for the perpetuation of the German language, customs and festivals in this country, which means of course the fostering of German infidelity, and general German usurpation. Some of the German Lutherans are helping them in their war on the school law by secretly pledging candidates for the legislature against that law. This, of course, could not long be hid, and there seems to be some American patriotism ablaze over the matter. The stump orators find the school-house a very popular institution, and people care to hear no more about the tariff when the educational law is touched. The result will not be doubtful. The law will undoubtedly be maintained by the popular vote. It contains nothing that need interfere with an honest parochial school, and if the Catholic priests had not found it in their way there would probably have been little objection heard against it.

The governor of Sierre Leone has taken notice of the death of the three young missionaries at Freetown last July, who refused medicine but trusted to be made well by faith. A warning is sent that there is danger that malignant diseases may be spread by persons holding such views, and the authorities admonish our government respecting them. The *Missionary Review* publishes other official communications on this case, and the editors, as well as Mr. Fisher of Kansas and others who are leading the Soudan missionary movement, have no sympathy with the theories which led to such fatal results. It seems that the missionaries were persuaded to accept the extreme "faith healing" doctrines in New York while on their way to Africa.

METHODISM IN ENGLAND.

BY REV. JOHN BOYES.

The liberalizing of Methodism has moved with rapidity during the last few years. The admission of laymen into conference about ten years ago, under somewhat heavy restrictions, does not satisfy the progressive minds of to-day. During the late conference a loud call has been made for the removal of existing barriers to progress and the inauguration of a different system of working. At present there are two conferences, or more accurately speaking, two sections of one conference; one of them being official or ministerial, intended for the maintenance of ministerial prerogatives; and the other is a representative or mixed conference, elected by the district meetings and consists of laymen and ministers, the main work of which is to provide funds for the carrying out of Methodistic projects. There is a widespread and growing desire that this representative conference should legislate on all matters so as finally to dispense with the ministerial section, and there can be little doubt that this will ultimately be affected. Speeches having such a ring of liberalism have never before been heard in Methodist conferences, and have led to the startling inquiry, "What will be the end of these things?"

An advance has been made this year in placing the Representative Conference in the middle of the session. This representative body is composed of men whose intelligence and character give weight and influence to their utterances; so much so that it will be awkward for the final official body to undo anything which the representative section has passed.

Another mark of progress is seen in allowing ministers to be reappointed to a circuit after a

lapse of three years instead of six; and the entire rescinding of the rule forbidding a minister to be stationed in the same town more than six years in succession. It will now be possible for a minister to spend the whole of his ministerial life in two adjoining circuits of the same town, provided the circuits and minister are in accord.

Another important movement is the establishment of Methodistic councils in large towns for co-operative consultation and work, which councils have already taken part in the discussion of questions affecting the social, educational, and political welfare of the people. Such subjects have generally been shunned in Methodist communities, but these councils are helping to bring the denomination into line with the most advanced social workers among other Christian churches. The attempt to grapple with social problems is an onward movement of a most hopeful kind.

Methodism has not always courted the light, as is seen in the fact that reporters have been excluded from its assemblies, except such as have been officially appointed on the tacit understanding that only favorable things should meet the gaze of the public. The admission of newspaper reporters, though under galling restrictions, will tend to popularize the representative session (to which alone they will be admitted for the present), by calling public attention thereto, and so bring to the front the progressive spirits that are seeking to popularize the denomination by liberalizing it. The tendency of the age is towards democracy, and step by step Methodism is coming into line with the progressive churches of Christendom. This advance is operating upon the fossilized members of the church, and if they cannot be brought into the trend towards freedom, they will certainly be cast aside as those who are failing to perform their mission in the world.

Retford, England, Oct., 1890.

DR. WALDENSTROM ON INGERSOLL.

A PERSONAL REPLY TO THE STRICTURES OF THE CYNOSURE.

To the Editor of the Christian Cynosure:—I have been informed through the Swedish newspaper, the "*Ykoffaren*" of Sept. 3d, of this year, that you have made some remarks in your paper with reference to what I said in the account of my travels in America, respecting Ingersoll and his attitude towards Christianity. You obtained a translation of this paragraph through Professor Hasselquist, and you say that you conferred with the editors of two Swedish newspapers, and they declared the translation in substance correct. I cannot, of course, pass judgment upon that; but when you say, with reference thereto, that I seem to accord with Ingersoll and *have become charmed* with him, then I conclude that that translation has either been poorly executed, or else that you have not well read the contents of my words.

I will pass the remark that Ingersoll has no office in the United States army; I merely alluded to what had been said of him in that respect; he is also entitled Colonel. You say he is not a zealous, absolute temperance man. Well, that may possibly be true; my opinion was based upon statements by Ingersoll in the temperance cause; statements which may be classified among the most excellent and heart-touching that I have ever read. You say that Ingersoll is a defender of fraud, and a deceitful and contemptible character. I have, on the contrary, heard it stated that he is an upright and moral man; and when I hear two contrary opinions of a person, then I generally regard it the most proper and nearest to the truth to acknowledge the beneficial opinion. I am especially inclined to serious doubt when I hear that a person is being characterized as a bad character by men of *opposite views*. Alas! that the theological grudge, in such opinions, manifests itself in an unwholesome manner, is not seldom the case. Furthermore, there is hardly any prominent man of whom, from opposite camps, even respecting his personal character, distinctly opposite opinions are entertained; but I shall now pass that also. If Ingersoll is a bad man, and I have presented him as a moral man—an opinion which I have certainly not conceived at random [lit.: seized in the air]—I am far less at fault than if Ingersoll were a moral man, and I had called him a bad character.

The main issue in your article is doubtless Ingersoll's attitude towards the positive Christianity and my review thereof. You said that I had been charmed with him and that I am in accord with him. Not at all. No such intimation can be found in that paragraph which I wrote concerning him in my accounts of my travels in America. I have never thought that way, nor have I ever said so, and I ought not, therefore, to be presented as having thought or said so. I have seen enough of Ingersoll's writings to comprehend that he entertains a very hostile attitude to the Holy Scriptures, which for me have the value of a Divine revelation. If he may be called an uncivil, inveterate blasphemer of God, that I do not know; but I do believe that he may properly be called an infidel. As such I entertain no sympathies for his attitude at all, much less can it with any shade of truth be said that I am charmed with him. But what I have said, and what I can repeat, is, that I believe that Ingersoll has to a considerable extent been driven to his infidelity by the perversion of the Christian doctrine by the prevailing dogmatics.

There is nothing unusual in that at all. That occurs and has occurred in Europe innumerable times, and the same is certainly true in America also. When a person is unable to distinguish between the Christian doctrines as such, and the perverted dogmatics, then it is very easily ascertained that he will not attack the dogmatics in behalf of the Christian doctrine, but he attacks *the Christian doctrine itself*, which he believes to be identically the same as the dogmatics. Neither will anyone deny,—provided he knows the Holy Scriptures—that, as I said in the account of my travels, Ingersoll occasionally presents truths from the observance of which the American Christendom would surely derive considerable benefit. I will admit that I, for my part, have sometimes received very valuable instruction by taking into consideration the sayings of the opponents of Christianity. They have more than once pointed out truths which, although at first strenuously contested by the prevalent dogmatics, have eventually prevailed.

But I shall not occupy any more of your space, and I only wish to add in relation to your statement concerning Professor Hasselquist, that I bow with reverence before his Christian personality, but that I have not so profound a respect for the dogmatics, whose representative he is; and I reserve for myself the privilege to test the same with the Word of God, which is for me the only valid authority and guide. Respectfully,

P. Waldenstrom, D. D.

Gefle, Sweden, Sept. 24th, 1890.

THE LEAVENING POWER OF TRUTH.

BY REV. J. M. FOSTER.

Each one of the parables of our Lord brings out a distinct phase of his kingdom. The parable of "the lost sheep" represents the searching love of God in Christ going out toward the sinner. The parable of "the lost piece of money" represents the searching love of the Spirit through the church. The parable of "the prodigal son" represents the rise and growth of repentance in the heart of the sinner in response to this searching love of God. The parable of "the hid treasure" represents those careless, indifferent, worldly souls, who do not expect any important outcome in life, and who stumble on the kingdom unawares. The parable of "the pearl of great price" represents those earnest, noble souls who feel there is something in life of unspeakable value, and who search for that good, and are rewarded with finding the kingdom. The parable of "the leaven" represents the kingdom coming "without observation." The parable of "the mustard-seed" represents the kingdom as it is known and read of all men. The one represents the *intensive*, the other the *extensive*, character of the kingdom. The one shows the power to assimilate and incorporate foreign elements, the other the power to develop from within and manifest itself outwardly.

1. A new principle is introduced. The leaven is a sour substance introduced into the meal for a specific purpose. So a new life is implanted in the believing soul. This Christ-life goes out in all the walk and conversation—in the home, the counting-room, the council chamber, the court-room, the church—wherever the believer is found. A new life is infused into society; a new life is in the veins of the nations. It will yet regenerate the world.

2. It is an unseen principle "hid." The greatest forces in nature are unseen. Gravitation holds the worlds in their orbits. Electricity carries the message under the sea and over the continent, moves the car and illuminates the city. "The wind bloweth where it listeth, you hear the sound thereof, but cannot tell whence it cometh nor whither it goeth: so is everyone that is born of the Spirit." The law, regulating the individual, domestic, civil and religious life of man for all time, was given at Sinai. The redemption of men was purchased on the cross. The Spirit was given on Pentecost which is to transform the nations. But the world knew it not. "The kingdom of God cometh not with observation."

3. It is an aggressive principle. "A little leaven leaveneth the whole lump." The new Adam in the soul makes war on the old Adam. It is a war of extermination. The house of Saul waxes weaker and weaker; the house of David waxes stronger and stronger. Wherever the kingdom has been established it has abolished polytheism and idolatry, elevated man, exalted woman, and moulded human society. In our land it has eradicated human slavery. It will yet banish every secret oath-bound society, as hurtful to the individual and a menace to our civil and religious liberties. It will destroy the saloon. It will wipe out Mormon polygamy and speedy and easy divorce. It will emancipate Sabbath toilers by the enactment of a national Sabbath law. And it will purify our civil service by excluding from office all enemies of truth and righteousness.

4. It is a progressive principle. From the moment a man believes until his death his sanctification advances. "Grow in grace." The kingdom is extending. Twelve disciples at first. Then three thousand were added. At the end of the first century there were 1,000,000. In the beginning of the tenth century there were 50,000,000. In the next five hundred years this number was doubled. In the beginning of this century there were 200,000,000. To-day there are 420,000,000. If the 1,500,000,000 in the world now were gathered in one audience they would occupy a field sixteen miles square. Divide that audience into four parts, and one-fourth are professing Christians. In the next generation the one-fourth will leaven the three-fourths. The church has the means at her command to preach the Gospel many times to every human being within the present generation.

5. It is ultimately universal—"until the whole was leavened." "The knowledge of the Lord shall cover the earth as the waters cover the sea." "The kingdoms of this world have become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever."

Cincinnati, O.

Mackey, in his Lexicon of Freemasonry, Art. "Temperance," page 792, thus gives the status of Masonry on the Prohibition question:

"Resolutions have sometimes been proposed in Grand Lodges which declare the use of stimulating liquors in any quantity a Masonic offense. But the law of Masonry authorizes no such regulation. It leaves to every man the indulgence of his tastes within due limits, and demands *not abstinence*, but only moderation and temperance in things not actually wrong."

In view of the above delightfully elastic definition, the following testimony from a W. C. T. U. worker is interesting: "A Masonic banquet was held in Boston a few years ago in honor of 'St. John's day' (one of their great days). A copy of the official report fell into my hands, in which I read that they drained their glasses twenty-one times; and nine prominent ministers of Boston were in attendance, some of them being mentioned by name as lifting the glass to their lips and offering the toast! Now how many young men in that company do you suppose would, under these circumstances, refuse the cup or turn their glasses upside down? How many, indeed!" —*National Home Guard.*

The Law and Order league of Sioux City, Ia., has begun a vigorous war on liquor-dealers. It has arrested John Mandershield for selling, and has seized his immense stock of liquors. Liquor stocks generally are being moved across to Nebraska. John Arensdorf got a dozen drays and put his stock in Covington, across the river, recently. The war will be general and to the knife.

COLLEGE FRATERNITIES ADVOCATED AND DEFENDED.

The purpose of the *Cynosure* in opening a discussion of the college secret societies was to have their friends as well as opposers represented. With this end in view, gentlemen who are known to be favorable to them have been especially invited to contribute their views. A letter to Mr. John Addison Porter, editor of the Hartford *Evening Post*, received the following reply:

"I am complimented by your offer to present my views to your circle of readers, but at the same time I must decline the privilege of writing the article, which I would otherwise like to do, on the score of extra and very exacting work here at present on political and business matters.

"I do not know that I have anything to add to the general tenor of my article on this subject in the *Century* magazine, and which I presume you have read. There is no doubt in my mind but what college secret societies, or rather the best of them, are on the whole very advantageous, not only to the individual members who belong to them, but to the colleges in which they are located. I say this not only from theoretical study of the subject, but from actual observation in my own case, and that of many other young men with whom I am acquainted."

This letter is useful chiefly as an introduction to a considerable portion of Mr. Porter's article in the *Century* of September, 1888, given below:

COLLEGE FRATERNITIES.

Of these societies the first to assume the characteristics that are now recognized as their essential, albeit it soon lost them, had been Phi Beta Kappa. It was founded at Williamsburg, Virginia, December 5, 1776, in the very room where Patrick Henry had voiced the revolutionary spirit of Virginia. The story is a simple one: John Heath, Thomas Smith, Richard Booker, Armistead Smith, and John Jones, students at William and Mary College, then the most wealthy, flourishing and aristocratic institution of learning in America, believing that there was room for a more effective student organization than the one of a Latin name that then existed there, and recalling that one of their number was the best Greek scholar in college, resolved to found a new society, the proceedings of which were to be secret, to be known by the name of the three Greek letters that formed the initials of its motto—Phi Beta Kappa. The minutes are discouraging to those who would like to consider Phi Beta Kappa as a band of youthful enthusiasts planning a union of the virtuous college youth of this country, who were afterward to reform the world; and even more so to those who have declared infidel philosophy to be its cult. Youths of fine feelings and good digestion, they enjoyed together many a symposium like that on the occasion of Mr. Bowdoin's departure for Europe, when, "after many toasts suitable to the occasion, the evening was spent by the members in a manner which indicated the highest esteem for their departing friend, mixed with sorrow for his intended absence and joy for his future prospects in life." They called themselves a "fraternity." More thoroughly to enjoy the society of congenial associates, to promote refined good-fellowship, was the motive of these hearty young students who founded the first of the true Greek-letter fraternities, with (to quote from its ritual) "friendship as its basis, and benevolence and literature as its pillars"—one which thrived in their day as its successors on the same basis flourish in ours. So far from being inspirers, or a product, of American national spirit, or of a union of the wise and virtuous to which they invited all known American colleges, the only reference in their record to the Revolution is the single mention of the "confusion of the times" in the record of the final meeting; and the only recognition of the existence of other colleges is the record of the granting of charters for "meetings" at Harvard and Yale, which institutions were never mentioned again.

Meanwhile Cornwallis was coming nearer, and after having chartered additional chapters,—Beta, Gamma, Delta, Epsilon, Zeta (Harvard), Eta (Yale), and Theta,—the Alpha, or mother chapter, passed out of existence.

From Epsilon and Zeta have descended the latter-day chapters of Phi Beta Kappa. Of the fate of Beta, Gamma, Delta, Eta and Theta nothing is known. After a lapse of seventy years, William Short, of the mother chapter, at the age of ninety traveled from Philadelphia to Williamsburg and revived the Alpha, which, however, soon succumbed to the vicissitudes of its college. It is not known what was its first follower. But of those whose activity have been continuous to date, Kappa Alpha, founded in 1825 at Union College, adopting with its Greek name a badge planned similarly to that of Phi Beta Kappa (except that it was suspended from one corner, instead of from the center of one of its equal sides), and inspired by similar ends, began the career that has made it the mother of living Greek-letter societies. For Phi Beta Kappa has long since become an honorary, as distinguished from an active, institution, though the reunions of its chapters, especially of the old Zeta, now the "Alpha of Massachusetts," founded at Cambridge in 1779, are still noteworthy events.

Even before Phi Beta Kappa came into existence, Oliver Ellsworth, afterward Chief-Justice of the Supreme Court of the United States, had founded Clio Hall at Princeton, and a few years later, in 1769, Whig Hall arose at the same college with James Madison, afterward twice President of the United States, for its founder; and from that day to this these friendly rivals have never ceased to exert a healthful influence on the intellectual life of Princeton. These were the prototypes, and are the most vigorous survivals, of what, for nearly a century, were the most flourishing and numerous of student societies—the twin literary societies, or "halls," generally secret, and always intense in mutual rivalry, which have been institutions at every leading college in the land.

Another and a third, though less homogeneous, class of student societies may be best described by noting separately its only important examples—at Harvard and Yale. The Hasty Pudding Club of Harvard also took its rise in those interesting and formative years just subsequent to the close of the Revolutionary war, and was founded, as its constitution says, "to cherish the feelings of friendship and patriotism." For the display of the latter virtue the club for many years was wont to celebrate Washington's Birthday with oration and poem, with toasts and punch. Alas, for these degenerate days! Conventional theatricals have taken the place of poem and oration, though, for aught I know, the toasts and punch may yet survive. "Two members in alphabetical order"—so ran the old by-laws—"shall provide a pot of hasty pudding for every meeting," and it is said that this practice is still religiously kept. That the banquet was not lightly considered by the old Harvard clubs may be seen in the tendency to exalt in the name of the club the peculiar feature of the club's fare, the Porcellian taking its name from the roasted pig—classical token of hospitality—that one of its bright young members provided for the entertainment of his fellows on a time when the feast fell to his providing. But the Porcellian has not wholly given itself up to the things that go with banqueting, for no other college society has so fine a library as it possesses. Indeed, its seven thousand well-selected and finely-bound volumes might be coveted by many less fortunate small colleges. The A. D. Club is a younger rival of the "Pork," and, in the comfort of its house, the brilliancy of its dinners, and its good-fellowship, is by no means inferior. The development of this species of undergraduate activity has taken a widely different and rather unique form at Yale. The Yale senior societies are the most secret and clannish of college societies. No outsiders ever enter their buildings, and their goings and comings are so locked in mystery that one can only guess what their aims and purposes are. A passion for relic worship and a taste for politics are generally ascribed to both, though the class of men taken by Scroll and Key differs widely from that chosen by Skull and Bones—the men of the former being selected, it is supposed, for their social position and qualities of good-fellowship, while those of the latter are usually good scholars or prominent athletes.

Thus we have the three classes of student societies—the old literary societies, still flourishing in the older colleges of the South, but languishing elsewhere, except at Princeton, where Clio and Whig are still the great institutions of the student body, and at Lafayette, where the Washington and Jefferson are scarcely less prosperous; the peculiar local institutions of Yale and Harvard, *sui generis* and not to be propagated; and the Greek-letter system of chartered fraternities, the chartered corporations of which are to-day the most prominent characteristic of American undergraduate social life.

The interval of thirty-five years from the founding of Kappa Alpha to the outbreak of the civil war was the golden age of these fraternities. They sprang up and multiplied with a persistency that should forever make firm the doctrine of the strengthening power of persecution. They were not confined to any one grade of college or to any particular part of the country. They flourished everywhere, and increased in number through almost every imaginable combination of the letters of the Greek alphabet. Many, of course, have vanished from the face of the earth. Of those that still remain, Delta Kappa Epsilon, founded at Yale in 1844, is the largest, and has now above 9,000 members, representing 32 active chapters situated in 19 different States; Psi Upsilon, originated at Union in 1833, enrolls some 6,600 members, distributed among 19 chapters in 10 States; and Alpha Delta Phi, founded at Hamilton in 1832, has a membership nearly as large. Delta Kappa Epsilon appears to have made good its claim to be recognized as a national institution; and while certain smaller fraternities are favorites in particular parts of the country, all barriers are rapidly disappearing before these three favorite societies in their march towards representation at all the important colleges of the country.

Though fraternities are organized less frequently now than formerly, because of the increased difficulty of competing with those that have been long established, still, as the colleges themselves grow, the chapters of the most flourishing fraternities grow with them; so that the increase of the system, as a whole, is both very regular and very considerable. Up to 1883, the date at which the latest general manual of the fraternities appeared, there were enrolled among the 32 general college fraternities of this country, forming an aggregate of 505 active chapters, no less than 67,941 members, representing every possible profession and branch of business, every shade of religious and political opinion, and every State and Territory of the United States. But these figures by no means tell the whole story of the growth and spread of the "little" college fraternities. Many colleges and advanced technical schools in every section of the country, besides welcoming the general fraternities to their privileges, have ambitiously started and preserved local fraternities that are limited or have no branches at other institutions, but nevertheless often enjoy a large share of local patronage. These societies, of which there are 16 now in existence, had a membership of 4077. But this is not all. The female students, not to be outdone, about a dozen years ago began to organize sisterhoods, from which males were ignominiously debarred from membership, and had meantime succeeded in building up 7 prosperous societies, with 16 chapters and 2038 members, situated mostly in co-educational institutions. When to this grand total of 74,056 names are added the large membership of the Princeton halls, the Harvard clubs, and the Yale senior societies, already described, together with the very numerous class organizations in various colleges, it may be seen how firm a hold the spirit of co-operation has taken upon the collegians of the country. The fraternities have grown far away from the persecutions of their early days, when the hands of all men and faculties were raised against them. Because they met in secret, and held themselves free from the intrusion of the faculty for one night in the week, and adorned their poor little badges with Greek letters, all evil and rebellious conduct was charged against them. Though their purposes were sensible enough, and good rather than evil has come from them, a nameless stigma of bad parentage still rests upon the whole system, to live down which, by an overplus of actual and visible good attainment, has not been possible until within recent years. But prejudice has an unequal contest with conviction. Through persecution, and poverty of opportunity, and lack of means the new society men fought their way towards solid ground, finding in their struggles and in their ambitions for the success and honors of their fraternities an incentive and charm college life had till then never yielded.

[*Concluded next week.*]

A person may as well be in darkness as to be overwhelmed by a flood of light.

NEW ENGLAND LETTER.

Military temperance societies.—A church conference.—Rome and Masonry a double-headed snake.—A singular article in the Woman's Voice.—Other matters.—The return of Rev. J. H. Brown.

It has been generally supposed that the weapons of a temperance society were not carnal, but moral and spiritual. However this may be, the late grand parade of the Catholic Total Abstinence Societies was more of a military display than anything else. The youngest were dressed in uniform while the older companies were armed with rifles and fixed bayonets, and went through all the tactics of regular militia, the *Globe* says, "with the self-possession of veterans."

Yesterday I attended a meeting of the Middlesex South Conference of Congregational Churches. The most interesting subject discussed was: "The Bible, and its place in education." It was opened by a former Chicago pastor, Mr. Emrich, who said many good things such as: "The Bible itself gives us the best idea of education," "Christian education has for its end the perfecting of man, body, soul and spirit." "Education is not merely knowledge but power—power to grapple with all subjects, and this power the Scriptures give to men." "Education should put us into a right adjustment with all the problems continually coming up." The discussion took the ground that the Bible should be retained in the public schools, and that it ought to be made more generally a factor in education. To bring up our youth on a diet of the old heathen poets, and leave them ignorant of all the transcendent beauties of our English Bible is essentially a Romish idea. New England has three colleges for women, Holyoke, Smith and Wellesley; and in every one the Bible has from the start held its own peculiar and important place in the curriculum of study. The men's colleges have not done as well but they are falling into line. Four of our leading institutions, Harvard, Williams, Amherst and Yale, have a distinct Bible course, and others are considering the matter. This is one of the most hopeful signs that Rome never can and never will rule this continent.

Deacon I. Leadbetter spoke of the duty of taking the stumbling-blocks out of the way. Jesus is the central point of the Bible from Genesis to Revelations, but with the Christ-rejecting lodges which in Boston outnumber the churches two to one, teaching men that they do not need any atonement, that the lodge is as good as the church, etc., it is plain to see that here is one great stumbling-block in the way of the Bible's taking its proper place in national education. His remarks were listened to approvingly and without dissent.

The lodge question is touching the churches much more nearly than Romanism. *Her* recruiting ground is among the saloons and in the slums. If she is growing rich and powerful, at least it is not by feeding like a parasite on the money and influence which she has diverted from their legitimate channels in the regular Christian work of our great Protestant denominations. But Rome and Masonry are a good deal like the Double-Headed Snake of Whittier's ballad:

> "For he carried a head where his tail should be
> And the two of course could never agree,
> But wriggled about with main and might,
> Now to the left and now to the right,
> Pulling and twisting this way and that,
> Neither knew what the other was at."

But such an intelligent body as the Independent Women Voters of Boston ought to know; and yet their very able organ, the "*Woman's Voice*," waxes wroth in a late editorial over the "insult" given to "the ancient and honorable organization" of Freemasonry by the action of Lowell Romanists in protesting against their laying the corner-stone of the new City Hall. What makes the article more amazing is that it bears the initials of E. T. H., and is presumably from the pen of Mrs. Eliza Trask Hill. She alludes to their "magnificent charitable work," which shows woeful ignorance either of Masonry or the Bible. Of course in this case we know it is the former, and yet what right has a woman holding such a position to be thus ignorant? She closes her article by saying, "The Freemasons throughout the country should at once send forth an indignant protest denouncing the Roman Catholic *traitors* who dare thus interfere with American liberties." Mrs. Trask's Protestant zeal is certainly getting the better of her wisdom—not to say her use of English. What constitutes a traitor? The right of petition belongs to all American citizens. All that the Roman Catholics of Lowell did was to use this popular and inalienable right. Did doing so make them "traitors?" Or has the lodge gained such power in our governments, state and municipal, that it can brand all who publicly oppose it with this ugly name? Either alternative is inconsistent with every idea of popular freedom. The petition was calmly and respectfully worded, and an eminently reasonable one:—"that the ceremonies should be purely civic and conducted by representatives of the City Government, and not by any secret organization." Surely the pouring of corn, wine and oil on the corner-stone is a religious, not a civic ceremony. Doesn't Mackey's Encyclopœdia call them "the elements of Masonic consecration?" Doesn't it say also that "in devoting anything to religious purposes the anointing with oil was considered a necessary part of the ceremony," and "hence Freemason lodges *which are but temples of the Most High* are consecrated to the sacred purposes for which they were built by pouring on corn, wine and oil." What a hue and cry would be raised if any Christian sect, Catholic or Protestant, had been invited to lay the corner-stone of Lowell's City Hall but this semi-pagan religion, with its rites borrowed from Baal worship, is allowed to step in, and forsooth every Romanist who exercised his freeman's right, and signed a petition against it, as well as every Protestant—and they are many—who would have signed it had the opportunity been given, must be branded as traitors!

Rev. Dr. Fulton, in becoming pastor of a Baptist church in Montreal, shows his purpose to carry the war into Africa. May success attend him. Canada evangelized may change entirely the future current of our New England history. She is too near a neighbor not to affect us mightily, either for good or evil.

The resignation of Miss Tobey as president of the Massachusetts W. C. T. U., is greatly to be regretted, but she has felt a calling to go into distinctively evangelistic work, for which the duties and responsibilities of such a position leave her little strength or opportunity. Mrs. Susan Fessenden of Malden was unanimously chosen her successor.

It will be pleasant news to the many in our association who know and love Bro. Joseph H. Brown, to learn that he has returned from Minnesota, and will again make his home in New England. His health is good, and he reports his success in his mission work all that could have been expected, but the climate not agreeing with his wife, he is now in the hill country town of East Lempster, N. H.,—the only pastor in a population numbering 519 souls. God bless this faithful brother whose noble testimony in our conventions against the anti-Christ of the lodge none who have heard it can ever forget.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

THE SABBATH AND THE WORLD'S FAIR.

Washington, D. C., Oct. 22, 1890.

A number of good women are engaged in circulating a petition here for signers asking that the World's Fair shall not be opened on the Sabbath day, and I understand that it is proposed to have these petitions circulated all over the country by members of the W. C. T. U. and other organizations. It has been suggested that it would be well for ministers of the Gospel and the religious press to take up this question in order that signers might more readily be obtained; it has also been suggested that the Christians of the country should be satisfied with nothing less than an act of Congress formally prohibiting the opening of the great exhibition on the Lord's day. If these suggestions are to be adopted it is high time to be up and at work; it takes a great deal of pressure to convince Congress that the people desire certain legislation, and unless the members are convinced this legislation will not get through. Circulate petitions in every neighborhood and get them signed before Congress meets by as many people as possible. Then get some member of Congress to offer an amendment to the first legislation asked for by the managers of the World's Fair, prohibiting Sunday opening; then shower in your petitions and bring all of the moral influence you can command to bear upon Senators and Members in order to get them to support the amendment, and, my word for it, there will be no Sunday exhibits at the big Exposition. There must be no official violation of the Sabbath day in this country; it would be an insult to the intelligence and morality of the most intelligent and moral people in the world.

The license year in this District begins November 1, and under a rule adopted by the District authorities yesterday, was the last day upon which applications could be filed for retail liquor licenses. The temperance campaign has had a marked effect upon the number of applications. There are 500 of them against more than seven hundred retail licenses granted during the present year, and the Commissioners have given their words that only 400 retail licenses would be granted for the year beginning November 1. Of course 400 bar-rooms are just 400 more than ought to exist in the city; but taking all the circumstances into consideration, a reduction in one year of nearly one-third of the number of bar-rooms in Washington is a stride in the direction of temperance and moral reform, which follows temperance as a natural result, that the good people whose efforts have brought it about have every reason to be proud of. It is proper and just to say that Mr. Harrison has rendered invaluable aid to the local temperance workers in bringing about this curtailment of the liquor traffic, and has expressed his willingness to aid in still further curtailing it in the future.

There isn't a young woman living that would not have been benefited by listening to the address delivered at the annual meeting of the Young Woman's Christian Temperance Union by Mrs. M. L. Wells, who is well known as one of the national organizers of the W. C. T. U. She spoke for nearly an hour and held the earnest attention of her hearers every second. She dwelt particularly upon the influence exercised by the young women of the world, and told them that they held the key to the situation; that they could rule this nation, and make its laws; that society does as the young women say it shall do, and that social laws are like those of the Medes and Persians—there are no appeals from them. The speaker then paid a glowing tribute to the 60,000 young women who now belong to the Y. W. C. T. U.,—girls who have come out for purity in life, total abstinence in habit, and prohibition in the nation. In speaking of the manner in which the young women rule the world, Mrs. Wells asked: "Why does a young man eat with a fork instead of a knife? Because, the girls say it is not nice to eat with a knife. Why does he always put on his coat when he sits down to the table? Because the girls say he must. It is in the power of the young women to banish the liquor habit from society, and that done the saloon would soon have to go."

The Washington Y. M. C. A. was never in so prosperous a condition or increasing so rapidly in membership as at the present time, and the indications are that a new building will be necessary before long to accommodate the increased attendance, which is particularly noticeable in the evening.

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THE NATIONAL HOME GUARD.

Boston, Mass., 309 Tremont St., Oct. 23.

Dear Cynosure:—Permit me through your columns to say a few words to my sisters of the National Christian Association.

Finding that there is not a clear understanding in the minds of some as to our little paper, I hope to state the matter so plainly that all may know why and how it originated and was put into the field. The ladies interested in the opposition to secret societies are not formed into bands as are our sisters interested in the home and foreign missionary work, or those of our numbers who take up the temperance cause. Therefore it was an impossibility to reach a large number of you to lay before you the plan of having a paper to to send out to carry light on this question to those of our Christian sisterhood who are ignorant regarding our work.

Many of us had felt for a long time the need of such a sheet, but nothing definite had come to our minds until good Bro. Gladwin wrote, suggesting that a monthly be started by the ladies to be sustained by themselves. At the sugges-

tion of "mother" Mary A. Blanchard I consulted several ladies in Wheaton, reading them the letter above referred to, which all sanctioned; and after coming to Boston I did the same here and in Wellesley, Worcester, and Putnam, Conn., besides writing many letters, so as to obtain the minds of as many as possible before embarking in the enterprise. Miss E. E. Flagg, known to you all by her excellent letters and Bible lessons, had for some time been writing letters and enclosing literature to ladies, hoping to interest them. A monthly sheet could be sent out so much cheaper and would be like a fresh letter each month; and though her time was already well occupied, for the sake of the good and the end desired she offered to act as editor; and while she has acted in that capacity without remuneration, as have all those engaged in its publication, it is not a private enterprise in any sense, as its whole support has come from the women in whose name it is sent out, namely, "the women of the National Christian Association," and it is to you, "under God," that it will have to look for its continuance and support.

The average circulation has been 3,800 monthly. Some of the money is pledged per month. Some has come in as donations, and some from those who wished to subscribe for one or more copies to their own or some friend's address. All these ways are good; but the design of this little paper is not to reach those who already take the *Cynosure*, or some other paper which is outspoken against the secret lodges, only as they may wish them as fresh matter to hand to others; but it is designed to send out to Christian women throughout this whole land, to call their attention to a form of evil they may have felt but not realized.

Thus it is that you are urged to remember this new enterprise and to feel that it is your own, and as such we should provide for our own.

There are, as I said before, some who have agreed to give a certain sum per month, but we need more who will give systematically. Are there not fifty women who will write to the publisher saying, "I will give 25 cents per month to carry on the *National Home Guard*, so we may scatter it more and more." This present month it has gone out to the wives of the Congregational ministers in twenty different States, all west of New York and Ohio; and besides, to many temperance and other Christian workers.

As its name signifies, it is a national affair, having gone into every State and Territory in the Union every month since it began its race.

Quite a number of letters have been received from those to whom it has been sent, who had not known that there was any opposition to these secret societies, saying they were in hearty sympathy and expressing gratitude that such a paper had been started. Extracts from some of these I will give in another article in the near future. Let me hear from fifty, yea, an hundred of my co-laborers, saying what they will do to help on this good work. Yours for the truth,

A. E. Stoddard.

Reform News.

ALBERT PIKE'S "HOLY HOUSE."

Washington, D. C., Oct. 24, 1890.

Dear Cynosure:—Jonathan Elliot in his history of Washington written 1830 said, "Mount Vernon is healthy during all the year except fall, when agues and bilious fevers prevail." As a company of district militia were marching, it is said a little boy exclaimed, "Oh mamma, mamma! see dem sogers!" To which the mother replied, "Dem ain't sogers, child; dems the district malaria!" I have not escaped the district malaria, but am feeling unusually well at this writing.

Albert Pike has again marshaled his legions and they hold nightly conclaves and banquets. Little is made known to the public through the press, except the names of those who are given new degrees, and great sounding titles. The Washington *Star* of yesterday, after giving the names and titles of about a hundred of these Masonic "Supremes," says: "Last evening at the cathedral on G street the degree was conferred upon a number of candidates. The Supreme Council was escorted from the *Holy House of the Temple* [meaning the rebel general Albert Pike's residence], the official residence of the Grand Commander, to the Scottish Rite Cathedral by Albert Pike Consistory, No. 1, of this city, headed by the United States Marine Band. Sir Knight John H. Olcott acted as Grand Marshal of the escort."

At the banquet, the toast "Our babies" was responded to by C. G. Morrill of Kansas City. Whether reference here was made only to the blue lodges, or all the swarm of secret societies which are filling our land, the uninitiated may only conjecture. But, dear reader, do not you think the hosts of hell will hold high carnival as the "prince of the power of the air" gathers in his minions.

A bullet fired into the brain of Alfred B. Mullett by himself gave occasion for another Masonic funeral yesterday. The *Star* says of the funeral:

"The first service was that of the Episcopal church, and it was read by Rev. Dr. Harding of St. Paul's church. Just as this was concluded the Knights Templar and other bodies of the Masonic fraternity arrived, and representatives of the former, in full regalia, marched into the room, where the coffin of him who had been a fellow knight, was covered with knightly insignia. The ritual was read by Eminent Commander Brummett and Prelate Macfarlan of Washington Commandery, No. 1. The ceremony was most impressive. Gaslight, and that dimmed, afforded the only illumination in the room, and in it glittered the swords and jewels. Ten blades upheld by as many members of Washington Commandery, formed a pointed arch over the casket during the earlier portion of the service. When the Sir Knights had retired, the room was occupied by members of Hiram Lodge, No. 10. Worshipful Master James B. Newlin read the ritual, the glimmering tapers were extinguished and the Masonic ceremonies were concluded."

Mr. Mullett has for years been a prominent citizen of Washington. He was a skillful architect, and at one time being the Supervising Architect of the Treasury. Under his direction the Army and Navy building was erected. Accustomed to prosperity and excesses he was poorly prepared to stand the little adversity which came, and his star went out in night.

What warnings to young men are on every hand! The glittering sword of the professional strutter cannot give true happiness here, and will avail nothing before the Great Judge.

My success in securing readers for our paper among colored friends in this city is very encouraging. I am visiting pastors and leaders in various churches. Some twenty of those I have seen have received me cordially and become readers of our paper. President King of Wayland University will doubtless arrange for me to address the students there soon. I hope to visit Howard University to-day. Rev. Beckett of the Metropolitan M. E. church, the largest of that denomination in the city will arrange a service for his people soon. My meeting in Plymouth Congregational church was well attended, notwithstanding it was a rainy night. The people were very cordial and I shall hope to meet them again. I was rejoiced to see Bro. Countee's letter in the last *Cynosure*. The Lord rewards those who are faithful to him.

W. B. Stoddard.

FROM THE CALIFORNIA WORK.

From a business letter from Bro. Nichols we take a few extracts that serve to show the difficulty of his work. He writes under date of October 16:

"I circulated the 'Address to American Pastors' in the M. E. preachers' meeting last Monday and it caused something of a flutter. The P. E. is a Mason, and called the attention of the pastor of Central Church to the fact of my identification with the N. C. A., who remarked, 'Masonry is the meanest thing I know of, and Anti-masons are meaner.' Fine logic and moral philosophy, that!

"So far, I have been unable to secure any place to lecture. The churches are all afraid to have the lodge discussed in their places of worship. Nearly all the anti-secrecy churches in this place admit persons belonging to some of the secret orders. If I were able to hire a hall and advertise, I would do so. I am doing my utmost to secure subscribers for the *Cynosure*, and in the distribution of tracts at the churches, missions and to individuals. Where I find a man who has ever read the *Cynosure* I am almost certain to get his subscription. I ought to have a large number of *Cynosures* to distribute amongst church members and Christian workers.

"As soon as I get the cause under way here, I will work my way down to Los Angeles. The people in that section of the State are better material for N. C. A. work than here. Most of the Methodist churches and conferences are infested with secrecy.

"I learned a terrible thing about the Odd-fellows' temple here. A young man who used to work in a restaurant under it and was converted, told it. The building was built by a company, and has underground vaults, named after heathen gods and with the constellations and heathen symbols gilded on the ceilings, and used by the order as a resort for drunkenness and debauchery." How would it do for me to write up this matter and Harcourt and Dr. Barrows for the *Cynosure*. I think that some of the diabolical doings of the Board of Bishops of the M. E. Church."

We pray that Bro. Nichols may be sustained and supported in his arduous work. As he has no State Association to raise funds, any money sent to the N. C. A. treasurer to aid him will be forwarded promptly.

Correspondence.

MISSION WORK IN SOUTHEASTERN KENTUCKY.

Whitley county, Ky., is in the heart of the Cumberland mountain region, peopled by Unionists, who are largely Baptists of the most intense kind. There are, however, some of the Cumberland Presbyterians who readily affiliate with us, and many Methodists, who stand on one angle of the triangular relation of the three denominations.

I preach three times a day, riding in the saddle thirteen miles. To do this I go down to the lower end of the parish Friday or Saturday, and start northward, Sabbath morning, preaching at 11 o'clock, 3 o'clock, and in the evening. We have church buildings at each place, but the three places have suffered from betrayal and neglect till other churches have come in at one point and scattering resulted at all of them.

I came over the range on horseback from Tennessee 150 miles. The trip would interest you, had I the ambition just now to "write it up." The poorest of the poor live on that route,—people who see $5 a year in money, and no more; who are where New Englanders were fifty years before the first railroad. Many of them do not have even tallow candles. A photograph of one scene would have shown the host politely holding a frying-pan with a burning rag lying in the fat, lighting me to bed, and holding it in the doorway till I said, "All right." The pleasant thing about it is that they make no apologies. Everywhere, they were kindly disposed, very hospitable, refusing my money as a rule, and I could only avoid offense by making the wife or daughter a "present."

They are almost universally religious; have services once in two weeks, which by alternation between neighboring districts gives them a pretty fair supply of preaching and Sabbath-schools. They seem rather contented, but not animated. The results of coffee and tobacco are manifest in the bloodless look of some of them—which is partly due to living so much in darkness. There are no windows, light entering at the door,—rag-light for night cooking, smoke invisible but smellable, and a regular accompaniment of supper-getting. Nothing to read; no pictures; chairs hard, too low for the table; food monotonous and subject to culinary accidents; women too tired, girls and boys too old with coffee; clothes too old also,—such is the picture which the stranger carries away from many of the mountain "homes" remote from the railroads.

But they know about the great busy world outside. The school-master is there, and he is generally a bright young man and not a "foreigner," but a native-born. At one place I found a bushy-headed young man sitting at the fire with a book and so busy over it that I hardly felt at liberty to interrupt him. A stout young woman, barefooted, proved to be his wife. Two children stood by in shirts. He was having a vacation as teacher, and was putting in his time to get ahead of the classes and pass examination for a higher grade. When he found I could help him, he was in an ecstasy and managed to detain me quite into the afternoon, and I found that he had a mind equal to any undertaking,—vigorous, quick, original, exact,

The opportunities offered for easy religious conversation made the hard trip a pleasant reflection. There is a possibility in this people that deserves our best efforts; and political prejudices are passing away. The new parties are doing good in disintegrating the old political solidity. The Prohibition movement meets general endorsement by the people. It has reached the option stage and will not go back. Yours very truly, A. J. Chittenden.

THE WORLD'S FAIR AND THE PASSION PLAY.

Philadelphia, Pa., Oct. 20, 1890.

Editor Christian Cynosure:—A meeting was held yesterday afternoon in the Chambers Presbyterian Church to protest against opening the World's Fair in Chicago on Sabbath-day. One thousand people are reported present. Samuel Small was the chief speaker. He said: "The Constitution of the United States is devoid of all religious character. We have nothing to appeal to but public sentiment. I am in favor of amending the Constitution so that we will have a basis for the Sabbath and all other laws based on Christian morality. The press has interviewed the Commissioners of the World's Fair, and the majority of them are in favor of opening the gates on Sabbath. The Centennial Exposition in Philadelphia in 1876 closed its gates on the Sab bath. The English-speaking exhibitors in the Paris Exposition kept their exhibits covered on Sabbath; and it would be a burning shame to open the World's Fair on the Sabbath. Chicago may wish it, but the Christians of this nation are opposed to it." Strong, ringing resolutions were adopted.

I have spent the last few days here assisting Rev. R. C. Montgomery of the Kensington Reformed Presbyterian Church at his communion. On Sabbath afternoon I preached on Moral Reforms in the Third Reformed Presbyterian Church, Rev. Matthew Gailey, D. D., pastor. This is an old and strong congregation. Dr. Gailey has been their pastor for twenty-two years.

On Friday I had a very pleasant interview with Dr. Barr of the Christian St. United Presbyterian Church, Dr. Collins of the *Christian Instructor* and Rev. J. C. McFecters of the Second Reformed Presbyterian Church. Calls were also made on Rev. John Graham of the First Reformed Presbyterian Church, Rev. Fitzgerald of the Frankford Ave. United Presbyterian Church and Rev. Crowe of the Susquehanna Ave. United Presbyterian Church.

On Monday I attended the Presbyterian ministers' meeting in their Book Rooms. The paper was read by Dr. Thompson on "The Passion Play." He witnessed it in Bavaria last August. It occupied eight hours. It was to him a most disgusting affair. He would never go again and advised all his friends to stay away. It is sacrilegious and borders on the sin against the Holy Ghost. The brethren expressed themselves as in fullest sympathy with the views expressed, and asked that the paper be published.

J. M. Foster.

HOW ABOUT THE GOOD TEMPLARS?

Greene, N. Y.

In the *Cynosure* of Oct. 16 is an article by Albert M. Paull on the Good Templars. Now, dear editor, if he knew as much about the Good Templars as I do, he would feel ashamed of his own production. I belonged to the Sons of Temperance and afterwards to the Good Templars, and will say that in moral character they compare favorably with the Christian churches; and many of them, yea, most of them, members of the churches. I was chaplain and used the prayer. I think it a good one. He says, "this worship of ungodly men and women," Good Templars are not such; but most of them fit for membership in the best of churches, and were and are engaged in the glorious work of making their friends and neighbors better; and I hope the said Paull may never do anything worse than they do; but I will leave him, simply saying he does not know what he is talking about.

Some time ago there was another article from some such a man as Mr. Paull saying he would not vote the Prohibition ticket if they nominated men for office that belong to secret societies. He might say that if the Prohibition party was the largest party in the country then he might talk. So far as I am concerned, I belong to the Sons and the Templars; and I do not think there is anything about them that is very wicked, neither do I think they should be condemned with Masons, Odd-fellows, G. A. R. and others. Yours respectfully, James Ramsey.

Note.—For friend Ramsey's information we would say that Bro. Paull has been a member of a secret temperance order (perhaps more than one), and has made a careful study of the religious features of them all. His argument is not understood by the writer of the above. It is, in brief, that since the Good Templars do not require evidence of saving faith in Jesus Christ, a lodge of the order may have many, or few, or not one such person in its membership. It has, however, in every case a form of prayer, etc., forming a religious ceremony. This must be addressed to some being. The Bible says to God or devils. If we say it is to God, then such prayers spoken by impenitent and faithless persons, are blasphemous. It is evident that they were never honestly intended by the framers of the order to be addressed to the true God, else there would have been also some provision to have them addressed according to the will of God given in his Word. We must therefore condemn this society for providing a religion for men who have no true faith—no care for the true religion. Though one lodge might all be able to honestly use a prayer to God through Christ, in the next town there might be another of exactly opposite character. Beside in its pledge of perpetual secrecy these orders are both un-American and un-Christian, and no patriot or follower of the Lord Jesus should have anything to do with them.

PITH AND POINT.

GOV. ST. JOHN'S SPEECH AND TESTIMONY IN MICHIGAN.

John P. St. John, of Kansas, devoted a considerable part of his lecture at our county-seat, a few weeks ago, to the tariff question—speaking much in favor of free-trade, but not particularly for those things that the poor and hard-working farmers cannot afford or have no taste for. Of course intoxicants should be prohibited as a beverage not legalized by taxation. I asked him if he was a reader of the *Cynosure* now, and he answered affirmatively, and added, "I am member of no secret society and my work is all open and above board." As to the liquor traffic, among other things he said in brief: The saloon keeper is no worse than those who grant him license and those who sign his bonds; the person granting a license no worse than those who make the license law, and they no worse than those who vote for men whom they know will make such law. I ask, are not the people who vote for the saloon the real liquor sellers, and the licensed men their agent, as Prof. Grimes put it?—R. S. Nichols, *Jonesville, Mich.*

GRATITUDE AND HOPE.

I feel greatly encouraged in the growth and enlarged usefulness of your paper. The Lord has done great things for us, whereof we are glad. God in his providence is opening very many wide doors for the truth to enter. Oh, that we could arise and possess the land! I earnestly desire to do my part in lifting up a standard for the truth, when the enemy is coming in like a flood. It grieves me I can do so little. We endeavor to divide the Lord's tenth among the varied avenues and calls in the home and foreign field as best we can. I would be glad to do more. It is according to what a man hath that is required. [$5.00 are enclosed.] I trust that God will open the hearts of those that have this world's goods to do his work. I am so pleased with the *Christian Cynosure*. Its clean, pure face is a welcome visitor in our house. I feel thankful for the manifestations of God's favor and presence. Read the 129th Psalm and you have my feelings.—James Matthews, *Morissa, Ill.*

WHAT MAY BE FORCED UPON US.

If we had the means we would like to do more to help on the work. Secretism is becoming so violent, I think the law will have to take hold of it, and put it down soon. The earth appears to be filled with violence, but God reigneth. He can make the wrath of man to praise him. —Wm. Matthews, *Ambrose, Pa.*

GOOD WORDS.

Still wishing the cause prosperity.—I. M. Pidgeon, *Salem, Iowa.*

We hope to send our donation to the N. C. A. work next month.—M. B. Park, *Alexandria, Neb.*

I like the paper very much, and am in harmony with the truth it holds.—Rev. H. W. Fish, *Saratoga, N. Y.*

Please find $5.00 enclosed: $1.50 for the renewal of the *Cynosure*, and $3.50 to aid the work of the N. C. A., and will send you $5.00 more by April 1, 1891. Would like to do more but am at great expense in our church work. Pray for us in our struggle against the lodge.—Jacob Phillips, *Smithdale, Ill.*

LITERATURE.

Christian Life Songs. By S. W. Straub. Price 35c. S. W. Straub & Co., Chicago.

This new music book is intended especially for the Sabbath-school, but like the late popular "Gospel Hymns" it is adapted to prayer and praise meetings and social worship generally. A considerable portion of its new music is of the sentimental chorus and repetition order which is happily passing out of fashion in our best conducted Sabbath-schools. This transition is hinted at in one of the excellent suggestive notes which open the volume. "Sing one or more solid church tunes at every session," is the wise counsel of the author. "All will like it," which is very true; though some indifferent and inexperienced musicians are very sure it is not so, and that children must always be singing "Hi-diddle-diddle;" than which nothing is more untrue. Another excellent note is, "Explain in simple language the meaning of the words, and insist upon proper expression of them." If this were often done children would understand that their singing is part of the worship of the holy God, and not a mere formality on the one hand, or a time to scream on the other.

Our Day in the current number opens with an article on the observance of Sabbath day at the World's Fair of 1893 by Rev. W. F. Crafts, written with all the earnestness and vivacity of this widely known advocate of the sanctity of the Lord's day. He makes so clear a case that even cupidity cannot answer it, and it can only be defied by those that hate the day and its Lord. "Is Henry George a Safe Leader," by Prof. E. W. Bemis of Vanderbilt University, discusses a subject of national importance, which has engaged some of our most acute minds. Prof. Bemis is not always so clear in his generalizations as a writer on social science should be to secure undivided attention, but his answer to Henry George is an able one. There is no doubt that the reverses of business and the financial stress into which many farmers are cast is inclining the people more and more to a trial of the single tax theory as a possible remedy for difficulties which seem to have no solution under our present methods. Mr. Cook's portion this month is his Monday lecture on Mormonism, and another on "New Combinations of Temperance Forces." The former, while it charms the reader with its eloquent and strongly drawn conclusions, yet leaves the question unanswered, What would Mr. Cook say now, in view of the recent manifesto advising submission to the law against polygamy? The concluding editorial notes are a most valuable part of the number.

The publishers of the *Century* announce that they have secured for that magazine a series of articles consisting of extracts from the manuscript of one of the most famous autobiographers of our generation,—the Talleyrand Memoirs, the publication of which was deferred for thirty years by the wish of Talleyrand when he died in 1838, and again postponed at the request of Napoleon III., who was permitted to examine extracts in 1866 or 1868, and who found them to conflict with his uncle's memoirs written from St. Helena. The appearance of these memoirs has been long looked forward to —not only for the light they will throw upon the events of one of the most interesting of historical epochs, but for the personal opinions and experiences which they are known to contain. Talleyrand, made a prince of the empire by Napoleon, in turn leader of the clergy of France and excommunicated by the pope, president of the French assembly, ambassador to England, friend of kings and ministers, three times foreign minister of France under three different masters—the Directory, Napoleon, Louis XVIII. (winning the post the first time by reason of his remarkable utterances upon America and her relations to the mother country, England), was without question the ablest diplomatist of an age when the art of diplomacy was at its height. It was Talleyrand who, after the defeat of France in 1814, succeeded, at the congress of Vienna, in breaking up the confederation of the allies and re-establishing the power of France among the nations of Europe, and who concluded the secret treaty between England, Austria and his own country.

Mr. F. G. Attwood, the widely known cartoonist, began his permanent connection with the Chicago *America* in its issue of October 16. In a clever, instructive cartoon he represents Napoleon McKinley driving away the commerce of the world, while forty centuries look down upon the performance with amazement. Mr. Attwood's cartoons will alternate with others by Frank P. W. Bellew (Chip), who has also been engaged to draw regularly for *America*, an arrangement which will add strength and variety to its cartoon department.

The American Humane Society offers two prizes, each of $250 for the best essays on the question whether vivisection should be permitted in the interests of humanity, and, if so, with what restrictions. Essays are to be sent to George T. Angell, No. 19 Milk street, Boston, before January 1.

LODGE NOTES.

The grand council of Ancient and Improved Order of Red Men" held its annual meeting in Indianapolis last week. There are 109 lodges in the State.

A new student chapter of the order known as the Alpha Phi was established at Cornell University lately. The ceremonies were followed by a banquet held very appropriately in Odd Fellows' Hall.

It was reported from Pittsburg, Tuesday, that the Brotherhood of Locomotive Engineers which had been in session several days had rejected the proposal of federation with the trainsmen's organization.

The Imperial Council of the Order of United Friends met in Buffalo last Tuesday morning. There are over 23,000 members in the order, and $476,000 was paid out on death claims during the past year.

The sixth annual convention of the Catholic Knights of Illinois was held at East St Louis last week. There are forty-seven branches in the State with a total membership of 998, carrying insurance to the amount of $1,324,500.

The Supreme Lodge of Odd-fellows, composed of men, has ordered that "Hereafter no National Conventions of Degree of Rebekah shall be held." The Rebekahs are the foolish women who think themselves honored by getting into the woodshed of Odd-fellowship.

The "Daughters of St. George" is the title of a woman's lodge, presumably English, which has 2,200 members in the country. The annual meeting was lately held in Chicago by some two dozen women, who spent a considerable time in initiating other women. It is an assessment organization.

Abner M. Wright, a prominent and wealthy business man of this city, former president of the Board of Trade, died a few days since. Although the papers gave his membership in the Masonic lodge prominent mention, it was very significant that the order was not invited to perform the funeral ceremony.

The Houston and Texas Central railway has employed Negro watchmen in its yards for several years. About two weeks ago a demand was made for their removal by the Knights of Labor, the places to be filled with whites. The demand was refused and the foremen all struck. "Grand Master" Wilkenson of the order tried to adjust matters, but without avail, as the officials of the Central argue that if the colored men are good enough to sit in the councils of the Knights of Labor they should be good enough to work with.

The "Supreme Commander" of the American Legion of Honor announces the death of a member who once held the same office whose secret lodge proclivities are thus set forth: "He was a member of the Masonic order for thirty years, and was a Past Master of his lodge; a Past High Priest of his chapter, and a Past Eminent Commander of his commandery. In 1879 he became interested in mutual beneficiary insurance, and was most zealous in introducing and building up many of the orders. He was a member of many of them, and held many prominent positions." He instituted twenty-two Councils of the Am. Legion of Honor during four months. March 25, 1880, he assisted in organizing the Grand Council of Pennsylvania, and was elected Past Grand Commander and the first Representative to the Supreme Council. At the first session of the Supreme Council he was elected Supreme Vice-Commander, and at the annual session of the Supreme Council, held at Boston, August, 1881, he was elected Supreme Commander. During the following year he instituted 350 new Councils.

Beauty is said to be only skin deep; but to possess and preserve a beautiful skin, pure, vigorous blood is essential. This is best secured by taking Ayer's Sarsaparilla in small but frequent doses. It is the most reliable of blood-purifiers.

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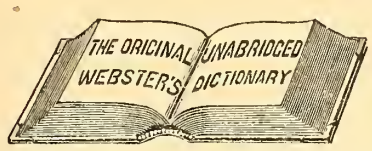
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4. Freemasonry in the Family.
5. President C. G. Finney on the duty of Christians towards the Lodge.
7. To the Boys who Hope to be Men.
8. Modern Heathenism.
9. Ministers at Rival Altars.
12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
16. Selling Dead Horses.
17. History of Masonry.
18. Despotic Character of Freemasonry.
19. Freemasonry, a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Nathaniel Colver, D.D., on Masonry.
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The Christian Cynosure.

J. BLANCHARD, Editor.
HENRY L. KELLOGG, Associate Editor and Publisher.

CHICAGO, THURSDAY, OCTOBER 30, 1890.

As promised last week we present the views of Mr. Porter, editor of the Hartford *Evening Post*, on the College Secret Societies this week, and will print further from his *Century* article in our next as well as from ex-President Julius H. Seelye.

Our portrait is of Rev. John G. Fee, the reformer of Kentucky and founder of Berea College, a name everywhere known to be honored. Mr. Fee's position against the secret lodge system is as well known as was his hatred of slavery. His history should be better known among the students of America. They will find in it one of the noblest exhibitions of devotion to God's truth and self-sacrifice for the good of humanity which American churches or colleges can supply. It is an example that will stimulate their moral courage and strengthen their faith in God.

DR. WALDENSTROM'S REPLY.

We respectfully request the Swedish papers which have published our strictures on Dr. Waldenstrom, to give also this our reply to his letter in this number. We ask this favor especially of the "*Missions Wannen*" of Chicago, and the "*Ykoffaren*" of Sweden, as a kindness to all parties.

Our statements concerning the character of Mr. Ingersoll were not controversial, but matters of fact within our personal knowledge. The writer was often in the court-room, City Hall, in Washington, D. C., when Mr. Ingersoll was defending the notorious "Star Route" frauds. The opposing attorney had a strict gentlemanly bearing; but Mr. Ingersoll took offence at some remark and *threw his inkstand at him.* The judge called to order, and Ingersoll said, "I apologize to the court, but not to that man!" "I WOULD THROW AN INKSTAND AT GOD ALMIGHTY IF HE SHOULD TREAT ME SO!" The *National Republican* next morning gave a severe rebuke to Ingersoll. As he professes disbelief in God, his vulgar blasphemy is a gratuitous insult to all who believe and trust in God for their salvation. His sole redeeming trait is genius, and of this he makes a most deplorable use.

We expressed, and still feel regret that Dr. Waldenstrom should have suggested that this man, who scouts all that other men deem sacred, including such minds as Webster and Gladstone, had probably been driven into infidelity by false views of the atonement held by some of the best men on earth. It seemed like apologizing for him.

As to the controversy concerning "*vicarious*" atonement, we do not know how this matter is treated in Sweden; but we do not believe there are any heresies on this subject taught here by Scandinavian or other Christians. All receivers of the Bible believe that "*Jesus Christ died for our sins according to the Scriptures*" (1 Cor. 15: 3). Dr. Waldenstrom says, in his "Blood of Jesus," p. 5, the world "*could not be saved in any other way.*" And if the Swedish king and bishops are any of them unregenerated, we do not think splitting the hairs of doctrine on the atonement will reach and remedy the evil. All enlightened Christians, too, believe that Christ and the Father are *one* in the august and stupendous work of the atonement. And if this beloved brother, in visiting this country, had devoted his energies to warning the Americans of the fatal influence of the secret lodges, which omit Christ and yet promise salvation by their ceremonies, he would have laid us under lasting obligation; and, perhaps, reached and saved his king and State church bishops from the accursed secrecy of the lodge, and our land from the papacy, the Mormon Endowment, and all "traditions of men," which present themselves as substitutes for the atonement, and which, like the maelstrom off the Scandinavian coast, make men giddy with the dark whirl of their sorceries, and sink them irretrievably beyond hope.

THE FREE METHODISTS.

This denomination is little more than thirty years old. Its founder, Rev. B. T. Roberts, who is still its first "superintendent," was cast out of the M. E. church on a charge of disrespect to the authorities of the church, based chiefly on a paper censuring the methods of raising funds for building a popular Methodist church in Buffalo. Among the methods, condemned by Mr. Roberts, were dancing booths, church lotteries, etc. There are now two other superintendents, viz., Rev. E. P. Hart of California and Rev. G. W. Coleman of Wisconsin.

Supt. Roberts spoke with exceptional power at the Conference in Chicago last April against secret lodges. And the Free Methodist church disfellowship all secret societies, vote for prohibition, and, in short, are pronounced against everything which obstructs the cause and kingdom of Christ. The tenet to which most prominence is given by this denomination is sanctification or personal holiness, in seeking which, as in the days of the Wesleys, many of them give violent expressions to their emotions by shouting, screaming, leaping, etc.

There would seem to be one defect in the teaching of this interesting people, viz., their ministers overlook or omit the fact that in the book of Job, perhaps the oldest of the inspired writings, devils are said to attend religious meetings. And ever since that time the profoundest attention of demons has been given to those churches which set themselves squarely to resist the works of the devil. The soothsaying damsel of Philippi, and the sorcerers Elymas and Simon Magus, were actuated by demons in the revivals conducted by the Apostles. See Acts 8: 20; 13: 10 and 16: 18. The Free Methodists, as one of the most faithful and aggressive denominations against the works of the devil, are most exposed to his assaults. They therefore need faithful instruction as to his "devices."

In the beginning God appears creating, and Satan marring and mingling his work with God's. Both angels and devils, heavenly hosts and Satanic legions, existed prior to our globe. The angels ("sons of God") "shouted for joy" when earth's foundations were first laid. Job 38: 7. And at the first recorded meetings of the angels, the devil came among them. Job 1: 6 and 2: 1.

At the Free Methodist General Conference in Chicago last week, Superintendent Coleman insisted that the praying should be "with the Spirit and with the understanding also." And he laid strong emphasis on "the understanding." But sincere women screamed and nervous men leaped and shouted in ways which excluded all use or exercise of "the understanding." We have witnessed similar manifestations in seven camp meetings in the State of Pennsylvania in one year, and, indeed, in various parts of the United States, and have known no good to come of them. Now, while Satan, as god of this world, can work as effectually in cold and formal as in hysterical and nervous persons, churches which devote themselves to reforms, pulling down the strongholds of Satan, as did the Apostolic churches, are most exposed to his terrible "devices." And we respectfully suggest to the ministry of the Free Methodist church, that they take special pains to enable their people to "stand against the wiles of the devil:"

1. By showing them that good and evil spirits may be influencing persons at once.

2. That the best Christians, as Peter, are most exposed to their siftings.

3. And that extravagancies and indecencies do not help but hinder the cause of Christ and the interest of religious meetings.

These troubles cannot be cured by authority, as no one man's taste is a universal standard, and "haply he may be found to fight against God." But simple Bible teaching concerning the agency of devils in religious meetings will cast them out.

STATE OF THE CHURCH.

The Free Methodists have now 28 conferences, 600 preachers, 600 local preachers and more than 20,000 members.

We cordially extend the right hand of fellowship to this interesting people. We mourn with them over some who "did run well," but have fallen by the way. And we believe that when all Christ's children are one, as he and the Father are one, and Satan is at last bound, the Free Methodists will share in the general joy.

THE NEXT WORLD.

The Spiritualists have Satan's version of a great truth, to-wit, that we are in the midst of the spirit world. This great truth has been put off beyond a future resurrection, when our bodies are to be called out of our graves. Satan seizes on such dim and neglected truths of the Bible, and uses them to attract attention and procure worship for himself, by mixing them with lies.

Abraham, Isaac, Jacob, Moses, and Elias; also, the angel-prophet in the Revelation, were *personally* and *entirely* alive, without waiting for future resurrection of their bodies. So, doubtless, are all departed saints who are alive and where Christ is. For Paul speaks of departing and being with Christ, as equivalent to each other.

The Westminster divines teach that "the souls of believers, at their death, do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection."

Doubtless the divines who were called together by Cromwell's Parliament, after Luther had freed mind from the Pope; and Henry from the bishops, and they were not yet hardened into sects,—those divines had, perhaps, the best opportunity to get and give the exact meaning of the Bible of any body of men on earth.

But the resurrection is a theme so vast, it concerns the uncounted and countless myriads of mankind, and that in eternity not in time; and as we only know it "in part," and see eternal things "through a glass darkly," that it is unsafe to dogmatize concerning the minor details of the resurrection state. Our natural bodies, from infancy to age, are not composed of the very same particles of matter in any two successive moments of our lives; though the infant is the same identical person from birth to manhood; and Moses and Elias were the self-same persons in the mount that they were 1,500 years before in the flesh. The spiritual bodies in which they appeared did not destroy their identity, or hinder their being recognized as Moses and Elias. So all the holy dead departed, and being now with Christ, are the same persons they were here; though at death they have "entered into the joy of their Lord."

What uses may be made of our material forms in the stupendous scenes of the final judgment, perhaps we only "know in part." But it is joyous that the Scriptures everywhere affirm the instant happiness of departed saints.

RECENT COURT DECISIONS.

The recent decision of the Supreme Courts of Kansas and Iowa, that in spite of the Wilson bill the prohibitory laws of those States are inoperative until re-enacted, is resulting in the return of the "original package" saloons in those States and encourage their establishment in all other States, without reference to prohibitory or license laws.

At first glance it looks like a back-set to the cause of prohibition. Its temporary effect will be to greatly increase the consumption of alcoholic liquors and add immensely to the sorrow and crime that follow in its wake. But this is the divine plan to compel the people of this nation to recognize the greatness of the evil and to *compel* them to put it away. Politicians have vainly sought, first to brush this question aside; then to compromise on high or low license, and at least in some way to get rid of temperance as a political question. They made precisely similar efforts to get rid of the slavery question. God does not suffer great moral issues to be thus set aside. He often makes national sins so hateful that the voice of universal conscience shall be reinforced by the instincts of self-preservation. Men may say, "Peace, peace; but there is no peace." The war is upon us. It is a life-and-death struggle, not simply for the liquor traffic, but for good order, morality and religion. Even to-day God says of the workers of iniquity, "Their wine is the poison of dragons, and cruel venom of asps. To me belongeth vengeance and recompense. Their foot shall slide in due time, for the day of their calamity is at hand, and the

things that shall come upon them *make haste.*" Deut. 32: 33, 35.

Some weeks ago we noticed a remarkable book on the importance of adopting Bible principles to guide the nation in all its legislative, judicial and political action, written by Thomas M. C. Birmingham of Altus, in western Arkansas. The work had a large sale in Arkansas, where the author was well known as an elder in the Southern Methodist church. It seems to have been displeasing to Democrats, but the Republican Labor party nominated Mr. Birmingham for Superintendent of Public Instruction. He was therefore doubly criminal in the eyes of his political opponents, who first hanged him in effigy and then ordered him to leave the country. John M. Clayton had been shot in the same district to keep him from the seat in Congress to which he had been elected, and Mr. Birmingham therefore took a prudent course and left. He was not able to take his family, and himself became a fugitive escaping from the vengeance of the foes of free speech in this free country.

Addressing a large and intelligent audience lately in this city, Rev. Dr. Noble was mentioning with enthusiasm the greatness of Chicago. A city so young had no such ruins to display as in Europe, but the ruined reputation of Mayor Cregier was a spectacle to contemplate with horror and alarm. The applause that greeted this severe witticism was tremendous and prolonged. It was the most popular hit of the evening, though followed by an address by Rev. Dr. Richard S. Storrs of Brooklyn, the most eloquent of the Congregational divines. It revealed the popular disgust of the creature of Freemasonry whom the secret lodges have elevated to a position that he has hardly even a friend left who dares to say he is fit to fill. There are few records of more complete deception of his supporters by any city officer. And yet so potent is the lodge in our ward politics that it is urged when this Masonic mayor is dropped he must be taken care of by the World's Fair directors with a fat job worth $15,000 a year!

—The New England secretary last week visited Worcester, Putnam and Willimantic and preached on Sabbath day at Bristol, Conn. He is much cheered by the cordial support of the Baptist pastors of Boston. Calls for the literature of the reform are increasing. The *Home Guard* circulates 3800 copies monthly, and there is enlarged demand for sample copies of the *Cynosure* for examination.

—The Delta Upsilon college society held a convention in this city last week. This society is modeled somewhat after the Greek-letter secret fraternities, but with the principle of anti-secrecy in its constitution. The first organization of the name dates from Williams College in 1834—during the days of Morgan Anti-masonry. It has thousands of members among our colleges; but its *anti*-secret principles are modified and are now simply *non*-secret without any aggressive principle against the numerous secret student orders.

PERSONAL NOTES.

—Rev. H. H. Hinman is visiting various points in Ohio, Dayton, Xenia, Cedarville, Oberlin, etc. He spoke in Dayton in the United Brethren church on the subject of Christian Unity on the 19th inst.

—Rev. W. O. Dinius of Dayton, Ohio, was locked out of the churches in Arlington and Brookville, O., lately by the Masonic element in the United Brethren, who took this means to prevent his preaching the Gospel.

—One of the contributors to the College Fraternity discussion in our October number was a Mr. Jerome Raymond. He is, we learn, a student who has been for a time stenographer to Miss Francis E. Willard, and has just been selected for private secretary to Bishop Thoburn of India, and will with him make a tour of the world in 1891. His contribution was kindly solicited for us by Miss Willard.

Are you, kind reader, making those 50,000 subscribers a matter of prayer? If you pray well, you will think well, plan well, and work well for such a list.

IOWA CHRISTIAN ASSOCIATION.

The annual meeting of the Iowa Christian Association, opposed to secret societies, is hereby called to meet in the Free Methodist church at Fairfield, Iowa, Tuesday, Dec. 2, at 2 P. M., to continue its sessions through the following day. Efforts will be made to secure some of the ablest speakers on the subject to address the convention. The committee hope to furnish free entertainment to all delegates. All churches and associations opposed to secret societies are urged to send delegates to this meeting.

C. D. Trumbull, *Cor. Sec.*

ANNUAL MEETING OF THE SABBATH ASSOCIATION OF ILLINOIS.

The officers of this body beg leave to call the attention of all its members throughout the State to the fact that the annual meeting will he held in Chicago on the 11th and 12th of Nov. next. Never was there more urgent need of a large and enthusiastic meeting of the friends of the Christian Sabbath. Never was its foes more active and unscrupulous. We are on the eve of great events affecting the dearest interests of our Christian civilization in America.

There is shortly to be held in Chicago, the metropolitan center of the continent, an exposition, the like of which the world has never seen before. An exhibition which shall set before all nations the results of four centuries of republican progress in the New World.

It is seriously proposed and vehemently urged that the gates of this Exposition shall be thrown wide open and the Exposition run on the Lord's day as other days of the week, thus violating all the most sacred traditions of American history and flaunting defiance in the face of the God of our fathers.

Unless the Christian people of this land rise up in moral majesty and thunder their righteous protest, this infamy will be perpetrated.

We therefore earnestly urge all friends of our free institutions and all lovers of God and humanity to come up to this annual gathering.

At the same time and place there will be held a mass meeting of representatives of the Central District of the National Sabbath Union, comprising the States of Ohio, Indiana, Illinois, Michigan and Wisconsin. The meetings will be held at the First M. E. Church, and will last two days, and will be addressed by distinguished speakers.

In issuing orders against the further employment of Knights of Labor on the New York Central Railway, Vice-President Webb has only taken the wise precaution of a manager whose control of his own business was challenged by an irresponsible and unscrupulous organization. The Knights of Labor have sowed the wind and they cannot complain if, in the whirlwind their course has provoked, they are crushed and annihilated. In a hundred strikes they have brought loss upon the country and distress upon themselves, and no one should regret that their strength is on the wane. They will be succeeded by other labor organizations, which will survive or perish as they are guided by cool and sagacious heads or by designing and self-seeking agitators.—*America.*

The commandments are not obligatory on a Mason *as a Mason*, because the institution is tolerant and cosmopolite, and cannot require its members to give their adhesion to any religious dogma or precepts, excepting those which express a belief in the existence of God and the immortality of the soul.—*Mackey's Ency. Freemasonry, p 205, Art. "Decalogue."*

This explains the Sunday picnics of the lodge, its Sabbath-day funerals and parades; and also the partial and one-sided protection that it offers to female virtue, a specimen of which is given below:

"A defender of Freemasonry told an acquaintance, who detested the system, that he knew a case where a man was almost in the very act of perpetrating a shameful crime, when the woman noticing his Masonic square and compass, remarked, 'My father used to wear such a pin.' He immediately left her, and this would-be apologist, for the lodge, cited it as a proof of the moral worth of Freemasonry!"—*Independent Christian.*

During the last eight years, the liquor-saloons of Paris have increased from 24,000 to 29,000. In the last thirty years the consumption of alcohol has been trebled; in the last ten years doubled.

San Francisco has at present one saloon to every eighty-six inhabitants, and New York city one to every one hundred and sixty-six inhabitants. This makes a saloon to every seventeen voters in San Francisco, and one to every thirty-three voters in New York city.

THRICE BLESSED.

A GIFT OF LOVE, OF SACRIFICE AND OF FAITH.

The following letter from a brother in the East, whose name we withhold for manifest reasons, was sent to the financial Secretary of the N. C. A., and is published at his request in the hope that it will encourage many friends who bear the cause represented by the N. C. A. before God daily. Let there be a thousand friends who shall be moved to follow so good an example:

Dear Brother Blanchard:—I have not been unmindful of the appeal you made some months ago for donations for the National Christian Association. (God bless that Association!) But I have only a "widow's mite" to give, and have been hesitating to decide how much I ought to give. The church to which I belong, and of which I am an elder, has for some years been under financial embarassment. Every year there is some emergency for which we need to raise every cent we can, and I have pledged every year more than I could promptly pay, to keep our church out of debt. Consequently I had nothing to give for the anti-secrecy cause, which I believe to be peculiarly God's cause, and for which I pray and wish to contribute and labor.

But as those providential emergencies continue to occur year after year, I believe they are not a mere matter of chance. But as God is the author of providence, I believe he has a controversy with us as a church, and I have been looking to see what it is. Our church is mixed up with secretism. Quite a number of its members are Masons and Odd-fellows. Its Sabbath-school superintendent is chaplain of the Masonic lodge, and but for my protest would bring the Christless ceremonies of every Masonic funeral into our church. Two of our elders are Masons; our pulpit is muzzled; and I have been told that our present pastor is an Odd-fellow, which I hope is not so. But certainly there is no trumpet blast from our watch-tower, while young men are drawn into the lodges, and I can see just cause for God's frown upon us, on that ground. Another thing, —our members are all temperance people of course, but most of the male members advocate and vote to license the cursed liquor traffic.

Under these circumstances I have decided to use part of my mite for the anti-secrecy cause. I have been paying $—— dollars a year for the support of our church. I will for the next year give five dollars of that to the National Christian Association, leaving future developments to decide duty for another year.

I want to identify myself henceforth while I am spared, with those dear, self-denying brethren and sisters, who have so nobly stood up against the works of darkness.

"WE SHALL NOT GO TO CANOSSA."

This is a very good cry, and it is well to shout it loudest when you are actually going. It produces a good effect. You can pick old Protestant books denouncing the mass, vestments, lights as theatrical; denouncing the keeping of feasts; denouncing set forms of prayer. Yet they are bravely getting back to them. Protestant churches have altars, vestments, crosses, even crucifixes, reredoses, rood screens, and people have learned to like them. They are not theatrical nowadays, but highly devotional, Scriptural, apostolical.

Now, a Sunday-school convention, representing of course many Calvinistic bodies, has resolved to have special services on Christmas, Easter, Ascension, Pentecost, and Good Friday. What would the old Scotchmen who fought so bravely against the introduction of a bag of pipes, as they called an organ, think of all this? Moreover, Congregationalists, Presbyterians, Baptists, and others, are adopting or adapting the Episcopal marriage and funeral service. The tendency all along the line is to Canossa.—*Catholic News.*

When the Romen Catholics begin to chuckle in this way, it ought to open the eyes of all who are not Protestant only in name.—*Signs of the Times.*

Ex-Gov. Larrabee, of Iowa, claims, after an extensive observation, that there is not one-twentieth part of the intoxicating liquor consumed in Iowa at the present time that there was prior to the passage of the prohibitory law.

The Home.

EACH DAY ANEW.

Each night I lay me down to rest,
And dare the vanished hours survey—
Their sins of thought and word and deed,
I mourn another wasted day,
Of good intentions come to naught,
Strong purpose to half-action turned,
Weak, yielding to the ancient sin,
While yet my heart with sorrow burned.
How may my soul to sleep be calmed,
With all the fruitless day in view?
This single thought sustains my hope,—
I can begin each day anew.

I pray for faith and grace and strength:
My soul forgets its bitter pain,
And, ready for the daily strife,
Upon the morn I rise again.
What though before me lies a day,
As all the other days now past,
Of struggles, trials, doubts, and fears,
And often failure at the last?
I issue forth to meet my foes,
Strong in the hope I may subdue.
Behind me lie my old defeats;
I can begin each day anew.

And so from day to day I strive,
With all the sins that wound my life,
In tears and sorrow, oft despair,
And yet the better for the strife
That teaches me who would be proud,
How I am weak and vile and mean,
And could not struggle for an hour
Unless on Jesus' arm I lean,
Who comforts me with words of love,
While I my weary way pursue,
Sustained at night by this sweet thought,
I can begin each day anew.

—*New York Observer.*

TESTED AND REWARDED.

A pastor was holding extra meetings in a schoolhouse in a rich, rural, neighborhood. A wealthy farmer living a mile distant had not attended, nor had any of the family, when the wife, an unemotional woman, but of rare good sense, went to the meeting one evening. Although it was the first one she had attended, she was convicted of her sins, sought the Lord, and was happily converted before the meeting closed.

Her special cross now was to tell her husband of her new experience. Reaching home, she found the family had retired. Her husband, arousing from sleep, said, "You are a little late home."

"Yes," she said, "I have been to the meeting, and I've been converted, and I want you to come with me."

He was silent a minute or two, and then said: "Mary, you could not have done a thing that would have displeased me more. Don't ever speak of it to me again. Come to bed."

It was the most abrupt remark he had made to her in twenty years of wedded life. But she knew his will, and not a word was spoken until the morning. She did not sleep, and silently the whole night commended his case to God. She also knew that he was far from having a night of rest.

Farmer-like, they ate breakfast by candlelight. No sooner was he seated at the table than he said: "Children, your mother says she was converted at the meeting last night, and she won't want to eat without a blessing being asked. So keep still while she asks one."

The good woman would not deny her Lord. She asked the blessing the best she could.

There was silence during the meal. When the hired man pushed back to leave the room, the man of the house said, "My wife says she is converted, and of course she will want to read and pray before we go to work; you better sit down." Nothing daunted, the persecuted but saved woman, without a murmuring word, set herself to the untried work, read a chapter, and, kneeling alone, prayed. As the son was leaving the room, the father said: "In an hour you hitch the gray horses to the cutter. Your mother and I are going to C—— for a visit."

Ordinarily he was a kind husband, consulted his wife about social and business affairs, and few homes were in better accord. But this was the first intimation to the wife of the proposed visit. Shall she submit, and thus be ignored? Shall she leave the meetings, where she hoped her children would be saved? These and other similar questions were pressed on her conscience, yet somehow she believed God was to be glorified even through this abuse. In an hour she was seated by her husband, and silently they drove twenty miles, when he reined up to a hotel and ordered dinner. When they entered the dining-room, a few boarders and a half-dozen commercial travelers came in. With a knife-handle the man rapped, and as the company looked about, he said: "My wife says she was converted last night, and she will not want to eat unless she asks a blessing. Please keep still while she says grace."

Although faced by twenty strangers in this cruel arraignment, yet she would not deny her Lord, and in stammering utterances thanked him for the food before them. There was no jest uttered, and the meal was eaten in silence.

An hour later and the team was brought, and the man turned their heads toward home. After they had gone a few rods, the wife said, "This is not the way to C——."

"I know it," and, bursting into tears, he said, "Wife, I've used you mean; but you've got the real thing, and I'm going to the school-house to-night to see if I can get converted."

The rest of the story is short. The days were but few before the whole family, including the hired help, was converted, and she who was put to such unjust and unnatural tests, but who demonstrated her conversion by unflinching Christian courage, has seen her husband a leading and worthy official in the church of God for many years.—*Northern Christian Advocate.*

AN AIM IN LIFE.

In one of the Western States lived two boys about the same age. Fred Brown was a quiet, plodding boy of sixteen, who had attended the district school part of the time since he was old enough, as he was the eldest of a large family and his father was not strong. Fred had to work hard as soon as he was sufficiently strong, but by dint of hard study at home when he could not attend school, he managed to keep up with his class; and when they took the county examination he was at its head.

But Charles Gurney was a different kind of a boy; he was the only child of indulgent parents, who gratified his every wish and humored every whim. When Charles felt a little lazy or indisposed and did not get up in time to breakfast with the rest of the family, his fond mother kept his breakfast warm for him. At such times he was almost sure to be late for school; but that did not trouble him much: if he could only have a good time, he did not care for such trifles. What if his teacher did look vexed? What if he did get a tardy mark? Such things were of too common occurrence to trouble him.

When spring came, Fred had plenty of work to do; the ground was to be plowed, and planted mostly in corn. How the corn did grow that spring! The small valley in which the boy lived, seemed almost one waving mass of corn, as viewed from a hill near his home.

Fred's corn was well cultivated; and his heart swelled with pride, at words of praise from his father. He had his plans all laid to go to college, in the fall. His father was poor, but he was strong, he could work. Then there were his chickens; if he managed right, they might help him. He saved every cent he could, from the sale of eggs and chickens; his father allowed him to work for a neighbor when the busy season was over; and if the corn would only do well, he could afford to help him some besides.

But about the first of July, the dry weather began, and the corn, with all other crops, suffered from the drought. There would come light showers, the corn would revive, every one would feel more cheerful, but still there was dry weather. How people watched and prayed for rain! but it came not. All signs failed. Every cloud was watched as one would watch for a faithful friend in time of need. Sometimes a cloud would work up and a few drops of rain would fall; then it would soon clear off, and be as dry as before. Now the little streams are going dry, and myriads of fish may be seen, crowded together in little pools of water. A few days more, and even these pools are dried up, and the poor fish are lying heaped together, dead. And now the corn, or the corn-fodder must be attended to, and a busy season it is with the farmers. There have been weeks of watching and days of dullness and inactivity, when almost every one is too blue to talk of the prospects. But now there is work to do, and plenty of it. It lightens the hearts when we make up our minds to make the best of the situation and go to work, knowing that, in some way or other, "the Lord will provide."

So thought Fred's father as they cut the corn, and as they worked they had many talks as to the possibility of his going to school, now that the crops were a failure. But it was still over a month before school would begin; and, besides helping his father, Fred would have time to cut corn for a neighbor who gave good wages, and could thus increase his store.

Charles Gurney's father and mother had determined to send their son to college, and as there was no lack of means, the design could easily be accomplished. The boy did not care, he had no high aim in view, but being assured he could have a good time out of school, and thinking he could make out some way with his lessons, as he had always done in the schools he had attended, he consented to go.

Charles chuckled to think that the great drought had not affected his father's means, or made it hard for him to send his only child to school. He had no pity to waste on those it had so affected.

Besides other investments his father had bought up thousands of bushels of corn last year, when corn was so plenty and cheap that farmers had to stack it in great heaps because it took so much corn to get money to put up cribs.

And now this great drought would be an advantage to him and many others who had had the foresight, and the money, to buy the corn, and store it up; they could get a high price for it. This drought was their opportunity as it would surely make the price high. A pleasant boarding place was selected by Charles' parents, and everything was put in readiness for him to go.

In the meantime Fred Brown had gathered together his hard-earned money from all sources, and was the proud possessor of a sum sufficiently large to enable him to attend college the next fall and winter. Sometime before our story begins, on account of his mother's sickness he had learned all kinds of plain cooking. He had thought it quite a trial at the time, but now he felt it had been a blessing in disguise.

Thomas Edwards, a neighbor of Fred's, wanted to go to college also; so they agreed to go together, rent a room and do their own cooking. Their mothers and sisters were much interested in getting things ready for them, and at last the day came when, as Fred said, they would emigrate to their new home.

Mr. Edwards, Thomas' father, took them and all they needed in his farm wagon, while good, kind Mrs. Edwards went along to help them set up in housekeeping. Mr. Brown also went to the city that day with his daughter; so it was quite a large and a decidedly merry party that gathered around the table in the boy's room for dinner.

The day was warm and bright, their friends were with them; so the room looked quite cheerful and homelike to the boys. The dinner over, the dishes were hurriedly washed by Mrs. Edwards and Fred's sister, and the boy's were left to themselves.

It was Saturday night, and the boys were in a strange place. The pastor of the church to which their parents belonged had called on them and invited them to attend church next day. Thomas Edwards belonged to this church. Fred Brown had never joined it. He could not be called a wild or wicked boy, but he was certainly careless of "the one thing needful." His aim in life was to get an education, and to be somebody, as he expressed it. He thought there would be time enough for religion when he should get older. He reasoned, as I have heard older persons do, that he knew many people outside the church who seemed to be better than some who are in it. He did not stop to think that he was judging his neighbor, which we are commanded not to do, and that he had only his own sins to account for.

Sabbath morning came, and with it the Sabbath bells calling the world to worship. The boys arose early, and after performing their household duties had time to study their Sabbath-school lessons, before going to the church, where they were taken into the pastor's class.

The subject for this day's lesson was "The Prodigal Son," and Fred was led to see, as never before, the strength of a father's love, and that if a father on earth knows to give good gifts unto his children when they ask them, our Father in heaven is much more ready.

Of the days that followed, there is not much to write. Their experience was much like that of other boys.

Of Charles Gurney they saw but little, except in school. Their taste differed so widely that they chose entirely different associates.

Charles' spare time was principally devoted to card playing and loafing. What wonder he was enticed to visit the house of "The Original Package," and imbibed too freely of the vile stuff sold therein, put up in packages to suit purchasers.

"Did you see our friend Gurney this evening?" said Fred to Thomas one evening as they were sitting before their cheerful fire for a friendly chat before retiring for the night.

"Why, no, what has he been up to?" "If he has been up, he has been down, too, and that is what I wanted to tell you about. As I turned the corner at Fifth avenue and Chester street, I met Charles with a friend on either side supporting him. He showed unmistakable signs of being intoxicated. I noticed as he passed me that his eyes were bloodshot, his face pallid, and almost idiotic in its stare."

"Did he not recognize you, Fred?"

"No, I think not. He muttered something like 'How do ole feller?' but he did not know me. I went on down the street, where I met one of the boys who told me how it happened. He had heard them talking about the package and how they could get it. There was one difficulty they thought of; it is against the law to sell strong drink in any form to minors, and so they might get into trouble, as these temperance people are watching so closely. They finally decided that the oldest one, who was almost of age, and looked much older, should purchase the liquor, and they would go off somewhere quietly and have a good time. He went in alone so as not to attract attention, and soon returned with his package well wrapped up. Judging from the size, it must have been one of those dollar packages we have seen advertised as containing two bottles of beer and one of whisky.

"These boys have all been well brought up. In this great Prohibition State before the Original Package movement there has been little temptation, and none of them had ever tasted strong drink. Charles went with the boys to their room, and I suppose they thought they were having a fine time. That was nearly three hours ago, Tom; and now what a change! I'll tell you what it is, I will never taste strong drink, if it makes one look and act like that."

"Amen!" said Thomas. "It cheers me to hear you speak that way, Fred. I was afraid you would be led off, because of your love of company and a good time. Ah, Fred, you must guard against bad company; then it will be so much easier to keep out of the way of temptation. But since I hear you speak that way, I feel sure you will shun all such evils. I will keep on praying for you, and I trust that you will have such a high aim in view, that you will never give up to temptation such as overcame Charles Gurney. And now I also have a story to tell, which I heard this evening.

"A man who lives several miles out in the country, came to town yesterday morning for medicine for his wife, who was sick with cholera morbus. He visited the Original Package man, and bought one of his vile packages. Before Prohibition days he had been a drunkard, but through the influence of his wife, and because of the lack of temptation, he had abstained from the use of strong drink for years. But now the tempter had come, and when the man saw the sign, 'Whisky, Beer and all kinds of Liquor sold here,' his old appetite revived, and he could not resist the temptation to have just one drink. That he could not get without taking a whole package, but he reasoned, 'I have been up all night and need it so badly, I will get one; I may need a drink again.' That one drink made him want more and still more. His head swam, his reason fled, and he soon sank to the floor to spend the rest of the day in a drunken stupor.

"The barkeeper soon put him out of sight, and this morning, half awake, he groped his way out of the vile den, got his horse, and started for home. When within a mile or two of his house, he met two of his neighbors who were coming to find him, bearing the sad news of the death of his wife. He had not come to himself yet, and so met them with reviling and cursing.

"His friends and neighbors raised money needed to buy a coffin and bury his wife, while he was still under the influence of liquor. Did you ever hear of such a thing in prohibition days?"

"How very sad that story was, Tom. One would think that man would never drink again."

"That's true; but ten to one he will back to town very soon, and try to drown his remorse in another package."

Before the term was out Charles Gurney was expelled from school for his dissipated habits. About this time his father suffered heavy losses; his vast store-houses for grain were burned to the ground with all they contained, for he was still waiting for a higher price. Besides this he suffered other reverses in business, and Charles was compelled to earn his living by the sweat of his brow.

Our boys, Tom and Fred, still prospered, their lessons were well learned, they kept away from bad company, and were regularly found at the prayer-meeting, church services, and Sabbath-school.

It was a bright and beautiful Sabbath morning that they attended church for the last time in this place. The text was found in the thirteenth and fourteenth verses of the seventh chapter of Matthew's Gospel: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The sermon was grand and beautiful. And as the preacher compared and described the two ways, and the people who traveled therein, Fred's heart was touched; he felt that whatever other aim in life he might have, the goal to be reached by all traveling the narrow way, was the highest aim of all. His plans and purposes for life seemed small indeed when compared with this, and he there resolved to start without delay on the way to Eternal Life. —*Christian Instructor.*

TEMPERANCE.

ROBBING THE FARMERS.

The *Western Rural* of Chicago on the 27th of September contained a masterly arraignment of the high license policy of robbing the farmer to pay the criminal expenses entailed upon the tax-payers of the county by the city saloons. The following extracts are quoted from the able editorial:

It seems hardly necessary to write for farmers on the evils of the saloons. No one pretends to deny the general charge that the saloon is a bad thing. It is our purpose to speak briefly of this national curse to the farmers, as a class. The licensed saloons in the towns and villages of this country impose a double and underhanded form of taxation upon the farmers that would not be tolerated under any other name. Towns license saloons to help pay their own expenses. They build sidewalks, pay policemen, build jails and become extravagant in proportion as the income from saloons increases. The farmer, or their sons and laborers, help to maintain the saloons, and lose their efficiency and often their farms. When the crop of crime is ready to harvest, the farmer is again called upon to pay taxes into the county treasury to cover the expenses of detecting, convicting and punishing the criminals that have been turned out by the village saloons. In addition to this, the farmer pays more than his share of the direct tax by reason of the tangible character of his possessions which are more easily found by the assessor and more readily valued than many other forms of wealth.

The open saloon, especially in large centers, consumes a large part of the wage workers' earnings, and thus destroys a vast resource which should be invested in the products of the farm for food for their families. The wage workers being exposed to special temptations by reason of their proximity to the saloon, are more likely to fall under these temptations, and thus spend large sums of money in a wasteful manner. The annual saloon bill of Chicago is estimated to be about $70,000,000. Of this amount probably more than one-half comes out of the pockets of the laboring men and women. This will show that the laboring people of this one city spend each year a sum large enough to support on salaries of $62.50 per month, 50,000 heads of families, or a population of 250,000 people. Of this sum the farmer receives nothing for the products for which he is seeking a profitable market; while this money goes into the pockets of an idle, lawless class of saloon keepers, or wealthy monopolistic brewers and distillers, and a vast sum of money is thus diverted from the ligitimate channels of trade where it would be used to pay for the produce that laborers' wives and children would use if they could get it. The tendency of our time is toward the centralization of population, of wealth, and of power. Cities and towns are increasing in population while country places are being in a measure deserted. In them may be found much of what is best and noblest in education, art, science and religion. In them there is also found much of what is meanest and vilest in corrupt humanity. The open saloons of these cities are not a menace to the people of the cities alone.

By its influence in politics the saloon has a most serious effect upon the farmer and his best interests. The stronghold of the saloon is in cities, and the larger the city the greater its influence. It becomes a controlling element in politics. It becomes the resort of repeating voters, and harbors a class that is ready to sell its vote for a pittance in the form a glass of drink. It dictates nominations for local offices, and with its hand on the lever of the political machine, it becomes a controlling influence in state politics. The state holds the balance of power in national affairs, and thus it comes that the liquor interest often has the nation at its mercy. The saloon vote being at all times and in all places a purchasable commodity, it naturally follows that any immoral or corrupt enterprise that can obtain this vote will have such a foothold in state and national legislatures as often to make it an easy winner over all respectable opposition. Of all resulting legislation the farmer is reasonably certain to be at least one of the victims.

High license supporters in Nebraska have mobbed the Rev. Mr. Jordan, cut in pieces the tent of another prohibition speaker, egged ex-Gov. Larrabee, of Iowa, pelted with rotten eggs the Rev. George Scott, and also Mrs. Wright, her child and her aged father who were in the wagon with him going home from a prohibition meeting held in a church. "The Bankers and Business Men's" liquor association are conducting a very rotten or corrupt campaign. The leaders against prohibition are blamed by some of their own papers with corrupting the funds. Some of the supporters, or the supported, throw rotten eggs at governors, ministers, the aged and women and children; and others throw at crowds rotten arguments and corrupted statistics. A cause that uses such bad means is a bad cause.—*Midland.*

Jacob Renner brought suit against Dennis Murphy for $11.30 for money loaned, a bar bill, and a shave at East St. Louis. The attorney for Murphy claimed that his client was not liable for the bar bill, because he was a drunkard, and produced decisions of the Supreme Court to the effect that if a man was drunk five times in two years he would be considered in law a drunkard. The attorney proved to the satisfaction of the court that his client had been drunk that number of times in two years and that a saloon-keeper can not recover moneys for liquor sold to a drunkard. The Judge rendered judgment for $1.00 borrowed money and for a 10-cent shave, but decided that the liquor bill was void.

The liquor dealers of Morgantown, Ind., are in a state of siege. Saturday night a dynamite bomb was placed under M. T. Hancock's drug store, and the explosion which followed scattered his "red rye" promiscuously, damaging stock and the building to the amount of $1,500. A notice was placed on Joseph Norman's drug store door saying his place was next in line. William Musselman, a saloonist, was notified to leave within twenty days or suffer the consequence.

From recent statistics we learn that of the one hundred and odd counties in Kansas thirty-seven have empty jails, fifteen have only one prisoner each, and forty-four have no paupers.

Bible Lesson.

STUDIES IN THE NEW TESTAMENT.

LESSON V.—Fourth Quarter.—November 2.

SUBJECT.—Jesus Accused.—Luke 22: 54-71.

GOLDEN TEXT.—He was wounded for our transgressions, he was bruised for our iniquities.—Isa. 53: 5.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—Luke 22: 54-71. T.—Mark 14: 53-65. W.—John 18: 13-27. T.—1 Peter 5: 1-10. F.—1 Cor. 10: 1-15. S.—Rev. 1: 1-18. S.—Matt. 26: 57-75.

COMMENTS BY E. E. FLAGG.

1. *Peter's denial.* Vs. 54–62. Peter followed "afar off." There is always danger to a follower of Christ who keeps at a great distance from his Master. If Peter had fled like the others he would not have been tempted to deny his Lord. We need to have our courage constantly fortified by a near view of the face of Jesus. It always brings a great strain on the loyalty of a Christian when he leaves a space for the world to come in between himself and Christ. It was only a maid servant, one of the menials of the palace, who charged Peter with being Jesus' disciple. He was under no necessity of giving account of himself to one who held such an inferior position, and whom the matter could not possibly concern one way or another. Yet he was so greatly disturbed about it as to deny his Lord, even with profanity and cursing. How often the same thing is repeated to-day. Instead of bravely defending their own conscientious convictions, men too often quail before their moral and social inferiors. Many who were all ready to embrace a Christian life have been turned away by the laughter of their companions. Others have fallen into habits of intemperance, not because they were not individually strong enough to resist temptation, but because they were not strong enough to resist ridicule. There are those who despise the secret lodge system, yet become tacit apologists for it rather than be identified with so unpopular a cause as anti-secrecy. Yet they who thus deny the truth for fear of man succumb to their inferiors. We find neither large brains nor great souls among those who would ridicule a man for doing right. Any dictation or censorship of his opinions from the world with its lower aims and standards a Christian should feel as an impertinence. "And the cock crew." It was a very trivial thing, yet enough to bring to Peter's mind the full sense of his terrible guilt. God often uses strange preachers. A reproof from a woman who was herself wicked and profane was one of the turning points in the life of John Bunyan. Yet it was the look which Christ gave Peter that brought him to repentance. The crowing of the cock only brought conviction. It is a sight of Jesus and his forgiving love which breaks the sinner's heart.

2. *Christ mocked.* Vs. 63–65. To see the Son of God, the meek, unoffending, lowly Jesus made the scorn and derision of sinful men, sends a shudder through the soul. But how often he is put to an open shame through the inconsistencies of his professed followers. The keenest ridicule that has been heaped on church fairs, suppers, Sunday-school theatricals, and other devices for gaining money has come from irreligious sources. Let us stop and think before every act or word, "Is this going to honor my Master?" For there is no neutral ground. If our lives do not positively honor they will surely dishonor him.

3. *The faithful and true Witness.* Vs. 66–71. We come now to the only show of serious earnestness in this mock trial. Failing in the witnesses they had suborned, they would try to make him witness against himself. Christ in his answer plainly avows his rights, and the utter illegality of their course; yet with all the awful consequences before him he shrinks not from the prime test. Boldly, fearlessly, he witnesses that he is Christ, and thus becomes the first in that "noble army of martyrs" who have sealed the truth with their blood. He is the faithful and true Witness, and every Christian in his measure is called upon to follow in his steps and be a witness bearer; but this is impossible while we are walking with the world, for such companionship will surely stifle our testimony. It is for this reason that there is so little witness-bearing in the church to-day. Christ witnesses for his elect against the accusations of Satan. So we are to stand up for him before the bar of worldly opinion and prejudice, and confess him as our Master. We notice that one chief point in Christ's witness before the high priest regarded his second coming in glory. This is a proof of the great importance of the doctrine, and the high place which it should take in our Christian testimony. A sign of a backslidden church is the fact that she no longer loves to think and talk of her Lord's appearing. "What need we any farther witness?" These words were spoken in malicious triumph, but they contain a deep truth. Our testimony for Jesus, and for all truth which his religion represents, should be so explicit, so plain, so uncompromising, as to leave no doubt in the mind of any whose we are or whom we serve, so that the world may say of us as it did of him, "What need we any further witness?"

Religious News.

—The First Presbyterian Church of Cincinnati and the Presbyterian Church of Pleasant Ridge celebrated the 100th anniversary of their organization Tuesday at Cincinnati.

—The Illinois Baptist Pastoral Union met at Elgin last week, and discussed Christian Endeavor work. It was generally urged that there should be an organized society of young people, but within denominational lines. Rev. P. S. Henson, D. D., of Chicago, gave a powerful address on "The Lord's Day." He deplored the evident intention of the management of the Columbian Exposition to open its doors on the Sabbath, to hold carnival and debauchery on the Lord's day. He strongly denounced this, and a motion was made and carried that resolutions be passed by the Illinois Baptist Union protesting against this Sabbath desecration.

—The Roman Catholic papers, we notice, have a great deal to say of the success of Catholic and the failure of Protestant missions. We may prick that bubble with a few figures. The Catholics have been at work in India for three hundred years, the Protestants for one hundred. According to Marshall's "Christian Missions," which Catholics swear by (II., p. 247), the Catholics of British India in 1857 numbered 895,000. By the census in 1872 they were 914,691, and in 1883 they were 963,958. They had increased in 26 years by 68,058, or 2,596 annually. The statistics of Protestant missons gave 102,951 adherents in 1851; 213,570 in 1861; 318,363 in 1871, and 528,500 in 1881. This gives an increase of 425,539 in thirty years, or 14,184 per year, or more than five times as much as the Catholics. The Catholics have 701 European mission priests in India; the Protestants in 1881 had 658 male missionories in India (including Burmah), and may now have 760, while their decennial statistics show 700,000 native adherents. Now let our Catholic cotemporaries muse on these facts just a little—and try to explain them.—*Independent.*

—The Illinois Baptist Covention at Elgin adjourned Friday. The committee on resolutions reported at great length, and offered the following, which was adopted:

"Whereas, The Roman Catholics and some Lutheran churches have assumed a position against our public-school system, hoping to cripple it, that our hearty sympathy be extended to those cities that have surrendered to the control of such churches.

"*Resolved*, That politicians who have catered to them through hope of personal gain be condemned, and that the Baptist Association cling more closely to the Bible and to home institutions."

On the Sabbath-observance question it was resolved to address to the World's Fair managers a protest on behalf of ninety thousand Baptists of Illinois, opposing the opening of the fair on the Sabbath. On the temperance question the resolutions declared against the manufacture, sale and use of liquor as a beverage as one of the greatest evils of our time, and urged upon all connected with the Baptist church and others to use their influence and vote for the suppression of the traffic, lending no countenance to the pernicious license system, and expressing a hope for the ultimate absolute and universal prohibition of the infamous evil.

—Describing the late Mrs. Booth, the wife of the Marshal of the Salvation Army, as a woman of singular ability, refinement, and culture, the London *Star* says: "There was a certain saintly atmosphere about Mrs. Booth's personality—a suggestion of gentleness and peace. She had a beautiful voice, with a clear thrilling note in it, and she had the genuine gift of oratory. Her religious teaching had that note of passionate devotion which one associates with Charles Wesley. In a word, Mrs. Booth was a poetess. She was largely the mind and soul of salvationism, as the General has been its organic center. Her creed was a kind of perfectionism, always with a mystic touch in it. She was one of the great women of the century."

—A missionary, Mr. Appenzeller, in the *Independent*, says, that when mission work began in Korea, the missionaries presented a Bible to the king. The prime minister took the Bible to the palace, showed it to the king, and then, with the king's approval, tore it in pieces. Years afterwards, a Kentucky man presented the Korean minister at Washington with a bottle of the best Bourbon whisky for the king. This was accepted. Then the Christians of Kentucky resolved to show the king, at as early a period as possible, that the country produced something better than whisky. Recently they sent, through the Korean minister, three Bibles, one for the king, one for the prime minister, and one for the foreign secretary. The present has been accepted.

—At a meeting of Congregational ministers at Boston Monday, a resolution was adopted declaring against the opening of the World's Fair on Sunday. The same action was taken at Reading, Pa., by the Eastern Synod of the Reformed church.

—The latest statistics of Moravian missions show an increase over last year of 620 communicants and of 1457 in the total membership of the congregations in the foreign fields. The number under the direct care of the missionaries now amounts to 87,263, and of these 30,591 are enjoying the full privileges of communicant membership.

—Rev. A. J. Diaz, an evangelist of the Southern Baptists, in the Island of Cuba, has been wonderfully successful in preaching and organizing churches. He is a native of Cuba, and preaches with great ease and freedom in his own tongue. The Roman Catholic Church has moved against the heretic, and suppressed his services by the power of the civil law. During the present year Diaz and his helpers have been arrested, sent to jail, and harrassed in all possible ways. Diaz is out on bail, but the courts hesitate and keep him and his friends in suspense. The intervention of the American Government has been invoked.

Educational Notes.

—President S. C. Bartlett, of Dartmouth College, has issued a circular to the parents of the sophomore class asking their aid in putting an end to hazing and rushing in the institution.

—There are between fifty and sixty students for the ministry enrolled among the students of Shurtleff College. This is the largest showing in this direction that the college has ever known.

—Rev. Dr. Charles F. Thwing, pastor of the Plymouth Congregational church of Minneapolis since 1886, has resigned to accept the presidency of the Western Reserve College at Cleveland, O.

—The Treasury department has decided that books imported for the use of colleges, schools, etc., are admitted to this country under the new tariff law substantially as they were admitted under the old tariff law and subject to the same restrictions.

—D. H. Talbot, a wealthy collector of natural history specimens and a well-known scientist, has given to the Iowa State University his scientific library and his collection of specimens of minerals and animals. The value of the donation is nearly $75,000.

—The first case brought to court in the compulsory school law in Champaign county, Ill., resulted in victory for the law. Peter Paulson, a farmer, in the northwestern part of the county, refused to permit his children to attend the district school, and the jury to-day found him guilty. It was made a test case.

—The interesting case against the college boys of the University of Illinois for illegal voting came up in the Champaign County Circuit Court lately. The case of Z. Foster was the case under consideration. The jury remained out long enough to write a verdict of not guilty. All of the other cases against the college boys were dismissed except one, that of B. D. Burt, formerly from Nebraska, which has been continued, but it is believed that the case will not be prosecuted.

—The Association of Collegiate Alumnæ held a reception in the parlors of the Woman's Club at the Art Institute in this city, Friday evening. This organization is composed of 1153 graduates of fourteen different colleges. It is the outgrowth of a meeting held in Boston about ten years ago by seventeen young women who assembled to form an association which would perpetuate college friendships and serve the advancement of their sex. The results have been highly gratifying. It has been instrumental in founding several fellowships, has established various branches throughout the country and has done much to awaken and foster a desire for literary pursuits.

—The *University of Michigan Daily* of the 14th says of the attendance at Ann Arbor: "As will be seen in another column, the attendance up to last nigh was 2,246, over 300 more than at the same time last year. This means that about 2,500 students will be here before the first semester closes. The increase is in every department of the university, showing that it is a natural, symmetrical growth. If we have 2,500 students this year, the attendance will be just fifty per cent over what it was when the present senior class entered three years ago. The total then was 1,667. Since '82 the attendance has doubled." The official report of the number of students now enrolled in the University of Michigan is made public. There are 2,246 students in all departments, as against 1,943 at this time last year. The number registered after the second week of last year was 244. If there is a proportional increase this year the number of names in the calendar will exceed 2,500. Of the present enrollment the literary department has 1,045; law, 523; medical, 382; pharmacy, 93; dental, 130; homeopathic, 73.

In Brief.

In an orchard near Visallia, Cal., 1,102 pounds of prunes were recently gathered from one tree, which is six years old. Other trees in the same orchard are equally prolific and the product of one acre has brought $1,900. A few years ago the land was considered to be valueless.

The record of the last nine months, ending Oct. 1, shows the organization in the South of upward of 3,000 new enterprises, including almost every line of industry from the small saw-mill to great steel and iron works, and the last quarter of the year bids fair to be the most active ever seen in the South.

"How do you reckon the speed of a train?" "Why, easy enough," replied a railroad man. "You know every time the car passes over a rail-joint there is a distinct click. Just count the number of these clicks in twenty seconds and you have the number of miles the train is going per hour. This is a simple matter of arithmetic, as the length of the rail is uniform."—*Detroit Free Press.*

A careful estimate made a short time ago by George W. W. Houghton, an authority on the subject, showed that the number of pleasure carriages to be seen on a favorable day in Central Park alone approximated 20,000, valued at $20,000,000. There are more than a dozen manufactories in the United States that turn out between 15,000 and 20,000 vehicles yearly, and one concern in Indianapolis makes over 200,000 road carts every year. Four hundred new manufactories were established during 1889.

The Parnellite business has, says a London correspondent, cost the London *Times* £180,000. That is the exact figure, everything included, and it has been paid by the shareholders of the paper foregoing their divdend for last year, and for the first six months of this year. The Walters, however, are not losers to the extent commonly supposed, for John Walter stands towards the paper in a two-fold capacity. He is the owner of sixteen shares out of sixty, and the dividend on each share for 1889 was $15,000. Therefore John Walter's loss was, on his sixteen shares, $240,000. But he is also printer of the *Times*, and this printing business is kept separate from the publishing. He supplies paper, ink, printing, etc., and the profits thereon belong exclusively to him. On these he lost nothing, for it was decided that the printer of the paper could not be called upon to bear any share in the general losses accruing to the publishing department. The whole of the $900,000 has now been paid off, and, as the circulation of the paper and its receipts for advertisements have increased, it is reckoned that a dividend of $10,000 will be paid per share at the close of the year.—*Pall Mall Gazette.*

The wonderful redwood tree shipped from Tulare county by a Mr. Van Doorman, which will be exhibited at the World's Fair in Chicago, has arrived at San Francisco. Three flat cars were required to haul the exhibit to that city. It weighs 70,000 pounds. It will be exhibited at the Mechanic's Fair in San Francisco. The section of the tree was taken from a mammoth forest in Tulare county, California, within thirty-five miles of Porterville. It was cut from a forest giant 312 feet in height, growing at an altitude of 6,325 feet, and was severed from the parent tree 28 feet above the stump, at which point the tree measured 60 feet in circumference. Of course the tree was considerably larger at the stump, but a section from the base could not be cut for the purpose of transportation for the reason that a solid cut 20 feet in diameter and nine in height, was the maximum of the railway freight limit on flat cars. The entire piece of wood consists of 16 sections as follows: The lower section is a foot in height by 20 feet in diameter, all in one solid cut, weighing 19,728 pounds. This will be arranged as a floor, placed on nine elegantly carved and enormous pedestals made of the wood of the same tree. The next cut is 7 feet in height by 20 feet in diameter, which is hollowed out and will be placed on the floor cut. The last and final cut is one foot higher and similar in every respect to the floor cut. The whole of this remarkable curiosity will form a sort of hall, and will accommodate about 100 people, and will be entered by a swinging door made out of one of the portions of the second section. Two hundred and fifty incandescent lights will illuminate the section inside and out, and a number of skilled wood carvers have been engaged to manufacture souvenirs for distribution among the visitors. —*St. Louis Republic.*

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"That child cannot have a very affectionate nature. See how she turns her face when one goes to kiss her."

How many times have we heard such criticisms of little ones from those who ought to know better, and how frequently those of us who are mothers have been sorely tried by an inability to know what it was best to do in this matter of kissing!

"Come and kiss me, darling," says an adoring relative or friend. The child demurs.

"Go and kiss auntie," mamma remarks coaxingly.

"Come right here, precious, and give me a good smack," auntie entreats. Still no response.

"Do you hear what I say?" mamma asks presently in a tone that means business. Then the poor baby sidles along slowly and reluctantly, and presents her cheek for the caress she despises. Auntie is shocked and disappointed. The little one draws the line at the cheek, and sets up a shrill remonstrance when the rosebud mouth is insisted upon, and the result is general discomfort. Sometimes insult is added to injury by a quick wiping off of the remains of the obnoxious kiss.

Having a good opportunity for interviewing an intelligent child of four years a short time ago on this subject, the writer took advantage of it, and this was the conversation:—

"Grandpa felt very unhappy when you wouldn't kiss him this morning," I remarked tentatively.

"I *did* kiss him," my companion replied. "I kissed him in a clean place right by his ear," she added.

"But, Flossy, grandpa wanted you to kiss his lips," I went on.

"I know it, but I won't," was the decided response.

"Well, why won't you?"

"Because it makes me feel bad right here." And the child placed her hand upon her stomach with a gesture and an expression of countenance which I shall not soon forget. "O auntie! I don't like hardly anybody's moufs. Mebbe their teeths ain't brushed."

In talking the matter over with the mother, she said to me with a sigh:—

"Now see what a position I am in. Grandpa has gone away to-day with a real grudge against me for not compelling Flossie to kiss him as he wished to be kissed. He told me I had 'no government whatever,' and that children who were allowed to have their own way in such things were always disliked by everybody. Also, that he had heard several people remark that Florence was anything but an agreeable child. Now, I know how she suffers, for I can remember my own unutterable agony when I used to be compelled to kiss everybody who came to the house. There were some excellent people—indeed, the very salt of the earth—whom I learned to hate sorely on this account, and I dislike them intensely to this day. Flossie is learning this lesson of hating just as I did, and what am I to do?"

It seems to me that sensible mothers should take such matters into their own hands and dispose of them without fear or favor. "My child is not fond of kissing, and you must excuse her if she declines," would soon establish a praiseworthy precedent and relieve the little one from the obnoxious and everlasting teasing.

Some mothers are wise enough to decline to have their children indiscriminately kissed in babyhood. "In order to protect my baby," I heard a mother remark to a gushing visitor one day, "and in order to be perfectly fair to everyone, I have made a rule to have my baby admired at a distance. If I allow kissing and squeezing from one person whom I know I can safely trust my child with, then I offend some good soul whose contiguity I object to."

This parent did not need to tell me that she had undertaken a hard fight, or that she had become exceedingly unpopular with many of her friends. But she was right, and this was the main point after all. Infants and young children seem to be regarded by most people as public property, and the child who possesses enough individuality to protect itself from promiscuous kissing is sure to be regarded as a disagreeable, unloving little creature, who, more likely than not, will come to some "bad end."

We all profess to believe in "life, liberty, and the pursuit of happiness." Surely, if we do, we shall more carefully guard the lives of our children, and grant them the liberty to choose whom they shall kiss, and make them happy by seeing to it that they are not forever beset by hunters for kisses.—*Babyhood.*

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FARM NOTES.

THE YIELD PER POUND OF MILK

The range of yield per pound of milk is very wide, says a dairy authority, it taking from six to eight pounds of the richest milk up to thirty and over of the poorest to make a pound of butter. The average of common stock in this country is about twenty-five pounds. Anywhere between that and twenty pounds of milk for a pound of butter is good. Below this is very good and extra down to ten pounds, which is extraordinary. Yet the record shows that some of the Jerseys, and Guernseys give milk as rich as this. From reports made in England, it is judged we have either better dairy stock or better feed than the English. Professor Long, of England, says Jersey and Guernsey cows seldom make less than a pound of butter from eight quarts of milk, but less is required in Autumn—how much less some of them take he does not specify. At ten pounds to the imperial gallon, eight quarts would be twenty pounds of milk. The Professor says the same is true of some of the Shorthorns, of the Red Poll, and of the Devons; but ordinary cows yield a pound of butter in Summer from three gallons of milk, or thirty pounds. In Autumn it takes ten to eleven quarts of milk, or twenty-five to twenty-seven and one-half pounds to make a pound of butter. If these figures can be depended upon, and we estimate the weight correctly, American cows give considerably richer milk than the English cows yield.—*N. Y. Christian Advocate.*

DOES IT PAY TO FEED?

Answering this inquiry, James Wilson says: "That depends. If you have cattle that are to sell when fat at $3.50, don't. If you have to feed ear corn and do not have plenty of healthy shoats, let it alone. If you depend upon hired judgment to make your money by feeding 40-cent corn, keep clear of it. But if you have a few well-bred steers and a comfortable place to feed them, by all means feed them fat. If you grind the ears, and tie up the cattle, and do the work yourself, you will be certain to make money. That's the way Eastern people compete with us. They grind and mix with hay and tie up and do the work themselves, and compete with 100 steers fed with ear corn among mud and northwest wind. We never knew a farmer to feed good steers and lose money. We have known money lost, lots of it, by feeding scrubs. Let the scrub strictly alone this year. You may have to feed him until another crop puts more hope in the horizon. The big feeder will operate. He will buy steers from the farmer who never improves. He will buy corn from the man who sells at the lowest price. The big feeder is an abnormal quantity. A sharp fellow. A philosophic dealer. A friend of yours and mine, but better breeding and feeding among the farmers will lose him acquaintances. Beef will be higher; it must be. Great Britain, our greatest consumer, for good beef, raises less and less. We must furnish more. Nobody else can, because we have the cheapest, best grain. Yes, feed, feed all good cattle. It will pay.—*Inter Ocean.*

"Does your cow cringe and curl," asks the *New England Farmer*, "and appear nervous and fidgety when you sit down to milk her?" Well, not much she don't. She isn't that kind of a cow. She isn't one of your shy, timid, bashful cows. She just fixes her eyes on vacancy with a glare that will raise a blister on an oak knot, sticks her tail straight up in the air, stiff as a poker, plants three feet firmly on the ground, and then feels around with the other for the milk-pail, milk-stool and milkmaid; finds them; fires them up somewhere into the empyrean, and remarking, "Ha, ha!" amid the shouting, jumps over a six-rail fence, and tramples down an acre of garden. Don't talk about cringing and curling to a cow that has to be milked with a pipe line and pumping station.—*R. J. Burdette in Chicago Journal.*

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The Liver

When out of order, involves every organ of the body. Remedies for some other derangement are frequently taken without the least effect, because it is the liver which is the real source of the trouble, and until that is set right there can be no health, strength, or comfort in any part of the system. Mercury, in some form, is a common specific for a sluggish liver; but a far safer and more effective medicine is

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NEWS OF THE WEEK.

WASHINGTON.

The Pension Bureau made a requisition upon the Treasury department Friday for $25,000,000 to meet the payment of pensions under the act of June 27, 1890, as well as of those under the old laws, for the next two months.

In his annual report to the Secretary of the Treasury, First Auditor Fisher shows that during the last fiscal year that office passed on 2,761 receipt accounts, representing $1,019,684,430, and on 31,867 disbursement accounts, representing $1,165,879,639.

The local Wage Workers' Political Alliance has presented a petition to President Harrison requesting him to present the name of Mrs. Elizabeth Cady Stanton to the Senate of the United States as an associate justice in the place of Justice Miller, deceased.

CHICAGO.

Speaker Thos. B. Reed reached Chicago Friday morning as the guest of the Union League Club. He addressed an immense mass-meeting of Republicans at Battery D, at 8 o'clock, the same evening.

All the gambling houses are open in Chicago again. Mayor Cregier and the police virtually sanction the new move.

At a special meeting of the World's Fair directors an auxiliary to have charge of a "World's Congress" during the fair was authorized. The directors have advertised for bids for filling 80 acres of the lake to enlarge the Lake Front park.

Hon. James G. Blaine, Secretary of State, arrived in the city Sabbath morning at 7 o'clock. He was accompanied by Mrs. Blaine, Miss Harriet Blaine, and the Hon. William Walter Phelps. He went immediately to the residence of his son, Emmons Blaine.

The Lake Street Elevated Road ordinance was passed by the council Thursday, the entire session being devoted to its discussion. As there are points considered illegal about the ordinance, bribery is charged and the courts will be appealed to.

COUNTRY.

It is reported that the Indians of the Indian Territory are growing discontented over the occupancy of their lands by white men, and that they are secretly plotting an outbreak under the leadership of a Messiah whom they expect daily.

Soon after 7 P. M. Thursday the people of Claremont, N. H., were startled by hearing a distant report like heavy artillery, accompanied by apparent lightning, and many believed it an earthquake. It was, however, a large meteor which was seen in several other towns.

Three hundred steel and iron men from the English and German societies visited the marvelous new city of Middlesborough, Ky. The different committees took the visitors in charge and some were taken to the coal and iron mines, others to Cumberland Gap, Harrogate and Arthur, and others again to the Pinnacle Caves.

After a run over the Canadian Pacific Railroad from the Soo, the Northern contingent of the iron and steel excusionists visited the mines at Sudbury, Ontario, and started for Niagara Falls Thursday morning. The southern section spent the day examining the Gasson fields near Ivanhoe Furnace, Va,

On Monday George Williams, a Negro 17 years old, shot and killed a 5-year-old white boy five miles from Miller, Ga. A sheriff's deputy started with Williams for Waynesboro, but was met by an armed mob, who took the prisoner away, and tying him to a tree, riddled him with bullets. The coronor's verdict was death by parties unknown.

Thomas Warner, colored, was standing in his own doorway at Horton, Kan., Saturday, when two men drove up in a buggy and shot him dead. The murderers escaped.

A disastrous collision occurred Wednesday morning on the Cincinnati Southern Railway in a tunnel a quarter of a mile north of Sloan's Valley station. The trains involved were freight, north-bound, and passenger south-bonnd. In the most hopeless place that trainmen ever met death, the engines of the two trains dashed into each other and the cars following jammed into each other in a mass. The dead victims numbered six, and many more were injured.

A terrible collision occurred on the Kansas City, Memphis & Birmingham road at Ensley City, Ala., Tuesday night. Two men were killed outright, and a large number wounded.

Monday the United States Express Company issued peremptory orders to its agents not to receive money, tickets or lists of drawings from the Louisiana Lottery Company, or in any way to assist in the transaction of lottery business.

The first locomotive of the Manitou and Pikes Peak cog-wheel railway reached the summit of Pikes Peak Sunday noon, Oct. 19, and the last spike was driven next morning. Track laying was commenced June 10, The road is substantially built after the Abt system and thoroughly ballasted. The track is securely anchored to the mountain every 200 to 300 feet. The line will do no business this year but will have its formal opening early next summer.

Estimates based on 487 reports representing all but two counties in South Dakota place the total yield of wheat for the State at 17,066,600 bushels, and corn 17,492,242 bushels.

J. H. Lund, manager of a clothing club at Elgin, Ill., was held Tuesday in $1,000 for alleged violation of the lottery law.

The Committee on Mines and Mining of the World's Columbian Exposition was organized Tuesday at Philadelphia. A circular has been issued requesting that all owners of mines and manufacturers of mining machinery desiring space for exhibits communicate with John W. Woodside at Philadelphia prior to Nov. 15.

A freight and a construction train collided on the Elgin, Joliet and Eastern road at Joliet Tuesday morning in a fog. One man was killed, three fatally and five seriously injured.

Mobile suffered severely by fire Sunday, the buildings consumed being a shingle mill, three cotton compresses, five cotton warehouses, 5,630 bales of cotton, the Gulf City oil mill, the Mobile ice factory, three steamboats, eleven loaded and five empty freight cars, two coal and wood yards, a freight depot, and six wharves. The loss is $545,000.

A bridal tour was made in Alabama the other day by balloon. The couple ascended from the State Fair grounds, at Birmingham, with Professor Baldwin, of Quincy, Ill., in charge. The balloon landed safely eighteen miles away.

FOREIGN.

Proceedings have been begun against the superior of the "Covent of the Buried Alive" in Naples, within whose walls many half-starved and demented nuns were recently found.

Senhor Sousa, the new premier of Portugal, has requested Lord Salisbury to suspend operations at disputed points of East Africa until the new ministry has had an opportunity to lay the whole subject before the cortes.

A French organ in Mexico suggests to European merchants that, in view of the operations of the McKinley bill, "the present is an opportune time to strike for Mexican trade."

The Russian government appears relentless in the persecution of Jews. The Jews are told to leave Russia or to forswear their religion. About two hundred Jewish students at the Odessa University have permitted themselves to be converted to Christianity in order to avoid expulsion.

It is understood that official inquiries are being made in Germany to ascertain whether goods which have hitherto been obtained from America can be imported from other countries.

It is reported that Cardinal Simeoni, by order of the pope, has forbidden the bishops of the American hierarchy to give any official or overt approval to the Irish nationalist campaign of Messrs Dillon and O'Brien in America.

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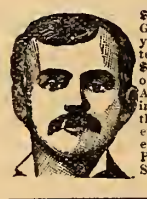
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So. Norwalk, Con., May, 1890.
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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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SPECIAL RATES, ETC.

Read on last page the latest offers for new and old subscribers.

We have noted the decision of several Iowa courts to the effect that the "original package" saloon business was now prohibited by the present laws of State and nation. These legal declarations are having their effect. At Topeka, Kansas, all the drinking houses lately opened under the former decisions have counseled with their fears and shut up until a decision from a higher court shall make it more safe to take the risk of heavy fines in the future.

A remarkable movement for the closing of all Sunday business has been for some weeks agitating the three neighbor cities of Moline and Rock Island, Illinois, and Davenport, Iowa. It was begun by the clerks who were being pushed into seven working days per week—and long days at that. The churches joined them, sent for Mr. Crafts, and held rousing meetings. The argument and the enthusiasm were almost irresistible. But a few obstructionists held out, chiefly foreigners who hold to the infidel notion that their personal liberties are in danger if they cannot keep up the Sabbath slavery of the working classes. The latter are united in the battle for *their* liberties, and if wisely led will achieve a great victory for the rational liberty which every true American demands and has a right to enjoy.

President Harrison expects to make a journey of 2,000 miles this week, to cast his vote. He will remain but a few hours in Indianapolis, and he has no other motive for his visit to his home than to set a good example to patriotic Americans. To many of our citizens who would resent the imputation of disloyalty, are yet so untrue to their obligations to the country, that they have generally permitted its local government to slip into most unworthy and untrustworthy hands. Mr. Harrison's example is better than a dozen campaign speeches. America expects every man to do his duty. We shall not judge our President in respect to his ballot. But we believe it can be demonstrated that if it were cast for the nominees of the Prohibition party it would most nearly be fullfilling the object of his journey.

The biggest corner-stone ever laid in Chicago was put in place by Mrs. Carse with the help of several thousand children and friends of the W. C. T. U. last Saturday. The massive block of polished New Hampshire granite that will bear up the principal corner of the Temperance Temple was seven feet square, and weighed ten tons. It bears the inscription, "For God and Home and Native Land. 1890." The exercises began early at the Cavalry Armory with addresses and religious exercises and the singing of two thousand children. These made a beautiful procession, waving flags on their way to the Temple. The picture of the Temple shows one of the most beautiful business buildings to be seen in this or any other country.

The twenty-fifth anniversary of the appointment of the Romanist prelate of Chicago as bishop, was the excuse for a grand demonstration of his friends last week for the good of the election. Whether Archbishop Feehan is as popular as the masses, banquets, processions, speeches, fireworks, and all-day receptions at the Auditorium by children and parents, might seem to prove, is a question nobody can answer. An important election was at hand, and the absolute authority of the priest in the parochial school is at stake. The whole two days' performance had an unmistakable air about it, that discredited the sincerity of those who participated. It had much of the Masonic grace in this respect. But in another it was less presumptuous than the lodge. They always parade in the day-time, when they can interfere as much as possible with the business of honest men. The Roman Catholic procession was at night, but it stopped the street cars till twelve o'clock, to the great inconvenience and injury of the public.

The assassination of the Chief of Police in New Orleans by an Italian secret society is arousing that city much as Chicago was startled by the Clan-na-Gael murder of Dr. Cronin a year ago last May. The Mafia society was described in these columns in 1883 at considerable length. It is a secret society peculiarly located in Sicily. Its means of securing its ends is assassination. It is one of Beaconfield's lodges of massacre, which have compelled the governments of the world to take extraordinary efforts for their suppression. The Mayor of New Orleans says of them in his proclamation: "For years past the existence of stilletto societies among the Sicilians in this city has been asserted. Appeal was made to me by a prominent Italian during my former administration to protect him from blackmail and murder, but as he was afraid to give any names I could do nothing for him. It is believed that these horrid associations are patronized by some of the wealthy and powerful members of their own race in this city, and they can point out who the leaders of these associations are. No community can exist with murder societies in its midst. These societies must perish, or the community itself must perish." These declarations are very good; but of what effect are they when the whole community winks at the horrible Masonic oaths with which no others can compare in murderous expressions?

The race prejudice which lies close to the bottom of the opposition of the German Catholics and Lutherans to the school laws of Illinois and Wisconsin, is very frankly confessed by F. A. Hoffman, a German infidel and politician of this city. In a recent speech he declared that present compulsory school law was aimed against German schools, German churches, and especially against the German language. On the contrary it is aimed against neither of these, but only to give the English language a chance. Such a speech is as false as words can make it, but it serves a purpose with such demogogues. It reveals also a bitter race prejudice on the part of men who have removed to this country from despotic Germany to better their condition through the advantages America has ever freely offered.

The Chicago *Herald*, the ablest Democrat daily in the Lake region, two weeks ago gave up the party to defeat in Wisconsin. Mayor Peck of Milwaukee found the school-house question would probably keep him away from Madison and the governor's chair by 50,000 majority. Before this number of the *Cynosure* reaches our readers the fact will be known. Gov. Hoard is lauded by his friends and honored even by his enemies for his courageous adherence to his convictions of duty and right. He has not wavered in the struggle for the school law, though at times he seemed to be deserted even by political friends. In Illinois the old parties have been forced to take up an issue they were quite willing to have forgotten. The secret operations of some of the Germans has aroused the people, and there is no more popular word than the common school to-day in the State. It is a matter of much regret that some Germans, whom we know to be capable of better things, are appealing to national prejudice and arousing hatred against non-German-speaking citizens by their so-called declarations of war on the Puritan element. One candidate for the Legislature is reported by the *News* to have said he was ready to sacrifice every political connection or interest to the one desire to see the German element placed beyond the reach of American law. He claims the German nationality have as much if not more rights to sovereignty in this country than the American or Yankee nationality, and warns German voters that they would be in worse slavery than the Germans suffered in Russia unless they should arise like one man and defeat the Republican party, because the latter was inspired by a Puritan hatred for all that is German; and asserts that it is proposed to shut up every German parochial school, and to force the Germans to adopt the sham religion of the Americans. The author of such sentiments is about as bad as his fellow Germans, the anarchists. It would be a mercy to him to send him back to Germany and keep him there.

ICONOCLASM.

BY REV. H. H. HINMAN.

"See, I have set thee this day over the nations, and over the kingdoms, to root out and to destroy, and to throw down, to build and to plant." Jer. 1: 10.

Jeremiah was a true iconoclast. None of the prophets was called to a life of greater persecution, suffering and ignominy. No character stands out in history as so thoroughly misunderstood, misrepresented and traduced. We wonder that so good a man should have cursed the day in which he was born; but looking at his history we see great, if not just, occasion for the imprecation. Notice how exactly like modern haters of righteousness were those of old time. "I heard the defaming of many; fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, peradventure he will be enticed, and we shall prevail against him, and we will take our revenge on him." Jer. 20: 10.

Such, to a greater or less degree, has been the character of *all* reformers; for like Jeremiah they were all iconoclasts. The men who cut down and cleared away the great forests that covered our land from the Atlantic to the great prairies of the West, were iconolasts. They threw down, rooted up, and destroyed, that others might build and plant. Doubtless the destructive work was much the harder of the two. It gave no present remuneration. It seemed even wasteful, for there

was both beauty and value in the forests. No great honor ever came to these pioneers. No grand monuments are erected to their memories. They lived simple, toilsome lives, and they sleep in forgotten resting places. Yet how needful was their work! How vastly better than they knew or thought, grew the great fabric whose foundation stones they laid of in patient suffering! Far worthier they of shafts of granite, than those whose claim to praise is based on the number that they killed or conquered.

The reformers of to-day, like Jeremiah, are all iconoclasts. Their work is to uproot, and to throw down those systems of wickedness which in their original conception may not have been wholly wrong, and which may still include some elements of good, but which as *systems*, have become the refuge of oppression, and "the hold of every foul spirit, and a cage of every unclean and hateful bird." Not always as wise and patient as Jeremiah, often with the mistakes and follies of a Samson, the reformer goes

> "Smiting the godless shrines of men
> Along his path."

And yet he does for mankind a most needful and noble work, and prepares the way, like the frontier settler, to build and to plant. Much of the reproach that falls upon reformers comes from *good* people. They forget that some of the most eminent saints and the greatest of the ancient reformers were the greatest iconoclasts. Moses greatly shocked the sense of propriety, and struck a terrible blow at a vast pecuniary interest, when he demanded of Pharaoh to "Let my people go." Elijah must have been thought to be very hard-hearted when he insisted that the four hundred prophets of Baal and the four hundred and fifty prophets of the groves should all be put to death; and Jehoshaphat and Josiah must have been regarded as exceedingly fanatical when they broke down the high places, dug down the altars, and cut down the groves, that had been used for idolatrous worship. It seemed quite unnecessary to the other kings to go to such an extreme. But they alone succeeded in even a *temporary* reformation.

Much that seems innocent to-day, yea, some things that are loved and honored, will be found ere long to have been *hateful in the sight of God*, and we will be ready to do honor to the man who with his keener moral perceptions, saw it needful to *smite them.*

Berea, Ky.

THE MASONIC OATH ITSELF A PERJURY.

Taking the Masonic oath is itself an act of perjury, because the oath is exactly opposed to vows already taken and not annulled. Every candidate for Masonic affiliation must have attained the years of manhood, and a large proportion of those who join the order have already become, in the fullest sense, citizens of the country, while some are members of the church. In addition to this, many are sworn officers of the government or ordained officers of the church.

They are not, therefore, men isolated and free from all connections and affiliations, who now, for the first time, assume relations with other men or with an organization. They are already connected with families, are inseparably involved with those who gave them birth, those who are joined with them by the tie of marriage, and those who are their own flesh and blood inseparably connected with them in permanent relations.

Remoter relationships, in the circles of neighborhood acquaintance and general society, are recognized by all healthy and honorable minds. The men are few who do not feel and acknowledge their connection with society, enough to assert claims and support just demands for recognition, courtesy and protection.

Citizenship, which is membership in the nation, is not only a matter of patriotic sentiment and national pride, but is also practically asserted in voting, performing official duties, and accepting any benefit of civil law, whether in the adjudication of claims or the protection of property or person. In many cases, this is reinforced by an oath of loyalty or one of faithfulness in an official station.

Lastly, membership in the church involves an affiliation of a nature the highest and most solemn. If, in connection with this, a man is still further bound by formal consecration to religious service in the ministry of the Gospel, then a complete and absorbing relation has been recognized as involving the whole life and affecting every department of being. No plea is oftener urged in evidence that Masonry cannot be wrong, than the claim that this last crowning relation, which implies usually all the rest, is actually held by many who have entered the Masonic lodge. They already belong to the home or family lodge, the national lodge, and that higher as well as more ancient fraternity than the Masonic lodge, the Christian church.

We may therefore assume that, not infrequently, there comes to the lodge door a candidate already bound by formal and spoken vows as well as by tacit but distinctly implied obligations. If Masonic vows are to be held up as of transcendent obligation, then these, which antedate and outrank them, are entitled to paramount consideration.

Such are marriage vows, formally and solemnly taken, oaths of loyalty to the government or of integrity and faithfulness in official service, church vows, implied in voluntary membership or specified in articles of solemn covenant, with those secret promises, of the most sacred character conceivable, made in solitude by a human soul and made directly to Almighty God.

If any vows possible to man are solemn and sacred, these are. No room is left inside the lodge for obligations more binding or more profound than those already taken outside. None can be made, more sacred or more irrevocable than these.

If it is perjury to break them, it is perjury to deny them. If it is perjury to break or deny them, then it is the acme of perjury to swear the very opposite, or take an oath to break or to deny them.

More than this, an oath is an appeal to God; but to appeal to God twice for mutual contradictions is a flagrant insult to high heaven, involving the most impious elements of sacrilege.

Still further, a subsequent oath cannot supersede an antecedent one. A second oath, incompatible with the first, does not annul it and sanctify the nullification. It is itself void from the moment of its utterance. There is no room for it, no ground left for it to stand on, no meaning to give it significance or claim to recognition.

Suppose we call it a promise or a prayer; in point of fact it involves both. Then it will be, "I promise to break a promise." Is there any judgmeut throne before which a man will be called for not keeping such a vow?

Or, if it be considered a prayer, it will be, "O God, sanction and second my outspoken purpose to break thy law and disregard thy will." Yet Masons impiously say, "So help me God."

Or it could be, "O God, support thy servant in withholding service, and in violating my most solemn and irrevocable obligations."

Who offers such prayers? Who dares think of such affrontery? Yet, what else is done by Masons! The candidate, who has already put himself under higher obligations, now takes new and conflicting ones, and calls on God. What else does he do if he does not swear to break vows? And if this is not perjury then what else is perjury!

I conclude, therefore, that, if "the obligation makes the Mason," and if he who breaks this obligation is called a "perjured villain," then consistency, with the spirit of such doctrine, demands recognition of the sacredness of obligations already taken, and the villainy and perjury involved in giving and taking oaths contradictory to permanent obligations and vows previously spoken.

I also conclude that every ratification or reaffirmation of the second, void because conflicting, oath; every act of observing or honoriug it as if it were valid, is a renewal of the crime, a perpetuation of the original perjury and a continuance in sin.

CRUCIFER.

STATE ABBREVIATIONS.—The most egotistical of the United States, "Me."; most religious, "Mass."; most Asiatic, "Ind."; father of States, "Pa."; most maidenly, "Miss."; best in time of flood, "Ark."; most useful in haying time, "Mo."; decimal State, "Tenn."; State of exclamation, "La."; most astonishing State, "O."; most unhealthy State, "Ill."; State to cure the sick, "Md."; State for students, "Conn."; State where there is no such word as fail, "Kan."; not a State for the untidy, "Wash."—*Youth's Companion.*

COLLEGE FRATERNITIES ADVOCATED AND DEFENDED.

CONTINUED FROM LAST WEEK.

[Argument of John Addison Porter in the Century, September, 1888.]

Till about a dozen years ago few or none of the fraternities had a strong executive government, but were managed by the oldest chapter, or by several chapters in turn, and by the hasty edicts of the general conventions of the order. But this system proving inadequate, the leaders conceived and boldly acted on the idea of taking the general executive administration of the college fraternities out of the hands of the undergraduate members, at the same time appealing to the graduate members to assume an active share in their welfare. So far their success has been noteworthy. The graduate councils, which now form the executive department of most of the leading fraternities, are ably managed, and graduate associations of the larger fraternities have been formed in most of the important cities. They hold reunions, banquets, and business meetings, and in most essentials serve as graduate chapters of their orders, cementing old college ties and forming new ones between members of different colleges; and several of the fraternities, such as the Delta Psi, the Delta Phi, the Delta Kappa Epsilon, the Alpha Delta Phi, the Psi Upsilon, the Zeta Psi, and the Delta Upsilon, have lately taken the advanced step of establishing in the large cities regular club-houses, which are well equipped, and well patronized by men of all ages; while at Chautauqua, the "Wooglin" club-house, with its ample accommodations and grounds, is the summer headquarters of the Beta Theta Pi, by a graduate corporation of which it is owned.

The legislative functions of the fraternities still rest with the annual conventions, which are usually held with the different undergraduate chapters in turn, when, besides the transaction of routine business, the several hundred students present from all parts of the country are occupied with social courtesies extended to them by local residents, and with literary efforts in the form of orations and poems, often delivered by members of the fraternity who have attained eminence in public life.

In view of the facts already presented in the course of this narrative, a defense of the fraternities, a summing-up of all the reasons on which their existence and continuance might be justified, seems altogether superfluous. This one significant feature of the case may however be offered to the dubious without comment, as pointing its own moral—that so far, whenever the majesty of the law has been invoked by still obstinate faculties or trustees to drive the fraternities from their institutions, the law has upheld the continuance of the societies and the free rights of the students to join them, provided that in doing so they do not violate any of the proper functions of the college. It was so in 1879, when the faculty of the University of California tried to disband a society which had been allowed to erect a house on college land, and was met by the hostile criticisms of the entire press of that State; it was so in 1882, when the president of Purdue University, Indiana, striving to compel students entering his university not to join any of the societies, was prevented by a decision of the superior court of that State, and in the end resigned his office. The oue notable exception to this rule is the case of the college of New Jersey. Here the faculty succeeded in expelling all the fraternities; but it was before the era of their house-building. All of those chapters which have built houses are now incorporated institutions, paying taxes on their real and personal property, and entitled to the full privileges and protection of local and State laws.

They therefore appear to rest on a more solid basis than mere sufferaunce; and however ardently certain individuals may wish to see them abolished, it is extremely doubtful if even an organized crusade against them, headed by all the college presidents in the United States and a majority of the faculties under them, could succeed in doing more than to drive the reputable societies into a temporary seclusion, from which, in a few years, they would emerge stronger than ever. Such at least has been the case at many representative institutions.

But the above supposition is relegated to the realms of the impossible when one discovers that a large portion of the educators referred to are

themselves members of the fraternities, and in many cases actively associated with their progress. This list includes such men as President Eliot of Harvard, Dwight of Yale, Walker of the Boston Institute of Technology, Seelye of Amherst, White of Cornell, Dwight of the Columbia Law School, Gilman of Johns Hopkins University, Johnston of Tulane, and Northrop of the University of Minnesota. There is not a faculty of any size in the Uuited States that does not contain society members, and few professorial chairs at the largest colleges are not filled by representatives of the leading fraternities. The "little societies" have supplied forty governors to most of the largest States of the Union; and had in the last administration the President of the United States and the majority of his Cabinet. On the Supreme Bench of the United States the fraternities are now represented by five of the associate justices. A summary, published in 1885, showed Alpha Delta Phi, Psi Upsilon, and Delta Kappa Epsilon to have furnished of United States Senators and Representatives 39, 25, and 36 respectively; while in the last Congress 13 Representatives and 2 Senators were members of the last-named fraternity alone; and in the membership of these three fraternities are included 24 bishops of the Protestant Episcopal church. In the classroom they are represented by Whitney and Marsh; in the pulpit, by R. S. Storrs and Phillips Brooks; in the paths of literature, by James Russell Lowell, George William Curtis, Donald G. Mitchell, Charles Dudley Warner, Edward Everett Hale, and E. C. Stedman; in recent public life, by Presidents Arthur and Garfield, by Wayne McVeagh, Charles S. Fairchild, Robert T. Lincoln, John D. Long, William M. Evarts, Joseph R. Hawley, and William Walter Phelps. These gentlemen were not elected into the fraternities after graduation, but were active supporters of these organizations during their undergraduate days. Whatever, then, may be the shortcomings of college secret societies, it is to their credit that their exponents are men noted for ability and prominence in every useful sphere of life, as well as for mere culture and congeniality, while from end to end of the catalogued chapter-lists run in thick procession the starred names of the most brilliant and lamented of the young officers who fell in the battles of our civil war—in the blue and gray ranks alike. Judging the system by its deeds only, it is difficult to escape the conclusion that the best societies have in reality been groups of picked men among the fortunate few, comparatively speaking, who are able to incur the expense of a college education.

In almost every college where the secret societies have flourished attempts have been made, some of them quite successful, to carry on local anti-secret societies; and there has existed for many years an anti-secret fraternity, with chapters placed in different colleges, which has been patterned very closely after the societies calling themselves secret, both as to means and ends. But in one case only, that of Delta Upsilon, have the anti-secret orders been able to keep pace with their secret rivals, in either the quality of their membership, their activity in college affairs, or their increase in material resources. Even here this has been the result of assimilation to the secret fraternities, till now, so far as Delta Upsilon can effect it, the distinction between itself and the secret fraternities is simply that the latter exposes somewhat more private business than do they, and, as to the rest, terms "privacy" what they call "secrecy."

DR. SEELYE'S VIEWS.

AMHERST COLLEGE,
AMHERST, Mass., Sept. 4, 1890.

MY DEAR SIR:—Yours of the 1st inst. is received. My views on the topic to which you refer are still the same as expressed in the *Century* letter, and I see no sufficient reason for re-stating them in another article. Very truly yours,

JULIUS H. SEELYE.

Mr. Henry L. Kellogg.

[Letter of Dr. Seelye in Century, Sept, 1888.]

Others can give a more accurate opinion than I upon college fraternities elsewhere; but so far as Amherst is concerned, there can be only a favorable judgment concerning them by any one well informed. Without a doubt they exercise here a wholesome energy, both upon their individual members and upon the college. Combination is strength, whether with young men or old; and where men combine for good ends better results may, of course, be looked for than where the same ends are sought by individuals alone.

Now the aim of these societies is certainly good. They are not formed for pleasure simply, though they are one of the most fruitful sources of pleasure in a student's college life. Their first aim is the improvement of their members—improvement in literary culture and in manly character. They are all of them literary societies. An effort was made not long since to introduce among us a new society, with prominently social rather than literary aims; but it not only failed to receive the requisite assent of the president of the college, but was not favored by any considerable number of the students, many of whom stoutly opposed it.

One of the happiest features of society life at Amherst is connected with the chapter-houses. There are no better residences in the villages than these, and none are better kept. They are not extravagant, but they are neat and tasteful; they have pleasant grounds surrounding them, the cost of rooms in them is not greater than the average cost in other houses, and they not only furnish the students occupying them a pleasant home, but the care of the home and its surroundings is itself a culture.

There need be no objection to these societies on account of their secrecy. The secrecy is largely in name; is, in fact, little more than the privacy proper to the most familiar intercourse of families and friends. Treated as the societies are among us, and occupying the ground they do, no mischief comes from their secrecy. Instead of promoting cliques and cabals, in point of fact we find less of these than the history of the college shows before the societies came. The rivalry between them is a healthy one, and is conducted openly and in a manly way.

The societies must give back to the college the tone they have first received. I am persuaded that in any college where the prevailing life is true and earnest the societies fed by its fountain will send back bright and quickening streams. They certainly give gladness and refreshment to our whcle college life at Amherst.

THE CHRISTIAN IN POLITICS.

The Christian should be in politics.

He has the same interest in public affairs as others. The welfare of the country is as important to him as it is to others. His love for his country should be intensified by his love to God, who gave us this land and our good institutions, and has opened to us such marvelous possibilities. No one has more at stake in the future than he, for the church and its precious interests are involved. Also the traits of character which he possesses are essential to the permanency of the nation. It is in righteousness that a nation lives. They who fear God are under his blessing and protection. Such should be chosen to office; but this can be only when Christian men make conscience of taking part in politics.

As it is they are virtually excluded. Political management has become so intensely partisan that they have not the freedom of conscientious action. The broader views of right are lost sight of in bids for success. The issues are not so much moral principles as offices and profits. The appeals are not to intelligence and conscience, but to the lower motives, and such means are used as imply the prior degradation of manhood. The saloon is too often the headquarters of the local organization; at all events its influence is so great that its behests may not be disregarded. Moral issues are avoided, and such men are chosen as may be most available and will best suit the interests of the party managers. Charges of gross corruption do not exclude men from honorable positions so long as they can successfully marshal the party forces. All this tends to drive honest, Christian men away from all part in public affairs.

The duty of Christians becomes the more imperative because such is the present condition of our political affairs. The permanency of a nation rests on its moral character. God will not allow injustice and vice to go on indefinitely. They who fear God are the salt of the earth. Christian conscientiousness is required in making up the issue. The real issues are not commercial, they are not partisan; they are moral. The first great duty of a nation is to do right. There is wrong in the land, there is vice and iniquity, there is extortion, and thousands groan under oppression. The remedy is in the intelligent, Christian sense of right towards all, of every standing in society; to the humblest and poorest as well as to the highest and richest. This can be attained only by Christians taking an active part in political affairs. It is useless to lament; we must work. We need not to fall upon our faces and cry out in our despondency, but to rise and go forward, as our duty may appear.

The Christian should be independent in his politics. Parties necessarily arise, and there will always be divisions as to policy and measures. But the first point is to do right. A party long in power may easily become corrupt, and in that case it forfeits all claim upon the support of its members. We cannot live upon the past; we must live in the present, and by doing present duty. No man may hold his conscience at the command of a party. No carefully-worded platform can stand against the personal character of candidates, no finely-phrased promise of reform can satisfy the conscience so long as corrupt practices are tolerated and great moral issues are avoided. The safety of the nation lies in the independence of the Christian voters.

There should be no delay in this declaration of independence. The plea is made for postponement. Admitting the evils that cause uneasiness and disobedience to party call, it is urged that just now it would imperil other great interests to refuse to support the party candidates. At the next election it is the same. Promises are made, but they are broken. The time for duty is the present. If a party will not maintain its allegiance to right, loyalty to right requires disobedience to its orders. Just so soon as the Christians of the country show that with them right is above party, so soon will there be a purer political atmosphere.

The Christian should be in politics, taking an active part in the formulating issues and the nomination of men. He should be there, with manly independence, in the freedom of an intelligent conscience. He should be there in the name of God and purity and right.—*The Evangelical Repository.*

THE REASON WHY.

WILL SOMEBODY RISE AND TELL?

In an audience where the secret lodge system was under consideration, a lady rose and said, "I belong to the Good Templars in ——," naming a certain New England town. "We have done a great work for temperance. Nearly all the members of our lodge are Christians. Now would you condemn such a lodge and advise me to leave it?"

"What is done in your lodge that needs to be covered up and kept from the good people in your city?" was asked.

"Nothing," was the prompt reply. "We march and sing, take a pledge and drink a swallow of water, etc."

Certainly if these are proper and innocent acts, then why should such ceremonies, simple even to childishness, be covered up under the same veil of secrecy that is used by the Mormon, the Jesuit or the Hindoo Thug? And as "he that doeth truth cometh to the light that his deeds may be manifest," would it not be better to avoid even the "appearance of evil" and "walk in the light as he is in the light."—*Christian Witness.*

A Cedar Rapids (Iowa) woman has sued three saloon-keepers and the owners of the property on which the saloons were located for $2,000 damages each for selling liquor to her husband. It is to be hoped that by a fearless application of the principles of law and equity here involved the owners of the saloon property will be mulcted in adequate damages. It is the same principle that obtains in the Illinois statutes against gambling. The owners of property which is used for gaming purposes are liable for damages, and can be sued by any person who loses money in these dens.

Governor McKinney, of Virginia, says that it is not at all necessary for a public man to drink, as is often asserted. It has been his invariable practice to decline all "treats" in his political campaigns, and he believes that instead of losing, he has gained votes by his abstinence.

NEW ENGLAND LETTER.

Matters political.—A disgraceful affair.—The Industrial Alliance.—A new phase of the labor war.--A unknown God.—The Andover case.

Says F. W. Robertson, "When we say two men are talking politics, we often mean that they are only wrangling about some mere party question." In this sense "politics are in the air," but it would be well for the contesting parties—and it would certainly be a saving of newspaper space, that might more profitably be taken up with other things—if they would remember the old proverb that the pot should not refer in uncomplimentary terms to the complexion of the kettle. Governor Brackett's endorsement of the West End, and above all his failure to use the rarest opportunity ever afforded an executive, to put down the lobby, are now returning to haunt, and very possibly, spoil all his dreams of a re-election; and it is of no use though it may be very convenient for him to say that "the lobby is not an issue in this campaign." Moral questions are as obstinate as Banquo's ghost, and this one has so far refused to obligingly seek its place among the shades of defunct issues, because the Governor asserts that it ought to. On the other hand, the Democratic party, which is working it with might and main, as a handle by which to defeat the opposite side, is just as deep in the mire of legislative corruption. Its ticket is even headed by the attorney of the West End corporation! But the people are getting tired of these extraordinary displays of political virtue, just before election time, and the probability is that Massachusetts will see a much larger independent vote than usual cast this year.

The Worcester *Times* is responsible for a story which ought to make every Christian Prohibitionist in the State hang his head for shame. The Young Men's Christian Association of New Bedford, recently laid the corner-stone for a new building to be erected by the organization, and Governor Brackett was present and assisted in the exercises, which was all in the highest degree right and proper, but, alas! for the scandalous sequel! In the evening Mayor Clifford "gave a reception to the Governor and other distinguished guests, together with numerous well known citizens, including several clergymen," at which the liquor flowed in such abundance that the affair ended with a debauch in which, according to the Taunton *Gazette*, "some of the city fathers lost their balance." The mayor who disgraced his office and the city to which he owed it, by thus providing the means for so scandalous an exhibition, is not more worthy of blame than those ministers and members of the Association, who could remain as guests and witness such scenes. The Y. M. C. A. has done a good work in the past, but good works will not save a religious society any more than they will save the individual members; and the Association must not only eschew such "receptions" in future, but must cease cultivating the acquaintance of wealthy brewers, in order to get a pull at their pocket-books, if it wants to retain the sympathy and support of Christian people.

The British *Citizen* says that "Massachusetts has now over fifty thousand men pledged to support the public schools against Romish encroachments." United with the Prohibitionists they will make a powerful factor at the coming election.

The Industrial Alliance is another organization which is making quite a stir in the political field. It is a rather heterogeneous body, socialists, nationalists, and Knights of Labor, but all united in demanding governmental control of all public works, the eight-hour law, annual instead of biennial elections, raising the school age for children, opposing the employment of private armed bodies such as the Pinkerton, and others of like tenor. The Alliance does not favor any special party, but have sent out circulars to the various candidates asking their views on these questions. The Prohibition candidates, I notice, endorse their platform very generally, and from them the Alliance would undoubtedly get honest support in most of its measures. The great weakness of all labor parties which have yet arisen, seems to me to be this:—that they apparently recognize no deeper need for the laborer, than is involved in the mere material issues from which they create their platform, or the importance of removing those moral evils which block the way to his attainment of even these. A writer in a recent number of the *Nineteenth Century*, has a paper on "The Ideals of the Masses," which inquires, "What are the deepest motives in the working classes to which an appeal can be made, and are their leaders willing and competent to make it?" So long as the workingman is tacitly taught by his leaders that the chief end and aim of political action on his part is merely to get his share of the good things of this life, all labor movements will be a failure. He will be the prey of lodge-men, saloon-men and demagogues; but once link his cause with that of moral reform, and not all the moneyed monopolies of the world could stand before it.

Another young man, this time in Brockton, has gone wrong and confessed himself a forger to the amount of $100,000. As usual, heavy speculation is the cause. So long as we make a god of financial success, so long men will sacrifice soul and reputation on his altar. Take up any paper for youth, even of the most moral class, and notice what kind of public men are therein held up for imitation. Almost invariably it is the successful business man, seldom or never the scholar, the preacher, the philanthrophist, who remains poor because, like Agassiz "he has no time to make money." Says Carlyle, "Show me the man you honor; I know by that symptom better than by any other what kind of a man you yourself are." And just as surely does a nation write its own character in the ideals it sets before its ambitious youth.

Two more fatal accidents have recently been added to the long list of injuries to life and limb, which lie at the doors of the West End. It is said that the company in order to give the men no opportunity to organize into trades unions, are continually weeding out old and trusty employees, and filling their places with new and inexperienced hands, which is the reason of so many serious casualities. If so, this is a new phase of the labor war, and one calculated to set the public to thinking.

The Supreme Grand Lodge of the Ladies' Loyal Orange Association, has recently held its meeting in Boston with the usual lodge display of Supreme Grandism, which certainly crossed the line from the ridiculous to the blasphemous, when the Grand Secretary in her address spoke of "our Supreme Divine Grand Master," by whose permission they were thus allowed to assemble "and devise means and ways for the advancement of the Protestant religion." One may well pray God to save the Protestant religion from "ways and means" devised by those who so little understand its genius and spirit. Luther and Calvin worshiped no such "unknown God" as the Supreme Divine Grand Master.

It is said that half a dozen bushel baskets will hardly contain all the voluminous mass of writing evolved by the famous Andover case, which now goes to the Supreme Court for settlement. It is fortunate that questions of theology seldom become questions of law, for when they do they are usually dragged out to almost interminable length. Andover was founded to teach the Puritan type of doctrine, and it certainly seems an unlawful diversion of the original funds to allow another and radically different type to be taught there. This has happened, however, to other and older universities than Andover. It is a curious fact that John Wesley was educated at Lincoln College, which was founded in 1424 by Richard Fleming, for the purpose of training theologians to exterminate the principles of Wickliffe. One can but faintly imagine the horror of the original founder, could he have foreseen that from its walls should go forth the Apostle of Methodism.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., Oct. 29, 1890.

The Department of Justice has sent a circular letter to U. S. Marshals and District Attorneys, calling attention to the new anti-lottery law and directing them to spare no effort in its enforcement. I quote the following paragraph therefrom:

"Every violation of this law, either by an individual or a corporation, in the dissemination of lottery literature or in any other way, should be brought to the attention of the grand jury, and whenever indictments are found, vigorous prosecutions should follow, to the end that this nefarious business may be suppressed. In the enforcement of this law there should be a hearty co-operation on the part of the District Attorneys, Marshals and Postoffice Inspectors."

To all of which all right minded-men and women will say, Amen.

The semi-annual meeting of the Bishops of the Methodist Episcopal church will convene here tomorrow morning, and it is expected that it will take them the rest of the week to get through with their business, which consists of a review of the work done for the past six months and the mapping out of the work for the next six months. The Bishops will attend a reception tendered them by the colored members of their church on Thursday evening, and on Friday evening another tendered by the whites. On Monday evening next they are all to attend a monster mass meeting in the interest of the proposed Methodist University in this city. President Harrison is expected to preside; and Bishop Hurst, who is at the head of the University project, has returned from Europe and will tell what has already been done and what is expected to be accomplished in the near future toward the realization of what he has so much at heart—the establishment of a great University under Methodist auspices.

A striking object lesson in temperance is furnished by a suit just filed in one of the local courts. A woman, who acknowledges that she is an abject slave of the rum fiend, charges that certain individuals, knowing her weakness, plied her with liquor for the purpose of fraudulently purchasing her interest in certain real estate, and that while in a drunken stupor she signed papers disposing of her interest for a nominal sum. She now sues to regain possession of the property. Ah! rum, how much misery thou art responsible for, and how terrible is the thought of the devastation and ruin brought by thy aid upon the bodies and souls of men and women, who should be as they were intended to be, "only a little lower than the angels!"

The Washington ministers of all denominations are taking a deep interest in the question of preventing the World's Fair opening on the Sabbath, and I should not be surprised if they took some formal action in the matter before Congress meets again. I understand that Mr. Harrison has expressed himself privately as being opposed to having the exposition open on the Sabbath day, and Mr. Wanamaker is also known to be opposed to it. In fact, in my opinion, all that the opposition to this desecration needs to do is to combine and make itself heard. It is entirely too strong to be ignored by Congress.

The question of allowing women to act as delegates to the General Conference, which has been a source of much good-natured contention among the Methodists, was voted on last night, and the total vote was 467 against, 394 for. The vote is ridiculously small when the large number of Methodists is remembered, and indicates that the great majority are indifferent in the matter. *

Mr. Spurgeon, in preaching at Brighton last month, made reference to the request he had heard in one of the churches in Rome soon after the death of Cardinal Wiseman, for the prayers of the worshipers for the repose of the cardinal's soul. Mr. Spurgeon continued: "Now I don't pretend to know where the cardinal has gone to, but it was evident that his own people thought he was not very comfortable where he was, or they would not have been so anxious to pray for his repose. If that was the case with one of the princes of the Romish church, what are we to expect with reference to its ordinary members?"—*Inquirer.*

CORRESPONDENCE.

THE EVANGELIST MILLS AT OBERLIN, AND OTHER OHIO NOTES.

Oberlin, O., Oct. 29, 1890.

Dear Cynosure:—I reached home on the 25th for a brief visit with my family, having been absent about six months. Oberlin, though it has yet no president, has more than its usual number of students, and, as I was glad to learn, was not hurt by the failure of Mr. Peters, of Michigan. He had paid nearly all that he had promised.

For more than two weeks, there has been in progress here, a remarkable revival of religion. It reminds me of the earlier days in the "forties," when there seemed to be a constant and continual revival, which only at times was more earnest than at others. Mr. B. Fay Mills, a distinguished

evangelist, has done the preaching. A. M. Greenwood has conducted the song service. There have been three services daily, and since no place of meeting could hold all who desired to hear, they have been often alternately for men only, or for women only. When there were several congregations at the same time, they were mixed.

Mr. Mills looks youthful and cannot be over thirty-five, perhaps younger. His manner is much like Mr. Moody's, but he is doubtless a man of greater advantages and more culture. There has been great calmness connected with the movement, and the appeals have been almost wholly to the reason and the conscience. In his theological views he seems to follow Mr. Finney quite closely. He is always impressive, and sometimes eloquent. More than 700 persons, I am told, have signed cards declaring their purpose to lead a Christian life, and it is hoped that the end is not yet reached, for though Bro. Mills leaves today, the pastors expect to continue the meetings.

As might be expected, there has nothing of a denominational character entered into these meetings. All the churches here have been most cordially united. I do not know whether Mr. Mills is connected with any denomination, but feel quite sure that he belongs to "The Holy Catholic Church."

Not the least of the blessings that have come from this revival is the waking up and unifying the members of the churches. Oberlin church-members had, I fear, become much like the Republican party, disposed to live on their past record. It is to be hoped that henceforth they will be like Paul, "forgetting those things that are behind, and reaching out unto those things that are before; I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3: 13, 14.

I observe that your excellent correspondent, Bro. J. M. Foster, has an article in the last *Christian Statesmen*, in reference to the importance of the National Reform Association, which will apply equally well to the National Christian Association. The fact especially emphasized is, the importance of Christian union as a condition of success. I am glad that so careful a thinker and writer sees this matter so clearly. He says:

"The work of public reformation requires the co-operative effort of all the churches to accomplish it. But the denominations cannot and will not do it. These divisions in Christ's house have been the cause of the church's weakness and have brought defeat and disaster. There is now a crisis upon the church. The different evangelical bodies must unite to meet it or suffer a shameful defeat. But the denominations are not prepared for this co-operative effort. If one undertakes it the rest will stand aloof. They will, however, unite in supporting an association for this purpose. The National Reform Association is a human device to meet this emergency, to counteract the evil effects of schism in the church, and to secure the co-operation among Christ's followers in a work that cannot be done except by the united efforts of all. When these divisions have been healed and the church is one, there will be no necessity for such an expedient, and it will quickly pass out of sight. But until these wicked divisions, which originated in human depravity, and have resulted in unspeakable harm, have been put away, the National Reform Association will be indispensable to the Redeemer's kingdom. May the day soon come when for the divisions of Reuben there shall be 'great searchings of heart.'"

All of which is true and timely, but applies equally to the N. C. A., the W. C. T. U., and some other organizations. But since it is these "wicked divisions" which have "resulted in unspeakable harm," are the occasion of their necessity, why, I ask, is it not better to donate at least a part of our energies to a *reformation in the church?* At least ought we not, one and all, to cease from all complicity with such divisions and such unholy results?

UTICA, Ohio.—No great prophet was ever raised up to plead for Baal. The old prophets always appealed to the higher and nobler sentiments. Baal worship represented the lowest and basest impulses of humanity. Baal could plead for himself, and it was a work of gratuitous folly to plead in his behalf. What was true of the old heathenism is equally true of our modern systems of wickedness. No man who has any just comprehension of the nature of the saloon or of the lodge, and is not lost to all true self-respect, will think of pleading in their behalf, and no one ever does so without forfeiting the respect of even the ungodly. The world understands quite clearly that those institutions and practices that have their origin in selfishness and which ministers to depraved appetites and propensities ask only to be let alone. When forced to fight in self-defense, it is always on a false issue. They can never make a candid appeal to man's moral nature or even to practical common sense. Common honesty revolts at the idea of doing service for iniquity.

And yet, strange to say, there is here and there a man so conspicuous in his folly that he takes it for granted that Baal needs his support, and that it is his wisdom to plead for him.

A case of this kind has just come under my observation. This little village of Utica, Ohio, has four churches, no saloon, a Masonic and an Oddfellows' lodge. Two of these churches—embracing a majority of the professed Christians in the place, are committed against the lodge system, while in another, the Presbyterian, there is a considerable anti-secrecy element. The lodge influence, however, is strong and favors those preachers who fail to rebuke it. The pastor of the Presbyterian church has, I am told, until recently maintained a position of careful neutrality, but last Sababth evening he preached a sermon in defense of the lodge system, in which he tried to show that not only were the effects of this system most beneficial to society, but the means by which they were accomplished quite in harmony with Christian principles. I am told that he enumerated particularly the secrecy, the oaths, and the signs of recognition, and found their counterpart in the practices of the earlier Christians as well as the Jewish church. The remarkable fact is, that while making this plea, he declared that he was not a member of any secret order, and was entirely ignorant of the internal character of the system.

One great, and I trust, lasting good will grow out of this (to call it by no harder name) gratuitous folly. The testifying churches of Utica had nearly gone to sleep on this question. It had been difficult to awaken an interest in the secrecy question, and the stealthy lodge influence was pervading and poisoning the moral atmosphere. Now they are quite awake, and hope to get Dr. H. H. George to come and give the lodge a thorough ventilation. No man can do it better.

H. H. HINMAN.

AN HISTORICAL VALLEY.

FAYETTEVILLE, Pa., Oct. 29, 1890.

EDITOR CHRISTIAN CYNOSURE:—It has been my privilege to spend a few days in the Cumberland Valley. This is one of the richest, most beautiful and healthy valleys in the United States. The greatest mistake Gen. Lee made was to lead the army of Virginia into it. When they saw it, there was "no more spirit in them." They said, like the Queen of Sheba when she saw the glory of Solomon's court, "Behold, the half was not told us." The defeat of Gettysburg, which followed three weeks later, occurred in the hearts of his soldiers when they entered this valley. Any one wishing to purchase a farm of rich land, in the midst of the most enchanting scenery, at the door of the best markets in the country, at anywhere from $30 to $60 an acre, with the purest and most invigorating atmosphere, neighbors of the best type, educational facilities of the first order and religious privileges of the most pronounced evangelical type, would do well to go to the Cumberland Valley.

I first stopped at Hagerstown, Md., twenty miles north of the Potomac river. This is a growing city of 11,000. Lee's army made a levy of $20,000 upon them. They are now having a boom. In two days $75,000 worth of lots were sold to Baltimore and Philadelphia capitalists. They expect to have 20,000 people within five years. The Blue Mountain House overlooks them. Last summer, during the heated term, some eighty Congressmen were wont to come out there Saturday, and return to Washington Monday.

An appointment had been made for me to lecture in the Presbyterian church at Greencastle, Pa., a town of 1,500 about twelve miles north. The continued heavy rain literally drowned out the meeting. Two of Mr. John Kennedy's sons drove in three miles. But they have Covenanter blood in their veins and are always in line when service is called for. Rev. Hunter, the Presbyterian pastor, Rev. Lutz, the Reformed pastor, these two young men and an elderly man were all who ventured out. We had a pleasant talk and planned for future work. We were entertained at the home of Rev. Joshua Kennedy, D. D. He was pastor of the Reformed Presbyterian church of this valley for sixteen years. Then he was chaplain in the army and organizer of missions among the Freedmen in Florida. Then he served as pastor of the Reformed Presbyterian church of Bovina, N. Y., for sixteen years. He had a stroke of paralysis in 1884. Since that time he has lived in Greencastle. He received a call from the Third Reformed Presbyterian church of New York city; also from two large Presbyterian congregations in this valley.

We next saw Chambersburg, the town that was burned by the Southern raiders during the war. It is ten miles north of Greencastle. The next four days I assisted Rev. W. J. Sproull of the Reformed Presbyterian church of Fayettville, Pa., at his communion. This brother served as missionary from the Reformed Presbyterian church to Syria for six years. He was one of the best Arabic scholars in the field. He has been laboring here for two years. His praises are on all lips. As an accomplished scholar, a clear thinker, an attractive preacher, and a great-hearted pastor he has won golden opinions from all. The Board of Foreign Missions offered him the Cyprus mission last summer. But his people will not think of giving up their pastor. I spent Saturday night at the home of Mrs. White. Gen. Lee's tent was only ten yards from their front gate, the night before the engagement began at Gettysburg. He seems to have been surprised. He expected to march to Baltimore and Washington without let or hindrance.

On Sabbath evening I lectured in Bro. Sproull's church on "The Basis of Moral Reforms." This meeting was held under the auspices of the W. C. T. U. They have not been organized a great while, but there is not a licensed saloon in Fayetteville. We had a full house. Rev. Cyrus Cort, of the Lutheran church, offered prayer. At the close he said, "I wonder that such a presentation of the facts does not set the people's hearts on fire." I replied, "When the wood is wet it takes a great many coals and much blowing to get the fire to burn." The Abolitionists made little headway until John Brown threw the bombshell with lighted fuse into the powder magazine. It may be that a similar sacrifice will have to be made to precipitate the great moral conflict that will bring in the third and last reformation. The agent at the Fayetteville station and his good wife were out. He has been a reader of the *Cynosure* for years. They are in the front ranks of the Reform army.

Bro Sproull's congregation is perhaps the oldest in the Reformed Presbyterian church. It and the congregation of Coldenham, N. Y., were organized near the same date. As would be expected they are the best friends the National Reform movement has. Prof. Coleman went through this valley some years ago, also Secretary Weir not long ago.

J. M. FOSTER.

THE GOOD WORK OF THE EVANGELIST, WOLFE.

MAZOMANIE, Wis., Oct. 21, 1890.

DEAR EDITOR OF THE CYNOSURE:—I want to lay before your readers some interesting information respecting the soul-saving labors of J. E. Wolfe, the evangelist, at the following places, namely: "Arena, where he began work on the 7th of August, Barneveld, Dodgeville and Mazomanie. His work has been owned of God in the conversion of many souls and the quickening of the churches. There has been indeed a mighty shaking among the dry bones. His Bible readings were grand; his preaching was with the power from on high. There was much of Holy Ghost power in the meetings. Like a man of God, Bro. Wolfe demonstrated that he feared neither men nor devils. He assailed with strong words the wicked practice of dancing. His picture of the evils resulting from the different kinds of dances, was truly appalling; and he did not forget to rebuke those ministers of the Gospel who are connected with secret societies, or who stand by the side of or purposely uphold the existing systems or institutions of soul-destroying wickedness.

Mr. Wolfe also laid a heavy hand on Romanism, the confessional, the celibacy of the priests; and he had plenty of books and facts on hand, which made him more than a match for the papacy,

which aroused one of the priests and his followers almost to violence.

His assault on Odd-fellowship and Masonry was masterly and crushing at Dodgeville, so much so that one minister, named Baker, aban doned and publicly denounced Odd-fellowship; and the head Mason of the place showed his badge and said that is the last of it, and a number of others left the lodge forever.

Bro. Wolfe commenced preaching at the above named places Aug. 7th, and closed Oct. 19th, and started the same evening for his home at Vinita, in the Indian Territory. Two young ladies from Arena accompanied him, Miss Alice Hamilton and Miss Lizzie Billington, for the purpose of acting as teachers and otherwise assisting in the establishment in the work of training the Indian children. Mr. Henry Richards of Mazomanie, goes to take charge of the carpentering business, and a number of other young persons from Barneveld and Dodgeville will follow. The number of converts at all the places are reported to be 316.

Bro. Wolfe and his excellent wife are doing a great work for those Indian children, by taking them into their home, feeding them, clothing them, civilizing them, Christianizing them, and teaching them trades by which they can obtain a livelihood; and not only so, but they have another noble aim which should be noticed and highly appreciated, and that is to have as many as possible of them qualified to act as missionaries among the other Indian tribes. In that way they are seeking to bless the entire Indian nation, and helping the civilization of the world. In this grand effort which they are putting forth, they ask the prayers and sympathy of the Christian world.

AMOS ELLIS.

THE EVANGELIST NEEDHAM IN ST. PAUL.

ST. PAUL, Minn., Oct. 25, 1890.

EDITOR CHRISTIAN CYNOSURE:—Rev. G. C. Needham has been holding meetings in this city the past three or four weeks. He was asked to give his view of the religion of Masonry as compared with that of the Bible. He replied by saying that not being a Mason he knew nothing about it, except that it was a charitable institution; that he was not aware that it was a religion, but, if so, it was an anti-Christ, as are all religions except the religion of the Bible; and that he was like the Irish pilot who knew nothing of the rocks and shoals, but he knew the channel, and always kept the ship in it. At the same time, we observed that he did not hesitate to faithfully warn the churches against Romanism, church lotteries, progressive euchre and the theatre.

However, he subsequently said in private that Freemasonry and all other secret societies are blasphemy. And one prominent Mason who some three months ago renounced Masonry, gave Bro. Needham his costly secret society jewels, and promised not to go into a secret lodge again.

As Jesus said, "If I say the truth, why do ye not believe me? He that is of God heareth the words of God; for this cause ye hear them not, because ye are not of God." May not these words have an application in the Christian's testimony to the truth about the infamous lodge worship? Surely we are all responsible to God for letting the truth that we possess, in regard to secret lodge blasphemy, shine. And it ought to be proclaimed in trumpet tones from every pulpit, and by every Christian in every prayer and conference meeting. Yours truly, W. FENTON.

PITH AND POINT.

A MAN BOTH DANGEROUS AND IN DANGER.

There is a man holding a meeting at our town who calls himself a Christian preacher. He is a Mason and an Odd-fellow and advocates the lodges on the streets. I gave him some of your tracts. He looked them over, and when he come to "Christianity and Odd-fellowship," he remarked that the two worked well together. I told him that I did not know that devil worship and Christianity would work together. I gave tracts to most all of the congregation of which I am a member, and have refused to support this preacher either with my money or presence. I was an Odd-fellow about four years, and I got a glimpse at the light and I came out from among them. This preacher told the people a few nights ago that he would not go to any place where Jesus would not go.—JOSEPH BALL.

NOTE.—Bro. Ball wishes our opinion of such a preacher. He is surely a very much mistaken man, and therefore is a blind leader of the blind with the ditch before him; or else he is a wolf in sheep's clothing, whose disguise should be torn off, and his real character made known.

TRUTH THAT WILL STAND.

I should feel lost without the *Cynosure*, as I greatly appreciate the reformatory truths it vindicates from week to week. They have been my sentiments for forty years, and now, as well as in the days of my youth, they are as food to my soul. I most fully believe them to harmonize with Bible teaching and, as such, stand approved by the Judge of quick and dead. Let us all labor and pray for their complete triumph among all men. So may every branch which our heavenly Father hath not planted be speedily rooted up.—E. THOMPSON, *Senecaville, O.*

WILL READ IT AS LONG AS HE CAN.

My health and eye-sight are fast failing; but I want your noble paper as long as I can see to read it. I would like to have sent you quite a number of subscribers, but times here among farmers are very close and hard. Now may the good Lord bless you all in your every effort to destroy all those combinations and rings that are now a curse to our nation.—JEREMIAH KIRKPATRICK, *Shelby, O.*

FOR OUR MOTHERS, WIVES AND SISTERS IN THIS REFORM.

The *National Home Guard* is designed for a special work, and instead of interfering with other plans, is and will be a helper in shedding light on the secret abominations which are becoming so common in the land. The workers on this reform must stand together and make one harmonious whole, as does the body. In speaking to those who are members of minor secret societies I find that to say anything against Masonry or Odd-fellowship is considered as an attack upon themselves; nor do we hear of Masons or Odd-fellows, etc., crying down these minor societies, for they are aware that they train men for taking something stronger in secret work. So I regard the *Home Guard* and other papers; they will tend to build up the old and tried "Pole Star" of reform.—ANNA E. STODDARD, *Boston.*

GOOD WORDS.

Success is my wish for the cause you are working in, and I will help it all I can.—E. P. W., *Rochester, N. Y.*

I appreciate very highly, indeed, your good work, and wish you the greatest success.—REV. C. B. CURTIS, *Oberlin, O.*

Please never stop the *Cynosure*. I and my family have an understanding that it visit us while we live, unless *Religious-Telescope*-like it ingloriously surrenders to the lodge power—of which we now entertain not a fear. Long may the paper live, and greatly may the cause it advocates prosper by the blessing of God, who is always on the side of right.—REV. L. A. WICKEY, *Eshcol, Pa.*

LITERATURE.

"POWER FROM ON HIGH. Do we need it? What is it? Can we get it?" With such pointed questions Rev. B. Fay Mills, the young evangelist, for a time associated with Rev. Dr. George F. Pentecost in his monthly "Words and Weapons," introduces a remarkable discourse which Mr. Revell, the evangelical book publisher of this city, has just issued in neat form. This little volume ought to be read by every professed Christian. It reaches to the depths of the heart, and in eloquent but earnest and pointed language urges the church to fail not of fully accepting and availing of the glorious privileges of grace through Christ. These are some of his sentences:

"There is no more distressing sign at this day than that so many people are ready to stand up in their places—consecrated people in a measure—and say: 'I want to be used.' It may be just as cursed an ambition to want to be used as to want to have money, or to want to have one's pride fulfilled. What you and I need to have as an ambition is not to be used but to be filled."

"How can we get spiritual power? WE CANNOT GET IT. No man ever possessed it; no man ever used it. It is a question, not of our getting power, but of God's getting us; not of our using God, but of God using us."

"Some one has said that the disciples had to wait ten days and that there were ten days in which they were being filled with the Holy Ghost. That is a mistake. They were not waiting ten days to be filled; they were waiting to be emptied."

We should like to print the whole. The publisher's price is 20 cents. It is too much. Such words as these should be put in a penny tract and circulated among the churches by the million.

ALDEN'S MANIFOLD CYCLOPEDIA of knowledge and language. Vol. 24. Price, half morocco, $1.00. John B. Alden, New York. Though conducted in a quiet manner, this Cyclopedia is one of the great literary undertakings of the time. Something of its magnitude may be seen by the fact that the closing topic of the present volume is Montem. Sixteen more volumes will be required to complete the alphabet, all of which are promised within the year 1891. In the present volume, five States are treated: Michigan, Minnesota, Mississippi, Missouri and Montana. Mexico is also treated at length. Among the cities described are Memphis, Tenn., and the historic Memphis of Egypt; Meriden, Mexico, Milan, Milwaukee, Minneapolis, and Mobile. Among the important topics in other lines are Meteorology, Methodist Episcopal Church, Miasma, Michigan University, Microscope, Mind, Mining, Miracle, Missions, Mohammedanism, and Money. The matter is well brought down to date, and the illustrations are numerous and helpful.

"HEALTH NOTES FOR STUDENTS" is the title of a small volume by Prof. Burt G. Wilder of Cornell University, and required for admission into that institution. Prof. Wilder is well known as an author and lecturer on physiological and anatomical subjects, and this little conpendium is a very practical and valuable treatise on topics in which students should be fairly informed early in their course; as, food, ventilation, clothing, breathing, bathing, sleep, exercise, stimulants and narcotics, etc. A special warning is given against tobacco, private vices and the college secret societies. The work is published by G. P. Putnam and sons of New York.

Scribner's Magazine for November contains three remarkable illustrated articles of travel and adventure of widely differing characteristics, embracing elephant hunting in Africa, a perilous voyage through the Canon of the Colorado (the first trip ever made from the source to the mouth of that river), and cruising with the White Squadron along the coast of France. Robert Brewster Stanton, civil engineer, tells in "Through the Grand Canon of the Colorado," the story of the railroad surveying expedition which he led along the course of the Colorado River, from Grand Forks to the Gulf of California—a distance of twelve hundred miles. No previous party had traversed these canons except that of Major J. W. Powell, in 1869. Herbert Ward, the African traveler, writes a "Tale of a Tusk of Ivory"—giving, in a vivid narrative, the history of a tusk from the trapping of the elephant to the sale of the ivory on the coast. All the iniquities of the traffic—the raids by Arab traders and the resulting slavery and ransom—are described. "A Day with a Country Doctor," by Frank French, is the record of the amusing, pathetic, and vexatious incidents which make up the life of a benevolent old physician in a rural district. "The Training of a Nurse," by Mrs. Frederick Rhinelander Jones, is an account of the education for what has been called the new profession for women. Prof. Shaler's final paper treats of the physical features of the section of English North America west of the Mississippi, and concludes with some general observations on the persistence of race characteristics in those who represent a residence on this continent for five generations.

The *Missionary Review of the World* for November opens with a strong article by Secretary Dr. Ellinwood on the Duty of Christendom to the Jews. Dr. A. T. Pierson follows with a paper on "The Wonderful Story of Madagascar" in his series entitled "The Miracles of Missions." It will enchain the attention and thrill the soul of every reader. It reads like a new chapter in "Fox's Book of Martyrs." Dr. Pitzer of Washington, shows that God allots the inheritances of nations. The article on the Congo Missions by Mr. Laffin and Miss Clark is fresh, reliable and full, as Mr. L. has just returned from there after three years' mission work and exploration. The shorter papers are full of interest, and the translations from foreign missionary magazines highly instructive. Annual reports of more than a dozen missionary societies, and a monthly bulletin of latest news from the entire mission field, rounds out a number that cannot fail to interest, inform and inspire the friends of missions everywhere.

The Baker & Taylor Co., of New York, have purchased from Robt. Carter & Bro. the electrotype plates of Rev. Dr. Cuyler's "God's Light on Dark Clouds," "The Empty Crib," "Pointed Papers for the Christian Life," and "Stray Arrows;" also Pierson's "Crisis of Missions," Ryle's "Expository Thoughts on the Gospels," and Morell's "History of Modern Philosophy." These books they will hereafter publish.

Current Comment and Legal Miscellany in its last issue prints a carefully prepared sketch of Chief Justice S. P. Chase, giving especial attention to his career as lawyer and judge. The "New York Ballot Law" is a lawyer's examination of the law regulating elections in that State. The summary of the work of the late International Conference will be valued by many for preservation.

The November *Agriculturist* is a handsome and popular number. The farms of Burmah are described and illustrated, also the irrigating ditches of California, and the pioneer's home. Devon cattle and Suffolk horses have each an article, and the magazine is well filled with valuable notes for the farmer and his wife.

The *American Garden* is rich with illustrations of the sumac and mulberry, and with articles on the destructive fungi of our orchards and vineyards, on cranberry culture, California truck-gardening, tomatoes and lettuce under glass.

Lodge Notes.

Although the siege has been raised in the Covington, Ky., diocese in regard to admitting members of secret societies to communion in the Catholic church, nothing has been done in Chicago. Odd-fellows, Knights of Pythias, Knights of Honor and kindred societies are included in the ecclesiastical amnesty, but the Freemasons are debarred. No action has been taken by the priests of Chicago, as no order has been issued by Archbishop Feehan relating to the subject.

The Brotherhood of Locomotive Firemen are in trouble about Negro labor. Their "grand masters," etc., have lately been in Texas settling it. It seems that not one of all the secret unions of railroad men accepted colored men as members. The white railway men refuse to take the colored laborer into their orders. There are many colored firemen, brakemen and switchmen in the South, but the colored man is not made an engineer or a conductor. Wages paid to such employes are not equal to the rates on Northern roads. The white employes are endeavoring to raise the wages in the South, but colored labor underbids them. The colored railroad men have organizations throughout the South.

Senator J. N. Dolph of Oregon, and J. M. Browne, Surgeon General of the Navy, were among those present at "the Supreme Council of the Thirty-third degree of Ancient and Accepted Scottish Rite of Freemasonry," held lately in the "Holy House of the Temple," "Venerable Grand Commander" Albert Pike presiding. At half past twelve all Scottish Rite Masons as high as the fourteenth degree were admitted into the Supreme room to hear the Grand Commander's allocution. The Grand Sword Bearer of the Supreme Council, Senator Henry M. Teller of Colorado, was absent on account of illness. Bishop Dudley of Kentucky was expected later. The "Royal Order of Scotland" was conferred on Rev. Canon Carmichael and a number of other prominent Masons.

The besotting influences of the Masonic rite known as the "Mystic Shrine" are indicated in the following notes from the Chicago *Times:* "Medinah temple will hold the regular monthly meeting on the Oasis of Chicago next Friday evening. Sons of the desert and followers of the prophet are requested to attend at 6:30 P. M., as there are novices to be conducted along the Arab's path. The traditional banquet will be spread at 10 o'clock P. M., and visiting Nobles are invited to share in the festivities." "Lu Lu temple of Philadelphia had an unusually fine meeting last Wednesday night, and eighty travelers found the sands of the desert unusually hot and oases few and far between. When the pilgrimage was ended, however, the skins were found to contain an abundance of liquid refreshments for the weary travelers."

In the Common Pleas Court at Columbus, Ohio, Judge Evans lately rendered a decision that has been looked forward to with the greatest interest by the Masons. The fight was between the Northern Jurisdiction and Cerneau Scottish Rites. Two years ago charges were preferred against twenty-five members of Goodale Masonic Lodge, of Columbus, for un-Masonic conduct by identifying themselves with the Cerneau Scottish Rite. In January of the same year the expulsion proceedings, instituted under the charges, were stopped by a temporary injunction secured by Mr. William A. Hershiser, one of the members against whom charges had been preferred. This injunction was against S. Stacker Williams, the then Grand Master of Ohio, and officers of Goodale Lodge. Judge Evans placed the secret societies on a plane with other organizations, such as churches not organized for profit. He held "the power to determine who are members of this Masonic lodge, and the power of expulsion exists in the lodge itself, and was voluntarily conferred on it by its members, each of whom on becoming a member is presumed to have known the nature and character of the lodge and that it had a disciplinary power over all its members." Judge Evans further held on the important question of property rights in a lodge: "By then voluntarily becoming a member of the lodge he (plaintiff) acquired, not a severable right, but the rights only of a member of the society so long as he continued to be a member." This was a legal fight between the Northern Jurisdiction men and the Cerneaus, rivals in Scottish Rite Masonry, and there was great hope that the Court would go into the question of the validity of the Cerneau branch. This question was before the Court, who dismissed it with the holding that it was purely a Masonic question, the merits of which the Court would not enter for the want of jurisdiction.



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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, NOVEMBER 6, 1890.

THE ARGUMENTS and statements of ex-President Seelye and of Mr. Porter in defense of the college societies are not by any means unanswerable, and we shall give some attention to them next week. The latter seriously misrepresents the case of Perdue University, which it must be inferred he never fully and fairly examined. We shall give some attention to this case in our next, as it was quite celebrated in Indiana, and engaged the attention not only of the courts but of the legislature. We shall print from official documents which must be regarded as reliable.

Our portrait this week is hardly that of an educator in the literal sense. But the influence of Dr. Nathan Brown in producing that hopeful and healthful moral state of society, which it is the highest aim of the educator to subserve, was second to none of his college contemporaries.

In this number the article on the perjury of the lodge oath on the second page, by an excellent Baptist pastor of Massachusetts, is most earnestly commended to our readers in the colleges.

A GREAT LIFE. *

Whoever buys and reads THE LIFE OF NATHAN BROWN will find it a very extraordinary book. It paints accurately early rural New England life; especially Vermont life as it was when the cabin smoke curled up amid forests which are now cut down. Every child of a New England farmer, throughout the West, will feel a heart-thrill in reading its pages. Instead of a common book-notice, we give our readers this editorial, and they will thank us for it.

The book is not a simple biography, but a section of United States history cut out of the middle of our national struggle for life, and given by an anti-slavery, anti-secretist editor, who lived and wrote in the beginning and end of that earthquake period, and yet spent twenty-two years in India and fourteen years in Japan as a founder of missions and translator of the Bible and hymn-book. The regenerated Japanese are now singing his hymns.

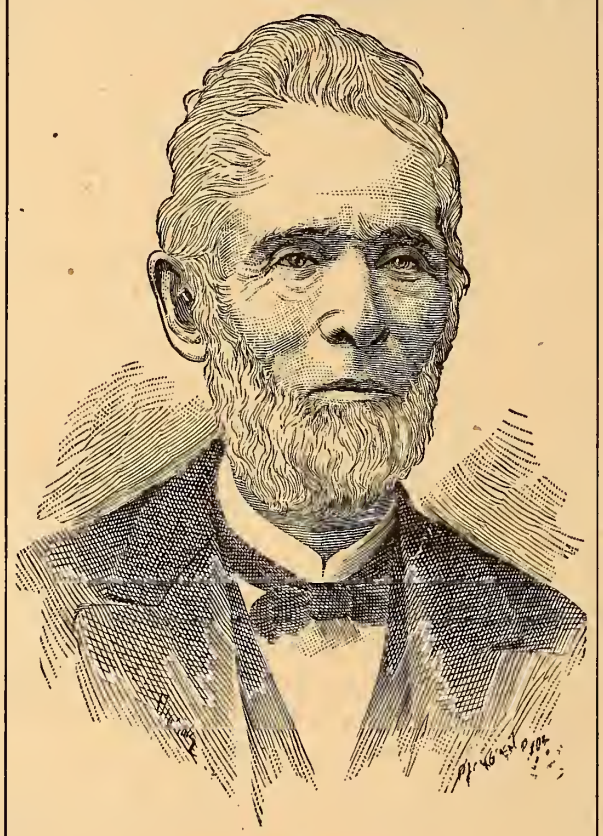
The book, which is sold at the Baptist Publication rooms, 122 Wabash Ave., Chicago, looks at first discouragingly large. But whoever reads it will be thankful it is no smaller. It paints Asiatic pagan society to the life. It gives Abraham Lincoln in words equal to his pictures; and they were always true. Dr. George B. Cheever and Salmon P. Chase appear accurately in the White House discussion of the Proclamation, Emancipation in which Dr. Brown bore a part as one of the committee of the clergy who went to Washington to encourage Mr. Lincoln to his mightiest act.

Dr. Brown, a graduate of Williams College, met Garrison in Birmington, Vt., in 1829. Garrison was an editor, and Brown preceptor in an academy there. Next year (1830) Dr. Brown went to Brandon, Vt., as editor of *The Vermont Telegraph.* Here he and his beautiful young wife, *nee* Miss Eliza Ballard, began housekeeping, and of his paper, the book says: "*Slavery and secret societies were discussed and opposed by it in the face of disapproval by cautious friends.*" The writer of this was then a sophomore in Middlebury College, nineteen years old, while Brown was but four years older. His brief editorship made *The Vermont Telegraph* familiar as a household word in that State. Garrison's *Liberator* was started next year, in 1831.

Brown was a Baptist, and their foreign missions were then being accelerated with a new zeal. Dr. Bolles, the secretary, went to Brandon, and with other leaders of the denomination, set apart Mr. Brown and his wife, and sent them missionaries to Burmah. Whoever wishes to see Asiatic heathen society alive, and exactly as it contrasts with American society, must read this book. Mr. and Mrs. Brown toiled there twenty-two years. Health failed and sent them home in 1855, five years before Lincoln's election, when the slavery struggle was at white heat.

Mr. Brown was nursed by the well-known Friend, Levi Coffin, in Cincinnati, O., and put his restored body and full soul into the anti-slavery struggle for national life, which he regarded as equivalent to the life of the world, and the hope of the coming kingdom of Christ.

The Baptists led the other denominations in that struggle, as they have seemed likely to do in the war for the life of the church of Christ



NATHAN BROWN.

against the lodge, which, snake-like, had hid under slavery and organized treason, secession and war in its closets in the South.

But like the other sects, they were split by the cotton power, and Mr. Brown became secretary of the Baptist Free Mission Society, and editor of *The American Baptist*, a paper started by Rev. Wareham Walker, the man who had succeeded him in the Brandon *Vermont Teleagraph* twenty-two years before.

The book gives Dr. Brown's editorals during our great national agony. They resemble the bursts of light from our national volcano, by which honest Christians and patriots could see their way out of the thick darkness which had covered both church and state.

The writer first saw Dr. Rrown (he had been made D. D. by Williams College, but declined to receive it) in 1867, in Park Row, New York, while getting up our first national convention in Pittsburgh against the lodge. He was still editing *The American Baptist.* The great and good man wept when told of our convention against the lodge; and said to the writer, "*Every Baptist church in this great city (New York) once had a rule excluding Freemasons. But every one of our churches has given up the rule but the one where I attend, and the Masons are seeking to repeal that*"!! He gave our movement his hearty benediction and prayers, and at the Cincinnati convention in 1870 he gave a powerful address on the "Immorality of Masonry."

Soon after (1872) he gave up *The American Baptist* after fifteen years' labor, and at 65 years of age was sent to found new missions, learn a new language, and translate the Bible in Japan.

The pro-slavery wing of the Baptists wished him out of the country, because his presence, after he had carried the argument and slavery had fallen, reminded people of the bad ambition of the worldly Baptist leaders. They fused with joy with the Free Mission Baptists in 1872, and in a great union meeting voted to send Mr. Brown to Japan.

He went; and God added fourteen years to his wonderful life. And the Japanese are now joyously reading his translation, and singing his hymns in their own tongue.

We will (D. V.) give our readers from the pages of this volume specimens of Mr. Brown's able and fearless dissection of the secret lodges. And now that the distinguished and faithful Dr. Gordon of Boston, backed by Drs. Gifford and Grant, are calling the Baptists of this nation to the light of God against the darkness of the lodge, let us join them in fasting and prayer, that Christ's kingdom may "*come quickly*" and the nations be illumined by the "brightness of its rising."

CHRIST'S FINAL EXALTATION.

MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.—REV. 17:5.

This terrible designation is the name which John saw on the forehead of the symbolical woman in the Revelation, the most filthy and revolting of all human pictures, having a golden cup "filled with the filthiness of her fornication." There are some things in the Apocalypse, like the pictures and caricatures of Nast, plain, and easily understood, and this vile-woman picture is among them.

This harlot mother and her harlot daughters represent the spurious religions and false worships of the earth,—all the man-invented substitutes for true religion, which is the worship of the true God through Christ, based on the law of supreme love to God and equal love to man. Rome is the mother (Rev. 17:18), and every shrine, object, and practice of idolatry are the daughters. The discovery of this constituted the power of Luther. Images, mysteries, beads, priests, amulets, charms,—everything of human devising, to excite awe, produce worship, and invite trust, is a daughter of the mother of harlots. This one figure of speech runs through the whole Bible. Its Maker is the Bridegroom of the soul; and every art which invites man to place his supreme trust and reverence in anything or person, real or fictitious, except the one true and only God, is sorcery, divination, or enchantment. And these constitute and make up the false religions of this earth. That Freemasonry is one of these false religions, and so a daughter of the "mother of harlots," is manifest. It is "mystery." It appeals to curiosity, excites awe, and promises salvation. The mother of harlots is, and does the same; and yet is a mere body of traditions and inventions of men.

Now the burden of the closing chapters of Revelation is the fall and utter extinction of this terrible power, and the final triumph of Christ. And if we are in the latter part of "the last days," it would seem that this fearful overthrow of false worships is nigh. The divine tableau of foreshadowed events runs thus:

1. John saw an angel fly in mid-heaven (Rev. 14:6) having the everlasting Gospel to preach to "every kindred and tongue and people." This is being rapidly accomplished. The remotest jungles of Africa are being reached.

2. Then soon follows the terrible conflict produced by the "spirits of devils working miracles, which seem to be teaching forces, out of the mouth of the dragon, beast, and false prophet, the three forms of false religion; to gather men to the battle-day of God. (Rev. 16:14.) And

3. Then follows, in the 17th, 18th, and 19th chapters, a detailed account of the "judgment of the great whore, sitting on many waters," which are literalized by the angel as "peoples, and multitudes, and nations and tongues:" the realms held by the mother harlot and her daughters. The tableau runs on: a mighty angel takes up a great stone, like a millstone, and casts it into the sea, saying, "Thus with violence shall that great city be thrown down, and shall be found no more at all," Rev. 18:21.

4. Then follows the shout of angels in heaven; those beings who sung and shouted when the foundations of the earth were laid; and who cried, "Glory to God in the highest, on earth peace, good will to man," when Christ was born in Bethlehem. These now raise an acclaim, "as the voice of many waters and mighty thunderings," praising God for the fall of the harlot-mother and daughters, which are the false religions of the earth.

*THE WHOLE WORLD KIN: A pioneer experience among remote tribes, and other labors of Nathan Brown. Hubbard Bros., Publishers, Philadelphia. For sale by the Am. Baptist Pub. Rooms, Chicago. Price $1.50; postage 25 cts.

5. Then John sees the heavens opened, and Christ, as "King of kings, and Lord of lords," followed by the armies of heaven. But in the conflicts which remain, after the "wars and rumors of wars" which, the Saviour said, should precede and attend his coming, and for which the nations now seem preparing, it is a great solace that Christ is to conquer by the sword of the Spirit, the Word of God, "which proceedeth out of his mouth;" and the saints in the final struggles are to overcome the dragon "by the blood of the Lamb, and the word of their testimony," instead of carnal weapons.

Now, though prophecy is not history written beforehand, and though human language cannot convey divine and infinite realities, literally, to our finite minds, this book opens with a blessing on those who read and keep its sayings. It is, of course, given for our instruction. And these stupendously sublime pictures of events coming on our earth, plainly mean the overthrow of false worships, and the exaltation of Christ. And we are certainly approaching the end. Unless wars and pestilence keep down population, our globe must soon be filled. The nations are in "perplexity," and "men's hearts are failing them for fear, and for looking after the things that are coming on the earth." If crime continues to increase, by and by prisons will not hold the convicts, and enraged labor will not feed them. The tax-paying classes now make

"Monarchs tremble in their capitals."

If God ever spoke in human language this book is his Word, and these pictures are the shadows which coming events cast before them. And the thing for Christians to do is, not to repeat the millennial follies of the past half century, multiplying sects and guessing at times. Let us set ourselves to pull down the strongholds of Satan. Let us "prepare the way of the Lord." Let us pray that the Jews, whose fathers crucified him, may soon say: "Blessed is he that cometh in the name of the Lord." Let us pray for the downfall of Babylon, pray that Romanism may cease to be Roman, and become the "Catholic church." Let us pray that Mormonism may cease to be Mormon, and become indeed the "Church of Jesus Christ of Latter-day Saints." And, above all, let us pray that the lodge, the shadowy "image" which exercises the power of the beast, may, with the beast himself, be cast into the lake of fire, as the angel said they should be. Let every village pulpit in our wide land pray for the destruction of liquor, the lodge and the confessional! Let us PRAY THE LORD'S PRAYER, not SAY it! And when we say "*Thy kingdom come,*" and "*Thy will be done on earth,*" let us believe that it is nigh, "even at the doors." Let us not limit God or be discouraged. "*Is anything too hard for the Lord?*"

—The New England secretary conducted four services in the old town of Bristol, Conn., on Sabbath, Oct. 26th. The meetings were full of interest.

—The faculty of Chicago Theological Seminary has joined Dr. Gordon of Boston in recommending that Joseph Cook's address at the Chicago Conference last April be read by all missionaries, home or foreign.

—Rev. M. B. Nichols, our Pacific Coast agent, addressed the students of the Congregational Theological Seminary at Oakland, on the evening of Oct. 27. The young men of this institution have taken some interest heretofore in the discussion of secret societies, having debated the question in their societies.

—Rev. C. E. Harroun, Jr., first vice-president of the Iowa Association, requests the Free Methodist ministers to secure a delegation from every circuit in the Iowa conference, and raise money to pay their expenses. This advice is worth accepting by all the religious denominations of Iowa. All of them should be represented in that convention.

—The special attention of every reader of this number is called to the very clear and able argument on the perjury of the Masonic oath, on the second page. It is from the pen of an earnest Baptist pastor of Massachusetts, who presents an old truth in an original and forcible way. This article can be had in tract form. Send for it and circulate by the ten thousand.

—The *Wesleyan Methodist*, calling attention to the "Maffia" murderers in New Orleans, says that "Pennsylvania was crimsoned with the blood of one of our own Wesleyan Methodist ministers, Rev. Ensign B. Hill, member of the Allegheny Conference. Hill had the manuscript in his pocket giving an expose of Freemasonry, and was on his way to make a contract for its publication. When last seen it was toward night-fall, with a Freemason with him in his carriage. This was the last ever seen or heard of Ensign B. Hill or his horse and carriage." Will not Bro. Wardner give us this history complete?

—Prof. H. A. Fischer of Wheaton, representing the local Anti-secrecy League, questioned all the candidates for county offices on their lodge standing. The Prohibition and Democratic nominees were ready in their replies. None of them are entangled in secretism except one Grand Army man, and he hardly thought he should be classed with Freemasons, etc. The reason for Republican reticence is easily explained. For many years the offices of the county have been in the hands of that party, and all the office-grabbing characters have wriggled into the winning party and the lodge, and by means of both manage to keep in office of some sort from year to year.

—The circulars of Baylor University, Waco, Texas, contain the following radical statement of principles. If all our colleges were as earnest in their declations and as firm in maintaining their position as we are assured of Baylor University we should have less skepticism and no political party, as now, daring to take sides with Rome against the American common school: "A great thinker, in a great speech at Washington city, said, 'Secular education now threatens to become the grave of our liberties.' Prof. W. T. Harris, now head of the National Bureau of Education, is a skeptic, and infidels are being secretly thrust into all our State schools and colleges, and praying, conscientious teachers are set aside. A secret and powerful organized plan is now being made not only to kick the Bible out of public schools and State colleges, but to blot out all Christian colleges. The first step is to tax Christians to build up godless high schools and colleges, sap the foundation of Christian schools and then make their sons and daughters skeptics. These prayerless, godless schools are flooding the land with sharp-witted anarchists and skeptics, who cry: 'Away with sectarian schools, the Bible, the Sabbath, and rights of property and rights of husbands and wives and whatever opposes Free Lovism.' Against this coming deluge of ruin, Baylor University stands as a bulwark. The Bible is our corner-stone, as it was in all the free schools and colleges of our fathers. On that corner-stone, the Bible, we build characters of undying love of country, of God, the Sabbath and the equal rights of all men, rich and poor, learned and ignorant."

PERSONAL NOTES.

—Rev. H. H. Hinman has been spending a week at Oberlin with his family.

—Rev. T. S. Hubbard, a warm friend of our cause in Vermont, has removed from Tunbridge to Stockbridge in that State.

—Rev. F. O. Cunningham, pastor of the First Baptist Church of Somerville, Mass., is to be one of the speakers at the New England Convention next month.

—Mrs. L. M. Bailey, wife of Rev. A. J. Bailey of Ogden, Utah, is addressing the churches of Southern California and arousing much enthusiasm for the cause of missions.

—Prof. Joseph Moore, of Earlham College, who prepared an address for the April Conference against the lodge, is the candidate for State geologist on the Prohibition ticket, of Indiana.

—Rev. Wm. F. Davis, the Boston Common witness, who dared a year of life in Suffolk jail, Boston, to maintain the right of free speech and a free proclamation of the Gospel of Jesus Christ in public places, was the speaker at Music Hall in that city Sabbath before last, in the series of anti-Catholic meetings. It is reported to us that he spoke with his usual straight-forward singleness of heart against the Masonic lodge also.

—A private letter informs of the death on Monday of last week of Rev. L. I. Crawford, editor of the *News* of Sandy Lake, Pa., for the past fourteen years. Mr. Crawford was a minister of the United Presbyterian church who faithfully maintained the reform principles of that church in every position of influence. The *News*, under his control, was an exceptional local paper, both for the ability with which it was managed, and its strong and steady support of the reforms urged by the N. C. A., the National Reform Association and the Prohibition party. He had been sick for some time before his death, and the control of the paper had been in the hands of his son, who will succeed him as manager.

—Miss Lizzie O. Smith, after being fifty-five years on a bed of pain, died at Willimantic, Conn., on Sabbath last. She was born at Eastford, Conn., and was unusually vigorous and active until she was 11 years of age, when she was prostrated by a violent cold, which developed a disease that settled in her limbs, making her a helpless invalid. She was confined to her bed, says the dispatch announcing her death, for nearly fifty-five years. Our readers will remember her case through the correspondence of brethren J. P. Stoddard, J. A. Conant and Elder Barlow, who was at one time pastor of the church of which Miss Smith was a member. Her case was a most extraordinary one, not only because of the severity of her prolonged suffering, but more especially because of her triumphing faith, which under such circumstances of pain and poverty gained, through Christ, the victory over all her enemies.

NEW ENGLAND NOTICE.

It has been decided to hold the next anuual meeting of the New England Christian Association Dec. 16 and 17 next, in the lower chapel of Park Street Congregationalist church, Boston. The official call by the president and secretary will appear soon. Meantime let every friend note the time, and prepare to attend and make this the largest, as it will be the most important, meeting held in New England in direct opposition to the Jesuit, the Endowment-house and the Masonic cabals, and the whole principle and system of Secret Lodges, and for Christ and his kingdom along the entire line of religious conflict.

Send in your names early for enrollment or for documents or information; and we will do our best to reduce expenses and make your burden light and your blessing great.

J. P. STODDARD,
N. E. Sec'y N. C. A., 309 Tremont St., Boston.

IOWA CHRISTIAN ASSOCIATION.

The annual meeting of the Iowa Christian Association, opposed to secret societies, is hereby called to meet in the Free Methodist church at Fairfield, Iowa, Tuesday, Dec. 2, at 2 P. M., to continue its sessions through the following day. Efforts will be made to secure some of the ablest speakers on the subject to address the convention. The committee hope to furnish free entertainment to all delegates. All churches and associations opposed to secret societies are urged to send delegates to this meeting.

C. D. TRUMBULL, *Cor. Sec.*

ANNUAL MEETING OF THE SABBATH ASSOCIATION OF ILLINOIS.

The officers of this body beg leave to call the attention of all its members throughout the State to the fact that the annual meeting will he held in Chicago on the 11th and 12th of Nov. next. Never was there more urgent need of a large and enthusiastic meeting of the friends of the Christian Sabbath. Never was its foes more active and unscrupulous. We are on the eve of great events affecting the dearest interests of our Christian civilization in America.

There is shortly to be held in Chicago, the metropolitan center of the continent, an exposition, the like of which the world has never seen before. An exhibition which shall set before all nations the results of four centuries of republican progress in the New World.

It is seriously proposed and vehemently urged that the gates of this Exposition shall be thrown wide open and the Exposition run on the Lord's day as other days of the week, thus violating all the most sacred traditions of American history and flaunting defiance in the face of the God of our fathers.

Unless the Christian people of this land rise up in moral majesty and thunder their righteous protest, this infamy will be perpetrated.

We therefore earnestly urge all friends of our free institutions and all lovers of God and humanity to come up to this annual gathering.

At the same time and place there will be held a mass meeting of representatives of the Central District of the National Sabbath Union, comprising the States of Ohio, Indiana, Illinois, Michigan and Wisconsin. The meetings will be held at the First M. E. Church, and will last two days, and will be addressed by distinguished speakers.

THE HOME.

THE SABBATH.

O pearl of days, the best;
The softest blue o'erspreads the sunlit skies;
In the still lake heaven's perfect likeness lies;
And balmy air all fragrant breath supplies.
O holy, holy rest!
Toil folds its hand, its six days' work is done,
And heaven and earth, embracing, blend in one.

Over the hills and plains
The churchly bells salute the listening ear;
Childhood and age, all full of holy cheer,
Fresh and devout, in God's own house appear,
While song's exalted strains,
And prayer and praise, in all their richness rise,
Lifting the way-worn spirit to the skies.

Tranquillity's sweet reign!
Graze in the dewy dells the fleecy sheep,
The weary oxen on the hillsides sleep,
And Sabbath laws unharnessed horses keep,
While Eden's bliss, again,
Like glints of sunlight through a storm-cast sky,
Breaks in with joy, to gladden every eye.

Touch not this holy day!
Off, vandal hands, and let it all alone!
Still let it shine as it has always shone,
Each loyal heart its ever royal throne.
Hold! touch it not, I say.
Ordained of God, on Sinai's granite height;
It still shall stand in more than granite might.

—*E. H. Stokes, D.D.*

EFFECTS OF SABBATH ON MORALS AND RELIGION.

The sanction of law reconciles many consciences to what would otherwise be seen to be great evils. Testimony carefully gathered from various sections of the country reveals the fact that the local postoffice open on the Sabbath is a sluice-gate through which a flood of secular reading and correspondence pours into even Christian homes. Over wide sections of the country the arrival of the Sabbath morning mail from the city is the signal for the resort of multitudes to the postoffice. Christian men and women, on their way to and from the sanctuary, swell the throng. The afternoon of the day is surrendered to secular things. The step to common labor on the Sabbath, on some plea of necesity, is not a long one. The rapid multiplication of Sabbath-breaking occupations in all our centers of population is an outgrowth of this planting. The three allied forces referred to above are eating like a canker into Sabbath-keeping principles and practices even of the professedly Christian public. There is no other point at which Sabbath-breaking customs so successfully invade the lives and the homes of Christian people, and no other at which resistance and protest are more greatly needed.

It requires no prophetic gift to foresee the consequences which must flow from the continued operation of these forces. As public sentiment learns to tolerate and to demand this supply of secular reading on the Sabbath, all the instrumentalities of diffusing it will be enlarged and extended. The number of postoffices permitted to remain closed on the Sabbath will steadily diminish. The number of persons who will consent to receive, or will demand their mail on the Sabbath, will continually increase. The demand for the delivery of letters from house to house in cities on the Sabbath will be renewed and granted. Stores and counting-rooms will gradually be thrown open that the letters thus delivered may be received and answered. Open for this purpose, other business will be transacted. Express companies will be urged to receive and forward parcels of goods for which the Sabbath morning mail brings pressing orders. Merchants who would prefer to respect the Sabbath will grow restive under the seeming advantages gained by conscienceless competitors.

Christian principle, weakened by small concessions and undermined by treacherous currents on every side, will gradually cease its resistance, save in the bosoms of a few who will hold to the precepts of God's law and the memories of better days; and the Sabbath of the Lord, the Sabbath of our fathers, the Sabbath whose due observance is the chief pillar of national virtue and welfare, will be to all appearance lost in a rushing tide of lust for pleasure and lust for gain. With the loss of the Sabbath religion will perish; for history and the Word of God bear witness that faith in things unseen will not long survive where the Sabbath, God's chief witness among men, has ceased to give its testimony. The natural, almost inevitable, effect of the maintenance of religious forms and usages while the habitual violation of the moral law is tolerated, will be a harvest, first of formalism, and then of unbelief.

Infidelity and religion will sweep over the land; churches will be neglected; the great evangelistic agencies of to-day, which are leavening our own and other lands with the Gospel, will be shorn of their strength; the children of those who throng our sanctuaries to-day will become infidels and worldlings; our schools and colleges, perverted to secular education, will be seminaries of atheism; and only as she is scourged back to God and to duty by terrible judgments, can it be hoped that the nation will recover the advantage which to-day she is wantonly casting away. Even if there be small hope of immediate success, effort against these on-coming evils will not be lost. It will have a valuable effect on the church and on the public, quickening Christian consciences, restraining many from falling into the use of the Sabbath mails, and so tending to prevent an increase of the evil. —*Rev. T. P. Stevenson, D. D.*

HOW TO OBSERVE THE SABBATH.

Rev. W. T. Perrin, pastor of Worthen St. church, Lowell, in one of his effective lectures upon "The Sabbath," gives the following advice about the observance of the Lord's day:

"How can we best observe the Sabbath day? If possible, prepare for it on Saturday by doing chores, cooking, taking a bath, getting clothes ready. Rise on Sunday morning with thanksgiving. Visit the sanctuary, and, with God's people, worship your heavenly Father in sincerity of heart. If weary with the week's work, in the afternoon take a refreshing nap. Get an extra supply of nourishment from the Word of God. Call with some ministry of kindness upon those sick or in need. Have a good religious paper or volume to read. Make it the brightest, best day of the week for the children, with privileges in the parlor, with clean clothes and flowers, with picture Bible, with song, with Bible stories, and most of all, companionship. Let it be the family day, with perhaps a quiet walk. Remember the Sabbath is for man—for manhood, for physical rest, for mental improvement, for spiritual development, for growth in God-likeness, in whose image we were created. Thus our earthly Sabbath will fit us for the heavenly."

This is excellent, with the exception of the "quiet walk." How quiet would it be, or stimulating to religious feeling, or helpful to a conscientious hallowing of the Sabbath if all families took this advice and flocked to the street. It is better to remain on one's own premises, otherwise the walk develops into mere pleasure-seeking, and the drive and the picnic follow logically. It is only when the multitude of people refrain from these "walks," that those who take them have the satisfaction they seek.

SUNDAY IN PITTSBURG.

Sunday in Pittsburg and Allegheny City, is thus described by the *New York Times:*

"Probably no other given community of 330,000 people in this country is restrained more by the laws governing the observance of Sunday than Pittsburg and Allegheny City. Every legalized saloon and hotel bar is closed tight, and one can get no intoxicating liquors of any kind from these. The 120 drug stores will sell nothing in their line save medicines on prescription. The traveler who may want tooth-picks, tooth-brush or tooth-powder, or any other toilet article or necessary thing, must wait until Monday. The doors of the barbers' shops are locked, and the man who has not had time for a shave on Saturday must shave himself or go to church, or elsewhere, with stubbles on his face. The sizz of the soda water fountain is hushed, and in but three places in the two great cities is it possible to get soda, lemonade, sarsaparilla, milk, or other soft drink, to quench the thirst and cool the suffering citizen. The thousand stands and stores where cigars and tobacco are dealt in six days of the week are silent and deserted on the seventh, and the man who has forgotten to provide himself with a Sunday supply of these comforts must do without or borrow from his neighbor.

"Children can get no candy in Pittsburg on Sunday, housewives no groceries or meat, lovers no ice-cream, readers no newspapers unless they catch a boy in the forenoon, for the news stands do no business on Sunday. Only the street cars, the newspapers, the hotels and restaurants, and the churches carry on their affairs unobstructed. The hotels and restaurants serve meals, but do no bar business, and sell no cigars even for after-dinner smoking."

DR. JOHN HALL ON SABBATH OBSERVANCE IN PARIS.

On the whole, Paris is changed for the better since it was first known to the writer. Walking to the American church in the Rue de Berri last Sabbath morning, I was impressed by the great proportion of the business places closed, as with us, and, with the exception of a few houses on the cleaning and repair of which a few men were engaged, there seemed to be but little Sunday work. Going in the afternoon from the Hotel L'Athenee to the Scotch Church, in the Rue Bayard, on the left side of the Champs Elysees, I saw only one body of men busy over the building of a new and handsome house. It is to be hoped that the seventh day's rest—now provided by the French Legislature for the working people—will be arranged for the Lord's day, a course that would surely be for the good of the land. There are in Paris half a dozen churches which the visitor goes to see for their history or their architecture, but the number of places of worship is small for so large a population. It is gratifying to see in the official and other directories the recognition of Lutheran, Calvinist, English and American churches.—*Mail and Express.*

THE RAINY SABBATH.

"My dear child, you certainly are not going out in this rain!" exclaimed Mrs. Hill, as her daughter entered the room dressed for the street, on a disagreeable Sabbath morning.

"Yes, mamma, I am going to church," she answered pleasantly; "the rain did not keep me from going to that concert last week, nor from going to the stores yesterday. Tom, what did you do with my umbrella?"

"I am sure I don't know," said the young man, who had just sauntered in. "But what nonsense—you going to church this morning! You had better stay at home; you can read a sermon that will do you just as much good."

"Forsake not the assembling of yourselves together," quoted his sister. "Ah, here's my umbrella. Good-by."

As Mary approached the church, walking carefully through rain and mud, Harry Hampton, a bright-faced boy of fourteen, came rapidly down the church-steps and ran against her as she started up. "I beg pardon," said the boy, raising his hat. "Why, Miss Mary! is it possible you are out such a day as this? Let me help you up these slippery steps."

"You are going the wrong way, Harry," said Mary, pausing a moment, as he turned again toward the street.

"Well, yes," replied Harry, with a slight blush; "I looked into the church, and it looked so empty and desolate that I thought I would go to see some fellows who had invited me to their rooms to-day. I know that is not the way to spend the Sabbath, but you do not know how lonely a boy gets in a town like this, by himself all day on Sabbath."

Harry Hampton was the son of a farmer, with whom Mrs. Hill and her family usually spent the heated summer months. Mary had heard that Harry had come to town and entered a store. She had intended to ask Tom to look him up; as she now spoke she reproached herself for not doing so.

"I know you must be lonely," replied Mary; "will you not come and sit with me in our pew? I, too, am alone to-day."

"Certainly, if you wish it," and the boy's face brightened as he followed the pretty and well-dressed young lady into church.

The minister gave as his text, "Choose ye this day whom ye will serve," and followed it with an earnest appeal to those who had not chosen the Lord's side. When the services were over, and Mary turned to Harry, she was startled at the earnest, thoughtful expression on his face; he re-

fused her invitation to dinner, and walked quietly off to his own room.

Several weeks had passed, and Mary had seen nothing more of Harry; when one bright communion Sabbath she was made happy by seeing him come forward to be received into the church.

"I want to thank you for keeping me at church that rainy Sabbath," said Harry afterward. "I was on the road to ruin that day, and the sermon I heard stopped me."

Harry Hampton is an active member of the church, and Mary Hill often thanks God that He used her faithfully-spent "rainy Sabbath" in the salvation of a soul.—*Christian Observer.*

PETE.

BY AUNT ALICE.

I am going to tell the young folks, who are fond of pets, about my cat, Pete. To make clear who Pete is, I must give you his pedigree as far back as I know. One summer night about three years ago, a pretty tortoise-shell cat jumped into the dining-room, and went directly to my father. He petted her and gave her some milk, which she seemed to enjoy. As no one came for the cat, we kept her, till she ran away or was stolen, leaving two kittens, Pete and Jet.

On account of losing their mother, we made greater pets of them than ever. I always have been fond, of cats and for that reason, the portion of "old maid" has been assigned me by my family and friends.

Pete was my favorite and I taught him all the tricks I could. When still a very small kitten he would sit on my shoulder while I embroidered, and would even try to help me by watching my needle till it almost reached him, when he would make a grand dive for it. Then it was time for him to take a nap in my work-basket. He is too large now to sit on my shoulder, but occupies a more humble position at my feet.

He will stand up on his hind feet and beg for an ear of sweet corn, of which he is very fond. He follows me around the house like a dog, and one day I thought I would see if he knew enough to find me, so I slipped into the closet and closed the door tight. I heard Pete go to the floor above, mewing quietly, then down again and into my room. He poked about and at last came to the closet-door and scratched and purred, till I emerged and hugged him tight. At meal-time, he is always waiting for me at my seat, and there he stays, regardless of what rebukes he may receive till I am ready to leave. He is extremely fond of egg-plant and always has a goodly portion, after eating which he really seems to smile.

He is sitting beside me now, and I have told him what I have said of him. He puts his head on one side and seems to understand all I say.

HINTS FOR SELF HELP.

Young friends, kindly permit a veteran of life to remind you that highest and most lasting enjoyment comes through rigid self-control. Good habits are a powerful help; accustomed to do the right thing at the right time the thing to be done suggests itself, and is performed almost without effort. But oh, the infernal tyranny of bad habits—continuous use of intoxicating drink till its victim becomes a confirmed inebriate, illustrates their danger and despotism. Eschew tobacco. That a nasty weed, a rank poison, should come into such general use is the strangest thing in American history. The foolish idea that its use is a manly accomplishment leads boys to use it; after awhile, like opium and rum, it is taken to remove the depression it creates. Be advised by Dr. Rush and other eminent physicians to abjure and abominate it utterly. Profanity is immoral, vulgar; lowers you in the estimation of sensible people; is not tolerated in refined society; is out of harmony with the placid temper and self-control all should cultivate.

Establish and maintain friendly relations with fellow men; better never have been born than hedge yourselves in with narrow, sordid, selfish sentiments and purposes that cut you off from sympathy with people whose society you might enjoy; set high value on social intercourse; don't let business cares interrupt it; show yourselves friendly and you will have friends; life's chief joy is loving and being loved. Don't let desire of money possess your soul; with faithful constancy, unflagging industry, provide for necessities, and a reserve for sickness and old age, but flee from the blighting mania for wealth, the greed of filthy lucre—a curse and craze that stifles noble purposes and breeds innumerable villainies. Finally, hold fast to truth, not only for the sufficient reason that to do so is right, but because it is profitable as a business investment in this world, and brings "peace at last."—*Hugh T. Brooks.*

TEMPERANCE.

ALL LICENSE OF AN EVIL IS SIN.

The attention of the people is turned entirely away from the evil and destruction of the liquor traffic by this hot discussion of the comparative value of purely legal measures. For you will observe that so long as prohibition is pitted against high license it is a question no longer of moral evil, but of what the system will do, considered as a law of suppression or restriction.

We have lost the immense moral force of the prohibitory idea by entering the list with this purely legal notion of high license, just as a soldier who rushes into a hand-to-hand melee with clubbed musket loses his power to shoot. We have taken our matchless weapon, prohibition, by the barrel and are endeavoring to beat down opposition with the butt end, instead of maintaining our moral vantage ground and delivering a telling fire of principles. Let us take a lesson from history.

In the great anti-slavery fight one of the leading spirits of the South said: "So long as you debate the slavery question with us on legal and constitutional grounds we will meet you in a temper of fair and calm debate, but when you declare that slavery is a sin, then there is nothing left for us but a fight to the death." The seers in that great fight lifted up their voices like a trumpet, without sparing—sin, sin, against God and man! There are plenty of others who took "a calm view" on the subject, debated with their "Southern brethren" methods of expediency, and legality, and constitutionality, and they would have been debating to this day had not the prophets of abolition, prohibition, kept up an increasing and galling fire of sin, sin, sin! The calm gentlemen on both sides soon lost their temper under this rain of hail-stone and fire. Then the irrepressible conflict was joined and fought out to a finish.

Now the root-idea of prohibition is just this: All making and selling, and drinking of intoxicating beverages is a sin. Our bodies are the temple of the Holy Spirit, and anything which deranges or befouls that temple is a direct assault upon the human soul and upon Him who dwells therein. Alcoholic beverages do that very thing. To take such beverages is, therefore, a sacrilege against man, a "blasphemy against the Holy Ghost." Every true prophet then in the temperance reform must keep up an incessant fire—sin, sin, sin! To make, to sell, to drink, to let buildings for such purposes, to have anything whatever to do with it, is to have lot and part in a wickedness pure and simple. "Come out, my people; touch not, taste not, handle not, the unclean thing." You will not be troubled with any more "calm views" after the battery has opened fire. Everything will soon be "piping hot" all over the field.—*National Temperance Society Tract.*

WAR ON MICHIGAN SALOONS.

PAW PAW, Mich., Oct. 21.—Seventeen liquor dealers were arrested in this county to-day under the local option law, which the Supreme Court recently decided constitutional. This is the only "dry" county in the State, and the result of these cases will be watched with much interest. A detective has in his possession thirty-two half-pint bottles of whisky purchased of the various dealers in the county.

SOUTH HAVEN, Mich., Oct. 21.—The sheriff of Van Buren county has arrested the proprietors and barkeepers of the three saloons in this place for illegal sale of liquors. The county voted prohibition last spring, but these saloons had been selling under cover of the original package decision and in the hope that the State Supreme Court would declare the county option law, passed by the last legislature, unconstitutional. The court sustained the law by a recent decision. Twenty saloons in the county have been similarly dealt with.

DECATUR, Mich., Oct. 21.—Every saloon-keeper in this city was arrested to-day, charged with violation of the State liquor law. A special detective has been at work in this county for several weeks, and, it is claimed, has sufficient evidence to convict sixteen liquor men.

HOW KANSAS LADIES CLOSE SALOONS.

The ladies of the local Woman's Christian Temperance Union of Lawrence, Kan., adopted a novel but ineffective method of closing the original package-house of Henry Fritzel. The local Woman's Christian Temperance Union appointed a committee with unlimited authority to take whatever steps it considered advisable and effective to close the place. The committee was composed of twelve ladies, headed by Mrs. F. S. Grubb, State lecturer. They went in a body to the saloon early in the morning and attempted to persuade Fritzel to close his place. He declined, and then the ladies announced their intention of staying all day and making hourly appeals to him to stop his business. Fritzel remained obdurate, and, although he had sold every drop of liquor, refused to close his place. The women remained all day and did not cease their labors until 6 P. M. They say they will continue their crusade until they persuade Fritzel to quit business.

NO CRIME TO STEAL LIQUOR.

The recent verdict of a jury at Providence, R. I., to the effect that it is no crime to steal rum in that State, has occasioned a good deal of interest among prohibitionists and members of the Law and Order league in Chicago.

"It is a novel case," said the Hon. C. C. Bonney, and his smile indicated satisfaction. "I understand," he continued, "that a prohibitory liquor law is in force in Rhode Island, and supposed that the jury acquitted the defendents upon the ground that where rum is kept in volation of law it is not a crime to take and carry away what the law forbids to be kept by the party from whom it is taken. It is old law that no one can have legal protection for any act done or property used in violation of law. If the law does not punish the act or the use, it will at least refuse to aid the law-breakers. There is an old law maxim to the effect that where both parties are in the wrong the condition of the defendent is the better, because the law in such a case will leave the parties where it finds them.

"It was probably upon this principle that the jury, finding that the prosecutor had no right to have the man, refused to punish the defendants for carrying it away, as in a civil case they would have refused to give the plaintiff any damages. As legal titles and remedies exist only by law, titles will not be upheld nor remedies given to uphold violations of law."

Illinois is not in danger of having anything like a parallel to the Rhode Island case, because there is no prohibitory law in this State. Prohibitionists like the precedent, however, and say that it may be of value in those portions of Illinois which have prohibition under the local option law. They will mainly agree with the Rhode Island jury, that where prohibition exists it is not a crime to steal liquor in the night or day time.—*Chicago News.*

Indiana has a law closing saloons on days on which elections are held, and the Indiana Supreme Court has decided that the law is applicable to days on which primaries are held.

The report of the secretary showed that there are now 14,000 members of the W. C. T. U. in Illinois, an increase of 5,000 over last year. One hundred and forty-four new unions have been added, and but two counties now have no unions, Pope and Franklin. Six thousand seven hundred dollars have been expended on local work.

The New York *Standard* evidently just waking up to the fact, remarks: "Is it a sign of better days ahead that so much is said and written concerning temperance? Time was when a paragraph on temperance problems in the more important dailies looked lonesome; when temperance was touched most gingerly. The whole temperance vocabulary is now in constant use in the papers which mould public opinion."

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON VI.—Fourth Quarter.—November 9.

SUBJECT.—Jesus before Pilate and Herod.—Luke 23: 1-12.

GOLDEN TEXT.—Then said Pilate to the chief priests and to the people, I find no fault in this man.—Luke 23: 4.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 23: 1-12. T.—Mark 15: 1-5. W.—John 18: 28-38. T.—Matt. 6: 19-34. F.—Matt. 7: 15-29. S.—Luke 9: 1-11. S.—Matt. 27: 1-14.

COMMENTS BY E. E. FLAGG.

1. *The accusation before Pilate.*—vs. 1–4. Their leading him to Pilate with this new and utterly false charge—of teaching revolt against the Roman power—shows that they were bent upon his death, and would be satisfied with nothing less. The character of Pilate, as we learn from contemporaneous history, was thoroughly weak and contemptible. He hated and despised the Jews, but they on their part, though probably well aware of this feeling, felt confident that they could bend him to their wishes, knowing that he loved the emoluments of office far better than he loved justice. When wicked men have a point to carry, they are not scrupulous about the character of the tools they employ. How chagrined they must have been when even Pilate could find no fault in this man!—a confession which all the enemies of Jesus have been forced to make. Not even the bitterest foe of Christianity has been able to bring anything against that divine Life. And this is eminently fitting, that a Saviour of sinners should be himself lifted above human infirmities. A man who is drowning cannot save another in the same plight. The redeemed are "without fault before the throne of God", because they are covered with the righteousness of a perfect Christ. It is every Christian's duty, as well as privilege, so to live, that the world may say of him, as Pilate said of Jesus, we find no fault in this man.

2. *Pilate's evasion.*—vs. 5–7. We shall always find two classes of sinners: incorrigible blasphemers, who hate Christ with such a hatred, that they are willing, like the Jews, to take on their own souls the risk of rejecting him, and the more decent, respectable class who try, like Pilate, to evade the responsibility of making a choice. But all such would-be evasions of personal duty only make the matter worse in the end.

3. *Herod and Christ.*—vs. 8–12. Herod did not want to see Christ in order to be taught of him. His was the desire of a low and vulgar mind to see miracles performed, but he cared nothing for those deep truths of the kingdom, of which Christ's miracles were the seal, and which alone gave them any value. Wonders and signs are not to be sought either as a means of winning the multitude, or to increase our own faith. Jesus never wrought a miracle to gratify idle curiosity, but speaks of the morbid desire for such things as characteristic of an evil and adulterous generation. A sincere seeker after truth wants nothing better than the bare Word of God; and rightly considers that he may be deceived in signs but never in the Bible promises. The wonderful silence of Jesus stands out like a background, on which we see the accusing priests, the low-minded, sensual, brutal ruler, who could reward a dancer with the head of the greatest prophet that had arisen since Elijah, and the rough throng of servitors, amusing themselves by cruel mockery of their helpless victim. Perhaps one of the lessons we may learn from the silence of Jesus, is that it is seldom wise to debate with infidels on the truth of Scripture, or to engage in controversy with men bound not to believe. Herod evidently acquitted Jesus. He, too, found no fault in this man. But he made a mock of his claims, as thousands do to-day, who treat him with flippant disregard. How many elegantly-bound Bibles that are seldom or never opened by their owners. How many go to church to hear a celebrated preacher, or listen to fine singing from a quartette, while they profess to go in honor of, and solely to worship Jesus Christ as their King and Redeemer. By this interchange of official courtesy, as it was deemed, Pilate and Herod were made friends. Men who hate each other most cordially have found a common bond in their hatred of Jesus. Many times in history wicked rulers, who were at swords' points, have buried their animosity to unite their forces in persecuting his people whose only offence was holding fast to the truths he taught. Evils that seem the most opposite will join hands like Pilate and Herod. Rome and Masonry are ancient enemies, but as Rome needs the help of the lodge in her plans for subjugating America the indications are that they will soon be reconciled. The Pilate of high license joins with the Herod of the saloon, and justice is mocked and outraged for a little paltry revenue. The friendship of the world is indeed enmity to God.

RELIGIOUS NEWS.

—The late Kansas Conference of the Free Methodist church had no thought of being misunderstood on the lodge question. The following is plain as the Gospel:

"WHEREAS, membership in secret societies is forbidden by our Discipline, and we believe by the Word of God, by those passages which require separation from the world, such as, 'Be not unequally yoked together with unbelievers,' and 'Therefore, come out from among them; and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you,' etc.

"We believe all the minor orders, such as the G. A. R. and Farmer's Alliance, are secret societies in the sense of our Discipline. Therefore,

"*Resolved*, That as a conference, we will strictly enforce our rules on secret societies and do all in our power to discourage the organization of such societies. While we are in sympathy with the principles of the Farmers' Alliance, we oppose the secrecy connected with the organization."

—A new noon-day prayer meeting was opened at Lincoln Hall, No. 70 Adams street, in this city, a few weeks ago. The movers of this new meeting were led to leave Farwell Hall, because the Y. M. C. A., which controls the meeting begun there many years ago by Mr. Moody, refused any longer to allow women to take part. The Chicago Noon-day Association is managing the new meeting.

—The meetings of Rev. B. Fay Mills at Oberlin, which began Oct. 15, have been attended with deep interest. All meetings have been crowded, and business places and college classes have been frequently closed to allow attendance on them. Over five hundred cards have been signed by those professing a desire to lead a Christian life.

—Rev. C. O. Brown, D.D., of Dubuque, Iowa, son of Dea. O. M. Brown of Oberlin, has accepted a call to the First Congregational Church of Tacoma at a salary of $4,000. When he got home from Tacoma he found on his table an invitation from the Citizen's Committee of One Hundred to deliver an address on "Catholic Interference with the Public Schools" in Music Hall, Boston.

—Dr. Munhall, assisted by Professor J. J. Lowe and his wife, is conducting special services at Gloucester, Mass. The meetings have been largely attended and a remarkable work of conviction and conversion is going on. Dr. Munhall goes next to Cincinnati, Ohio.

—The Church Congress will meet in Philadelphia, on Nov. 11, and will continue in session three days. Among the topics to be discussed are the following: "Grounds of Certitude in Philosophy and Religion," "Trusts," "Do we need a Provincial System?" "Conditions of Church Growth in Missionary Lands," "Positive Gains in Biblical Criticism," and "The Proper Care of the Newly Confirmed."

—Principal Grant, of Queens University, Kingston, Canada, does not believe that the union of the Protestant churches in Canada is at all impossible. The first step, he thinks, is to unite the Methodist and Presbyterian denominations. The union of these two churches would, he says, give a united Protestant church including 1,500,000 of the population; "and such a spirit of union would be generated all over the land that we should very soon see fresh triumphs." The difficulties in the way of such a union may be summed up in one word—historic.

—At a recent meeting of Methodist clergymen in Baltimore, Md., in referring to the church's attitude on the liquor question, it was stated that "There is no difficulty in discerning that in the formulated thought of Methodism its import is not now moderation but prohibition. According to the discipline ours is a Prohibition church."

—The Chicago Avenue (Moody's) Church in this city has adopted the following: "The Chicago Avenue Church, composed almost entirely of working men and women, and speaking, as we believe, for the best interests of all people of the class to which we belong, earnestly petition the commissioners and the directors of the Columbian Exposition that the said exposition be entirely closed on the first day of the week. We note with regret and apprehension the increase of Sunday labor on every hand. Members of our church have been discharged from their situations because they would not work seven days in the week. Young men and young women are telling us constantly that they are threatened with loss of their places unless they work on Sunday. We are confident that if the exposition is opened on this day, owing to the great crowds in the city at that time, there will be a still greater number of stores open on the Lord's day than now, and the inevitable result will be that our day of rest will be taken from us. We do not see how any one who is actually a working man or woman can desire to have the World's Fair open on Sunday. We can see how some rich people who do not have to work, or clerks in wholesale houses and banks, who are certain of a holiday, might wish it, but we have made a study of this matter and believe that the only safety of the working people on this Sunday question is to fight against the opening of the saloons, stores, fairs and everything else on this day. But above our own welfare we place the higher consideration of the recognition of God and his rights, and we believe that it will honor and please him to close the fair on his day, and that the favor of God will be worth more to the exposition than all other influences combined.

—Dr. David Gregg, of the Park Street Congregational church, Boston, has been called to succeed Dr. Theodore L. Cuyler, who resigned from the pastorate of the Lafayette Avenue Presbyterian church, Brooklyn.

—Moody and Sankey, having finished a month's campaign in Buffalo, will, after a week's rest at Northfield, resume the fight in Albany and Troy.

—The annual meeting of the Woman's Board of Missions of the Interior, was held in the Union Park church of this city last week. The attendance was large and enthusiastic, and addresses were made by a number of missionaries now in this country.

EDUCATIONAL NOTES.

—The Baptists of Oregon have decided to raise $175,000 to build a college at Portland, and ask the National body to give $75,000.

—Stanley has now received the degree of LL.D. from the two most famous universities of the world. Oxford gave it him just after his last return from Africa; Cambridge a few days since.

—Beulah Seminary at Clarksville, Mich., founded by Rev. N. L. A. Eastman in 1889, has been transferred to the Primitive Holiness Mission, and will be continued as a thoroughly Christian school.

—Howe Institute at New Iberia, La., was some time since placed under the control and management of President Mitchell of Leland University, New Orleans, as a preparatory and grammar school. Rev. Eli Noyes, a graduate of Lincoln University, Pa., is the principal.

—The veteran Dr. Rufus C. Burleson, president of Baylor University, Waco, Texas, has entered upon his fortieth year as incumbent of that office, a grand testimony to his popularity and efficiency. This institution was among the first to adopt co-education, and has for nearly thirty years proved the wisdom of that course.

—The Toronto medical students' Y. M. C. A., which has 179 members, has just sent one of their number, Dr. Hardie and his wife, as a missionary to Korea, and have agreed to support him "for a period of at least eight years." His destination is "Fusan, where he is to cooperate with Mr. Gale, of University College Y. M. C. A."

—Ursinus College, Freeland, Pa., made a narrow escape from destruction by fire on Sunday morning, Oct. 19. While all the students were away, fire broke out at about 11 o'clock from an overheated stove in a student's room. Timely alarm was given, and the fire which had already reached Zwingli Hall on the fourth floor was checked. The loss is about $400.

—Mr. Moody, in the *Sunday School Times*, tells of visits to colleges and the impressions made upon him as to religious progress. He speaks of encouraging features, and notices "the strong, manly tone of the Christian life and Christian work of these college students." He regards as a most favorable thing the fact that the Christian work in most colleges is organized.

—The destruction of the Seminary at North Chili, New York, by fire on the 9th of September, was a serious loss to the educational interests of the Free Methodist church. The loss was total, there being no insurance. Prof. B. H. Roberts goes right on with the work of the school. It is probable that when the question of rebuilding is broached the change of location will also be carefully considered.

"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. They are unequally yoked with unbelievers. 'But, Mr. Moody,' some say, 'if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches.' But what if I do? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, and if only one or two go with us it is all right."—*Address by Dwight L. Moody in Farwell Hall, Chicago*, 1876.

IN BRIEF.

The vote of the readers of the Chicago *Evening Post* on the question of closing the world's fair on Sunday stand 1,788 for and 3,423 against.

Wimodaughsis is the name of a society recently incorporated at Washington, D. C., the object of which is to secure National Headquarters for Women. It aims to erect a building at the capital, containing a library, reading room, parlors, gymnasium, art gallery, committee and assembly rooms, etc.

A dispatch to the New York *World* from Birmingham, Ala., says that the last of thirteen men, former Confederate soldiers, who, during the war, in blasphemous mockery impersonated Christ and his twelve Apostles at the Last Supper during a drunken debauch, was a few days ago found dead in a gutter. Every man of the thirteen met with a tragic death, and not one of them received Christian burial. An old man who found the dead body of the last of the band and knew the sacrilegious incident, exclaimed in terror, "It was the hand of God!"

Vice-President Webb of the New York Central railroad has announced in a circular which has been sent to the heads of the various departments that the company objects to its employes being Knights of Labor. After the company's recent experience with that organization it was hardly necessary for Mr. Webb to publicly announce the company's attitude toward the knights. His circular will, however, leave no room for misunderstandings in the future, and is a retribution for which the unwise leaders among the knights have only themselves to blame.—*Daily News.*

One of the most notable examples of the constant and yet almost imperceptible changes taking place in the heavens is to be found in the motion of the seven bright stars collectively known as the Big Dipper. Huggins, the noted astronomer, is now engaged in proving that five of these stars are moving in the same direction, while the other two are moving in a direction directly opposite. Prof. Flammarton has reduced Huggin's calculations to a system, arranging them upon charts. These ingeniously constructed heavenly outlines show that 100,000 years ago the "Dipper" stars were arranged in the outlines of a large and irregular shaped cross, and that 100,000 years hence they will have assumed the form of an elongated diamond, stretching over three or four times the extent of sky now occupied.—*Commercial Advertiser.*

About forty years ago my father had an edition of Milton's "Paradise Lost" in prose. This edition, as far as I can remember, was published in London about 1730. In a footnote of said work appeared the following statement: "Our author speaks as Columbus being the discoverer of America. In reality the discoverer of America was Prince Madawg, son of Owain Gwynedd, who sailed from a small port in north Wales, now called, after his name, Port Madoc. This was about 1215 A. D. This Prince Madawg returned from America and took a great number of his countrymen (Welshmen) back with him, but none of them ever returned. Rev. Morgan Ioney, chaplain of South Caroline about A. D. 1710, conversed with the Doeg (Madawg) Indians (who were descendants of the Welsh) in the pure Welsh language." The footnote also remarked that the tomb of Prince Madawg was to be seen at that time in Mexico.—*J. H. Hobley in Chicago News.*

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Oct. 27 to Nov. 1 inclusive:

Rev H H Hinman, J M Crobarger, S F Fisher, J W Strong, W C Bissell, A Ellis, W J Hannum, A Warner, W S McCullough, H Nordhall, D J Prince, Mrs L Craig, J N Colbit, Rev L A Wickey, J Motter, Mrs E King, H Olson, Rev J P Stoddard, R J Tuttle, Dr E C Guild, Rev M Frykman, B Ferris, Mrs M B Wright, T Coggshall, G B Hopkins Sr, M Smith, C G Fait, H C Foster, Mrs D R Kerr, P K Drury, T Keppel, R Gunn, A J Townsend, W W Cromwell, B A Bailey, S C Kretsinger, Mrs H Rumery, Mrs L Greene, G Hiner, J Kumler, W Fleming, F Cotton, S Russell, E L Walker, I B Benedict.

DONATIONS.

Fund for Current Expenses:

Rev. John Harper	$ 10.00
Samuel Bushey	3.00
C. A. Blanchard	10.00
Rev. J. S. Rice	3.50
Rufus L. Park	10.00
David Horning	1.25
O. N. Carnahan	2.00
George Buck	3.50
P. P. Bushnell	10.00
A. C. Higgins	10.00
Rev. and Mrs. J. R. Johnson	10.00
Robert Gunn	2.00
John Robison	5.00
C. H. Watson	5.00
Mrs. A. B. Hubbard	5.00
H. A. Fischer	5.00
Previously reported	602.72
	$697.97

Fund for Southern Ministers:

Joseph Kumler	$ .40
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Butter, medium to best	12	@	26
Cheese	05	@	9½
Beans	1 25	@ 2	10
Eggs	20		
Seeds—Timothy	1 17	@ 1	23
Flax	1 34	@ 1	45
Broom corn	03	@	04½
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HOME AND HEALTH.

NOTES.

Teach children to handle books carefully. Show them early how to put strong, well-fitting paper covers on them, and see that this is done to all new books while they are being read by the family.

An excellent way to keep ice water in a sick-room is to wrap the pitcher in a newspaper and twist the ends tightly together, in order to exclude the air. As bits of ice may be needed for use, lift out the lump and chip them off with a pin.

An eminent physician claims that raw oysters are the most nourishing food in existence. They are excellent for all cases of impaired digestion, exert a strengthening influence upon the nervous organs, and the liquor they contain is a valuable tonic.

A hot (not merely a tepid) bath the first thing in the morning is recommended by *Harper's Bazar* to women who resort to bromides, or to tonics of which alcohol forms the base, in order to allay the ill feelings which one often has upon arising. A sponging in cold water, and a thorough rubbing down with a rough towel, should follow.

English and Irish women of education are showing a practical interest in cooking, which may help make that profession as "ladylike" as nursing, for instance. One of this number, who has taken diplomas for skill in cookery, dons cap and apron, and goes out to houses of the nobility to arrange lunches, dinners and ball suppers.—*Congregationalist.*

HOW TO COOK CRANBERRIES.

Recipes adopted by the American Cranberry Growers' Association: 1. Wash them. Wash them clean, and remove all stems and leaves.

2. *Always* cook in a porcelain-lined kettle or stew-pan. *Never* cook in tin or brass.

3. The sooner they are eaten after cooking, the sooner you will know how good they are.

Sauce No. 1.—One quart berries, 1 pint water, 1 pound granulated sugar. Boil ten minutes; shake the vessel, do not stir.

Sauce No. 2.—One quart berries, 1 pint water, 1 pound granulated sugar. Bring sugar and water to a boil; add the fruit and boil till clear—fifteen or twenty minutes.

Sauce No. 3.—One pound berries, 1 pint (scant) cold water, ½ pound granulated sugar. Boil together berries and water ten minutes; add sugar and boil five minutes longer.

Strained Sauce.—One and a half pounds berries, 1 pint water, ¾ pound sugar. Boil together berries and water ten to twelve minutes; strain through a colander and add sugar.

Cranberry Jelly.—One and a half pounds berries, 1 pint water. Boil fifteen minutes; strain through jelly bag or coarse cloth; cook the juice fifteen minutes; add as much sugar as you have juice and boil again fifteen minutes, and turn into forms or jelly cups; dip forms in cold water to prevent sticking.

Cranberry Tarts.—Either of the sauces above will make delicious tarts. Strained sauce generally preferred.

Cranberry Pies.—For pies with upper crusts the berries should be used whole, and cooked in the pastry in the following proportion: 4 parts berries, 3 parts sugar, 1 part water.

Steamed Batter Pudding.—Stir the cranberries with a light batter; steam two hours; serve with liquid sauce.

Steamed Cranberry Dumplings.—Use cranberries the same as apples; steam about one hour, and serve with sauce.

Frozen Cranberries.—Some prefer the flavor of frozen cranberries. Freeze them solid and throw into hot water; use one-fourth less sugar than in former recipes.

TIGHT SHOES.

Medical testimony is not wanting to the great hurtfulness of tight shoes, as well as to any other unnatural compression of the system. One physician, after describing the difficulty of finding any woman who would acknowledge that her shoes were too tight, as she would rather assert that they were much too large, and hurt by their looseness, describes the perfect foot for a man as follows: "It should have great breadth and fullness of instep, a well-marked great toe, a long second toe, and a small little toe." Many modern invalids owe their condition to false notions and practices regarding the feet and shoes, and might find themselves quite well or very much improved if this single habit were corrected. This is especially true of women, since men, as a rule, follow more sensible rules regarding the selection of foot-wear. If the goods are not custom made, an effort is made to at least fit the shoe to the foot, instead of fitting the foot to the shoe, while high heels, forcing the wearer to toddle around upon the balls of the feet, are unknown among business men.—*Good Housekeeping.*



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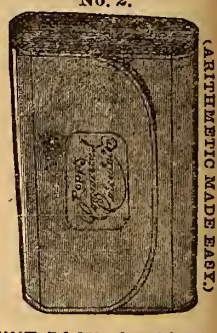
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Farm Notes.

In a Minnesota land circular, setting forth the wondertul agricultural resources of that State, we find the following statement: Minnesota's wheat crop for 1889, 46,660,000 bushels, worth to the farmer $32,662,000, will make 10,370,000 barrels of flour, worth $46,665,000; will make 2,074,000,000 five-cent loaves of bread, worth $103,700,000, being forty loaves for every man, woman and child in the United States, which, placed end to end, would make a column of bread four inches square reaching to the moon and 20,000 miles beyond. What most attracts the attention in this statement is not the size of Minnesota's crop, but the wide margin on wheat between the producer and consumer. The Minnesota farmers get less than one-third of what the consumers pay for the crop of the State. Let us follow a bushel of wheat from the farm through the mill and the bakery to the consumer. The farmer sells a bushel of wheat for 70 cents, the miller grinds it, and sells the flour for a little more than $1, and the baker makes the flour from this same bushel of wheat into bread, and sells it for more than $2.20. The consumer pays more than twice as much for the transportation, milling and baking necessary for a loaf of bread as for the wheat from which it is made. On a bushel of wheat, the miller has a margin of 30 cents and what he can get for the offal, and the baker a margin of $1.20; the farmer's margin between cost and selling is—what? His margin cannot spare anything to make bread cheaper. Of course, all flour does not go through the hands of the trade baker, but the figures given show the margin on that which does, and also shows where the consumer must go to cheapen bread.

Agriculture and manufacturing are not in conflict. They go hand in hand. For a country to reach its highest possible rank, its agriculture and manufacturing must both be fully developed, For many years the South has had its agriculture, but it has always been of the ultra conservative variety. For a few years the South has had manufacturing worthy of the name, and since its advent a change has come over the spirit of its dream, and it has been awakened to look upon the promise of an era of prosperity in agriculture the like of which it had never dreamed.

This year has demonstrated the value of the potato crop, and the need of more care in its culture to secure a fair yield in droughty season. The farmers who have persisted in potato raising, through years of plenty or scarcity, have made money—not every year, it may be, but on the average. When scarce prices are high and 150 bushels per acre brings a big profit to the farmer. When overstocked and prices are too low it pays to cook and feed to hogs and cattle.

The Hon. James Wilson says: Do you own a private dairy, and do you sell for less than the creamery? If so you are wasting your time. Private dairies can beat corporation dairies every time, because they can control all the factors and big dairies cannot. Look into this. Too much poor butter is put upon the market.

With good management and diversified farming there should be no decidedly poor seasons. Some years may be a little better than others, but the good farmer will always have some products for sale at a fair profit, and will a little more than make his ends meet. The wise maxim is: "Don't set all your eggs under one goose."

When corn and oats are high-priced it may pay to feed some of the flax meal that has been heretofore shipped abroad. Being strong and rich in fattening material a little of it goes a great ways. Our stock-growers would do well to experiment with it this year, especially if they have to buy any feed for their stock.

There is, undoubtedly, too big a margin between the prices paid to farmers for beef cattle and the prices charged for the beef on the block.

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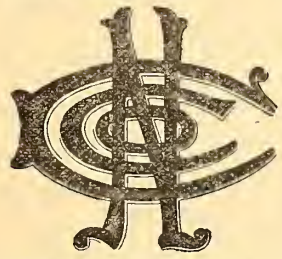
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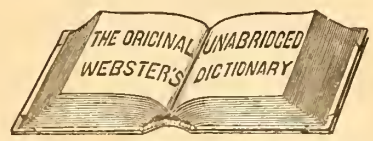


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NEWS OF THE WEEK.

WASHINGTON.

Bulletin No. 12 on the population of the United States was issued by the Census Office Friday. It says: "The population of the United States June 1, 1890, as shown by the first count of persons and families, exclusive of white persons in Indian Territory, Indians on reservations, and Alaska, was 62,480,540. These figures may be slightly changed by later and more exact compilations, but such changes will not be material."

The United States Supreme Court Monday took the papers in a case to declare executions by electricity illegal, as being cruel and unusual, and as such prohibited by the Constitution.

The President has issued a proclamation extinguishing the Indian title to lands on the old Ponca Indian reservation and vicinity in South Dakota described in the act of March 28, 1882, not allotted to the Indians or reserved for agency or school purposes. By the terms of the act of 1882 these lands are ceded to the State of Nebraska.

Mrs. Harrison has accepted the presidency of the Washington committee which is earnestly at work endeavoring to secure funds for the endowment of the medical school of the Johns Hopkins University, in order that women may be admitted on equal terms with men.

CHICAGO.

The anarchists held a meeting last Sunday at one of their old resorts, Grief's saloon and hall on West Lake St., to arrange for their annual celebration of the hanging of the instigators of the Haymarket massacre. Their parade and visit to the cemetery occurs next Sunday.

An order was issued by Chief Marsh that all saloon-keepers must close their places of business promptly at midnight. Officers were ordered to stop all persons supposed to be carrying a concealed weapon, and if such weapon is found, to arrest the offender and confiscate the weapon. This order is the result of a saloon brawl in which an ex-alderman brawler was shot.

Judge Tuley decided Thursday that the city ordinance on pool selling is illegal and void and that privileged betting is unconstitutional.

The second annual exhibit of the American Horse-Show association opened Saturday. It will continue throughout this week. There are about 1,200 horses entered this year and now stabled at the Exposition building.

The great Auditorium organ was dedicated at a grand concert Wednesday evening. It is not larger than one or two other instruments in existence, but it is the most complete in its resources. The stops number 176, and the pipes and bells 7,193.

COUNTRY.

A favorable report as to the conditions in the extreme Northwest has been made by Gen. John Gibbon, commanding the Department of the Columbia. He believes that the Indians will remain peaceable unless goaded to desperation by illegal acts of the whites.

In return for American products shipped to Australia, the steamship Zea landria brought to San Francisco Monday, English sovereigns to the value of $2,000,000 which, it is said, will be recoined at the mint.

Dispatches from Washington to Goshen, Ind., report that Judge Gresham will be elevated to the Supreme Bench, that Judge W. A. Woods who at present holds the Circuit Judgeship at Indianapolis will be given Gresham's place, and that ex-Congressman John D. Baker will be appointed to fill Judge Wood's place on the Circuit Bench.

Kansas City cattlemen were excited Thursday over the report that Mexico had placed an import tax of $500 a car on American cattle. It was also alleged that a tax of 30 cents a bushel has been placed on the grain that shippers take with them to feed their stock.

Monday the police of Brooklyn began a recount of the population of the city.

The assets of R. G. Peters, the insolvent lumber and salt man, are given as $6,348,522, which is taken to indicate that everybody will be paid in full.

In his annual report Gov. Shoup, of Idaho, estimates the value of the taxable property of the State at $25,581,305.

Two sections of a freight train collided on a side track at Providence, R. I., Wednesday, forcing a steel bridge girder from a flat car into a coach of a passing train, instantly killing two men and fatally injuring another.

The steamship Vizcaya of the Spanish-American line collided with a four-masted schooner on Thursday evening when six miles off Barnegat, N. J., and both vessels sunk almost immediately. It is supposed that over sixty people have been lost.

Thomas Woolfolk was hanged at Perry, Ga., Oct. 29, for the murder of nine members of his own family on Aug. 6, 1887. The motive for the crime was Woolfolk's enmity toward his stepmother and his desire to secure his father's property.

A loaded coal train of thirty-six cars was thrown through the Hotel Brunswick, at Huntington, Pa., Oct. 30, and landed in the yards of the Girard and Jackson houses, 200 feet east. The guests of the hotels rushed pell-mell into the streets in their night clothes. The loss to the Pennsylvania railroad company is $25,000. A misplaced switch caused the accident.

A fearful explosion occurred at the rolling mills of the Portage Iron company, located at Duncansville, seven miles south of Altoona, Pa., Thursday evening. Four men were killed and a number injured.

The bill disfranchising any member of the Choctow Indian tribe, either by blood, adoption, or marriage, who has taken or may hereafter take the oath of allegiance to the Government of the United States, has passed the Indian legislature and received the approval of the governor. It disqualifies from holding any office of trust or profit in the Choctaw Nation, or to sit as juror in any of its courts.

A telegram from Juneau, Alaska, says that the project of ex-Governor Gilpin, of Colorado, to build a line of railway through the wilds of Alaska to Cape Prince of Wales, to connect with the Russian railway system through Siberia, is a feasible one, and the future will see it accomplished.

The Illinois Steel company at Joliet last week disbursed over $4,000 as the second quarterly dividend to the men in the profit sharing plan recently adopted for faithful and efficient service.

FOREIGN.

Mr. Gladstone, in an article in the *Nineteenth Century*, approves Mr. Andrew Carnegie's gospel of wealth, and proposes the revival of Lord Carlisle's universal beneficiency society, the members of which bound themselves to give away a fixed proportion of their incomes. Mr. Gladstone says he is unable to organize the society himself, but promises to use his influence in furthering the project.

Advices from Zanzibar say that Vice-Admiral Fremantle, the commander of the British fleet there, who recently sailed on the flagship Boadecea to Vitu to cooperate with the Germans in punishing the natives for killing a number of Germans, has captured Vitu. After its capture the town was burned to the ground.

A St. Petersburg correspondent says: "The Minister of the Interior has received a telegram containing alarming accounts of peasants' revolts in the Kharkov and Yekaterinoslav districts of Southern Russia. Nine thousand troops are operating against the peasants in the Bogodookhov district, who refuse to betray their leaders and declare they will not relapse into serfdom, preferring instead, to die fighting. The peasants are prowling about in armed bands, firing and pillaging landowners' residences. They have burned 5,000 acres of forests on the river Semara, and have destroyed immense quantities of corn in Bakmvotsky.

Polish journals assert that during the recent maneuvers of the Russian Army at Kovno the Krasnostaw bridge collapsed, and that 400 soldiers belonging to the Pultaun Regiment, which was crossing the bridge at the time of the accident, were thrown into the water and drowned. The papers state that among those who lost their lives was Gen. Bardowsky. There has been no official confirmation of this report.

The new French tariff bill which is now before the Chamber of Deputies contains a clause which gives to the President and the cabinet full power to retaliate to as great extent as they choose upon articles exported to France by any country which discriminates against French products or in any way erects barriers against French trade.

The Austrian official papers ignore the visit of the Austrian Empress to Rome. She remained there two days, staying at the Hotel Russie under the name of Mrs. Norris and was accompanied by a single attendant. She had a long audience with the Pope, and spent the rest of the time in sight seeing.

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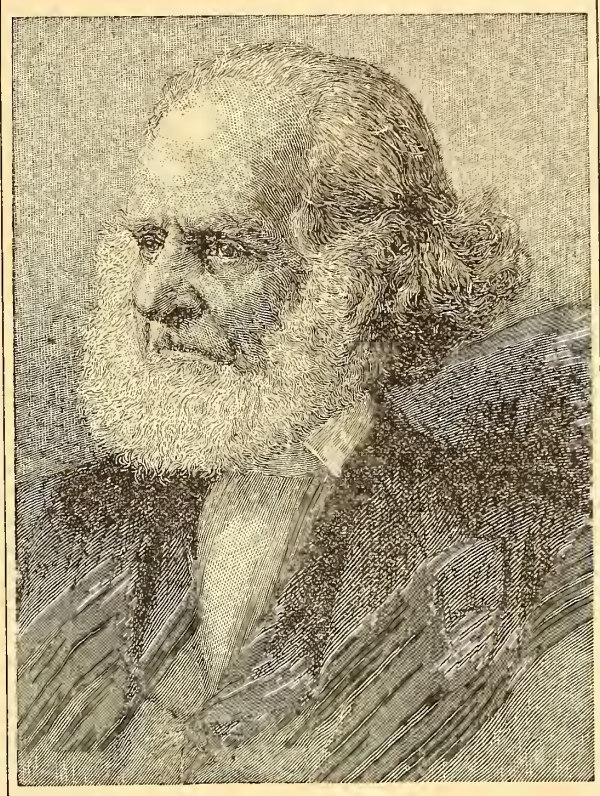
Read on last page the latest offers for new and old subscribers.

In 1886 a street car driver in Denver was murdered one night, and the cash box robbed. The crime was traced to a young colored man, who was tried amid great excitement, and hung in public. The awful sight attracted tens of thousands, who seemed animated by the spirit of that ancient atrocity at the gladiatorial shows, where men were

"Butchered to make a Roman holiday."

It was a lesson for the civilization of Colorado, and to prevent another such scene a law was passed which provides for private executions and prohibits the press from publishing accounts of them. The first execution under the law took place last Friday at Canon City. It is in the respects named worth adopting in every State. Our newspapers manufacture murderers by the score by their exaggerated and sensational accounts of every hanging. If their evil work was retaliated directly upon their managers it would soon check them.

Some time since we noted the contrast between the Temperance Temple and the Masonic building now being erected in this city. The corner-stone of the first was laid on the 1st. inst., amid the singing of innocent children and the prayers of a multitude of pious men and women. As if to keep as nearly as possible in opposing proximity the Freemasons hastened to put down their corner-stone on the 6th, though the ground is not fully ready for the foundation. They, too, had a grand parade with "Knights" and "Supreme" and "Sovereign Princes" and other dignitaries of names foreign and hostile to our Americanism. They had the notorious H. W. Thomas to do their praying, and the equally notorious D. C. Cregier to make their speech, a name that identifies their order and building with gamblers, saloons and all the vicious element of Chicago. The lodge proposes to complete its vast and gloomy structure in the same month of May, 1892, when the Temperance Temple is to be occupied. It may be God's will that this castle which will be in a sense the bulwark and protection of vice should be completed, but we believe it to be the duty of Christian people to pray that it may never be finisned under its present auspices. It is as easy for him to hinder this building as it was to prevent Julian from rebuilding the Temple at Jerusalem. Or if it is built, let us pray that it be dedicated to honorable purposes and not those of the lodge.



REV. LEONARD BACON, D. D.

The obduracy of Mohammedanism is breaking down. The tenets of that false system which make it a criminal offense to embrace Christianity are not changed, but the misfortunes of the sick man of Turkey have greatly modified their application during the last twenty-five years. Death was then the penalty in fact; and in some indirect way it has been often since, but not openly. The late trouble arising from the oppressive treatment of Armenians and their appeal to Russia are bearing the fruit of moderation. By an order from the Sultan, say the reports of last week, the governor of Erzeroum summoned all Moslems to their mosques, and there in the name of the supreme head of their church and nation, they were admonished respecting their treatment of the Armenians, who were called Christians, and brothers whom the Mohammedans were to treat with respect. It was also proclaimed that the Sultan had determined to protect all Christians within his dominions.

The Roman Catholic press has been making an uproar about an alleged assault made by the Italian police upon some of the religious houses of their sect in Naples. It seems that the Italian Minister of Justice ordered the police to visit "The Nunnery of the Buried Alive," in Naples. Because of the strenuous opposition of the doorkeeper the police were compelled to enter by the windows. Sixteen nuns were found within in a state bordering upon insanity. They were covered with rags, and their surroundings were of the most filthy description. Many had forgotten how to speak, and the demeanor of all of them was more that of animals than human beings. The Spartans were accustomed to praise their children for an adroit theft; but blamed them if they were detected. The Roman idea seems to be to condone the horrors themselves, but to fly at the heads of the agents who have exposed their enormities. Col. Leminowski, a French officer under Napoleon who retired to this country, was accustomed to tell of the unmitigated horrors discovered in the dungeons of the Inquisition which were opened by order of the Corsican conqueror.

The result of the elections in some thirty-three States last week was a victory for the Democratic party in most of them, as our readers are by this time informed by telegraph. The McKinley tariff bill gets full credit for the mischief; and the defeated Republicans are consoling themselves with the frequent examples of former "off" years. The result does not, however, hinder President Harrison from issuing his proclamation for Thanksgiving day on the 27th of November, and the business of the country will go on without very considerable change. In Wisconsin and Illinois the hope of many was not realized in respect to the school law question. A man whose reputation has been made by his buffoonry has been elected Governor of Wisconsin, and the worst of it is, the votes of good men elected him. But the news from the center of greatest real, because moral, interest is most is difficult to get. How has Nebraska gone for prohibition? It is not easy to answer. The party organs are indifferent, or suppress the news to allow frauds to be concealed. One single line we have seen says the State has gone over 40,000 against the amendment. We cannot believe such a majority possible. To the Prohibition press was telegraphed news of a startling nature of mobs, riot and bloodshed in Omaha. Prohibitionists who attempted to work at the polls seem only to have made themselves the objects of violence. Several clergymen were assailed, among them Rev. E. B. Graham, well known to our readers as the author of "In the Coils" and editor of the *Midland*. It is exasperating to read the story, but we remember that by such struggles and agony has every great moral reform been carried to victory.

CHRIST IN POLITICS.

BY REV. WILBUR F. CRAFTS.

Should ministers shun moral reforms when they are political? Years ago, in England, they adopted this policy to please their critics, and soon after were rewarded by the same critics with the title of "christening and marrying machines."

God is everywhere, therefore his laws are everywhere, and his ministers should apply those laws everywhere. The fences between "secular" and "religious," between "moral" and "political," are artificial, not natural, man-made, not God-made. In the Bible there is more condemnation of political sins than of any others. Prophets and apostles frequently confronted and denounced wicked kings. God drove Moses into politics to secure to his people their lost Sabbath and their civil liberty. The licensed and protected Baalism which Elijah fought has its successor in the licensed lust, and licensed gambling and licensed tippling of to-day. Paul "reasoned of righteousness, temperance and judgment to come" before Governor Felix until he "trembled." The "kings" with whom modern prophets have to deal are presidents, governors, congresses, legislatures, parties, which together make up the court of our "King Everybody and his wife."

A minister in New Orleans being criticised for not denouncing the lottery, replied that he "did not believe in preaching on particular sins."

If Nathan had followed that plan and left the application of his ewe-lamb story to his royal hearer, David would neither have felt his sin nor

repented of it. That New Orleans pastor and nearly or quite all the other pastors, as the emergency has increased, have attacked the lottery in spite of its attempt to hide from them by going into politics.

As Cambyses conquered Egypt by taking advantage of their superstitious worship of cats, giving his soldiers each a cat in place of a shield, so making it impossible for the Egyptians to kill an invader without first killing a god, rather than do which they surrendered their country without a blow, so, it would seem, the devil is expecting to conquer our country by taking moral questions into legislatures, and keeping off the attack of preachers and churches by holding up the cry of "politics" as the sacred cat that many preachers fear to strike.

In New York State, a year or two since, politics squatted on the Fourth Commandment, by requiring candidates for the Legislature to promise that they would favor surrendering half of the Sabbath to the saloons. Whereupon some of the preachers were in favor of yielding the field rather than "go into politics" by pledging men to defend the day. In the same State, and also in Montana and Louisiana and some other States, politics has squatted on the Eighth Commandment by the licensing of gambling; and I have no doubt that some preachers in these States have never rebuked the dominant party for this legislative crime. In Omaha, Missoula and some other cities, politics has squatted on the Seventh Commandment by licensing prostitution through a private police arrangement that is a crime against the State laws as well as against decency. But it is to be feared that some preachers in such cities have not attacked the officials responsible for this crime because they are "in politics." When politics have pre-empted all the commandments the occupation of such preachers will be gone.

The true watchword for the Christian minister with reference to moral questions in politics should not be, Neutrality, but Impartiality. He should not dwarf his pulpit into a "stump" by discussing anything petty or merely personal of politics, but only large questions involving rights and wrongs, handling these with such fearless impartiality as will compel the respect, if not the agreement, of opposers.

It is objected that Christ did not meddle with politics. This is not true. Like the prophets before him and the apostles after him, he condemned the rulers and parties of his day with scathing severity. Herod, the great political "boss" of his time, Christ satirized with stinging brevity as "that fox." At the popular but corrupt Pharisee party he hurled the seven-fold lightning of his seven-times-uttered "Woe unto you." He took up the great moral issue of divorce, repealed the lax law that Moses gave, which was the best that could be enforced in the early ages, and gave a new law that allowed divorce, for but one cause. He did not take up temperance and emancipation for the same reason that Moses did not give a better law of divorce, because the people were not ready for total abstinence and republicanism. He said, "I have many things to say unto you but ye can not bear them now." At last we can "bear them," and he is saying to his church that the slavery to monarchs and masters and appetites are all to be thrown off in this age of liberty. He commands us to "Render to Cæsar the things that are Cæsar's," that is, to Government the things that belong to Government. Good men do not obey this command when they do not vote as they pray and preach as they vote.

That Christ refused to make himself a civil judge to "divide the inheritance" is ridiculously made an argument why ministers and churches should keep out of poiitics and let the saloons rule the land But that incident has no such principle in it. If Christ had appointed himself a judge, the unfriendly party would have refused his judgment and the civil government would have punished his illegal assumption of office; while the selfish applicant, who came to Christ only to fill his pocket, would have been encouraged in his selfish course. As at other times Christ refused to make himself an earthly king, so here he refused to make himself a civil judge. To do either would have meant civil war. He was seeking a deeper conquest. At last in his own way he conquered Rome, and has taken for Christendom the crowns of more than half the world.

Christ did not move on entrenched wrongs prematurely, but first undermined them by his teachings among the nations, and now, at last, the Spirit, that he said would "guide his people into all truth," is moving those who are most in touch with the mind of Christ to attack the inadequate legislation of the day as to temperance and the Sabbath and gambling and lust, as Christ attacked the inadequate divorce law of his time.

"Up, for this is the day. Is not Jehovah gone out before thee?"

New York.

THE VULNERABLE POINT IN MASONRY.

BY EDMUND RONAYNE.

Although for a number of years I have not spoken publicly against that sum of all modern hypocrisies and sham—Freemasonry—yet I desire to say to the readers of the *Cynosure* and through them to all others, that I am to-day more opposed to, detest more heartily, and despise more cordially, that gigantic system of deviltry and fraud, than I have at any period since I left Keystone Lodge in November, 1874.

Of one thing, however, I am thoroughly satisfied, and that is, that the present method of discussing Freemasonry will never hurt it. What do Masons or the general public care whether Masonry is a Christless institution or not? That fact only recommends it to the craft and to the great mass of the American people. Hence for church people to be continually whimpering about the pagan ceremonies, and the Christless character of the lodge, is only to help increase the membership of the lodge and to give Freemasonry a free advertisement and a certificate of "good moral character." You cannot say anything that will more highly recommend the Masonic system, than to assert, and prove, that it is absolutely and thoroughly Christless and pagan from beginning to end. That is precisely the kind of a thing that almost all classes of people want to-day—a pagan, Christless religion. And so as long as it is constantly kept before the public mind, and daily insisted upon by well-meaning Christian people that there is no Christ in Masonry and that its ritual and ceremonies though purely religious are entirely pagan, so long will Masonry flourish and robbery and wrong hold high carnival in every part of this western continent.

I am glad for one that the name of Christ is so rigidly excluded from the ritual and ceremonies of the Masonic degrees. I am really glad that the ever precious and glorious name of the blessed Redeemer is not mixed up with the hypocritical sham and the devilish debauch of the Masonic lodge. That is one thing at least in its favor if anything *can* favor such a vile system. But how then can it be successfully combatted and exposed. Simply by constantly exposing its illegal and terrible oaths, and its awful and inhuman penalties of death. A Mason is more afraid, as well as more ashamed, of the Masonic oaths than he is of anything else connected with that system. Repeat the Master Mason's oath to a Masonic minister—that is to a pretended Christian minister who is a Mason—and ask him if he took such an oath as that when he was raised to the sublime degree (?) and he'll swear until he is almost black in the face that he never did. Ask Mayor Cregier did he ever take or administer that oath, and he will lie every time when he says he knows nothing about it. Ask the Masonic saloon-keeper, the Masonic gambler, or politician, or even the worst Masonic bummer in Chicago or throughout the country if he ever took such an oath and he'll swear every time that he never did. Masons, one and all, from the preacher to the blackleg, are ashamed of their oaths, and hence I'd strike Masonry, and strike it as hard as I could, through its fearful oaths and penalties of death.

There is much published about that Italian secret society called the *Mafia.* It is unquestionably a murderous society. Yes, but is it any more murderous in its character than Masonry? I would challenge the whole world to produce in any secret gang or society on earth anything more terribly awful or more fearfully inhuman than the barbarous oaths and death penalties of the Masonic system. What can be more terrible than for a man to swear to "have his throat cut across and his tongue torn out by the roots;" to "have his left breast torn open and his heart plucked out;" and to "have his body severed in twain, his bowels taken from thence and burned to ashes?" There is nothing worse than this, if indeed there be anything equal to it among the most vicious and blood-thirsty gangs of men on top of the earth. And these oaths, and these penalties of death are nightly administered, contrary to all law, human and divine, in these United States. I desire to stamp Masonry as an illegal society. And to brand every man—minister and layman—who adheres to the Masonic institution as a man who has sworn to take human life. Who is to be the Masonic assassin of the recalcitrant brother Mason? Surely none but a Mason will be delegated to do the *throat-cutting*, the *breast-tearing* and the *bowel-burning.* When a Hennessey was to be assassinated *Mafia* brothers were chosen to commit the foul deed; and when a Pritchard, an Anderson or a Morgan was to be murdered in cold blood, none but Masons were told off to inflict their horrible and inhuman penalties of death.

I declare before God and man that it is a shame for a man—for any man, no matter how low or depraved—to be a Mason. And for this one reason above and beyond all others, that he is sworn both to lie and to kill. Beside all other wicked organizations of men both in this country and in Europe, Freemasonry takes the first rank as the leading cut-throat society; and at the same time the most shameless and brazen of them all. I would then attack Freemasonry through its murderous penalties and illegal oaths. I would impress it upon the public mind that no man can consistently be a free citizen of this free Republic and be a *Freemason* at the same time. And I would insist upon it, that no man can be loyal at the same time to the oath administered in a Masonic lodge and to the oath administered in a court of law. I submit this question to any Master Mason, and down deep in his heart he knows I'm right just as I knew it myself long before I had courage enough to denounce the vile thing and to leave it forever.

Chicago.

THE CELEBRATED CASE OF PURDUE UNIVERSITY.

This institution is the State Agricultural school of Indiana. It has no classical department, and had at one time a rule and pledge to be taken by each student against the college secret societies, which were supposed to have more affiliation for classical students and in a sense to belong to them. In 1880 the Board of Trustees was urged to rescind the rule, but referred the petition to the Faculty, who judged that such repeal would be very injurious, if not disastrous, to the University. In August of that year it was discovered that a conspiracy of students was formed to resist the authority of the Faculty and break down the rule. Believing that the influence of the parents would be of material benefit in the case, Hon. E. E. White, then president of the University, addressed a letter to the patrons of the institution giving a brief history of the case, of which the following is the principal portion:

"At the meeting of the Board of Trustees held in June, 1876, for the reorganization of the University, the propriety of adopting a regulation on the subject of college secret societies was considered. The president of the University stated that he was not prepared to make any recommendation, and, at the suggestion of one of the Trustees, the subject was unanimously referred to the Faculty with power to take such action as might be deemed best. [The rule then adopted by the Trustees was in these words: "No society shall be organized by the students except by consent of the Faculty."]

"Early in September, 1877, one of the professors called attention to the existence of a Greek fraternity chapter at the University, organized without the consent of the Faculty, and urged the necessity of adopting a regulation to protect the University as an industrial college from the adverse influence of such fraternities, representing the classical colleges. The subject was considered at a meeting of the Faculty held Sept. 11, 1877, when another professor moved the adoption of a rule requiring each candidate for matriculation in the institution to subscribe to a pledge not to join any so-called Greek society or other college secret society during his connection with the University. The rule was earnestly advocated by every member of the Faculty who had been connected with a Greek society when in college, and the vote on its adoption was unanimous.

"It was agreed not to disturb the few students

who were members of the fratenity chapter, and, since each of the upper classes contained one or more such students, it was decided to require only applicants for admission to the Freshman class to subscribe to the pledge. All subscribed to it without objection and without hesitation. At the beginning of the next college year (1878–79) all students entering the Freshman class and all new students entering the Sophomore class subscribed to the pledge.

"This policy was adopted to favor the few students who were members of the Greek fraternity when the rule was adopted. It, unfortunately, permitted the presence of fraternity students in the University for three years, until 1880, when the last graduated. No one of the graduates in 1878, 1879 and 1880 had been required to subscribe to the pledge.

"Notwithstanding the consideration thus shown the Greek chapter, it early manifested hostility to the rule. In 1878 two unsuccessful attempts were made to induce the Board of Trustees to overrule the Faculty and rescind the regulation. It was urged as an objection to the pledge that the Freshmen who subscribed to it, did not understand its import, and that the long period of time covered ("during connection with the University") increased the chances of the student's being tempted to break it.

"To avoid these and other objections, the Faculty decided in June, 1879, to change the pledge to an annual pledge, to be renewed at each annual promotion to a higher class. The students who had taken the former pledge were informed in writing that the same was canceled, and they were asked to subscribe to the new pledge, extending only one year. This was done by all the students who returned, and this annual pledge has since been used. No student is required 'to take a pledge on a pledge,' as has been asserted. The pledge is binding only one year from its date.

"The annual pledge has worked well. It brings the regulation of the University to the attention of the student, greatly lessens his liability to be misled, and avoids unpleasant discipline. He knows that a violation of the regulation forfeits promotion at the end of the year or honorable dismissal. If a student is unwilling to renew the pledge, other institutions are open to him, and he can leave Purdue honorably. Very few students have thus avoided a renewal of this honorable obligation.

"At the close of the last college term, a petition was presented to the Board of Trustees by students asking for the rescinding of the rule relating to Greek fraternities. The small number of signers in the upper classes is a significant fact. The petition was signed by three of the eight Seniors, four of the twelve Juniors, and thirteen of the twenty-four Sophomores in attendance (six of the thirteen being young ladies). Three-fifths of the signers were students in the Academy and over two-fifths are girls. A majority of the signers could have no personal interest in college fraternities, and they doubtless added their names to accommodate the urgent solicitors. The number of cases known to the Faculty indicates that most of the students signed without the consent or knowledge of their parents. It is believed that few of the parents would have given such consent, as several have expressed to us a strong disapproval of the petition. The great majority of the parents who send their children to Purdue, are obliged to make personal sacrifices to pay their necessary expenses. They are not anxious to have these expenses increased from $10 to $25 a year with no tangible benefit as a return. It costs something for a few students to rent a room in the city, fit it up, etc., and pay other fraternity expenses. The possession of a room in the city for night meetings of students would be approved by very few parents.

"The Board gave those in charge of the petition a patient hearing, and, after due deliberation, referred the same, by a vote of five to one, to the Faculty as the governing body of the University in such matters. It is understood that this action is final so far as the present Trustees are concerned.

"A meeting of the Faculty was subsequently called to consider the petition. It was the opinion of the members that the repeal of the rule would be very injurious, if not disastrous, to the University, but all were willing to make any desired modification of the rule that would not lessen its efficiency. It was decided to give students their choice between the annual pledge and one covering their entire connection with the University. Those who choose the latter will be required to subscribe annually to the statement, now embodied in the annual pledge, that they are not connected with any college secret society.

"It is highly creditable to the students of Purdue that not one of them has ever been suspended or disciplined for a violation of the fraternity regulation. In 1878, two students were suspended for other offenses, and after their suspension it was ascertained that they had violated the rule. The president was satisfied that they had been misled by strong assurances that the rule would be repealed at the next meeting of the Board of Trustees, and, in view of this circumstance, they were each granted an honorable dismissal.

"In 1879, three students were reported to the president as having violated their pledges. The information was definite, including time and place of initiation. The reported students were believed to be honorable young men, and it was decided to accept the statement of each as conclusive. They were called to the president's room separately. Two made statements that were entirely satisfactory, and were so assured. The third answered somewhat indefinitely, and did not return to the University, having before decided to withdraw. One of the two subsequently renewed the pledge twice. This one occurrence in four years is the basis of all that has been said about students being summoned before the Faculty on suspicion, suspended, etc.

"Of the three to four hundred young men who have been students at Purdue since the adoption of the rule, not twenty, it is believed, have violated it, and most of these did not intend to continue in the University, or were misled by false assurances of the near repeal of the rule. Very few students have left the institution an account of the rule, and where one student has left for such reason two have entered. The attendance has nearly doubled since the rule was adopted, and the increase last year was over twenty-five per cent. It is an easy thing for a student who is too heavily conditioned for promotion, or who gets into trouble, to intimate that he leaves on account of the fraternity rule! The records of this office and other information in possession of the Faculty account for the withdrawal of the majority of the students recently named to the Board as having withdrawn on account of this rule.

"A Greek fraternity organ, recently seen by the writer, states that there were several *sub-rosa* fraternity members in Purdue last year. This ought to be good authority, and the Faculty is thankful for the information. If it be true, the few students implicated do not intend to return, or, if they venture to return, they will endeavor to protect themselves by involving other students in trouble. Any such attempt will be considered a confirmation of the organ's statement.

"Every parent who returns or sends a son to Purdue should see to it that he does not put himself in an attitude of hostility to any regulation. If he cannot subscribe to and cheerfully comply with every requirement, he should not be sent here. The young man who enters an institution hostile to its regulations, exposes himself to demoralizing influences and jeopardizes his success as a student."

The important subsequent results will be given next week.

All great reforms have been brought about by bold men, who in the fear of God have spoken out in plain words denouncing great social evils. They have in this way brought society to a realization of the results of evil, so that all were ready to unite for its overthrow. When they have become sufficiently in earnest, God has always rewarded their prayers and faith by giving them the victory. Every one has not an equal amount of talent to fearlessly lead on the reform, but every one can help by agitation and prayer.—*The Church Militant.*

It is said that United States marshals do not attempt to enforce the prohibitory liquor law granted to Oklahoma territory, and that United States revenue officers collect revenue from one hundred and four saloons in Guthrie and eighty-three in Oklahoma City, while every city has saloons.

POWDERLY'S DANGEROUS MONOPOLY.

[From the New York Mail and Express, Aug. 27, 1890.]

The Knights of Labor ought, by this time, to see that their order was based on un-American principle, and has been brought into disfavor with the people of this country and with other labor organizations, because of several reasons.

First—It is contrary to the instincts, traditions and institutions of Americans that any secret, oath-bound organization should assert the authority and assume the powers that have been claimed and exercised by the Knights, who have been compelled by a despotic and arbitrary control to be guilty of illegal and violent interferences with private and public and corporate rights, involving losses and bloodshed and class jealousies and strifes that no open and legitimate labor organization would have brought on its members and the community.

Second—At the outset of the aggressive career of the Knights when they had become a great power they were misled by ambitious leaders and deceived by wild dreams of attaining a supremacy that the American people will not long concede to any organization, especially one whose councils are secret and whose members are tied to an autocracy of their own creation by oaths that isolate them from the great mass of laboring men. But since the bloody and disastrous experiences of 1877, when a cyclone of strikes swept the country, the Knights have been rashly led into struggles that yielded results almost as deplorable as though in each case civil war had had its brief but destructive career.

Is it not time for the rank and file of this anomalous and autocratically ruled organization to call a halt and assert their American manhood? At the outset they were the misled victims of visionary schemes, false doctrines and un-American teachings, but has not Schoolmaster Experience charged terrible tuition fees that ought no longer to be invited by continuance under such mischievous leadership as the Knights have had. They ought to know that the Constitution of the United States, which is the foundation of all private and corporate rights, of all our marvelous prosperity that gives labor rewards elsewhere unknown, and of institutions under which classes are unknown and rights equal—is hostile in letter and spirit to secret, oath-bound organizations for adjusting differences between employers and employes. They ought to have learned that their worst foes are the demagogues who seek to array the railroad corporations that employ over 700,000 laborers, and that are in no sense "monopolies," for men of small means can buy their stock; that the corporations are controlled both by Federal and State Commissioners; that no other form of property is so closely regulated by Legislatures and watched by the Press, and that the only really dangerous "monopoly" is that which the Grand Masters of the Knights of Labor have exercised in dictating terms to railroad corporations or in antagonizing them and paralyzing traffic and travel.

ROME AND THE LODGE.—Many anti-Romanists are now favoring the lodge as a matter of policy; but it is very mistaken policy. Rome and secret societies are by no means the bitter enemies they pretend to be. Hear what the *American* says: "The leading members among the Odd-fellows in some of our cities have for years been Irish Romanists, and this order in some places is already under their control. The same is true of many secret societies alrcady. About forty Protestant secret societies are now working along patriotic lines; and it is for this reason the ban is lifted. Rome feels compelled to gain control of the patriotic organizations of America before they become too formidable." In one Massachusetts town there are nearly *thirty* societies more or less secret, and most of them with military drill, officered and controlled by Roman Catholics. Yes; Rome is shrewd. She is the greatest mistress of secret methods the world ever saw, and so long as Protestants play into her hands with secret societies, patriotic or anything else, she will get the better of them every time.—*Christian Witness.*

In all evils which admit a remedy, impatience should be avoided, because it wastes that time and attention in complaints, which, if properly applied, would remove the cause.

NEW ENGLAND LETTER.

The Republican party in Massachusetts meets a Waterloo.—The color line in New England.—The Boston School Board compromises with Rome.—Other matters.—A testimony to Christ's power to cast out the tobacco fiend.

The Republican party has again met with one of its periodical overturns in Massachusetts. It is noticeable that one year of Democratic rule is generally enough for her, and having administered a well-deserved lesson to the Republican leaders she always swings into line again in confident faith that the lesson has had its effect and will not again be needed. The Democratic party has long been credited with a constitutional incapacity to learn anything, and the Republicans seem to have the same infirmity. Of course dissatisfaction with the McKinley bill has had much to do with a result that has surprised both sides, but it is the Prohibition vote plus the anti-Romanist—and a large plus too—which has cut down Brackett's expected plurality, and filled the Republican camp with mourning. Russell has a majority of between 9,000 and 10,000, although later returns may alter the figures.

One of the most shameful things that has lately happened, and one that ought to touch to the quick the pride of every true New Englander is the refusal of hotels to take in Rev. J. H. Hector and his family on account of their color. He has even been refused passage on a public conveyance; and thus this cultured Negro gentleman who is doing such grand work for the Prohibition cause, has been subjected to an outrageous display of caste spirit that would be disgraceful to Mississippi or Georgia. Furthermore, the proprietors of these hotels were all staunch Republicans, and very naturally their action has given the Prohibition papers a great deal to say that is not complimentary about "the grand old party." But it has been ridden by the lodge so long that it does not seem to me at all strange, however deplorable, that it should forget all its past traditions and show the true lodge spirit, which is always and everywhere to ignore and contemn the Negro. Not only Masonry and Odd-fellowship, but the pettiest endowment order is for white men only; and wherever the lodge throws its upas shadow, whether it be in the Republican, the Prohibition or the anti-Romanist ranks, the result will be, or more properly speaking, *is* the same. One of the latest developments of this mean and un-Republican spirit was at the recent meeting of the National Camp of Patriotic Sons of America, at which it was voted to so amend the constitution as to make all colored men ineligible for membership. It certainly shows remarkable dullness in anti-Romanists who are banding in these secret associations to give Rome such an advantage in the game she is playing to win the colored race. That the P. O. S. A. has organized as a military order is also another feature to be regretted. Rome chuckles over every false and mistaken move of her opponents, and it is best that they afford her as little of this kind of diversion as possible.

I regret to say that the New England Conservatory of Music is now agitated over the color line, because two young colored ladies, one a daughter of the collector of the port of Galveston, have entered it to complete their musical studies. But it is some consolation to say that they are but a few out of the hundreds there who have disgraced themselves and the noble institution in which they are pupils by such a silly display of caste prejudice. It ought to be no small punishment to these self-conceited young women to see how generally their un-Christian and un-American treatment of their colored sisters has been condemned by the press.

Almost every intelligent person believes that our jury system has serious defects. It is not easy to find twelve men in perfect agreement on any subject, and in Sweden there is such a realizing sense of the difficulty that they do not even attempt it; but the judge gives the verdict which is complete and final, unless the jury—for a regular jury is impannelled the same as with us—unanimously disagree with his decision, which is in that case rendered null and void. With lodgemen for judges, however, the Swedish way would have no particular advantage over ours.

The "intelligent juryman" who never reads the papers and has no opinions of his own, will soon have a serious rival in the school teacher; for the Boston school board in their anxiety to concede to Rome every possible advantage, recommended in a late meeting that when any disputed point in history came up, particularly if it had the least theological bearing, he or she must be or pretend to be a complete ignoramus, or to use a polite term, agnostic. In the extraordinary language of the board, "when he considers his own limited knowledge, the little time that his pupils can give to the disputed subject, and the disagreement of doctors—of scholars—he may well hesitate to decide for his pupils what is the truth." We shall have to revise Thomson's famous line about "teaching the young idea how to shoot." That is all going to be obsolete with Boston pedagogues. A teacher of many years' experience in another section of the country, once said to me, "I would not be a teacher in one of your New England towns or cities for anything, and have so little freedom allowed me as an instructor." The effect of such a compromise with the Jesuitical troubles of our public schools, must be to disgust the best teachers who have generally some settled ideas of their own, as well as to leave an impression on the minds of the pupils that in regard to these "disputed points" the truth is of little consequence. Surely this is not the way to train up the future generations in moral stamina, or to have an intelligent grasp of those great questions which they must settle when we are under the sod.

Evangelist Leyden, who has spoken with so much acceptance in our New England conventions, was recently hit and seriously injured by a brickbat, hurled at him by a Roman Catholic Irishman, while on his way to lecture in Amesbury, but the public press has had very little to say regarding the outrage so completely is it subsidized to Rome.

Rev. David Gregg, D. D., pastor of the Park Street Congregational Church, has concluded to accept the Brooklyn pastorate which has been offered him with its salary of ten thousand dollars, and expects to leave soon.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Nov. 5, 1890.

The event of the week in religious circles was the monster mass meeting held Monday evening in the interest of the proposed Methodist University. It was a great success in every respect. Mr. Harrison did not attend, because he had at the last minute, so to speak, decided to go to Indiana for the purpose of casting his vote on Tuesday, but he showed his interest in the object of the meeting by sending a letter, which was read by Bishop Hurst.

Bishop Ninde, of Topeka, made a splendid impression on the immense audience in a short speech favoring the project, and concluding with these words: "I want to express a two-fold wish: First, make the university a popular institution. It has been truly said that education is not the luxury of the rich, but the necessity of the poor. We want this institution to be open to all creeds and conditions. Have your classical schools and your industrial schools. Then let it be a Christian institution. Let God's name be venerated and let his book be the classic of classics. It is a great work to which you are called. You are building a glorious beacon to truth-seeking souls through the coming years." Interesting addresses were also made by Bishops Vincent, Warren, Bowman and Hurst.

The bishops have visited the site which has been selected for the University, and they are unanimous in their approval of it. They concluded their business and adjourned yesterday afternoon. To-night they are too make their last public appearance here at a missionary meeting, at which Bishops Warden, Mallalieu and Newman have promised to speak.

Our temperance folk are greatly disappointed at the action of the present Commissioners of the District of Columbia in deciding to annul the rule adopted last year providing that only 400 retail liquor licenses should be issued for the year beginning last Saturday, and the reason given for this change of front is truly discouraging. The Commissioners, or rather the two who voted to do away with the rule limiting the number of retail licenses to 400, take the ground that they have no authority to abridge the rights held by men now engaged in the saloon business, and that all they can do toward a restriction of the liquor traffic at the National capital is to refuse to issue licenses to parties not now in the business. This position is perfectly absurd. Congress, by special act, has given the Commissioners exclusive control over the liquor traffic in this District, and their right to refuse to issue licenses whenever in their discretion they may see fit, has been upheld by our courts; and if they should refuse to issue more than 100 licenses their action would be perfectly legal, and nobody knows it any better than the two lawyers who are the civilian Commissioners, one of whom, to his credit be it said, strongly opposed the changing of the 400 limit.

Isn't it about time, anyway, for reputable people to stop talking of the "rights"(!) of saloon-keepers? They have no rights that society should recognize. When a man for the sake of gain engages in a business which thrives on money that should go to feed and clothe starving and ragged women and children, and which fills our prisons with criminals, from the petty thief to the burglar and murderer, he declares war against humankind, and forfeits any rights he might have possessed when engaged in a legitimate and respectable business—saloon-keeping is neither—to the respect or consideration of society. I regret that our local rulers should have made this concession to the "rights" of the rum-sellers. It will be used as an argument elsewhere to enable those who are engaged in this nefarious business to obtain the recognition of their "rights." *

REFORM NEWS.

CHRISTIAN WORKERS AND THEORISTS.

HARTFORD, Conn.. Nov. 7, 1890.

The estimated number in attendance from abroad at the Christian Workers' Convention here is 600. The noted workers are of course here, and many others less known to the public. On arriving I applied for a hearing, and the privilege of distributing anti-lodge literature. Brethren thought it not best to bring the subject before the convention, but said they were in perfect sympathy with my work, and that the sidewalk in front of the church was free territory. Upon this hint I acted, taking the responsibility which they declined to assume. I gave to each prominent worker a copy of Joseph Cook's address on "Disloyal Oaths," and near 4,000 tracts to goers and comers, which were received in most instances with thanks. One man after reading the Moody and Pentecost tract, and the Jesuit and Master Mason's Oath, returned to ask, "Who is doing this?"

"I am, sir. Is it a violation of the laws of God or man?"

"It's a violation of the law of God," was his prompt reply.

I said, "If you propose to stamp out Moody, Pentecost, Munhall and the testimony of C. G. Finney, you have a rougher road to travel than the one you passed over between Babylon and Jerusalem." He passed on without a word in reply. Four ladies at different times said on seeing Mr. Pentecost's picture, "Oh, that's my spiritual father;" or "I was converted under his preaching," etc. One brother had some fear that I would lose my head by the hands of the Jesuits or Freemasons, etc. A kind and approving word from Dr. Gordon was appreciated as only such words can be welcomed by one facing a crowd in which there are very few who have the courage to stand by their own convictions and one who dares openly to assail the secret system of Jesuits, Freemasons, Mormons, and the whole brood of night owls, bats and evil workers who love darkness.

The noon hours were passed very pleasantly with our good sister Prindle and her friend from Florence Mission, New York, where she is now at work. She remembered and inquired very particularly about the friends in Wheaton and spoke with pleasure of her visit at the home of the "Apostle of Reforms."

Yesterday and the day before I had the satisfaction of handing out tracts at the outer door of old Park Street church, Boston, where the Evangelical Alliance was holding an annual convention. The management of this convention was in no way hostile to our special work; but I was informed by members of the committee that it had been ordered that only their own literature should be distributed at their meetings. Thanks to the committee for being quite lenient when informed more particularly of my work.

The speaking at both the above named conventions was very able; but there are some things about these dear Christian soldiers I cannot quite understand. They extol Paul for his courage; glorify John Brown and the martyrs who faced the enemy and died for their principles, and even talk of emulating their examples, and at the same time decline to put themselves in a hostile attitude to the lodge, or to be publicly known as the "backers" of any man or woman who dares and does "beard the lion in his den." Brethren, perhaps this is manly. Perhaps it is Christian, to be more considerate of those you know to be the adversaries of Christ and his bride, than you are of his friends, but I don't see it in that light. If you have any Scripture for putting your light upon this question under a bushel, won't you give a humble brother and the *Cynosure* readers the benefit of it? There are some beside yourselves who would like to save their reputation by silence, if only they could have a "thus saith the Lord" for it. Speak, brethren; we wait to hear the good tidings. J. P. STODDARD.

AMONG THE COLORED CHURCHES OF WASHINGTON.

WASHINGTON, D. C., Nov. 7, 1890.

DEAR CYNOSURE:—I am now endeavoring to get a knowledge of our work before all the leading colored friends in the churches in the District. Sickness and the attention to the needs of the little one God has sent to cheer us in our home has hindered somewhat, but the way seems clear for a forward movement now.

Last Sabbath evening I had a blessed season in declaring the truth to those who gathered in the Berean Baptist church. The young pastor, Rev. J. Milton Waldron, I believe to be a true man of God, filled with a holy zeal for the salvation of men. His welcome was most cordial, and believing that the best method of arriving at the truth was by a frank and candid discussion, he favored your agent with his subscription to our paper, and promises his support in getting light to others. He had observed the secret societies of the South to be one of the greatest obstacles to the advancement of Christ's kingdom there.

I am sorry to report that I found a large number of the members of his church connected with the lodge, and some very much averse to any discussion. One man expressed himself as being honored by being a Knights Templar, but he did not affiliate with the colored Knights in Washington because they had so many bad men among them. I endeavored to show him that the supposed concealment of the lodge would naturally attract bad men to it. "Men who love darkness rather than light, *because their deeds are evil.*" The church attracts those who love the light and not those who wish to cover up wrong by a pretense of love for the light. A man going to Sabbath-school does not try to conceal it. A man going to the saloon, the gambling hell, the brothel or any other devilish place, seeks to hide it unless he has lost all sense of decency.

I have three appointments for colored churches in this city, and am invited to address a literary society in Wayland Baptist Seminary, Dec. 6th. I am not sure that I can accept the invitation of that date, owing to work I desire to do away from the city.

I called to see Rev. W. B. Johnson, D. D., pastor of a large Baptist church this morning. Said he, "Where's Bro. Hinman? I've read the *Cynosure* and know all about your work. I've got 'Knight Templarism Illustrated' and a number of your books up stairs now. I got them from Wayland. (He is Professor of Church History and Mathematics in Wayland.) I belong to most all the secret societies going, so I am on the other side. But I think your arguments are good, and I'll give my people a chance to hear you." He then gave me a letter of introduction to Judge R. D. Ruffin, a leader in his church, with a request that he arrange for me to address the Lyceum, which meets at three o'clock every Sabbath afternoon in his church.

A colored man whom I employed to do some work said he was in a hurry to get through as he was going to a "hop" that night. I asked if he did not think it a little tough to work hard all day and hop all night. He replied it was rather hard on a fellow. But it was for the benefit of the "Good Samaritans" (a colored secret order). I asked what they did with the money they received. He replied, "Put it in the treasury to help a fellow when he is sick or bury him when he dies." It's astonishing to see how some are led to believe they will not be buried without joining some of these hopping concerns. Said I; "Do they sell liquor at this hop?" "No," said he. "They don't allow a fellow to get drunk; its against the rules." "But," said I, "supposing a fellow should drink too much and get drunk, what would they do with him?" "Oh," said he, "we has a committee appointed to tend to dem fellows. Deyed put him out."

Talk with some of the friends connected with the "Good Samaritans" as I have done, and they would declare by their word and honor and all that's sacred, that the Good Samaritans were founded on the Bible: and I have no doubt they believe it. I have not the least doubt but this organization has relieved many suffering and in distress. But think of it, dear reader. An organization founded on the Bible raising money by "hops," and appointing a committee to cast out their drunken members! The church is founded on the Bible. Did you ever know a spiritual church that appointed a committee to cast out drunkards? The thing would be absurd on its face. Where the Spirit of Christ is he rules the entire life, and there is no time for promiscuous "hops," and no need for drunkard committees.

W. B. STODDARD.

CORRESPONDENCE.

PHILADELPHIA AND WASHINGTON.

PHILADELPHIA, Nov. 3, 1890.

EDITOR CHRISTIAN CYNOSURE:—I reached Philadelphia Saturday evening. The city was in a ferment of excitement over the reception given Secretary Blaine at the Academy of Music in the afternoon. The Republicans are very anxious about Pennsylvania next Tuesday and they brought over the "Plumed Knight" to strengthen them. Sabbath morning and evening I preached in the North United Presbyterian church. They have a fine large lot on Master St., and a beautiful stone chapel in the rear. It is their purpose to build a church as soon as practicable. They have 140 members. Having been without a pastor for over a year they find it difficult to hold their own. A few weeks ago they made a call on Rev. Joseph Kyle of Springfield, Ohio. But his own congregation protested with an increase of $500 to his salary, and he stayed.

The evening audience was quite as large as the morning. Rev. Dr. Barr of the Christian St. U. P. church and Rev. Dr. Gamble of Belfast, Ireland, were present. Mr. Robt. T. Elliott, for many years treasurer of the National Reform Association, is an elder here. I will long remember the kind words spoken by Messrs. Stevens, Baker and others.

On Sabbath afternoon I preach in the First Reformed Presbyterian church, Rev. John Graham, pastor. This brother was formerly located in Rochester, N. Y. It was my privilege to assist him then at his communion on two occasions. He has now 250 members. They have a large and flourishing Sabbath-school. A liberal collection was lifted for National Reform at the close of the sermon.

WASHINGTON, D. C., Nov. 6.—I reached Washington Tuesday afternoon. That evening according to appointment I lectured in Howard University. A very pleasant evening we had of it.

The next morning I visited Columbian University, on 15th and H streets, N. W. It is just across the street diagonally from the Shoreham, Vice President Morton's house, over which the W. C. T. U. convention in Chicago one year ago disputed anent his license to sell liquor. I had a very pleasant interview with President J. C. Welling. He stated that all told they have 700 students; that they depend largely upon their fees for their support; and that the trustees had decreed that no lecturer should be admitted to address the students. He would see that any literature I might leave would reach the students. Judge Harlan of the U. S. Supreme Court is one of their law professors. He said lately that a uniform national divorce law was unconstitutional. The Constitution relegates that matter to the States.

On Wednesday afternoon I addressed the students, faculty and visitors of Wayland Seminary. They have 163 students. The president, Rev. G. M. P. King, D. D., has been here twenty-five years. The pastor from the New York Avenue M. E. Church was present, and also a minister from West Virginia, who said he had heard my address on Sabbath Reform before the Baltimore ministers' union.

On Wednesday night I attended a missionary meeting in McKindree M. E. Church. This was the farewell meeting of the bishops who have been here since last Saturday. Bishop Walden spoke first. He said: "While it is all important to cultivate the field in heathen lands, we should not neglect those countries where they have the form but not the power of Christianity. Traveling through Mexico and the South American republics, dominated by Romanism, I was profoundly impressed with the importance of giving them the living Gospel. And the tide of immigration coming into our country makes the work at home most important of all."

Bishop Newman followed. He said: "The outlook is hopeful. Christianity is becoming universal. The Mohammedan power is broken. The Eastern question means simply that the powers of Europe are waiting for the time to come when the Sultan will be dethroned. The Pope is nothing but a bishop. There is no court of the Vatican. It is a farce to send ambassadors there. There is a hesitancy on the part of European nations to go to war, and that hesitancy is born of Christianity. The women in the courts are the angels holding back their husbands from the field of carnage. This is woman's age, and it is an age of peace. When Francis Xavier went to Bombay he found 20,000 families who had the Gospel of Matthew and believed on Christ. When Elijah was discouraged, God said, 'I have reserved 7,000 men who have not bowed the knee to Baal.' Here were 20,000 families unknown to the missionary. A missionary in Pekin gave a Testament to a Chinaman from the interior. Years after the Chinaman came back. He said: 'I read that Testament and was converted. I read it to my wife and children and they were converted. I read it to my neighbors and they were converted. And now we want you to come and organize a church.' I have traveled in all lands and on all seas, and I find Christianity dominant everywhere. The light is breaking. The full noon will soon be upon us."

This evening I am to lecture in Morgan College, Baltimore. I met Bro. Stoddard yesterday. He is as bright and hopeful as a May morning.

J. M. FOSTER.

A SAD CASE OF BACKSLIDING INTO THE LODGE.

DEKALB, Iowa.

When the grange first organized in southwestern Iowa an M. E. Christian neighbor joined it. In a short time the lodge in our neighborhood went down, but it had given him a taste for secretism. He then joined the I. O. O. F. some twelve miles from his home. A few years passed in lodge progress, and he called on business. We talked mostly on the subject of religion. I inquired how he was prospering on that line, when he made the following honest confession: "My name is on the class book, but it ought not to be there! I am now an officer in the lodge and am required to be there every Saturday night. I get home late and rest till past time for meeting Sundays."

A few days later we met at a religious neighbor's house. There was a prayer meeting at once for his benefit, but the three links of Satan held him back from Christ, though the Spirit of God manifestly tried to lead him to the Saviour.

I went with him part of the way home and tried to persuade him to again take up the cross. He told me with tears in his eyes that when he had "quit praying" in his "home" that one morning his little child said to him, "Pa, are you not going to pray any more?" He said, "It nearly killed me. I never had words hurt me so much." He knew that God tried to use the child to lead him again into the fold. "A child shall lead them." But he would not, for he said, "I would rather give up the church than the lodge."

I knew but little about the lodge and did not give him any light on that subject, but with all my ignorance concluded it safe to stay out of the lodge, as it was not essential to salvation, and I had no desire to belong to any organization except the church. But when he decided the way he did I could not help but think that the Spirit

of God had reproved him for the sin of lodgery. And although he did not make the right choice between the church and the lodge, he was too honest to try to hold to both and profess to be a Christian. He did not try to "serve two masters."

How much the light is needed on the secrecy question, that men may believe in Jesus Christ and the principles of his church, even to the saving of their souls! Lodge darkness will send more souls to hell than all the other influences. May Christians be up and doing everywhere, and encourage every good work and especially the *Cynosure* in maintaining the good fight of faith. How much we need on the whole armor of God so that we shall not have a man-fearing spirit. May God give us grace to stand and behold the salvation of God—that our last words may be as Paul's: "I have fought a good fight." CYRUS SMITH.

THEY MUST BE BROUGHT TO LIGHT.

YORK, Pa., Nov. 3, '90.

EDITOR CYNOSURE:—The expression "brought to light" is supposed by many anti-secret reformers to be of Masonic origin, but the fact is that it is Jesuitic, like many others. Many newspaper men use this expression daily; but they all bring as little to light as they can. They keep their readers hoodwinked and outwitted "*for the good of the order.*"

The only citizens of the United States who are trying to bring the hoodwinked, the outwitted, and the rogues to light, are the genuine anti-secret crusaders, who use their tongues, pens and purses to expose and exterminate all secret organizations.

The call for subscribers and funds, which you have lately sent out, should be answered by all promptly. We are the people to arouse the nation. And we must do our work immediately. I am afraid many of our Pennsylvania friends are not doing all they might do to push our State work. The rum god, the sun god, the Black Pope, the White Pope, and the host of hoodwinking henchmen are all at work, early and late, bandaging the eyes, fuddling the brains, corrupting the young and misleading the unsuspecting of all classes. And thus we see that a great responsibility is resting upon every anti-secret girl, boy, woman and man now living in the light. And we, the seceding members of the various oath-bound orders, have perhaps the greatest burden to bear and the most important work to do. If any of us have not done all we might have done in the past, we can get out of our purgatory by going to work with a will now, to redeem ourselves and our great cause. One of the best ways to bring any one to light is to induce him to subscribe for the *Cynosure* for three months on trial. And the best way to bring all the rogues to light will be to push the anti-secret reform to the extreme limit in society, the state, and the religious world.

While I visited the Know Nothing and the secret Union League lodge-rooms, I lived in darkness, and was frequently deceived by the dark-lantern leaders. But while I live I intend to be a *lighthouse* for those still sailing upon the dark and dangerous sea of secrecy. Yours,

EDWARD J. CHALFANT.

THE OUTLOOK FROM STRAIGHT UNIVERSITY.

NEW ORLEANS, Nov. 1, '90.

DEAR CYNOSURE:—My first month of school work for this year has just closed. The school has opened very pleasantly. Under the leadership of President Atwood we find a good many changes, but he is a very intelligent Christian man, and seems to be just the one for the place.

This university is doing a grand work. New comers are always happily disappointed by the progress and intelligence of the pupils. This year another building has been added so that its facilities for good are somewhat increased.

I was quite disappointed to find the way the mission school in which I worked had been carried on during the summer. The man in charge seemed to think that anything to keep them together was enough. Religious instruction seemed far from his thoughts. The Sabbath-school was turned into a practice hour on dumb-bells and the like, for the "concert" which lasted so late Saturday night, he said he did not suppose they would be awake the next day, and so did not come down. No prayer was offered during the summer. Once the police were brought in to silence him when he was forcibly settling some question of interest, and said if he did not keep better order they would close the school. I believe the young man meant well, but he needs to be born again before he can do very efficient mission work. One of the young ladies in my class said she used to have lots of fun dancing, and the superintendent played for them. When I got back I heard several ejaculate, "Bless God!" And it was indeed encouraging to see that they appreciated true Christian work. The two students who were with me last year have returned. They are faithful, earnest workers, and I enjoy being able to work with them. The school is slowly building up. I had ten in my Bible class last week, and I believe that there are blessings for us if we are faithful.

Last Saturday I went in company with several teachers across the river to a large sugar plantation of some eight hundred acres. The fields of cane look beautiful. They were just cutting it. We saw the sugar house where it is crushed and evaporated. Some of it was in process of preparation, but did not look very tempting until it was purified.

To-day is All-Saints day. It is indeed a holiday for the living. The tombs are cleaned and many bones burned the week previous to the event. The graves are then quite elaborately decorated with floral pieces of all descriptions, vases, pictures, banners, flags and paper contrivances of every sort. Every one seems to be there, and in all the throng I saw only one person who seemed sad. The streets leading to the cemeteries are lined with stands containing pop, cream, soup, candy, cakes, etc. To a stranger it is indeed a strange sight and not one to soon be forgotten.

There are many sights of pleasure and profit here. But many sad ones as well, for wickedness and vice of every kind seems to prevail. I am glad for the few righteous souls, and that the light which is some day to entirely banish the night is slowly spreading throughout this Southland. Very sincerely,

M. LOUISE STODDARD.

PITH AND POINT.

HARD TIMES IN DAKOTA.

I am a warm friend of our *Christian Cynosure*; I don't want to be without its weekly visits if I can help it. I have taken it for nearly twenty years, but unfortunately I am in drought-stricken Dakota. I have been here six years. Half my crops were struck with hail three years ago, and two years of drought have used me up financially. It makes it hard for me, as I am in my sixty-ninth year. I will renew as soon as I can. I don't want to be without the paper. I would canvass for the *Cynosure*, but money is so close that it seems impossible to get any. There are thousands of families leaving Dakota this fall. Over twenty families went out of the township where I live.—DAVID OWENS.

This good, old friend will have the *Cynosure*, thanks to the contributions for that purpose. There are some cases at the North where funds are needed to help subscriptions. But the great need is still at the South. We wish to begin sending to a large number of colored ministers January 1st. Who will help the Southern Fund?

HARD TIMES BUT GOOD COURAGE.

Our crops are almost an entire failure this year. I don't see how I can possibly do without the *Cynosure*, for I love its principles. When I get the papers read through I give them to my neighbors, or send them off to some one else. Sometimes I will give my neighbors a lecture on the secrecy question, and then we have it up and down for a while, but they cannot deny the truth. The People's party are running before a high gale at present, but I shall stick to the Prohibition party, by the grace of God, as long as it holds to its principles. Your brother in Christ and the old U. B. church of '41. —REV. M. C. PEARSON.

A GOOD WORKER IN OREGON.

As I have been a constant reader of your valuable paper for many years, I am fully satisfied that there is no public journal published in the world, that has laid a better foundation to perpetuate and build up true Christian religion, than the *Cynosure*. Of all the papers that come to my fireside, none are better read and relished, than the once-denied truths that appear in your noble paper. May the Lord prosper the cause and honor the efforts of the noble band of Christian workers. I have the honor of keeping the only public library that gives a full history of the works of darkness going on in the heathenish lodges, called "Free and Accepted Masons." The lodge has cost me many thousands of dollars, and yet I expect to come off more than well paid for my efforts, in spreading the light that comes through the *Christian Cynosure*. I will try to make a grand rally for new subscribers. Yours truly for the noble cause of freedom.—F. R. HILL, *Wilbur, Oregon.*

GOOD WORDS.

I cannot well do without your paper.—J. J. JONES, *Friendsville, Tenn.*

I will enclose $2.00 this time; may give more hereafter. My heart is in the work.—DAVID HORNING, *Penfield, Pa.*

I want to lift a little on Bro. Arnold's load, to get it off his shoulders. Please send him the enclosed $1.00; and may the Lord bless his own cause.—J. B. DODDS, *Wyman, Iowa.*

I most cheerfully pronounce the *Christian Cynosure* one of the very best and most ably conducted papers in the land, and heartily wish it could go into a million homes. Its style is elevating, its contributions are of general interest, and its different departments are well filled with appropriate articles. Long may it live and rapidly may its circulation increase.—REV. JOEL MARTIN.

LITERATURE.

The Century Magazine celebrates its twentieth anniversary with the November number,—a number which is intended to exemplify the best that an illustrated magazine of our day can do for its innumerable readers. The series on the Gold Hunters, is begun with John Bidwell's paper, fully and curiously illustrated, on "The First Emigrant Train to California." Mr. Bidwell went to California in 1841. He is now one of the most respected citizens of the State, and was the candidate of the Prohibition party this year for governor. Another important series of papers herein begun is Mr. Rockhill's illustrated account of his journey through an unknown part of Tibet,—the strange land of the Lamas. A notable and timely contribution to Dr. Shaw's series on municipal government is his interesting and thorough account of the government of London, with its warning for American municipalities. The first of two articles on the naval fights of the war of 1812 appears in this number. The frontispiece is an engraving of a photograph of Lincoln and his son "Tad," accompanied by an article by Col. John Hay on "Life in the White House in the Time of Lincoln." In the prison series is a paper descriptive of adventures "On the Andersonville Circuit." W. C. Brownell makes note of the work of two original French sculptors, Rodin and Dallou.

General Booth's "In Darkest England" was sold out in three hours. It contains, for one thing, an ingenious colored chart illustrating the social condition of London. In this chart the social structure of London is represented, its foundation stones labeled "drunkenness," "fornication," "theft," "adultery," "uncleanliness," "gambling," "lying," "unbelief," "deceit," "hypocrisy," "pride," "hatred," "murder," "avarice," etc. The pillars are inscribed to "prostitutes," "criminals," "drink," "destitution," "the poor," and "misery." Under the first head runs the legend: "In London there are over 30,000 prostitutes, in Great Britain 100,000, besides an army of probably 100,000 more poor women who secretly increase their earnings by their shame."

St. Nicholas begins its eighteenth year with the November number. The new volume will, it is announced, contain a number of serials by prominent writers for the young. Noah Brooks begins a story, "The Boy Settlers," the scene of which is the Territory of Kansas during the border troubles. The opening chapters are full of wholesome interest, and contain a vivid description of the scenes in early days of Kansas, which Senator Pomeroy some time since described in the *Cynosure*. John M. Ellicott, an Ensign in the Navy, describes an imaginery fight between "David and Goliath in Modern Warfare," and then explains the chief types of torpedo boats, including our brand-new and solitary representative, the *Cushing*.

A very clever and scholarly rascal has just died abroad—in Albania—in the person of one Simonides, a forger of Greek and Syrian manuscripts. One of his notable efforts was his submission to a jury of twelve Athenian scholars an alleged manuscript of Homer, written on lotus leaves, and purporting to antedate the Christian era. Just one man of the twelve noted it as irregular in such an antique that it should contain a literal transcription of the typographical errors in Wolff's edition of Homer, of which the forger had made it an all too faithful copy. The jury concluded that the fake was somewhat too previous. Simonides, by the way, is the name of a strong picturesque character in "Ben Hur."

In *Vick's Magazine* for November, an article on Apple Orchards occupies a prominent place. Weeping Trees about Boston is the subject of an interesting communication, and is profusely illustrated. Training American Grape Vines is treated on by the well-known vineyardist, T. V. Munson of Texas, and explains his method of pruning and training. Winter Fruits and Berries is a timely article by a writer. The Department of Our Young People has an admirable story; an article by Dr. Graff on Bees; besides Poetry. The number is full of interesting things for fruit and plant growers.

OBITUARY.

REV. L. I. CRAWFORD.

Rev. Luke Irwin Crawford was born in Wilkins township, Allegheny Co., Pa., Aug. 3, 1834, to Hugh Donaldson and Matilda (Reed) Crawford. He lived on his father's farm till 16 years old, when he began his studies; and taught school in 1851-4.

He united with the Associate Reformed, now Second United Presbyterian, church, of Mercer, Pa., when he was 17 years of age. He graduated from Westminster College, New Wilmington, Pa., on July 1, 1858. Attended Theological Seminary in Allegheny City and graduated therefrom in 1862; was licensed to preach the Gospel by the Presbytery of Mercer, April 4, 1861, in First U. P. church, Mercer, from which his funeral took place. He was married to Miss Mary Jane Anderson, the youngest daughter of Rev. John Anderson, of Fairview, Guernsey Co., Ohio, Oct. 31, 1861. He filled appointments and supplies in New York, Canada and the West till 1863, when he received calls from the U. P. congregations of Clarence and Wyoming, Iowa, and was installed pastor June 16, 1864, and located at Wyoming, Iowa, where he remained till Oct. 1868, when he returned to Pennsylvania, and received calls from Sandy Lake, North Sandy and Utica congregations, and installed pastor July 1, 1870, resigning at Sandy Lake in 1879. Has been editor and publisher of the weekly "*Sandy Lake News*," since June 23, 1876, besides filling appointments and supplies in the church as his health and time would permit.

His beloved wife died Nov. 15, 1888. He died at his home surrounded by his family and three sisters, Monday, Oct. 27, 1890, after a very long and painful illness from heart disease, aged 56 years, 2 months and 24 days. He leaves a family of two sons, John A., Wm. B., and three daughters, M. Luella, Jennie M. and Anna M., to mourn the loss of a kind, Christian father.

Funeral services were held in Sandy Lake, Tuesday, Oct. 28, at 1 P. M., conducted by Rev. J. McDowell, of the Presbyterian church, who preached from 2 Timothy 4: 7, 8, "I have fought a good fight," etc. Remarks being also made by Rev. Geo. Turner and Rev. H. W. McDowell of the W. M. church. On Wednesday further services were held in Mercer, Pa., conducted by Revs. Dr. R. A. Browne, of First U. P. church, New Castle, Pa., and Rev. S. W. Gilkey of First U. P. church, Mercer. Rev. Browne's text was Psalm 37: 37: "Mark the perfect man," etc. Rev. Dr. Ferguson, President of Westminster College, New Wilmington; Rev. J. S. McKee, of Butler; Revs. J. V. Stockton, C. O. Mead and W. E. Slemmons, of Mercer, also assisted in the services and acted as pall-bearers.

What is Catarrh?

Catarrh is an inflammation of the mucous membranes, and may affect the head, throat, stomach, bowels or bladder. But catarrh of the head is the most common, often coming on so gradually that it has a firm hold before the nature of the trouble is suspected. Catarrh is caused by a cold, or succession of colds, combined with impure blood. Its local symptoms are a sense of fullness and heat in the forehead, dryness in the nose and back part of the throat, and a disagreeable discharge from the nose. When the disease gains a firm hold on the system, it becomes chronic, and is then exceedingly dangerous and treacherous, liable to develop into consumption.

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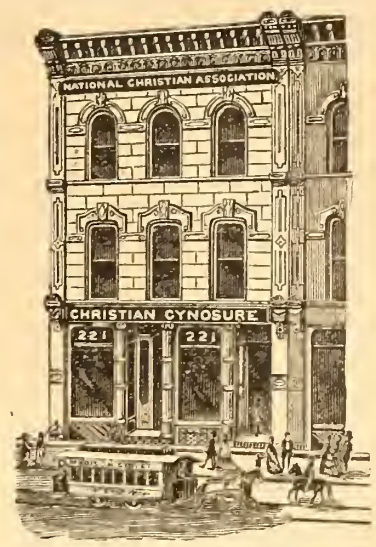
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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, NOVEMBER 13, 1890.

THE PURDUE UNIVERSITY case is a practical demonstration of the college secret society character which no amount of friendly apology can explain away. We give it in this number and the next, largely from the official report of President E. E. White to the Governor of Indiana. Let it be read with the interest its importance demands.

The portrait of LEONARD BACON suggests the long and useful career of the leading theologian of the Congregational church during the present century. He was one of the founders, and for years was an editor of the *Independent* of New York. But he also filled a notable place as an American educator. During the last twelve years of his life he was professor in the Yale Theological Seminary at New Haven and was as eminent as an instructor as he had formerly been as pastor and editor.

THE AMERICAN MISSIONARY ASSOCIATION.

This society was the child of reform. It has just held a very successful anniversary at Northampton, Mass. Its history is remarkable. It was formed by Lewis Tappan and a handful of Abolitionists to begin the Mendi Mission in Africa. This was fifty years ago. A cargo of slaves was brought from the Mendi country in the slave ship Amistad, by two Spanish pirates, Montez and Ruiz. Under their leader Cinqui, they rose on their captors and killed all but the two Spaniards, whom they spared on their promise to take them back to Africa. But they brought them off the coast of Connecticut, and they were freed by our courts. Educated by the efforts of Lewis Tappan, they were sent back to the Mendi country as missionaries by the money of Abolitionists.

This Association last year received $408,000. It supports six chartered schools or colleges; 20 Normal, and 53 common schools, with 13,395 pupils, in the South. It has also 128 churches, 107 missionaries and 7,978 church-members among Negroes and mountain whites; besides missions among Chinese and Indians.

To one who, like the writer, attended the first small meetings of this Association, its growth to its present dimensions seems miraculous. And still, it is a small force among the ten millions among whom it is laboring to enlighten and elevate. But other denominations are engaged in the same work for the bottom races.

This Association has, by its executive committee, admitted the agents of the N. C. A. to speak against secret lodges in its schools and churches, and in its monthly organ, the *American Missionary*, has repeatedly spoken against the lodge. In this respect it is in advance of all other missionating bodies. But the lodges, like night vampires, are still sucking the life-blood out of many of its churches, and nothing but a rule of disfellowship firmly administered will save them.

GLADSTONE AND BIBLE COSMOGONY.

Of late scientists have renewed attacks on the first books of the Bible by "oppositions of science falsely so called," 1 Tim. 6: 20. It is a cheap way to gain notoriety. One past graduate of Yale, in a small book, begins by refuting fourteen theories of the origin of the book of Genesis, and then dogmatizes his own, as if he had stood by and seen the worlds created. The object of Satan in using these scientists is to deprive the Pentateuch of the authority of inspiration, and the Decalogue of the authority of law. For if Moses was not inspired to write the Pentateuch, but it was a picked-up patchwork by later writers, the story of Sinai, and that God there gave the Ten Commandments, by angels, Gal. 3: 19, all becomes myth. So these scientists are simply denying the declaration that "all Scripture is given by inspiration of God," 2 Tim. 3: 16.

Mr. Gladstone has lately met these theorists in his usually masterful manner. We think even he concedes too much to the pretentious scientists by the phrases, "the creation story," and "the flood story." For near 1900 years the Bible has been taken by the Christian nations as a revelation from God, as it everywhere affirms itself to be: and the swearing in of an American President by oath upon the Bible is our national testimony to the inspiration of the book. England and the United States are avowedly based on that book as inspired by God. And if the Darwins and Huxleys were a thousand times more numerous than they are, the objectors would still be a lean and contemptible minority of disorganizers and anarchists. Put the question to the vast crowds who face the Capitol and throng Pennsylvania avenue when Garfield is sworn upon his mother's Bible, and how many of that vast assembled multitude would vote to have the Bible omitted from the solemnity as the inspired word of God?

But though Mr. Gladstone concedes too much to these objectors in seeming to descend to their own level in using their phraseology, his stately argument is triumphant and annihilating. He puts scientists against scientists, and history and discovery against their inferences and pretensions. He has grouped together the testimony of the "cuneiform inscriptions," from the works of Schrader, and the Babylonian creation story given by Mr. Smith in his "Assyrian Discoveries," and finds, "(1) creation by the gods, (2) chaos, (3) life and order, (4) life extended to beasts and reptiles, (5) domestic animals, thus giving a real though rude and imperfect resemblance to the Hebrew narrative."

These inscriptions, though imperfect, human and traditional, blow to the winds the doctrines of modern science that the world was developed, not created by divine power. An outline of these creations from chaos on, is given by these inscriptions; and, though imperfect and shadowy compared with the solemn, stately order of the inspired narrative in Genesis, Mr. Gladstone considers these inscriptions antedating all development theories,—"a new witness come into court," who proves, if not the material facts, yet confirms the testimony of Moses and the Prophets, who are the true witnesses of God, as they solemnly claim to be.

"The flood story" is treated in like manner. He gives the Babylonian narrative thus: "Hassidra was divinely warned to construct a ship and commit to it 'the seed of life, all of it,' as 'the sinner and his life were about to be destroyed by a flood.' Food, furniture, wealth, servants and animals were all to be embarked. . . . The vessel is arrested by the mountain of Nizir. A dove is sent forth and returns. A swallow is sent and does the like. A raven goes, feeds on corpses that are afloat, and returns not." Ninip and Hea suggest to Bel that there should be a flood no more to punish men. And "then Hassidra dwelt in a remote place by the mouth of the rivers."

These Babylonish inscriptions were obviously derived from the narrative in Genesis. Mr. Huxley treats both with scientific hauteur and contempt. He says, "It is difficult to persuade serious scientific inquirers to occupy themselves in any way with the Noachian Deluge."

Against this cool assumption Mr. Gladstone places Sir J. Dawson, Mr. Howarth, and the Duke of Argyll, all of whom "maintain the doctrine of the Deluge," and observes that these and other writers "are surely to be considered as serious scientific inquirers." He further quotes Lenormant's Origins of History, pp. 480–90, who, after quoting a copious collection of testimonies to the erudition of a general Deluge, observes:

"The long review which we have given warrants our affirming that the tale of the Deluge is a universal tradition among all the branches of the human family except the blacks. But a remembrance prevailing everywhere, so precise and so concordant, cannot be that of a myth arbitrarily invented." "No religious or cosmogonic myth presents such a character of universality. It must of necessity be a recollection of a great and terrible occurrence, which impressed the imagination of the ancestors of our race so powerfully as never to have been forgotten by their descendants."

We have said nothing of the authority of Mr. Gladstone himself, though it would take an hundred Huxleys to make one Gladstone.

After all, no human writing can for a moment compare with the Bible. The sublimity of the opening sentence, "In the beginning God created the heaven and the earth," soars above and beyond all human composition. And, though read from childhood to old age, the book of Genesis never tires by familiarity, but grows fresh by repetition; and, like the words of a loving father or mother, or the words of the angelic host spoken from the skies when Christ was born in Bethlehem, carries the proof of its truth with it both to the understanding and to the heart.

DR. NATHAN BROWN.

This eminent man, missionary, and reformer, was born in 1807, in Whitingham, Vermont, amid

> Hills of unfading green whose summits proud
> Whisper the things of earth unto the sky.

The masons' trades-union had been turned into an idolatrous religion, initiating all who would submit to their vile ceremonies, and who could pay the dues, in 1717, at Apple-tree Tavern, London, just ten years short of a century before. It had deceived, in many instances, the very elect.

Dr. Brown was 19 when Masons murdered Morgan, and three-fourths of all the Masonic lodges in the United States went down, and Vermont voted solid for the destruction of the lodges, which were all thrown open to public inspection, their vile sham secrets exposed, and laws enacted which are still in force, fining a Masonic or Odd-fellows oath or obligation $200! Dr. Brown's *Vermont Telegraph* helped enact those laws, in 1833, though he had gone to Burmah a year or two before. The writer, though born east of the Green Mountains, well remembers Mr. Brown's paper. Educated under Mark Hopkins at Williams College, he was cool, capable, and accurate; and one of the most conscientious of men; and writing among the freest-minded people on earth, we give several extracts from his writings, below. We beg, rather implore, our mission boards and ministers to consider these plain propositions; and cease to pother and pretend to doubt what their duty is concerning these dark lodges.

The following are extracts taken from his address, June 11, 1870, before our N. C. A. at Cincinnati, O.:

"The Gospel is at war with every system, clique, clan, caste or combination, which seeks to create distinctions in the human family."

"The spirit that binds men in secret oath-bound clans, is an anachronism. It belongs to the dark ages; it belongs to heathenism. It is no child of Christ, his Gospel or his church, and should forever be banished from among his saints."

"But it is said that we are fanatics, who expect to uproot this venerable institution; that it is spreading in the country, the church, and the government, with a strength that nothing can resist; that it is becoming the commanding influence in all our movements for reform; giving its 'grand' titles and methods of procedure to all our temperance societies, which, in turn, become feeders for the mother organization."

"Fifteen years ago, Mr. President, I came to this city, (Cincinnati) a sick, worn-out missionary, to find a warm shelter from the cold New England winter. I heard there was a good man here (Levi Coffin) who kept an underground railroad, and I made my way to his house. He and his excellent wife nursed and told me stories of the fugitives he was helping from bondage to freedom. The general opinion was that Friend Coffin was doing a small business,—engaged in an attempt to do what there was no hope of accomplishing."

"But, I am here again to-day, obedient to His call and that of others, and what do I see? I look across into *Kentucky*, and *there are no slaves there!* Those little, trickling rills of pity on the cheeks of Friends and other Christians, have swelled to a torrent, whose wave rolls freedom from Niagara to the gulf! Mr. President, there is nothing impossible, if only it is right!"

"From the religion of Masonry, the distinctive features of Christianity are shut out. There remains only what infidels call the religion of nature, and nothing more. The distinctive features of the Gospel are stigmatized, as 'sectarianism,' false piety; an 'imaginary worship.' The skepticism which prevails among the upper classes, in our country and England, is in perfect harmony with the teachings of Masonry."

These words of Dr. Brown were spoken, printed, and circulated twenty years ago. No one has attempted to reply to or refute them. The American Baptist Missionary Union, of which Dr. Northup of Morgan Park Theological Seminary is president, with unanimous enthusiasm sent him to found missions in Japan, two years after he spoke and published the above words; and this attested their truth! And yet our mission boards to this day send out missionaries who practice what Dr.

Brown with sun-light clearness shows to be "heathenism," "caste" and "infidelity." Paul declares that heathen or Gentile worship is paid to devils; and he commanded the churches which he founded to have no fellowship with the Eleusinian mysteries, which all the lodge authorities declare were Masonic.

Now we respectfully submit to the secretaries of our mission boards, that unless this mingling of Satan's worships with Christian ceases; unless the mission boards "take forth the precious from the vile," in the words of Dr. Lyman Beecher to the American Board in 1848, "the churches will wheel off from you by platoons!"

The worshipers of Diana are not and will not be worshipers of Christ. And a mission board which practices a silent neutrality between these two opposites occupies precisely the ground of the respectable Jews who attempted neutrality between Christ and his crucifiers, who held to salvation by descent from Abraham, and observance of human traditions.

We are sorry to learn through our Washington agent, Mr. W. B. Stoddard, that a late editorial has grieved Bro. Edwin Sellew of Philadelphia. Mr. Sellew is a Friend, who, it seems, has suffered for refusing, as Friends do, to take a judicial oath. In the editorial in question we spoke of infidels and atheists who object to our Presidents being sworn into office on the Bible, as "disorganizers." We never heard of a Friend Quaker objecting to that form of inauguration of our chief magistrate, and of course had no thought of the Friends, when writing that editorial, and should have used a different phraseology had they been in our minds at the time. Lord Starr in his "Institutes of the Laws of Scotland," observes, "Though Quakers refuse to give a formal oath, yet if they do that which is materially the same, it is materially an oath." Geo. Fox preached with great power in Scotland and there were many Quakers there.

And the United States have made the same provision. Thus in New York: "If any person shall declare that he has conscientious scruples against taking any oath, or swearing in any form, he shall be permitted to make his solemn declaration or affirmation."

There is no class of American citizens whose word is more relied on, in court or out, than the word or affirmation of Quakers. And they, in some points, as a people, have excelled other Christian denominations in what goes to sustain public order and Christian civilization.

MR. PORTER'S DEFENSE of college secret societies to which we have given considerable space in our last issues should be noticed respecting some erroneous statements. A reply to the general argument we prefer to leave to the final summing up of the whole case with which we hope to conclude the discussion by the last of December. It will be seen that he classes with the secret societies all those college organizations in which the co-operative, fraternal spirit is maintained whether they are secret societies or not. This is confusing, for it enables him to quote some honorable names who were identified with the anti-secret Delta Upsilon, and others who are opposed to secret societies, in the same line with secret society men. He also mentions a difficulty in the University of California in which the college societies were defended by the press of the State. This is quite natural since the California secular press is very generally controlled by the lodge, and it is notorious that an attack, real or supposed, on one secret society is resented by the whole brood. The same was the case in Indiana, when President E. E. White of Purdue University expelled the college societies. Mr. Porter is so erroneous in his statement of this case that a suspicion is cast over his whole article. President White was sustained by his faculty, his trustees, and the courts from first to last. It was not until the Freemasons in the Legislature attempted in their usual manner, in harmony with their nefarious lodge ethics, to force the secret societies into Purdue University by starving out the faculty, by cutting off the State appropriation, that President White resigned. The history of this action forms one of the most disgraceful pages on the records of Indiana. Mr. Porter's assertions respecting the "persecutions," the ability, the honorable character of these societies, are terms that are rather local than general. There are numerous witnesses of equal credibility whose testimony is of a directly opposite character.

—The Woman's Union for the Bible in Schools has secured able addresses on this important movement by Rev. Robert McIntyre in the Grace M. E. church, and by Hon. C. C. Bonney, Mary Allen West and Prof. Curtis in the First Congregational church. The movement is gaining in power with good men daily.

—The New England agent was last week attending the convention of Christian Workers, meeting in Hartford. He was announced to speak Saturday and Sabbath at Canterbury, N. H. At a parlor meeting in Boston Monday evening he explained the first Masonic degree. Another meeting is to be held in the same place, No. 218, Columbus Ave., in two weeks.

—At the New England office Bro. Stoddard has issued another tract containing the Masonic and Jesuit oaths side by side. This is a good tract for Boston, where the opponents of Romanism can see how beautiful their pet Masonic lodge looks in the contrast with its bloody and hideous oaths. A large number were lately distributed at the meeting of the New England Evangelical Alliance.

—We lately received a letter from a member of the senior class of the Theological Seminary connected with Knox College, Toronto, who was appointed to debate the question of secret societies. As the young gentleman was by conviction opposed to the orders, he felt that the call to speak was from God. He sent to the *Cynosure* office for documents, and a report of the debate is promised for our columns.

—One college president sends for twenty-five copies of a recent issue of the *Cynosure* containing an important article on the college secret societies for distribution among his friends. The paper is now read in over one hundred and twenty-five of our leading American colleges and exchanges with a number of college papers whose editors are noticing favorably the discussion of the college fraternities.

—The old Park Church, Boston, whose lecture room is engaged for the New England meeting, Dec. 16 next, has for its pastor Rev. Dr. David Gregg, who was called to Boston while preaching for one of the Covenanter churches of New York. Dr. Withrow, now of the Third Presbyterian church, Chicago, preceded him; and when the first convention was held in Worcester in 1871, W. H. H. Murray was drawing crowds to the old church.

—The *United Presbyterian*, our valued Pittsburgh exchange, has the honor of being defendant in a $50,000 libel suit. It is brought by a saloonkeeper of that city whose vile business, more vilely carried on than is the rule, was the subject of an honest criticism a short time since. If all our papers were outspoken enemies of baseness and crime, they would be in little danger of libel suits; because the authors of villainy would not venture into such publicity.

—The program of the annual convention of the Illinois Sabbath Association, meeting in the First Methodist church in this city, Tuesday and Wednesday of this week, includes addresses from Rev. Galusha Anderson, Hon. C. C. Bonney, Dr. E. P. Goodwin, Pres. S. F. Scovel, Drs. Henson and Herrick Johnson, Pres. Roberts and others. Pres. Scovel of Wooster University, Ohio, addressed a large audience in Farwell Hall last Sabbath afternoon, on the Sabbath question.

—The article by Mr. Ronayne is the first he has for a long time written on the lodge. It will be read with undoubted interest, and old friends of the ex-Past Master of Keystone Lodge will be pleased to note that his fervent pen has lost none of its earnest vehemence against the crushing iniquity of the lodge. The proposition he maintains is a striking one, but we do not concede that the argument is all in its favor. However, without at present arguing this point, we shall print next week, God willing, a remarkable testimony to the fact of the enormity of Masonic oaths, from the writings of Mr. John Fellows, A. M., an English Masonic writer of some eminence. Mr. Ronayne's suggestion is a leading one. It will stir the thoughts of many of our readers. Let them write.

—Rev. Wm. W. Downs, of Boston, whose tribulations as pastor of the Bowdoin Square Baptist church a few years since will be remembered, has begun the publication of a paper, *Downs' Weekly*, which is advertised as a fearless, independent and progressive paper, "the firm friend of every good cause" and the "implacable foe of every bad cause;" of the perjurer, conspirator, etc. We have reason to know that much of Mr. Downs' former trials was the result of Masonic plotting. He was a Mason himself, but not well versed in the arts of the lodge. He made some discoveries at that time of which we sincerely hope he will now give his readers the benefit. For a paper maintained faithfully on the basis given us in the prospectus there is always room, and to such a paper we give a God speed.

PERSONAL NOTES.

—The late revered George B. Cheever, whose death at Englewood, N. J., was lately noticed, gave by his will to the American Board, $14,000; to the American Home Missionary Society, $3,000; to the American Missionary Association, $2,000; to the Seamen's Friend Association, $2,000; and to the Home for Friendless Boys, $1,000.

—Rev. L. G. Jordan, our colored Prohibition hero, passed through Chicago last week on his way from Pennsylvania to Askansas. He expected to meet the Baptist convention in session at Forest City in that State on Saturday, and address them respecting the relation of Christianity to the lodge. He does not intend remaining in the State long.

—Rev. Dr. T. H. Hanna of the First United Presbyterian church, Monmouth, was the representative of his General Assembly to the Associate Reformed Synod of the South, lately meeting at Knoxville, Tenn. His fraternal address was so able, eloquent, and full of the spirit of Christian brotherhood that the organ of the Synod prints it entire with hearty recommendation.

—Mrs. Eliza Harrison, widow of the late Henry Harrison, died suddenly in the Seventh Avenue U. P. Church, New York, during the communion services on the last Sabbath of October. She had been a partial paralytic for some time. Many of our N. C. A. friends will remember these excellent people, whose abundant hospitality opened their doors with the heartiest welcome to our workers who might be tarrying in New York.

—Rev. S. F. Porter, the N. C. A. College Agent, returned to this city from his summer work in North Dakota last week Monday. He is in good health and readily prepared for a third journey to the Southern Colleges. He starts this week for Kentucky. This brother, though of an age when most men would prefer to retire from active life, is of the old stock that never tires or rusts out. He is, for his circumstances, one of the most liberal friends of the National Association. He not only gives his time and expenses to the cause, but some $200 per year beside. He requests that nothing be said about this, but it is due to our friends that they should be encouraged by so good an example.

NEW ENGLAND NOTICE.

It has been decided to hold the next anuual meeting of the New England Christian Association Dec. 16 and 17 next, in the lower chapel of Park Street Congregationalist church, Boston. The official call by the president and secretary will appear soon. Meantime let every friend note the time, and prepare to attend and make this the largest, as it will be the most important, meeting held in New England in direct opposition to the Jesuit, the Endowment-house and the Masonic cabals, and the whole principle and system of Secret Lodges, and for Christ and his kingdom along the entire line of religious conflict.

Send in your names early for enrollment or for documents or information; and we will do our best to reduce expenses and make your burden light and your blessing great.

J. P. STODDARD,
N. E. Sec'y N. C. A., 309 Tremont St., Boston.

IOWA CHRISTIAN ASSOCIATION.

The annual meeting of the Iowa Christian Association, opposed to secret societies, is hereby called to meet in the Free Methodist church at Fairfield, Iowa, Tuesday, Dec. 2, at 2 P. M., to continue its sessions through the following day. Efforts will be made to secure some of the ablest speakers on the subject to address the convention. The committee hope to furnish free entertainment to all delegates. All churches and associations opposed to secret societies are urged to send delegates to this meeting.

C. D. TRUMBULL, *Cor. Sec.*

THE HOME.

RETURN, O MY SOUL.

Cease, my soul, thy strayings!
  Have they brought thee peace?
Come, no more delayings,
  Cease thy wanderings, cease.
Thou hast found thy centre;
  There, my soul, abide;
Never more adventure
  Now to swerve aside.

Thou hast reached thy dwelling;
  Safe, sure anchorage
From the perilous swelling
  Of the tempest's rage.
Tranquil hours now greet thee,
  In thy calm abode;
Gracious looks now meet thee,
  From thy loving God.

See yon star, love-lighted,
  Sparkles from on high;
See yon hope, love-plighted,
  Cheers thy heaviest sky.
Watch, my soul, the glory
  Coming brightly up,
O'er yon forest hoary,
  O'er yon mountain-top.

'Tis the bridal morning;
  Rise, make no delay;
Put on thine adorning,
  Cast thy weeds away.
Pierce these mists that blind thee,
  Press to yonder prize,
Break the bonds that bind thee,
  Rise, my soul, arise!

—*Horatius Bonar.*

THE FESTIVAL HERESY.

The season of the year when amusements flourish is on us, and the people of God will be more or less drawn into the vortex of worldly pleasure. We have commended the little book on "Fun and Finance," by Rev. Newton Wray of Lenox, Mass., to the reading of all Christian people at this time; and below quote from the excellent introduction written by Dr. Gordon of Boston. The careful reader will mark how this eminent and pious pastor condemns the general principles which underlie the "Christmas" festivities, as well as the oyster supper and church fair. May his words of exhortation and wisdom be carefully pondered:

The nineteenth century is repeating the folly of the fourth century in its prodigious effort to win the world by conforming to the world. How a paganized Christianity came into the place of the pure, primitive Christianity which we find in the New Testament, one readily learns by a careful study of church history. The great Augustine writes that: "When peace was made [that is, between the church and the Roman emperors], the crowd of Gentiles who were anxious to embrace Christianity was deterred by this, that whereas they had been accustomed to pass the holidays in drunkenness and feasting before their idols, they could not easily consent to forego these most pernicious yet ancient pleasures. It seemed good then to our leaders to favor this part of their weakness, and for those festivals which they relinquished, to substitute others in honor of the holy martyrs, which they might celebrate with similar luxury, though not with the same impiety."

Here is the pernicious principle, and we know what came of it: how this little leaven of worldly conformity leavened the whole lump, till, instead of a Christianity warring with heathenism, there was a Christianity utterly heathenized by pagan rites and ceremonies.

It was in the time of peace that this process began. The martyr ages of the church have been ages of purity and godly simplicity. When, on the contrary, Christianity gets upon good terms with the world, the time of peril sets in. Such is the era in which we live. There is no persecution now, no obloquy attaching to the profession of Christ, no offence of the cross as ordinarily borne; hence the mingling of the church and the world. Fairs and festivals and feasts, amusements and amateur theatricals, and all kinds of literary and social entertainments have come in as did the heathen festivals in the beginning. When we see whereto all this is tending—the disgraceful secularizing and demoralizing of the church of Christ—it is time for somebody to call a halt.

SHOULD THE CHURCH FURNISH AMUSEMENT?

There is a great demand for something attractive in connection with the church and Sunday-school. The music must be charming, the preaching entertaining, and the exercises of the Sunday-school such as will draw and please the children. Men are not so unwise as to insist on such qualities in connection with other institutions established for the improvement and progress of society. Do parents send their children to school to be amused? Do they require factories to furnish attractive entertainments for young people before they will send their sons to learn a trade? Children go to school to learn, not to be amused. Young men enter a factory or a store to learn business and to work, not to be entertained. The remuneration and the prospect of promotion furnish sufficient attraction. The sooner parents learn that the Sunday-school and church are not places of entertainment, the better. The less ministers and teachers pander to the thirst for amusement, the better. They are called to teach, not to amuse. Let all men know that they may expect religious instruction and comfort and help in the house of God, and this will draw.—*Christian Advocate.*

CHURCH ENTERTAINMENTS.—Says the *Nashville Christian Advocate:* The Northern papers are waking up to the danger of church entertainments. They have allowed the evil to grow to gigantic proportions before they saw the danger. The *New York Observer*, timidly conservative as it is, says: "When the church fairs and church festivities come in at the front door, spirituality passes out at the rear portal. We believe that in a multitude of cases a church were better blotted out than kept alive by recourse to such unhallowed schemes. In the name of religion all manner of evil schemes have been promoted; so much so, that the dividing line between the world and the church has become almost invisible. Faith and courage will be needed to shake off the old habits of money-raising, and to return to David's methods and apostolic rules, and Macedonian customs, but the truest interests of the church demand such a return. Our churches need to be purged of every evil thing, and then shall our sanctuaries be the abode of our God, whose glory shall fill the house of the Lord and the hearts of his saints."

NOAH WEBSTER.

There was nothing very wonderful in the circumstances of Noah Webster when a boy, nor in his early life. He was the son of a farmer, was well educated, being ready to enter Yale at the age of sixteen. In his junior year he was interrupted by the excitement of the Revolution, and joined his father, who was already serving in the war. A few years later, however, he finished his course.

When he had been graduated, and had reached home after commencement, his father presented him with a small sum of money, about equal in value to four dollars, and told him that for the future he must take care of himself.

In those days the most common means of gaining a living by young men of fair education were school-teaching and the practice of law. Webster chose the first of these, while he should prepare himself for the second. In the moments of time he could snatch after his school duties were done, he studied alone, until a few years later he was admitted to the bar. Had he been idle, careless of time, or fond of self indulgence, this end would never have been reached.

While teaching, he also prepared several school-books—a reader, a grammar, and also a spelling-book which became very famous.

This spelling-book was bountifully illustrated by rude wood-cuts. These must have greatly charmed the boys and girls who read of "The Country Maid and her Milk Pail," and "The Boy who Stole Apples," and many a lad felt that the story grew too personal when he saw the account of the boy who went to the woods to look for birds' nests when he should have been at school.

This spelling-book reached such an immense sale that it alone supported his family during the many years in which he was engaged on his dictionary.

We cannot follow him through his long life, but in his seventy-ninth year he wrote a letter which gives us glimpses of his life and habits. Of these he says: "I have never been a hard student, unless a few years may be excepted, but I have been a steady, persevering student." It is not the sudden strokes of labor which come in fits and starts, it is not this which accomplishes great things, but the slow, steady work, day after day.

He tells us that he was in the habit of rising half an hour before the sun, and making use of all the daylight, so that he rarely used lamp-light at all. Apart from saving his eyes, this must have been a great means of preserving his health. With daylight his work ended, and his body and mind were alike ready for rest.

Again he says, "I was never, or rarely, in a hurry." Girls and boys, mark this well!—you who are hunting up hats and books, and hurrying to school at the last minute, leaving everything behind you in confusion. Is anything gained by it? Does it bring any ease or comfort to yourselves? Surely not. And the worst of it is that the habit of leaving everything to the last, and then rushing through in a hurry, will gain such a firm hold on you, as the years go by, that it will vex and worry half the sweetness out of your lives. Let us read and remember the words of Noah Webster, "I was never, or rarely, in a hurry."

Again he tells us how, in Amherst, he cultivated a little land, made hay, and worked in his garden. And until late in life, he was in the habit of rising in the morning and making his fires through the house. Such exercise as he gained by these simple duties must have been a great gain to him in health and strength as he advanced in years. Such was his simple life while he performed a work which has made him famous.

At the ripe age of eighty-four, Noah Webster's life closed, blessed by the peace and comfort of the Christian hope. Let us remember the life and lessons of this great man as we open so frequently the book which cost him such patient toil. —*Young Folks' Friend.*

HOW SHE MADE HIM DO IT.

Harry was standing in the road, on the way home from school. There had been a heavy shower an hour before, and there was a large puddle in the road. He had a switch, and was switching the water from side to side.

Nettie came along and looked very crossly at Harry.

"You stop that!" she said.

Harry did not like the way she spoke, nor the look on her face.

"Say 'please,' and I will," he said.

"I'm not going to say 'please.'"

"Then I shall do it as long as I like."

"I can't get by till you stop."

"Yes you can. I am not hindering you."

"You are. I shall get all splashed."

"Then stay where you are. You can't make me stop."

Now the truth was, that Harry did not care a bit about switching the water any longer. If Nettie had spoken pleasantly he would have stopped at once. But now he felt as if he would stay there all day just to spite her.

"I shall tell your mother, you mean boy, if you don't stop," went on Nettie.

Harry laughed louder as Nettie tried to run by. He gave a harder switch and laughed more loudly than ever as he saw Nettie's white apron spotted with mud. She scowled back at him as she went on.

Nettie had just turned a corner when Ruthie came up. Harry looked at her a little sourly, for he did not feel half so pleasantly as he had before Nettie came.

Do you wonder why? Was it because Nettie had been cross? Partly so; for no one can speak or look cross without leaving a shadow behind. But Harry felt he had been wrong, too, and that is worse than to suffer wrong from others.

"Stop a minute, and let me get by, Harry," said Ruthie.

"I don't have to stop," growled Harry.

"But I can't get home till you let me pass."

"I don't care. You can't make me stop."

"O yes I can," said Ruthie with a laugh.

"I should like to see you try," said Harry, holding his switch tighter than before, while he looked at Ruthie. "You're as big as I am, but who cares for that!"

"I can, though," said Ruthie.

How do you think she did it?

She came nearer, still smiling, and said:

"Harry, please let me pass. You wouldn't be ugly to me, I know."

He gave a little laugh as he stood back to let her pass, saying:

"Well, if that's the way you're going to make me, I guess I'll have to give up."

Try it, little children. You have all seen how one angry word or look will bring another, and how little good they do, and how much harm. Try how much power there is in a gentle word.—*Our Little Ones.*

TWO WAYS.

Oh, how does the rain come down?
With a rattle and riot and rush!
With flutter and sputter,
And gurgle and mutter,
And clatter and spatter and gush!
With a mad outbursting and roaring,
With fizzing and splashing and pouring!
And noise to deafen a town,
The turbulent rain comes down!
But after 'tis over an hour or more,
The world looks much as it did before;
And there's nothing to show for the fuss and roar
The rain made coming down.

But how does the snow come down?
With a touch like a soft wing's brush!
With glancing and gliding,
With stealing and sliding,
With whiteness and lightness and hush!
With airy floating and swimming,
With fairy boating and skimming!
And no one in all the town
Would know when the snow comes down
If he looked not out on the changed white day,
And the cushioned earth that seems to say,
How much can be done in a quiet way,
The way the snow comes down.

—*Independent.*

JUST A HINT TO BOYS.

I stood in a store, the other day, when a boy came in and applied for a situation.

"Can you write a good hand?" was asked.

"Yaas."

"Good at figures?"

"Yaas."

"Know the city well?"

"Yaas."

"That will do—I don't want you," said the merchant.

"But," I said when the boy had gone, "I know that lad to be an honest, industrious boy. Why don't you give him a chance?"

"Because he hasn't learned to say 'Yes, sir,' and 'No, sir.' If he answers me as he did when applying for a situation, how will he answer customers after being here a month?"

What could I say to that? He had fallen into a bad habit, young as he was, which turned him away from the first situation he had applied for. —*M. Quad in Free Press.*

A PARROT THAT SPOKE MANY LANGUAGES.

A parrot of much cultivation died a few days ago of old age at the home in Plainfield, N. J., of George Lissignolo. The bird was brought from Brazil, and was presented to Mr. Lissignolo fifteen years ago. At that time the knowing creature discoursed in Spanish, Portuguese and English. Afterwards it became proficient in the French and German languages. With a knowledge of so many languages the bird seemed to know in which one to speak respectfully and in which to do otherwise. In Spanish and Portuguese Polly's oaths were not objected to, and she seemed to know this. In English her strongest "swear words" were "shut up." A rainstorm seemed to be the parrot's chief delight. Once outside on the lawn with a drenching fall of rain upon her head, she would run through her vocabulary with lightning-like rapidity, generally beginning with a loud laugh so human in sound that no stranger ever doubted, till he had seen the bird, that it came from a human throat. The enunciation of the children's names was wonderfully clear, and many times were the little ones called from play by the parrot's close imitation of the mother's voice. In the presence of visitors Polly was generally sedate, seldom suffering any familiarities. Should the caller become at all boisterous, however, the parrot would probably quiet him by closely imitating his laugh and then groaning in anguish, the while exclaiming: "Poor, poor Polly!" as if, indeed, the presence of such a mortal was one of the saddest things imaginable!

TEMPERANCE.

"ONE HUNDRED MEN WANTED."

This inscription appears over the door of one of the lowest class saloons in this city, and those who see it, no doubt think that it is something out of the ordinary. Well, perhaps it is, but it is nothing more or less than can be seen around every saloon, but it may, perhaps, be a little plainer than usual to the eyes of the public. The requisition they make is small as compared with those of a higher caste.

What is wanted of these men? If we were to go inside of some of these gilded palaces, we, perhaps, would see a number of *men* standing around, ready to make their application—for what? For higher morals? To be taught the truths of the Bible? To learn of the Saviour of men? No; but to be taught the way to a drunkard's grave; the way to crime; the way to shame and dishonor.

A Christian seeing these sign-boards pointing direct to *hell*, cannot but shudder at the thought that so many true men are led into this machine which divests him of every grain of manliness, every spark of ambition; robs him of friends, and finally grinds out either a pauper or a criminal.

Christians, here is a work for you. Sins of omission are just as punishable as sins of commission; and if we stand idle with our arms folded and our hearts hardened, while our brothers are so rapidly and in such multitudes answering this call for men, without an effort on our part to change their course, we will be accountable to God for our neglect. Our hands and arms are given to us for a purpose nobler than that of lying idle; we are endowed with a knowledge of right and wrong; we are given a heart that should not be ashamed of Christ and his cause; we are given a right to vote, and we are given the privilege of voting as we think. Therefore, let us pray right, let us work right, and we will then vote right. W. S. O.

Columbus, O.

THOSE GOOD CITIZENS—THE LIQUOR SELLERS.

The Illinois Liquor Dealers' Association held its annual meeting at Joliet, Sept. 23d and 24th. The resolutions "were adopted with applause," and are sufficient, it seems to us, to induce every parent and every true patriot to vow eternal enmity to the liquor traffic, in whatever form. They "reaffirm those principles which are dear to the heart of every true American citizen"—meaning, we suppose, the "principle" of defying the law, as they do in Dubuque, and every other city in the land; of corrupting courts and debauching youths. They declare that the liquor-dealers are "engaged in a legitimate business, recognized by the constitutions of the State and the United States, paying an enormous revenue to the national and a large license to the local governments, providing employment for a great number of people," and therefore claim it is their "right to demand of our Legislators a proper protection of our rights as business men and citizens, instead of permitting themselves to be misled by fanatics, who never had at heart the best interests of our government, and who contribute little or nothing to its sustenance and support."

And they make that "demand" for "protection of our rights" in these very resolutions. What "right" think you, has been invaded by "our Legislators" so sadly "misled by fanatics?" The following resolution will answer that question:

> We declare that the so-called "Dramshop act," as now interpreted by our judiciary, is a stain upon the fair name and an insult to the intelligence of the people of the State of Illinois, making, as it does, a person commit an offense against the law when they have no intent to do so, and no knowledge that the party whom they sold is a minor, or a person in the habit of becoming intoxicated, and that the public sentiment of the community should demand an amendment of said act, making guilty only those persons who *knowingly* violated it.

So it is the "right" to corrupt minors in spite of the protest of parents, and to sell to drunken husbands in spite of the protest of wives, that these self-sacrificing patriots are "demanding." We have been thinking that it was necessary for the saloon to make full revelation of itself, of its utterly wicked, hypocritical and ruinous character, before the right-loving, temperance people could be roused and rallied to crush it out. Such "resolutions" as these are well calculated to hasten on the time. We are always ready to help to spread abroad such declarations of the liquor-dealers.—*Christian Standard.*

A FEARFUL BUSINESS.

Buchanan county, Iowa, enforced the prohibitory law, and had no saloons. But an "original package" store was opened under the decision of the Supreme Court, and was in operation during the continuance of the horse races at Independence, the county seat. The result is described in the Chicago *Times*, under the heading, "A Bonanza in Beer:"

"In the second story of a building on Main street the joint is located. The room is fully one hundred and fifty feet square, and each day of the races it was crowded. At the bar the bottles were purchased. 'You will find corkscrews and glasses in the back part of the room,' said the over-worked bartender. The men with bottles elbowed their way to the rear, where the tables were surrounded with bibulous hundreds. On each table were two corkscrews securely fastened with chains, while glasses were being rapidly filled and drunk. To the side were tubs of water in which to rinse the glasses. The supply of corkscrews fell short of the demand, and many a thirsty pilgrim wandered from table to table begging a crooked piece of hardware with which he could extract the stubborn cork and satisfy his cravings. It was a hard-looking crowd, the floor covered with beer, and the room filled with dozens who were loaded to the muzzle. Never were such disgusting scenes witnessed in the lowest dive of an open saloon on the face of the earth. The proprietor of the joint in twenty-four hours sold three car loads of bottled beer. A car contains three hundred cases, or seven thousand two hundred bottles, and three carloads comprise twenty-one thousand six hundred bottles. At twenty-five cents a bottle, his gross revenue was five thousand four hundred dollars. The beer cost him one thousand seven hundred and twenty-eight dollars, leaving three thousand six hundred and seventy-two dollars as the net profit for the business of twenty-hours, or one day. The races continued for five days, and at that rate he cleared eighteen thousand dollars on beer alone, not counting his profits on cigars and bottles of whisky sold."

At the funeral service of Gen. Clinton B. Fisk in Madison Ave. Methodist church on Friday, July 11th, several ministers occupied the pulpit, two of whom spoke at length and with much pathos of the many virtues of the deceased both in public and private life. His boyhood, his charity, his business capacity, his religious experience, his military career, his sympathy for the colored race, his labors for the Indians, were all dwelt upon at length; but of the crowning glory of his life, his service in the cause of Prohibition, not a word was said. The only thing that even related to it was the statement that in accepting nomination for office it was believed that he was not influenced by mercenary considerations.

The case is this: The most distinguished layman of the M. E. church, whose leadership in the Prohibition party as its last Presidential candidate was an incident second to none in his career, dies, and his life-work is reviewed by those holding high positions in the church. It is a representative act of its representative men; and yet they are so ashamed of righteousness, and so wedded to a guilty party, as to utterly ignore the connection of General Fisk with the Prohibition party in the funeral services. Even the daily press did better than this.—*The Church Militant.*

The city council of Plainfield, N. J., granted a seven-hundred-dollar license to a saloon under the postoffice, whereupon Postmaster-General Wanamaker cancelled the lease on the present post-office building, and leased a new one with a clause in the lease prohibiting a saloon in the building while the postoffice remained there.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON VIII.—Fourth Quarter.—November 23.

SUBJECT.—Jesus Crucified—Luke 23:33-47.

GOLDEN TEXT.—The Lord hath laid on him the iniquity of us all.—Isa. 53:6.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 23:26-49. T.—Matt. 27:32-54. W.—Mark 15:21-39. T.—Isa. 53:1-12. F.—1 Cor. 1:18-31. S.—Heb. 10:1-29. S.—John 19:17-30.

COMMENTS BY E. E. FLAGG.

1. *Jesus' prayer on the cross.* Vs. 33, 34. We come now to the last heart-rending scene in this awful tragedy. Prophecy was fulfilled and the holy, harmless Son of God numbered with the transgressors by being crucified between two thieves. And yet while suffering the most excruciating tortures, taunted and mocked with a cruelty that was not brutal but fiendish, he prays for his murderers. An angel might have come to earth and preached to men the duty of forgiving their enemies, but he would not have been able to give them any example of this forgiving love in his own person; or if he did, men would say, "it may be possible for angels but not for us," and have gone on in the old way exacting "an eye for an eye and a tooth for a tooth." "For they know not what they do." This may be said of all wilful and peristent rejectors of Christ. But there are different degrees of ignorance, as between the Roman soldiers who nailed him to the cross, and the chief priests who conspired his death. There is reason to think that the latter in their secret hearts believed he was the Messiah but deliberately crushed down their convictions, and shut their eyes and ears to the evidence of his miracles. This is what many do now. They are ignorant of all that their rejection of Christ involves, but they are wilfully ignorant, and must receive the greater condemnation. Pentecost has this very suggestive thought in reference to the soldiers who parted Christ's garments. They are like countless multitudes to-day who are willing to accept all the benefits of Christianity while perfectly indifferent to His claims from whose life and death all these benefits are derived.

2. *The penitent thief.* Vs. 35–43. As the terrible tragedy moves on to its consummation the colors grow more lurid. Hell itself must have surely inspired such malignant hatred on the part of the rulers that it could bring them in utter forgetfulness of their official dignity to lead on the rabble in thus deriding and mocking their helpless victim even after he was nailed to the cross. "He saved others, himself he cannot save." Had Christ saved himself there would have been no salvation for us. So in their measure it must be with all who follow him. If they are not crucified to the world they cannot save others. If they seek only those things which in the common human estimate make life, no virtue can go out from them to rescue the perishing sinners around them. The penitent thief would have had to die without any promise of Paradise, had Christ shrank from drinking the cup of death to its last bitter dregs and thus making a finished work of our salvation. It has been said that there is one instance of death-bed repentance given in the Bible that none need despair, and but one that none may presume. His prayer is one that suggests many points to consider. It was brief, earnest, pointed, definite. It was the cry of a deep and bitter sense of need; but it was no blind appeal to an unseen, unknown power, such as is often uttered by scoffers and unbelievers in the face of sudden death. It was an intelligent taking hold by faith of one strong to save. Such a prayer is always answered. "With me," etc. Heaven is where Christ is, and all we can imagine of glory and blessedness is included in the idea of his constant presence. This is really the answer to all inquiries whether we shall recognize our friends in heaven, or have this, that or the other thing which in this earthly state seems necessary to our enjoyment. We shall have Christ, and having him we shall be *satisfied.* We shall be made "full of joy with his countenance," and every need both of the redeemed soul and the risen body will be met in Jesus. His last exclamation shows that he voluntarily gave himself up to die; and at every step, from his first intimations to the disciples of the doom that awaited him, to his arrest and trial, we see him asserting his divine power to lay down his life or to take it again. An involuntary sacrifice would not have satisfied justice. The supernatural darkness, of which mention is made in pagan writers; the earthquake, the open tombs, above all the rent vail of the temple were fitting phenomenon to close such an awful scene, but we must think that to the weeping disciples the very events that raised such fear in the minds of the scoffing crowd must have had more of consolation than terror. So the signs which shall usher in the Lord's second coming, will strike terror to the hearts of unbelievers, but not to those who are looking for and expecting his appearing.

RELIGIOUS NEWS.

MR. MOODY IN CHICAGO.—The Evangelist D. L. Moody will open a series of meetings in Chicago on November 23d, in connection with his Bible Institute work. His presence and instruction in the Institute will afford students the best possible opportunity to avail themselves of his counsel and teaching in the best methods of practical Gospel work. He will be followed by Dr. A. J. Gordon, of Boston, who is to remain through January, and possibly longer.

Mr. Moody sends out a cordial invitation to all interested in Bible study and Christian work, who wish a new inspiration in the study of the Word of God, to attend the Institute for such a period as they find convenient. As far as possible they will be accommodated in the Institute buildings. Those who desire accommodations or further information should write *at once* to R. A. Torrey, Supt., 80 W. Pearson St., Chicago, or to Mrs. S. B. Capron, Supt. of the Ladies Department, 232 La Salle Avenue, Chicago.

—The Inter-Seminary Missionary Alliance was held at Allegheny, Pa., October 23d–26th. One hundred and sixty delegates from some forty theological seminaries, were the guests of the three Allegheny seminaries—Western, United Presbyterian and Reformed Presbyterian. The men and meetings were marked by intense and judicious earnestness. Dr. Wayland Hoyt, of Minneapolis, Dr. Hurlburt, of New York, and three city pastors, counseled and stimulated the delegates.

—The Protestant ministers of Chicago intend to take concerted action to oppose the opening of the Columbian Exposition on Sunday.

—Boston, since 1830, has increased in population about 400 per cent. During that time Congregationalism has increased 250 per cent, Baptists 475 per cent, and the Episcopalians 1,000 per cent.

—The Congregational church at Southport, Conn., has pledged $2,000 for a new mission at Ft. Wayne, Alaska, in response to an appeal by Dr. Jackson, United States commissioner of Indian affairs in that Territory.

—Steps have been taken by colored ministers and officers of the Southern Presbyterian church in Alabama to organize a colored Presbytery in that State. Similar measures are contemplated in Mississippi, Louisiana, Georgia, and the two Carolinas.

—The Women's Foreign Missionary Society of the Methodist Episcopal church, South, organized less than twelve years ago, has since then collected and disbursed $500,000, and now holds property in the different fields of its operations valued at $180,200.

—A discussion of the relation of woman to the pulpit, which is of wide interest, lately occurred in the Cleveland Congregational Association, Ohio. It is regarded by some eminent religious papers as a sign of the times. At this Association Miss Juanita Breckenridge was present as an applicant for license to preach. She is a graduate of Wheaton College and a student in Oberlin Seminary. Her request was presented last spring, and referred to a committee of five. The majority, Dr. Brand of Oberlin, Dr. Sturtevant and Deacon Kendall, reported in favor of the application. The minority report, submitted by Dr. G. R. Leavitt and Deacon Horace Ford, expressed satisfaction in woman's progress, but thought it not to be God's design that she should exercise the function of the regular ministry in the church. The reports were discussed with animation and in an excellent spirit for two hours, and after prayer a vote was taken. Thirty-three members sustained the majority report, and fifteen voted against it. Of the thirty-three nineteen were laymen (seven of them women) and fourteen were ministers. The minority consisted of seven laymen and eight ministers.

—Colonel Elliott F. Shepard and Augustus D. Shepard have presented to the American Bible Society bonds, mortgages and certificates of stock of the par value of $52,893.64, which is intended to be the beginning of a memorial fund of $100,000 in honor of their father, the late Fitch Shepard. The income of this fund is eventually to be used to promote the charitable purposes of the American Bible Society.

—October and November were the months selected by the Methodist Episcopal church for voting upon the admission of women as delegates to the General Conference. Thus far in the East the voting has been against the admission of such delegates, and in the West in favor of it. Each church votes separately.

—The Volunteer Movement among missionary students is more stable and strong than ever. Over 5,000 students —200 of whom are *now* in the foreign field—have joined the band. Among themselves this year about $10,000 is raised to support their own missionaries. Through their efforts individual churches have added thousands of dollars to mission funds. To conserve this movement and make it work in harmony with and subordinate to regular Church Boards, a conference is to be held between its officers and delegates and the secretaries of all (it is hoped,) the Foreign Mission Boards in America.

—A Biblical Christian convention was held at Minneapolis, October 28 to 31. Among the speakers present, besides Christian workers in St. Paul and Minneapolis, were the following: Rev. E. P. Goodwin, D. D., Chicago; Rev. J. A. Brookes, D. D., St. Louis; Rev. J. D. Herr, D. D., Milwaukee; Rev. J. H. Sammis, Grand Haven, Mich.; Rev. Geo. C. Needham, Boston; Wm. E. Blackstone, Chicago.

—The first session of the fifth annual convention of Christian Workers in the United States and Canada opened in Hartford, Conn., Nov. 6, with a large attendance. Rev. R. A. Torrey, of Chicago, Chairman of the Convention, delivered an address. The convention will continue until the 12th, and will have in all seventeen sessions. Hundreds of delegates are present from all over the United States and Canada.

EDUCATIONAL NOTES.

—The report of the treasurer of Cornell University shows an endowment of $6,000,000 and an income of $500,000. Henry W. Sage has given in all about $1,000,000.

—In the boarding department of Fisk University, Nashville, Tenn., there is a gain in the number of students of twenty per cent as compared with the same date last year.

—Dr. Munson A. Wilcox, President, and Miss Mary A. Sawtelle, Preceptress, of Kalamazoo (Mich.) College, resigned Friday as the result of the Doctor's refusal to reinstate students expelled for hazing.

—The oldest living graduate of Amherst College lives in Milwaukee; he graduated in 1827, all the alumni who preceded him having died. The college is seventy years old and its graduates number 3,319.

—The Lutheran Theological Seminary at Mt. Airy, Philadelphia, Pa., has an attendance of 82 students this year—a gain of 26 over last year. This fills the new building, a result which was not expected.

—The most imposing structures on the campus of Princeton College will be the new halls of the famous old societies, Whig and Clio. They will be of white marble, with exterior walls of rustic ashler finish.

—The University of Kansas has a "Modern Language Club" at the meetings of which essays, declamations, discussions, songs, and verses from dramatic works are given in German or French, the English language not being allowed to be used.

—D. H. Talbot, a wealthy collector of natural history specimens and a well-known scientist, has given to the Iowa State University his scientific library and his collection of specimens of minerals and animals. The value of the donation is nearly $75,000.

—The German Methodists have concluded to remove their university from Galena, Ill., to Iowa. Decorah, Marshalltown, Spencer, Fort Dodge and Mason City are all after it. The buildings to be erected would cost $100,000. The school is to supply Iowa and all neighboring States.

—That part of the library of Cornell University which was donated by ex-President White—310,000, volumes, 10,000 pamphlets and a large number of ancient manuscripts—contains an immensely valuable collection of prints and manuscripts from the era of the German Reformation.

—The highest salaries of college professors in the United States are those of Columbia College, which range from $7,500 to $3,350. Harvard pays her staff at rates varying from $5,000 to $5,500 for full professorships. Next comes the University of California, $3,600; Princeton and Yale, $3,750; Brown University from $3,000 to $2,500; the University of Pennsylvania, $3,000; Amherst, $2,500; Washington University of Missouri, $2,250; Cornell, $2,200.

—Rev. Dr. Charles F. Thwing, of Plymouth Congregational Church of Minneapolis, has notified his people that he has accepted the presidency of Western Reserve University, at Cleveland. This institution includes Adelbert College, the Cleveland Medical College, the Cleveland College for Women, the Western Reserve and Green Spring Academies, a conservatory of music and a school of art. It has a faculty of about fifty professors and an enrollment of about 800 students.

—The plans for the new building for Capital University, Columbus, O., have been completed and accepted, and some of the work has already been contracted for. The building is to be an L in form, the greatest length being 75 feet, running east and west, and the shorter 65 feet, running north and south. At the conjuction of the two wings is a tower with an entrance into the hall. The interior is well arranged. On the lower floor will be a chapel large enough to accommodate two hundred, and also three recitation rooms. On the second floor will be the same number of class rooms directly over those on the first, while the space above the chapel will be divided into a library and a laboratory.

LODGE NOTES.

The Brotherhood of Locomotive Engineers at Pittsburg, voted against federation with other railway employes, but, in case of a strike, each division has been given authority to act as it may deem proper.

The unity of lodgery is seen remarkably in the life of John Van Valkenburg, who was originally an Odd-fellow and held high offices in that order. Then he joined the Knights of Pythias and became "Supreme Chancellor."

The engineers' lodge has a female attachment. It is called the Grand International Auxiliary to the Brotherhood of Locomotive Engineers. Mrs. Murdoch, of Chicago, is the "Worthy Grand President" who organized the auxiliary.

The corner-stone of the Odd-fellows' Temple and opera-house was laid at Alton, Ill. It is located but a rew hundred feet from where the first Illinois lodge, Western Star, No. 1, was instituted by Thomas Wildey on Aug. 11, 1836.

Elias C. Boudinot, of the Cherokee Nation, for many years the attorney of the Nation at Washington, was a 32-degree Mason. He was said to be one of the most cultivated of Indians. But the inherited savagery of his nature was plainly seen in his attraction to Masonry. He was evidently one of A. Pike's familiars.

The Grand Lodge of Knights of Pythias of Illinois met this year at Bloomington, and will meet the next five years in the Senate chamber at Springfield. A resolution to exclude liquor dealers from the order was referred to a committee to report upon next year. What business has a society that will put off such a resolution in the Capitol building of Illinois? What right has a secret lodge of any kind there, anyhow?

The Good Templars are to celebrate the twenty-fifth anniversary of the establishment of the order in the District of Columbia. A feature of the celebration is to be the organization of a new lodge to be composed entirely of members of the Grand Army of the Republic. Why not have another all of Masons, another of Knights of Pythias, another of Knights of Labor. The material would soon be exhausted if this were attempted. "Birds of a feather," etc.

A meeting of the representatives of trades unions to organize a State Branch of the American Federation of Labor began in the House of Representatives at Harrisburg, Pa., Oct. 20. Between sixty and seventy delegates were in attendance. Among the resolutions adopted, was one favoring and demanding Sunday rest for bakers—and for *nobody else!* A resolution to uphold the Knights of Labor in the movement to organize a political labor party was laid upon the table.

P. J. Kane, part owner and agent of Kane's hall in this city, leased the third floor of the building to John Wilson lodge, No. 760, I. O. O. F. The lodge sublet the hall, on one occasion, to the Patriotic Order of Sons of America for the purposes of a ball. Kane and his tenants objected strongly to the use of the premises for any such purpose, and he endeavored to dispossess the lodge. But the courts do not sustain him. Next time Mr. Kane will understand that lodges and balls are almost synonomous terms.

The New York *Tribune* says: "The decision of the Sovereign Grand Lodge of Odd-fellows, in session at Topeka, reversing the famous order of the Missouri Grand Lodge refusing admission to liquor-store keepers, has caused an agitation in the order. The resolution was introduced in the Missouri Grand Lodge during the session of 1889 and was passed by that body; but during the last session, held August 31, Mr. Rixey, Grand Master of the Grand Lodge of the State of Missouri, decided that the resolution was in conflict with previous rulings of the Sovereign Grand Lodge, and therefore would not be enforced. It is the first time in the history of the order in Missouri that the grand master has found it necessary to rule against a decision by the Grand Lodge. The greatest excitement was caused, and those in favor of annulling the action of the Grand Lodge decided to bring it before the present meeting of the Sovereign Lodge at Topeka for a decision, which held that the qualifications of membership had been prescribed by the constitution of the Sovereign Grand Lodge, and that retroactive legislation was illegal and could not be enforced."

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below:

"In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

Hood's

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." MRS. ELLA A. GOFF, 61 Terrace Street, Boston.

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SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Nov. 3 to 8, inclusive:

J. Steel, D. E. Walker, R. W. Lyman, Rev. J. M. Snodgrass, J. K. Glassford, E. Tozier, A. E. Stahler, Rev. W. Parker, R. Park, R. F. Hurd, J. Griffin, H. H. Tuller, J. E. Reed, J. Lantz, R. C. Livesay, J. W. Collins, W. Ainsworth, Rev. R. G. Campbell, J. Stahl, J. Carrington, Rev. A. T. Ayers, A. H. Bennett, Rev. J. Martin, J. Brandt, Rev. G. F. Shepherd, J. H. Crall, J. Telleen, G. White, J. Robison, E. W. Fischer, J. Teeple, J. P. Phelps, M. Phillip, R. A. Cullor, W. F. Haughawaut, B. Doolittle.

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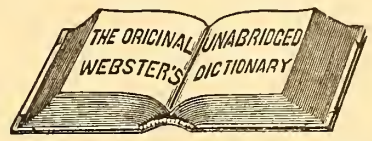


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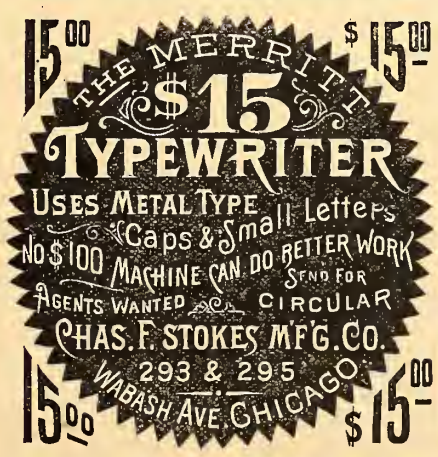
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See page 7.

Some of our good friends to whom we have lately written for their renewal do not correctly interpret a clause in that request, wherein it is suggested that as their subscription has long since expired the *Cynosure* has been coming to them at the expense of somebody else. The meaning is simply this: Every issue of the paper costs somebody, say, $150, more or less. Now if any of our friends have been receiving and reading the paper for one, two, six or ten months and have not paid for it, the question is, have they not been receiving a benefit for which somebody else has paid? We take it that not one of these friends of our cause can fail to see that their delay is bringing an expense to the reform in some other direction. We presume, too, that most of them have a good reason for the delay, but we do most earnestly entreat them to put off the settlement no longer than necessary. The offer to give two years' credit for $3.00 is a very liberal one for some of our brethren. *Let us put the Golden Rule down on this case.*

The statue to the memory of William Denning, manufacturer of the cannon used by the Americans in the war of the Revolution, was unveiled at Nashville, Pa., Thursday.

NEWS OF THE WEEK.

WASHINGTON.

The board of management for government exhibits at the World's Columbian Exposition has determined to project its plans upon a basis of $1,000,000 expenditure, exclusive of the building or buildings, the cost of which is limited by law to $400,000.

Secretary Noble has replied to Mayor Grant's last application for a recount of the population of the city of New York, and for the second time refuses to allow the recount.

Notice was given Monday that the provisions of the act of Congress, approved Aug. 30, for the inspection of salted pork and bacon and cattle for export would be put in force Nov. 10.

CHICAGO.

The necessary guarantee fund of $50,000 a year for three years having been subscribed by men of Chicago, Theodore Thomas will make this city his home and will establish a permanent orchestra.

THE ELECTIONS.

The next Congress will probably stand thus: Senate, 46 Republicans, 39 Democrats, 3 doubtful; House, 136 Republicans, 210 Democrats, 19 representatives of the farmers societies. Democratic majority over Republicans, 74; over all, 55.

The next Legislature in Illinois, according to the latest reliable returns, will be a tie between the Republicans and Democrats, with the Farmers' Mutual Benefit Association holding the balace of power. The footings give to the Republicans 101 votes on joint ballot, the Democrats 100, and the F. M. B. A.'s 3.

Sixty counties of Nebraska give a majority against prohibition of 43,000. Boyd, Democrat, is elected Governor by about 5,000.

The Australian system of voting seems to have stood the test well in New York, Wisconsin and Indiana. Massachusetts had given a good account of it some months ago.

It is announced that Humphrey has been re-elected Governor of Kansas by about 5,000, and it is also said that the Legislature is apparently "against Senator Ingalls by 15 votes at least, and possibly 24."

COUNTRY.

Eight thousand Indian families built houses last year. That means that 40,000 have left the tepee forever. The Jesuits obtained last year the lion's share —some $380,000 out of the $506,000 appropriated for the Indian contract schools—first come first served. The Presbyterians received $34,000, and the American Missionary Association $17,000.

Martha Pickens died at her home in Brown county, Ind., Thursday, at the age of 104 years. She had resided on one farm in the county for seventy years.

Every house in Winslow, Pike county, Ind., was burned Friday morning. There will be much suffering among the inhabitants.

A hall in Newark, N. J., was hired by people representing the International Workingmen's society. The proprietor did not know that the organization was composed of anarchists until bills were posted throughout the city announcing the celebration of the third anniversary of the hanging of the Chicago anarchists. Lucy Parsons, Herr Most and Hugh O. Pentecost were advertised as speakers. When the speakers appeared the proprietor refused to allow them to enter the hall. A big crowd had congregated in the street and Mrs. Parsons mounted the hall steps and began a harangue. She was arrested with a number of others.

In walking through a "stack yard" at Springview, Neb., Friday, a little girl lighted a match by stepping upon it. Over five hundred bushels of wheat, about seventy-five tons of hay and a thrashing machine were burned.

Two hundred men, with white caps over their heads, rode into the town of Freeman, Mo., Wednesday night, and, forcing their way into a whisky joint owned by W. Peyton, they proceeded to break the bottles, glasses, kegs, barrels and billiard tables to pieces. Peyton obeyed orders and lay on the floor a silent witness to the destruction of his property.

A Missouri Pacific passenger train was wrecked three miles east of Otterville, Mo., at 2:45 Friday morning, it is supposed, for the purpose of robbery. Spikes, bolts, and plates had been removed from the rail. The entire train except the Pullman sleeper was ditched, and the engineer and four postal clerks were injured.

A general fight is reported at Irvine, Estill county, Ky., in which two persons were killed and several wounded. John Wilson, superintendent of public schools, and D. R. Lilly, son of Judge Lilly, were killed, and Grant Lilly dangerously wounded. Pistols were the weapons used, and the trouble grew out of the election.

FOREIGN.

The powder-mills of the Chinese government at Tai-Ping-Fu exploded, killing 300 employes and demolishing all the buildings.

The London board of trade report for October shows a decrease in imports of £490,000 and an increase in exports of £590,000 as compared with the same month last year.

A heavy storm was prevailing Friday throughout Great Britain and Ireland, and much damage was done. The rain fell incessantly and in many sections the country was flooded. Many houses were unroofed by the gale. At Liverpool and vicinity the storm raged with terrific fury.

The queen regent of Spain has replied, through the premier, to the petition of Catholic bishops for her interference in behalf of the Pope. Her majesty, while professing deep devotion to his holiness and the church, replies that the Spanish government cannot justly interfere in the affairs of the kingdom of Italy.

It is reported that the Pope has sent a message to America, directing that bishops and pastors shall speak out openly against the Irish plan of campaign where ever aid is solicited for that movement.

An encounter has occurred between a detachment of Turkish troops and a band of armed Armenians near Erzengan, seventy-five miles southwest of Erzeroum, in Armenia. Seven of the soldiers were killed and fifteen were wounded.

Juan A. Mateos presented a motion in the Mexican chamber of deputies asking that all priests who are not Mexican citizens be expelled from the country as being pernicious to the welfare of Mexico. Debates have commenced on the motion, and great excitement prevails. Mateos is a republican and a Protestant.

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SPECIAL RATES, ETC.

Read on thirteenth page the latest offers for new and old subscribers.

TO THE HISTORY OF PURDUE UNIVERSITY as now given in our columns, we hope to add at some time during the discussion of the college fraternities, other declarations of courts of high authority, which bear upon this important question. Next week we are able to report a discussion of much ability and interest, which lately took place in Knox College, Toronto, together with an important statement respecting the peculiar nature of the secret societies of Amherst College, which essentially modify the statements of ex-President Seelye; showing, moreover, that his general approval of college fraternities is used as a cloak for much that is infamous.

Our portrait this week is of an eminent professor, in the German Lutheran church, the Father of the Missouri Synod and founder and head, until his death in 1887, of Concordia Seminary at St. Louis. His followers claimed for him the distinguished honor of being the father of Lutheran orthodoxy in America. It is to his clear, logical and Scriptural discussion of the secret society system, that the Lutheran churches owe much of their freedom from the lodge. His review of this system, while careful in its condemnation, was fearless and knew nothing of any temporizing or concession of principle, because an order might chance to be popular or powerful.

The Sabbath Convention held in this city last week was remarkable for two things—the excellence of its addresses and the small attendance. Chicago has little enthusiasm yet for the sacred rest day. Possibly some social cataclysm will be needed to break up the granite crust of indifference to moral obligation, which seems to be settled upon the people. The several States forming the district were represented, and an alliance was organized to facilitate the work outside of single State lines. The address of Dr. Herrick Johnson had most local influence, as it took up the practical questions of closing the saloons under State law, and the World's Fair under a higher law of conscience. It was published in full in the daily press.

The National W. C. T. Union is meeting in Atlanta, Georgia. Miss Willard's annual address was given Saturday, in which she eulogized the Salvation Army whose two-fold work against intemperance and impurity, she eulogized as the greatest of modern times. President Harrison, Mr. Wanamaker and Congress are all honorably mentioned, because of the anti-lottery bill. Secretary Windom for banishing liquor from Castle Garden and Senator Blair for his championship of temperance, and other reforms. It was reported that twenty-three States have free kindergartens; twelve States have anti-tobacco laws, two of them, Connecticut and New York, punishing boys under 16 for smoking. The department of capital and labor finds a better condition among the working people in Vermont than elsewhere.

The new lottery law strikes out in all directions, and some people are being hit, to their amazement. Last week the postmaster at Leavenworth, Kansas, refused to receive for mailing copies of the *Times* of that city containing an account of a Romanist fair and raffle. Gen. Tyner, the Attorney-General for the Postoffice department, says: "The law plainly forbids the transmission through the mails of any newspaper containing an advertisement or notice of a lottery or any game of chance, no matter whether it is for personal profit or for the promotion of the cause of Christianity. All such things are forbidden, and the officers of the department have no option whatever. We have simply to carry out the will of Congress, and if any one is injured thereby Congress must bear the blame instead of the department."

The unwise friends of Bartellot and Jamieson, who were left by Stanley in charge of the now famous rear column during his last African expedition, are now regretting their attempts to dethrone Stanley and vindicate dead men who cannot speak for themselves. The horrible facts which their rash condemnation has brought to light had better have been buried with those concerned in them, as Stanley wished them to be. They simply prove that human nature is the same the world over, and that the white man race with all his boast of superiority is capable of equal depravity with a black cannibal. Indeed, the liquor trade in Africa and the opium traffic in China, have been a standing testimony of this fact for years. It only needed a few touches to the picture from these interior jungles to complete its horrors.

The Knights of Labor, so-called, are holding a long and excitable secret meeting in Denver. The public is little informed of the proceedings, but on Saturday there occurred the periodical row, which has for several years entertained the readers of the press. It was supposed that all disturbing elements were cast out last year at Minneapolis, and under a new constitution Powderly was understood to be established in power for at least two years. But last Saturday there was almost a riot among the delegates. The excitement was so high that there was no recess at noon and a heated discussion was kept up till 7 o'clock in the evening. The reporters were unable to learn more of the trouble than that it was a resolution reflecting seriously on Powderly. The latter is trying to redeem his repeated failures by turning the order into a school of political economy with the tariff for a topic, but the labor leaders of this city declare that the scheme is old and out of date and is only a ruse to keep together the remnants of the order. Since the manager of the New York Central road clinched his victory over the order by providing that no member of it should be employed thereafter on the road, the Powderly lodge has been practically dead. It is a pity to see the W. C. T. Union under Miss Willard's lead confounding its noble work with that of this secret society by sending and receiving "fraternal delegates." Taking the whole history of the order into account it seems like a prostitution of a worthy cause.

The threatened financial panic in America and Europe last week, passed over like a threatening cloud without any serious disaster. In London the enormous sum of £10,000,000 was raised by the Bank of England and other capitalists to save the great banking firm of Baring Bros. The original cause of the embarrassment is said to be Russia's withdrawal of several millions of deposits on learning of the firm's dealings in Argentine and Uruguay bonds. A singular reason is given by some for the New York flurry. It is said that the Louisiana Lottery Company, learning that Postmaster-General Wanamaker wished to borrow heavily, withdrew its funds from the New York banks, and caused a stringency which extended much beyond Mr. Wanamaker. It being the settled policy of that company to ruin whoever came in its way, the Postmaster General is game for its hounds, because of the bill he urged upon Congress.

"QUACK DOCTORS" OF DIVINITY.

BY REV. WALLACE J. GLADWIN OF BOMBAY.

Wonder-mongers and Prophecy-manglers.—Gen. Grant to fight the Romanists.—The Prophet Jeremiah a Grand Freemason in Ireland.—Worship of Moses.—All this and much more by a popular American D. D.

On my way over the Atlantic I found time to "read up" the doctrine that the British nation are the "Ten Lost Tribes of Israel." I had known something of this teaching for years; but now I gave it a more careful study.

Some who apparently aspire to be "Sons of the Prophets," claim to have discovered that Jeremiah, the prophet, took a daughter of the "seed royal" of Israel, brought her over to Ireland, and married her to an Irish chief. From this union and lineage sprang Queen Victoria, and hence the British succession to the throne of David! That puts the papal "succession" out of sight. The Pope should abdicate. But, because he will blindly refuse to do so, and go on building up his hierarchy, the Romish power in America should get a whipping at the hands of Gen. Grant! (The D. D. wrote his book about 1878, before Grant's death.) Of course Jeremiah was a "Grand Patriarch" of the Freemasons, and cable-towed its mystic mummeries all the way through the Mediterranean Sea, and up the Atlantic to Old Hibernia!!

By two solid and solemn counts of the prophetic numbers of Scripture, our learned doctor figures out that a great change of the Dispensation was to take place in 1880 or 1882, great wars, distresses, etc. The "Ancient of Days" in Dan. 7, he declares is MOSES.

"His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened."

That is not enough; the "One like unto the Son of Man" our doctor-prophet tells us is ELIJAH. Of him Scripture says:

"There was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The doctor does not print those quotations, they might "spoil his preach." I give them to

show how God's Word is often "*adapted*" to suit Scripture speculators.

The book containing the above and much more human wisdom (?) was not written by some old crone in the backwoods, but by one of the popular ministers of the New World. Notwithstanding the failure of the prophecies respecting 1882, and Gen. Grant, the cool perversions of Scripture as above given, the ridiculous bosh about Jeremiah being a Freemason, etc., etc., still the book is sold on both sides of the ocean, and is read as good Gospel by many pious people.

Another leading author upon the same doctrine, whose writings I have, makes direct misapplications of Scripture. Probably not one out of five hundred of his readers takes the trouble to search out the texts he refers to. Thus people swallow the theories of these adventurers in the shut-your-eyes-and-open-your-mouth style, which gives quacks their golden opportunity everywhere. When we see the marvellous gullibility of many Protestants, can we wonder at the childish credulity of Romanists?

WARNING: God has two great purposes in his people here on earth: *First*, growth in grace; and *second*, winning others to Christ. Now, the enemy of souls will do anything and everything to switch us off upon some side track. How watchful he is to introduce any error in head, heart or hand; anything to divert or occupy us; anything to diminish our power and effectiveness, in these two great points of God's kingdom: *Holiness and soul-winning.* Let us not be "ignorant of his devices." Watch these items:

"*The renewing of the Holy Ghost;*"

"*Careful to maintain good works;*"

"*Avoid foolish questions*"—*Titus 3.*

London, England, Oct. '90.

DEBTS AND ELECTIONS IN KANSAS.

BY REV. T. C. MOFFATT.

The Kansas elections furnish a good many surprises this fall. The Republicans elect but two Congressmen, the People's party getting five. These five are mostly of Greenback or Union Labor antecedents. The Republicans elect the State ticket except the Attorney General, who is a fusion candidate between the Democrats and the People's party, or Farmers' Alliance. Gov. Humphrey has taken a firm stand in favor of the prohibitory law and against re-submission, and his election, together with that of a whisky Attorney General, will place the State much in the position of the man who was "in favor of the law but agin its enforcement."

It is to be feared, also, that many of the men who have been elected to the office of county attorney on the Alliance ticket, will not be of much use in the enforcement of the prohibitory law or anything else. One of them told the people during his canvass, that "if we only had the right kind of laws it wouldn't make any difference whether we raised any crops or not!" We shall not lose our prohibitory law while Gov. Humphrey is in the chair, but there is no hope of making it "stronger," as was hinted at in the Republican platform.

The great and only intentional signification of the result in Kansas, is *debt* and *discontent.* Men have been trying to do business with a capital of debt. The finances of the people are rotten with false capital. Only failure can result from such a condition of things. It is so from the necessity of the case. The farmer cannot raise two crops, one for himself and one for the loan companies back East; the merchant cannot make two profits, one for himself and another for his creditors; the banker cannot collect two sets of interest, one for himself and one for Eastern capitalists. This is just what Kansas people have been trying to do. The necessary result is hard times. It follows just as certainly as that one from one leaves nothing.

But people will not see it in that light. It is the party in power, or the men who represent us in Congress, or the Legislature, or the railroads, or the monopolies, or the national banks, or the tariff, or the prohibition law or something else that is to blame. And so they vote as they have voted. It is like a flock of sheep plunging through a hole in the fence which one of their number has discovered, not because they know what is on the other side, but just because there is a hole.

Let us be grateful that in the stampede, the interests of temperance and morality have not been entirely trampled to pieces. And may the future bring more of wisdom.

Douglass, Kan.

THE HORRORS OF MASONIC OATHS.

Confirming the statements of Mr. Ronayne in in the *Cynosure* of last week, the following from English Masonic authors of standing will be read with profound interest; and especial and candid attention should be given to their hints as to the real nature of a system which at the beginning could provide such imprecations for perpetual use in the lodge. The work first quoted is entitled "The Mysteries of Freemasonry; or an exposition of the religious dogmas and customs of the Ancient Egyptians; showing from the origin, nature and object of the rites and ceremonies of remote antiquity, their identity with the order of modern Masonry." By John Fellows, A. M., 1877.

[From Fellows' Mysteries of Masonry, Introductory chapter.]

"The most material and best founded objection that has been brought against Masonry, is the oaths which it imposes upon the brethren. They are shocking to the taste of the present age: their continuance was an enormous blunder in the revivers of the order in 1717. They were then no longer necessary. Masonry contains nothing which at time rendered its members amenable to the laws of England.

"The false construction put upon these oaths has implicated the order in the foulest deeds; and perhaps caused the Masonic obligations to be considered paramount to legal oaths administered in courts of law, and thus perverted the course of justice. The only means, therefore, of avoiding this evil, and of wiping away the stain at present attached to the society, is a total abandonment of the oaths.

"However desirable this may be to many of the brethren, it is resisted by others on the absurd and superstitious notion that no alteration can take place in 'the *ancient landmarks*' of the institution; which, like the laws of the Medes and Persians, must remain eternally the same: when, notwithstanding, within about fifty years, the old inclosures have been broken down, and the boundaries of the order extended so as to include an immense territory beyond the ancient limits.

"After this unqualified reprobation of the oaths, I confidently assert that nothing is taught or practiced in the lodges contrary to the strictest morals. The exposition of the ritual by those even who are inimical to the order, proves the fact. And, as has been often urged, if there were no other testimony, the characters of many of those who are known to the members is a sufficient guarantee that nothing improper would be tolerated.

"If it be said that a partial feeling is created among the brethren that operates injuriously to the public good, it may be answered that the same objection may be urged against all associations of individuals, whatever may be their views and intentions.

"This partiality, by the way, has been the cause of relieving many in distress, and even saving the lives of valuable citizens. A case of this kind happened in the American revolutionary war, which is often alluded to by Masonic writers. Col. McKenstry was taken prisoner by the Indians, who were preparing to put him to a cruel death. In this emergency he gave the Masonic sign of distress, which induced a brother Mason, a British officer, to interfere and save his life.

"While this transaction reflects honor upon the officer as a *Mason*, it at the same time leaves an indelible stain upon his character as a man, which equally attaches to his *king* and *government.* What! employ savages as auxiliaries in war, and then stand by and look coolly on while they amuse themselves in *tomahawking* and *scalping* their prisoners, unless the latter can give the talismanic signal, and pronounce the *Shibboleth* of Masonry? But as kings are considered by their subjects not to be moral agents, but looked upon as minors or idiots *who can do no wrong*, the prime minister at the time, Lord North, and his principal adviser, Lord Sackville, must bear the bulk of the odium.

"This rule of Masons to grant aid to each other under certain circumstances, was probably derived from the laws of Egypt, by which 'he who had neglected or refused to save a man's life when attacked, if it were in his power to assist him, was punished as rigorously as the assassin; but if the unfortunate person could not be succored, the *offender* was at least to be impeached, and penalties were decreed for any neglect of this kind. Thus the subjects were a guard and protection to one another; and the whole body of the community united against the designs of the bad.' (*Rollin's Anc. History.*)

"Some apology for the awful oaths administered in Masonic lodges is perhaps due on the score of precedent; which has in all times greatly influenced the customs and government of the world, and sometimes sanctified principles the most absurd and pernicious.

"The *mysteries* were protected by the most severe oaths in Greece and Rome, and, no doubt, were equally so in Egypt, the place of their birth. And, moreover, in the two former countries, if not in the latter, revealing the secrets of these mysteries was punished with death by the laws.

"For this there was a substantial reason: the greater mysteries taught the doctrine of one Supreme God, and that polytheism was an error; admitting, at the same time, that the sun, moon and stars were minor divinities under the superintendence of the one Supreme. The belief, however, in hero-gods was so engrafted on the minds of the ignorant multitude, that it was feared the open promulgation of a doctrine in opposition to that faith would lead to disturbances in the state that might produce great evil. This mystery, consequently, was confided only to a chosen few of the most intelligent, under the sanction of an oath and the penalties of the law.

"When Freemasonry was first established in England, soon after the edict of Canute, in the beginning of the eleventh century, (as is presumed,) prohibiting *in toto* the Druidical worship, the strongest oaths were required to bind the initiated to secrecy; for had the real intent of its founders been known, it would doubtless have cost them their lives.

"That Canute was superstitious, and of course vindictive, is evident from his having made a pilgrimage to Rome, through excessive religious zeal, in 1030; and therefore would, no doubt, have punished the Druids for an infraction of his edict with merciless cruelty.

"By the incorporation of the Danes with the nation, (says Lingard, in his history of England,) the rites of paganism had again made their appearance in the island. Canute forbade the worship of the heathen gods, of the sun or moon, of fire or water, of stones or fountains, and of forests or trees. . . . . .

"Farthermore it may be remarked, that the customs of the times in which I am endeavoring to show that Masonry was established, sanctioned the most horrible oaths.

" 'The multiplicity of oaths in the judicial proceeding of the middle ages (says Dr. Henry, in his History of Great Britain, v. 3, p. 425) had the same effect that it will always have, of diminishing men's veneration for them, and giving occasion for frequent perjury. The legislators of those times employed several devices to prevent this, by awakening the consciences, and keeping alive the religious fears of mankind. With this view, their oaths were couched in *the most awful forms of words that could be invented;* and these forms were frequently changed, that they might not lose their effect by becoming too familiar.' "

[From Greenleef's Brief Inquiry into the Origin and Principles of Masonry.]

"At the very threshold of our mysteries, an oath of secrecy, extremely minute in all its details, and tremendous in its sanctions, has from time immemorial been exacted of every candidate. It is not to be supposed that such an oath had no foundation at first. It would argue a profligacy incredible, to invent one so sacred and inviolable merely for the sake of swearing it. Nor does such a solemnity comport with the design or practices of any association of architects whatever. For what is there or what could there ever have been, in the art of building, or in the whole circle of science merely, that could require or even warrant so appalling an obligation? Neither does it agree with the present state of the institution; for Masonry harbors no treasons nor blasphemies. Its designs at the present day are not only innocent, but laudable. It requires us to fear God and promote the happiness of man.

The inventors of this oath, then, must have most unpardonably trifled with the awful solemnity of such an engagement, if, at the time of its institution, there did not exist a cause, proportionate, at least in some degree, to the precautions used against its violation. What this cause was, we can determine only by probable conjecture. But we may presume that it must have originated in some great personal danger, if not death, apprehended to members of the institution from the populace, if their secrets were laid open to the world. Every Mason, by reflecting on these hints, will satisfy his own mind that at the first constitution of our fraternity, its great object was NOT solely the advancement of the arts, still less of architecture alone."

IT WILL END IN THE RIGHT.

Never despair! O my comrades in sorrow,
I know that our mourning is ended not. Yet,
Shall the vanquished to-day be the victors to-morrow,
Our star shall shine on in the tyrant's sunset.
Hold on! though they spurn thee, for whom thou art living
A life only cheered by the lamp of its love:
Hold on! Freedom's hope to the bounden ones giving;
Green spots in the waste wait the worn spirit dove.
Hold on,—still hold on,—in the world's despite,
Nurse the faith in thy heart, keep the lamps of truth bright,
And, my life for thine! it shall end in the right.

What, though the martyrs and prophets have perished!
The angel of life rolls the stone from their graves:
Immortal the faith and the freedom they cherished,
Their lone triumph-cry stirs the spirits of slaves!
They are gone,—but a glory is left in our life,
Like the day-god's last kiss on the darkness of even—
Gone down on the desolate seas of their strife,
To climb as star beacons up liberty's heaven.
Hold on,—still hold on,—in the world's despite,
Nurse the faith in thy heart, keep the lamp of truth bright,
And, my life for thine! it shall end in the right.

Think of the wrongs that have ground us for ages,
Think of the wrongs we have still to endure!
Think of our blood, red on history's pages;
Then work, that our reck'ning be speedy and sure.
Slaves cry to their gods! but be our God revealed
In our lives, in our works, in our warfare for man;
And bearing—or borne upon—victory's shield,
Let us fight battle-harnessed, and fall in the van.
Hold on,—still hold on, -in the world's despite,
Nurse the faith in thy heart, keep the lamp of truth bright,
And, my life for thine! it shall end in the right.

—*Gerald Massey.*

THE CELEBRATED CASE OF PURDUE UNIVERSITY.

[The report of President E. E. White continues after quoting the letter which was in large part printed last week.]

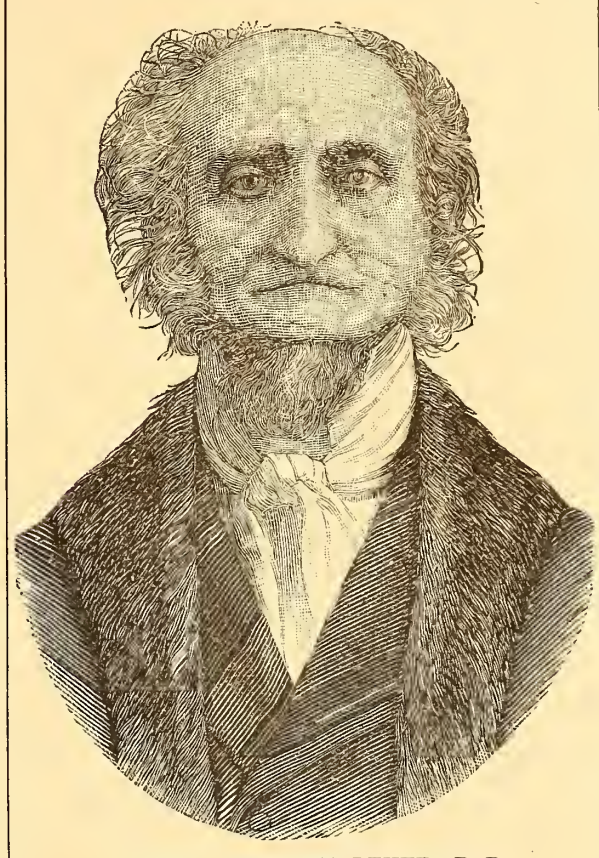
This letter had the desired effect. Students, who otherwise might have been misled, came back to the University at the opening of the term with home instructions to comply with its regulations, and the "combination" assumed small proportions. The leaders were, however, busy for several days prior to the opening, being in frequent communication, by telephone and otherwise, with outside parties in the city. The members of the Faculty were apprised of what was going on, but decided to take no action until these leaders had assembled with the other students at the opening of the term, and had plainly manifested their insubordinate purposes by some overt act in the University buildings. This occurred the first day, as was anticipated, and four young men were asked to appear before the Faculty. They did so, and were separately questioned respecting the conspiracy, the letters written to students, the meetings held, etc. They refused to answer many of the questions asked, and several of the answers given by one of them were in conflict with facts known to us. Two of the students were expelled and two indefinitely suspended "for conspiring and combining with students and other persons to refuse compliance with, and overthrow a regulation of the University and to resist the authority of the Faculty, and for other disorderly conduct tending to disturb the peace and good order of the University and otherwise injure the institution," and were so notified in writing. They subsequently applied to the President for admission and tendered the payment of fees, and thus the matter ended.

THE PURDUE FACULTY IN COURT.

In a few weeks one of the suspended students brought action against the Faculty in the Circuit Court, alleging, in brief, (1) that he had been refused admission to the University solely because of his refusal to sign an anti-fraternity pledge, and (2) that he had been suspended indefinitely from the University "without any cause whatever." The answer filed by the Faculty denies both of these averments, and states the cause for which the relator was suspended.

It seems proper to add here that one of the students disciplined had signed the promotion pledge, another (the relator above referred to) had not refused to sign it, and two had refused to sign it, but for this no discipline was required. A refusal or failure to comply with the conditions of promotion and admission to a higher class would, of itself, bar such promotion and admission.

At or near the opening of the present term, Thomas P. Hawley, who applied for and received



PROF. C. F. W. WALTHER, D. D.

an honorable dismission from the University in April last, applied to the President for permission to enter and take Junior studies. This application was rejected by the Faculty for the reason that he was not prepared to pursue Junior studies, and subsequently Mr. Hawley applied for permission to enter and take an elective or irregular course, including agriculture, drawing, and Latin, all studies in the Freshman courses. A regulation of the University forbids the taking of such an irregular course in the Freshman or Sophomore year, but in view of the fact that Mr. Hawley had nearly completed the Sophomore course, the regulation was waived by the Faculty and he was permitted to take the selected studies on condition that he would subscribe to the matriculation pledge, then enlarged to include five regulations (see p. 75–6), in such modified form as might be prescribed by the President in view of Mr. Hawley's known connection with a college secret society. The President informed Mr. Hawley of the revision of the regulations and their requirements, and of the action of the Faculty on his application to take the studies selected by him. It was suggested that the obstacle in the way of his matriculation, arising from his connection with the Sigma Chi fraternity, could be obviated by his securing a dismission from the fraternity, or by his subscribing to the matriculation pledge, so modified as to avoid the necessity of procuring such a dismission, as had been done by several members of Greek societies, who at different times had applied for admission to the University. The President then read to said Hawley, for his approval, the following statement:

"I hereby state on my honor that I was not connected, as a member or otherwise, with any so-called Greek or other college secret society when, in April last, I applied for and received an honorable dismissal from Purdue University, and that when I subsequently joined the Sigma Chi fraternity, I did not expect or intend to return to Purdue."

To this statement he assented and said he could subscribe to it. The President then read to him the following modification of the required matriculation pledge:

"I hereby promise that I will discontinue my active connection with the [Lafayette] chapter of the Sigma Chi fraternity during my connection with Purdue University, and I hereby subscribe to and promise compliance with all the regulations of the Institution which relate to the duties and obligations of students."

Mr. Hawley was assured that under the circumstances this obligation would be accepted by the Faculty in lieu of the recently adopted form of pledge, which embraced several regulations, including the anti-fraternity rule.

Mr. Hawley declared his unwillingness to sign it, and upon being asked by the President what modification of the matriculation pledge would be satisfactory to him, he replied that he was not willing to sign *any* pledge, and wished to know whether he could be admitted. He said that he would "abide" by all the other regulations. The next morning he called at the President's room and was informed that he could not be admitted without subscribing to a matriculation pledge as required by the new regulations, but, in view of his connection with a Greek fraternity, the College Faculty was willing to modify the pledge with respect to the fraternity regulation. Whereupon Mr. Hawley tendered the payment of fees, and was informed that fees were not received before matriculation.

Samuel T. Stallard, Esq., guardian of young Hawley, subsequently applied to the Circuit Court for a writ of mandate against the Faculty, averring in his complaint that the said Hawley was refused admission to the University for the sole and only reason of his refusal to sign a pledge to the effect that he would disconnect himself "as an active member of the Sigma Chi fraternity." [Article IV., Section 1 of the constitution of the Sigma Chi fraternity provides: "The active members of this fraternity shall consist of the *students* of the respective colleges in which Chapters may be established;" and since Mr. Hawley is not a student in *any* college, it is not seen how he can be an "*active* member" of the Chapter in Lafayette. Has the Sigma Chi Chapter in Lafayette any "active members"? If so, in what colleges are they students?] The Faculty's answer contains a full recital of the facts (substantially as above recited), and, since an issue of fact would not squarely involve the validity of the fraternity rule, we set up this rule in a third and separate paragraph for the purpose of raising such an issue. The issue thus tendered was, however, not accepted by the plaintiff's counsel, and this compelled the defendants' counsel to force the issue by a motion to strike out a portion of the complaint, which motion was of the nature of a special demurrer. The court entertained the motion, and the underlying question in the case —the validity of the fraternity rule—was ably and exhaustively discussed by counsel; and on Saturday, Dec. 3, Judge Vinton ruled on the motion, and in an able written opinion, decided that the rule of the University in question is *reasonable and valid.*

OPINION OF JUDGE D. P. VINTON, CIRCUIT COURT.

What I hold in this case may be stated thus:

1. That the Board of Trustees are clothed with the power to make all rules, by-laws, and regulations, required or proper, to conduct and manage Purdue University.

2. If the Board have the power it is presumed (the contrary not being averred) that the Faculty are acting by their authority.

3. In addition to the powers exercised by the Faculty under the authority of the Board, they, the Faculty, have certain inherent and necessary powers as teachers. They stand in many respects *in loco parentis.*

4. The making of the rule in question, forbidding a student to hold active connection with a secret Greek college fraternity, is within the general powers of the Board and Faculty, is not in violation of the Constitution of Indiana, nor of any act of Congress in relation to Agricultural colleges, nor of any legislative enactment, and, unless unreasonable, is valid.

5. Courts have the power to review the action of the Board and Faculty, in certain cases, but can only do so when the power conferred on them is abused.

6. An unreasonable by-law is invalid; but before a court can declare a by-law void for unreasonableness, such unreasonableness must be demonstrably shown. It must be plainly and palpably unreasonable.

7. In prosecutions to enforce or apply by-laws, courts will give them a reasonable construction with a view to sustaining them.

8. The rule or by-law in question, viewed by the light of the circumstances and the law applicable in such cases, cannot be declared void for unreasonableness.

WISDOM AND EXPEDIENCY OF THE PURDUE RULE.

It is not feared that Judge Vinton's decision will be reversed by the Supreme Court of the State, and hence the validity of the Purdue regulation prohibiting connection with college secret societies, may be considered as judicially settled. The only question which now rests on the Trustees and Faculty is the *expediency* of the rule. Is it reasonable in the popular as well as in the legal sense?

It has hitherto been our policy to defend the rule solely on the ground that the Greek fraternities, chiefly representing the classical colleges of the State (as they in fact do), would be injurious to, if not subversive of Purdue University as an agricultural and mechanical college, and thus defeat the noble purpose of the United States and of the State of Indiana, in establishing, endowing, and supporting the institution.

[Thus far the report of President White. The subsequent events are not of course included in that document, but are well known in the history of Indiana legislation. The secret societies, in the institution and without, felt bitterly their defeat. Realizing that nothing could be hoped for in the courts, they turned to the lodge members in the legislature to prevent the usual appropriation of State funds, without which the University could not proceed. The business was purposely delayed in the legislature, and held as a threat over the head of Pres. White to force him to resign; and he was at length reluctantly compelled to do so, since his presence in the institution would have crippled its funds and cut off in more or less degree the salaries of the faculty. A victory gained by such dishonorable means will be found at last to have been at the expense of the lodge victors rather than of President White.]

OUR WASHINGTON LETTER.

THE SUPREME COURT GIVES A GREAT DECISION.

WASHINGTON, D. C., Nov. 12, 1890.

When I wrote last week that saloon-keepers "have no rights that society should recognize," I only expressed my own opinion, and had not the slightest idea that ere a week was passed that opinion would be upheld by a decision of the United States Supreme Court; and yet such is the fact.

This decision, which was based upon an opinion written by Justice Field, is the weightiest single blow ever struck for the cause of temperance, and that it will lead to renewed efforts throughout the land to stop this cursed liquor traffic cannot for a moment be doubted, and that it will be of the greatest benefit to the citizens of those States which already have laws which are more or less loosely administered, for the supervision or regulation of the traffic, is equally patent.

The case upon which this decision was made, was appealed from the United States Circuit Court of California, which had, under a writ of habeas corpus, ordered the release of a San Francisco saloon-keeper whose license had been refused by the authorities, and who had been arrested under a city ordinance for selling liquor without a license, on the ground that the ordinance upon which he was arrested made his business depend upon the arbitrary will of others, and in that respect denied to him the equal protection of the laws.

Here is the view which our highest legal tribunal takes of this claim:

"It is undoubtedly true that it is the right of every citizen to pursue any lawful business, subject only to such restrictions as are imposed upon all persons of the same age, sex or condition. But the possession and enjoyment of this right, and indeed of all rights, are subject to such restrictions as may be deemed by the governing authority of the country essential to the safety, health, peace, good order and morals of the community."

One of the arguments made in this case is that as the liquors are used as a beverage, and the injury following them if taken in excess is voluntarily inflicted and is confined to the party offending, then their sale should be without restriction, the point being made that what a man shall drink, equally with what he shall eat, is not properly matter for legislation. To this the opinion of the Court replies in plain and unmistakable language as follows:

"There is in this position an assumption of fact which does not exist, that when the liquors are taken in excess the injuries are confined to the parties offending. The injury, it is true, first falls upon him in his health, which the habit undermines; in his morals, which it weakens, and in the self-abasement which it creates. But, as it leads to neglect of business and waste of property and general demoralization, it affects those who are immediately connected with and dependent upon him.

"By the general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery to society equal to the dram-shop where intoxicating liquors in small quantities to be drunk at the time, are sold indiscriminately to all parties applying. The statistics of every State show a greater amount of crime attributable to this than to any other source. The sale of such liquors in this way has therefore been, at all times, considered a proper subject of legislative regulation. For that matter, their sale by the glass may be absolutely prohibited. It is a question of public expediency and public morality and not of federal law.

"There is no inherent right of a citizen to sell intoxicating liquors by retail; it is not a privilege of a citizen of a State, or of a citizen of the United States. In the prohibition or the regulation of the traffic, discretion may be vested in officers to decide to whom to grant and to whom to refuse liquor licenses. The officers may not always exercise the power conferred upon them with wisdom or justice to the parties affected. But that is a matter which does not affect the authority of the State, or one which can be brought under the cognizance of the courts of the United States."

The opinion concludes by reversing the order of the lower court under which the saloon-keeper was released, and the case is remanded for further proceedings in accordance with the opinion of the Court.

This decision settles for all time any doubts that may have existed of the constitutionality of prohibition legislation, and places the liquor business in the category of evils to be regulated by law, just where it belongs, and best of all it places on record an opinion which is, in itself alone, an unanswerable argument in favor of the legal prohibition of rum-selling. It also disposes of the "personal liberty" plea which has so long served as a rallying cry for the liquor dealers. Who will say, in the face of this decision of the United States Supreme Court, that saloon-keepers have any rights that should be recognized or respected by society? *

NEW ENGLAND LETTER.

Women and the General Conference—The Boston Political Class—The aldermen of the Hub awake to a threatened danger—Americans in Europe—The experience of a young Wellesley woman—A remarkable coincidence.

There a good many people to-day—certainly a good many women—who are not so much interested in the question whether the Republican or Democratic parties are to rule, as they are in the question whether or no female delegates shall be admitted to the Methodist General Conference. The whole Methodist church is now voting upon it as a body, but so far as returns have come in the churches in the Southern and Middle States, true to their old-time conservatism, have generally voted in the negative, the women being fully as unanimous as the men. New England may give a different showing as she is far more radical, yet even here the female voters in the Methodist denomination seem as yet to be curiously apathetic on the subject. Women are always ready—New England women at least—to vote when a distinctively moral issue is presented. They make a mistake, however, in not stopping to think that such issues do not always lie on the outside, but are often concealed in embryo waiting for future events to develop them. When women were first given the privilege of voting for school committee, few, if any, saw the importance which the school question was going to assume; and many a good Methodist woman who is indifferent to the subject of representation at the General Conference may yet live to see questions come up on which she will be glad that women can have a casting vote.

That a grave ecclesiastical body can be shaken as by an earthquake over the matter of admitting female delegates, I consider as one of the greatest—greatest because unconscious—compliments that my sex could possibly receive. It certainly proves that woman is no longer a nonentity, even if Methodist Conferences and Supreme Courts concur in Gen. Butler's famous decision that she is not a "person." And no one can read such sharp criticisms on American womanhood as Mrs. Ward's "The Decolette in Modern Life," or Oscar Fay Adams' "The Mannerless Sex," in the *North American Review*, without realizing that she has reached a plane where instead of being flattered into the belief that she is an angel, she must hear harsh truths and be judged from the standpoint of a human being. *Are* we "thoughtless," "narrow," "selfish," "cruel?" I asked myself after looking over Mr. Adams' articles with its severe strictures. And then, remembering that the fashion notes say that the bodies of slaughtered birds are to be worn more than ever on hats and bonnets the coming season, I laid my hand on my mouth. It is certain that the custom is universally condemned by the best class of women, and yet the milliner's windows still continue to show these barbarous monstrosities of which a New Zealand belle ought to be ashamed. It is surely high time that this revolting and cruel fashion, which originated with the demi monde of Paris, should be forever relegated to the place where it started.

A very common-sense as well as graceful charity has just been started in Boston for providing the Italian women of the city with facilities for lace-making, and the first exhibition of their handiwork is now in the Mechanic's Fair. Similar projects have been started before now—one in New York—but came to grief owing to the fact that the class of people who can afford hand-made lace are the kind who have an un-American prejudice against buying it at home. They prefer to spend their money in Europe. Apropos to this comes a story which I have just heard—a paragraph from the note book of a Wellesley young woman who has just returned from a year or two of travel abroad—that seems good enough to print. She found everywhere on the continent, but more particularly in England, an impression that all Americans were mere mammon worshipers, looking at everything from the point of its money value and never asking but two questions: "Is it the style?" and, "How much did it cost?" At Venice she visited St. Mark's Cathedral, in company with a young Englishman who had studied architecture under Ruskin. Her companion looked up at the wonderful dome which seemed almost alive and throbbing with its dusky frescoes into which all that was religious in Venetian art poured its soul in the days when art was nothing if it was not religious, and calmly remarked, "This must have cost a great deal." The Wellesley maiden stood aghast for a moment, when it flashed upon her mind that this disciple of Ruskin had taken her for a specimen of the *noveau riches*, and was simply talking down to what he thought her level.

Heaven help those who, as Dr. Paley says, "are brought up with this world set before them and nothing else."

Our earth is a small place after all, and the discoveries of modern science are all the time practically reducing its area. This must be the reason why great minds, and minds that only think they are great, so often run in the same channel. The Buddhist mystic and theosophist, Eliot Cones, predicts that another Napoleon is to arise, who will do what the first one only attempted to do: "revive the titles, pomps and glories of the Roman empire;" and in a note to the French actress, Mlle Rhea, who is now in Boston, acting in her great *role* of the Empress Josephine, he writes: "Mystics know why there is a revival of public interest in everything pertaining to the history of Napoleon and the matchless Josephine. The Napoleonic Dynasty will soon become a great factor in the evolution of European history." As Mr. Cones does not of course believe either in the Bible or Christianity, it is remarkable, to say the least, that across the water, Rev. M. Baxter, the well known Second Adventist preacher, is prophesying identically the same thing. This latter Napoleon, according to him, will unite all Europe in one nation and be the predicted Man of Sin. Rome will ally herself with Red-Republicanism, and bring on era of universal war typified by the Red Horse of Revelations. While we may not give much credence to those latter-day prophets, every thoughtful mind must feel as Miss Tobey beautifully expressed it in her last annual address at Worcester, that "we stand in the shadows of the world's Saturday night solemnly closing

about us." Rome will ally herself with anything on which she can ride into power, as shown by the manner in which she has contrived to slip her halter over the necks of the Knights of Labor. No wonder the Nun of Kenmare, who is keener sighted than Miss Willard in these matters, says emphatically, "Self-respecting Americans ought to walk out of this order." Elizabeth E. Flagg.

Reform News.

GRANGE-POISONED IN NEW HAMPSHIRE.

Canterbury, N. H., Nov. 12, 1890.

Rocks and hills here are white with the first installment of winter. Four services have been attended with considerable interest, and friends anticipate good results. Reforms have their advocates here, and the grange seems the only apple of discord among the people. Denominational distinctions are scarcely perceptible. In the absence of the Congregational pastor a most excellent sermon was preached by a Baptist brother in the morning, in the pulpit which I occupied by request in the evening.

I visited the birthplace of our good brother, Wm. Morrell of Minnesota, and met his father, David, hale and hearty in his ninety-third year, and living in the house where he was born. A niece of Deacon Moses Pettengill, who, with her husband, retains the principles of that saint of God, gave me a hearty welcome, and spoke of a visit from Bro. E. D. Bailey as among pleasant memories.

Bro. S. C. Kimball is well known in the villages and rural districts as a pious and successful evangelist, and his *Christian Witness* is welcomed in many homes where a more expensive paper would be a burden not so readily assumed.

For thirteen years the industrious citizens of Canterbury sustained a prosperous "Farmers' Club," in which all joined to promote the individual and general welfare of the community. No tax was imposed to maintain foreign bodies, either State or National, and no charter was required to meet in school-houses or halls built with their own money, and any orderly, well-disposed person could enjoy all the rights and benefits of the co-operative union. But a change came. As in Eden, so into this quiet, harmonious community the "Tempter" came, and in his path sprang into life a Upas-plant bearing fruits of dissension. A desire for wisdom and an ambition to become as gods, personating Ceres, Flora and Pomona, lured some into the cunning device of the lodge. Confessing by the act either their own guilt or distrust of their neighbors, a part of the citizens "hid themselves" under the natural shield of crime, an obligation of secrecy, and formed a "grange." Forsaking the "old paths," they accepted a charter with permission to meet in houses or halls of their own erecting, and to manufacture "masters and goddesses," paying a tax to the State and National granges for privileges under O. H. Kelley's Masonic patent. Of course the thoughtful Christian paused to inquire if the Master went that way, and whether or not to follow his foot-prints would lead to the tyled recesses of a secret conclave. The most critical examination by the spiritually minded failed to disclose any evidence that the dear Lord had climbed the stile blindfolded, walked the plank across the drain, stumbled over blocks in a "clearing," or that he had trodden the canvas in folds or ridges to imitate a newly-plowed field; nor could they understand how those who went this rough and rugged way were "walking with God as did Enoch of old." In the absence of a "*thus saith the Lord*" they waited to see the fruits.

There was soon a perceptible lack of interest in the general weal of the community, and the social means of grace. The grange meetings received more thought and were more faithfully sustained than the prayer meetings. Frank, ingenuous, open-hearted conference among neighbors gave place to a guarded circumspection of words whenever the delicate subject was approached. The "initiated" stood aside after church services and spoke in suppressed voices. Sacred(?) secrets were protected by deception, and inexperienced young men and women were associated with persons of questionable morals in night meetings to which their parents could have access only by pledging their sacred honor to obey the edicts of the National, State and local granges, and conceal all that transpired in the lodges. The unequal yoke and foresworn covenant, upon which were suspended the promises of wisdom and "all precious substance," was an offence rather than an inducement to "cast in their lot and have one purse" with the ungodly and profane. Nor could the added inducement of fair maidens bedecked with garlands of herbs and withes of hay, personating voluptuous goddesses of antiquity, overcome their aversion. They preferred to exercise the right of personal liberty and private judgment to purchasing the "pleasures of sin for a season" at so great a sacrifice of conscience and conviction, and so there "was a division among the people." The open club was broken up, and its good effect upon the social, educational and financial interests of the general community largely neutralized, and the sad effects of discord among brethren everywhere apparent.

There are, however, tokens of good. Some, once zealous for their lodge, have become indifferent, and seldom or never attend the secret sessions. The more thoughtful weary of taxation and the dumb show of initiation, and the younger, less thoughtful, "light-weight" members keep up the meetings confessedly "for fun."

Dear brethren and sisters in Christ, "I beseech you in Christ's stead," "Come out from among them." "Have no fellowship with the unfruitful works of darkness, but rather reprove them," lest you "become partakers of other men's sins," in a "covenant with death and an agreement with hell." J. P. Stoddard.

PREPARING FOR THE IOWA STATE MEETING.

Dear Cynosure:—On my second trip through Iowa, I stopped at De Witt, and spent some time in canvassing. I had planned to lecture at De Witt, but circumstances prevented, and I went on to Cedar Rapids and Marion, and from thence north to Manchester. I secured some subscriptions and donations and also arranged for a future lecture in the German Baptist church north of Cedar Rapids.

I worked on towards the southwest part of Iowa, calling in Monroe county and stopping over Sabbath in Ringgold county, where I spoke three times and took some subscriptions. I then came to Clarinda and visited Rev. Mr. Kee's congregation, spending the Sabbath with the Covenanters, and giving a brief address on the secret orders at the close of the Sabbath services. I expect to stop a little while in this region and then return in time to be at the annual meeting of the Iowa Christian Association to be held at Fairfield, Jefferson county, the 2nd and 3d of December. Able speakers will, it is expected, address that convention; and many, doubtless are praying and planning to make it a success. Remember, Fairfield is not very far from Birmingham, and come expecting the meeting to be all that it can possibly be with the Divine blessing upon faithful human effort. Hoping to greet many of you at the conventiou, I am yours for Christ against the lodge, C. F. Hawley.

THE RIVER MISSION OVERFLOWS.

Gallipolis, Ohio, Nov. 10, 1890.

Editor Cynosure:—Enclosed I send you $7 for which you may send the *Cynosure* to the seven colored preachers whose names you will find on the enclosed sheet. I expect soon to be at Huntington, W. Va. We held Gospel meetings in the boat at 3 p. m. and 7 p. m. yesterday. Over 500 people were present, and many went away who could not get seats. We will put in one hundred more seats as soon as we get the money. We had a very large meeting of colored people at Middleport, Ohio, also at Point Pleasant.

Rev. James Brown (colored) says: "Masonry is just ruining our churches, and I might as well move away as to say anything in public against the lodge; but the way I manage is to take your little book, 'Stories of the Gods,' and work privately with each member. In this way I can convince them of the anti-Christian character of the lodge, without stirring up their enmity." I have just sent him, free of charge, a small supply of the books.

We shall push the battle as hard as we are able. Temperance meeting to-night. Your brother in Christ, I. R. B. Arnold.

Correspondence.

A CRISIS IN SABBATH REFORM.

To the Friends of the Lord's Day and the Rest Day:—As your scout, just returned from my third transcontinental tour, I bring you words of encouragement. Helena is awaking for the first time to the enforcement of its Sabbath law. Los Angeles has wrung from its City Council a vote to submit Sunday closing of saloons to popular vote. Denver is rejoicing over the banishment of "the Wild West" from its Sabbath by such a closing accomplished. Sabbath reform literature was never so liberally circulated as in recent months.

But the perils of the Sabbath are even greater thau the encouragements. The railroads are no longer reducing Sunday work, but increasing it —the postoffices also, in some places. On the Sabbath preceding the recent election, two great political meetings were held in New York theatres by the Tammany party, and their "reform" opponents, it is said, kept their type-writers and clerks at Sunday work in their headquarters. On the same day the Irish refugees had a public reception in the same city; and the Brooklyn Base Ball Club dishonored its championship of the National League, which plays no Sunday games, by receiving the champion's flag in a Brooklyn theatre before a crowd of Sabbath-breakers.

The World's Fair Commissioners, instead of deciding at once that the Columbian Exposition is to be *American* and uot Continental in its Sabbath, is not even "receiving" the hundreds of petitions sent in by true Americans, but its Secretary is privately filing them away with the purpose of postponing decision to the last moment, when, as some of these directors say, there will probably be a "compromise to avoid a fuss by closing all but the art gallery."

In view of these facts it should be considered a Christian and patriotic duty for all who can do so to throng to the Annual Meeting of the American Sabbath Union in Philadelphia, December 9th and 10th. Distant cities where the many are debarred from attendance by distance, should, by a collection at a union public meeting, or a private subscription, send at least one delegate to reinforce the meeting aud bring back its wisdom.

Although not at present an officer of the Union, but an independent lecturer working for its auxiliaries in the various districts, States and cities, I am greatly interested as the founder of the Union that it should not be confounded by any mistakes, but rather perfected. Yours for Sabbath reform, Wilbur F. Crafts,

SABBATH DISCUSSION IN PHILADELPHIA.

Philadelphia, Pa.

Editor Christian Cynosure:—On Thursday and Friday a convention of the Young People of Philadelphia Presbytery was held in the Eighth United Presbyterian church, of which Rev. W. W. Barr, D. D., is pastor. A large number of delegates from different places were present and a large audience turned out each session. Rev. M. G. Kyle of the Frankfort U. P. church made an able address, as also Rev. Heiger. A place was given us for National Reform on the second afternoon, and a vote of thanks tendered for the address. Lunch was served in the evening by the ladies of the church. The question box, conducted by the pastor, was interesting. One of the questions pertained to the use of the street cars on Sabbath. There is a great deal of inconsistency in the churches about Sabbath-keeping. Some who would scorn to take and read the Sunday newspaper, hold stock and act as chief executive officers in Sabbath-breaking railroads. Thousands of professing Christians read the Sunday paper who would scorn to act as type-setter or news-boy on Sabbath. I have found a minister who deprived one of his members of his privileges, because he sold milk on Sabbath, and that minister was one of his customers and continued to take the milk on Sabbath.

On Sabbath morning and night I preached in the Fourth U. P. church. Rev. Dr. Farrar, now of the Reformed church, Brooklyn, N. Y., was their former pastor. This is a congregation of 700 members. They filled the pews at both services. At 3:30 p. m., I preached for Rev. Dr. Barr of the Eighth U. P. church, on Sabbath Observance.

J. M. Foster.

MONITIONS OF THE HOUR.

AVALON, Mo.

The Prohibition party is hourly becoming more and more honeycombed and paralyzed by lodgery. In fact, the lodge has determined to rule or ruin its machinery. The *Voice* is yielding more and more space to lodge mention and laudation. W. Jennings Demorest and other leading men in the movement are said to be high Freemasons, and to attack lodgery is to nip their liberal cash contributions. These millionaire Masonic Prohibitionists know but too well how to manipulate the temperance agitation for the final benefit of the worshipful fraternities. Some hundred of leading Prohibitionists and W. C. T. U. workers have been receiving installments of American literature for the last four years, and many are beginning to see men, as trees, walking. But it is a pity that the splendid temperance movement is to be palsied and hampered by the lodge barnacles. The labor and sacrifice of real reformers against the saloon must be neutralized and turned aside by the sworn minions of oath-bound lodgery.

The lodge is now throttling the labor forces as rapidly as possible. The temperance element of the nation is largely in the rural districts, and the lodge is swearing in the farmers and workingmen, and directing attention from the saloon and prohibition into other channels. Men who are not posted will doubt this, but our best informed anti-secretists see but too plainly the trend of political affairs.

The little secret orders are to the larger criminal organizations what wine and champagne are to gin, beer and forty-rod whisky. The professed anti-secret people who fondle the minor cliques, rings and cabals are just about as consistent as the temperance orators who are "as good a temperance man as you are"—but, as Dr. Howard Crosby, would cure drunkenness with the "milder, harmless" drinks. Frances E. Willard, *en-route* to the Minneapolis Convention, said: "I do not like secret societies, and have no use for them." And in her annual address at the National Convention in Nashville, she declared: "I have always been opposed to secret societies, and never more so than to-day." Then she begins another article on the subject, with the positive statement: "My whole record is against secretism." Yet the National Woman's Christian Temperance Union, with its forty departments of Christian endeavor, and such a leader, has not the courage to attack even the major orders, but winks at and fondles the juvenile orders, that teach the American youth to wear the mask of deception and studied hypocrisy, and instills in their minds the obnoxious principles of duplicity and double-dealing. The college orders are no better, the declaration of any apologist to the contrary notwithstanding. True Americans and real patriots should keep their sons and daughters out of lodge schools and lodge temperance deception. It is entirely too late in the nineteenth century for posing as apologist for oath-bound secret rings, large or small.

The lodge with its mixed society, questionable associations, low-twelve suppers, banquets, libations, late hours and dissipations, generally is a standing stepping-stone and active feeder for the saloon, gambling hell and brothel. The open ball-room and theatre are not so corrupt and demoralizing as these gregarious lodge orgies, dances and debaucheries. Ministers and blackguards, class-leaders and scoffers, temperance orators and whisky drinkers, Good Templars and beer-sellers, ladies and the *demi-monde*, what a spectacle for gods and men! The riff-raff of all humanity, the scum and wrecks of society morally, socially and physically, militate to the encampments, conclaves and lodge assemblies, and the newspapers publish, and every observing person knows that the saloons, theatres, dance-houses, and other places of questionable resort reap a rich harvest at these lodge gatherings. All lodgery tends to vice and moral dissipation, some in one direction, some in another, and not a few in every possible direction of selfishness and passion.

The lodge is pre-eminently the National Sabbath-breaker, with its Sunday excursions, parades, picnics, funeral shows, lodges of instruction, *ad infinitum*. From Maine to California the press teems with the wholesale and continuous Sabbath desecrations of these anti-Christian, un-American orders. Until they are outlawed the hallowed day of Christian Sabbath is an utter impossibility. To them Sunday is an indispensable holiday for gala display. These pagan societies have as little use for the true Sabbath as they have for the blessed Christ himself. Yet Wilbur F. Crafts can cross the continent five times amid this mad carnival of lodgery, and not a word or a line of warning and condemnation. Col. Elliott F. Shepard, Hon. G. P. Lord, Rev. J. H. Knowles, and their co-workers are not ignorant of the wide-spread lodge Sabbath-breaking. Men who read the *Cynosure*, *Free Press*, and other literature in this line, know these things. Why don't they cut a clean swath for the Christian Sabbath?

M. N. BUTLER.

ROCKS AHEAD: REFORMERS, LOOK OUT!

CRANDON, Wis., Nov. 3, 1890.

BELOVED CO-WORKERS:—*The saloon must go.* But how, and when, are dangerous questions; over which, upon which, concerning which, and in relation to which, we may contend, split up or divide. Hence, instead of uniting our wisdom, giving as one our money, praying and voting together to *oust* and *forever* exterminate this world-wide curse from every part of our great nation, we are in danger, as National Prohibitionists, National Reformers, and other reformed parties in the field, of these miserable rocks. Having been in this reform field since the first gun was fired in Maine, I have learned to whip the devil around the *rocks*, the same as around the *stump!* His stronghold is to *divide* God's workers. As I am talking to a class who understand my shorthand, I will close by making one simple statement. Let all be sure and "*remember it.*" If all of these parties nominate their Presidents in the next two years, all the enemies of the *saloon must do one thing!* "*Vote for that man and that party*" who have done and said the most against this rum fiend; and who are hated the most by the strong drink powers. If any should refuse to do so, let them remember the writing "*on the wall.*" *Ruined by Satanic rocks.* Yours on the front line,

RUFUS SMITH.

RETARDING GOD'S WORK.

ARCADE, N. Y.

The true Christian who has been born of the Spirit, should have unwavering faith in the rightful Commander of the forces, as being a perfectly unerring strategist. There should be no doubt whatever in the minds of the members of the rank and file of such army, but that certain and complete victory would be attained over any and all opposing forces, if all subordinates would be faithful and true in obedience—implicit obedience, to the mandates of the Supreme and only rightful Leader and Ruler.

Will the reader please reflect and answer. Assuming that you accept the above as truth, answer to yourself and to your God; are *you* acting in the line of obedience to the Supreme in the matter of recognizing and fellowshiping your fellow soldiers in manner as directed through Paul in Romans 15: 7, "Receive ye one another as Christ also received us, to the glory of God?" Leaving out, for the present, the numerous cognate requirements of the supreme law, please, for the present, hold yourself to answering, definitely, the above question.

If you truthfully answer in the affirmative you, of course, are not, of yourself alone, or in connection with others, few or many, excluding from your full co-operative fellowship, as in open work for the Master and his cause, any one who is in co-operative fellowship with Christ. You are not a loyal member of any organized body, be it a so-called sect, denomination, church, or distinguished by any other name, that excludes from its co-operative fellowship and labors any *one* whom Christ receives as a co-operative laborer and to his fellowship as such companion.

If you are a member of such a body, you rebel against Christ's authority and government, and you are called upon by God, in his Word, to repent and do works meet for repentance. You are as guilty of hindering the work of the Lord, as if you prevented the overthrow of the abomination of Freemasonry and other stupendous crimes, as though you alone were preventing the church from being visibly united in its membership, as Christ prayed, "That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

R. W. LYMAN.

PITH AND POINT.

THE LORD IS OUR HELPER.

I could not think of doing without the paper, for it is the best means of strength I get, outside of the Bible, to help me hold my ground against the power of darkness from within and without. I am alone in this place, in church and out, standing firm against the lodge. The Lord is helping me to trust him fully.—MRS. LOVANTIA GREENE, *Willett, N. Y.*

GOD WILL BLESS A GOOD ENDEAVOR.

I had expected to send a few more names with mine, but so far they have not come around. I am lame and cannot get around to see the people, but have lent my paper to others to read, and talked to them. It seems strange that it should be so hard to get people to take hold of so valuable a paper as the *Cynosure*. I will still try. Maybe I will be able to get a few names, hoping that God will soon open the understanding of the people to know what is for their good. My prayer is for God's blessing on you.—G. LAUTZ, *Goshen, Ind.*

A CRISIS AND ITS CAUSE.

It seems to me that the most serious crisis is upon us in view of the diversified opposition we meet in the desire to promote righteousness and peace in the earth on the part of professed Christians. You know not how glad I would be to get a lot of faithful subscribers. I believe that the *Cynosure* is one of the best reform periodicals in the United States. But the love of money is the principle that interferes and corrupts much good.—JOSEPH KUMLER, *Jacksonburg, O.*

A GOOD TESTIMONY FROM A COLORED PASTOR.

I am glad to say that the *Cynosure* has been the means of my renouncing all secret societies. I was a member of three, but have left them all. I say to the friends that sent the *Cynosure* that it has been like bread cast upon the water, for it has gathered me in with the truth. May the Lord bless the great work of the *Cynosure*.—REV. H. H. HENDERSON, *Molino, Fla.*

GOODWIN AND SEELYE.

Just now I was reading from Dr. Goodwin's college society reminiscences and thought a quarter section from that would be a good antidote against Bro. Seelye's apology. The "great men" argument does not always stand. "Have any of the rulers believed on him?" The people here are apparently quite approachable on the subject. I gave one of the little books, "Accredited Masonic Salvation," to a bright young man recently who had a decided mind against the lodge, but did not know that they professed religion.—REV. A. J. CHITTENDEN, *Woodbine, Ky.*

A GOOD FRIEND WHOSE EFFORTS DESERVE SUCCESS.

The hard times here make it almost impossible to get new subscribers. We distribute our papers here after we read them, and several would gladly take it if they could. I will send you a few names to whom you may send some documents, hoping that some of them may be induced to subscribe. This secret alliance movement will not have a very favorable influence for anti-secrecy. There is just enough secrecy about it to make people who are not wide awake on the subject think there is no harm in it. Will do the best I can, and may yet succeed in getting some subscribers.—J. MCCLEERY.

A PASTOR'S ESTIMATE.

I am very much pleased with the *Cynosure*, and would be sorry indeed to miss it, as I file every number away for future reference. It makes a good library of information. Thanking you for the benefit I have received through its columns, and praying God's blessing on your efforts in one of the greatest moral reforms of the day, I remain yours in this war against sin.—REV. G. W. GRIFFITH.

GOOD WORDS.

Our family could not think of doing without the *Cynosure*.—REV. R. G. CAMPBELL, *Dewitt, Iowa.*

I am heartily in sympathy with the principles of the *Cynosure*. I hope the editor will set aside his "mush and milk" for supper and get one square meal once more.—S. C. KRETSINGER, *Leaf River, Ill.*

I want your paper. I must fight the devil.—REV. J. M. SNODGRASS, *Dunlap, Kan.*

Your paper is very welcome to our home, and trust I may be of some service to you and the cause.—J. H. C., *Indianapolis, Ind.*

A boy in one of the St. Louis German schools, while engaged in defining words, a few days since, made a mistake. He said: "A demagogue is a vessel that holds beer, wine, gin, whisky, or any kind of intoxicating liquor."

Henry Humphrey, a middle-aged graduate of Columbia College Law School, died from an epileptic fit caused by excessive drinking at the American House, New York. Ten years ago he inherited a fortune of $100,000, and he had scarcely drawn a sober breath since. He had squandered most of his fortune.

A GREAT AMERICAN MAGAZINE.

THE SUCCESS OF "THE CENTURY" AND ITS PLANS FOR 1891.

The *Century* magazine is now so well known that to tell of its past success seems almost an old story. The *N. Y. Tribune* has said that it and its companion, *St. Nicholas for Young Folks*, issued by the same house, "are read by every one person in thirty of the country's population,"—and large editions of both are sent beyond the seas. It is an interesting fact that a few years ago it was found that seven thousand copies of the *Century* went to Scotland,—quite a respectable edition in itself. The question in England is no longer "Who reads an American book?" but "Who does not see the American magazines?"

A few years ago the *Century* about doubled its circulation with the famous War Papers, by General Grant and others, adding many more readers later with the Lincoln History and Kennan's thrilling articles on the Siberian Exile System. One great feature of 1891 is to be

"THE GOLD HUNTERS OF CALIFORNIA," describing that remarkable movement to the gold fields in '49, in a series of richly illustrated articles *written by survivors*, including the narratives of men who went to California by the different routes, accounts of the gold discoveries, life in the mines, the work of the vigilance committees (by the chairman of the committees) etc., etc. General Fremont's last writing was done for this series. In November appears the opening article, "The First Emigrant train to California,"—crossing the Rockies in 1841,—by General Bidwell, a pioneer of pioneers. Thousands of American families who had some relative or friend among "the Argonauts of '49'" will be interested in these papers.

MANY OTHER GOOD THINGS ARE COMING,—the narrative of an American's travels through that unknown land Tibet (for 700 miles over ground never before trod by a white man); the experiences of escaping War-Prisoners; American Newspapers described by well-known journalists; accounts of the great Indian Fighters, Custer and others; personal anecdotes of Lincoln, by his private Secretaries; "The Faith Doctor," a novel by Edward Eggleston, with a wonderfully rich program of novelettes and stories by most of the leading writers, etc., etc.

It is also announced that the *Century* has purchased the right to print, before its appearance in France or any other country, extracts from advance sheets of the famous Talleyrand Memoirs, which have been secretly preserved for half a century—to be first given to the world through the pages of an American magazine. Europe is eagerly awaiting the publication of this personal history of Talleyrand—greatest of intriguers and diplomats.

The November *Century* begins the volume, and new subscribers should commence with that issue. The subscription price ($4.00) may be remitted directly to the publishers, The Century Co., 33 East 17th St., New York, or single copies may be purchased of any newsdealer. The publishers offer to send a free sample copy—a recent back number—to any one desiring it.

That Litte Tickling.

You have been cautioned many times to do something to get rid of that little tickling in your throat, which makes you cough once in a while and keeps you constantly clearing your throat. Your reply, "O, that's nothing," "It will get well of itself," etc., will not cure it, nor will the disease stand still; it will grow worse or better. This trouble arises from catarrh, and, as catarrh is a constitutional disease, the ordinary cough medicines all fail to hit the spot. What you need is a constitutional remedy like Hood's Sarsaparilla. Many people who have taken this medicine for scrofula, dyspepsia, loss of appetite, and other troubles, have been surprised that it should cure this troublesome cough. But to know the actual cause of the cough is to solve the mystery.

Probably nearly all cases of consumption could be traced back to the neglect of some such slight affection as this. The best authority on consumption, says that this disease can be controlled in its early stages, and the effect of Hood's Sarsaparilla in purifying the blood, building up the general health, and expelling the scrofula taint which is the cause of catarrh and consumption, has restored to perfect health many persons on whom this dreadful disease seemed to have a firm hold.

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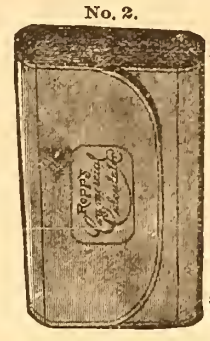


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221 WEST MADISON STREET, CHICAGO

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, NOVEMBER 20, 1890.

SHOULD THE BIBLE BE IN THE SCHOOLS?

Dr. Howard Crosby says: "No. Any form of religious teaching must have a sectarian character as against other forms. And, to that degree, such teaching in our public schools would be a violation of our national principle of religious liberty."

Now we wish to show that Dr. Crosby's assumption, that there can be no religion in a family, school, or State but sectarian religion, is a fearful and fatal mistake. He will, of course, agree with us that crime is not and must not be called "religion." Men threw children to Moloch, and women drown infants in the Ganges. But murder is not religion. Neither is the Mormon crime religion.

But when Christ said, Mark 12: 30, 31, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself," and when he said in Matt. 22: 40, "On these two commandments hang all the law and the prophets," he taught the whole system of the Christian religion condensed. And those Scriptures could be read, with the Ten Commandments, the Lord's Prayer, with cognate passages, simply and absolutely without sectarianism. Dr. Crosby says a sincere Jew might demand the reading of the Talmud as properly as we the above Scriptures. Dr. Crosby is mistaken if he thinks an honest Hebrew would object to them. Joseph Stoltz, the Rabbi of a leading synagogue in Chicago, said the other day: "We honor Jesus. He taught supreme love to God exactly as Moses did." Moses and Christ taught the love of God and our neighbor in the same words; and Jews in Cincinnati sent their children to the public schools. To say that the supremacy of God and the equality of our neighbor cannot be read from the Bible without sectarianism is an absurdity contrary to reason, history, and the Bible itself. And yet it is the only semblance of argument which the rejectors of the Bible rely on.

Nor can even the Sadducees and atheists who deny there is any God, angels, spirits, or a future life for men—even they cannot consistently object to reading the Bible, or selections such as are read in Canada. They never object to the heathen classics which contains stories of

> "God's partial, changeful, passionate, unjust,
> Whose attributes are rage, revenge and lust."

Why should they object to the Bible?

In 1776 the American Declaration of Independence was an appeal to God and contains four recognitions of him. In 1787, nine years later, an ordinance was adopted for the government of the States northwest of the Ohio river, underlying, in the words of Webster, "all local laws and all local constitutions." Congress, while adopting it, was sitting side by side with the convention which framed the U. S. Constitution and manifestly had the cordial and reverent assent of both bodies. This great and irrepealable ordinance of '87, declares "religion, morality and knowledge" necessary to government. And Christ in two brief propositions teaches what religion was meant. Putting the Bible out of national schools, where children learn to read and write a vote, is putting religion out of the nation, by putting the supremacy of God out of the nation's manufactories of mind and thus robbing millions of poor children, who have no other means of getting just ideas of God and religion but the schools, of the knowledge most important to them, and to us.

This is not all, nor the worst. The men who are putting the Bible out of our schools avow, now, that they mean to put the schools out of existence and govern us by priests.

—It is stated that Secretary Dickinson, of the World's Fair Commission, has been deluged with letters and protests against the Sunday opening of the Fair. Every State in the Union is represented by these communications. It is believed that the opposition to Sunday opening will be the most formidable demonstration of its kind ever made in this country.

WAS IT SATAN OR SAMUEL?

The question has been often and earnestly discussed, whether Satan or Samuel appeared and answered Saul at Endor.

The *Wesleyan Advocate* strongly argues that Samuel was permitted to appear; that the witch was astonished and disappointed that her familiar spirit did not come at call; that Satan would not have spoken as the ghost did, telling Saul the truth, etc., etc.

That Satan personated Samuel is argued,

1. Because he came at the call of a witch or spirit medium, which Samuel was not likely to do.
2. That Satan counterfeits angels, and Samuel was now one.
3. That Satan is wont to taunt and torment those whom he has seduced.
4. That Balaam, who was a trance-preacher, medium, and diviner, spoke truth concerning Israel and predicted Christ; and God could as easily make this woman's familiar tell truth.
5. That Satan quoted Scripture to Christ.
6. And the very fact that Christian scholars are doubtful whether it was Samuel or Satan, marks this case as belonging to the class of modern spiritualism which Satan has so managed for forty years, that Christians are still divided in opinion whether the responses come from devils or not.
7. If Samuel came to Saul, why would he not come to us? And why not other good spirits as well?
8. Samuel was now "*equal* to the angels," as Christ told the Pharisees of the holy dead. And the angels are "sent forth to minister to the heirs of salvation," but not to give responses to spirit-consulters; nor is God wont to torment wicked apostates like Saul, while Satan is.

But whether the spectre was that of Samuel or Satan, the devil was the procuring cause of this case of spiritism, and the fall and despair and death of Saul. The manifest supernatural responses given, and the gloom that hangs over the whole transaction, with the fruitless disputes to which it has given, and still gives rise, all show its identity with modern spiritism; and that the present wide revival of the consultation of familiar spirits is to be referred to the activity of the devil in the last days, as "he knoweth he hath but a short time." Rev. 12: 12.

A TIME FOR COMMENT.

For two or three years the churches of the Evangelical Association have been distracted and riven by a quarrel that, so far as ordinary readers were informed, seemed to be of a personal nature. The church has two bishops, Bowman and Esher, who reside in this city. Bishop Esher has borne much of the obliquy arising from the controversy, the opposing leader being a former bishop, R. Dubs. This latter gentleman has well-developed fighting qualities, evidently, and has been able to make many believe his cause to be just. The *Messenger* of Cleveland is the English organ of the church, and its collegiate institution is Northwestern College at Naperville, near this city, over which the venerable and widely esteemed Dr. A. A. Smith was former president.

The traditions and standards of this church were against the lodge, although the question of opposing this organized rebellion against the Lord Jesus Christ has not been frequently raised in the *Messenger*. The objection made by Dubs to the Bishops relates, as we understand, to matters of administration; but in his ambition to divide and maintain his following he has clean gone over to the enemy of the church, and is bargaining with the devil for the support of the secret lodges.

Speaking lately in Albany, Oregon, his Masonic friends rallied to him, and he assured his audience that his "brother Knights" (Templars) had promised to stand by him. The *Messenger* writer reporting this, says, "We make no comment."

But comment ought to be made. If Dubs is a Freemason and Knight Templar, as his words indicate, his iniquity should be fearlessly exposed. The blasphemy and denial of Christ practiced in the lodge, and the use of heathen religious rites in strange worship, condemned in the strongest language by the Word of God, ought to place such a man under ban without delay. If this be the case, and it has been allowed by the churches of the Evangelical Association, they may truly regard the severe trials that have beset them as in the nature of a judgment, for not having exercised a godly discipline and taken forth the "precious from the vile" (Jer. 15: 19). Let the Bishops and the *Messenger* proclaim the Word of God against the secret abominations which may be found in their temples of worship, such as Ezekiel saw in the holy places of Jerusalem, and separate this modern worship of Tammuz (which is of the same nature, but with other names) from their communion, and we are confident they would find the Lord fulfilling his promise to receive and to bless with all the precious gifts of adoption. (2 Cor. 6: 14–18.)

PERSONAL EXPERIENCE WITH QUAKERS.

The first Friends' meeting I ever attended was in eastern New York in 1825.

Ten years later Joseph John Gurney's book on "*The History, Authority and use of the Sabbath,*" was used as a text-book in Andover Theological Seminary. And no one of all the books written and read since, has impressed me like that little book. It ought to be republished at the present revival of the Sabbath discussion. In the words of Moses Stuart, who wrote a brief introduction, it shows that "The Sabbath is of perpetual obligation, and has been so from the beginning of the world."

This Joseph John Gurney was of a London banking house, an eminent Quaker preacher, and a recognized leader in the denomination. His brother, Samuel Gurney, whose guest I was in 1843, was a member of the Gurney banking house in London; and Elizabeth Fry, whom we Americans all visited, was sister of the Gurneys. She was known on both sides of the Atlantic, as the founder of prison reform. The first time she visited Newgate, she allowed the keepers to persuade her to lay by her watch and purse, lest she should be robbed by the inmates. She never laid them aside again. Old convicts and criminals who had been forsaken and forgotten by the outside world, amazed at the sight of the noble woman, melted by her care for them, and her Scripture readings and remarks, as well as convicted and enlightened by the Word of God, made the dark corridors of the old prison a Bochim for weeping aloud. Mr. Samuel Gurney was president of the first Atlantic Cable Company. Joseph Sturge, who was president of the World's Anti-Slavery Convention (the second one held), which had called us to London, was an eminent Friend. He took a furnished house, and made us all invited guests. In all the Quaker families who entertained us, and they were many, they invited us to vocal prayer, as well as silent; and the sweet and hallowed memories of those hours will attend us to the close of life.

My first lecture as an Abolitionist was given at Haddonfield, New Jersey, six miles out from Philadelphia. The house was assailed by a mob. One window of the house was dashed in and a storm of missiles thrown through the opening. By a window on the opposite side of the building, which was a large school house, the mob gathered, but some of the roughs objected to breaking this window, as a young Quaker mother sat by it with her infant on her arm. Others said, "——— the woman! Let her drive!" All this time, that young mother sat unmoved, in momentary danger, and the only visible effect on her was, that her face, like Stephen's in the council, glowed like that of an angel. Restrained from dashing the window in upon the babe, the mob attempted to raise the window and partially succeeded, when the young mother put her hand on the sash and held it down till the meeting ended. I was at the house of Lucretia Mott, when their daughter was married to Edward Davis. Sarah and Angelina Grimke were there from South Carolina, calm, clear, and transparent as inhabitants of a higher sphere. I spoke in Friends meeting houses in the States of Pennsylvania, Ohio and Indiana to New Garden, near Richmond, Indiana, where I stopped with the sainted Levi Coffin. And I slept with Salmon P. Chase, Senator Thomas Morris, the eloquent Thomas E. Thomas, with seventy other men, in Joseph Dugdale's stable loft at Green Plains, O., while the women of the convention occupied the houses of the Friends.

Will Edwin Sellew read these brief references to our intercourse with Friends Quakers, and see whether he thinks it possible for the *Cynosure* to say anything but good of them? J. B.

The American Sabbath Union earnestly repeats its requests for petitions from all classes of citizens to the World's Columbian Commission for closing the Exposition and omitting all work in it and for it on the Sabbath. It is neither too soon nor too late to press this vital question upon the Commissioners. Every petition ought to be in Chicago ready for their next meeting, whether action should be taken then or deferred. If postponed, let the petitions still come on. We have already received nearly four hundred petitions, representing many hundred of thousands of citizens, either over their own signature or by the organized bodies with which they are connected. The churches and religious bodies have spoken out decisively. Business men of the highest standing in Hartford, Lowell, Lynn, Binghamton, Philadelphia, New York and other cities are coming nobly to the rescue. Now let the stream of influence flow on, widening and deepening, towards the great city of the West. We shall be happy to receive and present all memorials and petitions that are sent us, and to advocate them by our representatives before the Commission. Address Rev. J. H. Knowles, D. D., General Secretary, the American Sabbath Union, 23 Park Row, New York.

Let every church, every society, every citizen that believes the Columbian Exposition should obey the laws of God and of our country, endorse the following or some other protest or petition, and send by mail to "Columbian Commision, Chicago, Ill.":

To the Columbian Commission:

The undersigned societies, churches, and citizens earnestly petition you to decide at once that the Columbian Exposition shall NOT, by Sunday opening of any department, increase the toil and traffic and turmoil of Chicago's Sunday, which its churches and workingmen alike are seeking to reform; shall not break the Sunday laws of Illinois and disregard the Sunday laws of the States, which both Commission and Exposition are expected to represent; shall not trample on the rights of conscience and the liberty to rest of the exhibitors and the army of employees whose powers will be taxed to the utmost in transporting and feeding visitors, and working the Exposition on other days; shall not, under the shallow plea of gratifying workingmen for a Sunday or two, help to destroy their Rest Day altogether; shall not proclaim to the world that since the Centennial our country has surrendered the American Sabbath, the most distinctive of American institutions, and enthroned in its place the Continental Sunday, "the holiday of despotism;" shall not endanger its own success in the country at large by outraging the Christian sentiments of the best citizens to gratify the miserly greed for gold and the prodigal greed for amusement and the infidel hatred of Christianity that together make most of the clamor for Sunday opening.

—The New England secretary has issued a second card invitation for a parlor meeting at the residence of Mr. and Mrs. David Powers, 218 Columbus Ave., Boston, on Monday evening the 17th inst. The subject for the evening was "The Lodge vs. the Home."

—A letter from Syracuse University, New York, says that the copy of the *Cynosure* in the reading-room of the institution "excites great interest." "No paper is read more." The librarian is a fraternity man, we learn, but puts public duty before personal relations or prejudices.

—The Washington *Star* says that the Masonic Grand Master of the District of Columbia made an official visit to one of the lodges the other night for a banquet, etc. Bishop John P. Newman of the M. E. church, who had much to do with General Grant, made an address on the occasion. What were the oaths he took in Masonry?

—A conference on the Past, Present, and Future of Israel will be held in the First M. E. Church, Clark and Washington streets, this city, Monday and Tuesday, Nov. 24 and 25. Among the speakers announced are Rev. Drs. Goodwin, J. M. Caldwell, Rabbis Joseph Stoltz and E. G. Hirsch and Professors H. M. Scott and D. C. Marquiss. Admittance will be free, and Israelites and Christians are cordially invited. Mr. W. E. Blackstone, an earnest missionary evangelist, is the promoter of the meeting. The announcement has aroused the Jews of the city to much hostile criticism.

—The *Cynosure* readers will not, we hope, suspect their paper of advocating the Christmas Romish-pagan festival, because of an advertisement of presents that may be used during the holidays. Let it suffice to say that it came to us under a contract, and, though it does not advocate Christmas, yet advertises it, we offered a considerable sum to be relieved of it. We are assured that the contents of the box are worth its cost, but that of course will not include sterling silver spoons, which would themselves be worth more. Solid spoons are simply not hollow.

PESONAL NOTES.

—Pres. C. A. Blanchard of Wheaton College was for the second time chosen president of the State Sabbath Association of Illinois at its convention last week.

—Rev. H. W. Johnston of Freetown, Sierre Leone, writes Oct. 3 to the *Wesleyan Methodist*, of the baptism of six converts, and renewed activity in the work of reaching the natives with the Gospel.

—Rev. S. F. Porter reached Louisville safely last week to find darkness and storm over the city. He expects to visit the vicinity of Nicholasville in Kentucky, where he taught school in 1832, forty-eight years ago.

—A letter from Mrs. Hand of Dalton, Ga., informs us of the death of her husband, A. C. Hand, a warm-hearted worker for the N. C. A. and Christian reform. He was, with Mrs. Hand, a member of the corporate body and generously sustained its work.

—Rev. Thomas M. Chalmers, United Presbyterian pastor at North Hamden, has been compelled, because of ill health, to retire from active pastoral work during the winter season. Bro. Chalmers is a very earnest supporter of our work, and we much regret his disability.

—President H. W. Rogers, who has just assumed the charge of Northwestern University at Evanston, Ill., is a young man of 36, quite in contrast with the years of Dr. Cummings, his predecessor. He is put down in the Ann Arbor fraternity records as a member of two college secret societies.

—Bro. L. E. Lincoln, of Boston, is one of the faithful among men in maintaining his testimony against the lodge iniquity. He does not make public addresses on the subject, and so makes use of the press in issuing a modest one-page tract, in which he defends his position with great clearness and force.

—Rev. B. R. Jones of Michigan, appointed by the late General Conference as editor of the *Free Methodist*, entered upon his duties last week and gives his salutation in a courageous and hopeful spirit. May his labors for the churches of Jesus Christ be as useful in this position as those of his excellent predecessor, Superintendent Roberts.

—Rev. David Metheny, M. D., Senior Missionary of the Foreign Mission of the Reformed Presbyterian church, who addressed the April Conference on secret societies in Syria, was expecting to sail on Saturday, with his wife and family, in the steamer Aurania, for Liverpool, en route for his field in Cilicia. The headquarters of the Mission are at Mersine, Asia Minor. Dr. Metheny's health is much improved.

—Rev. Dr. James M. Sherwood, a well-known writer on theological subjects, received a stroke of paralysis while preaching to the congregation of Trinity Presbyterian Church, Brooklyn, New York, on Friday night, Oct. 17, and died on the following Wednesday. He has been editor of the *National Preacher*, the *Biblical Repository*, the *New York Evangelist* and the *Eclectic Magazine*. In partnership with the Messrs. Scribner he started *Hours at Home*. At the time of his death he was editor of the *Homiletic Review* and also conducted the *Missionary Review of the World*. Dr. Sherwood is the author of two works, "The History of the Cross" and the Life of "John Brainerd."

—Henry M. Stanley, after giving his opening address in the Metropolitan Opera House, New York, last week, left on Thursday for New Haven to deliver there the first of the long series of lectures for which he is booked under Maj. Pond's engagement. Monday evening of this week he will start off for Springfield, Mass., on the special car "Henry M. Stanley," in which he will travel across the continent and back, and North and South, and cover many more miles of territory than he did in "Darkest Africa." After starting off Monday he will have to deliver a lecture pretty nearly every night, except Sundays, until April 6, when the closing lecture of the tour will be delivered in New York.

A FAIR AND URGENT PROPOSAL FOR NEW ENGLAND.

Boston, Nov. 8th, 1890.

Mrs. Stoddard and myself have been laboring in New England ten months. Since July 1st our reliance for support has been upon offerings on the field, except subscriptions taken for the *Cynosure*, which the N. C. A. has generously given to the New England work. We have learned that not only is the opposition from 684 lodges in Boston hard to overcome; but that it costs money to live at the "Hub".

A few have given liberally and beyond what can justly be expected of them in the future, while many friends have not been heard from who might contribute more or less to the work, as the Lord has prospered them. More system and a more general co-operation in support of the work will be indispensable if it is to be continued. Mrs. Stoddard and myself were perfectly agreed to enter the work for one year, taking whatever came in answer to prayer and by the free-will offerings of friends, and we feel cheerful in giving our labor and over two hundred dollars to the cause. But friends will not ask this for another year, of any one who may be chosen to take the place, at the annual meeting. You are reasonable and conscientious men and women, and require simply to understand what the work needs, and the response will be in proportion to your ability and real heart interest in the cause.

My judgment is that there should be expended in New England, for the next year at least, fifty dollars per month in the publication and distribution of tracts. An agent cannot be expected to live in Boston, the natural center for New England, and respectably represent the cause at conventions, camp meetings, etc., for less than $1,200. Arrangements should be made to employ occasional workers for special occasions, and for expenses of the annual meeting, which would require perhaps an additional $400, making a total of $2,000 for the year.

This ought not to alarm any one, but rather to inspire every friend to pray and give with generous hand and joyful heart, that a sum no greater is asked. Really, $2,000 is a mere trifle for six wealthy States, if only the friends are in earnest. You have already anticipated the personal, practical question, viz., what will you, and *you*, and you give in weekly, monthly, or quarterly offerings towards making up this sum?

The practical way to answer this inquiry is, to write Miss E. E. Flagg at Wellesley, Mass., Cor. Sec'y N. E. C. A., stating what, by *God's help*, you will do. Will you be one of five hundred, or of one hundred, or of twenty, who will give as the Lord has given to you, to make up this sum for the New England work, from January 1st, 1891, to January 1st, 1892, and write before Dec. 15th next to your secretary, at Wellesley? If you will do this at *once*, plans for a year's campaign can be made at the annual meeting so as to economize means, and assure larger results. If you love the cause you can certainly write a postal card to your secretary, if you can do no more.

May your thoughts be established and your ways be directed and your souls be enlarged and enriched with the blessing in store for the cheerful giver. Your co-worker and fellow laborer in the precious faith of the Gospel of Jesus,

J. P. Stoddard.

It has been decided to hold the next anuual meeting of the New England Christian Association Dec. 16 and 17 next, in the lower chapel of Park Street Congregationalist church, Boston.

IOWA CHRISTIAN ASSOCIATION.

The annual meeting of the Iowa Christian Association, opposed to secret societies, is hereby called to meet in the Free Methodist church at Fairfield, Iowa, Tuesday, Dec. 2, at 2 P. M., to continue its sessions through the following day. Efforts will be made to secure some of the ablest speakers on the subject to address the convention. The committee hope to furnish free entertainment to all delegates. All churches and associations opposed to secret societies are urged to send delegates to this meeting.

C. D. Trumbull, *Cor. Sec.*

THE HOME.

TWO OR THREE.

There were only two or three of us,
Who came to the place of prayer,
Came in the teeth of a driving storm,
But for that we did not care,
Since after our hymns of praise had risen,
And our earnest prayers were said,
The Master himself was present there,
And gave us the living bread.

We knew his look in our leader's face,
So rapt, and glad and free;
We felt his touch when our heads were bowed;
We heard his "Come to Me!"
Nobody saw him lift the latch,
And none unbarred the door;
But "Peace" was his token to every heart,
And how could we ask for more?

Each of us felt the load of sin
From the weary shoulder fall;
Each of us dropped the load of care,
And the grief that was like a pall;
And over our spirits a blessed calm
Swept in from the jasper sea,
And strength was ours from toil and strife
In the days that were thence to be.

It was only a handful gathered in
To the little place of prayer;
Outside were struggle and pain and sin,
But the Lord himself was there;
He came to redeem the pledge he gave—
Wherever his loved ones be,
To stand himself in the midst of them,
Though they count but two or three.

And forth we fared in the bitter rain,
And our hearts had grown so warm,
It seemed like the pelting of summer flowers,
And not like the crash of a storm.
"'Twas a time of the dearest privilege
Of the Lord's right hand," we said,
As we thought how Jesus himself had come
To feed us with living bread.

—*Margaret E. Sangster.*

THE SABBATH AND THE HOME.

1. The Sabbath bears relation to time.—The home bears relation to space.

2. The Sabbath bears three relations to time: past, present, and future.—The home has three relations in respect to time: parents in the past, husband and wife in the present, children in the future.

3. The Sabbath is a part of time, yet is set apart from all other time.—The home is a part of space, yet is set apart from all other space.

4. We begin the week with Sunday.—We begin life in the home.

5. The Sabbath begins where the week ends. The Sabbath ends where the week begins.—The home begins where the exterior world ends. The home ends where the exterior world begins.

6. The Sabbath exists in the space of the home.—The home exists in the time of the Sabbath.

7. The parts of the Sabbath are successive.—The parts or elements of the home are simultaneous.

8. The Sabbath is made up of infinitesimal parts of time.—The home is composed of infinitesimal parts of human character.

9. All time as time is equally sacred, but certain parts of time are made specially sacred by what occupies them or by what they represent.—All parts of space are equally sacred, but certain parts are made specially sacred by what occupies them.

10. The Sabbath-time is to be filled with all good influences.—The home-space is to be filled with all good influences.

11. Each Sabbath is individual.—Each home is individual.

12. The God who made man and woman, and so constituted the home, also ordained the Sabbath.—The God who ordained the Sabbath, also created man and woman, and so constituted the home.

13. The Sabbath represents rest.—The home represents rest.

14. The Sabbath is sacred.—The home is sacred.

15. We bear the influence of the Sabbath into all the week, and into all life.—We bear the influence of the home into all space and all experience.

16. We bear the influence of the week and of life into the Sabbath.—We bear all experience into the home.

17. The Sabbath awaits each one coming into the world.—The home awaits each one coming into the world.

18. Simplicity, honesty, reverence are the guardians of the Sabbath.—Simplicity, honesty, reverence are the guardians of the home.

19. The worthiest advantages of the Sabbath are to be secured without wealth.—The worthiest advantages of the home are to be secured without wealth.

20. The political foe of the Sabbath is excessive individualism.—The political foe of the home is excessive individualism.

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24. The youth who remembers the Sabbath remembers his home.—The youth who remembers his home remembers the Sabbath.

25. The right method of spending the Sabbath in early years fosters noblest character.—The worthy home of early years fosters noblest character.

26. The Sabbath makes the home.—The home makes the Sabbath.

27. Heathendom has no Sabbath, and, therefore, no home.—Heathendom has no home, and, therefore, no Sabbath.

28. To go beyond the bounds of the Sabbath is to go beyond the bounds of civilization.—To go beyond the bounds of the home is to go beyond the bounds of civilization.

29. To establish Christian civilization the Sabbath must be established.—To establish Christian civilization the home must be established.

30. That nation which best observes the Sabbath has the best homes, the English.—That nation which has the best homes, best observes the Sabbath, the English.

31. The city which has the least worthy Sabbath has the least worthy homes, Paris.—The city which has the least worthy homes has the least worthy Sabbath, Paris.

32. The American immigrant who has either the least or the most regard for the Sabbath has either the least or the most regard for the home.—The American immigrant who has either the least or the most regard for the home has either the least or the most regard for the Sabbath.

33. The altar of prayer should be the center of the Sabbath.—The altar of prayer should be the center of the home.

34. Heaven is pictured as a Sabbath, in the absence of all ill, in the presence of all good.—Heaven is pictured as a home, in the absence of all ill, in the presence of all good.—*The Advance.*

MAKE THE SUNDAY A LORD'S DAY.

AN APPEAL TO CHRISTIANS.

All great ideas are like souls—they need embodiment. The spiritual equality of man finds expression in the church where "rich and poor meet together," acknowledging that "the Lord is the Maker of them all." Underneath the old Sabbath institution was the idea of God's claim on man first because he had created, and second because he had redeemed, him. These two ideas were underneath the Hebrew Sabbath. If the Hebrew Sabbath were, as many believe, only the incorporation into Hebrew life of an ante-Hebrew institution common to the race, the same ideas must have been in that pre-Judaic institution. The same ideas are underneath the Christian's Lord's Day. It is associated with the life and health of the church. It is conceivable that a church could exist without a set and fixed Lord's Day, but not in robust health. Voltaire was awake when he said, "If you want to weaken the church, destroy the Sabbath."

In our day the idea of freedom, as of all ideas the noblest and the most American, higher than the idea of law and order, has gradually imported into the Lord's Day idea a feeling as if it were a restraint upon legitimate enjoyments and legitimate employments. Even Christian people do not think intelligently enough, or feel profoundly enough, to recognize the tender and considerate humanity which is in Sabbath rest for all, even apart from the worship which belongs to a Lord's Day. If it is to be a day for the home and the church, if it is to be preserved at all, Christians must preserve it. Other men will use it for dissipation. The Shylocks of society will steal it away from poor, ignorant men, if the voice of the Christian church gives any uncertain sound on its universality. The grip of Mammon on the throat of our modern civilization will strangle it, if the Christian church is recreant to its trust.

The "dangerous classes" are not the abject poor, or even the vicious whom we can shut up in State prisons. The dangerous classes are those who do not recognize those great universal rights and necessities which belong to men as men. The men out of whose souls all spiritual vision has gone, and with it all true human feeling, all consideration for others, who live only "to enjoy themselves," and to make money at the cost of the soul life of the ignorant, the necessitous, and poor—these are, more than all others, the dangerous classes. To *them* the Sabbath is a nuisance—an interruption. They do not recognize that, on grounds of simple humanity, the legislature is called upon to give us a labor-free day. That is all any legislature can do. The Christian church must then do its utmost and best to make the rest day a Lord's Day.

If Christians would think a little more profoundly and broadly, they would never use the day for simple pleasure, even innocent and legitimate pleasure, but keep it for church and home. They would not, with the Sunday newspaper, import as much of outside worldliness into it as possible. The Sunday newspaper exists simply for making money. It has no other reason for its existence than the desire of men to add dollar to dollar. It is one of the latest forms of Mammon's attack upon the restfulness of Sunday. If the members of our Christian congregations would religiously let it alone, it would be better for them in every way. "The most irreligious and demoralizing influence," said a country minister to me last summer, "that has ever come into this town, is the Sunday newspaper." Of course, anybody who so asserts is immediately put down as a bigot. Are there no Mammonist bigots? Mammonistic bigotry is more heartless than any form of religious bigotry. The religious bigot does want to raise men—the Mammonistic bigot wants only to fill his own pocket. Personally, I do not admire bigotry of any kind; but, of all bigotry, that which tramples on all old-time reverences, for the sake of making money, is the cruelest and worst. Christianity has done nothing for us worth doing if it has not made us thoughtful, humane, considerate of others, and especially of those whose time is not at their own free disposal. We must not so use our rightful liberty as to enslave others. There are many things we have the right to do, but so to use our rights as to trample on the rights of others can hardly be justifiable in the light of that revelation which requires us to love our neighbor as ourself.

If ever there was a time in which Sabbath rest was needed, it is in these days of hungry avarice and keen competition. If ever there was a race which needed one day in seven totally changed from business and secularity, it is this ardent, nervous American race of ours. When secular men are petitioning governments for a compulsory rest day, ought not Christians to be more deeply and more unselfishly interested in making the rest day a Lord's Day? When our great Teacher said to his disciples, "Ye are the light OF THE WORLD, ye are the salt OF THE EARTH," did he or did he not suggest that they were to be leaders in thought and in action in regard to great questions affecting the race of men? From thoughtlessness and unwillingness to deny themselves comparatively trifling indulgences, such as the Sunday ride for pleasure, and the Sunday newspaper, Christian people not only lose influence, but actually promote inhumanity, Sunday dissipation and Mammonism.

The question at issue cannot be narrowed to this, What wrong can it do *me?* That is but a selfish question. Jesus Christ came to teach us of our relation to himself and to others. How can I most truly make the rest day for man a Lord's Day? Experience says by devoting it to the home and the church, and for such uses as will bring brightness and cheer to the sick and sorrowing. Sunday ought to bring inspiration and elevation into our life. It ought to be filled with all for which creation and redemption stand. If Christian disciples do not preserve this sacred

trust to the world, it will be lost, and with it will go much else—more than is seen at present.—*By Rev. Reuben Thomas, D. D., in the Interior.*

THE SABBATH-SCHOOL.

There is a spot surpassing sweet,
By Sovereign kindness given,
Where old and young together meet,
And sit them down at Jesus' feet,
And learn the way to heaven.

The little prattler stops his play
On Saturday at even,
And on the peaceful Sabbath-day
He comes with joy to learn the way
That leads to bliss and heaven.

The stalwart youth, his toils forgot
One peaceful day of seven,
Retires to this delightful spot
To banish earth and spend a thought
Upon the things of heaven.

The man of toil, with care oppressed,
Who all the week has striven,
Comes, with a calm and cheerful breast,
To think of joys and dream of rest
The weary find in heaven.

The hoary veteran, on the brink
Of life's concluding even,
Retires from busy life to think
Within this spot, the brightest link
Between the earth and heaven.

Ho! ye who in Siloam's pool
Have washed and been forgiven,
Come ye, till every seat is full,
And grace shall make the Sabbath-school
The very gate to heaven.

—*Christian at Work.*

LITTLE SCOTCH GRANITE.

Burt and Johnny Lee were delighted when their Scotch cousin came to live with them. He was little, but bright and full of fun. He could tell curious things about his home in Scotland and his voyage across the ocean. He was as far advanced in his studies as they were, and the first day he went to school they thought him very good. He wasted no time in play when he should have been studying, and he advanced finely. At night, before close of the school, teacher called the roll, and the boys began to answer, "Ten." When Willie understood that he was to say ten, if he had not whispered during the day, he replied, "I have whispered."

"More than once?" asked the teacher.

"Yes, sir," answered Willie.

"As many as ten times?"

"Maybe I have," faltered Willie.

"Then I shall mark you zero," said the teacher, sternly; "and that is a great disgrace."

"Why, I did not see you whisper once," said Johnny that night after school.

"Well, I did," said Willie; "I saw others doing it, and so I asked to borrow a book; then I lent a slate pencil, and asked a boy for a knife, and did several things. I supposed it was allowed."

"Oh, we all do it," said Burt, reddening. "There isn't any sense in the old rule; and nobody could keep it; nobody does."

"I will, or else I will say I have not," said Willie. "Do you suppose I would tell ten lies in one heap?"

"Oh, we don't call them lies," muttered Johnnie. "There wouldn't be a credit among us at night, if we were so strict."

"What of that, if you told the truth," laughed Willie, bravely.

In a short time, the boys all saw how it was with him. He studied hard, played with all his might in playtime; but, according to his account, he lost more credits than any of the rest. After some weeks, the boys answered "nine," "eight," oftener than they used to. Yet the school-room seemed to have grown quieter. Sometimes when Willie Grant's mark was even lower than usual, the teacher would smile peculiarly, but said no more of disgrace. Willie never preached to them or told tales; but somehow it made the boys ashamed of themselves just the seeing that this sturdy, blue-eyed boy must tell the truth. It was putting the clean cloth by the half soiled one, you see, and they felt like cheats and story-tellers. They talked him all over, and loved him, if they did nick-name him "Scotch Granite," he was so firm about a promise.

Well, at the close of the term, Willie's name was very low down on the credit list. When it was read he had hard work not to cry; for he was very sensitive, and he had tried hard to be perfect. But the very last thing that day was a speech by the teacher, who told of once seeing a man muffled up in a cloak. He was passing him without a look, when he was told the man was General ——, the great hero.

"The signs of his rank were hidden, but the hero was there just the same," said the teacher. "And now, boys, you will see what I mean when I give the medal to the most faithful boy—the one really the most conscientiously perfect in his deportment among you. Who shall have it?"

"Little Granite!" shouted the forty boys at once; for the child whose name was so "low" on the credit list had made truth noble in their eyes. —*The British Evangelist.*

One earnest gaze upon Christ is worth a thousand scrutinies of self. The man who beholds the cross, and beholding it weeps, cannot be really blind nor perilously self-ignorant.—*Dean Vaughan.*

TEMPERANCE.

NEW ENGLAND TESTIMONIES.

A correspondent in the *Transcript* who signs himself "Layman," complains bitterly that so large a portion of the ministers, in the Methodist church especially, are identified with the Prohibitionists, and not only lecture, but advance third party views from the pulpit; and states that it is becoming a barrier to their usefulness in their legitimate work. It seemed to me that this charge was the most honoring to the New England ministry that could be made, and it gives me fresh encouragement to believe that the day will soon come when they will take an equally firm stand against the lodge. A Gospel that has no reform in it is a poor article to convert men. He who preaches Christ so that tried and tempted souls know where to go for help, is the successful preacher. I was much impressed at our New Hampshire Convention by the testimony of a brother who for fifty years had used tobacco, and yet been cured of the habit completely by the power of Christ. A similar testimony is given in the Notes and Queries column of the *Transcript*, in reply to an inquiry for something which would take away an appetite for the weed. The writer, who was so addicted to it as to smoke twelve strong cigars in one day, tried to leave it off several times, but ineffectually. He says, however, that one evening about seventeen years ago he was in Dr. Gordon's vestry at a prayer meeting, and a reformed man in a seat near him rose to tell his experience. During his remarks he said, "Jim asked me if I thought a man could smoke or chew tobacco and be a Christian, and I told him I did not know, but I could not believe that Jesus Christ would have any filthy Christians near him." "From that moment," he adds, "all desire for smoking left me and has never returned." Christ, and he alone, is strong enough to deliver men from the grasp of rum, tobacco and the lodge. Hallelujah to his name forever! E. E. FLAGG.

LIQUOR DRINKING.

Hon. Chauncey M. Depew will scarcely be accused of fanaticism on the question of liquor drinking. Here is his experience as stated in a speech of his before a company of railroad men:

"Twenty-five years ago I knew every man, woman, and child in Peekskill. And it has been a study to me to mark boys who started in every grade of life with myself, to see what has become of them. I was up last fall, and began to count them over, and it was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers and doctors. It is remarkable that everyone of those that drank are dead; not one living of my age. Barring a few who were taken off by sickness; every one who proved a wreck and wrecked his family, did it from rum and no other cause. Of those who were Christians, who were steady, industrious, hard-working men, who were frugal and thrifty, every single one of them, without an exception, owns the house in which he lives, and has something laid by, the interest on which, with his house, would carry him through many a rainy day. When a man becomes debased with gambling, rum, or drink, he doesn't care; all his finer feelings are crowded out. The poor women at home are the ones who suffer—suffer in their tenderest emotions; suffer in their affections for those whom they love better than life."—*Educator.*

MURDERED BY HER BROTHER.

MITCHELL, Ind., Nov. 11.—Miss Mary Eubanks, daughter of M. Eubanks, a tailor, died this morning from the effect of blows on the head inflicted by her brother, Bee Eubanks. On Sunday evening the woman was sent out by her father and brother from lack of money to trade a bottle for whisky. Being unable to do so she remarked that she was afraid to go home lest she should be killed. She did go home, and soon after the sound of blows was heard and she was heard to cry out, "You're killing me! You're killing me!" Yesterday morning when one of her brothers called a physician, saying that his sister had taken an overdose of morphine and whisky, the physician found her lying on the floor in convulsions. She never regained consciousness, but lingered until this morning, when she died. An examination showed a fracture of the skull and several contusions of the brain, with bruises over the body. The inquest developed the fact that Bee Eubanks had beaten his sister to death with a whisky jug. Bee Eubanks has been sent to Bedford jail, but the father has not yet been arrested.

THANKSGIVING PIES.

"They all put brandy into them," said one.

"They all don't. My mother has never put a drop of brandy into her mince-pies since the day Bob said he could taste the brandy and it tasted good. Mother said then it was wrong, and she never would be guilty of it again. And if mother says a thing is wrong, you may be sure it is wrong; for what mother knows, she knows."

"How about mince-pies? Are you sure she knows how to make pies good?" and a laugh went up from a group of girls gathering around a register of the recitation-room, eating their lunch.

But some of them winced a little, when back were tossed these words: "If she doesn't, she knows how to make a boy good; and isn't a boy worth more than a mince-pie?"

SURROUNDED BY SALOONS.

Governor Taylor has received from the people of Cumberland Gap, Tenn., a map showing the location of sixteen saloons within about one mile of that town, two of them being in Kentucky and fourteen in Virginia; also locating the spots adjacent thereto where fifteen men have been shot within the last few months. None of the saloons are on this side of the line, but five of the murders have occurred in Tennessee. The people of that section have decided to present the facts to the governors of Kentucky, Tennessee and Virginia and ask their help in suppressing the lawlessness there.

The African Lakes Company absolutely refuses to have anything to do with the sale of intoxicants to the natives. The British South African Company is co-operating with the Lakes Company in this, and the English seeing the injurious effects of the rum trade are restricting it in their colonies.

The Pope has been ordered to drink beer instead of wine, and a quantity of bottles have been ordered from Vienna. It seems that the Pope's beer is to be prepared differently from the ordinary German beer. The Austrians are reported to be in high glee at the honor of thus providing for the Pope's table.

Mme. Blavatsky, the high priestess of theosophy, consumes sixty cigarettes every day. In her smoking tray she has a jar of gum arabic, with which she pastes the regular sheets of rice paper together, thus making the theosophical cigarette twice as long as the ordinary article. She uses the choicest brands of Turkish tobacco, and rolls them all herself.

It is said there has never been a fight or a quarrel, and that there are no punishments in the Soldiers' Home at Chelsea, Mass. The reason given for this is that no liquors are allowed on the premises, and if a man gets drunk when off on leave for a day he does not easily get permission to go again. If he gets drunk for a third time he is discharged from the Home.

THE HOME.

TWO OR THREE.

There were only two or three of us,
Who came to the place of prayer,
Came in the teeth of a driving storm,
But for that we did not care,
Since after our hymns of praise had risen,
And our earnest prayers were said,
The Master himself was present there,
And gave us the living bread.

We knew his look in our leader's face,
So rapt, and glad and free;
We felt his touch when our heads were bowed;
We heard his "Come to Me!"
Nobody saw him lift the latch,
And none unbarred the door;
But "Peace" was his token to every heart,
And how could we ask for more?

Each of us felt the load of sin
From the weary shoulder fall;
Each of us dropped the load of care,
And the grief that was like a pall;
And over our spirits a blessed calm
Swept in from the jasper sea,
And strength was ours from toil and strife
In the days that were thence to be.

It was only a handful gathered in
To the little place of prayer;
Outside were struggle and pain and sin,
But the Lord himself was there;
He came to redeem the pledge he gave—
Wherever his loved ones be,
To stand himself in the midst of them,
Though they count but two or three.

And forth we fared in the bitter rain,
And our hearts had grown so warm,
It seemed like the pelting of summer flowers,
And not like the crash of a storm.
"'Twas a time of the dearest privilege
Of the Lord's right hand," we said,
As we thought how Jesus himself had come
To feed us with living bread.

—*Margaret E. Sangster.*

THE SABBATH AND THE HOME.

1. The Sabbath bears relation to time.—The home bears relation to space.

2. The Sabbath bears three relations to time: past, present, and future.—The home has three relations in respect to time: parents in the past, husband and wife in the present, children in the future.

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The little prattler stops his play
On Saturday at even,
And on the peaceful Sabbath-day
He comes with joy to learn the way
That leads to bliss and heaven.

The stalwart youth, his toils forgot
One peaceful day of seven,
Retires to this delightful spot
To banish earth and spend a thought
Upon the things of heaven.

The man of toil, with care oppressed,
Who all the week has striven,
Comes, with a calm and cheerful breast,
To think of joys and dream of rest
The weary find in heaven.

The hoary veteran, on the brink
Of life's concluding even,
Retires from busy life to think
Within this spot, the brightest link
Between the earth and heaven.

Ho! ye who in Siloam's pool
Have washed and been forgiven,
Come ye, till every seat is full,
And grace shall make the Sabbath-school
The very gate to heaven.

—*Christian at Work.*

LITTLE SCOTCH GRANITE.

Burt and Johnny Lee were delighted when their Scotch cousin came to live with them. He was little, but bright and full of fun. He could tell curious things about his home in Scotland and his voyage across the ocean. He was as far advanced in his studies as they were, and the first day he went to school they thought him very good. He wasted no time in play when he should have been studying, and he advanced finely. At night, before close of the school, teacher called the roll, and the boys began to answer, "Ten." When Willie understood that he was to say ten, if he had not whispered during the day, he replied, "I have whispered."

"More than once?" asked the teacher.

"Yes, sir," answered Willie.

"As many as ten times?"

"Maybe I have," faltered Willie.

"Then I shall mark you zero," said the teacher, sternly; "and that is a great disgrace."

"Why, I did not see you whisper once," said Johnny that night after school.

"Well, I did," said Willie; "I saw others doing it, and so I asked to borrow a book; then I lent a slate pencil, and asked a boy for a knife, and did several things. I supposed it was allowed."

"Oh, we all do it," said Burt, reddening. "There isn't any sense in the old rule; and nobody could keep it; nobody does."

"I will, or else I will say I have not," said Willie. "Do you suppose I would tell ten lies in one heap?"

"Oh, we don't call them lies," muttered Johnnie. "There wouldn't be a credit among us at night, if we were so strict."

"What of that, if you told the truth," laughed Willie, bravely.

In a short time, the boys all saw how it was with him. He studied hard, played with all his might in playtime; but, according to his account, he lost more credits than any of the rest. After some weeks, the boys answered "nine," "eight," oftener than they used to. Yet the school-room seemed to have grown quieter. Sometimes when Willie Grant's mark was even lower than usual, the teacher would smile peculiarly, but said no more of disgrace. Willie never preached to them or told tales; but somehow it made the boys ashamed of themselves just the seeing that this sturdy, blue-eyed boy must tell the truth. It was putting the clean cloth by the half soiled one, you see, and they felt like cheats and story-tellers. They talked him all over, and loved him, if they did nick-name him "Scotch Granite," he was so firm about a promise.

Well, at the close of the term, Willie's name was very low down on the credit list. When it was read he had hard work not to cry; for he was very sensitive, and he had tried hard to be perfect. But the very last thing that day was a speech by the teacher, who told of once seeing a man muffled up in a cloak. He was passing him without a look, when he was told the man was General ——, the great hero.

"The signs of his rank were hidden, but the hero was there just the same," said the teacher. "And now, boys, you will see what I mean when I give the medal to the most faithful boy—the one really the most conscientiously perfect in his deportment among you. Who shall have it?"

"Little Granite!" shouted the forty boys at once; for the child whose name was so "low" on the credit list had made truth noble in their eyes. —*The British Evangelist.*

One earnest gaze upon Christ is worth a thousand scrutinies of self. The man who beholds the cross, and beholding it weeps, cannot be really blind nor perilously self-ignorant.—*Dean Vaughan.*

TEMPERANCE.

NEW ENGLAND TESTIMONIES.

A correspondent in the *Transcript* who signs himself "Layman," complains bitterly that so large a portion of the ministers, in the Methodist church especially, are identified with the Prohibitionists, and not only lecture, but advance third party views from the pulpit; and states that it is becoming a barrier to their usefulness in their legitimate work. It seemed to me that this charge was the most honoring to the New England ministry that could be made, and it gives me fresh encouragement to believe that the day will soon come when they will take an equally firm stand against the lodge. A Gospel that has no reform in it is a poor article to convert men. He who preaches Christ so that tried and tempted souls know where to go for help, is the successful preacher. I was much impressed at our New Hampshire Convention by the testimony of a brother who for fifty years had used tobacco, and yet been cured of the habit completely by the power of Christ. A similar testimony is given in the Notes and Queries column of the *Transcript*, in reply to an inquiry for something which would take away an appetite for the weed. The writer, who was so addicted to it as to smoke twelve strong cigars in one day, tried to leave it off several times, but ineffectually. He says, however, that one evening about seventeen years ago he was in Dr. Gordon's vestry at a prayer meeting, and a reformed man in a seat near him rose to tell his experience. During his remarks he said, "Jim asked me if I thought a man could smoke or chew tobacco and be a Christian, and I told him I did not know, but I could not believe that Jesus Christ would have any filthy Christians near him." "From that moment," he adds, "all desire for smoking left me and has never returned." Christ, and he alone, is strong enough to deliver men from the grasp of rum, tobacco and the lodge. Hallelujah to his name forever! E. E. FLAGG.

LIQUOR DRINKING.

Hon. Chauncey M. Depew will scarcely be accused of fanaticism on the question of liquor drinking. Here is his experience as stated in a speech of his before a company of railroad men:

"Twenty-five years ago I knew every man, woman, and child in Peekskill. And it has been a study to me to mark boys who started in every grade of life with myself, to see what has become of them. I was up last fall, and began to count them over, and it was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers and doctors. It is remarkable that everyone of those that drank are dead; not one living of my age. Barring a few who were taken off by sickness; every one who proved a wreck and wrecked his family, did it from rum and no other cause. Of those who were Christians, who were steady, industrious, hard-working men, who were frugal and thrifty, every single one of them, without an exception, owns the house in which he lives, and has something laid by, the interest on which, with his house, would carry him through many a rainy day. When a man becomes debased with gambling, rum, or drink, he doesn't care; all his finer feelings are crowded out. The poor women at home are the ones who suffer—suffer in their tenderest emotions; suffer in their affections for those whom they love better than life."—*Educator.*

MURDERED BY HER BROTHER.

MITCHELL, Ind., Nov. 11.—Miss Mary Eubanks, daughter of M. Eubanks, a tailor, died this morning from the effect of blows on the head inflicted by her brother, Bee Eubanks. On Sunday evening the woman was sent out by her father and brother from lack of money to trade a bottle for whisky. Being unable to do so she remarked that she was afraid to go home lest she should be killed. She did go home, and soon after the sound of blows was heard and she was heard to cry out, "You're killing me! You're killing me!" Yesterday morning when one of her brothers called a physician, saying that his sister had taken an overdose of morphine and whisky, the physician found her lying on the floor in convulsions. She never regained consciousness, but lingered until this morning, when she died. An examination showed a fracture of the skull and several contusions of the brain, with bruises over the body. The inquest developed the fact that Bee Eubanks had beaten his sister to death with a whisky jug. Bee Eubanks has been sent to Bedford jail, but the father has not yet been arrested.

THANKSGIVING PIES.

"They all put brandy into them," said one.

"They all don't. My mother has never put a drop of brandy into her mince-pies since the day Bob said he could taste the brandy and it tasted good. Mother said then it was wrong, and she never would be guilty of it again. And if mother says a thing is wrong, you may be sure it is wrong; for what mother knows, she knows."

"How about mince-pies? Are you sure she knows how to make pies good?" and a laugh went up from a group of girls gathering around a register of the recitation-room, eating their lunch.

But some of them winced a little, when back were tossed these words: "If she doesn't, she knows how to make a boy good; and isn't a boy worth more than a mince-pie?"

SURROUNDED BY SALOONS.

Governor Taylor has received from the people of Cumberland Gap, Tenn., a map showing the location of sixteen saloons within about one mile of that town, two of them being in Kentucky and fourteen in Virginia; also locating the spots adjacent thereto where fifteen men have been shot within the last few months. None of the saloons are on this side of the line, but five of the murders have occurred in Tennessee. The people of that section have decided to present the facts to the governors of Kentucky, Tennessee and Virginia and ask their help in suppressing the lawlessness there.

The African Lakes Company absolutely refuses to have anything to do with the sale of intoxicants to the natives. The British South African Company is co-operating with the Lakes Company in this, and the English seeing the injurious effects of the rum trade are restricting it in their colonies.

The Pope has been ordered to drink beer instead of wine, and a quantity of bottles have been ordered from Vienna. It seems that the Pope's beer is to be prepared differently from the ordinary German beer. The Austrians are reported to be in high glee at the honor of thus providing for the Pope's table.

Mme. Blavatsky, the high priestess of theosophy, consumes sixty cigarettes every day. In her smoking tray she has a jar of gum arabic, with which she pastes the regular sheets of rice paper together, thus making the theosophical cigarette twice as long as the ordinary article. She uses the choicest brands of Turkish tobacco, and rolls them all herself.

It is said there has never been a fight or a quarrel, and that there are no punishments in the Soldiers' Home at Chelsea, Mass. The reason given for this is that no liquors are allowed on the premises, and if a man gets drunk when off on leave for a day he does not easily get permission to go again. If he gets drunk for a third time he is discharged from the Home.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON IX.—Fourth Quarter.—November 30.

SUBJECT.—Jesus Risen.—Luke 24: 1-12.

GOLDEN TEXT.—Now is Christ risen from the dead, and become the first-fruits of them that slept.—1 Cor. 15: 20.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 23: 44-56. T.—Luke 24: 1-12. W.—Matt. 28: 1-15. Th.—Mark 16: 1-11. F.—1 Cor. 15: 1-26. S.—1 Cor. 15: 35-58. S.—John 20: 1-18.

COMMENTS BY E. E. FLAGG.

1. *The visit to the sepulchre.*—vs. 1–3. The Jewish Sabbath was past, and past in another and deeper sense than could have occurred to the minds of these women when they came with their burden of sweet spices, so lovingly prepared, to the sepulchre, and said among themselves, "Who shall roll us away the stone?" Well might they have asked, Who shall roll away from the minds of the people the burden of Pharisaical tradition, now that He, the Truth and the Light, lies cold in death? Many a devout soul bound by the fetters of Romish superstition, has brought a life full of the myrrh and sweet spices of the rarest self-devotion to the sepulchre of a dead Christ. They need to have the stone rolled away, and in these latter days the many agencies for disseminating Christian intelligence must be the angels to do it. There is also a hint at another truth: that the spirit of loving service is not daunted by difficulties. It always finds the stone rolled away. These women had done what they could. When we reach the limits of human possibility, then we touch on God's opportunity. They were too full of thoughts of their mission to let this obstacle deter them, or even to think of it till it confronted them. There may be difficulties in our way that seem insuperable, but if it is the way of duty we have only to press on; and could our eyes be opened we should see angelic aids all about waiting to supplement our feeble efforts with divine help.

2. *The angel's message.*—vs. 4–8. The faintest intimation that Christ could rise from the dead seems not to have dawned on their minds. Even the women, the faithful, true-hearted women had failed to understand or remember his words. How often when we come to some unexpected trial or sorrow or disappointment, we are perplexed "as though some strange thing had happened unto us." When we query why this or that thing should be allowed to happen, we have forgotten or failed to understand what Christ so distinctly foretold that "in the world ye shall have tribulation." Sometimes as we grow in Christian knowledge we are perplexed to find old truths assuming new forms; dying, as it were, to rise again in a more glorious resurrection. It is a sign that we are not making much progress if the heaven of religious truth always looks the same to us. The great mistake of Romanism, and of the spirit of ecclesiasticism generally, is that it keeps men groping among the tombs for truth that is not there; that has stripped off its grave-clothes and risen, a living truth to meet the demands of a living age. All the evangelists agree that these women made their visit to the tomb very early in the morning, "while it was yet dark." There is no time in the day so favorable for devotion as the early morning hours. This has always been the testimony of the most devoted Christian believers in every land and age. There is also another suggestion. When we are passing through heavy trials and "it is yet dark," we can see God's providences better for that very darkness, as the halo of celestial glory which surrounded the angels must have made more impression, outlined against the general obscurity, than if it had been broad noonday. When the sun of worldly prosperity is shining full upon us, God's angels often come and go unrecognized.

3. *The incredulity of the disciples.*—vs. 9–12. The supernatural in the Bible *is always handled naturally;* and this makes one of the chief points of distinction between the stories of the Apocrypha and legends of the saints, and Scripture. The most ordinary event that ever happened could not be told more simply than is the whole story of Christ's resurrection. It was natural that in their joy the women should "*run* to bring his disciples word;" and supremely natural also that men so often reproached by him for their slowness of spiritual comprehension, should count it all "an idle tale." The strongest possible internal evidence that the story is true, lies in these touches of naturalness; and in the fact that it is given without note or comment, as if the writers were too fully convinced themselves to take in the idea that any one could be found to doubt it. Two important lessons may be learned from these closing verses. First: that our religious experience has been out of the common line, and so wonderful that many professed Christians will refuse to believe it, is no reason that we should keep it to ourselves. If we have been "made to sit in heavenly places with Christ Jesus," let us hasten to make all his disciples sharers in the things we have seen, and the truths we have learned. Secondly: let us not be incredulous of another's experience, because we never had one like it, but, like Peter, prove its truth for ourselves.

RELIGIOUS NEWS.

—Mr. Moody, who recently conducted evangelistic services with great success in Buffalo, N. Y., went to Troy, N. Y., for similar work on the 9th of this month.

—The McCormick Presbyterian Theological Seminary, at Chicago, Ill., will send seven of its thirty-nine graduates this year at once to the foreign missionary field—a proportion of contribution probably not exceeded by any other seminary in the United States.

—The Canadian Methodist General Conference gives unequivocal indorsement to the policy of national prohibition, and has appointed a committee to wait upon the government and demand immediate attention toward the national prohibition of the liquor traffic. This conference further recommends that no one shall have a place in the Sunday-schools, in the educational institutions of the church, or in the ministry, who is not a total abstainer from the use of tobacco.

—Bishop Warren says that the members of the M. E. church in Germany contribute $4.40 per member annually, while the largest income of any of them is $1.25 a day.

—Mr. G. Sing Quah, a converted Chinaman, has entered Fort Worth University at Fort Worth, Texas, for the purpose of returning to China as a missionary.

—Rev. John Newton, Presbyterian, is the oldest of nine hundred missionaries in India. He landed at Calcutta in 1835, and continues a happy and contented toiler in that land still, at the ripe age of seventy-eight.

—At a meeting of the Connecticut Christian Endeavor societies in Willimantic the reports showed that there are now 376 societies and 23 unions in the State, with an aggregate membership of 23,000, and 4,000 members outside of the unions, making a total membership of 27,000.

—Major Whittle, the evangelist, has been holding meetings in Xenia, Ohio, and the churches manifest great interest. Bible readings are held every afternoon and evangelistic meetings in the evening. All the churches united in the services.

—A profound religious impression has lately been created in the othewise careless industrial population of the city of Paterson, N. J. The improvement came of nineteen days of evangelical work done by the Rev. C. H. Yatman. Four churches, Market Street Methodist and Embury Methodist, together with the Second and Third Presbyterian churches, united to maintain these meetings. Immense crowds attended the services. It is estimated that from 700 to 800 people professed faith in Christ and an entrance upon a new life. The churches are gathering up the results.

—The centennial anniversary of New England Methodism was observed in Boston lately with ceremonies which lasted for two days. Addresses were made by many eminent Methodists from New England, Canada, and other parts of the country. Bishop Foster, among other things, said that Methodism existed in the United States about thirty years before it attempted to enter New England. There are now, in this centennial year of New England Methodism, 150,000 communicants in New England, $10,000,000 worth of church property, and $4,000,000 of educational property. There are ten Methodists in New England to every one liberal Christian in the United States.

—In London there are thirty-two places where open-air services are regularly conducted by Presbyterians.

—One thousand four hundred and seventy dissenting Scotch clergymen have signed an address to Mr. Gladstone, declaring that they look to him to overthrow the State church. They say: "The time has come to sever the relations between the church and the state. Dissenting Christians have refrained too long from making this contest, and we now insist that the coming Parliament terminate the unjust and injurious connection."

—Twenty-four ecclesiastical bodies of this State, representing nine Protestant denominations, have appointed between ninety and one hundred delegates to attend a conference upon the subject of "Moral Instruction in Public Schools" this month. It will be held November 17 and 18, in the council room of the University of New York.

—The Methodists of England are preparing to commemorate, in March, the centenary of the death of Wesley and to build a tomb over his grave. It is proposed to substitute seven handsome marble pillars for the present wooden pillars under the gallery, each to cost $500. The Methodists of Canada have been invited to contribute funds for one of these, and the two Methodist Episcopal churches of the United States, one each.

—The city of Gloucester, Mass., has a scattered population of nearly twenty-five thousand persons living in contiguous villages under one municipal government. Recently a series of union evangelical meetings have been held under the leadership of Dr. L. W. Munhall, with Mr. and Mrs. J. J. Lowe as Gospel singers. The preaching and Bible readings have been clear, positive, earnest, and very effective. About five hundred persons have publicly confessed their faith in Christ, and have given their names to the different pastors in the city.

—It is said in regard to the persecution of Lutherans in the Baltic provinces of Russia, that three pastors have been banished and sixty-six are on trial, mostly on trivial charges. The Russian government is doing all it can to stamp out the Lutheran religion, as the members of that church are suspected of leaning toward Germany.

EDUCATIONAL NOTES.

—The President of the United States, four members of the Cabinet, all the members of the Supreme Court, 44 of 80 Senators, 164 of 329 Representatives, are college graduates.

—The first theological school of the country, Bangor Theological Seminary, was chartered in 1814 and opened in 1816; the last is the Gammon School of Theology, located at Atlanta, Ga., and was chartered in 1888.

—Miss Elizabeth Peabody, who first introduced into this country from Germany the kindergarten method of teaching the children, is still living in Boston at the age of eighty-seven years, and retains much interest in educational matters.

—There has been so much trouble in Cherokee county, Iowa, caused by the resignation of teachers for matrimonial purposes the past year, that the school board now requires every teacher to sign a contract not to get married during the school year.

—Of the graduates of Vassar College three hundred and five are now engaged in teaching, and many of them have attained high rank in this profession. Thirty-nine of the Alumnæ are classed as literary workers, of whom Mrs. Lizzie Williams Champney is probably best known. Twenty-two physicians come next in order, of whom eleven have married since receiving their degrees.

—A dispatch from Annapolis, Md., says there will be no cadet hops at the United States Naval Academy this winter. The discontinuance came about by Commander Glass insisting on the appointment of a dance committee according to their military standard. The cadets objected to this, claiming that those who stood highest in their respective classes did not take as much interest in social affairs, as they spend most of their time in study. This is a notable confession from students themselves that the dancing, carousing, lodge-patronizing student is not worth much for any institution.

—On the first Friday of the term, the Y. M. C. A. Association of the University of Wooster, Wooster, O., held its customary reception for new students, of whom there are present this year over 130. This reception has grown to be very popular. On the day before the opening, cards of invitation were distributed on the trains to any one having the appearance of a student. The members were at every train to escort the new studets to a reception room near the depot. Here a committee gave all the information in their power, about rooms, boarding, etc., and escorted the new students to places where such necessaries were to be had. A small hand-book was also presented to every one; this contained much useful information, such as a student would be in need of. By this means all were made "at home" at once.

THANKSGIVING.—The proclamation of President Harrison was issued just in time for the Sunday papers, which monopolized it as news. The document issued by Governor Fifer of Illinois is more Christian in tone than that from Washington. We prefer it and print it:

"During the year that is passed we have as a people been the recipients of innumerable blessings. Our fair State has been spared the wasting pestilence, society has been unusually free from civil commotions threatening the peace and security of our free institutions, while peace, abundance and happiness have prevailed within our borders. For these blessings it becomes a Christian people to return thanks to Almighty God. Therefore, I, Joseph W. Fifer, Governor of the State of Illinois, in conformity with the proclamation of the President and in obedience to a time-honored custom, do hereby appoint Thursday, the 27th day of the present month, as a day of public thanksgiving, and I commend to the people of this commonwealth that they properly observe the day by abstaining from the pursuit of their customary secular callings and unite in thanksgiving and praise to God for his infinite goodness and mercy and by invoking his divine blessing and guidance for the future. I recommend, too, that those enjoying abundance remember in charity the poor and needy. JOSEPH FIFER."

BUSINESS.

REMEMBER

The *Cynosure* to NEW subscribers:

For three months..... 25

To Jan., 1892 .....$ 1 50

To old subscribers more than three months in arrears, two years' renewal.....$ 3 00

FOR OLD SUBSCRIBERS

we have something attractive also.

To every old subscriber sending: (1) his renewal at regular rates, and (2) a new name with $3.00 for the two, we will send a copy of *Ropp's Commercial Calculator*, a book of great value for every farmer, mechanic or business man. This book is worth 50 cents, publisher's price. We will send it as above.

Or we will send to any old subscriber who renews and encloses for the *Cynosure* and the *Calculator* $1.70. New subscribers can have it for the same rate.

See page 7.

A PRESENT FOR MOTHER.

Something useful, valuable, inexpensive. The good effect of its use will be felt daily by all the family.

It is the HEALTH CALENDAR, which contains a temperance bill of fare for every day, and hundreds of good recipes. It hangs on the wall in constant sight.

This will be sent under the same conditions as the Ropp Calculator above.

NEWS OF THE WEEK.

CHICAGO.

The fat stock show is in progress this week. The weighing of the most extraordinary lot of fat cattle ever shown in Illinois was finished Friday. The contest for prizes for cattle, hogs and sheep is said by the exhibitors to be the sharpest ever known in the West.

A corporation license has been issued to the Chicago and Calument Stock Yards Company, with a capital of $10,000,000, who propose to construct and operate near Chicago a stock yard's plant, including hotel buildings, and slaughtering, packing, and fertilizing establishments. It is understood that Armour and other large packers have purchased a large tract just outside the city limits in Indiana, where they will remove their business.

The liberal ministers in session in the city last week effected an organization called the Liberal Christian Alliance. Thomas, Swing the Unitarians and Universalists were engaged in the movement.

COUNTRY.

It is rumored that an English syndicate is to purchase Garden City, Long Island, and run it "something on the style of Pullman, Ill."

Near La Harpe, Ill., Tuesday, workmen unearthed wooden and clay images of peculiar design. They are believed to have been the work of an ancient race.

The overland Southern Pacific passenger train, south-bound, went through the long trestle over Lake Labish, about five miles from Salem, Oregon, Thursday night. The trestle must have given way as soon as the engine struck it, and the train and trestle all went down together. All were broken to pieces, and nearly every passenger on the train was injured. Five people were killed, and about 100 wounded.

It is now believed that the terrible explosion of the extensive Dupont powder works near Wilmington, Del., Oct. 7 last, which resulted in the death of ten workmen, an old lady a child, and the injuring of a number of others, may have been the work of a gang of fire-bugs who are secretly organized to do harm to the Dupont family. They are supposed to be revengeful employes who were discharged at the death of Gen. Henry Dupont, as several attempts were made last spring and summer to blow up the powder works.

The Irish members of Parliament, Messrs. Dillon, O'Brien and O'Connor, addressed a mass meeting at the Metropolitan Opera House, New York City, on Monday night, and raised a subscription of $33,000 in addition to $4,000 received from the box office to aid the cause of Home Rule in Ireland.

Henry M. Stanley, so the *Pall Mall Gazette*, London, announces, has sued Walter Barttelot, brother of the deceased major, and others who have brought charges against him in connection with the controversy regarding the rear guard of the Emin relief expedition, Mr. Stanley has engaged the services of Mr. George Lewis and Sir Charles Russell to represent him.

A collision occurred on the Pennsylvania railroad near Florence, Pa., Friday, between the first and second sections of the Western express, killing two passengers and injuring eighteen others. Only two in the car escaped.

At a mass-meeting in Lincoln, Nebraska, Nov. 16, presided over by Gov. Thayer, steps were taken for the immediate relief of the destitute in the western part of the State and a substantial fund was raised. It is designed to tide over all pressing wants by individual subscription until the meeting of the Legislature, when the State can take action. The

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Nov. 10 to 15, inclusive:

Mrs F Collins, Rev F Pepper, Mrs M J Olney, J B Robinson, Mrs S E Richards, Rev H H Henderson, J H Rasor, J McFarland, P J Robidoux, D M Baker, C H Babcock, W Jenks, Mrs G Spies, H L Gloege, J. H. Crall, Rev W Bell, I R B Arnold, W R Sterrett, B F Markle, N R Corning, Eld Wm Plant, F Shaver, P Guthrie, J Gault, Mrs M P Morse, R Boyd, A Gilliam, R Gorely, Rev T R Banks, Mrs A C Hand, R Gardner, F Cotton, P Derksen, H Hodges, S Creswell, N Callender, Rev P S Somers, Dr J H Gray, J L Houtz, Mrs M Barney.

AN HONEST OFFER.

Inanother column will be found the advertisement of the great firm of J. D. Larkin & Company, of Buffalo. This firm is quoted in the Commercial Agencies as being worth $100,000. They have been in business a great many years, and their Sweet Home Soap, and Toilet articles are well known throughout the United States. Much pleasure is taken in calling the attention of the public to this firm's advertisement. The firm shows its reliability in the fact that it is willing to let anybody have its goods on 30 days' trial. The following is taken from the *New York Illustrated Christian Weekly*, dated Sept. 27, 1890.

COMPLETE CONFIDENCE.

If a business house is willing to send out its goods to any part of the country and ask for no pay, unless the goods after thirty days' examination are found to be as represented, they show their confidence to satisfy the public. We would advise our readers to carefully read the advertisement of J. D. Larkin & Co., Buffalo, N. Y., which appears on the last cover page.

We print a few of the many letters of appreciation Messrs. J. D. Larkin & Co. receive from parties who have ordered their goods. These letters need no further comment from us.

NEW YORK, June 28, 1890.

Messrs Larkin & Co.:

Your package received in good order, and I am pleased to state that your advertisement was not at all overdrawn, as everything was as you represented. How you do it I do not know, but the facts prove for themselves. Yours truly,

51 E. 83-street. H. S. STEELE.

CLYMER, Chautauqua Co., N. Y., April 12, 1890.

J. D. Larkin & Co., Buffalo, N. Y.:

SIRS:—We were not at all disappointed in the box of soap you sent us some time ago. The children had a good time in unpacking the different articles. Enclosed find $6.00 in payment for the order. Please send receipt. Respectfully yours,

REV. JOHN HOFFMAN.

HARTFORD, Conn., June 2, 1890.

J. D. Larkin & Co., Buffalo, N. Y.:

GENTLEMEN—Please find enclosed check to pay. I think I am giving you no soft soap when I tell you that your hard soap is good; and to see the children unload the trinkets, some of them useful as well as instructive, would pay any father for the outlay of money. Yours truly, C. W. B. EDWARDS.

Remember in writing to this firm, to state that you saw either this notice or their advertisement in this paper.

$75.00 to $250.00 A MONTH can be made working for us. Persons preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1009 Main Street, Richmond, Va.



To cure Biliousness, Sick Hendache, Constipation, Malaria, Liver Complaints, take the safe and certain remedy, SMITH'S

BILE BEANS

Use the SMALL SIZE (40 little beans to the bottle). They are the most convenient; suit all ages. Price of either size, 25 cents per bottle.

KISSING nt 7, 17, 70; Photo-gravure, panel size of this picture for 4 cents (coppers or stamps).

J. F. SMITH & CO., Makers of "Bile Beans." St. Louis, Mo.

Puget Sound catechism and its chief city SEATTLE, **WASHINGTON** Send stamp to Eshelman, Llewellyn & Co., Seattle, Wash.

PENSIONS OLD CLAIMS Settled Under New Law.

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Wheat—No. 2			
No. 3	80	@	86
Winter No. 3	85	@	89
Corn—No. 2	49	@	51½
Oats—No. 2	41	@	46
Rye—No. 2	66		
Bran per ton	16 00		
Hay—Timothy	7 50	@10	00
Butter, medium to best	12	@	26
Cheese	05	@	9½
Beans	1 25	@ 2	10
Eggs	20		
Seeds—Timothy	1 17	@ 1	23
Flax	1 34	@ 1	45
Broom corn	03	@	04½
Potatoes, new, per bu	40	@	80
Hides—Green to dry flint	05	@	09
Lumber—Common	10 00	@13	00
Wool	15	@	34
Cattle—Choice to extra	4 15	@ 5	15
Common to good	1 15	@ 4	00
Hogs	2 00	@ 4	05
Sheep	1 50	@ 4	30

NEW YORK.

Wheat	98	@ 1	05½
Corn	56	@	58
Oats	44	@	50
Eggs			23
Butter	11	@	26½
Wool	14	@	39

KANSAS CITY.

Cattle	1 25	@ 4	65
Hogs	3 00	@ 4	05
Sheep	2 75	@ 4	35

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St. Paulin, P. Qub. Can. Feb. 10, 1890.

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HOME AND HEALTH.

HOW TO CHOOSE A TURKEY.

On Thanksgiving Day every American family makes an effort to dine on turkey. The turkey, being a gift for which all Americans should be thankful, seems especially appropriate as a Thanksgiving offering. If you are a town-dweller you must secure your bird from a poulterer; and let me whisper to you not to rely too implicitly on his judgment. Tastes differ, and upon this occasion you wish to suit your own. Some persons prefer a gobbler to a hen-turkey, but I will advise you a hen. The meat is whiter, sweeter and more tender. The bill and toes should be soft, and the flesh have a bluish-white cast, twelve pounds being an exceedingly good weight. The fortunate country-dweller has his own turkeys, or should have at least, and can mold them at will. The feed can be so managed that the meat will be white, tender and of a delicate flavor, or the flavor may be greatly heightened by a change of diet. Chopped turnips, cabbage and parsley, varied with corn-meal, boiled rice and chopped celery tops impart a peculiar gamey flavor, which to many persons is very desirable. This food may be given three or four days before killing.—*Mrs. S. T. Rorer, in Ladies' Home Journal.*

HOW TO ROAST A TURKEY.

Select a large, fat, tender turkey, and have it nicely dressed, drawn, *washed*, wiped dry and well singed. Rub it all over, inside and outside, with pepper and salt. Make a stuffing of the following ingredients: One pound of light bread-crumbs, half a pound of butter, a heaping tablespoonful of finely minced onion, salt and pepper, one raw egg and enough water to mix rather soft. Stuff the breast first, and sew it up, then stuff the body. Rub the turkey all over with melted butter, and dredge well with sifted flour. Lay it in the pan on its breast, and pour in a quart of cold water. Have the oven well heated but not too hot, as the turkey must cook slowly to be done. Allow a quarter of an hour to each pound. Have some butter in a plate with a larding mop. From time to time baste the turkey with the gravy in the pan, rub over with the larding mop and dredge again with flour. As it browns turn from side to side, and last of all brown the breast. Frequent basting, dredging and turning, will insure perfect cooking. When done it should be a rich, dark brown all over, and when a fork is stuck deep into it no red juice should run. Remove it to a hot dish and, if the gravy is not quite thick enough, add a teaspoonful of flower creamed smooth with some of the grease skimmed from the gravy. If while cooking the gravy in the pan boils away too much, more water should be added. When the turkey is done there should be about a pint of gravy.—*Anna Alexander Cameron in the Ladies' Home Journal.*

HOW TO HAVE A GOOD DINNER.

So few persons have the privilege of a perfect Thanksgiving dinner, for the simple reason that the majority of individuals live at a distance from the abundant markets of our larger cities. But for all this, the success of a dinner depends greatly upon the tact and talent of the housewife. If she has the power to hold the appetite of her guests until the end of a thoroughly good dinner, and can assure them getting up from her table in a comfortable state of body and mind, she is indeed an artist, and would probably have the power to serve a lovely dinner, even in the midst of a forest.

Do not attempt a grand dinner, but have a satisfactory one. Begin your dinner, if it is convenient, with three oysters to each guest. This may seem a small allowance, but it is preferable to the conventional six. Have the plates filled with cracked ice and nicely garnished with water-cress, the oysters in their deep shells, neatly disposed of in the ice. Let your table be well laid with the best china you possess, and a spotlessly white table-cloth. Allow no dingy-looking goblet or dull silver to destroy the whiteness of the linen or the brightness of the table. Carl Benson tells us, "Over and over again he has generous feasts transformed into barbaric meals by the lack of clean plates, clean forks and clean glasses."—*Mrs. S. T. Rorer, in Ladies' Home Journal.*

THE THANKSGIVING DESERT.

The desert of a Thanksgiving dinner which, if properly managed, can be made the most attractive feature of the dinner, should be arranged with skill and good taste. Arrange the various fruits on high glass dishes, decorate them with an abundance of lovely fresh leaves, and have them placed on the table from the commencement of the meal. These, with the addition of plenty of carefully selected flowers placed in small vases and mixed freely with some delicate ferns, will impart a most dainty and artistic appearance to the whole.—*Ladies' Home Journal.*

SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors;" which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

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IN BRIEF.

According to the report of the California State Mining Bureau the impression that the gold mines of California are depleted below the point of profitable production is a mistaken one. The gold taken out has exhausted but little of the auriferous wealth of the State, and the annual production has not heretofore much exceeded what it may be reasonably hoped to reach and maintain in the future. Besides its gold-fields and silver-bearing lodes, California possesses the more common metals and minerals in great variety. There is hardly a county in the State but has valuable mineral deposits of one kind or another, and the distribution of these products is pronounced remarkable. Fourteen of the fifty-three counties make a notable production of gold, and twelve of gold and silver; five produce quicksilver, two borax, two salt, four asphaltum, two petroleum, three copper, etc. Were California even poor in the precious metals, it would yet become a great mining State. It is asserted in the report that gold-mining has not yet reached even the stage of sturdy infancy.

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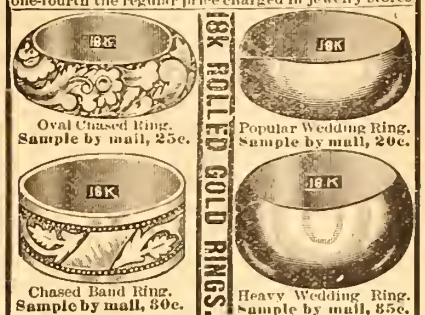
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NEWS OF THE WEEK (*Continued from 13th page*).

commission appointed by the Governor reported that twelve counties are included in the drought-stricken district, and that an appropriation of $100,000 would be required to prevent actual suffering.

At Lima, Ohio, Friday morning quarrymen had placed some dynamite on the stove to thaw. It became too warm and exploded, setting off twenty-five pounds of dynamite and the same amount of powder in the building. Three men were killed and three others wounded.

A child was lost last week in the Cumberland mountains, Grundy county, Tennessee, and was found alive four days afterward. It had wandered through a section infested with bears and panthers.

We have been frequently of late assured that "the Mormons have given up polygamy." But during the last sixty days statistics show "forty-two arrests or the crime of polygamy in Utah."

FOREIGN.

The Russian police at Warsaw have intercepted 800 Polish Jews who were about to emigrate to escape the persecution growing out of the recent ukase. The emigrants were forced to return to the villages whence they came and will be obliged to endure as best they may their unhappy lot.

A terrible accident has occurred at Tai-Ping-Fu, at which place are situated the government mills for the manufacture of powder. While the workmen were employed about the mills, an explosion occurred which entirely demolished the building. The loss of life was enormous, 300 persons being killed. The cause of the explosion is not known.

Advices from Zanzibar say that the sultan's decree abolishing the slave trade is almost a dead letter, the Arabs persisting in the traffic under the very eyes of the authorities.

Dr. Koch, the inventor of the bacillus, s now reported as having discovered an absolute cure for consumption, based upon his bacillus theory. The cure is inoculation with a fluid which the inventor hopes to be able to place within the reach of everybody. There is a regular exodus from the Mediterranean shores of consumptives to Berlin, and the hotels are rapidly filling. Many American doctors have given notice that they are coming to hear Prof. Koch's lecture on Nov. 26. A host of foreign doctors are arriving. The Italian government has sent three physicians. Drs. Nothnagel, Billroth, and Kowalski of Vienna, praise Professor Koch's remedy, and say that it is the greatest discovery since that of Dr. Jenner.

The British torpedo cruiser Serpent foundered off the coast of Spain at a point twenty miles north of Cape Finisterre, Wednesday. Out of a total of 250 souls on board only three were saved. The Serpent went on the rocks during a storm. A heavy mist prevailed at the time of the disaster. Owing to the violence of the storm it was impossible to send assistance from the shore. Tremendous seas swept the decks of the doomed vessel, carrying away group after group of the unfortunate men on board. The Serpent's complement was 170 officers and men. The others on board were going to relieve men now on ships on the African station. The Serpent was a twin screw vessel of 1,770 tons and 4,500 horse-power. She carried six guns.

A collision occurred Tuesday morning on the Great Western railway at Norton-Fitzwarren station, near Taunton, England, between a goods train and a special train from Plymouth, which was conveying the passengers from the steamer Norham Castle, which had just arrived at Plymouth from the Cape of Good Hope. Ten persons were killed and eight injured. The collision was caused by the negligence of a signal man.

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One Bottle (Fancy Patent Stopper) **Modjeska Tooth Powder.**
One Stick Napoleon Shaving Soap.

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Christian Cynosure.

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SPECIAL RATES, ETC.

Read on last page the latest offers for new and old subscribers.

Kansas is surely in earnest for prohibition. It is reported that at the recent banquent given in Leavenworth in honor of Allen G. Thurman, the Democratic Nestor, thirty gallons of wine provided for the occasion were seized by the police and emptied into the sewers. Another supply of wine was secured, but the banqueters secured the protection of the sheriff and twenty deputies sworn in for that purpose, and had their spree.

If we hear little about the defeat of prohibition in Nebraska, we learn less about that of resubmission in Kansas. A heavy blow was predicted against the prohibitory law, but it did not fall. In a vote of 285,000 only 68,000 ballots were counted for the odious scheme to restore the saloons. Comparing this result with Nebraska, it would appear that where the saloon has been suppressed and prohibition given a practical trial it is accepted as the best condition of society. In Nebraska the voters had not seen this practical test, and were filled with doubts by the reports of such eminent men and friends of the saloon as Dr. Duryea of Omaha, who told them that prohibition was a failure in Iowa. The salvation of both the Democratic and Republican parties was also represented as depending on the vote to down prohibition. But it is amazing that nearly 30,000 voters in Nebraska should stand by the saloon infamy.

The Indian frenzy which has been the burden of the dispatches from Nebraska and the Dakotas for a week or more, may at any time as we write break out into massacre. There is evidence that this crazy, ghost-dance business is not altogether a possession of devils as to the Indians alone, but there is some of the white man's wickedness mixed up with it all. Gen. Nelson A. Miles of the department of the Missouri is quoted as saying relative to the impending Indian outbreak: "One great cause of all this trouble is the almost entire crop failure and the delay of the government in forwarding supplies. Congress failed to make the appropriation until late in the summer, and consequently the supplies have been tardy." The representatives of the Catholic missions among the Sioux also, have informed the officers of the Government that in their opinion the threatened uprising is due to fear of hunger more than to religious fanaticism. This does not cause great surprise, it is but a continuation of our criminal management of the Indian question for over a century. The public conscience has become hardened, it has heard the story so often. Will not God raise up for us some Penn to lead us to just and righteous dealing with the remnant of the red men?



PROF. H. WOODSMALL.

The fall of the Irish leader Parnell is told briefly in our news columns. Men may talk as they please about the nobility of human nature. Their boasting is daily put to shame. If a man who could lead a feeble cause to many victories with such intrepidity and apparent self-control and firmness as Parnell has shown, can weakly yield to a fascinating but vile temptation, not many of his fellows should care to trust themselves at great lengths or small. The churches of every class in Great Britain are firmly denouncing the guilt of the Irish leader, and it is quite probable that if he does not retire his party will suffer continual defeat. But it is a serious and pitiful part of this crime, that members of the Irish party on both sides the sea, but especially in this country, seek to belittle or condone it, and claim that after a brief retirement, Mr. Parnell's sun will shine forth with undimmed strength. This cannot be, if there is any truth left in the earth.

The great party organs are full of trivial news from all parts of the world, but they can give hardly a dozen lines to Nebraska where the most important election of the season was held. The temperance papers of that State give us at last the official count, which is 29,653 against prohibition in a total vote of 194,433. At the same time the license proposal was defeated by a vote of 15,520. The Prohibition Central Committee have issued a statement of the reasons for the defeat, and the means used to procure it. The true temperance men of the State have no need to be ashamed of their record, or of their vote of 82,390 against the saloon curse. It is understood that the Farmers' Alliance will contest the election of Boyd, the Democratic Governor, and of every Republican official supposed to have been elected. The notices charge at length that business men in Omaha and elsewhere formed a conspiracy to defeat the will of the people, and brought in vast sums of money for that purpose; that nearly three thousand foreigners were naturalized and their fees paid by outside parties just prior to the election; and that numerous other frauds and irregularities were practiced.

A formidable opposition has arisen to the secret societies of Northwestern University at Evanston, near this city. The anti-fraternity men not only have begun the publication of a successful paper to speak for them to the public, but have organized a society know as the "Massasoit," which has a large and growing membership. They marched the streets of the college town 400 strong lately, with a band and transparencies to celebrate their first bloodless victory over the fraternities, which was in the way of simple business success. The Alpha Phi ladies society, of which Miss Willard is yet understood to be a member, and to which she promised to keep secrets from even her revered old mother, will be one of the organizations which will be affected by this new anti-secret society. Every one who joins the Massasoit must sign a pledge that he will not join a secret society while in college. We trust its campaign against a great and popular evil in our colleges may be so wisely and happily conducted as to disintegrate and forever banish from Northwestern University the organizations which it opposes.

HIS COMING KINGDOM.

BY VICTORIA ALEXANDRA BUCK.

'Tis coming! 'tis coming! His kingdom is near,
His thunders sweep over the land!
Wisdom and honor and daring and love
Haste from the battle-field, stoop from above.
For the day of the Lord is at hand!
Who would sit down and sigh for a lost age of gold.
When the Lord of all ages is here?
True hearts will leap forth at the trumpet of God,
And those who can suffer, can dare,
That lost age of gold was a daring age, too.
And the meekest of saints can find stern work to do,
In this day of the Lord at hand.

Randolph, N. Y.

AN APPLICATION OF THE TESTIMONY OF PHILO JUDÆUS.

BY JOSIAH W. LEEDS.

EDITOR CHRISTIAN CYNOSURE:—In the Oberlin letter of thy interesting correspondent, H. H. Hinman, printed in thy paper of the 6th inst., I find a reference to a Presbyterian pastor, who, while not a member of any of the secret lodges, yet appears to have apologized for their methods, "the secrecy, the oaths, and the signs of recognition, and found their counterpart in the practices of the earlier Christians as well as the Jewish church."

Well, the disciple of Confucius or Buddha, coming to this enlightened country, has no difficulty in both finding and affiliating with droves of the later Christians of this day, well instructed in the mysteries; and he finds that these involve some very serious obligations to the faithful, as do the secret lodges of his own countrymen. If in the literal carrying out of these oath-bound obligations, he should resort to assassination, as has lately happened in San Francisco, he will be able to declare that Christians and Jews are actively interested in societies of a secret and mysterious character, that they are bound by the most stringent oaths never to reveal the dark secrets they have learnt, and he will so state to any curious reporter, annalist, or historiographer of his native China or Japan, who may desire to have knowledge of the affairs and the practices of the American people.

Should our Mongolian, however, be one who was concerned to acquire a thorough knowledge of our language, religion and literature, he will present-

ly discover that the most earnest followers of the religion of the Lord Jesus Christ will have naught to do with what their Bible declares to be "the unfruitful works of darkness;" that where such as these have found their feet entangled in the secret lodge, they have either quickly ceased to attend the meetings, holding themselves to be no longer members, or they have more publicly withdrawn, and, in doing so, have felt it their duty to reprove and condemn the evil into which they had fallen. In the biographies of estimable men, in essays which they have written, and in some of the current religious journals of the day, the honest inquirer will not fail to discover many testimonies and protests of the kind referred to.

Going back now to the asserted practices of the Jews and early Christians, remarked upon by the Presbyterian pastor, I adduce the following testimony of Philo Judæus, that eminent Jewish writer of Alexandria, the year of whose birth was nearly contemporaneous with that of Christ's appearance in the flesh. Philo says:

"All mysteries, all parade and trickery of that sort, Moses removed from the holy giving of the law; since he did not wish those that were trained under such a form of religious policy to be exposed, by having their minds dazzled with mysterious things, to neglect the truth, and to follow after that which belongs to night and darkness, disregarding what is worthy of the light and of the day. Hence no one of those that know Moses, and count themselves among his disciples, should allow himself to be initiated into such mysteries, or initiate others; for both the learning and the teaching of such mysteries is no trifling sin. For why, ye initiated, if they are beautiful and useful things, do ye shut yourselves up in profound darkness, and confer the benefit on two or three alone, when you might confer it on all, were you willing to publish in the market place what would be salutary for every one, so that all might certainly participate of a better and happier life?"

I believe that the dazzling inducement held out to the neophyte in Freemasonry is, that through advancement from one degree to another, to the Masonic brother is finally imparted wondrous revelations of the truth. Many trustworthy witnesses, nevertheless, have arisen, whose testimony goes to show that "by having their minds dazzled with mysterious things," the pursuers of this *ignis fatuus* have been brought "to *neglect the truth*, and to follow after that which belongs to night and darkness, disregarding what is worthy of the light and of the day."

If counsel such as that of Philo is good for the Jew, ought it not to be still more appropriate for the followers of Him who declared that "in secret he had said nothing;" in whom is no darkness at all, who himself is "the Way, the Truth and the Life?"

Philadelphia, 11th month 11, 1890.

THE STUDENTS OF KNOX COLLEGE, TORONTO.

THEY DISCUSS THE SECRET ORDERS.

At the regular meeting of the Metaphysical and Literary Society of Knox College, Oct. 31, 1890, the following question was discussed:

"*Resolved*, That secret societies should be discouraged by the church."

The leader on the affirmative, H. C. Foster, B. A., introduced the discussion by stating:

1. The question refers to systems, not individuals. What should be the relation between the two:—the church on the one hand and the secret societies on the other?

2. That secret societies would be viewed from the standpoint of the Christian church. The discussion had nothing to do with the question, were they beneficial from a worldly point of view? He then brought forward the following arguments:

1. They are detrimental to the work of the church because they are anti-Christian, not recognizing the Christian's God, but only the common deity, such as the heathen also do.

2. They supplant the work of the church by denying its claim as an institution of Divine power; by uniting men to an inferior organization and in a limited brotherhood based on purely selfish motives.

3. They teach a lower standard than the Bible, as the "Rule of Faith and Practice."

4. They teach obedience to the laws of the society before those of the Christian religion.

5. That those who obey the laws of the society will be blessed by felicity in the world to come; teaching that salvation is based on works, not upon faith in Christ's redemptive work.

Further points were adduced by the supporter of the affirmative, Mr. E. A. Harrison:

1. That although, at times, a society may be compelled to assume the form of secretism in order to right grievances, they should be discontinued when the work is accomplished.

2. They destroy true benevolence, as seen from the statistics of these societies, when compared with those inside the church. In some, 66–85 per cent of the funds are spent on themselves; whereas, in the latter 4-5 per cent only is thus required.

3. They develop a wrong standard of morality, inasmuch as members are pledged to support, more or less, each other in right or wrong.

4. That the benevolence which is considered the bulwark of secret societies is limited to such societies, and thus opposed to the teachings of the church, which is *universal sympathy*.

These arguments being substantiated by references to authoritative quotations from the constitutions of many of these secret societies, were not met or refuted by the negative supporters.

The leader of the negative, D. M. Buchanan, B. A., held,

1. That the evils consequent on the existence of such societies, depended not on their constitution, but on the men that were its members. This argument had little weight; as it depends upon a society who should be its members.

2. That instead of supplanting the work of the church, they worked in union with it,—supplemented the work of the latter.

This was met again by the affirmative in holding that the energies and means drawn into these societies, could better be utilized in the church.

3. The fact that much good is done by them in relief; in rescuing, as in temperance secrecy; —in education or to keep secrets—should make the church favor them.

This was met by the affirmative in showing the church found no fault with the good done, but with the *means* by which that good was accomblished; and the evil they did.

The supporter of the negative, Mr. McLennan, held:

1. We have a warrant for their existence, in the fact that each family is a secret society. This argument was not met.

2. The facts that they only admitted men who believe in a Divine being, and that only moral men could enter them, were a warrant as to their character.

Met to degree by the leader of the affirmative, by showing that they depended not on Christ and the Holy Spirit in working reform, and therefore should be discouraged by the church. He also corroborated some of the arguments brought forward by the leader of negative.

Basing the decision on the arguments produced, the decision was given in favor of the affirmative.

ANDREW CARRICK, B. A., *Pres.*

SUPPLEMENTAL—THE FAMILY NOT TO BE CLASSED WITH SECRET SOCIETIES.

The reader will observe that there was one argument, viz.: "We have a warrant for their existence in the fact that each family is a secret society," unanswered. This was due to lack of time, as the leader on the affirmative was limited to five minutes for rebutting. It would have been an easy matter to show that the family is *not secret society*. Because—

1. You will find the family in no catalogue of secret societies; neither does the community at large think of the family when secret societies are spoken of.

2. There is no oath taken by the members of the family that all secrets shall be kept inviolable, denying investigation by law, church, etc., as is the case in secret societies.

3. The recognition of the members of a family is not dependent upon secrecy, as is the case in secret societies. "The secret then, of our secrets, is simply this: to *know* each other and to prevent imposition."—*Odd-fellow's Pocket Companion, p 316.*

4. There is a vast difference between *secrets* and *secretism, i. e.*, organized secrecy. The secrets of the family are simply *accidents*. If those secrets be revealed, the sacredness of the family is not necessarily impaired, but possibly enhanced, and the family vows remain just as binding. Not so in secret societies. There the secrets are a *necessary* part of their constitution. It is their chief corner-stone, their sole bond of union. "It is the principle of secrecy that forms *our* bond of union * * * * It constitutes our brotherhood, links us together in a community of feeling and affection, and enables us to preserve the organic capacity which in all other forms has crumbled to pieces."—*Odd-fellow's Pocket Companion, p 318.* That which makes a secret society to differ from all other societies is its *principle* of secrecy. The moment *that* is revealed, it may continue to be a society, but ceases to be a SECRET *society*.

5. The family is a divine institution. All God's dealings in providence from creation to the present time, and all his teachings in Revelation have been to *reveal* the secrets which surround himself, his kingdom and the future; not to *conceal* them. The family and all the divine institutions are intended to be in harmony with this principle; not antagonistic to it. It was not until Adam and Eve had sinned that they sewed leaves together as a "veil of secrecy" for their bodies, or retired into the "hidden shades" of the Garden from God. "Men love darkness rather than light, *because their deeds are evil.*" The more sin, or imperfection, as the result of sin, a family has, the more it fears and shuns the gaze of the world. On the other hand, the nearer a family approaches the condition intended by God, the less it thinks about or fears the gaze of the world. Not so secret societies; they are simply a human institution and go upon the principle "*always conceal, never reveal.*"

The supporter of the affirmative said: "This debate has been to me an eye-opener, and I would not take $100 for the information gained regarding secret societies. I never felt in preparing a debate that I was working directly for the Lord Jesus as I do in this."

Others expressed their interest in the question and desire more information. A thorough discussion of the question is needed in the college, as some of the students are members of secret societies. They have joined with a view of insurance or other equally honest motive, and have never stopped to consider the character of these societies. If they are members of an order, such as the temperance organizations, and do not see any evil in them, they need to be shown that these societies sanction, and are feeders to, those that are antagonistic to the church; and that a member of one of these societies is committed to the whole system, and unableto take a consistent and effective stand against them. H. C. F.

PRESIDENT SEELYE'S AMHERST LETTER.

The letter written by Dr. Julius H. Seelye to one of the *Cynosure* editors, reaffirms the views embodied in his letter to the *Century* published just exactly two years before. In that earlier one, he expressed the opinion that "these societies must give back to the college the tone they have first received." Coming from the homes of New England, and from the college chapel and class rooms, the Amherst men bring to the literary societies a high average tone, moral as well as intellectual.

One effect of this is the verification of the late president's opinion, of which he cannot be supposed to be aware. It is a secret, though not sworn or inviolable, that at least one Amherst society uses an expurgated ritual. The temper of Amherst steel is recognized in his own letter, where he says that the introduction of a new secret society, not literary but social, was "stoutly opposed." Yet he appears never to have heard a student declare that he would not take the regular initiation in a society already existing, and that, if it were demanded by the central authorities of the general order, as a condition of continued membership, he would leave the society altogether.

What Dr. Seelye aproves, then, is a high-toned literary society, that rejects with abhorrence and effective detestation something which, in those of the same order in other colleges, can now shield itself with his honored name. The president appears unconsciously to sanction and commend what the students and members themselves condemn and will not endure. CRUCIFER.

Sam Small, who now makes his home at Ogden, while superintending the building of the new Methodist University established in Utah, has very little faith in the pronunciamento of President Woodruff against polygamy in the Mormon church. Mr. Small points out that the Mormons

get all their law by revelation, and President Woodruff took care not to say that his new order was by revelation. He simply counseled his people to give up polygamy, well knowing that they would not do so. It was meant to have effect on the outside world rather than on the Mormons, and to give greater force to the complaint of the Mormons that they are being persecuted by the government. Mr. Small believes that the Cullom bill should become a law, compelling these people to openly renounce polygamy as the rebels in the South were compelled to take the oath of allegiance, before they shall have the rights of citizens. This position of Mr. Small is not unreasonable, and if President Woodruff means that his pronunciamento shall be recognized as the law of the Mormon church, it can in no way harm his people.—*Inter-Ocean.*

HARVEST HYMN.

Once more the liberal year laughs out
O'er richer stores than gems or gold;
Once more with harvest song and shout
Is nature's bloodless triumph told.

Our common mother rests and sings,
Like Ruth among her garnered sheaves;
Her lap is full of goodly things,
Her brow is bright with Autumn leaves.

O favors old, yet ever new!
O blessings with the sunshine sent!
The bounty overruns our due,
The fullness shames our discontent.

We shut our eyes, the flowers bloom on;
We murmur, but the corn-ears fill;
We choose the shadow, but the sun
That casts it shines behind us still.

God gives us, with our rugged soil,
The power to make it Eden fair,
And richer fruit to crown our toil
Than Summer-wedded islands bear.

Who murmers at his lot to-day?
Who scorns his native fruit and bloom,
Or sighs for dainties far away;
Beside the bounteous board of home?

Thank Heaven, instead, that freedom's arm
Can change a rocky soil to gold;
That brave and generous lives can warm
A clime with northern ices cold.

And by these altars wreathed with flowers,
And fields of fruits, awake again
Thanksgiving for the golden hours,
The early and the latter rain.

—*John G. Whittier.*

THE FIRST THANKSGIVING PROCLAMATION.

It does not appear to have been very generally known that the centennial of our first national Thanksgiving proclamation occurred last year. That it was the one hundredth anniversary is evident from the following copy of President Washington's first Thanksgiving proclamation, furnished the *Congregationalist* by Rev. J. W. Wellman, D. D., to whom it came down as an heirloom from his great-grandfather, William Ripley, Esq., of Cornish, N. H. The document also sets at rest two questions which were considerably mooted during the late war; first, as to whether President Lincoln's proclamation for a day of public thanksgiving and prayer were not the first of the kind ever issued by a President of the United States; and second, whether this people is a *nation*, with a capital N. It reads:

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA.—A PROCLAMATION.

Whereas, it is the duty of all nations to acknowledge the providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly to implore his protection and favor: and whereas, both houses of Congress have, by their joint committee, requested me, to recommend to the people of the United States, a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness.

Now, therefore, I do recommend and assign Thursday, the twenty-sixth day of November next, to be devoted by the people of these States, to the service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be: that we may then all unite in rendering unto him our sincere and humble thanks for his kind care and protection of the people of this country previous to their becoming a nation; for the signal and manifold mercies, and the favorable interpositions of his providence in the course and conclusion of the late war;—for the great degree of tranquility, union and plenty, which we have since enjoyed;—for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted;—for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and in general, for all the great and various favors which he hath been pleased to confer upon us.

And also, that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of nations, and besecch him to pardon our national and other transgressions;—to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually;—to render our national government a blessing to all the people, by constantly being a government of wise, just and constitutional laws, directly and faithfully executed and obeyed;—to protect and guide all sovereigns and nations (especially such as have shown kindness unto us) and to bless them with good government, peace and concord;—to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us;—and generally, to grant unto all mankind such a degree of temporal prosperity as he alone knows to be best.

Given under my hand, at the city of New York, the third day of October, in the year of our Lord, one thousand, seven hundred and eighty-nine. G. Washington.

THE MENNONITES ON SECRET SOCIETIES.

At the eighty-fourth semi-annual session of the Eastern District Conference of the Mennonite church, held in Bowmanville, Pa., in September, the following able report was adopted as a statement of the convictions of the church respecting secret societies. The *Mennonite* of Philadelphia says:

The committee appointed at the May conference to find Scriptural grounds for our opposition to secret societies, read the following nine theses as a report:

1. Because they are worldly organizations, organized for the purpose of pursuing worldly objects only, yet by certain forms of religious exercises and religious ceremonies which they have, many of their members are persuaded to believe that the lodge contains all the religion necessary, and that on this account they can do without the church and church services.

2. Because they, in their religious ceremonies (addresses, prayers, etc.), intentionally do not make mention of the name of Jesus Christ, whereby they deny Christ who has said, "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."—Matt. 10: 33.

3. Because as secret organizations they contain secrecies to which those joining them are required to promise obedience, and to pledge themselves not to reveal them, before they know what they are and what they require of them. But Jesus says, John 18: 20, "In secret have I said nothing." The Apostle Paul exhorts, Rom. 12: 2, "To prove what is that good, and acceptable, and perfect will of God." And to the Corinthians the same Apostle writes (1 Cor. 10: 31), "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." But in order to do anything to the glory of God we must necessarily know whether the thing is in accordance with the will of God before we undertake to do it.

4. Because they are *oath-bound* societies; but Christ teaches, Matt. 5: 34–36, "But I say unto you, swear not at all: neither by heaven, for it is God's throne; neither by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black."

5. Because they make brotherly fellowship with unbelievers, with godless and sinful persons. But Paul exhorts, 2 Cor. 6: 14, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" And Eph. 5: 11 he writes, "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

6. Because by their secrecies they occasion suspicion, and are objects of offense to many. Paul exhorts, 1 Thess. 5: 22, "Abstain from all appearance of evil."

7. Because they are partial and make an evil difference between those who are members and those who are not members, even where both are members of the same church, whereby they manifest a higher regard for the worldly organization of the lodge than for the spiritual organization of the church.

8. Because their much praised beneficence is not in accordance with the teachings of the Bible. God's Word teaches us to aid the poor, the needy, the sick and the helpless. The secret societies give assistance alike to the rich as well as to the poor. Jesus teaches us to do good unto those who are not able to reward us; the secret societies do good only to those who have bound themselves under similar circumstances to do good to others again. The Word of God desires that we shall do good unto every one in need of our assistance. The so-called beneficence of our "beneficial societies" is restricted to the members of the particular society who are of good standing and who have paid up all their dues.

9. Because a Christian can better fulfill his duties and obligations towards God and his fellow men; towards the family, the church and the world, if he is free from the bonds of secret societies and the obligations which these require of him, than he is able to do, if he is obliged to devote much time, much money and much attention to the things belonging to these societies.

After some remarks by different members upon the evil of secret orders the report was accepted as the declaration of the conference, giving the main principles for our opposition to secret orders. It was further ordered that the chair appoint a committee of one to have the declarations printed in tract form, in both English and German, for distribution.

A MYSTERY SOLVED.

Australian Methodists publish in Adelaide a paper called the *Christian Weekly* whose want of spirituality and otherwise worldly character has impressed more than one editor who gets it as an exchange. We stopped it as an exchange for this reason. Now another most esteemed editor writes us of his impression to the same end for some time. But the mystery is solved.

On a Friday evening in July last, the editor of the *Christian Weekly*, Rev. G. E. Rowe, a Wesleyan Methodist minister, was duly installed as "Worshipful Master of the (Freemason's) Lodge of Unity." After the installation the brethren turned "from labor to refreshments." "The most Worshipful Pro. Grand Master in proposing the health of the new "Worshipful Master" (Rev. G. E. Rowe,) named "toleration" as "the virtue" most eminently characteristic of Australian Masonry. He said:—

"When Lord Carrington came to Adelaide as Grand Master of the Grand Lodge of New South Wales to install His Excellency Earl of Kintore as Grand Master of South Australia, he was attended by the Bishop of Bathurst as Grand Chaplain. The Grand Chaplain of the Grand Lodge of Victoria was a Congregational minister, and the other day, in Hobart, a distinguished clergyman of the Church of England was installed as Grand Master of the Grand Lodge of Tasmania, the chaplain of which lodge was the Jewish Rabbi. They had heard that evening the excellent observations of the R. W. the Deputy-Grand Master, who pointed out the great advantages of ministers of religion engaging themselves in the good and worthy objects in which laymen were so active, and in this connection the newly-installed Master of the Lodge of Unity had set a noble example to the clergy of South Australia. Bro. Rev. G. E. Rowe had the distinguished honor of being the first minister of any Methodist denomination in Australia who had risen to such a high and honorable position as that of Worshipful Master of a Masonic lodge. (Cheers.)"

But India can outdo that by far. We can point to a Masonic lodge here where Christians of different denominations, ministers too, join hand-in-hand both in "labor and refreshments" with Parsees, Mahommedans and infidels. The toleration of India stumbles at no such trifles as immorality or dishonesty, provided no Mason shall seduce

another Mason's wife, sister or mother. We can point out well-known cases of this sort to our Australian friends.

One statement we can hardly credit. In the speech it was further mentioned. Rev. G. E. Rowe was just recovering from serious illness and that it was matter for congratulation that he was able to add the duties of "Worshipful Master to the arduous duties of his ministerial profession." We opine "his ministerial profession" is not over-burdened with "arduous duties" or he would have no time for Masonic tomfoolery. But Mr. Rowe in his reply surprises us not a little, on two points at least. Hear him:—

"In replying, Bro. the Rev. G. E. Rowe expressed his deep thanks for the very cordial manner in which the toast had been submitted by the Pro G. M. and received by the brethren. He only hoped that the wishes of the Pro Grand Master, in his position as Master of the Lodge of Unity, would be verified, and that the brethren would at the end of his term have no cause to regret having elected him to the high and honorable office. There had been nothing in his training for the sacred office of the ministry to make it obstructive to the Masonic craft. Methodism was not antagonistic in any way to Masonry, and Masonry was not in any way antagonistic to Methodism. (Cheers.) He appreciated the remarks by the Deputy Grand Master, and trusted that the departure marked that night, so far as the Methodist Church was concerned, would be a happy one, and that the brethren of the craft would have no cause to regret the appointment of a representative of Methodism to the office of Master of a lodge."

"Methodism not antagonistic in any way to Masonry," and *vice versa*. We recommend our readers to order from our *Watchman* book depot, "Masonic Oaths," price Re. 1-3-0, and carefully read the oaths attached to the first three degrees of Masonry, and judge for themselves of the sort of conscience he, Rev. G. E. Rowe, must have, thus to libel Methodism.

Our second surprise is over his audacity in congratulating Methodism on its new attitude toward Masonry. In India Christian men, true Christian men, quit the lodge and follow Christ. —*The Watchman, Bombay, India.*

NEW ENGLAND LETTER.

The election.—A new way to secure prohibition.—Juvenile military drills.—Father Ignatius.—Parlor meetings.—A word of exhortation.—The old Congregationalist responds to the rising tide of anti-secrecy.

The State elections being over, the next "agony" will be the mayorality contest in Boston. Mayor Hart has been disappointed of what he very evidently wished,—a renomination; but it ought not to be a matter for wonder to him, as in many respects he himself has been a disappointment to the class to whom he owed his election. The contest over the mayorality will doubtless be a warm one, but there is little fear of another O'Brien administration while the public school question continues at the front. Governor-elect Russel, is one of the youngest men who has ever attained to the position of chief executive in Massachusetts, and also the first to come from among the alumni of Boston University. It remains to be seen whether he will stand by the traditions of his party or show that he has some moral convictions of his own.

Williamstown, Mass., is a prohibition town, but the way in which it became such is unique, and perhaps may give a hint how to wipe out the saloon in some other places. Two saloon licenses were granted, but President Carter of the college bought them both, so that Williamstown is now practically no license.

What has caused of late such a remarkable rise of the military spirit that it has been deemed necessary to put school boys and even girls through a military drill? Well does one editor in commenting upon it call it "a modern infatuation." There is a tendency to glorify famous commanders that recalls the Napoleonic period, and suggests an apprehension to observing minds, that the nineteenth century may close as did the eighteenth, its skies lurid with wars and revolutions. What can be the moral effect on the youth of our country, of such a speech as that of Mr. Depew, at the recent Von Moltke celebration, in which he alluded fulsomely to the veteran Prussian as "among the great men whom God places in the highest seats in heaven!" It is surely time that Christian parents and Christian teachers should everywhere enter their strong and earnest protest against the young minds under their charge being thus early familiarized with the idea of war, by wearing its paraphernalia, though even in mimic show.

Bishop Paddock seems to have little faith in Father Ignatius, the English monk who is now in Boston dividing the honors as a celebrity with Stanley, as he refuses to allow him to preach in the pulpits belonging to his diocese. Father Ignatius may be a genuine and sincere, though mistaken Christian worker; but it is a mystery beyond all fathoming why, when a man has approached so near to the church of Rome, he should linger on its threshold and cling to the name of Protestant. It has its counter mystery, however, in such men as Dr. McGlynn, who thoroughly Protestant at heart and in his public teachings, still hesitates to declare himself one. The stories of self-imposed degradation endured in these English monastic orders, of which this English monk is the head, may or may not be exaggerated, but monasticism is a tree that will always bring forth the same fruit, whatever the church soil in which it is planted. Bishop Paddock has simply done his duty, and does not deserve the censure which he has received from many people who call him "illiberal," "narrow," "prejudiced," when the real narrowness and the real illiberality may be more properly claimed on the side of religious theories that belong to the dark ages, and seem an anachronism even to think of in the light of the present day.

Our indefatigable New England agent, Rev. J. P. Stoddard, is now working in the line of parlor meetings, and with very encouraging results. As he has just held one in my own home, I feel in a position to speak enthusiastically of this method, which does away with the expense of hiring a hall, and yet is always certain to reach a small, but select class of the most intelligent Christian people, whose influence in their own community will act like leaven. Let me recommend to all anti-secret workers, that wherever practicable they arrange for parlor meetings. Bro. Stoddard's informal talks, with their fund of racy anecdote, and their scathing exposure of lodge fooleries, are not soon forgotten by any one who hear them.

Brethren and sisters, suffer a word of exhortation. The least we can do to show our gratitude to the Lord, for sending us such a man as Rev. J. P. Stoddard to carry forward the standard of our New England work, is to sustain him to the uttermost with our prayers and our pocket-books. Let us all feel a sense of individual responsibility, and remember that *the mites count.* Our work must be built up through the united efforts of every man, woman and child who loves Christ, and abhors the anti-Christian lodge power. Pray much for our annual meeting, and if circumstances debar you from attending, delegate some one to take your place. Prayer, money and efforts expended *now*, will tell for more than at any previous period in the history of our cause in New England. Even the *Congregationalist*, which, as a noted clergyman of Boston recently said, "only turns over once in a hundred years," and is thus a perfect barometer to measure the popular interest in any reform, came out in a recent issue with so outspoken an editorial on "Churches and Secret Societies," that its readers must have looked again to see if it was really the staid, old, conservative *Congregationalist*, which could deliver such an opinion as this:

"It will be a disagreeable surprise to the public, generally, to see the announcement recently made, that a Congregational church has secured the services of a Masonic society to lay the corner-stone of its new building. No reason for it is given. No secret society, so far as we know, has ever called on any church to reciprocate such a favor. It would be extremely difficult, we think, to name any worthy reason why any church should give such an invitation. The church, by doing this, offends many with whom it claims to be in fellowship, confesses its own weakness, discredits its reason for existence, and will win nothing from the organization, with which it seeks to fraternize. Any church which seeks to gain prestige in a community, by calling on a secret society to conduct for it a religious service, must appear, even to the most charitable judgment, to be under the control either of foolish advisers or weak officers."

Good for the *Congregationalist.* One may not despair of seeing this organ of the Puritan faith an anti-secret paper yet.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Nov. 19, 1890.

A question which has for many years been a source of worry to the good people of the National capital, and of trouble, not only to them but to people in every section of the United States, has been taken up by the Pastors' Alliance of the District of Columbia, and there are good grounds for the hope of relief in the near future. I refer to the question of marriage licenses, and the loose and little understood laws in vogue in this District for their issuance, and governing the marriage ceremony. A committee has been appointed by the Pastors' Alliance, which is composed of ministers of all denominations, for the purpose of preparing a petition to Congress on the subject, and also to prepare a bill covering the whole subject, which, when endorsed by the Alliance, Congress will be asked to enact as a law in the place of those we now have.

This question concerns the people of the country at large far more than it does the citizens of the District of Columbia, for but a small, very small proportion of the marriage licenses issued here are for our own people; they are mostly for people from elsewhere. I cannot give a better idea of the present status of the matter than to quote a few remarks made by an eminent minister a few days ago. He said: "The whole system of issuing marriage licenses in the District of Columbia is in a most unsettled and unsatisfactory condition. Any one with a dollar in his pocket can procure a license. Now, the main object of a license is to furnish a record of marriages, but as it is now it makes no record at all, for a license is no evidence of marriage; any one of a number of circumstances might prevent the marriage from taking place after a license had been issued. The present marriage laws are also in a chaotic state. They are both uncertain and inadequate. Every minister should understand the marriage law, and yet I doubt if any two lawyers can agree upon it. Whom may a minister legally unite in marriage? I am sure I do not know. For instance, in the matter of age the old Maryland statute holds that a man must be twenty-one years of age and the woman sixteen. But does that statute still hold? I never, knowingly, married a girl under eighteen, and yet I doubt if I could be prosecuted for tying the knot around a girl of sixteen. There is also a statute forbidding mixed marriages, and yet two cases of miscegenation were reported last year and no one knows how many more may have occurred. There are many other doubtful features about the present laws, and I think every one will agree that in so important a matter as this, what is legal and what is not legal, should be made perfectly plain to all." *

—An edict of the Russian government restraining Protestant Christians from holding missionary meetings and sending abroad missionary gifts has been modified in the concession of permission that pastors shall be permitted to preach on the extension of Christianity and take collections for the benefit of foreign missions, subject to the approval of the local governors.

REFORM NEWS.

WASHINGTON IS A HEADQUARTERS.

WASHINGTON, D. C., Nov. 20, 1890.

DEAR CYNOSURE:—The wisdom of having a home for the N. C. A at the capital city is more and more apparent. Solid work in this center of influence and power cannot fail to have its effect on the country at large. The friends who have so kindly contributed to secure to the Association this home will be glad to know that their agent is meeting with much encouragement in bringing our special line of truth to the attention of the people.

Last Sabbath I spoke in three churches: the Second Baptist, A. M. E. Zion and the A. M. E. Metropolitan, to audiences aggregating over one thousand souls. Nearly one hundred copies of our paper make their weekly visit to homes in this city. As I see the way God leads, I am brought to realize the possibilities of this work. "According to thy faith be it unto thee." I believe if we take hold of the promises of God in faith we shall see marvelous advancement all along the line this winter.

I was especially blessed in proclaiming the

truth in the Metropolitan Church Sabbath evening. This is said to be the largest colored church in the District. It was estimated that over seven hundred were present. My address was followed by an earnest exhortation by the the pastor, Rev. J. W. Beckett. Seven came forward and sought the Saviour with tears of repentance for sins. Bro. Beckett is in full accord with our work, and will arrange with me to address his people again. Rev. L. H. Jackson, whose people I addressed in the afternoon, rendered me much assistance by taking up a collection to subscribe for the *Cynosure* for himself. Said he, "Brother Stoddard takes subscriptions for a paper which I must have, and I must subscribe now. If you love your pastor enough to pay for it, now is the time to manifest it." As is the custom, one of the brethren was stationed at the table to count the money as it was brought to the stand. He soon announced more than enough to pay for the paper, and the collection stopped. Of course there were others wanted to take the paper that their pastor "must have," and I have been giving them the privilege as fast as I can. On Tuesday evening I spoke by special request to a sailor's literary society at the navy yard; subject, Temperance. I have two appointments for next Sabbath, and three for the Sabbath following. May God speed the right, is my daily prayer.

W. B. STODDARD.

THE FLOATING CHAPEL.

FINANCIAL REPORT.

Donations from all sources	$826 00
Of this amount I am to pay for copies of the *Wesleyan*, to be sent to colored preachers	$443 00
For the *Christian Cynosure*	$240 00
" *Free Methodist*	$ 8 00
" Baptist *Standard*	$ 2 00
Total amount for Preachers' Fund	$693 00
Cost of Chapel as far as completed	$1,800 00
Paid August 1, 1890	$ 800 00
Ten notes, payable one each month	$1,000 00

Since August 1, I have paid from my own funds $375.00, leaving only $625.00 yet to be paid on the notes.

I think I can pay all the expenses, donate $693.00 worth of subscriptions for colored preachers, and also pay the remaining $625.00 on the notes during the coming year.

The chapel is yet unfinished. We need one hundred more chairs, and lumber for seating the gallery. We also need paint, and shutters for the windows. With these we can darken the room and give temperance lectures in the afternoon for the public school children, showing with pictures the effects of alcohol on the human stomach. Two hundred dollars donated by friends of the work just now, would enable us to put the boat in first class shape.

We do not like to have people come to the door and then go home unable to get seats. Money to finish the boat, papers, books and magazines may be sent to us at Catlettsburg, Ky., until Dec. 20. Wish our friends could see the swarms of colored people who attend our meetings, and how pleased they are to get the papers. I. R. B. ARNOLD.

CORRESPONDENCE.

REVIVALS IN WEST AFRICA.

FREETOWN, Sierre Leone, Oct. 21, 1890.

DEAR CYNOSURE:—While up here on the mountain side enjoying a little rest with wife and the babies, I will send a few brief notes to you. Feeling somewhat worn out after a month of protracted meeting, we decided to try the mountain air for two weeks. The Church Missionary Society have a building on Mt. Leicester, overlooking Freetown and the sea, at about 1,500 feet altitude. Here we are comfortably settled and having many pleasant hours among singing birds, wild flowers and the clouds.

The revival service of which I have spoken was not so successful as we had hoped, yet was not unfruitful. Fifteen boys and girls of the Sabbath-school professed to give their hearts to Jesus, and have asked to be organized into a convert's class under the special care of the pastor.

While the meeting was in progress, we had a precious little prayer meeting at our home. Thirteen American missionaries, representing four different missions, gathered together for prayer and conference, and agreed together to observe the twilight hour daily as a time for special prayer for one another and the work on the West Coast. It was a precious privilege to be permitted to touch elbows about the throne of grace with so many fellow-workers in this great field.

Our hearts have been cheered of late not only by increasing interest in the temperance work in Freetown, but also by a strong movement in favor of better Sabbath observance. The latter movement gives greater promise of immediate success, from the fact that it has originated among the merchants and traders, the parties most concerned in the violation of the day of rest. The Sabbath is unusually well observed in Freetown proper, but of late years the harbor has known no Sabbath. The steamers utterly disregard the day, and this has accordingly brought about the disregard also of the shipping companies and the custom house and all harbor employes. The merchants propose to enter into a compact to ship no cargo on the Sabbath, and then finally to agitate for an ordinance prohibiting the landing of any.

The rains are almost over, and as the dry months are coming on our hearts are looking lovingly toward the regions beyond and planning how the Gospel may be carried to some who have never heard it. The fields are surely white for the harvest. Whether we ourselves remain in Freetown or go inland, we certainly are quite sure the Lord would have us make a forward movement, and are daily asking the great Lord of the harvest to send us men and means to reach beyond the coast work.

From all sides we get snatches of information about the doings of secret societies among the natives. It seems as though the devil has never been able to invent a false religion or other work of darkness without making use of the principle of secret mysticism. It is the base from which he operates in all lands. Yours in Christ,

H. W. JOHNSTON.

SUGGESTIONS FROM A WORKHOUSE.

CINCINNATI, Nov. 20, 1890.

EDITOR CHRISTIAN CYNOSURE:—The past week has been spent at home. Sabbath morning I preached in the 1st English Lutheran church, Rev. E. K. Bell, pastor. At 3 P. M. I preached in the Workhouse. The chapel was filled with prisoners, male and female, and the platform with visitors. One week before I preached to an audience of United Presbyterians of the same size in Philadelphia. The attention given and interest manifested in the second were equal to the first. The old Gospel finds a response in the human heart. Notwithstanding their position as prisoners, they are human. As Shylock says of the Jew in the "Merchant of Venice:"

"Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us do we not bleed? If you tickle us do we not laugh? If you poison us do we not die?"

Captain Morgan is the efficient superintendent of the Workhouse. He has reduced the cost of the institution from $72,000 to $58,000 annually. By carefully studying the markets and reducing the prices to the minimum, he feeds those prisoners at a cost of six cents each per day, and their appearance indicate that they are well fed. It is a law there that all must work. Many like the place so well, that after being liberated they commit some petty offense just to get sent back. It is an unfavorable commentary on our city home life that these women would rather serve here than as domestics in our homes; and these men would rather labor here, as the proteges of the law, than work for wages under an employer. Our reformatory system is radically defective. We must learn that prevention is better than reformation. Every boy and girl in the land should receive a common school education. This should be made compulsory. All should be taught habits of industry. Provision should be made that all may be employed. Work should be obligatory. Idleness should be a crime. Wages should be sufficient to provide for the family and lay by a little for a rainy day. Work should be a joy and not a cruel task. Saturday half-holiday should be secured for recreation. The Sabbath rest should be made universal. This, with the saloons banished from our borders, and a free and simple Gospel, would empty our prisons, fill our churches, beautify our homes, relieve the strained relations between labor and capital, and bring peace on earth and good will to men. J. M. FOSTER.

HOW TO HANDLE LODGE OATHS.

WESTON, Mich.

DEAR CYNOSURE:—As one of your constant readers, I want to express my pleasure the pursual of your columns affords me, especially the article concerning the late Dr. Nathan Brown, and also the letter of our old friend, Mr. Ronayne. It is so long since we have heard from him through your columns, we had almost lost sight of him in this busy, moving world. But it is manifest that his trenchant pen has lost none of its old-time vigor, nor his zeal in the cause abated. We hope to hear from him often.

The ground he takes in attacking Masonry, is the right one. The murderous oaths cannot be defended from the standpoint of either Christianity or good citizenship. Hence the only alternative is to deny them in toto. To those who are not informed these denials have great weight. For, say they, these ministers and other good men who are Masons, would not take such inhuman and barbarous imprecations on themselves, or if they did they would not deny it. And thus many are misled and deceived. How shall we undeceive them? What light can we bring to bear that will dispel their doubts and convince these honest minds that Masons do actually take these monstrous and horrible oaths, with such terrible penalties attached? When Mr. Hinman lectured here some years since, he stated that Wendell's N. Y. Reports contained these, or some of these obligations, sworn and subscribed to, and which are incorporated into those reports, and are authority in all courts of law in this country. This testimony was given during the progress of the trials concerning the abduction and murder of William Morgan by the Masons in 1826. I do not now remember the volume and page on which he said it could be found. Perhaps the *Cynosure* or Bro. Hinman can give the desired information, as it will be useful in *proving* what will otherwise be declared to be false and malicious slander. The reports referred to can be found in almost any good lawyer's library, and will be found helpful by our friends, in convincing the fraternity that we may know, and do know, just what obligations they take upon themselves.

A Masonic sheriff to whom I read the oaths as recorded there, seemed much astonished at the revelation, and stopped denying and fell to swearing; thus practically confessing the truth. Try it, friends. "He that doeth truth cometh to the light." C. QUICK.

RONAYNE IS RIGHT.

MALLET CREEK, O.

Editor Christian Cynosure,

MY DEAR BROTHER:—I have just read with great satisfaction the article of Edmund Ronayne "The Vulnerable Point in Masonry," in the *Cynosure* of Nov. 13; and I assure you he is right. For years I have seen what others did not seem to me to see in Freemasonry. And that is its oaths. I have never yet seen in print an analysis of its oath in the relation of the oath to the conscience. I am supremely glad that Mr. Ronayne has struck the chord. As I have contemplated it,—the oath —I cannot conceive of anything more diabolically and blasphemously infernal in its relation to the conscience.

Now let us see. What is an oath? Why, an appeal to God, with a wish or prayer to him, that he may damn you if you do not do as you promise. And this appeal to him is made with a sense of his omniscience and omnipresence, rendering your escape impossible if you do not do as you promise him. Can this position be otherwise than awful before God? Can any soul ever be justified in it, except in the most serious and solemn circumstances? *Never.* It is not possible that any one should ever be justified in assuming it, except in the sincerity of the heart and with an indubitable aim to do, and to conform exactly to the Divine will.

Now mark! In the Masonic lodge this position is assumed before God, the Searcher of hearts, in reference to his law. The candidate appeals to God with a prayer that God would damn him if he don't violate his law. This is the position the candidate is in. He swears by the Eternal that he will trample on his laws. He swears that he may be damned by God if he don't violate God's law!

What is this violation of God's law to which he swears, and failing in which he invokes the damnation of God? Why, declaring that his throat may be cut, or his bowels torn out, if he does not keep secrets not yet made known to him!! All summed up in a prayer of the candidate to God that he would damn him if he did not violate and reject his own law!! Can conception surpass in thought the infernal character of this, the Masonic oath? Now let it be charged home to the conscience of every Masonic preacher in the country, by the authority of God. I conclude, then, that Mr. Ronayne is correct when he says that "Freemasonry can be successfully combatted and exposed by simply constantly exposing its illegal and terrible oaths, and its awful and inhuman penalties."

Was there ever a snare equal to this oath? Again and again have I detected Masons (and "preachers" are no exception) in lying where their Masonry was involved. And this illustrates what President Finney says, that a "Mason who acknowledges the binding obligation of his oath" —I quote from memory—"will lie, and he cannot avoid it," where Masonry is at stake. Christianity in this country is suffering awfully from the whole lodge system. It is is in control of the princes of darkness, who who in due time, like Pharaoh and his hosts in the Red Sea, will be swept away by the Lion of the Tribe of Judah. And that time will be hastened, in my judgment, in proportion to the unfolding of the Masonic oath to the people. Mr. Ronayne is correct. (Rev.) C. CONKLING.

PITH AND POINT.

OUT OF DEBT, OUT OF DANGER.

I am deeply interested in all moral reforms, but I can plainly see that unless a reform against debt is now pushed, all other reforms will be swamped, as the temperance reform has been in Nebraska. Had "times" been prosperous the Prohibition amendment would have been quite likely to carry in Nebraska. A capital of debt is the scarlet sin of the West, and is meeting a fearful punishment. The sooner people can see it in that light the better for every cause that is good.—(Rev.) T. C. M., *Douglass, Kan.*

THE GERMAN BAPTIST CHURCH.

I am much pleased with the tone of the paper. I like it for its plain speaking on secret societies. I belong to a church that does not admit any into its fellowship who will not renounce all secret societies—that is, the German Baptist church. My prayer is that God's blessing ever be with you in your great work.—C. M. GARNER.

A PRAYER FOR UNION.

Go on with the noble work in which you are engaged, and may the Lord bless the *Cynosure* until all secret societies are done away with, and all divisions in the churches are done away with, and the "watchmen see eye to eye." That all Christians may love without partiality or hypocrisy, is my prayer.—NORMAN COUNTRYMAN, *Creston, Ill.*

KEEP ON THE GOOD WAY IN SPITE OF FROWNS.

We have been in the habit of reading a number of papers, some of them of a religious character, that we prize highly. But there are none we could not part with better than the *Christian Cynosure.* This is the first paper opened when the mail comes, and is read with deepest interest. We admire it for its uncompromising spirit; and then it is reliable; in short, in it are combined so many good qualities that we would not like to be without it. We have taken it ever since we heard there was such a paper. We expect to take it while we can read. We pray for the prosperity of the cause that it advocates. It is up-hill work with us. We meet a good many frowns. Praise the Lord, he yet lives. Yours in the fight.—J. GRIFFIN, *Horton, Wis.*

THE BIBLE HAS NO HELP FROM THE LODGE.

I have been reading your paper over one year with great interest, and it has been a great help to me. I have never taken any part in the secret lodges. I never thought I could serve two masters. These societies are a great drawback to our churches here. They claim that a man cannot understand the Bible unless he joins the Masons; but that seems to be quite contrary to the truth that God would call a man to preach the Bible and not give him an understanding of it. I wish the lodges were all put out of the world. May God help you to do all you can to save, or keep people out of the secret lodges. May God bless the *Christian Cynosure.*—WM. BELL.

THE SEVENTH-DAY ADVENTISTS.

I am very much pleased with the *Cynosure,* have taken it a number of years, and I appreciate its contents more and more every year, with the exception of a few unkind onslaughts against "Seventh-day Adventists." I have taken their paper for thirty years and have never seen in it one word against the *Cynosure.* Indeed, I first learned of the *Cynosure* by reading their papers, and thus became a subscriber.—O. HOFFER, *Liberty Center, O.*

The *Cynosure* did not criticise the principles held by the Seventh-day Adventists, but their forming sectarian divisions in the body of Christ. We might add that the efforts of some of their papers against the Christian Sabbath seem to us unaccountable and wicked. Possibly Bro. Hoffer has not seen the *American Sentinel* regularly.

GOOD WORDS.

I would be pleased to do more for the cause, but very little money comes into my hands.—MRS. F. H. C.

I am heartily with you in your work. May God's blessing attend your efforts.—S. W. M., *Durham, P. Q.*

I believe the best people of New England are ready to be enlightened in regard to the paganism of our land.—J. A. CONANT.

I cannot get along without the *Cynosure.* It furnishes me news that I cannot get anywhere else.—ROBERT BOYD, *Reynoldsburgh, O.*

The balance ($1) I will donate to the reform. I trust I may be able to still further assist in some way in the future.—J. B. C., *Indianapolis.*

I thank God for his love to us; may his blessing be upon the *Cynosure* and all its subscribers. My prayer is that its influence may spread.—SAMUEL BUSHY, *Nickleville, Pa.*

Since receiving and reading the paper, it has led me to forsake the secret society of which I was a member. I am doing all in my power to get others to subscribe.—(Rev.) T. R. R. BAUKES, *Jacksonville, Fla.*

It is very hard times here on account of failure of crops by drouth last summer. Money is hard to get hold of. I like the *Cynosure* very much, and do not want to be without it if I can help it.—M. L. W., *Swedeborg, Mo.*

Thank you for continuing the paper. I like the *Cynosure* very much. Believe it should be placed in the hands of every family where children can, as it were, grow up with it, so that its principles may become a kind of second nature to them.—ANDREW GILLIAM, *Clayton, O.*

LITERATURE.

ALDEN'S MANIFOLD CYCLOPEDIA OF KNOWLEDGE AND LANGUAGE. The appearance of Vol. XXV. of this admirable work indicates that it is now rapidly approaching completion. Among the countries, States and cities we find treated in this volume are: Montenegro, Montreal, Moravia, Moscow, Morocco, Munich, Muscat, Naples, Nashville, Nassau, Nebraska, and Netherlands. In the line of biography, we have Moody, the evangelist, with an account of the Northfield Seminary and the Mount Hermon School for Boys; Sir John Moore; Hannah Moore; Sir Thomas Moore, author of Utopia; Gouverneur Morris and Robert Morris; Oliver P. Morton, Indiana's great war governor; John Lothrop Motley, the historian; Valentine Mott; Neander, the church historian; Nelson, the admiral; and many other eminent men. Among the hundreds of topics coming under the head of general information, we notice: Moon, Mormons, 13 pages; Mortality, Law of, with useful tables; Motion, 6 pages; Movement Cure; Music, about 18 pages. The whole field of human knowledge is comprehensively covered, and the subjects have been well brought down to date. John B. Alden, Publisher, New York, Chicago, and Atlanta.

The latest issue of the *American Law Register* of Philadelphia discusses the international question of American rights in the Behring Sea over which Mr. Blaine has a controversy with the British foreign minister. It also contains a very full legal report of the celebrated California case arising from the shooting of Terry in defense of Justice Field by a U. S. marshal.

THE *American Garden* for the month gives the "Backwoods Gardens" a favorable notice. The fruits and vegetables of which we may learn something in the number are dewberrys, apricots, crabs, persimmons, grapes and celery. "NativeFerns" is a finely illustrated article.

The double number of the *Law Register* for July and August last contains a legal review of the "Original package" business. The subject from the standpoint of the courts seems to be exhausted, and hence the number is of great value to a large class of readers.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON X.—Fourth Quarter.—December 7.

SUBJECT.—The Walk to Emmaus—Luke 24: 13-27.

GOLDEN TEXT.—Ought not Christ to have suffered these things, and to enter into his glory?—Luke 24: 26.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 24: 13-27. T.—Mal. 3: 1-18. W.—Isa. 53: 1-12. Th.—Deut. 18: 9-22. F.—Num. 21: 4-9; John 3: 14-16. S.—Isa. 9: 6, 7. S.—Ps. 72: 1-19.

COMMENTS BY E. E. FLAGG.

1. *A divine Companion.*—vs. 13–16. Luke alone records this beautiful incident in the life of our risen Lord. We read in Malachi 3: 16, that one of the characteristics of those who love the Lord is to "speak often one to another" about him, and that when they do he hearkens, and it is written down in his Book of remembrance. This was probably near the hour of the evening sacrifice; but while the blind and formal worship of the temple had no attraction for the risen Jesus, he seems irresistibly drawn to these two humble disciples as they communed together in a vain attempt to get some mutual comfort in their terrible sorrow. So where two or three who sincerely love him meet together to talk about heavenly things, we can feel sure of his presence, though he may be absent from many a formal assembly, met to be entertained by fine singing or smart preaching. They "reasoned," questioned together. They could not understand this dark, hopeless ending of all their dreams and hopes. How was it possible for one who had himself raised the dead to be holden by the power of death? What could have been the divine meaning in sending such a prophet, if his life was to be only an *ignis fatui,* leading into deeper doubt and bewilderment till quenched at last in the tomb? Many of the dealings of Providence may seem very dark to us, but if we have Jesus for our companion we shall not be made sorrowful thereby, for his life and death will shed heavenly light on our darkest experiences. It is a blessed thought that we may often have him beside us though our eyes be holden to the fact, but if we desire such companionship our conversation must be in heaven.

2. *The disciple's story.*—vs. 17–24. There is a wonderful simplicity and pathos in their tale which must have greatly moved the heart of Jesus. They were loyal to him still, though seemingly a defeated leader; and they were not afraid nor ashamed to confess how they had built their faith upon him, as "he that should have redeemed Israel." He had been crucified as a malefactor, and his cause was so unpopular as to make it a matter of no little danger to be known as one of his disciples. It was a brave thing to do, thus to confess him before an unknown stranger, and without doubt Christ felt and valued their loving loyalty. He whose life was full of heroism, unshadowed by the smallest film of moral weakness, must delight in the same virtue in his followers. When we identify ourselves with an unpopular cause that seems to have no human prospect of succeeding, because we feel that it is Christ's cause, we can be certain of his loving sympathy. As they did not give the least credence to the story told by the women, the empty tomb only made their perplexity greater. So if we do not believe *all* Scripture we shall find dark shadows of mystery resting on even that portion we do believe. If we have no faith in a risen Christ we have his empty tomb to account for. If we cast out miracles as untenable, or reason them away, we have still the greatest miracle of all to explain, in Christianity itself and its existence to-day, as a divine influence on the hearts of men.

3. *Rebuke and instruction.*—vs. 25–27. We almost wonder why this rebuke as well as the discourse which followed did not at once open their eyes to the real personality of their strange companion. But if Christ should walk and talk with many of us in visible form to-day, would he not say the same thing? "Slow of understanding" because we do not avail ourselves of the Spirit's quickening aid; and foolish where we should be wise. "Ought not Christ to have suffered these things," etc. There is always a divine needs be to every human happening; much more must this greatest of all earthly events, the crucifixion and death of Christ, have been no accident but a carrying out of the divine purpose to save man which could not have been accomplished in any other way. We wonder at this or that dispensation of Providence. It seems dark and hard to us, but if we could always see this divine needs be

we should see the light behind the cloud. "And beginning at Moses and the prophets." A strong faith in the Bible will give us strong faith in him who is its central figure. Much of the weakness in the religious belief of our time is traceable to the modern inclination to treat the Old Testament Scriptures as a superannuated system of dead and effete doctrines. Both are needful to a perfect man, as night and day to his physical nature. We are not only to read, but we are to *understand* them. There are probably many things connected with Christ's second coming that we misunderstand as deplorably as did these disciples his first coming. Yet it is the second rather than the first with which we are now most immediately concerned. The one is past; the other we are to prepare for and expect like faithful servants, who know not when their Lord will come.

OBITUARY.

ASA C. HAND died at his home in Dalton, Ga., Nov. 4, 1890, aged 82 years.

He was born in New Lebanon, N. Y., Nov. 15, 1808, and was at his death a member of the Wesleyan Methodist Conference of Minnesota. He resided in that State until two years and a half since, when he removed to the South on account of his health. For sixty years he was a true and earnest preacher of the Gospel of Christ, maintaining clearly every Christian principle. He was an earnest reformer, desiring always to stand on the solid rock of the truth. He felt that he was truly following Christ in making it an earnest work to aid in putting down iniquity in every form and place. Thus in the South, as in Minnesota, he faithfully testified against the lodge, and circulated the *Cynosure*, a paper which he loved much, and often said he could not spare. He distributed many books and other literature to aid his fellow citizens to see clearly the danger in the lodge system. His devoted wife who is left alone to mourn his departure warmly sympathized in his views and seconded his efforts. Both were corporate members of the N. C. A. and attended its annual and other meetings as often as possible. To her he willed his property, with the understanding that on her death it should be divided between the African Wesleyan mission and the National Christian Association.

His disease having reached a critical stage, an operation was performed, from the effect of which he did not rally. He lived two weeks, unable to speak except in monosyllables, and finally the end came quietly and with great peace. H.

A Dangerous Tendency.

The most important feature about that very common complaint, catarrh in the head, is its tendency to develop into some other more serious and dangerous disease. The foul matter dropping from the head into the bronchial tubes or lungs is very liable to lead to bronchitis, or consumption, that destroyer which causes more deaths in this country than any other disease. As catarrh originates in impurities in the blood, local applications can do but little good. The common sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla. The powerful action of this medicine upon the blood expels every impurity, and by so doing cures catarrh and gives health to the entire organism.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, NOVEMBER 27, 1890.

THE COLLEGE FRATERNITY DISCUSSION has an important item this week from an esteemed pastor in Masschusetts who shows that the Amherst societies whose praises are spoken by ex-President Seelye, differ in some material respects from the ordinary college societies. The interesting report from Knox College, Toronto, shows how ably college students can handle this question, and how readily they will accept right principles if they have a fair presentation. The history of Northwestern University this fall is notable proof that the secret society problem can be solved aright by honorable young men.

We give place to the portrait of a man whose efforts for the education of the colored race deserve a lasting memorial. Professor H. Woodsmall was one of the most devoted of all the men who have labored for the elevation and salvation of the black race in America. For thirteen years before his death in 1888 he taught in their schools, held institutes at central points, and established institutions which may long be a blessing to the race and to the nation. His efforts for education were not sentimental and one-sided, but were successfully directed to needed moral instruction, which counteracted the lodge and the saloon in every place where he taught in the South.

WILL THE JEWS EVER OWN CHRIST?—While this *Cynosure* is going to press, a conference of Jews and Christians is invited to meet in the First M. E. church, corner of Clark and Washington streets, Chicago, Nov. 24th and 25th inst. Several prominent Presbyterian and Congregational clergymen, with Rabbis Hirsch and Stoltz are advertised to speak. Rabbi Moses, a very able man, attacks this conference, the first in which Jews and Christians were ever invited to confer, and warns all Israelites to keep away. Next week our readers will learn what is done.

Paul (Rom. 11: 12, 25, 26) evidently expected that the Jews would one day receive Christ as their Messiah. (Isa. 9: 6, 7.) And the Saviour himself affirms, by implication, that the time would come when the Hebrews would say, "Blessed is he that cometh in the name of the Lord." Matt. 23: 39.

POKING FUN AT CHRIST.

The whole Bible hangs on two simple propositions, viz., supreme love to God, and equal love to man; and as God is supreme goodness, and men equally immortal, there is no argument against love to God and man. Hence Satan admits the truth of religion, but seeks to mix some things with it to make it ridiculous.

All idolatry was and is a system of such contrivances. The pagan writers all admitted the one supreme God, but said they used the sun, moon, heroes, four-footed beasts and creeping things as helps to worship. This made worship ridiculous.

At Sinai, they introduced a calf as help to worship Jehovah, who brought the Israelites from Egypt, and they danced at the calf-banquet. Some twenty tribes of Indians are now holding Messiah-dances. Missionaries have taught them that Christ was crucified. A false Christ has appeared, showing the nail-prints in his hands, and the spear-wound in his side. He promises them to destroy the white people, bring back the buffaloes, and give earth to the Indians. And they worship their devil, who, Gov. Miles thinks, may be a Mormon priest, playing Jo. Smith for the Indians, and they worship him by Messiah-dances, in which they lose their strength, see visions, etc., etc. Of course they must steal the stock of the whites, who are to be destroyed next spring, and so will not need their horses and cattle. All the Western regiments are now moving toward North Dakota, and the villages where the Messiah-dances are kept up. As the whites are so soon to be swept off, it is no harm to kill them. And as lodge balls and banquets are the worship practiced by the murderers of Cronin in Chicago and Hennessey of New Orleans, so these poor Indians, and all of whom worship devils, have taken their lessons from the secret lodges to which our troops belong, who are now marching to exterminate them. A few years since delegations of Pueblo and cave Indians were in Washington, and the agents who had charge of them boarded with a Mr. Colton, who then kept the house which is now the N. C. A. headquarters, kept now by Mr. W. B. Stoddard. Those Indian agents were all Masons, and members of Indian lodges with other names. The writer learned this from the Coltons, and from the speeches of these agents which we heard in the Masonic Temple in Washington.

Yet these men, like the Indians now going on the war-path, professed belief in Christ, while they worshiped devils!

Mrs. La Fetra, then and since, kept the "Temple Cafe" by the side of the Masonic Temple. She has since become president of the W. C. T. U. in Washington; and her husband, a Mason, was helping to strip, swear, mock-murder, and raise Hiram Abiff from the dead, in that temple. "Fools make a mock at sin." But devils make a mock at Christ,—poke fun at him and make all true worship ridiculous.

MORE "DEAD FLIES."

(Eccl. 10: 1.)

"An Anglican monk" (so the papers call him) has appeared in Boston, and draws great crowds to hear him in public halls. "He is tall, thin, close-shaven head and face;" wears a black robe with a hood, girt with a knotted cord, with beads and crucifix at the waist; preaches and sings the love of Christ like the Salvation Army. He says, "Wherever there is a man who loves Jesus, whether he is a Roman Catholic, a Baptist, a Jesuit, or a Methodist, *he is my brother*;" and his eloquence is said to be phenomenal. Now what estimate should Christians put upon such characters and movements?

We answer: 1. They are not Christ's methods. The military power, titles and dress of the Salvation Army are not Christ's methods. Our Saviour and his Apostles used no tricks or tambourines to catch the multitude's attention; and when miracles had justified faith, they labored with their hands, and taught and applied simple, straightforward truth, supreme love to God and equal love to man; and shunned and opposed all soothsayers, conjurers, "books of curious arts," and all religious "traditions," and inventions of men as Gentile and demoniac.

This Boston Benedictine monk is called Father Ignatius," the name of the founder of the Jesuits, and praises Jesus as Loyola did. His family consists of one woman and three monks. He puts up at a hotel and pays his bills, and raises money from his crowds by selling little hymn-books.

But one thing neither Father Ignatius, nor Mormon priests, nor sorcerers, soothsayers, or spiritists are ever known to do. They do not oppose, much less "*destroy*, the works of the devil," for which purpose Christ was "manifested." (1 John 3: 8.) The Phillippian soothsayer endorsed Paul and Silas. Simon the sorcerer believed Christ. Devils believed and preached him; and Mormons call themselves his "saints." But the chief "works of the devil," by which he drags down mankind, are WAR, VICES, and FALSE WORSHIPS. Imposters do not oppose these, but Christ does. Jo. Smith was "General" of the "Nauvoo Legion;" voted the Democratic ticket with his Mormons; built a theatre and danced in it, when between 60 and 70 years old. Spiritists do not diminish brothels, nor will mediums or monks vote for the prohibition of saloons. But they will "deceive, if possible, the very elect."

WHO PUT THE BIBLE OUT OF THE SCHOOLS?

The answer is, Archbishop Purcell, of Cincinnati, in 1869. The writer was a pastor in Cincinnati in 1842. This Purcell, then simple Bishop, was on the school board, and there had been two or three Roman Catholics beside him in that body. He demanded that children of papists should not be compelled to hear the Bible read at the morning exercise, and the Board voted all he asked. From 1842 to 1869, a period of seventeen years, not one whisper of complaint was heard, and Bishop Purcell lauded the schools in public speeches. The cathedral was built before 1842, and to obtain money for the vast expense, Bishop Purcell wrote to the Austria *Societate de propaganda fide* for funds; and while a member of the school board and lauding the schools, he assured that society that his "pillow was nightly wet with his tears, shed over the twenty-four collossal school buildings which were destroying the children of the church!" His letter was written in English and turned into German by a young priest. Some one got the German copy, and translated it back into English, and it was published in the New York *Observer*; and the Cincinnati *Gazette* copied the letter and exposed the infamy and hypocrisy of the Bishop, who was still on the school board. He wrote a brief note to the *Gazette*, which had called on him to explain, saying: "It is sufficient for me to say that I did not write the original German nor the English translation of it. So he did not. He wrote in English, it was translated into German, and sent to Austria, and then done back into English. Tracy, of the New York *Observer* published the fraud. The Bishop wrote no more, but resigned from the school board.

What would have sunk him with honest men made him popular at Rome. He became Archbishop, borrowed one or two millions of money from Roman Catholics, and *failed.* What did he do with so much money? All at once ten Roman Catholics were (by purchased votes?) elected to the school board, and twelve foreigners were elected with them,—men who did not have any faith, did not want any, and did not want anybody else to have any. These twenty-two men, Nov. 1, 1869, passed the following:

"*Resolved*, That religious instruction, and the reading of religious books, including the Holy Bible, are prohibited in the common schools of Cincinnati!"

Up to that time, since 1842, there had been no word of complaint. The schools were the pride of the city, and good men had been on the Board. In 1857–8 so popular were the schools, so frec from all sectarianism, that Jews advocated giving up their schools, and sending their children to the public schools.

All at once, in 1869, a school board is silently elected, consisting of ten creatures of Purcell and twelve foreign infidels of the type of the five anarchists hung at Chicago, for the Haymarket murder of the police.

Now, is there any doubt that that sudden, silent revolution of the school board and the expulsion of the Bible was purchased by Archbishop Purcell's money? These twelve infidels had no bishop, no church, no belief. They "neither feared God or regarded man." But they hated the Bible which condemns sinners, and God who will punish sin. The Archbishop wished to be rid of the Bible, as the Jewish priests wished to be rid of Christ, that their authority over the people might be complete, not disturbed by the truths taught by Christ. The Bible was put out of the schools by an archbishop, and Rome is now following him.

Our President and the governors of our States have proclaimed Thanksgiving. So also has our Cardinal, James Gibbons, of Baltimore who represents the Pope of Rome, and acknowledges him as a foreign potentate and temporal ruler. He has addressed the priests of the Roman Catholic church ordering a special service on Thursday, thus authorizing the observance of the day. As a churchman he had no more need to issue his letter than have the Methodist or Episcopal bishops, but as representative of a European potentate who has numerous subjects in this country it is fully in harmony with the other proclamations.

—We get good news from Washington, though Washington heard ill news from the election. Read Bro. Stoddard's letter.

—New England and Iowa friends, be up and doing! Read what your leaders say on other pages. Now is the day for sacrifice, to-morrow comes the victory.

—The Oberlin trustees and faculty, who were so anxious to secure Dr. M. E. Gates, late of Rutgers College, now of Amherst, as the successor of Finney and Fairchild, may be surprised to learn that in an address, a part of which is published in the University of Michigan *Palladium*, he favors college secret societies as a correction of

the "selfish tendency in all student life!" And yet President Gates is a LL. D., and is regarded as a philosopher.

—The western agent, Bro. C. F. Hawley, is expecting to preach and lecture at Kellerton, Iowa, on his way to the State Convention at Fairfield. Times and men have changed in Ringgold county. At this place, nine years ago, Elder Rathbun was mobbed.

—The work of our Bro. Johnston in Sierre Leone in connection with Rev. J. Augustus Cole, will be noted with much interest in his letter elsewhere. Both these brethren have done good work against lodge paganism in this country, one as editor, the other as N. C. A. lecturer. May God sustain them and give them success in their efforts against the works of the devil in Africa.

—The Pi Beta Phi girls' college secret society was founded in 1867 at Monmouth College, the headquarters of United Presbyterianism in the interior States, by students who knew that such an organization was in violation of the principles and laws both of the institution and of the church; and they may have been members of both. It has now some twenty local societies. There are but two in Illinois, which are numbered 2 and 3. No. 1 no longer exists, thanks to the conscientious efforts of the Monmouth faculty and the Presbytery behind it.

—We supplement our premium offer this week with an article of honest value for every household. If Ropp's Calculator (p. 7) will help Father in his business calculations, Mother should have her calculator also. The temperance printing house of Housh & Co., Brattleboro, Vt., supply it excellently. See page 13 for the HEALTH CALENDAR, which we are able to give at low rates to new and old subscribers. This useful present is of double value,—it is not only in very handy form for the housewife who often will refer to it hanging on the wall when a book would not be taken up lest it be soiled, but every member of the family will be benefited with a healthful variety of food. Economy, health and excellence are all desirably sought in this valuable compilation. Boys and girls can get each of these useful publications for New Year's presents for their parents.

PERSONAL NOTES.

—Friends will please note the change of I. R. B. Arnold's address. Read his report of the River Mission, and pray for its success.

—Rev. W. J. Gladwin, our Bombay missionary friend and co-worker in reform, was to start from London for India ("dear old India") on the 13th inst.

—Elder J. F. Browne gave an address on the lodge system at Berea, Kentucky, last week. Rev. H. H. Hinman was appointed to speak, but being absent of necessity, Bro. Browne took his place.

—H. J. King, father of H. C. King, professor of mathematics at Oberlin College, Oberlin, Ohio, committed suicide by shootiug himself through the heart two weeks ago. The reports indicate that his mind was affected by despondency. Prof. King has our sincere sympathy in this trying hour.

—Rev. C. H. Abbott, late of Geneva, Ill., has accepted the call of the church at Grand View, Tenn., of which Rev. A. J. Chittenden, for years pastor of the College Church, Wheaton, was late pastor. Mr. Abbott will also act as instructor in the institution of the American Missionary Association at that place. He removes his family this week. Both these earnest and esteemed pastors sought a Southern climate for their health, and both are warmly in sympathy with the N. C. A. and its work, Bro. Abbott having had experience of the bitterness of lodgery.

—Dr. H. M. Dexter, editor of the *Congregationalist* of Boston, died Nov. 13th. Dr. Dexter's career as a clergyman and writer has extended over fifty-six years. His first pastorate, after he had completed his theological studies at Andover, was at Manchester, N. H., which he left after five years to accept a call to the pulpit of what is now the Berkeley Street church in Boston. In 1851 he assumed the editorship of the *Congregationalist*, and from 1859 to 1866 edited the *Congregational Quarterly* in conjunction with Drs. Clark and Quint. In 1867 he resigned his pastorate to devote himself exclusively to editorial work and authorship.

THE NEW ENGLAND CONVENTION.

The New England Christian Association will meet at 7 o'clock Tuesday, Dec. 16, 1890, in the lower chapel of Park Street Congregational church, Boston, and hold services the following day and evening. The public are cordially invited to attend. This association furnishes a common center where, irrespective of denomination, party or sex, all may unite in a free investigation of the secret lodge system and all practical questions connected with the coming of Christ's kingdom and the accomplishment of his will on earth. Names of speakers and outline of program will appear later; meantime write to or call on J. P. Stoddard, 309 Tremont street, Boston, for information, documents, etc., and send in your names early for enrollment.

J. A. CONANT, *Pres.*
ELIZABETH E. FLAGG, *Sec'y.*

BOSTON IS READY.

Friends in New England will please notice the call for the annual meeting, Dec. 16th and 17th prox., and aid in making it a success by their prayers, their presence and their contributions. I am glad to announce, and every friend of the cause will be glad to know that the following pastors in Boston have promised (D. V.) to be present and take part in the discussion: A. J. Gordon, D. D., James M. Gray, D. D., R. D. Grant, F. O. Cunningham, E. M. Darst, E. Edmonds, J. Hood and pastor Johnston. Others will be seen and their names added later. Evangelists Leyden, A. A. Hoyt, and Wm. F. Davis will also take part.

From outside the city I have the promise of the following clergymen or Christian workers to be present and aid in the discussions: Bro. Hezekiah Davis, of Conn.; Jacob Davis, and L. W. Frink, L. E. Lincoln and Z. Graves, of Mass.; J. E. French, S. C. Kimball and C. L. Baker, of N. H.; A. M. Paull, of R. I., and several others who will contribute prepared addresses or brief talks as time will permit and occasion require.

Brethren, the enemy has come in like a flood. It is no time to lag or show indifference or cowardice; but it is time for *earnest prayer and fasting*, and to "give the more earnest heed as ye see the day approaching." Who is on the Lord's side and not afraid to enroll in this conflict? Let us hear from you. Your brother and fellow laborer,

J. P. STODDARD.

RALLY ONCE AGAIN.

To the New England readers of the Cynosure,

KIND FRIENDS:—What can we do to more vigorously push forward the anti-secrecy cause in New England during the year 1891?

The year 1890 is nearly passed, during which time Rev. and Mrs. Stoddard have been earnestly working for the cause in this land of the Pilgrims, making many sacrifices, even confining their home to small, incommodious rooms that they might not be burdensome to others; thus manifesting the spirit of the Apostle who wrought with his hands when it was his right to live of the Gospel. Shall we permit Bro. and sister Stoddard to thus labor and withhold the little assistance we may render? Cannot every one of us contribute a little to this work also; arrange for lectures or distribute anti-secrecy literature in our respective communities?

If all who are in sympathy with this reform would contribute a little, might we not raise five thousand dollars for this work in New England? And yet Bro. Stoddard modestly suggests that even two thousand dollars will do good service in pushing forward this work. And what are two or five thousand dollars when compared to what the fraternities expend when they simply wish to have a gala day, and make a show to outsiders! The writer has been informed that one of the fraternities expended over twenty-five thousand dollars in a parade in one of our New England cities recently. If they can do that for self-glorification what ought we to do for Christ and those for whom he died?

The annual meeting of the N. E. C. A. is advertised to meet in the vestry of Park Church, Boston, commencing December 16th at 7 o'clock in the evening, and continue its sessions during the next day and evening. Now let every reader of the *Cynosure* in New England, who is in sympathy with this reform, plan to be at said meeting if possible, and ready to report the encouraging features of the work in their community; also what they think is most needed to help the cause in said community.

Come, brethren and sisters, come to this meeting filled with the spirit of prayer and a readiness to work for the Master as the Holy Spirit may lead. May the Lord grant that the darkness cast over New England by the lodge may be dispelled and the church shine forth in the glory of Christ's righteousness. J. A. CONANT.

IOWA STATE MEETING.

PROGRAM FOR THE CONVENTION AT FAIRFIELD, IOWA, DEC. 2 AND 3, 1890.

Tuesday, 2:30 P. M.—Devotional exercises; followed by address of welcome. Response by Rev. C. E. Harroun, first vice president. Business: appointment of committees on permanent officers, finance, resolutions, and plan of work.

In the evening, addresses by C. F. Hawley, western agent of the N. C. A.. and P. A. Seguin, on "Why I Left the Roman Catholic Church."

Wednesday, 9:00 A. M.—Devotional exercises. Report of committees on permanent officers and plan of work. Address by Rev. S. A. Gilley, subject, "Secret Societies and the State," followed by general discussion.

Afternoon.—Song by Rev. F. J. Wilson, of Wayne, Iowa. Address by Rev. M. A. Gault, subject, "The Dangers which Threaten our Nation." Report of committee on resolutions, followed by general discussion and business.

Evening.—Addresses by Rev. T. P. Robb, on "Lodge Oaths," and by Pres. C. A. Blanchard, of Wheaton College, subject, "Lodge versus Church and State."

Day sessions in the Free Methodist church. Evening sessions in the court house.

IOWA FRIENDS, ATTENTION!

BIRMINGHAM, Iowa, Nov. 20, '90.

DEAR FRIENDS:—We wish in every way possible to urge upon you the importance of your aid in making a success of the Iowa annual State meeting. This convention has been appointed at Fairfield, the county-seat of Jefferson county. The place has good railroad facilities and is, therefore, easy of access, especially to persons in the eastern part of the State. There are only a few anti-secret families in Fairfield, but we feel certain they will do the best they cau to entertain those who come as delegates. It is only nine miles from Birmingham, the headquarters of our reform in Iowa, and we can depend on a good delegation from this place, as well as several other neighboring localities. It is the intention to have a basket dinner in the church on Wednesday, Dec., 3d, which will furnish opportunity for a good time socially. We hope the friends at Birmingham aud other neighboring points will join hands and all work to make this part a success. A splendid program has been arranged. We need only to mention a few of the speakers to iusure a rich treat in the way of addresses: Pres. C. A. Blanchard, Rev. M. A. Gault, Rev. C. F. Hawley are on the list. They have all promised, God willing, to be present, and they will surely come. We believe this is a crisis period in the history of our anti-secret reform work in Iowa. A high tide period is apparently setting in. Many of the friends seem to be taking new courage and are ready to help push this reform work with renewed energy.

On the other hand, to all human appearances, secret societies seem to be taking the State. The "miuor orders" are establishing their dark-lantern lodges in every city, town and hamlet. The enemy is "coming in like a flood." Let us hope, pray and trust that the Lord will raise up a standard agaiust him. More still, let us, by the Lord's help, aid in lifting up that standard. We need a live State agent in the field all the time. One who will keep the anti-secret sentiment alive in the old reform centers, and also move out into communities where the lodge has never been discussed and there unfurl our banner and plant the priuciples of our reform. Let us all unite and push the work euergetically and systematically. Come to the State meeting and help plan and arrange. If you cannot possibly attend, send in your mite to help pay expenses, and pray earnestly for its success. Do not forget the dates, Dec. 2d and 3d. Yours,

W. L. ENLOW, *Ed. Free Press.*

THE HOME.

COMPENSATION.

A THOUGHT FOR THANKSGIVING.

It was the time of autumn,
When leaves are turning brown,
Green to yellow and pied to black;
And some were tumbling down.

It was the time of autumn,
When fruits are gathered in,
Some for the press, some for the vat,
And some for the miller's bin.

Then poor men fell a-playing,
For that their work was o'er;
And rich men fell a-sighing,
That they could play no more.

For the summer time is a merry time
If a man have leisure to play;
But the summer time is a weary time
To him who must work all day.

Then thanks to God the Giver,
Who loves both great and small;
To every one he something gives,
But to no man giveth all.

The rich, who careth for himself,
Finds, after pleasure, pain;
But the toiler whom God careth for
Rests, and is glad again.

—*London Spectator.*

OUR PURITAN HOLIDAY.

For our great American holiday of Thanksgiving we are indebted to the Puritan Pilgrims of New England, though the idea of setting apart a day of general thanksgiving was far from being original with them.

Those familiar with the history of this long-suffering people are aware that the persecutions which they endured in England under Mary, Elizabeth and James caused a number of them to emigrate in 1602 to Holland, where they established themselves in the city of Leyden, and where they were joined by their remaining brethren in 1608. The appointment of a thanksgiving day for some special blessing had long been a custom among the Dutch, as well as among other nations of Europe, and the general gratitude to heaven for some great war victory, for the proclamation of peace, or for deliverance from pestilence or famine, often found expression in this way.

When, after fully satisfying themselves that their principles could never take root in Holland, and that their number, instead of increasing was gradually diminishing there, the Puritans had abandoned that country, had landed upon Plymouth Rock, and had found a home in a new world, they retained the old Dutch custom of a general thanksgiving for special blessings. An unusually bountiful harvest was always deemed a fitting occasion for the appointment of a thanksgiving day by the governors of the colonies of Plymouth and Massachusetts Bay, and as the earth began to reward more abundantly the labor which the colonists bestowed upon it, the harvests became so uniformly plentiful that an annual Thanksgiving Day followed as a natural sequence.

This observance has always been both a religious and a social one. The early Puritans attended "meeting," as they called their church service, twice on every Thanksgiving Day, and this pious custom has been continued in many parts of rural New England down to the present time, though the most pious dwellers in the cities and large towns now deem attendance upon one service a sufficient opportunity for offering their thanks.

What a quaint appearance a rural New England "meeting house" presented at a Thanksgiving service seventy-five years ago! The pulpit towered high, and was surmounted by a huge sounding-board, which seemed liable to fall and crush the minister at any moment. Upon an elevated seat in front of the sacred desk sat the ruling elder, facing the congregation. Upon another less elevated than his, sat the deacon, while the plain seats in the body of the house were occupied by the fathers and mothers of families, with their children and hired help. The pastor opened the service with a prayer of at least fifteen minutes' length, and followed it with the reading and exposition of a chapter of Holy Writ. Then the ruling elder gave out a psalm, in which all the congregation joined, and when it had been sung the minister preached for one hour, measuring the time by means of an hour-glass. Prior to the contribution which followed, one of the deacons would rise and say: "Brethren of the congregation, now there is a time remaining for thanksgiving and contribution to the Lord, wherefore, as the Lord has prospered you, freely offer." Collection-plates or baskets were not passed from seat to seat, but a large box of wood was placed upon a stand or table near the pulpit. When the deacon had resumed his seat, the whole congregation arose and proceeded to the contribution-box. First came the magistrates and "chief gentlemen," then the elders, then the deacons, and after them the entire assembly. They deposited their offerings one by one and then passed to their seats again. These contributions consisted not only of money, but of notes of hand and any article which could be sold or otherwise profitably appropriated to the benefit of the church, thus making up a strange, miscellaneous collection of goods and chattels of various descriptions.

It was the custom in the old Puritan churches to endeavor to reconcile upon Thanksgiving Day any disputes which might have occurred among the members, whether arising from the affairs of the church itself or from private transactions. In the former case, when there was a division upon any question of doctrine, church policy or discipline, it was often customary to call in as arbitrator some wise and good man—usually a clergymen or elder—from another church. Rev. Mr. Buckley, of Colchester, Conn., a distinguished Puritan, was famous in his day as a casuist and sage counselor. A church in his neighborhood had fallen into unhappy divisions and contentions which they were unable to adjust among themselves. There was appointed a committee, whose members laid the case before Mr. Buckley, and desired him to communicate his judgment in writing, that it might be read to the assembled congregation at the close of the morning service on Thanksgiving Day.

Now it happened that on the outskirts of the town, Mr. Buckley owned a farm which he had entrusted to the care of a hired man. In dispatching a letter to his farmer, at the same time with his letter of advice to the church upon the question submitted to him, the papers were inadvertently mixed, and the document intended for the good elders and deacons was sent to the hired man, while the letter intended for him was handed to the pastor at the termination of the morning service on Thanksgiving Day. Imagine the amazement of the good man and his congregation when he read as follows: "You will see to the repair of the fences, that they will be built high and strong; and you will take especial care of the old black bull."

For several minutes a profound silence reigned among the good brethren. All were completely puzzled by this mystical advice. But at length there was found among the more discerning ones an interpreter, who arose and said: "Brethren, this is the very advice we most need. The direction to repair the fences, is to admonish us to take good heed in the admission and government of our members. We must rule the church by our Master's laws, and keep out strange cattle from the fold. And we must in a particular manner, set a watchful guard over the devil, that old black bull that has done so much damage among us."

All now perceived the wisdom and fitness of Mr. Buckley's advice, and resolved to be governed by it. As a consequence, all animosities subsided, and perfect harmony was restored to the long dissentient church. What was contained in the church letter, sent the farmer, and what effect it had upon him, I am unable to say.

Strict as the old Puritans were, they were not opposed to certain games—particularly those of an outdoor character. Bowls and backgammon were permitted, and the young men and maidens were not restricted, in the colonies of Plymouth and Massachusetts Bay, at least, from participating in them upon Thanksgiving day, after they had devoutly attended two meetings. Some of the old English fireside games were also permitted, and many a bevy of Puritan lads and lassies participated in snap-dragon, or blind man's buff on Thanksgiving night. This custom of making the occasion one for family and social reunion, and devoting it largely to innocent amusment, is still one of the most honored in connection with Thanksgiving Day, and nowhere more so than in New England.

The Puritans and their descendants for many years after them were strongly opposed to the introduction of any musical instrument at divine worship. But in 1799, a member of the choir connected with the Hingham, Massachusetts, meeting-house—the oldest church in the country, having been built in 1681—had learned to play upon the violincello, was anxious to exhibit his skill, and accordingly brought his big fiddle into the singing gallery on Thanksgiving morning. While the hymn was being read he ventured to try his strings, to ascertain if the instrument were in tune, and thereby attracted the attention of the pastor. The good man paused, laid down his hymn book, and proceeded with his sermon, as though singing formed no part of public worship, and finally dismissed the congregation without note or comment. The members of the choir were indignant. The young men and girls resolved not to go into the "singing seats" at all in the afternoon, and their elders who did go there wore a look of stern resolution. The pastor read a psalm and sat down. No sound followed. After a long silence he read the psalm again, with flushed face and stern manner, looking interrogatively at the gallery. The choir leader—my great-grandfather, by the way, from whom the story has been handed down to succeeding generations—could bear it no longer, and called out decisively, "There'll be no singing here this Thanksgiving."

"Then there'll be no preaching," said the pastor, and taking his cocked hat from its peg, he marched out of church, leaving his congregation paralyzed with astonishment. The big fiddle did not again appear in the "singing seats."

The general observance of an annual Thanksgiving Day spread very slowly outside of New England. An American edition of the Episcopalian Prayer Book dated 1780, strongly advised it, but the recommendation was not then acted upon. Thanksgiving Day was not regularly proclaimed by any State governor outside of New England till 1817, and it is only within twenty-four years past that it has been customary for the President of the United States to proclaim it.—*Christian Standard.*

A UNIQUE PROCLAMATION.

WHEREAS, It is a good and ancient custom to set apart after the harvest, a day for public thanksgiving and praise to Almighty God:

Now, therefore, John D. Long, Governor, by and with the advice of the Council, appoint therefor Thursday, the 24th day of November next.

"Unto Thee, O God, do we give thanks."

"Thou visiteth the earth and waterest it. Thou blesseth the springing thereof. Thou crownest the year with thy goodness. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy; they also sing."

"Blessed is he that considereth the poor."

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

O painter of the fruits and flowers,
We own thy wise design,
Whereby these humble hands of ours
May share the work of thine!

Apart from thee we plant in vain
The root and sow the seed;
Thy early and thy later rain,
Thy sun and dew we need.

Our toil is sweet with thankfulness,
Our burden is our boon;
The curse of earth's gray morning is
The blessing of its noon.

And still with reverent hands we cull
Thy gifts each year renewed;
The good is always beautiful—
The beautiful is good.

Given at the Council Chamber in Boston, this 29th day of October, in the year of our Lord one thousand eight hundred and eighty-one, and of the independence of the United States of America the one hundredth and sixth. JOHN D. LONG.

By his Excellency the Governor, with the advice of the Council. HENRY B. PIERCE, *Secretary.*

God save the Commonwealth of Massachusetts.

The man who examines himself and his ways through life, has little to do in examining them when he comes to die.

THE TWILIGHT OF THANKSGIVING.

The day has lengthened into eve,
And over all the meadows
The twilight's silent shuttles weave
Their somber web of shadows;
With northern lights the cloudless skies
Are faintly phosphorescent,
And just above yon wooded rise
The new moon shows her crescent.

Before the evening lamps are lit,
While day and night commingle,
The sire and matron come and sit
Beside the cosy ingle;
And softly speak of the delight
Within their bosoms swelling,
Because beneath their roof to-night
Their dear ones all are dwelling.

And when around the cheerful blaze
The young folks take their places,
What blissful dreams of other days
Light up their aged faces!
The past returns with all its joys,
And they again are living
The years in which, as girls and boys,
Their children kept Thanksgiving.

The stalwart son recalls the time
When, urged to the endeavor,
He tried the well-greased pole to climb,
And failed of fame forever.
The daughter tells of her emprise
When, as a new beginner,
She helped her mother make the pies
For the Thanksgiving dinner.

And thus with laugh and jest and song,
And tender recollections,
Love speeds the happy hours along,
And fosters fond affections;
While Fancy, listening to the mirth,
And dreaming pleasant fictions,
Imagines through the winds on earth
That Heaven breathes benedictions.

—*Ladies' Home Journal.*

THANKSGIVING PROCLAMATIONS BY THE CONTINENTAL CONGRESS.

Major C. E. Bliven, of Chicago, says the *Inter Ocean*, has in his possession a complete set of the journals of the Continental Congress. A distinguished Englishman said of the addresses made and the papers read before this Continental Congress, that they would live long after the debates in the British Parliament were forgotten. These volumes are, in fact, a treasure-house stored with the very best of what has come to be known as political literature. From these volumes we copy the following documents, one being the proclamation issued by the Continental Congress about a year before the Declaration of Independence, and the other being the very first Thanksgiving proclamation issued in the name of the United States. These two documents are not only interesting, but they are worth the close study of all who have given attention to the development of American ideas.

HUMILIATION AND PRAYER.

Under date of Wednesday, June 7, 1775, in the "Journal of Congress" (page 114) is the following entry:

"The Congress met according to adjournment.

"On motion.

Resolved, That Thursday, the 20th of July next, be observed throughout the twelve United Colonies as a day of humiliation, fasting, and prayer; and that Mr. Hooper, Mr. J. Adams, and Mr. Paine be a committee to bring in a resolve for that purpose.

Under date of Monday, June 12, 1775, is the following:

"The committee appointed to prepare a resolution for a fast, brought in their report, which, being read, was agreed to as follows:

"As the great Governor of the world, by his supreme and universal providence, not only conducts the course of nature with unerring wisdom and rectitude, but frequently influences the minds of men to serve the wise and gracious purposes of his providential government; and it being at all times our indispensable duty devoutly to acknowledge his superintending providence, especially in times of impending danger and public calamity, to reverence and adore his immutable justice, as well as to implore his merciful interposition for our deliverance:

"This Congress, therefore, considering the present critical, alarming, and calamitous state of these colonies, do earnestly recommend that Thursday, the 20th day of July next, be observed by the inhabitants of all the English colonies on this continent, as a day of public humiliation, fasting and prayer; that we may, with united hearts and voices, unfeignedly confess and deplore our many sins; and offer up our joint supplications to the all-wise, omnipotent and merciful disposer of all events, humbly besecching him to forgive our iniquities, to remove our present calamities, to avert those desolating judgments with which we are threatened, and to bless our rightful sovereign, King George the Third, and to inspire him with wisdom to discern and pursue the true interest of subjects, that a speedy end may be put to the civil discord between Great Britain and the American colonies, without effusion of blood; and that the British nation may be influenced to regard the things that belong to her peace before they are hid from her eyes; that these colonies may ever be under the care and protection of a kind Providence, and be prospered in all their interests; and that the divine blessing may descend and rest upon all our civil rulers, and upon the representatives of the people in their several assemblies and conventions, that they may be directed to wise and effectual measures for preserving the Union, and securing the just rights and privileges of the colonies; that virtue and true religion may revive and flourish throughout our land; and that all American may soon behold a gracious interposition of heaven for the redress of her many grievances, the restoration of her invaded rights, a reconciliation with the parent State on terms constitutional and honorable to both; and that her civil and religious privileges may be secured to the latest posterity.

"And it is recommended to Christians of all denominations to assemble for public worship, and to abstain from servile labor and recreation on said day.

"Ordered, That a copy of the above be signed by the President, and attested by the Secretary, and published in the newspapers and in handbills."

THE FIRST NATIONAL THANKSGIVING.

Under date of Friday, Oct. 31, 1777, in the Journal of Congress for 1777 (page 464), is the following:

Resolved, That a committee of three be appointed to prepare a recommendation in the several States, to set apart a day for thanksgiving for the signal success lately obtained over the enemies of these United States. (Surrender of Burgoyne.)

The members chosen, Mr. S. Adams, Mr. R. H. Lee, and Mr. Roberdeau.

"Saturday, Nov. 1. 1777.—The committee appointed to prepare a recommendation to the States to set apart a day of public thanksgiving, brought in a report; which was taken into consideration and agreed to, as follows:

"Forasmuch as it is the indespensable duty of all men to adore the superintending providence of Almighty God; to acknowledge with gratitude their obligation to him for benefits received, and to implore such further blessings as they stand in need of; and it having pleased him in his abundant mercy not only to continue to us the innumerable bounties of his common providence, but also smile upon us in the prosecution of a just and necessary war, for the defense and establishment of our unalienable rights and liberties; particularly in that he has been pleased in so great a measure to prosper the means used for the support of our troops and to crown our arms with most signal success; it is therefore recommended to the legislative or executive powers of the United States to set apart Thursday, the 18th day of December next, for solemn thanksgiving and praise; that with one heart and one voice the good people may express the grateful feelings of their hearts, and consecrate themselves to the service of their divine benefactor; and that, together with their sincere acknowledgments and offerings, they may join the penitent confession of their manifold sins, whereby they have forfeited every favor, and their humble and earnest supplication that it may please God, through the merits of Jesus Christ, mercifully to forgive and blot them out of remembrance; that it may please him graciously to afford his blessings on the governments of these States respectively, and prosper the public council of the whole; to inspire our commanders both by land and sea and all under them with that wisdom and fortitude which may render them fit instruments, under the providence of Almighty God, to secure for these United States the greatest of all blessings, independence and peace; that it may please him to prosper the trade and manufactures of the people and the labor of the husbandmen; that our land may yield its increase; to take schools and seminaries of education, so necessary for cultivating the principles of true liberty, virtue, and piety, under his nurturing hand, and to prosper the means of religion for the promotion and enlargement of that kingdom which consisteth in righteousness, peace and joy in the Holy Ghost.

"And it is further recommended that servile labor and such recreation as, though at other times, innocent, may be unbecoming the purpose of this appointment, be omitted on so solemn an occasion."—*Journals of Congress, 1777, p. 467-8.*

GIRLS' AND THANKSGIVING.

The time has come for every girl to make Thanksgiving. Somebody sighs and wonders what they have to be thankful for; somebody else is very positive that it is certain she has nothing to be thankful for; but there isn't a human being on the face of God's earth who can't find something for which to say, "I thank Thee, oh God." One girl has that greatest of all blessings—good health; another the blessing of a bright, happy home; another, though she lies on an invalid's couch, the blessing of sunshine and the consideration of those who are less afflicted. One is glad because on her third finger is a bright ring that means she has become mistress of somebody's heart; and another is glad because worry and troubles are all swallowed up in that great pacifier—work. It will do more for you and for me when our hearts are full of sorrow, and our eyes sore with unshed tears, to feel that the hands must be busy and the brain must be at work. If on Thanksgiving Day you can do nothing else, then get down on your knees and thank God for work. It is the best gift that out of his plenty he can offer you.—*Ruth Ashmore*, in *Ladies' Home Journal.*

OLD AUNT HANNAH.

A THANKSGIVING STORY.

The wind went whistling through the bare branches of the great trees, and tossed the dead leaves about the avenue. Old Aunt Hannah drew her shawl more closely about her, and buried her nose in the warm fur of her old-fashioned muff.

Four young faces pressed close to the window. "Oh, dear, there she comes!" said Bella. "I *knew* she would come!"

"I wish we could have one Thanksgiving without seeing her old phiz at the table," said Ted.

"I wouldn't care, if Cora hadn't been invited," said Clara; "but I think it was too bad in papa to invite Aunt Hannah, when he knew how ridiculous she is. Of course, she will wear those old black kid gloves with the long fingers. I am sure she would look enough like a mummy, if she left those off."

"She will take one off, when the desert comes on," said Bella.

"She will expect us to sing 'Rock of Ages' in the evening," said Clara.

"Now, she has come, let us try to treat her decently," said Bella. "Tom, won't you go and bring in her bag?"

"Yes, I will," said Tom; "for I like her."

"Lord love him!" said Aunt Hannah, as he ran down the steps without a hat, and grasped her old carpet bag; "he looks as if he's glad I'd come."

"I saw you blowing round," he said, as he put out his stout little arm to steady her, as a fresh gust of wind swept around the corner of the house.

"I ain't quite so steady on my feet as I used to be, Tom. I was thinking as I came in the gate that I was a good deal like the leaves, and the wind seemed to think so, too."

"But the wind really isn't anybody, you know," said Tom, gallantly: "no*body* would think so."

"Lord love him!" said she.

In spite of the polite greeting she received from the other children, old Aunt Hannah felt that perhaps she would not have been missed if she had not come. A tear started to her eye; but she wiped it resolutely away, and turned with a cheerful smile to greet Tom's father and mother.

Tom showed her every attention; but the oth-

ers were soon called away to welcome Miss Cora, a pretty girl with rather a foolish smile and a very broad sash ribbon.

"Clara thinks Cora is all creation," whispered Tom. "She lives in New York. She goes to school where the girls go. Don't you think she looks sort of silly?"

"I don't think she looks as shrewd as a nut doll at a fair," said Aunt Hannah, "but she's a sight prettier."

When dinner time came, no one quite dared to ask Aunt Hannah not to put on the old black gloves. And, when Cora saw the long fingers reaching far beyond the old lady's shrivelled hands, she laughed aloud. Aunt Hannah did not appear much embarrassed. She only smiled, and said: "I do not belong to your generation, Miss Cora. If your generation has advantages over mine, so, if I have not forgotten, mine had some over yours."

The dinner passed off pleasantly enough, the children were merry, and everything was good.

When evening came, Tom sat upon his father's knee and asked for a story.

"No," said Ted, "let's play some games."

"No: Clara is going to play for us to dance," said Miss Cora.

"Yes, that's the best," said Bella.

"We can sit up all night, if we want to, on Thanksgiving," said Tom: "let's do all of them."

"Sometimes, papa can't think of a story," said mamma; "but to-night, I know, he wants to tell you one."

"Do you like stories?" Clara asked Miss Cora; and, as that young lady admitted that sometimes she could endure one, if well told, papa gained courage, and began:—

"In an oak grove, not a thousand miles from this very fine place, there lived a squirrel with his little family. He was a pretty good sort of a fellow, and had a pretty good sort of a wife, and four pretty good sort of little squirrels. He also had a pretty good sort of a house for a squirrel. He liked everything about his house excepting one thing: and that was a heavy stone that rested on the top of it. This is how it happened that the great stone rested on the house. One day, he found the nuts and acorns were nearly gone from his cellar. He went as fast as possible to a rich old fox, and asked him if he could spare him some acorns.

" 'Ay,' said the old fox, 'if you will let me put a heavy stone on your house to always remind you that you owe me the acorns.'

" 'I will try to wait a little longer,' said the squirrel: 'my wife can't bear to live in a house with a stone on the roof, be it ever so small.'

"But the acorns grew fewer, and the nuts were gone. The squirrel went again to the fox, and said, 'Put on the stone, and give me the acorns; for my little squirrels must not know that the cellar is almost empty."

"The old fox put on the stone, and gave the acorns. 'I will let it rest there for three years,' he said: 'then you shall pay me the acorns, every one. If you do not, the house is mine."

"One day, it was Thanksgiving Day, the young squirrels were running about, and seemed very happy. They were going to have a fine dinner that day. Early in the morning they looked out and saw under the oak trees an old-fashioned looking squirrel with a bag. She was not very strong, and the rude wind often held her back; but she only grasped her old bag more firmly, and trudged on. She had come some twenty miles to eat dinner with the young squirrels; yet all but one sat at the window and saw her drag along her old bag, nor offered to go to help her. Yet that very bag contained the acorns for the old fox, so the heavy stone might be lifted from the house of the young squirrels. Perhaps you think this old squirrel was very rich, and had stores of nuts and acorns; but it was not so. She lived in a little, old house, in a town where they had built up all about her. 'Come, come,' said her neighbors, 'we don't want to see that little, old house standing there any longer. You belong to another generation. Name your price for your land, and let us tear down your house.'

" 'No, no, I never will sell!' she said. 'Nothing can induce me to sell.' But, when she heard of the great stone that lay upon the roof where the little squirrels lived, she said: 'Buy my land! buy it, but leave enough for the little, old house to stand upon, for in that my mother and my grandmother lived and died.'

"The noble trees that her father had planted were cut down, but she turned away her head, and thought only of the little squirrels, that now they need not leave the house they loved so well; and she put the acorns in her shabby, generous, old bag, and started. Don't you think it ought to be a real Thanksgiving for those miserable little squirrels?"

Mamma's eyes were full of tears. Clara looked very sober, and Bella sniffed two or three times.

"Father," said Ted, "do you mean that you put a mortgage on this house?"

"Yes, my boy: I had to do so."

"O father! Did Aunt Hannah pay it for you?"

"She is going to lend me money to lift the great stone," said his father.

"And I laughed at her!" said Miss Cora.

"There is nothing for you to be ashamed of," said Clara: "she is no relation to you; but I—I"—

"But I am ashamed of myself," said Cora, "and I want to ask your aunt to forgive me."

"I had forgotten it, my child," said Aunt Hannah.

"How I pitied the old lady squirrel when papa was telling the story!" said Bella. "Yet I saw Aunt Hannah coming up the avenue all alone, and I never went to meet her."

"There is nothing we can do for her," said Clara; "and she has done so much for us!"

"Yes, you can," said the old lady: "you can all sing 'Rock of Ages.' "

They sang it as they had never sung before. "Lord love them, every one!" said Aunt Hannah to herself. "They are not of my generation, but His generation can never pass away."

"May the four young squirrels crack nuts for many a Thanksgiving Day to come by this fireplace," said papa, "but may they never forget the hand that lifted the great stone from the roof."

Everybody said, "Amen!" and old Aunt Hannah looked very happy.—*Christian Register.*

RELIGIOUS NEWS.

—Mr. Moody Sabbath morning made his appearance at the church which bears his name, on the corner of Chicago and LaSalle avenues, for the first time since last spring, and began there a revival meeting that will continue ten days. Mr. Moody comes direct from Albany. Every foot of available space in the church was occupied and, as nearly as could be ascertained, about 2,200 persons were present, chiefly from the working classes.

—Geo. C. Needham is giving daily lectures to the students at the Missionary Training Institute, Minneapolis.

—The Moravians have a mission in that most inaccessible region, Thibet. The station is thus described: "The mission premises lie about 9,400 feet above the level of the sea, and 1,000 feet above the narrow ravine down which the foaming torrent of the Sutlej rushes. The village of Poo is the largest in that remote district, but exceedingly inaccessible, the high passes leading to it being very difficult at all times, and impassable for a good part of the year. Here live and labor a missionary pair, who are occupying about as isolated a post as could well be found in any mission field on the face of the earth. Their nearest postoffice is fourteen days distant over Himalayan mountain paths. Ten years or more may pass without their receiving a single visit from a European. But for thirty-two years this outpost has been faithfully held, as a center for evangelistic labors."

—In China, says the *Episcopal Recorder*, missionaries proclaim the Gospel in the streets, and large crowds gather to hear them, or at least to satisfy their curiosity, yet the civil authorities do not interfere to prevent the preaching of a strange religion. In this country, or in some parts of it at least, it is quite different, and in Boston the preaching of the Gospel on the Common is forbidden, and the preachers themselves are arrested because they cause a crowd, and create so far a disturbance. Certainly the government of China appears more enlightened than that of Boston, largely controlled as it is by the Irish Romanists, who are clamoring for home rule in their own prolific island.

—Apropos of a prediction which Robert G. Ingersoll made ten years ago, Chaplain McCabe sent the following note to the infidel lately: "Dear Colonel:—Ten years ago you made the following prediction: 'Ten years from this time two theaters will be built for one church.' The time is up. The Methodists are now building four churches every day—one every six hours. Please venture upon another prediction for the year 1900."

—The English Church Missionary Society asks for 1,000 additional missionaries to go out within the next five years. The appeal opens the way for the employment of evangelists, lay workers, and even of mechanics and laboring men and women. As this society is the organ of the Church of England, which possesses vast wealth, it is believed the money will be forthcoming provided the volunteers appear.

—The National Baptist convention (colored) lately meeting in Nashville, Tenn., voted to cease the exchange of pulpits with "pedo-Baptists and Campbellites," and to refuse the reception of members of such churches, even though they had been immersed. The reason for such extraordinary resolutions was that the proscribed bodies are not churches and have therefore "no power to administer these ordinances."

—The Chicago City Missionary society which was formed just about eight years ago has already organized 25 new churches and erected 17 buildings. The churches and missions now under care of the society are 35; ministers employed, 22; students employed as visitors under the society, 46. There are 45 churches and 65 Sabbath-schools of the Congregational order within the city limits; 22 of the former and 28 of the latter were organized by the aid of this society, and also 3 suburban churches with three schools. Ministers employed by this society are preaching in German, Welsh, Norwegian, Swedish, Bohemian and English.

—A report from Seattle, Wash., says that Charles L. Terry, ex-United States Customs Inspector, who is charged with an attempt at smuggling while engaged in customs service, who has been absent from the United States for several years, returned quietly to that city lately and gave himself up. While in Victoria he professed religion during one of Moody's meetings and was induced to surrender to the Government valuable lands in Seattle in restitution. Terry says that he will plead guilty to any charge that he knows to be true and is willing to suffer the penalty.

—At a meeting Wednesday in Philadelphia it was decided to hold the Methodist Ecumenical Council at Washington, beginning the third Wednesday of October, 1891. The home delegates will number 300, and the foreign 200.

—The Baptists of Minnesota are to have a rolling tabernacle, a railroad chapel on wheels, which is to travel all over the Northwest, carrying two missionaries. The chapel car is sixty feet long and ten feet wide. At one end a space about eighteen feet long will be fitted up for living purposes. The remainder of the car will be furnished as a chapel. This car will run upon the extended system of the Northern Pacific and Wisconsin Central railroads, and doubtless upon other roads also. The Episcopal bishop of Minnesota already has such a car in operation.

EDUCATIONAL NOTES.

—The German Theological Seminary of the General Synod of the Evangelical Lutheran church was established in Chicago in 1885. It is located on Ashland avenue and Augusta street, and had last year an attendance of twenty students. Prof. J. C. Brodfuehrer of the faculty was an interested member of the late Sabbath convention in this city.

—Miss Guinness, daughter of H. Grattan Guinness, of London, is visiting the colleges of this country in the interests of the "Student Volunteer Association." She was lately at Evanston, Ill., and addressed the young ladies at the Woman's College Tuesday evening, and a union meeting of all the students in the University chapel Wednesday evening of last week. A number of students gave their names for the missionary field.

—It is proposed to erect a statue in Troy, N. Y., to that famous educator of other days, Mrs. Emma Willard. She was born in 1787, and died in Troy in 1870. All former pupils of the Troy Female Seminary, all children and relatives of deceased pupils, and all who think the memory of the pioneer in the cause of women's greater culture worthy of remembrance are asked to send a contribution to the fund for the erection of this statue, and thus join in raising a lasting memorial to the teacher of her sex. It is believed by the trustees that for this purpose about $15,000 will be needed.

—Princeton stands second to none of our American colleges in the part her graduates have played in the general history of the United States. Her roll of fame is long in proportion to her numbers. She has given her country nine of the fifteen college graduates who sat in the Constitutional Convention, one President, two Vice-Presidents, four Justices of the Supreme Court—one a Chief Justice—five Attorney-Generals, and fifteen other Cabinet officers, twenty-eight Governors of States, a hundred and seventy-one Senators and Congressmen, a hundred and thirty-six judges, forty-three college presidents, and a hundred and seventy-five professors, eighty of whom have been appointed since Dr. McCosh became president.—*Harper's.*

—The annual commencement exercises of the Iowa Agricultural College at Ames were held lately, and a large class was graduated. The board of trustees were in session during an entire week, seeking to allay some internal dissensions in the institution, the exact nature of which is not made public. The troubles came to a climax on the 13th inst., when President Chamberlain, Professor Smith, of the chair of agriculture, and Professor Mount, of the chair of civil engineering, tendered their resignations, which were accepted. President Chamberlain is an able educator and writer on agricultural topics, besides being an earnest Christian and in sympathy with Christian reforms. His resignation is a great loss to the institution.

LODGE NOTES.

Leaders of the Farmers' Alliance in Kansas have decided to establish an assessment life insurance branch in the order.

The waiters at the Boston Oyster House in this city went out on a strike at noon one day lately because non-union men had been employed.

Hiram Bassett, Past Grand Master of Masons, and considered the biggest Mason in the world, died at Millersburg, Ky., at the age of 70 years. He had taken every degree known to the order.

The Beta Theta Phi fraternity of Beloit College formally opened their new chapter house with a reception Nov. 14. The chapter house was built during the past season by Mrs. Ella D. Adams expressly for the Beta society, and cost $6,000.

The Denver meeting of the Knights of Labor unanimously re-elected Powderly general master workman. The assembly passed a resolution continuing Powderly's salary at $5,000 per annum, but upon the latter's request the amount was reduced to $3,500.

The Delta Kappa Upsilon fraternity held a three days' convention in New York. The convention was held with closed doors. There was considered a report of the detailed catalogue, containing the biographies of each of the 10,000 members of the fraternity, living and dead.

At the national fraternal congress held at Pittsburg, Pa., a proposition to unite with the National Mutual Benefit society for the purpose of formulating laws to be presented to the legislatures of the various States providing for the punishment of fraudulent insurance associations was rejected.

Prominent members of the Sacramento Typographical Union and the Council of Federated Trades were conducting a systematic boycott against the *Bee* of Sacramento, Cal., for refusing to reinstate a discharged employe and a number of strikers. Judge Armstrong granted an order forbidding the boycotters doing any acts tending to injure the business or property of the paper. The decision is of great interest here, as it declares the illegality of the boycott in the State.

Representative members of the Minnesota insurance organization known as the Knights of Aurora held a meeting in Topeka, Kan., for the purpose of forming an independent order to be known as the Fraternal Aid association. Some time ago the managers of the Knights of Aurora were accused of fraudulent practices and an investigation was instituted by the insurance commissioner of Minnesota. Although the charges were not proved it was shown that instead of 20,000 members the society had only 2,200, of which 1,500 were in Kansas. This fact induced the Kansas lodges to form an independent order.

THE FLOATING CHAPEL.

PAPERS AND MAGAZINES FOR THE FREEDMEN.

In addition to our regular Gospel and reform work, we are distributing thousands of papers among the Freedmen. The pastor of the African M. E. Church in Gallipolis, Ohio, said: "Our people are very poorly supplied with good reading matter. They are far behind the times. We are very grateful to you for what you are doing for our race."

Religious papers, books and magazines should be sent in boxes or barrels by freight to us at Catlettsburg, Ky., until Dec. 20. I. R. B. ARNOLD,
River Evangelist.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Nov. 17 to 22, inclusive:

Mrs L G B Hills, A C Lane, J Morrow, Rev J S Turnbull, A Steel, Rev G Koenig, W Evans, W E Killips, H Rupers, J Lautz, O Hoffer. J W Riner, J T Stevenson, N Countryman, Mrs C Kennebrook, L Gishwiller, A Bonnet, Rev T R Davis, Mrs H W Hodgman, J H Wilson, D H Coulter, Rev A Curtis, C D Brooks, A C Jennings, B Bond, Rev T P Robb, J Sleeper, R Porter, J H Field, Miss C Kingsbury, W Sill, G W Champ, J W McPherson, G J Graham, S Hart, Eld J L Barlow, Rev L H Norem, R R Pinkerton.



The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health.

At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial.

Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

100 Doses One Dollar

DONATIONS.

For Current Expense Fund:	
James Brandt	$ 1.20
Christian Ref. Ch. (Holland)	16.92
R. and M. B. Park	5.00
John Stahl	5.00
Mrs. G. Spies	8.50
J. M. Johnson	5.00
Jas. McCullough	2.00
P. Guthrie	3.50
Mrs. F. Collins	5.00
J. H. Crall	1.00
T. Hudson	15.00
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No. 3	81	@	90
Winter No. 2	92	@	94
Corn—No. 2	52¼	@	53½
Oats—No. 2	44	@	48½
Rye—No. 2	70		
Bran per ton	15 00		16 00
Hay—Timothy	7 50	@	10 50
Butter, medium to best	12	@	28
Cheese	05	@	9½
Beans	1 75	@	2 15
Eggs	24		25
Seeds—Timothy	1 17	@	1 23
Flax	1 34	@	1 45
Broom corn	03	@	04½
Potatoes, new, per bu	70	@	95
Hides—Green to dry flint	05	@	09
Lumber—Common	10 00	@	13 00
Wool	15	@	34
Cattle—Choice to extra	3 90	@	5 30
Common to good	1 15	@	3 75
Hogs	3 50	@	3 95
Sheep	3 00	@	4 25
NEW YORK.			
Wheat	96½	@	1 08½
Corn	58	@	59
Oats	46	@	57
Eggs	25		26
Butter	11	@	29
Wool	14	@	39
KANSAS CITY.			
Cattle	2 00	@	4 05
Hogs	3 00	@	3 75
Sheep	2 75	@	4 35

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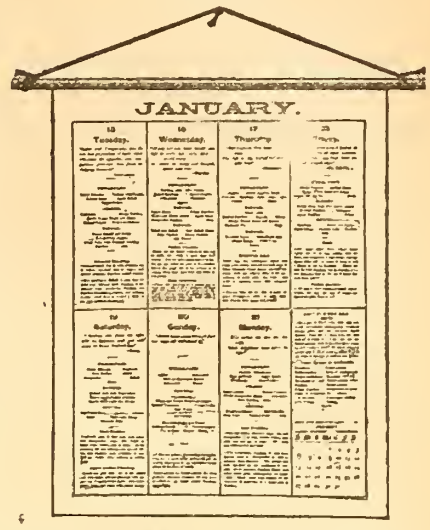
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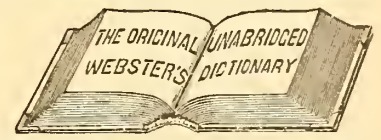
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HOME AND HEALTH.

OVER-EATING.

Over-eating tends to make men stupid, dyspeptic, nervous, irascible, arrogant, and sinful; and hence when men begin to think on their ways, and regard God, they frequently lose all relish for food. At other times God calls them to fasting, that their stomachs may become empty, and their blood cool, that their passions may be subdued, their heads be more clear, and they be in a condition to listen to the call of God, the voice of wisdom, the pleadings of conscience, and the dictates of common sense.

A large portion of the diseases that afflict mankind would doubtless be cured by judicious fasting. A man who requires a pound of food, eats two pounds; and in order that he may get it down, flavors it with spices, covers it with condiments and stimulant, whips his jaded appetite to the utmost, and washes it down with stimulating drinks. So the food is swallowed; the stomach overloaded, inflamed, stimulated, toils beneath the load. The process of digestion is so protracted and imperfect that the food ferments, turns sour, evolves gases; and sometimes different kinds of food mingling together in decay, evolve new gases and poisonous mixtures, which ruin health and destroy life.

When at last the heated, acrid, burning, half-digested mass passes from the stomach, it irritates, inflames, and poisons every organ it touches. The system is not nourished as it should be, and instead of the bland and healthful ingredients which should produce pure blood with a taste somewhat resembling new milk, a foul, briny, irritating, unhealthful current is set flowing into every part of the body, clogging, overworking, overloading, and diseasing all of the vital organs.

There is often twice as much food in the system as can be disposed of. Half of it, half spoiled, is taken up and used as well as such material can be, to repair the natural waste. The rest is pumped and driven here and there, till it can be dumped somewhere, disordering and overworking all the organs of the body in its course, and producing not only bodily sickness, but mental misery, disorder and sin.

Hence the Lord calls men to penitence and fasting, to humiliation and prayer, that they may recover their normal tone and condition, and be prepared to listen to the voice of God, instead of being ruled by passion, driven and controlled by appetite, and misled through the blindness of their own wills, and the hardness of their own hearts.—*Ex.*

AN OLD THANKSGIVING DINNER.

How well I remember that old Thanksgiving dinner! Father at one end, mother at the other end; the children between wondering if father will ever get done carving the turkey. Oh, that proud, strutting hero of the barnyard, upside down, his plumes gone and minus his gobble! Stuffed with that which he can never digest! The day before, at school, we had learned that Greece was south of Turkey, but at the table, we found that turkey was bounded by grease. The brown surface waited for the fork to plunge astride the breast-bone, and with knife, sharpened on the jambs of the fireplace, lay bare the folds of white meat. Give to the boy disposed to be sentimental, the heart. Give to the one disposed to music, the drumstick. Give to the one disposed to theological discussion, the "parson's nose." Then the pies! For the most part a lost art. What mince pies! in which you had all confidence, fashioned from all rich ingredients, instead of miscellaneous leavings which are only a sort of glorified hash! Not mince pies with profound mysteries of origin! But mother made them, sweetened them, flavored them, and laid the lower crust and the upper crust, with here and there a puncture by the fork to let you look through the light and flaky surface into the substance beneath. No brandy, for the old folks were stout for temperance, but cider about half-way between new and hard. Dear me! What a pie!—*Dr. Talmage in Ladies' Home Journal.*

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—Hens that are kept in close quarters need bits of meat, and gravel or pounded bones to supply the material of this sort which they pick up for themselves when allowed to forage over the farm. At this season of the year a little cayenne pepper—a spoonful to a dozen hens—mixed in meal mush, will perceptibly quicken their disposition to lay. To keep them from eating their eggs, and each other's feathers, as they are liable to do when closely confined, it is a good plan to set them at work in the way suggested by an exchange: One good method is to cover their yard, when not in grass, with some sort of litter—straw, leaves, corn stalks, salt hay, sea weed, vegetable tops, etc., and then scatter grain over this frequently, and cover most of it. This will necessitate "scratching" for it, and they will undertake it without any further urging. Where litter is abundant the work of the fowls in scratching may be utilized in getting the litter reduced to a "very fine tilth," as farmers say of ground well prepared for seed. They will scratch a moderate layer of straw or salt hay out of sight after a while, if allowed to do so, and even corn stalks also, after sufficient exposure to the weather has made the stalks brittle. Another good plan is to plow or spade their enclosure frequently; sow it with corn or other grain, and harrow or plow this under. It will soon sprout, and while the green tops will be eagerly eaten, the half decomposed grain is also a dainty food for fowls, and the work of scratching it out will furnish agreeable employment and exercise till it is all gone. And still another excellent plan is to lightly bury beef heads or tough pieces of refuse meat in the chicken yard. In due time, in warm weather, this becomes inhabited, which the hens are not slow in discovering. Of course scratching is resorted to, and their reward is not only the crop of offensive insects themselves, but the putrid flesh also, in amounts proportioned to their industry. Fortunately a chicken's gizzard is a chemical laboratory of such power that everything going into it is deodorized and purified before being changed into flesh and eggs, and so there need be no scruples about feeding such articles. Let the owner exercise his ingenuity to keep his fowls at scratching, and it will close the door to many vicious habits.

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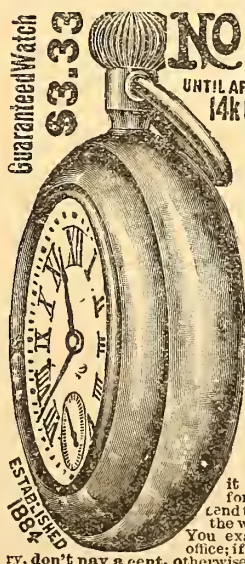
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See page 7.

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NEWS OF THE WEEK.

WASHINGTON.

The case of the Japanese, Shibuya Juguiro, confined in Sing Sing prison under sentence of death by means of electricity, was argued before the United States Supreme Court Friday. The question at issue is the validity of the New York electrocution law and the case is a sequel to the Kemmler execution.

CHICAGO.

There was organized in this city during the past few days one of the largest corporations in its line in the world. The new company will be known as the American Harvester Company, for the manufacture of harvesting machinery, with a capital stock of $35,000,000. The directors will be Cyrus H. McCormick, William Deering, the Hon. Walter A. Wood, Lewis Miller, Col. A. L. Conger, and Gen. A. S. Bushnell. It is a combine of the mower and reaper manufacturers of the country.

Francis Conley, 6 years of age, who had his left leg cut off by a Van Buren street car May 1, 1888, was given $19,000 damages by a jury in Judge Altgeld's court to help him through life. The company was sued for $25,000.

COUNTRY.

Returns from twenty States indicate a net prohibition gain of over 40,000, over the vote for Clinton B. Fisk. Michigan gains 15,000, Indiana gains 3,000, Massachusetts gains 5,000, New York over 4,000 gain, Iowa, Maryland, Rhode Island and New Jersey increase the Fisk vote. North Carolina gives in ten counties more than Fisk got in the whole State. California and Tennessee more than double the Fisk vote.

An improvement in the money market was noted Wednesday at Philadelphia, the action of the clearing-house in issuing loan certificates tending to allay apprehension. Six banks were given $11,000,000, their customers needing the money.

The failure of Barker Bros. & Co., bankers and brokers at Philadelphia, occurred last week Tuesday. It is said that the liabilities will be about $3,000,000, but the creditors are not numerous. The failure was caused largely by various unprofitable railroad investments.

An extensive bank failure was reported at Kansas City, Mo., Nov. 21, involving no less than six financial concerns in the southwest. They are all practically under one management.

A meeting of the Bureau of the Siberian Exile Petition Association was held in New York, and it was announced that 100,000 names had been obtained to a petition which is to be forwarded to the Czar with a view to induce him to set some of the Siberian exiles at liberty.

Mount Diablo Vineyard Company's Winery and Distillery at Clayton were seized by the Deputy Internal Revenue Collector on Friday for illicit distilling. The company will be to considerable expense before they get through with the Government as the fine will be several thousand dollars, beside the duty on the brandy.

Word has been received from Seven Lakes, in the Gallinas mountains, Lincoln county, New Mexico, that four sheep herders were killed recently by a hailstorm. Sixteen others and 1,600 head of sheep are missing. The messenger says that the hailstorm was the severest ever known in the mountains.

The plurality of Boyd (Dem.) for Governor of Nebraska is 144, the Republicans electing the rest of the State ticket. The Independents control the Legislature.

P. W. Gallaudet & Co., bankers and brokers at New York, failed Tuesday afternoon for about $1,000,000 due to general appreciation and the calling of loans.

THE INDIAN FRENZY.

BLUNT, S. D., Nov. 23.—The excitement at this place in reference to the Indian trouble is at is height. Gen. Bowers and members of the Midland Pacific survey, at work eighty miles west of Pierre, reached here this afternoon. They say that the Indians are in a frenzied condition, and are liable to commit murder at any time. Friday night at 11 o'clock fifty Indians surrounded their camp, burst into the tent, and took possession. They were all well armed with rifles and side arms, and could have massacred the whole outfit, but after a pow-wow the reds left, telling them to be many miles away before the sun rose. Our people will ask the Governor for arms and ammunition. It is feared that much damage will be done if proper precautions are not taken. The Indians on the Winnebago, south of town, have left to join the ghost dances at Rosebud.

MANDAN, N. D., Nov. 23.—People continue to come in from the country bordering on the Reservation. Provisions and ammunition have been moved into a coal mine, which is impregnable, and which citizens and settlers expect to be driven into.

KANSAS CITY, Mo., Nov. 23.—C. A. Painter, agent of the Indian Rights association, with headquarters at Philadelphia, arrived here this evening from the reservations of the Cheyennes and Arapahoes in the Indian territory. He says the Messiah craze has taken possession of the Indians there and they have commenced a series of ghost dances.

BISMARCK, N. D., Nov. 23.—The military authorities' count at Standing Rock shows that a large number of Indians did not appear for rations, and to-day a scouting party crossed the river to the east side to look up the wandering Indians. All the schools at the agency are closed on account of the excited state of the reds. An Indian council was held yesterday at the agency, and the friendly chiefs all avowed allegiance to the agent and reiterated their opposition to Sitting Bull and the Messiah doctrines.

FOREIGN.

Uruguay is another South American country which is getting into financial trouble. The interest on its debt amounts to $5,000,000, and it is compelled to borrow money to meet the interest alone. Investors who were pinched in the Argentine catastrophe will take care not to get involved in Uruguay speculations if they do not wish to meet with another similar disaster.

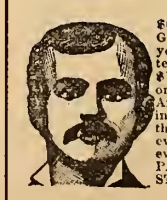
The trial of the O'Shea divorce case opened in the Divorce court, London, on Saturday, the 15th. Mrs. O'Shea refused to make any defence, but made counter-charges of both adultery and cruelty against her husband, Captain O'Shea. Mr. Parnell failed to appear in court to refute the charges of seduction preferred against him by Capt. O'Shea. The utter collapse of the defence is tantamount to an acknowledgment of guilt to the court, and will result in Mr. Parnell being condemned to pay the costs of the divorce proceedings. It is generally regarded as imperative that Mr. Parnell should retire from the leadership of his party, but Mr. Parnell shows no signs of any such intention.

General Seliverskoff, a Russia agent in France, died Wednesday from the effects of a bullet wound in his head. A mystery surrounds the case, but it is well understood to be another Nihilist assassination.

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St. Paulin, P. Qub. Can. Feb. 10, 1890.
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CONGREGATIONAL PASTORS who receive this number of the "Cynosure" will please note:

1. The request of the committee representing their denomination appointed at the Conference in Chicago last April on page 9.

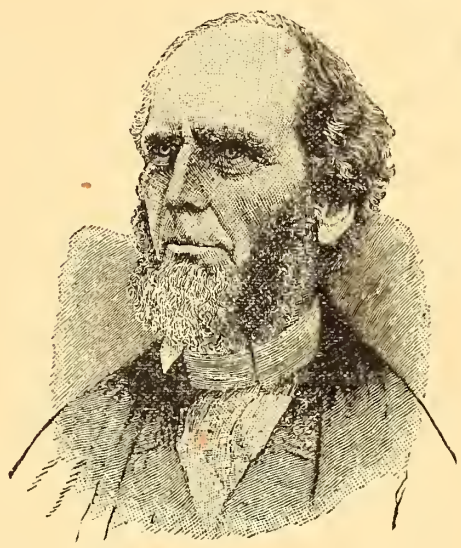
2. The unanimous voice of the best men in the Congregational churches, as Drs. Finney, Storrs, Bacon, Goodwin, Pentecost, Roy, Beecher, Fee, Walker and Fairchild, to Joseph Cook, D. L. Moody, L. W. Munhall, etc., in condemnation of secret societies. These are found on pages 2, 3 and 7.

3. Put these testimonies with the request of your committee and let your testimony be placed along side those of such eminent and godly men.

SPECIAL RATES, ETC.

Read on last page the latest offers for new and old subscribers.

A Boston infidel sheet begins: "The N. Y. C. R. R. having denied the right of organization to their employes, thereby rendering them powerless or reducing them to practically the condition of serfs, now proceeds to build immense new freight warehouses." The note continues to berate the railway company as a heartless, conscienceless oligarchy, whose only aim is to make dollars for the rich at the expense of the poor. This is most mendacious writing, as the utterances of infidelity usually are. The New York Central road has denied no such right; but in refusing to give further employment to Knights of Labor, it performed an act for which all men, and especially *poor* men, should be grateful. That secret lodge is one of the most grinding of tyrannies. It began first a secret war on the road under the lead of its chief Powderly, as his letters produced in court show; and made open war when smoked out of its oath-guarded den. Had it succeeded against the road, the lives of all who travel that line would have been endangered in proportion to the insecurity of a management, divided between the railway offices and the laborers' palace in Philadelphia where the lodge has its quarters. And if the road is run at the expense of the poor, let it stop running, and then see who suffer most, the rich or the poor. No doubt there are evils connected with the management of that road which at times affect poor men; but such writing as the above is as false as lying can make it.



CHARLES G. FINNEY.
First President of Oberlin College.

The late decision of the Supreme Court fairly overshadows in the grandeur of its possibilities the mischievous "original package" affair. Under it our States no longer need to go through the agony and perplexity of a constitutional amendment, but State laws will be sufficient. Every legislature has in that decision a broad and solid platform for the wisest and most thorough prohibitory laws. The *Voice* gives play to honest witticism at the expense of the once popular sumptuary fallacy, which the decision finishes at a stroke:

"DIED—On Nov. 10, 1890, from a sledgehammer blow upon the cerebellum, dealt by Justice Field of the United States Supreme Court, 'Old Sumptuary,' a hoary-headed old bogy, and the only legitimate son of 'Father Democracy.' Deceased had for several years been very lame in both legs, but his favorite disease was consumption (of what it is needless to say). He was a half-brother of one 'Raster.' Father Democracy will be glad to receive the 'cordial sympathy' of all surviving Republican relatives of said 'Raster,' as well as the condolence of the entire Red Nose Fraternity."

The friends of the Sabbath have from time to time been petitioning for the suppression of the Sunday mail. So long as the Government is a Sabbath-breaker the railroads are compelled to be, and this opens the door wide for business of every kind. Postmaster General Wanamaker's personal convictions are for the Sabbath-rest, but replying to a reporter he says the order must come from Congress to change the present law. He says that to stop the handling of Sunday mails means to stop the wheels of the railroads throughout the country at 12 o'clock Saturday night. In that event there would be no protection for mails in transit. Hundreds of thousands of dollars pass through the mails every day, and the custody of the mail in a car standing on a track while crossing the prairie, or even at a small village, would be a serious matter. But this reason is rather fictitious. Large cities are now strung across the continent at easy distances. The mails can be easily guarded at such points. Mr. Wanamaker says, however, that if a considerable majority of any community petition for the closing of their local office, the request will be favorably considered. In many towns this would lead to the suppression of all other business, which is opened because the postoffice sets the example. The record of the Postoffice Department has been a grand one the past year, for the suppression of the lottery is recorded on its banner. Mr. Wanamaker's annual report urges again the postal telegraph system. We hope he may see it established before he goes out of office.

Saturday night the delegation of the Irish Land League spoke to thousands of their countrymen in this city, and raised some $20,000 for their political campaign fund. We have been reading that large sections of Ireland were soon to be in a starving condition, and an American committee to raise relief funds has asked us to refrain at present from contributing, as the English government has promised relief. But these Irish patriots who are raising money by the hundred thousand for Irish politics seem to have no thought for their starving countrymen. They do not refer to them. They have another serious case to settle, however. There are six of these representatives. Five of them have issued a manifesto denouncing the course of their political leader, Parnell, and demanding that he withdraw to privacy. Parnell's course is singular. Instead of retiring from the leadership of his party when his adulteries were likely to bring it into condemnation and destroy the Irish cause, he last week published to the world his determination to keep his place, His resolution was suicidal, and he would drag down his cause in his fall. For Gladstone had already publicly declared his purpose to no longer give his aid if an adulterer was leading the Irish party. The manifesto of the Irish delegation issued Monday in this city will go far toward a settlement of the question. Mr. Parnell has failed in a prime qualification of statesmanship. He has failed to recognize the fact that public and private morals are inseparably joined, and that in the convictions of the civilized world they cannot be disunited. His fall is a lesson to many of our own American politicians; and the firm stand of conscientious men across the water is an excellent example also for the American people.

REFORMING FROM THE OUTSIDE.

BY REV. ALEXANDER THOMSON.

This seems to be the order of the day. Anarchists scream it; Socialists proclaim it; and "Looking Backward" endorses it. And now Mr. Ronayne has mounted on his war horse and charges in the same direction; and I for one do not propose to deny that there is much of truth in what he says. Would to God there were less!

The cities are pest-houses of vice, and sin in rags and sin in silks grovels or drives through wide Christendom to-day. General Booth has startled the world with his "Darkest England," and the world of decency becomes pale and horrified as it gazes at the devil's caldron he exposes to view. Yet it is only to the uninformed that this is a surprise. The world-wide unrest, that is like the premonitory rumble of an earthquake, speaks of a suffering that is rapidly growing desperate.

But while all this is considered, have things become so bad as Mr. Ronayne would indicate? Has humanity fallen so far that it can no longer be moved by the living truth? Have the masses so turned their backs upon the only world Saviour that an appeal to them in his name, and on behalf of the everlasting principles of truth, will not only find no response in righteousness, but the very knowledge that a certain course is opposed to the religion of Jesus, will be the highest recommendation for them to enter upon it?

We cannot believe this. It was the Master

who said, "Ye shall know the truth, and the truth shall make you free;" and here he evidently did not mean merely that truth that appealed to the selfish nature of man, or merely to his patriotism, but the truth that is summarized in the Ten Commandments, and in the life and work of our Lord. Suppose we do stop teaching that Freemasonry is opposed to the religion of Jesus; that we say not a word upon its influence on individual Christian character, or on the church of God, and confine our attention wholly to attacking it as an enemy of the state, with a view to win over to our side the men who hate the Lord of life, and are successful. What then? Freemasonry would probably lose its power, but live on in the dark, and these God-hating allies would originate some other evil that would be as bad, before the smoke of the battle had lifted. Attacking evil outwardly is like cutting off the top of a Canadian thistle, the hated and prolific root is still in the ground.

I really cannot think, if I understand him, that our vigorous thinking and writing brother is in earnest on this subject, and I cannot perhaps better close this paper than by quoting the substance of the closing paragraph of an address I lately delivered: "If I knew that the saloon should last a thousand years and strew the coming ages with the wrecks of humanity; if I knew that the lodge power should continue to grow till no man should be allowed to buy or sell who could not make some secret sign or give some mysterious grip; if I knew that human selfishness would increase till men devoured each other like eels in the ooze of a river, I would still proclaim the great principle of the kingdom of righteousness; I would still walk forward in the way of God's truth; for only in that way lies the sunrise."

Bartlett, Ill.

OBERLIN COLLEGE AND THE GREEK FRATERNITIES.

(To the Editor.)

OBERLIN, Ohio, Nov. 2, 1890.

Yours in regard to a discussion of the question of "College Secret Societies" was duly received. The attention of the Faculty was called to it, and it was referred to a committee of which I am chairman. We have given the subject due consideration.

We find our duties here at present very exacting—the fall term being the busiest of the year—and we have but just closed a series of religious meetings, which for two weeks have absorbed much of our time and strength. Under these circumstances, there does not appear to be any member of the Faculty who feels that he can add to his other labors the work which you propose.

In the meantime, the position of Oberlin upon this subject, both as to theory and practice, is unmistakable. As to the general position of secret societies, our views are quite well represented in an address delivered some months since by our Prefessor King, with which, I think, you are acquainted. Yours very truly,

JAMES MONROE,
Professor of Political Science and Modern History.

THE OBERLIN FACULTY IN 1874.

We have views on the subject, but no secret societies and no experience. The early founders of the school were decidedly opposed to secret societies, and the principle was adopted at the beginning of excluding them. Consequently no secret society has ever been established among us The views of our Faculty on this question are just as decided as ever. There is but one opinion among us. In behalf of the Faculty,

JOHN MORGAN,
JAMES DASCOMB,
JAS. H. FAIRCHILD.

FROM THE PRESIDENT TO PRESIDENT E. E. WHITE OF PURDUE UNIVERSITY.

OBERLIN COLLEGE,
OBERLIN, O., Oct. 19, 1881.

MY DEAR SIR—The regulation of Oberlin College excluding secret societies, has never, so far as I am aware, worked to the disadvantage of the college, but, as we all believe who have had responsibility in its affairs, has proved most wholesome and profitable.

I have been connected with the college during all its history, and have never heard from any source a word of complaint as to the prohibition of secret societies among the students.

The rule was introduced at the first organization of the school. I was a young student at the time and have no knowledge of the special views on the subject of those concerned in the organization, but the rule has been maintained because we believe that secret societies are unhappy in their influence upon college discipline, giving opportunities and occasions for combinations among the students against good order and the best administration of affairs—that they are unhappy in their influence upon the personal character of the students, begetting false ideas and methods of influence and power, and making demands upon their time and interest without any adequate return. They absorb all the attention which students can afford for society work and prevent the prosperity of any but secret societies. In our college we have three open societies among the young men of the college classes, all prosperous and vigorous. Secret societies often bring in outside influences, I think, to disturb more or less the administration of affairs.

These are among the reasons which have influenced us in our position, but the question is so fully settled with us, and so naturally that I do not remember that we have ever formally considered it. Some of our Faculty have been connected with secret societies in Eastern colleges, yet I do not remember ever to have heard from one of them a suggestion unfavorable to the attitude of this college on that subject. Fraternally,

JAMES H. FAIRCHILD.

FROM THE FIRST PRESIDENT OF OBERLIN.

"We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion."—*From Pres. Finney's book, "Character, Claims and Practical Workings of Freemasonry," pp.* 260, 263.

WHAT MAKES SECRET SOCIETIES ATTRACTIVE.

However much any one may be opposed to secret societies, he must admit that they have some peculiar attraction, particularly for young men.

The *Congregationalist*, while disavowing any knowledge "about the inside paraphernalia and ceremonies of the lodges," advised the churches "to try to find out what makes the secret societies so attractive, and then furnish these things, or their equivalent, so far as it lies within the province of the church to do this."

It seems to us that the following are some of the reasons which induce men to enter secret lodges:

1. Curiosity. They are eager to know what their friends and acquaintances are doing in their "secret chambers." They imagine that there are some great and valuable secrets, a knowledge of which they will gain, and can only gain, inside the lodge room. Curiosity operates very powerfully on some minds, particularly on the minds of children and persons who are "children in understanding." If you give a little child a rattle, it has great curiosity to know what it contains; and at the first opportunity will break it, if it is possible to do so, that it may find out what is in it. When the child learns that there is nothing of interest or value in it, it is greatly disappointed. So not a few of those whose curiosity induces them to enter the secret lodge soon leave it in disappointment and disgust.

2. Worldly advantage. It is well understood that most of these societies make provision for caring for their members when they are sick or disabled. The secret labor organizations provide more or less support for their members when thrown out of employment. In case of death some of the orders pay a considerable amount to the family of the deceased.

In order that these advantages may be enjoyed men enter these organizations. They do not make any inquiry with regard to the effect membership in the order may have upon their religious interests, or if they do, they persuade themselves that they will not suffer in this regard.

Other reasons might be named, but these are sufficient to indicate the elements of attraction in most of these societies. It would be hard for the church to furnish either similar or equivalent attractions.

As well might the churches try to find out what is so attractive in low class theaters—we hope we are not again subjecting ourselves to a suit for libel—dance houses, and other dens of iniquity, and furnish "equivalent attractions." In our judgment many churches have already gone quite too far in the way of furnishing "equivalent attractions" to get people into the church. The only proper object of attraction, by which men are to be drawn to Christ and his church, is the cross of Christ. "And I, if I be lifted up from the earth, will draw all men unto me."—*United Presbyterian, Nov. 4, 1890.*

PRESUMPTUOUS CLAIMS OF LODGE AND JESUIT.

[Rev. William F. Davis, the evangelist who was imprisoned on sentence of one year in Suffolk jail, Boston, for publicly preaching the Gospel on the Common, spoke by request in Music Hall in that city on Sabbath afternoon, October 26. His subject was, "The cause of public truth and liberty as involved in the free publication of the Gospel." A thousand people were present. Rev. A. H. Plumb, D. D., pastor of the Walnut Ave. Congregational Church, presided; and Edward Everett Hale and Rev. A. A. Miner, D. D., followed Mr. Davis with brief addresses. At such a meeting and under such circumstances Mr. Davis made the following strong indictment of the secret lodges in the course of his address, as it appears in the *American* of Boston, Nov. 1st, 1890.]

Quite properly did Cardinal Manning, in a sermon preached by him in 1869, put these monstrous claims of the Pope into these words, in which he speaks as the Pope's mouthpiece: "I claim to be the supreme judge and director of the consciences of men—of the peasant that tills the field and the prince that sits on the throne; of the household that lives in the shade of privacy *and the legislature that makes laws for kingdoms. I am the sole, last, supreme judge of what is right and wrong.*" Very fitly did Gladstone characterize the operation of these decrees upon the minds of Romanists who yielded to them, as "*moral murder * * stifling conscience and conviction.*"

When the Pope, the head of the Romish church, sets such an example, who can wonder that his professed followers try hard to follow him? If, in *every* papist we have *not* a traitor and a blasphemer of the most pronounced and incurable treachery and impiety, it is because he has not yet sunk to the depths of this abysmal example which the Pope has furnished to all his followers. Moreover *no true man* within the Romish church *ever will* suffer himself to be drawn down into this bottomless pit. He will draw back betimes as Luther and Calvin did, as Chiniquy and O'Connor, and a host of others have done, God bless them!.....

The majority of those who have attended Music Hall meetings on the afternoons of the Lord's day during two or three years past, are doubtless wide awake to the preposterous claims of the Roman pope. But, who has warned them adequately of equally overweeningly blasphemous assumptions, published to the world by Masonic so-called grand lodges in their official organs, the *Keystone* and the *Voice of Masonry?* Last fall a Chicago preacher and a California "colonel" on this platform assured the public of their extended acquaintance with Masonry. Why did they not enlighten their hearers as frankly concerning the conscience-binding utterances of Masonry as on the wickedness of Romish pope, and cardinal, and bishop, and priest!

I buy in open market a copy of "*Voice of Masonry and Family Magazine.* John W. Brown, P. M. K. T. and 32 degrees, A. G. Mackey, M. D. K. T. and 33 degrees, editors. Chicago and New York. Published monthly."

This number happens to be the fifth month of 1876. On p. 387 of this magazine the Grand Lodge of Pennsylvania is represented as having adopted and ordered to be printed a report which is here given in full, and from which I quote a few sentences:

1. "It is admitted as a primary Masonic principle, that Freemasonry is limited by neither latitude nor longitude, but over the world it may exist as an institution subject to no laws but those which it makes for itself." p. 387.
2. "The establishment of a Grand Lodge is by Masonic authority solely and exclusively." p. 387.
3. "To attempt to prove that a Grand Lodge must be both sovereign and supreme is a work of supererogation; it is a proposition that demonstrates and proves itself. These words express their own exclusive meaning. The highest power is the supreme power which possesses the functions of declaring law and enforcing obedience. Sovereignty is that supreme authority which demands allegiance and compels the duty involved in it." p. 389.

Here is all blasphemy and tyranny imaginable formulated and published unblushingly to the world. Can it be truly denied that whoever ignorantly pledges his allegiance to Freemasonism as here authoritatively published by its official heads is a dupe of knaves? Can we avoid believing that whoever intelligently swears allegiance to such pretensions is a traitor to Christ and to civil government in that act?

"Col. ———" stood up in this hall one year ago the 20th day of this month, if the "standard and reliable anti-papal publication" containing the full report of his speech, handed me by Deacon Bradbury, reports him correctly (p. 11. Romanism the Peril of our Country,) and said, "Some good people dislike secret societies. Then in the name of God direct your forces against the Jesuits." Amen! say I. Nobody but a Jesuit, who knows what the Jesuits are, can find fault with that. But the report does not show that *that* sentence was applauded. When, however, the speaker of the day uttered the next sentence he was greeted with applause. What was that next sentence?

"When the twenty-three thousand Knights Templars paraded in Washington the other day, there was a moral force representing three-fourths of a million of Masons that are ready when necessary to lay down the trowel and grasp the sword in defence of the free institutions of America." [Applause.]

Imagine men laying down the trowel which they never took up!

Citizens, I am just as willing to wear an iron yoke weighing two hundred pounds made by Leo XIII. as one of the same pattern and weight made by self-styled Sovereign Grand Inspectors General of Masonry. It is just as disgraceful to any man to be stripped of his clothes and manhood, to be blindfolded and with a rope about his body be led around in a secret lodge by "Freemasons" (who are not *free* and are not *masons*) as to be a papal puppet and a Jesuit's tool. The knowing ones who are well acquainted with their own Masonic literature, knew perfectly well that "The Ancient and Accepted Scottish Rite" "of thirty-three degrees" as it is called, this Knight Templarism which was here praised, is itself chiefly the offspring of an apostate to Rome, Chevalier Ramsay, and the Jesuit college at Clermont in France. That is, according to the standard Masonic historians, Rebold, Mackey Macoy and Folger, twenty-five degrees out of the thirty-three degrees of this leading Masonic rite *are Jesuitism. When Satan can cast out Satan then Templarism can cast out Jesuitism!*

Now we are prepared to understand some of the remarks of these Masonic orators. When a Chicago preacher says "the question of our order is to-day not whether the Pope shall recognize us, ... but rather whether we shall recognize the Pope," which was greeted with applause and laughter (p. 11, Giordano Bruno and the Baltimore centennial), we are doubtless to understand that if the present Pope *becomes a Mason*, as the Nun of Kenmare, sister Cusack, tells us Pius IX. did, then the Masons will cordially receive him into their loving embrace. But, until then, each stands off and brags at the other about his pitiful infallibility, supremacy and sovereignty.

"The free institutions," also, "in defense of" which Masonic Templars profess themselves to be "ready, when necessary, to lay down the trowel and grasp the sword," appear in the light of the lodge deliverances to be little or nothing more than this whole system of abominable pageantry, tawdry tinsel and blasphemous bombast which names itself Freemasonry and claims to be "self-existent," self-sufficient, "universal," "sovereign" and "supreme." Just as when the Pope and papists speak of the paramount claims of *Christianity*, *they* mean simply and always, the preposterous claims of Romanism and Jesuitism.

Is this audience prepared to greet as on a social level, the withered harlot of the Vatican, if she only incestuously marries her own bastard offspring, Masonism? Suppose Leo XIII. should join the Masons, and a Masonic preacher thenceforth should recognize him as a Masonic "right Worthy Grand" this or that, and should ascribe his previous unfavorable rhetoric concerning Romanism to an overdose of quinine; must Deacon Bradbury and L. T. Townsend, and A. A. Miner and others, whose words have leaped up from this platform to fly around the world, go and get a Jesuit priest to come here and sprinkle dirty water on them in absolution, after they have crawled in penance through Boston gutters on hands and knees, from convent to cathedral? If only Jesuitism returns, like a dog to its vomit, and swallows down again those nauseous twenty-five degrees of the "Scottish rite" which it spewed out upon this unfortunate country in the year 1761 in Charleston, S. C., must this Music Hall audience become street beggars, asking the passers-by to give them a nickel to help build a monument to a man, whose chief claim to memory is that he deserves oblivion? I would rather be behind the bars at Charles Street jail for freely preaching the Gospel of Jesus Christ to the common people on their own common lands. Amen, and amen! If I am mistaken, show me wherein. If this is *right*, let us stand by it, and the gates of hell cannot prevail against us.



JOSEPH COOK.

Of all I wish to say of secret societies, this is the sum:

Secret oaths—

1. *Can be shown historically to have often led to crime.*
2. Are natural sources of jealousy and just alarm to society at large.
3. Are especially unfavorable to harmony and mutual confidence among men living together under popular institutions.
4. Are dangerous to the general cause of civil liberty and just government.
5. Are condemned by the severe denunciations of many of the wisest statesmen, preachers, and reformers.
6. Are opposed to Christian principles, especially to those implied in these three texts:

"In secret I have said nothing."

"Be not unequally yoked together with unbelievers."

"Give no offence in anything, that the ministry be not blamed."

7. Are forbidden in some portions of our Republic by the civil law, and ought to be in all portions. Many European governments hold Freemasonry under grave suspicion as a mask for conspiracies against throne and altar. In Prussia, Poland, Russia and Spain Freemasonry is prohibited by law.
8. Are forbidden to church members by some Christian denominations, and ought to be by all.—*From address of Joseph Cook to Christian Conference, April*, 1890.

"As to the question of the attitude of Christians toward the secret orders, two or three things seem to me very plain. One of them is this: that the whole movement of things on the line of secrecy is thoroughly antagonistic to the movement on the line of Scripture and Christianity."—*From address of Rev. E. P. Goodwin, D. D., pastor First Congregational Church, Chicago, to Christian Conference, April*, 1890.

LAMPS IN PITCHERS.

GEORGE WASHINGTON, *in Farewell Address:* "Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation *desert* the oaths which are the instruments of investigation in the courts of justice? And let us with caution indulge the supposition, that morality can be maintained without religion."

GOVERNOR RITNER, in response to a communication from the Legislature of Pennsylvania, prepared a vindication of General Washington from the stigma of adherence to secret societies, in which he proves from authentic documents:

1. That in 1768 Washington had ceased regular attendance on the lodge.
2. That in 1798, shortly before his death, his opinions were the same as thirty years before when thirty-six years old.
3. That he was never "Grand Master" or "Master" of any particular lodge.
4. That in 1781, as appears by the record of King David's lodge, Newport, Rhode Island, it was not agreeable to Washington to be addressed even as a private Mason.
5. That all the letters said to be written by Washington to lodges *are spurious.*

"The whole movement of Christianity, what is it? It is light against darkness. It is as the shining of the sun. That doesn't have lodges. That doesn't have little dark rooms into which it disburses its beams. The business of the sun is to scatter light, and the business of the church of Jesus Christ is to scatter the light of the Sun of Righteousness. He is to be the light of the world everywhere. He says, 'In secret have I said nothing.' Everything was open. There was never any little cabal, any little gathering with its secret passes and grips. The mere attempt to couple such a thing with the work of the Lord Jesus shows its folly."—*From address of Rev. E. P. Goodwin, D. D., pastor First Congregational Church, Chicago, to Christian Conference, April*, 1890.

"God's Word prohibits the believer from forming alliances with the ungodly in society. Whenever the Christian surrenders himself to the society of the unbelieving world, his heart will be led away from God. This is especially true of thousands of Christian men who have deliberately yoked themselves up with unbelievers in all manner of secret societies. This course of false alliance is doing more mischief to individual Christian men by turning their hearts away from God and his service, and to the church by depleting and robbing her of her male membership, THAN ANY OTHER ONE ENEMY OF CHRIST. There never was a time when the cry, 'Come out from among them and be ye separate, saith the Lord,' was more needed than now."—*From Dr. George F. Pentecost's Bible Studies*, 1889, *p.* 389.

"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. They are unequally yoked with unbelievers. 'But, Mr. Moody,' some say, 'if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches.' But what if I do? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, and if only one or two go with us it is all right."—*Address by Dwight L. Moody in Farwell Hall, Chicago*, 1876.

"I belonged to two secret societies, and have bumped against nearly all of them, and know what I am talking about. Their sociability and benevolence may be all well enough; but they belong to the world. . . . . I have about made up my mind that the whole thing is of the world, and the enemy of God and his church Brethren, why don't you say Amen? You know I am telling the truth; and I pray that you may have grace to receive it in love, as I have spoken it. As Christ's disciples we can make no compromise with the world The friendship of the world is enmity against God."—*From Bible reading, by L. W. Munhall, evangelist, on Separation, given Feb.* 25, 1890, *at Somerville, Mass.*

COLLEGE ETHICS.

The opening lecture of President J. P. D. John, of De Pauw University, before the college students is one which is worthy of the broadest circulation. It is a stern criticism of the sentiment which so generally prevails among college students that a more elastic code of morals applies to the wearers of the cap and gown, and that municipal ordinances are in force only up to the college gate.

"Accurately speaking," said Dr. John, "the very theme is an absurdity.

"College ethics! We do not speak of college axioms, for an axiom is an axiom, in college or out of it. We do not speak of a college multiplication table, for five times five are twenty-five in the bank as well as in the shades of the academy. We do not speak of college gravitation, for a student falling from the college tower will strike the ground as hard as will the citizen who falls from the court-house spire. Gravitation simply asks the question how high is the fall? College ethics? College right angles! College parallel lines! The college north star!

"I have chosen this illogical combination from the fact that there is a sentiment generally prevalent among college men that the combination is not illogical, but that there is such a thing as college ethics.

TWO STANDARDS OF CONDUCT.

"Put in plain English, the sentiment which prevails in many colleges is this: To tell a lie is wrong on the street, but right in college. To cheat is wrong in the market, but right in college. To use personal violence is wrong in a saloon, but right in college. To boycott is wrong in Ireland, wrong even in the business circles of the United States, but right in a college. To destroy property is wrong in a cowboy but right in a college student. To take a bellowing calf up a man's stairway, through his attic and leave it upon his roof, half frightened to death, and half frightening to death the immediate neigbors, is wrong in a town boy, but right, even manly and honorable, in a college boy. To violate the golden rule is wrong in a heathen, but right in a Christian, provided the Christian happens to have his name on the college roll. The golden rule, so beautifully exemplified by the Divine Teacher, is binding upon the conscience of the pirate of the high seas; of the liquor seller, as the young man appears at the bar for his first drink; of the Indian with his tomahawk uplifted; of the gambler in his den of infamy—but forsooth this same golden rule was not made to measure the conscience of a Christian who has matriculated in a Christian college.

"Again, to restrain a man of his liberty without cause, and to add personal violence to this restraint, is wrong, even among savages; but to tie a young man to his bed post, to shave his head, to hang him until he chokes, to put him into a perspiration and then give him a shower-bath of ice water, to put him into his bed that has been saturated with water, and after all, to seal his lips with the threat of worse personal violence, or even death—this is only a huge joke. Such contemptible and criminal proceedings, it seems, is right or wrong according to the way we spell the work describing it. If we spell it as they do in the street, m-u-r-d-e-r, it is wrong; but it is all right, and a great joke, if we spell it as they do in some colleges, h-a-z-e."

Dr. John proceeds to handle without gloves the other prevalent college customs which tradition has led us to regard as privileged, and thus closes his argument:

"What is right in your college life, is right anywhere and everywhere. What is wrong anywhere else is wrong in college. The golden rule does not bend around a crooked college act. A foot is twelve inches in college and out of it. A pound is sixteen ounces in the store and in the class room. A dollar is a hundred cents on examination day, and it will be a hundred cents on the judgment day."—*Christian Statesman.*

"I would do almost anything in my power to help on the work of rescuing all Christian men from the 'grip' of Masonry and all other secret and un-Christian societies. I believe that Masonry is an incalculable evil and essentially anti-Christ in its principles and influence."—*From Dr. George F. Pentecost's Letter to Conference of Christians on Secret Societies, Chicago, 1887.*

NEW ENGLAND LETTER.

A new name for deacon—The mayorality contest—Evangelist Davis' speech and the anti-Romanist press—Shall New England fall under the rule of the lodge.

Elderly and even middle-aged people can remember when the office of deacon was held in high honor, and good men aspired to it believing what Paul wrote that "they that have used the office of a deacon well, purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus." To those who still cling to this old-fashioned idea it must come with something of a shock to hear that in many of our stylish Congregational churches, the name is being dropped as if it was something to be ashamed of, and a more modern term, "ministration committee," substituted in its stead. The ridicule which has been heaped on deacons by fourth-rate wits does not altogether account for the change. It marks a period of spiritual declension when this sonorous old Greek word, made sacred by its universal use in the church for centuries, can be substituted for such a meaningless term as "ministration committee" without a shock to any truly devout mind. I say nothing of its outrageous violation of every canon of literary taste, or how it would sound to call Stephen, or Phillip, and other holy men who adorned the office in the ages of the primitive church, by such a title. Let us keep to the old Scripture terms. It is safe to say that the church that has grown too fashionable to retain them is a church that has compromised with the world and lost all her spiritual power over the hearts and souls of men.

The Prohibitionists of Boston have nominated a full city ticket. There is also a decrease of two thousand in the number of women voters registered, which would seem to indicate less enthusiasm than in the two previous years. While Mr. Matthews, the Democratic candidate, is a man of irreproachable character, his affinities and sympathies are all with the Romanist party, and his attitude towards our free schools may be judged from the fact that in a speech at the State House he called the deliverance of Boston from the prize-fighting, saloon-keeping oligarchy which had hitherto ruled it, "the most disgraceful page in that city's municipal history." The same women whose heroic efforts brought about this result in 1888 may have something to say in 1890 which will not be favorable to Mr. Matthews. The latter is, like Russel, quite a young man. This seems to be the case with the Democratic party leaders very generally, and it is asserted by some that this influx of young men into the Democratic ranks is owing to the Republican policy of reserving its honors for those who have been longer in the field. If so, it is only another proof that greed of office—not principle—is the controlling factor on both sides. Whether the choice of such Rehoboam-like counsellors will be any particular gain to the Democratic party remains to be seen.

How long will anti-Romanists continue to pat Masonry on the back, and bid for the support of a power that is own brother to Jesuitism? Evangelist W. F. Davis recently addressed a large audience in Music Hall on the subject of the papacy. Now everybody knows that Bro. Davis is "an all-around" man, and the word policy as used in the modern compromising sense is not in his dictionary; but why was he applauded whenever he touched Jesuitism, and his remarks on Masonry received with a silence that, to quote from F. O. Cunningham in *Messiah's Herald*, "spoke volumes?" The *Woman's Voice* did perhaps as well as could be expected, when, after remarking that "space did not allow a full report of the Anti-masonic portion of Mr. Davis' speech," it went on to—leave it out entirely. I trust that Mrs. Trask Hill has ere this read and considered the very able expose of her false position by Mr. A. Paull in a recent issue of the *Independent Citizen* of Providence. It is so exhaustive and convincing that it would seem as if nothing more could be said on the subject. But I fear that even this most forcible article, or a hundred like it, will not convince where there is so strong a disposition not to be convinced. The *American* reported his speech in full. The *British-American Citizen* reported only the anti-Romanist part, leaving out entirely, and without a word of mention, the Anti-masonic passages. Yet this same paper considers it a great grievance as well as gross injustice that the daily press of Boston pursues exactly the same tactics by refusing to report anti-Romanist meetings. The false and misleading statements contained in Sherman's Masonic address last winter in Music Hall the *Citizen* could find room for, but a denunciation of the anti-Republican and anti-Christian methods of the lodge, though from the lips of the man who has suffered a year's imprisonment for his anti-Romanist principles, it quietly "suppresses."

Boston's Board of Aldermen are thinking about passing a law to limit the heighth of buildings at the Hub. Perhaps it would be well for Chicago to do the same, as I notice that she is going to have a new Masonic building of twenty stories. The earthquake in the Mississippi valley in 1812 occurred when there was little or no population, and the few settlers lived in log cabins, yet the traditions which have come down to us of its horrors, when even the graveyard at New Madrid, with all its sleeping inhabitants, was precipitated into the river, and large lakes many miles in extent were made in an hour, are enough to cause a shiver at the thought of such Babel-like structures. Though eighty years have elapsed since the catastrophe to which I allude took place, with the Charleston earthquake still fresh in our memory, we cannot safely predicate for any part of our country absolute immunity from such terrible visitations.

New England is passing through a crucial period. Shall she continue New England with all the name implies? As the glory of ancient Israel was dimmed, and finally went out in darkness through the reign of false worships, so will hers if her sons and daughters are not awakened to the danger. Shall she be left with only the traditions of her past? Shall the lodge have the flower of her manhood, and the churches of Christ dwindle and die in its parasitic embrace? Who will come forward to the help of the Lord against the mighty, and with their prayers and their pocket-books sustain our noble standard-bearer, in this to human view, most unequal conflict? God hath need of such to-day. Now is the time to show that the true New England spirit is not dead; that she has yet her Gideon's band, with One for a Captain and Leader before whom all the forces of Baal shall become, when he once makes bare his arm, as the chaff of the summer threshing floor. ELIZABETH E. FLAGG.

REFORM NEWS.

WHAT MUST BE IN NEW ENGLAND.

BOSTON, Nov. 25, 1890.

DEAR BRETHREN OF NEW ENGLAND:—Suffer a few plain words from your fellow-laborer. I do not write to "kill time" or to amuse those who read, but to state facts that ought to, and I trust will, stir your hearts.

In 1880 the National Christian Association had the first and third degrees of Freemasonry publicly worked in Music Hall, Boston, by Past Master Edmond Ronayne, of Keystone Lodge, 639, Chicago. The city was stirred and the good results of those meetings remain to this hour. The people, as a rule, were not prepared to accept kindly such a vigorous presentation of the subject, and a reaction followed. It was too strong meat for babes to digest.

In December, 1889, the N. C. A. held a convention in Tremont Temple, at which the lodge system was discussed by some of the ablest men in the nation and a spirit of inquiry awakened, less demonstrative, but more permanent than in the convention of 1880. The Board of N. C. A. directors sent me here in January, 1890, to continue the work, and supplemented contributions on the field, so as to furnish a salary at the rate of $1,000 per year until July 1, when this arrangement ceased. Since that date subscriptions taken for the *Cynosure*, given by the N. C. A., and the voluntary offerings of friends have been our sole reliance for daily bread, and for the tract work and other necessary expenses. Mrs. Stoddard and myself have lived day by day on the fulfilled promises of God, and have no regrets or murmurings for the past, but thanksgiving and praise alone for blessings "new every morning and fresh every evening." The great need there was an enlightened conscience and an intelligent understanding of the lodge; to know how it works and what it does. Both Mrs. Stoddard and myself began with the A B C of the system and have

been building from the foundation. The *Home Guard* and tracts have pioneered the way for the *Cynosure* and parlor meetings, and we are reaching out to meetings of larger dimensions than can be accommodated in private houses. The nearly one hundred copies of the *Cynosure* now read weekly in and about Boston are doing a grand educational work. The approaching annual meeting is approved and will, God willing, be attended by such pastors and evangelists as Gordon, Gifford, Grant, Gray, Foster, Darst, Edmunds, Johnston, Hood, Davis, Cunningham, and others who will speak freely or as opportunity may offer. A still larger number of Christian workers from abroad expect to add their presence and weight to the meeting. The ministry of New England orthodox churches, with few exceptions, are opposed to the lodge; but many are perplexed to know how to overcome an evil they greatly deplore. The New England work has, or will soon reach a crisis, and it remains for the friends to say whether it shall go forward or backward. To push it forward will require prayer, effort and sacrifice, but neglect will certainly produce disastrous effects.

It is in your power, dear friends, to make the annual meeting, Dec. 16 and 17, the first in a series of grand victories in the coming year, if you will. But if you take little interest, make no sacrifice, have no heart in the work, no faith in God; and have before you the fear of the lodge, and in you the love of the world, you may expect to see the work of spiritual desolation and death march on unrebuked; and do not flatter yourselves that you will escape, when He shall "make inquisition for blood." God, in his divine ordering, has set before the Christian people in New England the success or failure of this cause for years to come. Its decision involves the question whether the lodges or the prayer-meetings, whether Satan or Christ shall have the young manhood of the New England States. If any are too cowardly to fight the good fight of faith, or too indifferent to the welfare of the church and the nation to make sacrifices or offerings of service or money, let them remain silent at home; but let the Davids and Deborahs, who have faith in the God of battles, come with their pebbles and their slings, and let us pray and sing discomfiture into the camp of the Midianitish host, and convince even "the uncircumcised in heart" that the God of Israel is in New England, even unto this day. "Who is on the Lord's side," let him show his faith by his works. Your fellow-servant among the anti-secretists, J. P. STODDARD.

THE N. C. A. COLLEGE AGENT IN KENTUCKY.

LEXINGTON, Ky., Nov. 22, 1890.

DEAR CYNOSURE:—I reached Louisville, Ky., on the 11th inst., having traveled all day by the Monon route from Chicago. The sky was perfectly clear when we started, but we ran under a cloud before we were half way, and arrived in a heavy rain. Louisville is said to contain 150,000 inhabitants, and Jeffersonville and New Albany are very near together, although they were formerly seven miles apart. The three cities are connected by bridge and railroads, and you can cross the river and ride to almost any part of them for a nickel.

In the summer of 1834, I spent a part of my vacation in missionary work at New Albany; and gathered also into a day school twenty-three colored pupils. Now, I looked in vain for the little empty store room that was used in our work, or the village tavern where I stayed. I could not ascertain the spot, even, where they stood.

On Friday I addressed the faculty and students of the State University, and my address was well received by an audience of 200 in the chapel. I made arrangements to donate them a five dollar library, which the dean, Prof. D. F. Sneed, said would be very acceptable.

Afterwards I called on Dr. Broadus, president of the Baptist University, who said he was too much occupied to give me a hearing. So I looked up the Plymouth Congregational church and found that Rev. G. M. McClellan, the pastor, was in Hartford, Conn., finishing his course in theology. A student of State University who is pastor *pro tem* invited me to preach there on Sabbath morning, which I did. The day was dark and rainy and the congregation was not all out; but we had a very pleasant time and a good Sabbath-school.

In the afternoon I addressed a large mission Sabbath-school which is sustained by the United Presbyterian church; and most of the classes are taught by its members. It is a Christ-like enterprise and appears to be very successful.

On Monday I visited the Southern penitentiary of Indiana in Jeffersonville, and called on the chaplain. He took me through the immense structures, the chapel capable of seating 700, the work shops, the library, and the hospital, where the doctor was treating four patients at the time. I distributed some tracts; but the chaplain did not want any anti-secrecy books in the library.

On Tuesday I went out to Henry county, Ky., and visited Eminence College, which is under the care of Pres. W. S. Giltner. He told me they had no secret societies in the college, and they would gladly receive and use our anti-secrecy volumes. The next day I visited Shelbyville, but found nothing but a girls' school, and a few young ladies in a Normal class; and finding no opening for reform work I came on to Lexington.

S. F. PORTER.

THANKSGIVING IN WASHINGTON.

WASHINGTON, D. C.,
Thanksgiving Day, 1890.

DEAR CYNOSURE:—This morning, as the church bells were calling to the courts of praise and thanksgiving, a few white men dressed in Knights Templar garb, with trump and drum paraded Pennsylvania Avenue. As if not to be outdone by their white enemies (I say enemies, for the white lodgers exclude the colored from their secret conclaves), a company of colored secret society enthusiasts, arrayed with the usual play things calculated to attract the eye and tickle the ear of ignorance and superstition, have just passed. While beholding their display of vanity, I thought of the Pilgrim Fathers, and wondered what they would have said of such follies had they occurred while they were raising their hearts and voices in thanksgiving to God for his wonderful deliverance.

Going to the bakery for bread this morning I was told there was none to be had. On inquiring the reason, I was told the Bakers' Union had a ball last night, and they were all too drunk to bake this morning. I found some later, baked by non-union men. These are the men that are organized to protect themselves against the cruel capitalists! Are not their stomachs treated much worse than the capitalists treat them, if the baker's story is true?

I heard Dr. Corey, pastor of the Metropolitan M. E. Church, this morning. His discourse was studied and thought-compelling. He spoke, of course, of the great attainments and possibilities of our people. His clear and forcible address held the undivided attention of his audience for more than an hour. As he is not thought to be a reformer, and I am, it is but natural for me to criticize many statements which he made. He said the Negro problem,—what shall be done in the South? and the immigration problem,—what shall we do with the thirteen million from foreign lands? were two great problems to be settled. I do not consider either as problems. The colored people are here to stay. As Mrs. Lathrop says, "Much of the best American blood flows in their veins." If the white people treat them as they should they will let *them* stay.

I called at the home of a colored friend yesterday, and the mother came to the door carrying in her arms her baby weighing fifteen pounds, and yet less than a month old. If ease and luxury kill off the whites and the colored take the land, they can blame none but themselves. There is no problem about it. It's plain on the face; and the sooner our clergy and Congressmen stop worrying about the Southern problem, and turn their attention to the lodge and saloon,

THE BETTER WILL IT BE FOR THE COUNTRY!

My work of the week past has been much as former weeks. New names have been added to the *Cynosure* list and addresses given. Sabbath afternoon I addressed a young people's society in the First Colored Baptist Church of Georgetown. In the evening I spoke to Dr. Stewart's people, corner M and 10th streets, N. W. The best of attention was given and it is believed good was accomplished. Rev. Alexander and Dr. Stewart both expressed themselves as opposed to the lodge. I have three appointments for next Sabbath.

On coming out of Rev. Alexander's church I saw three men talking, and soon found one was much offended at what I had said. He said he thought I was crooked; I was talking about something I knew nothing about, etc. I expressed a willingness to learn if he had any knowledge to impart. He inquired if I knew who preserved the Bible, or some question of that kind. He asked if I had never read in the Bible where twenty thousand Knights Templars went to preserve the life of Paul. I offered a reward if he would show me the place. He has not yet found it. It seems strange that people living in this age can believe such fables. But we have to take things as they are and try and make them better.

This has been a pleasant day to me. I have thought much of my dear grandmothers, who have both gone home during the year past,—my father's mother having just passed to the further shore. Eternity alone will reveal what their lives here have accomplished. Truly I have reason for thanksgiving that I have been favored with grandparents whose names will be remembered as "blessed." W. B. STODDARD.

CORRESPONDENCE.

THE MASONIC OATH NOT THE WHOLE OF MASONRY.

THOMPSON, Pa.

DEAR CYNOSURE:—I have read with much interest and profit Bro. Ronayne's article, "The Vulnerable Point in Masonry." While his words are full of force and importance, I was impressed that from another standpoint some of his statements are liable to mislead. Doubtless there is a very large class of people who care nothing whether Masonry is Christless or not, unless they *prefer* it should be so. Whether that class is larger than another class who hold that Masonry is *not* a Christ-excluding religion; that it is nearly or quite as good as Christianity, if not a modification of it, I am not able to say. Of one thing I am convinced, that there are tens of thousands who if convinced that Masonry antagonizes Christianity at every point, as we know it does, such knowledge would *keep them out* of the lodge. They are in a measure educated into Christianity, but not sufficiently in that and in Masonry to see and weigh the contrast between the two systems.

If I mistake not here, there is no more vulnerable point than the one in question. An infidel Mason would prefer the system to be what it is, radically anti-Christian; but he knows very well that men go into the lodge by being deceived as to its real character, and that the best part of its membership is decoyed into the lodge by the plea of "good men," *Christians*, and ministers of the Gospel, in the folds of lodgery.

Masons are sharp enough to see that if that part of their recruits drawn from the Christian folds are kept out by correct views of the subject, the most reliable of their members would be wanting. Masons are shrewd enough to see that without the redeeming elements decoyed into their ranks they would soon become obnoxious to Christendom and rot down in their infidelity and treason toward God and society.

That the mode of attack recommended by Bro. R. is a strong one, and important, cannot be doubted, but it seems to me that the thousands who *do* care whether Masonry is Christian, *semi*-Christian, or infidelity, unmitigated *anti-Christ*, are the people to look after for reasons paramount to all others.

Only for this impression would I submit these suggestions to our able and dear brother, Ronayne, and to your readers. I have no desire to even seem to controvert the article in *Cynosure* of the 13th inst. I am quite familiar with his able work for the great Master. God bless him.

NATHAN CALLENDER.

BRO. DAVIDSON REAPING IN JOY.

NEW ORLEANS, La., Nov. 20th, 1890.

DEAR CYNOSURE:—I left the city on Nov. 5th, and visited and preached at the following places: Plaquemine, Fordoche, New Texas, Raccourci, West Melville, Alexandria and Boyce, La. I find that my visit to those places two years ago has not been forgotten, nor has it been without some good results. I found the old lodge hatred

toward me in these places had somewhat died out, and many who looked at me with contempt and scorn two years ago shook cordial hands this time. Among them was a young man, P. G. M. C. and N. J. of the G. U. O. I. F. This young man I found in bed sick. He cordially received me and said he was ever looking to Jesus. The *Cynosure* has done much to strengthen the cause of righteousness and impede the progress of lodge iniquity. I think the N. C. A. would do well to place an agent in the field steadily in these parts.

I succeeded in a few days on my journey to raise over $27 to help my church, more than I collected in twelve months two years ago on the same field of labor. This alone is good evidence of a decrease of the lodge prejudice, when it is to be remembered that I distributed both books and tracts exposing the lodge. Your readers have already heard of my troubles in my church here because of lodge persecution, but God has helped me, and there is not one secretist left in my church. I ask the friends to pray for me, and if they can render me any assistance it will be cheerfully received. Yours in the work,

FRANCIS J. DAVIDSON.

A GOOD LESSON TO STUDY OFTEN.

KINNEY'S CORNERS, N. Y., Nov. 17, 1890.

DEAR CYNOSURE:—I have been much benefited for many years by the precepts and examples of many who have written articles for this paper. May God bless them for it, and may he increase the number who are willing to stand up and be counted as being straight up and down for Christ and his cause at all hazards.

Let the late lesson about the Crucifixion be studied again by us with care and much praying. Are we willing to be crucified with Christ as was Paul? If we would save others, it may be necessary for us to give up our own lives, or at least all earthly things, and be willing to follow him without the camp bearing his reproach.

Brethren, we can afford to do it. If we be endued with power from on high, we shall find peace and joy in doing the work that we feel called to do by the leadings of the Spirit. A man has got to be devoted and consecrated to the work to face the gigantic evil of Masonry; and, by helping to expose its snares and delusions, do something to keep it from making new victims.

I believe we are gaining ground in the fight, and that the *Cynosure* and other papers should be circulated by tens of thousands. Ignorance has much to do with the indifference of many in this matter. If they had the case fully presented to them, let us hope they would become aroused and do their whole duty. F. A. ARMSTRONG.

THE WISCONSIN ELECTION.

WAUPUN, Wis.

DEAR CYNOSURE:—The world still moves on, and so does the spirit of reform. Although our much desired school law has been defeated, may we not hope for a national law that shall require the children of these United States to understand the national language, and to be instructed in Uncle Sam's schools sufficiently to understand the Constitution of the United States, and transact business by use of the English language; and to know to what government they belong, and to what government they may look for protection from all foreign and home tyranny; to learn that they are free men and free women; to learn the true meaning of liberty; to know that they have a lawful as well as a God-given right to own and read their Bibles; and to know that they may pray directly to God himself for forgiveness of sin, which if they confess and forsake they will receive pardon? Let our children know that if the priest knocks their parents' heads with a cane or any other weapon in order to extort money from them, which the pressing wants of the family demand, he is amenable to the law; that their necks are not to be trodden under the feet of priest, pope or any other creature, unless they like imbeciles place them there themselves; that true loyalty is due to God, and to his government, to truth, to liberty.

We hope that safe laws will yet be enacted. "Truth crushed to earth shall rise again." The law has been defeated by selfish, crafty politicians, designing priests, liquor rings and ignorant Roman Catholics, which constitute the body of the Democratic party. It was called "the compulsory school law." It ought to have been called the *protective* school law.

Two weeks ago Mr. Hawks, a young gentleman from Chicago, preached Sabbath morning in the Free Baptist church from the text, "Thou shalt have no other gods before me." Monday and Tuesday evenings he spoke on Romanism at the same place to attentive listeners, who were able to appreciate and give verbal reports of the lectures. It is said that at the last election here which followed the lecture so soon, one young Roman Catholic, when told by the priest that he would go to hell if he voted the Republican ticket, replied, "Hell it is then; I shall vote the Republican ticket." Mr. Hawks is a good speaker, well versed in history, and brought forth facts that all American citizens should know. He is fearless and independent, a clear thinker, a good reasoner and well understands his subject, and should be sustained by all true friends of liberty. He is now contemplating starting an anti-Catholic paper in Hillsdale, Mich. Let all who believe in reform, act and not be silent. In the days of slavery Oberlin sent up a great anti-slavery light which could not be darkened or overcome.

Wheaton has raised another light to melt away the powers of darkness. It may be for Hillsdale to raise another mighty flame that shall consume a blighting Jesuit power. Let us all over the country help to feed those heaven-born flames of light. And from Berea, Ky., comes the *Reunion*. Let us read and pray as our Saviour prayed.

MRS. L. C. ANDREWS.

PITH AND POINT.

DEAR MOTHER HAVILAND CANNOT EXPLAIN THIS CONTRADICTION.

It is a mystery I cannot understand, how Christians and ministers of the Gospel of our Lord Jesus Christ, can *fore-swear* themselves by taking *illegal*, DEATH-PENALTY oaths, originated in heathen darkness, and taken from sun worshipers. How they can trust a false religion in the left hand, and hold the *true* in the right, in which they profess a living faith! It is a problem hard for me to solve. Yours for the pure and spotless church of the Lord Jesus Christ.—LAURA S. HAVILAND.

A MAN WORTH SEEING.

I thank God that he has raised up a man and placed him in the judiciary of the United States, like Justice Field, who has in his late decision in reversing the decision of the court of California, placed the saloon-keeper with his saloon in the category of evils to be hedged in by law, as we in the country hedge in with steel-barbed wire, a vicious beast that cannot be trusted to run at large. I would be glad to look upon a picture of Justice Field in your excellent paper, but would not dictate to you.—S. KIRKPATRICK, *Waterman, Ill.*

A BROTHER EDITOR'S BLESSING.

Boldly and fearlessly attacking and fighting the Prince of Darkness in his strongholds, the anti-Christian secret societies, these most deadly enemies of the Christian religion and of all civil and religious liberties, I earnestly pray to the Lord our God, that he may evermore crown your efforts with success, through the grace of Jesus Christ, our only and most blessed Saviour.—(Rev.) WM. WEINBACH, *Sebringville, Ont.*

A FIRE AMONG THE SOUTHERN LODGES.

I don't know how I could do without the *Christian Cynosure* in my family. I have ever striven against all secret orders and have done all in my power to put them down. In my settlement, far and near, the *Christian Cynosure* has been a burning fire among all secret societies. I have spent much time in sending and carrying papers among my friends, and desire to do more for the paper than I am physically able.—(Rev.) AUSTIN CURTIS, *Clito, Ga.*

GOOD WORDS.

You may stop my bread and butter, but don't stop the paper. I think *it is the* paper that will do good if supported. I am only sorry that I cannot send you more. I am, however, working up subscribers, and have the promise of some; but it is hard to get any in such a lodge-ridden place as this. I will never give it up. Try! try again!—GEO. OLIVE, *Santa Cruz, Cal.*

I am trying to do a little for the good cause by distributing your tracts, and I let my neighbors read the *Cynosure*. Here, in South Dakota, there are a few of our ministers who would like very much to take the paper, but are too poor. The Lord bless you, dear brethren, in your good work.—L. H. NOREM, *Sioux Falls, S. D.*

The *Cynosure* is a great feast for me, though I am 84 years old.—G. J. GRAHAM.

There are often letters from members of our *Cynosure* family which breathe an encouraging spirit, but from which extracts cannot easily be taken. Thus Elder Barlow writing from his home in Bloomington, Wis., for the *Cynosure* to be sent to a friend, says of him that he was beset last summer by grangers and Masons to join them. He had nearly consented. "Of course," writes Bro. Barlow, "I discouraged this; and requested him to wait until I could send him from your office the Grange Ritual and Ronayne's Exposes, which I did. He is cured; and I have advised his taking the *Cynosure*."

A WOMAN'S EXAMPLE.

A good woman, whose testimony for Christ we are sure has influence with those about her, writes from South Dakota paying for her paper for two years. She apologizes for a little delay, saying, "I have so much to do and think of, I am trying to do the work for twelve with no help except what the men help me." And yet though so full of care and labor, she adds, "I will try to get some new subscribers." God bless such a worker! We know he must remember and reward her. Are there not some other good women who can have equal zeal for God's work?

PASSING AWAY.

Yet another, a faithful wife, writes from Pennsylvania and from the side of a dying husband: "It is with the deepest regret that I write to you that I cannot take the *Christian Cynosure* another year. We have read together every paper by course for many years and appreciated its worth." The dying one is resigned to the will of God, and looks forward to his reward with confidence. God be thanked for such consolation to the wife and friends at his side.

LITERATURE.

THE POETICAL WORKS OF JONATHAN W. MOSS. The gentleman whose handsomely engraved portrait forms the frontispiece of this elegant volume is one of the steadfast supporters of our reform in West Virginia. The readers of the *Cynosure* are somewhat acquainted with his vigorous and earnest prose, if they have never read his poems. This work is a fine volume of 230 pages handsomely printed and finely illustrated, a large number of the engravings having been made especially for it. The writing manifests strong sense and an earnest adherence to moral rectitude, in opposition to priest-craft, or the dissimulations of false theorists in religion, as well as to the grosser sins of intemperance and tobacco using. "Lovegood's Army" gives Mr. Moss's idea regarding the conduct of moral reforms, that there should be no parleying with cowardice or indecision, but that the battle should be joined without delay in the name of Him who ever conquers. We do not know that the volume is on sale, as it seems rather to be a private enterprise of the author.

The current *Scribner's Magazine* is a holiday number. Some popular names are in the list of writers, but on the whole the number will fall short of the popular interest awakened by some excellent late issues. There are several short stories of more or less interest. One of them represents a long sentimental conversation carried on by an engineer and fireman of an express train running fifty miles an hour. The humor of it is that men would talk of love and disappointment in shouting tones so as to make each other heard. Sir Edwin Arnold, whose Oriental poetry is famous, writes on Japan, the first of a series of papers. William H. Rideing, editor of *Youth's Companion*, writes entertainingly of the old castles of Kenilworth and Warwick; and an article on Neapolitan art sketches the painter Morelli.

S. Brainard's Sons Company publish a song service with responsive readings commemorative of the birth of the Saviour, composed by Mr. Robert L. Fletcher, a gentleman who has in the intervals of business cultivated an excellent musical taste. Though ostensibly prepared for the popular "Christ-mass" season, there is nothing in words or music to prevent their use either during the actual season of the year when Christ was probably born, or at any time; for taking the Scripture together the followers of Jesus must daily rejoice in his birth into human form and human temptations and not set aside a day for a celebration of it to please "the world, the flesh," and above all the devil.

The Pilgrim's Progress Company is a unique business title. A publishing firm in this city has adopted it. They issue the immortal work of the Bedford tinker in a remarkably neat and inexpensive form for ten cents a copy. Their edition of 25,000 is claimed to be the best and only illustrated pocket edition of the Pilgrim's Progress. It is well adapted for general circulation in our Sabbath schools and would be a good substitute for some of the trash that has found its way to their hands.

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

REV. LEONARD BACON, D. D.—Wishing you good success in your war against secret societies.

REV. B. P. AYDELDOTTE, D.D., *former president of Woodward College, O., (a renouncing Mason):*—Freemasonry is a lie all over.

REV. JUSTIN EDWARDS, D D., *author and head of Andover Seminary:*—Whenever the cause of temperance is veiled in darkness and secrecy, it must lose its hold on the public confidence and sympathy.

REV. M. BENNETT, *long presiding elder M. E. church*—I am pleased to be counted in for the movement which is being inaugurated against tyrannical organizations and factitious distinctions in society.

DR. THOMAS SCOTT, *the great commentator:*—Rash oaths are above all things to be avoided; but if men are entangled by them, they ought rather to infringe the sinful oaths than to add sin to sin and ruin to their own souls.

REV. J. C. K. MILLIGAN, *editor of "Our Banner:"*—Through such silence, secret connivance and horrid oaths "ever to conceal and never reveal," the state of our country is rapidly becoming such as to alarm every Christian philanthropist.

REV. B. T. ROBERTS, *editor of the Free Methodist:*—For us to keep silent respecting Masonry, and thus tacitly endorse the idea that a man can both accept Christ and deny him—that is, be a good Mason and a good Christian at the same time, would be treason to Christ.

JOHN G. FEE, *Berea College, 1868.*—It is Freemasonry, Odd-fellowship and kindred associations that have spawned and now lend respectability to "Regulators," "Ku Klux Klans," and other bands of midnight assassins now ranging through Kentucky and other portions of the South.

REV. J. P. LYTLE, D. D.:—Masonry has damned all who ever trusted in it for salvation. It is now leading away thousands from the church, and from paths of virtue by association with the intemperate, unclean and profane, and is dragging them down the road which leads to the chambers of eternal death.

REV. EDWARD BEECHER, D.D.:—If on such anti-Christian grounds, prayers are framed, rites established and chaplains appointed, ignoring Christ and his intercession, God regards it as a mockery and an insult to himself and his church. In it is revealed the hatred of Satan to Christ. By it Christ is dethroned and Satan exalted.

REV. W. W. PATTON, D. D., 1869:—However secret societies may differ among themselves, yet they are all anti-republican in their tendencies; and are all leading to the same results, viz., a substitution of worldly and selfish innovations for moral and religious influences, and, ultimately, to the theoretical and practical neutralization of Christianity.

REV. JAMES H. FAIRCHILD, D.D., *Pittsburg address:*—The point is not that the working of a secret organization may be perverted to selfish ends, but that in its very nature it strongly tends to such perversion. A worthy institution may be perverted, but an institution in which the tendency to perversion is inherent and constitutional, is not a good institution.

REV. DR. JAMES. B. WALKER, *author of "Philosophy of the Plan of Salvation."*—There is probably not one in a thousand who enter the lodge, who know, when blindfolded they take the terrible oaths, that Masonry is an anti-Christ and one of the most powerful enemies of Christ that exists. But this is put beyond the possibility of a doubt by the highest Masonic authorities.

REV. NATHAN BROWN, *Editor "Am. Baptist" and missionary to Japan.*—If Freemasonry had existed in the days of Christ, and in the same form that it exists with us, he could not have condemned it more distinctly than he did in his Sermon on the Mount: "If ye do good to them that do good to you, what do ye more than others? Do not even the publicans the same?" The Gospel is at war with every system of clique or clan, caste or combination that seeks to create distinctions in the human family.

JOSEPH COOK:—I do abhor the selfish, clannish spirit of secret societies.

WILLIAM OTTERBEIN, *founder of the church of the United Brethren in Christ:*—A Freemason cannot be a Christian.

BISHOP WARBURTON:—Each of the heathen gods, beside the worship paid to him in public, had a secret worship to which none were admitted but those who were prepared by previous ceremonies.

RICHARD S. STORRS, D. D., *pastor of the Church of the Pilgrims, Brooklyn.*—My judgment and feeling are both strongly opposed to the secret lodge system. I heartily agree with what Dr. Howard Crosby has so forcibly said about it.

CARDINAL MCCABE, *Dublin:*—Secret societies, which seem to possess a fatal charm for our people, have from time to time drawn thousands of misguided youths within the fatal circle from which there is no escape.

REV. LEBBEUS ARMSTRONG:—Among the various stratagems of Satan in opposition to God and holiness, and for the purpose of destroying the souls of men, the institution of speculative Freemasonry holds a pre-eminent rank.

HENRY G. LUDLOW, *pastor Spring St. Presbyterian Church, New York, 1829:*—I can hardly think that any candid and intelligent Master Mason can seriously assert that Masonry should be kept up. For my own part I have ever been disgusted with its nonsensical ceremonies, and ashamed of myself for submitting to them.

GEORGE F. PENTECOST, D, D., *pastor of Tompkins Avenue Congregational church, Brooklyn, editor of "Words and Weapons."*—I would do almost anything in my power to help on the work of rescuing all Christian men from the "grip" of Masonry and all other secret and unchristian societies. I believe that Masonry is an incalculable evil and essentially anti-Christ in its principles and influence.

H. L. HASTINGS.—Freemasonry is the one institution of this country that will not bear investigation. Schools are inspected; churches throw their doors open and invite the strictest scrutiny; political parties are examined, searched and riddled if anything like corruptness is seen or suspected in connection with them; all these institutions simply ask a fair field and no favor.

REV. J. E. ROY, D. D., *Secretary American Missionary Association:*—A man is not fit to be a juryman who has taken these Masonic oaths and holds to them. Such a man is not competent to be a constable or a justice of the peace. He has disqualified himself practically and really, for he has by these oaths perjured himself for the one side or the other, and so is unable to do justly in his official relation between man and man.

REV. JAMES H. BROOKES, D. D, *editor of the "Truth," and pastor of Washington Avenue Presbyterian church St Louis:*—It would give me pleasure to aid you in your work of seeking to bring Christians out from entangling alliances with secret societies. It seems to me that the positive injunction of the Holy Ghost, "Be ye not unequally yoked together with unbelievers," applies particularly to those disciples of our Lord who have been led into such societies.

THE BISHOP OF BIRMINGHAM, ENGLAND:—Freemasonry is built upon the basis of a natural religion having for its foundation the honor and worship of the Supreme Architect of the Universe, but excluding the divine Incarnation and the mysteries of human redemption. Whilst using the sacred Scriptures, as Freemasonry it ignores the divine doctrines of the Christian faith. Pretending to a special and progressive illumination, it resembles, and through several of its writers even claims descent from the secret societies of Pagan Egypt, Greece and Samothrace.

REV. HENRY JONES:—On what then does the whole superstructure of Freemasonry rest but a base fabrication of wicked men, who in some dark and apostate age of the world, have risen up, united into a secret society and darkly handed down their inventions to flatter us to believe that their institution is good as having originated among wise and good men; and being ignorant of the manner in which their false pretensions would be exposed, have told us that it was established on certain specified facts and events, which by looking at them carefully, and comparing them with our Bible, we find never had existence?

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221 W. Madison St., Chicago, Ill.

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THE N. C. A. BUILDING
(The gift of Philo Carpenter.)
—AND OFFICE OF—
The Christian Cynosure,
221 WEST MADISON STREET, CHICAGO

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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, DECEMBER 4, 1890.

THE EXPERIENCE AND TESTIMONY of Oberlin College could not be omitted from such a discussion of the college secret societies as is now appearing in our columns. The three dates about cover the time during which the secret society question has been prominently before the American people. But before this date President Finney had begun in the New York *Independent* that remarkable series of articles on the mother of American secret societies—Freemasonry, which were refused after a few numbers had appeared, and were soon after published in his well-known book. Before this time also the First Congregational Church of Oberlin, of which Mr. Finney was so long pastor, took action excluding members of secret societies from its communion. Next week we hope to give to Dr. Howard Crosby of New York.

AFTER ELECTION is always a good time to pick up the threads of work undone or hastily dropped at the call of party or other public interest. Congress met Monday and listened to the President's message.

Dear *Cynosure* readers, we have a message for you. Only four weeks remain of 1890. We made a request of each of you some time since that you find us another reader beside yourself whose name should go on our subscription list. That request seemed a reasonable one to us in the circumstances. Did it not to you? Now we should be glad indeed, if you would respond to that conviction of reasonableness and find that one new reader during this December month. It is a good month to work in, and there is much business a Christian man or woman might do which would not so much promote the kingdom of Christ by far as to increase the circulation of the *Cynosure*.

SIGNS OF CHRIST'S COMING.

JEWS AND CHRISTIANS MEET.

November 24th and 25th witnessed four extraordinary meetings, afternoon and evening of Monday and Tuesday in the First M. E. Church of this city. They were meetings of Jews and Christians for conference. If any such meetings were ever held before, we know not when or where. Jewish Rabbis and Christian ministers were the speakers.

One leading Chicago Rabbi warned the Israelites to keep away, through the public prints, and others spoke against it in private. But the large attendance exceeded the expectations and hopes of those who favored the meetings, and Jews asked Christians at the close, "When will we have another such a meeting?"

Dr. Goodwin's opening speech excelled all we have before heard from him in power and research. He read Moses' predictions of the dispersion and persecutions of the Jews and gave the history of their fulfillment down the ages, so literal and exact that the prophecy seemed like a history of their sufferings written on sight. And he showed from personal inspection and observation that Palestine is a ruin and a monument; once populous and rolling in wealth, and now given up to jackals, wolves, owls and Arabs. Its decay

"Has dried up realms to deserts."

And the cause of this three thousand years of agony foretold by prophets is the forsaking of God's worship and worsiphing devils. (Deut. 32: 17.) They sacrificed unto devils, not to God. And "when the Lord saw it, he abhorred them." (v. 19.)

Yet the Rabbi who made the sweetest, most eloquent and learned speech of the Israelites, lately assured the writer that he had taken the first degree in Masonry, which swears the candidate to consent to have his throat cut if he tells what is done or said in the lodge; and it is as clear devil-worship as ever was offered to Moloch or Dagon. Chicago Jews are being rapidly swept into the lodge. We predict they will not stay there.

The Rabbis were all learned and eloquent, and were warmly applauded. One thing they lacked, however; that is a Saviour. They have abolished their priesthood and sacrifices, and now have to deal directly with the Infinite and Holy God. They are situated like Job before he "knew" that his Redeemer lived, and that he should see him. They have no days-man between them to lay his hand on both. This leaves them terribly ignorant of the New Testament. Rabbi Stoltz said Christ never "spoke of himself as the Son of God." If this were true, it were of no moment. Men and devils called him the "Son of God" between thirty and forty times, and he never corrected them. His enemies said "he made himself the Son of God," and he did not deny it, though for that they were about to kill him. He addressed God as his "Father" with whom he "had been in glory before the world was;" and the angel told his mother, "He shall be called the Son of God" (Luke 1: 35). Christ claimed to fulfill those predictions; and when he was twelve years old he said to his parents, "Wist ye not that I must be about my father's business?" (Luke 2: 49) thus claiming directly that God was his father. These are but fragments of proof that he spoke of himself as the Son of God.

Then again, the same speaker says the Jews did not crucify Christ, but the Romans; and he says "the New Testament affirms this in the most unequivocal language." This is far the worst thing this amiable Rabbi said. Peter said to the Jews, "Whom ye slew and hanged on a tree." The Jews said, "We have a law, and by our law he ought to die." Pilate declared him innocent of treason to Cæsar; and how dares this Rabbi say "it was an execution for political treason!!" and that "the New Testament affirms it!" When the New Testament says Pilate acquitted him of their charges of treason and blasphemy, declared him innocent and wished to release him; but the Jews, priests and people, declared that Pilate would be guilty of treason if he let him go; and clamored for Barabbas, when Pilate stated his purpose to release Jesus. May the God of this brother open his eyes. No; the blood of that Jesus has been on them and their children for near two thousand years. Nothing else explains the history of the Jews, which is an exception to that of the human race! Let this brother do as did Nehemiah and Daniel. Let us, said they, confess "our sins, and the sins of our fathers." His learned and excellent speech shows the teachings of Moses and Christ to be one; and Moses "spake of him." The time is at hand when "all Israel shall be saved." Let us love and pray till it come, and the world's salvation with it.

THE MISSIONARY BOARDS AND THE SECRET LODGES.

The secretaries of missionary societies, employing some three thousand missionaries, have lately been asked to forward Joseph Cook's address, urging that adhering Freemasons and others who take disloyal secret oaths be disfellowshiped by *all* churches, to each missionary in their employ. The results thus far are as below:

Dr. James Tompkins, Secretary of the Illinois Home Missionary Society, has received sixty copies of the address, which he sends to the sixty missionaries in his field.

Dr. A. J. Gordon writes as follows:

DEAR BROTHER BLANCHARD:—I should be glad to have the pamphlet by Joseph Cook, on "Disloyal Secret Oaths," in the hands of every missionary and minister in the United States. It is time our Christian pastors led the people in this matter. You may use my name to this effect. Cordially yours,
A. J. GORDON.
Boston, Sept. 23, '90.

Rev. Dr. Morchouse, Secretary of the American Baptist Home Missionary Union, promised to send Mr. Cook's address to the eight hundred Baptist home missionaries.

The Faculty of Chicago Theological Seminary adopted the following approval:

CHICAGO THEOLOGICAL SEMINARY, Oct. 27, '90.
The Faculty of Chicago Theological Seminary are of the opinion that the address of Joseph Cook on Disloyal Secret Oaths would be of service to every home missionary in our country.
(Prof.) H. M. SCOTT,
Sec'y of the Faculty.

From Secretary Bliss, of the New West Commission:

I favor sending copies to each of the "New West Commission."
CHARLES R. BLISS, *Secretary.*

There are seventy of these teachers, most of them in Utah. Secretary J. E. Roy, representing the American Missonary Association, writes:

I shall be glad to have Joseph Cook's address on Disloyal Secret Oaths furnished to every missionary preacher and teacher of the American Missionary Association.
JOS. E. ROY, *Western Sec'y.*

Dr. Strieby, Secretary of the A. M. A., favors sending Mr. Cook's address to missionaries. He represents five hundred. Drs. Clark and Kincaid, of the old American Home Missionary Society (1,700 missionaries), are written to on the subject. Other secretaries will be addressed, and copies of Mr. Cook's speech will be furnished for missionaries gratis from the office of the National Christian Association, No. 221 W. Madison St., Chicago, Ill. (See page 3 of this paper.)

THE MORMOMS—PROGRESS.

Secretary Chas. R. Bliss of the New West Commission, at the annual meeting in Dr. Goodwin's church, Chicago, Oct. 14 ult., reports that "in 1880 Mormonism was in a state of incipient revolt." "The national flag was dishonored." "The U. S. courts in Utah were destitute of power to execute their decrees." "Their delegate in Congress was an open and avowed polygamist." A bishop, the husband of four wives, two of whom were a mother and daughter, was heard by Secretary Bliss to say: "We are polygamists, and we want the world to know that."

In the same report, p. 10, the secretary says that to-day "the (Mormon) people betray no inclination to revolt." "Its leaders say they will never oppose the execution of national laws." "They profess a love for the flag, and a willingness to defend it." "Polygamy in Utah is carefully hidden from public view." "Polygamists have been disfranchised." "The Mormon church has been disincorporated; and its funds, amounting to nearly *one million dollars*, is held by the Government for common schools." "And a common school law, having points of marked excellence, is enacted by Mormon votes." And "the Mormon President, with the approval of seers, apostles, revelators, priests, bishops, and ten thousand saints, has published a decree that polygamy must cease." "*Ogden and Salt Lake have passed permanently out from under Mormon control.*"

The above stupendous facts, given by Secretary Bliss, who has sixty teachers scattered throughout Utah, are completely reliable.

THE MORMON RELIGION.

Sunday, Nov. 2d ult., in the great Tabernacle meeting Apostle Abraham H. Cannon said that Prophet Joseph predicted the war of the rebellion "under the inspiration of the Almighty," and referred to its remarkable fulfillment.

Twenty-six years ago the writer was two weeks in Salt Lake City. Heber C. Kimball, Brigham Young's "model saint" in that same Tabernacle, spoke of our civil war then raging. He said nearly these words:

"Prophet Joseph, you all know, predicted this war. He said the North and the South would fight like the Kilkenny cats, till their men destroyed each other." "Then," said this gloating ruffian, "then who will have the wives and daughters of those men?" It seems the war did not turn out just as "Prophet Joseph" predicted. Yet five to ten thousand Mormons, many of whom heard Kimball, now swallow Apostle Abraham's declaration that the infamous prophecy has been literally fulfilled. So much for their prophecies.

Charles W. Penrose followed Apostle Cannon. He said, "God did not create matter, but spoke to the pre-existent elementary materials which always existed." He said, "Faith is inherent in everybody; it is part of our existence." And if we walk in his (Christ's) ways," etc., "we will come up like Jesus Christ to the fullness of the Godhead bodily." And, among "the gifts of the Spirit," he mentioned "healing," "being healed," "tongues," "prophecy," "visions" and "divine dreams." "He (Penrose) deprecated the practice of holding dances in houses erected for the worship of God." This is from the *Deseret Weekly* of Nov. 15. Pages might be filled with such stuff taught for religion, for which

"The only cure is sovereign grace,
And the Physician, God."

Secretary Bliss has promised to send Joseph Cook's pamphlet to his teachers in Utah; and now that the Congregational church papers are opening on the lodge-idolatry, which is Mormonism, a general national revival of religion may save Mormons, and us also.

ASSAULTING MINISTERS.—Papers, which advocate saloon licenses, are assailing preachers of the Gospel who, it alleges, omitted the name of Christ in their prayers in the late Jew-Christian Conference. Prints which fear not God or regard "the Lord's day," seem to have taken our Lord himself under their care, and send ignorant reporters to interview the ministers of Chicago on the subject.

The Christian-Jewish Conference was called by known worshipers of Christ, and met in a Christian church. They prayed as did Moses, Nehemiah, Daniel, and all the saints who went to heaven by the light of the Old Testament, which Christ gave his sanction to as "the Scriptures," saying, "They are they which testify of me."

Two Freemasons, sworn to have their throats cut if they obey Christ by telling "on house-tops" secrets received in Masonic "closets" where Christ is never worshiped, flaunt their unholy lodgism at honest clergymen who, wishing to obey the divine command "Be courteous," did not think proper to invite Jews to meet them and then pray at their errors in their own house; and perhaps they went too far. The papers claim they did not mention Christ; but Prof. Curtis, who led the devotional exercises the second afternoon, closed in the name of Jesus; and an intent listener on the the last evening, who was watching for this omission, says Pres. C. A. Blanchard used that ever-blessed name several times. The *Tribune* prints a most garbled and untruthful form of words, which it attributes to him.

The devil stirs this turmoil because the time approaches when "all Israel shall be saved" and say, as our Saviour intimates they shall say, "Blessed be he who cometh in the name of the Lord."

BRO. H. W. FOWLER, Phœnix, Arizona, sends us strictures on the *Cynosure's* notice of the Free Methodist Conference, Chicago, with a request to publish. This we should be glad to do for our earnest brother, but we are certain he has mistaken the drift and meaning of our article; and, if not, we have mistaken our own meaning; and a discussion of mistakes is profitless. We regard, and the *Cynosure* has always esteemed, the Free Methodists as sincere and worthy Christians; and, moreover, as faithful and fearless reformers. So our article affirmed. We have met with them, preached for them, and rejoiced in the good accomplished by them. Two of their ministers, Fanning and Underwood, moved us to call the Aurora Convention, which resulted in the national movement against secret societies, which Superintendent Roberts has so firmly and ably sustained.

Our friendly warning might have been given to thousands of other Christians to "be vigilant" to resist Satan. So Paul counseled his churches. So John Wesley warned Wilberforce that Satan would endeavor to "wear you out." And Scripture and history show that the devil assails most those from whom he fears most; that evil angels attend religious meetings, and mingle their works in revivals to spoil the movement, as did the soothsaying damsel in the revivals under Paul and Silas in Philippi. And what is most horrid, he assailed the Saviour himself and desired to sift Peter; and counterfeited the Holy Ghost, and presented himself as "an angel of light," ministering to the very "heirs of salvation." These terrible adversaries are far too little noticed at the present day.

—This number of the *Cynosure* is sent to the Congregational ministers of the country, to place before them the letter of the committee of their denomination appointed at the April Conference.

—The fall elections are now settled, the official count made, and we are ready again for business in Washington and Chicago. Our friends have voted and persuaded other voters; now let them put in a day's work and get voters for the *Cynosure*. At $1.50 each it is cheap and profitable for both voters and workers.

—The *Christian Instructor* has opened a branch office in this city under charge of Rev. J. A. Collins, who edits an interesting Chicago department, only there should be a standing notice of the location of his office. Some twelve years ago Revs. A. T. McDill and A. G. McCoy obtained control of the *Instructor* and removed it to Chicago, but its Eastern subscribers were too strong, and the paper had to go back to its Philadelphia home. A Chicago department is a good beginning, however, for something better in time.

—A letter written from the library of Wooster University, Ohio, shows that the copy of the *Cynosure* sent to the students of that institution is read with some interest and profit. "I pray God to bless the efforts of the *Cynosure*," says the writer, "and to hasten the day when our colleges will be free from selfish and exclusive rings and our beloved country from dangerous secret organizations."

—Rev. R. N. Countee writes to Mrs. S. B. Allen of Wheaton under date of the 20th ult. that he is again a great sufferer from nervous prostration, and is confined to his room but not to his bed. In connection with his church work he has a large number of orphan children to care for; four of them are taken into his own family. For these and other poor he can make good use of cast-off clothing, shoes, and also books and papers. Bro. Countee's residence is No. 20, Turley St., Memphis.

—In the Department of Current Religious Thought in *Messiah's Herald*, Boston, Rev. F. O. Cunningham, the editor, stands manfully by the Evangelist Davis in his Music Hall speech, from which we print on the 2d and 3rd pages of this number. The *Herald* says: "But we would kindly yet seriously question whether enlisting the co-operation of Freemasonry *as a system* in the contest with Romanism is not a good deal like fighting the devil with fire? All the arguments urged by Joseph Cook, in his speech at Chicago last May, against Jesuit and Mormon oaths and secrecy, apply with equal right to Masonic and Odd-fellows' oaths. A good cause is not ashamed of light, and is not benefited by secrecy. God may use the Masons to carry out his plans concerning Romanism, as he used Cyrus to overthrow Babylon, when its cup of iniquity was full, but that would not justify God's people in joining the Persians."

PERSONAL NOTES.

—Rev. A. T. McDill, one of the warm friends of our reform in Southern California, is preaching at Beaumont and also editing a paper published at Santa Ana.

—Mrs. R. R. Johnston of Highland Park, Oakland, is president of the California W. C. T. U. Rev. N. R. Johnston, her husband, was long the missionary of the Covenanter church to the Chinese in that city.

—Rev. John Harper, of Smithville, Ill., attended the recent Sabbath convention in this city. Rev. Dr. Kennedy, of Sandwich, was also present and spoke during the convention. These ministers, with Rev. Mr. French of this city, represented the United Presbyterians in that meeting.

—A note from Rev. J. F. Avery, pastor of the Mariners' Temple, New York, and editor of *Buds and Blossoms*, tells us that he was lately burned out. The family escaped unharmed, but their clothing and much other property was lost. Books and papers were saved, but in a worthless condition. His loss awakens much sympathy among his many friends throughout the country.

—It is said of Rev. Dr. William LeLoss Love that during his ministry of forty-three years, he has received into the Congregational communion nearly 1800 new converts. His six pastorates were held in New Haven, Conn., New York city, Berlin, Conn., Milwaukee, Wis., East Saginaw, Mich., and South Hadley, Mass., where he aided as a trustee in raising Mount Holyoke Seminary to the rank of a classical college. Amid urgent pastoral duties, Dr. Love has found time to prepare three volumes of great value, viz, "Wisconsin in the War for the Union," "Christ Preaching to Spirits in Prison," and "Future Probation Considered." The design of the last work (published by Funk & Wagnalls) is to examine the theory of probation after death by the light of Scripture and religious literature during the three centuries next preceding Christ, and the three centuries next after him. Dr. Love is now at Clifton Springs, New York. When a pastor in Milwaukee twenty years ago, his opposition to the secret orders was well known.

TO EVERY CONGREGATIONAL MINISTER.

A PERSONAL AND SPECIAL REQUEST.

Dear brother in Christ:—At the Christian Conference on Secret Societies held last April in Chicago, and addressed by Dr. E. P. Goodwin, Joseph Cook and others, committees were appointed to represent the different denominations present and work among them respectively. The Committee for the Congregational churches have agreed as a first step to secure, so far as possible, the general opinion of all the pastors of the denomination; and the committee respectfully asks you to consider carefully the following questions and return your answer to the chairman at Bartlett, Ill.

We adopt this method of addressing you, instead of a special letter, simply on the score of economy. We trust you will recognize the fact that a saving of $150 is something to an ordinary pastor, and write just as freely, fully and heartily as if a special letter was sent you through the mail. Yours in Christ,

(Rev.) ALEXANDER THOMSON,
Chairman, Bartlett, Ill.
(Rev.) M. A. KELSEY, Hart, Mich.
(Rev.) J. P. DYAS, Henry, S. D.

QUESTIONS.

1. Are you opposed to all secret societies?

2. If not opposed to all, please name those you believe harmful to the church, the state, and the home.

3. What in your opinion are the best methods of opposing them?

4. Do you believe that this subject should be discussed at our associational meetings?

—During October and November, Elder J. F. Browne visited churches in Jackson, Rock Castle, Jessamine, Bracken and Lewis counties. He preached in many places and it is hoped he can continue in this itinerant work.

—Last April on her 95th birthday the mother of the New England secretary, Rev. J. P. Stoddard, wrote an interesting and encouraging letter to the Conference on secret societies, meeting in this city. On Monday of last week this elect and pious lady who had walked the earth nearly a hundred years passed on to the reward of the just. She has been living most of the time for some years with a daughter in Galva, Ill. For a year or two she was with her son in Wheaton, and while there walked on the evening of her 94th birthday to the College and back to a literary entertainment of the students, a distance of half a mile each way. This incident shows the vigor of her frame even in such extreme age. She was a pious, God-fearing woman, deeply interested in the reform in which her son and grandson are engaged, a constant reader of the *Cynosure* and contributor to the funds of the N. C. A. It was to Bro. Stoddard in Boston an aggravation of his grief that distance prevented his being by the side of the aged saint when she closed her eyes on earth, as well as from attending the funeral.

AN ACKNOWLEDGMENT.—The N. E. Secretary and wife are under obligations to Bro. and sister Wm. F. Davis for a most enjoyable Thanksgiving. It was an occasion of delightful Christian fellowship. *A real Gospel feast* in which the givers, owing to our limited quarters, could "hope for nothing again." They have our grateful appreciation of their generous hospitality and our prayers for their *abundant* reward in that world of light which is the eternal home of the saints.

JAMES P. and ANNA E. STODDARD.

THE NEW ENGLAND CONVENTION.

The New England Christian Association will meet at 7 o'clock Tuesday, Dec. 16, 1890, in the lower chapel of Park Street Congregational church, Boston, and hold services the following day and evening. The public are cordially invited to attend. This association furnishes a common center where, irrespective of denomination, party or sex, all may unite in a free investigation of the secret lodge system and all practical questions connected with the coming of Christ's kingdom and the accomplishment of his will on earth. Names of speakers and outline of program will appear later; meantime write to or call on J. P. Stoddard, 309 Tremont street, Boston, for information, documents, etc., and send in your names early for enrollment.

J. A. CONANT, *Pres.*

ELIZABETH E. FLAGG, *Sec'y.*

THE HOME.

"EVEN AS HE IS PURE."

Thou who seest my soul within,
Thou who knowest my unknown sin,
Through thy holy eyes let me
Learn what sin is unto thee!

O my Saviour undefiled,
Leave me not by self beguiled,
Blinded by my heart's deceit,
For thy friendship all unmeet.

If there be in me a thought
That thy dear name honoreth not,
Pierce it with thy pitying gaze
Till its silence turn to praise!

Make me, pure one, as thou art,
Pure in soul and mind and heart,
Never satisfied with less
Than thy perfect holiness!

Bathing in thy love's full stream,
Let my life fulfill its dream,
Beautified with every grace
Shining on me from thy face.

Lord, we all to thee belong,
Keep us faithful, pure and strong;
While we tread this earthly sod,
Give us hearts at home with God!

—*Lucy Larcom.*

WHAT IS MEDITATION?

The pious and learned John Gerhard, whose little book of "Sacred Meditation," though over three hundred years old, is still a favorite with many Christians, says in one of his meditations on "Rules for a holy life": "Devout and holy meditation will bring knowledge to thee; knowledge, conviction; conviction, devotion, and devotion will incite thee to prayer." That these blessed fruits will come of devout meditation will seem evident when we well consider what such meditation is. It is something much higher and more strenuous than mere religious revery, with which some would confound it. In this state of mind there is neither effort nor purpose, but a mere drifting of the thoughts which, like a thistle down, follow every casual current and eddy of the vagrant fancy.

Nor is the more serious and deliberate exercise called musing on religious themes sufficiently dignified and arduous to bring the results attributed by Gerhard to "devout and holy meditation." It is true that the intensely earnest and spiritually minded Psalmist could say of himself, "While I was musing the fire burned;" for one who, like himself, had "hidden the law of God in his heart," could only need at any time the spark of the Holy Spirit upon such ready fuel to set his whole soul aflame with devotion. But in natures less exalted and spiritually quickened the exercise of musing is rather a play of the imagination than a strenuous and sustained effort of the mind to penetrate and absorb some great truth of God's Word. Meditation is no mere surface play. It is rather, as Vinet has suggested, "an effort of the soul to enter to the middle of a subject," which he says is the primary idea of the word "meditate," and so finds its heart and feel the quickening power of its life.

So also it is more than to reflect, which is a turning back of the mind; it is more than to consider, which, as the term implies, is a sitting down, as it were, to think; it is more than to contemplate, which adds the idea of sitting, as in a temple, for pious consideration. These latter exercises send the mind abroad upon some object external to itself. Accordingly, the Psalmist speaks with propriety when he says, "When I consider thy heavens, the works of thy fingers," etc. These same works of God when thus regarded may be said to be contemplated, as when Crabbe says, "The heavens and all the works of the Creator are objects of contemplation," etc. But "devout and holy meditation" is rather employed about things which concern the soul, its experiences, needs, and privileges. Even when it deals with objective truth it is with the purpose of appropriating and profiting by it. Indeed, it is a process of spiritual digestion.

It is not in vain that the divine Word speaks to us of its truth as something to be eaten, digested, and assimilated. "Son of man," said the Lord to his servant Ezekiel, "eat that thou findest, eat this roll [book], and go speak unto the house of Israel." The angel which gave the "little book" unto John said to him, "Take it, and eat it up." We speak of devouring a book, tasting, eating precious words. Thus the Psalmist who "meditated in the law of the Lord day and night" spake of God's Word as "sweet to his taste as honey and the honeycomb." Such an exercise of the mind as is analogous to eating and appropriating necessary food is meditation. And just as certainly as bodily feasting will give physical strength, so certainly will devout meditation give saving knowledge, conviction and devotion.

All our deepest and most personal convictions come to us through just such exercises. An enthusiastic painter will sit down and for hours and days will contemplate some master-piece of art in his line until the form and spirit of the admired model shall have wrought itself into his soul and become a part of his very being. He, in the expressive language of Scripture, has eaten the picture, or, in the thought of our subject, has meditated upon it till it has become his own. Plato says of Socrates, the father of Greek philosophy, that his master, when absorbed with some deep problem in ethics or philosophy, would stand for twenty-four or even thirty-six hours in an unchanged attitude, and that too in the midst of exciting surroundings, in utter unconsciousness of them until he had finished his meditations. It were easy to multiply instances to show how, by deep and continued meditation, the great thinkers of mankind have arrived at their singular knowledge. So true is the judgment of Gerhard, that "meditation will bring knowledge to thee," and a knowledge that will issue in conviction, devotion and prayer.

And yet it is to be feared that Christians in these days are not enough given to this holy and exalted exercise. The temptations to a contrary state of mind are, from our very circumstances, peculiarly powerful. So hurried is our modern life, so intense are its outward strivings, so sharp are its competitions, that men are strung to such a pitch of endeavor as leaves but little leisure, and less inclination to that tranquil, patient searching after and feeding upon divine truth which invigorates and purifies the soul. Add to this the fact that there never was a time before in the history of the world when all manner of publications were so cheap, numerous, and attractive, and which swarm around us everywhere to arrest our eyes and occupy our thoughts. Travel was never before so cheap and rapid, so comfortable and attractive, as now. And whilst the men of this age may be congratulated upon these improvements, it must be admitted they bring with them the danger that those who enjoy them are likely to do so at the expense of those quiet hours and prolonged self-communings which marked the religious habits of our fathers in their less exciting days.

It is certainly opportune in these stirring times, and amid the universal "running to and fro" of men, to emphasize the duty and necessity of "devout, holy meditation." We need in these days to take very literally the Saviour's injunction, "Enter into thy closet and shut thy door," etc. Ours is a most practical, aggressive, adventurous age; for we are putting our business into our religion, and are girdling the earth with our churches and our missions. But are we not attenuating our piety, and rolling out our fine gold to a very thin foil, to give it the requisite extension? The knowledge which reading, observation, travel, and discourse, can give, was never so abundant. The knowledge which meditation alone can furnish was never so endangered.—*Joel Swartz, D. D., in the S. S. Times.*

A committee of ministers and laymen headed by Dr. I. N. Hayes, of Pittsburgh, Pa., about three weeks ago called on President Harrison and urged that Christ be suitably acknowledged in his then forthcoming Thanksgiving proclamation. We regret to place on record that he refused the committee's request, stating that he did not believe it would be in harmony with our institutions. But even on the principle that the majority rule, the President did wrong. There are in our country 13,000,000 church members, or including their families, 45,000,000. To this number we must add 10,000,000 to cover the nominal Christians in our midst, bringing the number up to 55,000,000. The remnant of our population, 7,500,000, is made up of infidels, Jews, etc. If, then, the majority govern, why are the wishes of 55,000,000 unheeded and the demands of 7,500,000 acceded to? Has this minority done aught by which they can claim this rejection of Christ as their right! Remembering what the Lord Jesus Christ is to this nation—its divine ruler and source of authority—President Harrison's attitude to this Christ-rejecting minority as well as to his 55,000,000 followers, is beyond explanation or justification.—*Christian Nation.*

LIVING IN THE DARK.

Mrs. Jefferson, the wife of a wealthy gentleman in New York, wished one day to send some directions to a seamstress.

"I will drive over to see her," she said. "It is easier to explain what I desire to be done by talking than by writing."

The girl was found in a poor little house by the roadside just out of the city. She came out, smiling, to meet her customer, and as Mrs. Jefferson entered the house, the father and mother, white-haired old Germans, rose to greet her, their faces beaming with kindness and welcome.

The room was bare but clean. An open Bible lay on the stand; a fat cat slept in the sun by the door. But Mrs. Jefferson's eyes were fixed with delight on the roses that climbed over the side of the house and the plants that filled the windows.

"How is this, Mary?" she said. "I am a dear lover of flowers, and pay a skilfull florist to attend to my plants. This rose never grows so luxuriantly under his care; it is actually covering your roof. The plants I have in my house, too, soon lose their freshness, while yours run wild with blossoms. Why is it?"

"We have the sun and air, madam," said Mary. "That is all."

As Mrs. Jefferson drove homeward these words remained in her mind. She was annoyed at her failure with flowers. She had never considered money in the purchase of the costliest roses and the rarest orchids, but their beauty soon faded. Money could not bring sunlight and fresh air into her stately dark palace.

It seemed to Mrs. Jefferson, as she drove on silently, that there were other flowers which would not bloom in her house. She, and her husband, and daughter, lacked no luxury which wealth could command. They were people of culture, they had travelled everywhere, and were well received in society; yet there was little of brightness in their lives! A laugh was rarely heard, or a look of affection exchanged among them.

"The sun," she thought, bitterly, "does not shine into our house! There is no love there to make us happy and light-hearted."

It was only too true. Her husband fretted incessantly about his business; this man had made a fortune by a lucky chance; that one had succeeded in politics. He was envious and cynical. Her daughter found a gay life unsatisfactory and hollow; yet she sought nothing better, and passed half her time in sleep or in complaints. Mrs. Jefferson herself, in all her splendor, wearied of the monotous days.

Yet these poor people, in their meagrely furnished house, were healthy and happy. Even in old age they were glad to be alive.

Then she remembered the open Bible, and the tears rose to her eyes.

The sun shone into their windows to make their flowers grow, and God's sun was in their hearts to make their lives bloom and bear fruit.

Faith and love! These are things which no money can buy, yet which God gives freely to rich and poor alike, if they but seek them in the right spirit.—*Youth's Companion.*

TWO SURPRISES.

When Mrs. Curtis, of New York, was sending her daughter to visit, for the first time, her cousins in a Pennsylvania inland town, she warned her anxiously not to allow her manners or opinions to be influenced by them.

"You are at an impressible, imitative age," she said. "Remember that these poor girls have lived in an out-of-the-way village. Their minds necessarily will be untrained, their views narrow, and, I fear, their manners bad."

Mary went, and found herself in a home where the habit of thought was far higher and broader than in her own. Her cousins were familiar with books and pictures of which she had never heard; they had friends among men of note both in this country and in Europe.

"I am surprised," she wrote frankly to her

mother. "I have come to a place where I can improve greatly both my mind and my manners."

About the same time Jane Hoyt, the daughter of poor, devout parents in a country neighborhood, went to New York to visit her relatives in that city for the first time. Her mother, too, bade her good-bye with an anxious heart.

"You are going among fashionable people," she said. "Their hearts are doubtless given to folly and money. Riches, fine clothes, balls, receptions, all those things will win away your heart from the higher and truer life. Remember how hardly shall those who have riches enter into the kingdom of heaven. They are, I am afraid, serving Mammon. Do you serve God."

After a few weeks Jane wrote to her: "I have been greatly surprised as I have learned to know my cousins. Their wealth is great. They are leaders in society. But they are faithful servants of Christ. Their words and thoughts are ruled by him. They not only pray for the heathen and send money for them, as we do, but they take a vigorous part in visiting the poor, in helping the sick and prisoners, and in many schemes for lifting and teaching the dangerous classes. It seems to me, too, that they judge those who are not like themselves more charitably than we do in our village."

Young people, and those who live narrow, isolated lives, are apt to judge of their fellow-men in classes. Anybody outside of their own clique or town must be lacking in good-breeding or in knowledge; the wealthy man must be sordid; the fashionable woman a slave to wickedness and folly.

Charity is most quickly taught by intercourse with the world.

"The mair I gae aboot," says Jean Muckrose, "the mair I see that men are much alike, whether they stan' on the bare earth or on a pile o' siller, or wear a shepherd's plaid or a gown o' gold. God's eyes sees only the man inside o' the claiths."
—*Youth's Companion.*

VICTOR GLADWIN'S REMARKABLE ESCAPES.

I. FROM DEATH BY A FALLING BAMBOO IN BOMBAY.

When Victor was six years of age, he went under a large Mango tree in which a native boy was knocking down fruit with a long bamboo. We called our boys away, but they thoughtlessly soon returned. In a few moments the native carelessly dropped the pole, and it fell with the sharp point downward, striking our dear boy's foot, cutting off the fourth toe of his left foot. Only an inch or two nearer and the spear-like point would have struck his head, and it must have killed our darling son instantly. But God spared him for our home and for his work. He was laid up a month with the amputation, and bears this reminder of God's special care.

II. FROM DEATH BY RUNAWAY HORSES IN IOWA.

During last summer's vacation my sons were helping their cousins at farm work. Victor was upon a load of hay, and went to the front to get down. His cousin called out for him to descend at the rear of the wagon. But he, thinking the horses to be gentle, climbed down at the front, and was going out upon the pole between the horses to reach the ground. One of the team, being a colt, took fright, and away they ran. Victor seized the pole and held on bravely while the horses ran about a quarter of a mile. It was a desperate situation for a lad of fourteen; the frightened horses running with a load of hay after them, their sides at times almost crushing him as they galloped over the field. With an extraordinary presence of mind—given him at the time by the Lord—Victor clung to the wagon pole with a death-like tenacity; and feeling the bridle-reins danging about him, he seized one and drew it in until the horses stopped.

His cousin ran anxiously after them, expecting every moment to find Victor's body trampled by the horses or crushed by the wheels of the loaded wagon. But he escaped wholly unhurt.

Thus again was the life of our precious son providentially spared to serve the Lord with us here on earth.

Notice that both the above dangers would have been avoided if Victor had heeded the warnings in time. And have we not all been equally tardy in heeding the warnings and calls of our Heavenly Father? And how have we suffered and lost for our neglect!

As I look out upon the Atlantic, how my Father's word comes home to my heart, "O that thou hadst hearkened unto my commandments: then had thy peace been as a river, and thy righteousness as the waves of the sea," Isa. 48: 18.

WALLACE J. GLADWIN, *Missionary to India.*
S. S. Germanic, Oct. 14, 1890.

It is an old saying, and one of fearful and fathomless import, that we are forming characters for eternity. Forming characters? Whose? Our own or others? Both. And in that momentous fact lies the peril and responsibility of our existence. Who is sufficient for the thought? Thousands of my fellow beings will yearly enter eternity with characters differing from those they would have carried had I never lived. The sunlight of that world will reveal my finger-marks in successive strata of thought and life.—*Elihu Burritt.*

TEMPERANCE.

THE GREAT SALVATION.

[Rev. John A. Todd, the evangelist, who has been very successfully laboring in New Albany, Ind., writes in a private letter to the N. C. A. treasurer of an interesting case of reformation, which we have permission to print:]

I called at a drunkard's home, and his wife told me he was not in, but while she was talking he staggered in from the kitchen, saying, "I've come in to see about my sins," and she went out. He asked me if I thought there was any hope for him. I told him that Jesus could save him. He said, "I'm a great sinner," and sat down on a chair with his head bowed over. I asked him if he wanted me to pray for him. He said, "Yes, pray for my soul! Pray for my soul!" After a very short prayer, I left the house, fearing that I would interfere with the Holy Spirit's work to stay longer.

The next morning he came to see me. I was not in, but saw him on his way home, and went with him to his house, read and prayed with him and his wife. He was a little intoxicated, but not so drunk as the first time I met him. He had a jug of whisky in the house that I did not know of, but heard of it before night, and it sent me to my knees for him. I felt that I *must* trust the Spirit, and not be doing so much of the work myself. He came to meeting that night, confessed Christ and prayed with me, and I heard from a lady that he emptied the jug of whisky.

He grows; has resisted Satan in one of his dens; had to go into a saloon to collect some money from the saloon-keeper, to whom he had sold some produce; was asked to drink, but refused. He said to me, "Everywhere I go, it seems that Christ is with me all the time." He said at another time, "Instead of thinking about evil things, I'm all the time thinking about the Lord." Last night he and his wife were out to the meeting and very happy.

AN APPEAL TO CHRISTIAN VOTERS.

At the recent meeting of the Ashford Baptist Association of Pennsylvania, the temperance committee reported among others, the following resolution. It was discussed, and opposed by some of the ministers and other delegates, and rejected. Please read it carefully:

Resolved, That over and beyond all connection with and allegiance to human organizations, stands loyalty to Christ, to his truth and his church; and, therefore, as the disciples of Christ we cannot consistently give our sanction or support to any organization that endorses or sanctions the liquor traffic, but that we are to "come out" from all such, have clean hands, and, on the lines of God's truth, to stand for sobriety and do all we can to advance the principles of his righteousness.

The above resolution was voted down by ministers of the church of Christ! It seems to us a humiliating, and terribly sad fact!

When we go to cast our ballots, are we not to take our religion with us? Are we not to vote as we talk on this very important question of temperance? Are we not to cut loose from every organization that sanctions and favors this awful traffic in the bodies and souls of men?

Are we to make our Christianity secondary to our political party creed? Never, no never. Christ and his church first and always.

We cannot consistently support any party, that, in any way, sustains the greatest evil of our times—the rum traffic. If we do help such a party God will hold us responsible for the work of ruin and death caused by this license curse in so far as we, by our vote, give our sanction thereto. "Come out from among them, and be ye separate," saith the Lord.

When will the church of Christ arise, in the strength of our Lord, and march forward in solid column, against this terrible foe of God and man? When will our ministers and church members "come out" from the old parties, allied as they are to the liquor interest, and vote with the only party that stands on the doctrines and principles of God's Word, namely, that of prohibiting, not licensing, evil, vice and crime? Let us not forget our responsibility to the Most High, while we go forth as citizens, and as the professed friends of Christ, to the solemn use of the elective franchise. Heaven hasten the day when the whole church of God shall do her duty in this matter.

* * *

DR. CROSBY'S VIEW.

At the annual meeting of the Church Temperance Society, Rev. Dr. Howard Crosby spoke upon "Restrictive Liquor Legislation." Dr. Crosby said he belonged to that class which did not believe in carrying legislation upon the liquor question to the extremity of prohibition, but he believed in punishing the drunkard.

"We place the thief, the slanderer, and the murderer," he said, "in the penitentiary and coddle the drunkard. I would have a law so framed that every man, no matter to what family he might belong, who should be found drunk upon the street should be imprisoned for one month the first time, two months for the second offence, and I would add a month each time for each offence.

"There ought also to be laws preventing all secrecy. The traffic should be conducted as openly as the dry goods business. There should be no side doors, no back doors—only one door leading to the main street, and the windows should be without screens. Then there ought to be a severe punishment for the liquor dealer who breaks the laws. What is a fine of $25 to a man who is making $300 every day? It is a little money that he pulls out of his vest pocket. He should be punished by imprisonment at least for the second offence. Such a punishment would have some effect."

T. S. Clouston, M. D., says in the late annual report of the Royal Edinburgh Asylum for the Insane: "Alcohol is the most frequent single exciting cause of mental disease, and it acts as a predisposing cause in very many cases. In 16.4 per cent of all the admissions to the asylum during the past fifteen years drink has been given as the cause." This may be taken as about the general experience of the country.

RELIGIOUS NEWS.

—Mr. Penzotti, a minister of the Methodist Episcopal church and an agent of the American Bible Society, a man of estimable and spotless character, a preacher of rare fervor and power, and a pattern for believers in simple faith, has once before been subjected in Peru to the indignity of confinement in the common jail. That was at Arequipa, somewhat more than a year ago, and after confinement for nineteen days he was set free by order of the national government. He is now nearer the national capital and held in stronger bonds, awaiting trial on charges which we have not seen clearly stated. He was arrested in Callao on the 25th of July, and at the latest date, the 4th of October, the case had not come up for trial.

—The *Northwestern Presbyterian* says: "It begins to look as if the Presbyterian and Methodist churches in Canada might be united within the next few years. Principal Grant, of Queen's University, looks for it. There is a feeling in the air that it is coming. The first impression might be that no two evangelical denominations were farther apart. But the differences may not be so serious as they seem. Most Methodists would make splendid Calvinists if you kept a few trademarks of the doctrine out of sight so that their prejudices were not aroused. Their presiding elders and bishops correspond to our missionary superintendents and secretaries. They are not so closely related to us as the Congregationalists, and therefore there is less friction between us. They are not so far away or so exclusive as the Baptists and Episcopalians. They are thoroughly orthodox upon all the live questions of inspiration, atonement and the future estate. They have a magnificent enthusiasm which we ought to share. They admire our solid qualities.

Stranger things have happened than such a union would be."

—The United Presbyterian congregation at Tarkio, Mo., Rev. W. P. McNary, D. D., pastor, at its late communion had an accession of thirty-six new members—20 by certificate and 16 by profession of their faith.

—It appears from the comparative summary of the recent Southern General Assembly (Presbyterian) that in the past five years there has been an increase of over twenty-five thousand members in the Southern Church, and an increase in contributions over those of 1886 of $400,000.

—Rev. John McKim, Episcopal missionary from this country, writes from his station at Osaka, Japan: "The church at home may be assured of *this*—that the religion of Christ is firmly rooted in Japan. No opposition or prosecution can pluck it up. Although the total number of converts is not greater than 100,000, Christianity is already a power whose influence is felt all over the empire."

—The receipts of the New West Commission for the year ending June 30, 1890, were $72,940.52. The total receipts of the society since its organization September 1st, 1879, have been $501,144.52 The society supports 75 teachers in thirty-two schools and academies, with 3,284 pupils, 967 being children of Mormon parents.

—Sabbath observance is making great progress in Paris. A determined effort is being made to close all places of business on Sunday.

—The Church Missionary Society of England proposes to send out 1,000 new missionaries during the next five or six years. A much larger proportion than heretofore will be laymen.

—The American Baptist Telugu Mission calls for a reinforcement of twenty-five men in the next two years. One missionary, Dr. J. E. Clough, of Ongole, has under his care more than 17,000 Christians.

—Rev. Henry Richards, from the Congo State, is now visiting America. His thrilling accounts of the great revival at Banza, Manteke, have excited great interest in Boston, New York and Philadelphia.

—The "Henry Reed," the Baptist mission steamer on the Upper Congo, ran 6,000 miles last year in its missionary work. The American Baptists also have a mission steamer on the Lower Congo, called "The Evangel."

—The appropriations of the American Baptist Missionary Union for the year ending March 31, 1890, are $503,159.53. The society calls for an immediate special contribution of $50,000 to meet the deficiency caused by the passage of the silver bill.

—The American Baptist Missionary Union has just sent out about 40 missionaries to Burmah, Assam and India. This is the largest number of missionaries ever sent from this country at one time by any denomination.

—The Great International Sabbath-school Convention, at Pittsburgh, reported a total of 10,328,298 persons attending the Sabbath-schools of the United States and Canada. Of this number 609,014 are in Canadian schools, leaving 9,719,284 in the Sabbath-schools of the United States.

—Mr. Dumont, an earnest and sincere young man, and disciple of the late Dr. Dollinger, the leader of the "Old Catholics" in Germany, is about starting a mission in the Englewood district of Chicago. He prefers to call his mission the Independent Catholic, and following Dr. Dollinger hopes to lead many now living as Romanists into the true fold where Jesus Christ is the true shepherd. He is raising a small fund to begin with tract and Sabbath-school work, which he is confident will grow into a strong, self-supporting church. The work is endorsed by a number of the city pastors, and as the young brother Dumont appears to be sincere in his efforts to win men to the truth, his efforts seem worthy of encouragement.

—Rev. B. Fay Mills began a series of union meetings Nov. 19, at Syracuse, N. Y., in which all the Baptist churches join. Union prayer-meetings have been held, and already the Spirit is moving upon the hearts of men, and all are praying for a pentecostal blessing. Mr. J. Mills after leaving Oberlin labored in Plainfield, N. J., and the awakening in that city has been of a remarkable character. The whole city has been deeply stirred, and as the result of the services, in which nearly all the churches have united, several hundreds of persons have professed conversion. About ninety-five per cent of the Sunday-school scholars have confessed Christ.

—The Pittsburgh conference of the Free Methodist church adopted the following at its late meeting: "We believe that our position as a church against all secret societies, though they may come to us under the guise of temperance organizations, or claim our sympathies as does the Grand Army of the Republic, is correct for the following reasons: The cause of temperance is best promoted by efforts that are open to the light of day. The brave and noble men who, under God, were permitted to save our national life, were under no necessity of forming a secret organization to promote even their own best interests. Though these secret societies may appear under ever so fair colors, yet in their very make-up their affiliations are such with the ungodly and profane, that a Christian by becoming a member of any of their lodges, thereby endangers his spiritual life.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON XI.—Fourth Quarter.—December 14.

SUBJECT.—Jesus made known—Luke 24: 28-43.

GOLDEN TEXT.—And their eyes were open and they knew him.—Luke 24: 31.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Luke 24: 28-43. T.—Mark 16: 12-14. W.—Acts 1: 1-26. Th.—John 1: 1-18. F.—Eph 3: 1-21. S.—1 Thes. 4: 1-18. S.—John 20: 19-31.

COMMENTS BY E. E. FLAGG.

1. *Jesus makes himself known.*—vs. 28–31. Here again we are met by another of those natural and graphic touches so peculiar to Luke. The stranger who had joined them was about to pass on as courtesy required, and they with Eastern hospitality urge him to abide with them, "for the day is far spent." A great deal has been made by cavillers of this simple and natural action of our Lord as if it involved something like insincerity; and even Christian commentators have been foolish enough to spend a great deal of time and ingenuity trying to refute what needs no refutation. Tried by the standard of our own common, daily life we can see that it was eminently proper and natural for Jesus to act as if he was about to pass on. And if they had not constrained him to stay we are sure he would have done so. Jesus will not intrude himself uninvited into our hearts and homes. It is true he "stands at the door and knocks," but there must be a readiness to receive him before he will enter. And yet when sincerely invited how graciously he responds! There are many practical suggestions in this part of our lesson. First, we need that Jesus should "abide with us." Some are satisfied, or seem to be, if they can feel his occasional presence, but though this is much better than never to have him with us at all, it is a very poor substitute for our privilege to have him always with us as our constant Guide and Helper. Second, how shall we secure this wonderful blessing? How can we constrain" Jesus to abide with us?" By acting as if we wanted him; by a sincere endeavor to have all our words and deeds the same that we would have them if he was sitting beside us in visible form;—or in other words to obey the apostolic command, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Third, when Jesus enters our souls as an abiding guest, it is always to bless us, and by this we recognize his presence. Life takes on a new sweetness, and in the words of Keble:

> "Old friends, old scenes will lovlier be,
> As more of heaven in each we see;
> Some softening gleam of love and prayer
> Shall dawn on every cross and care."

2. *They who have found a risen Christ will hasten to tell others.*—vs. 32–35. They wonder now that they had not recognized him before. Who but the Lord himself could have so expounded the Scriptures as to make their hearts thus burn within them? And yet we have the same Scriptures; and though we have not Jesus Christ in visible form to open their meaning to us, we have the Holy Spirit which he promised should take its place. "And they rose up the same hour." They thought not of eating or drinking till they had told the blessed news. Nor did they stop to think how their message would be received. They must have remembered how they themselves had discredited the story of the women and treated it as a idle tale. What could they expect but to be met with the same incredulity? Yet all the same they hastened to Jerusalem to tell the wonderful thing that had happened. How often Christians keep some blessed experience to themselves through fear that because it is something strange and different from what others have known it will not be believed. But we are to tell what God has done for us despite of man's unbelief; and often we shall find as did these disciples, our own testimony most unexpectedly confirmed. No part of Christian truth was ever left without witnesses even in the darkest ages. There is always a remnant "according to the election of grace" who keep the fires of devotion burning even when the church is in its lowest state of declension.

3. *Jesus appears in their midst.*—vs. 36–43. Even as they were speaking Jesus in breathing, bodily form stood among them, with the common Eastern salutation on his lips, "Peace be unto you." And yet they are terrified. With all this flood of testimony they seemed not to have grasped the idea of a physical resurrection, and thought it was merely his spirit which they saw. Such a belief as this would have been fatal to the spread of the Christian faith. There would have been no martyrs willing to die for an apparition; and the very fact of his having appeared at all even in ghostly form would soon have become a discredited myth. He tells them to handle him and even eats before them. These are among the "infallible proofs" which Luke refers to in the first chapter of Acts—which could not be gainsaid nor reasoned away. As he rose so shall we rise—human yet incorruptible. There would be less terror of death among believers if they thought more on this glorious truth.

EDUCATIONAL NOTES.

During the past two years Minnesota and Wisconsin have established more than 1,200 school libraries, which are virtually libraries for the districts where the schools are located.

Yale College has this year some 400 students entering its freshmen classes in the scientific and classical courses; and it has in its various apartments no less than 143 instructors, including its lecturers.

Susan La Flesh, an Indian girl. who graduated in medicine from one of the colleges of New York, after going through the Hampton, Va., school, is practicing among her tribe, the Omahas, with reported success.

The Methodist church in America which has taken a deep interest in the up-lifting of the freedmen has now among them 22 colleges, seminaries, or academies, manned by 206 teachers and filled with 5,684 male and female students.

The University of Minnesota is having an interesting lawsuit over the possession of a seventy-pound aerolite which recently fell near Forest City, Iowa. The university purchased it from the tenant of the farm upon which it fell, but the owner of the land now claims the meteor.

The Students Christian Association of the University of Michigan are undertaking a good work for missions by sending a medical missionary to China. Dr. Grant, a graduate of the institution, is supported by them, his salary of $800 being raised by weekly subscriptions among the students of the various departments.

A scholarship of $200 is offered by the Vassar Students' Aid Society to a student who passes without conditions all the requirements for admission to the Freshman Class of Vassar College at the examinations to be held in June, 1891. This scholarship is offered as a loan, and covers one-half of all charges made by Vassar College for one year's board and tuition.

Mr. Moody, in the *Sunday-School Times*, tells of visits to colleges and the impressiom made upon him as to religious progress. He speaks of encouraging features, and notices the "strong, manly tone of the Christian life and Christian work of these college students." He regards as a most favorable thing the fact that the Christian work in most colleges is organized.

Parsons College, a Presbyterian institution located at Fairfield, Iowa, rejoices in the increase of endowment by $60,000, and in the completion of the college building by the erection of the east wing, at a cost of $15,000, the generous donation of Elder W. R. Aukeny, of Des Moines. Of the increase to the endowment, $40,000 is the gift of Gen. Parsons, of St. Louis; the remaining $20,000 has been given by other friends of the institution.

The Bryant School, a flourishing institution at Roslyn, Long Island, N. Y., one of the prettiest villages near New York City, makes a very kind offer to the children of missionaries. It will educate them as far as the close of the sophomore year, so that they can enter the junior class at college at half price. In case of a few ministers, who, on account of small salary may be unable to educate their children, the same privilege will be extended.

John H. Keane, the Roman bishop who is erecting a great university in Washington, was lately at Ann Arbor, Michigan, and as Hezekiah showed the envoys of Babylon all his treasures, the authorities of the University spent a half day looking over the institution with the representative of the pope, who left them with the flattery, "that the Catholic University, the University of Michigan, Johns Hopkins and Clark were the only universities in America."

Mrs. Harriet Crocker Alexander, daughter of Charles Crocker, the California millionaire, will present Princeton University, New Jersey, with a fine hall. The new building will be used for commencement exercises and all the higher functions of university life. It will be the finest, most costly and best equipped building of its kind belonging to any college in the country. The best architects will be consulted, and also the best taste and precedent in buildings of this style. The new hall is to be a memorial of the Alexander family, fifteen of whom have been graduated from Princeton.

THE PEACE QUESTION AND THE PASTORS.

PHILADELPHIA OFFICE OF THE CHRISTIAN ARBITRATION AND PEACE SOCIETY,
310 Chestnut St., Nov. 28th, 1890.

To the Clergymen of the United States:

The following gentlemen were our delegates from the United States to the Universal Peace Congress, held in London, July, 1890, namely:

Rev. T. S. Hamlin, D. D., Washington, D. C.,
Rev. Edward Braislin, D. D., Brooklyn,
Rev. W. A. Campbell, D. D., Richmond, Va.,
Mayor W. Taylor, Ellyson, Richmond, Va.,
Mr. John P. Branch, Richmond, Va.,
Prest. Isaac Sharpless, Haverford College,
Rev. Julius E. Grammer, D. D., Baltimore,
Rev. W. U. Murkland, D. D., Baltimore,
Mr. Richard C. Morse, New York,
Mr. James Wood, New York.
Rev. Philip S. Moxom, D. D., Boston,
Mr. James H. Chace, Providence,
Prest. Benj. F. Trueblood, Penn College, Iowa,

and the undersigned.

The Congress recommended the observance of the THIRD SUNDAY IN DECEMBER each year as Peace Sunday throughout the world. At a meeting of our Board, held November 12th, it was resolved to request you, through the press, if consistent with your sense of duty and propriety, to do all in your power towards securing the general observance of this third Sunday in December as Peace Sunday, and also to present this momentous matter, in whatever way you deem wisest, both before your church and your Sunday-school. The Congregational and Baptist Unions of England have accepted the proposal, and, so far as possible, their ministers will preach in reference to Peace on that day. What day can be more appropriate for this purpose than the Sunday which commemorates the birth of the Prince of Peace?

We possess much valuable literature on this great subject which we will gladly furnish to those who ask for it.

GEO. DANA BOARDMAN,
President.

J. B. WOOD, *Secretary.*

OBITUARY.

MRS. DR. S. A. STERRETT.—Mention was made in our columns some time since of the death of this estimable lady. The relation which she and her husband sustained to our own work, and the cause of Christ, merits, however, a more extended notice than we were able at that time to give. Their home at 907 Pennsylvania Avenue, Pittsburg, was for all the years during which they occupied it the resting place of those who were laboring in various reform enterprises in that city. Not far distant from the Reformed Presbyterian church, it was the custom of Dr. A. M. Milligan during his life usually to take dinner ou the Sabbath at Dr. Sterrett's, and rest there until the afternoon service. In the temperance movement, Mrs. Sterrett was so deeply interested as to take part in the street and saloon campaign of the women, and together with a number of her coworkers, she was at one time locked up in the city prison for her efforts in this direction. In the cause of National Reform, both her husband and herself were, as was to be expected, deeply interested, and one ot the last things which she did, was to send a check for $1,000 to the treasurer of the National Reform Association. Geneva College, which was their denominational school, was also generously assisted, the sum of about $25,000 being given to it at various times by the doctor and Mrs. Sterrett. All the regular benevolences of the Reformed Presbyterian church were generously sustained and many of them remembered; particularly was she interested in the Foreign Mission Society, having had different members of her family connected therewith for many years.

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SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Nov. 24 to 29, inclusive:

R. Hembrough, J. P. Bartlett, G. Olive, Rev F L Grundtvig, W W Leighton, Rev J R Calloway, Prest I C Ketler, J W Hartzell, C F Moore, A J Pierce, I Sanders, R.H. Carmon, Rev A J Horton, Rev A H Minnewan, Rev A Turmo, Rev. C. D. Trumbull, W C Bissell, Rev. J. P. Richards.

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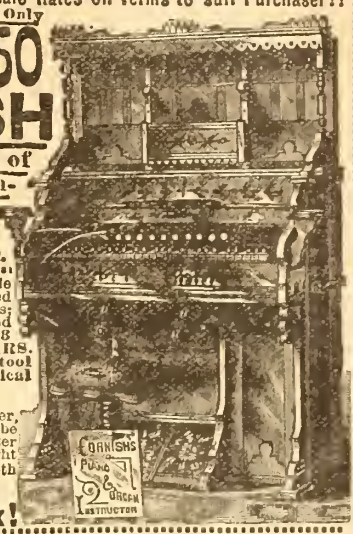
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Rye—No. 2		70½	
Bran per ton	14 50	16	00
Hay—Timothy	7 50	@10	50
Butter, medium to best		12 @	28
Cheese		05 @	9½
Beans	1 75	@ 2	15
Eggs		23 @	24
Seeds—Timothy	1 17	@ 1	23
Flax	1 34	@ 1	45
Broom corn		03 @	04½
Potatoes, new, per bu		70 @	95
Hidos—Green to dry flint		05 @	09
Lumber—Common	10 00	@13	00
Wool		15 @	34
Cattle—Choice to extra	4 00	@ 5	35
Common to good	1 15	@ 3	90
Hogs	3 40	@ 3	85
Sheep	3 00	@ 4	75

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HOME AND HEALTH.

Dr. Stanley M. Ward states that he has found fresh buttermilk very serviceable in relieving vomiting of various forms, even at times the vomiting of pregnancy. The remedy is administered ice cold, in doses of about half a teaspoonful, repeated every fifteen or twenty minutes. In the case of children with cholera infantum he has often succeeded in quieting the stomach by interdicting everything else and using a few drops of fresh ice-cold buttermilk at intervals varying in length according to the severity of the case.

At Martinsville, Ind., many cases of diphtheria, some of them fatal, lately puzzled physicians for some time. Several afflicted families it is positively known could not have contracted the malady from any infected person. Inquiries by a physician of an afflicted household four miles north of the city revealed the fact that three cats had died very suddenly and mysteriously. It is believed they died of diphtheria and that they had communicated the malady to the children.

A quick and easy method for determining whether or not a fabric is "all wool" is given in the London *Lancet*. This is to separate the warp from the woof and to hold each to a flame. Wool burns into a shapeless mass and no threads can be traced in its ash. If removed from the fire before it is all burned it ceases to blaze; cotton, on the contrary, continues to burn steadily, and its ash retains the shape of the thread.

A new local law has been enforced at Hardanger, in Norway, to the effect that no girl shall be eligible for the marriage state until she is proficient in spinning, knitting, and baking. This might dismay some of the most "eligible" of modern society.

GOOD VS. BAD COOKING.

The Boston *Transcript* calls the attention of the culinary charlatans of summer hotels and boarding houses as well as those who scurry about the cook stoves of a million homes, to their responsibility when it is remembered that good cookery is indispensable to the highest type of Christian life and everywhere makes for righteousness. Quoting from Mrs. Ewing in her recent address on cookery, at Chautauqua, it finds this text:

Of the fifty thousand drunkards who die in United States every year, a large proportion have the appetite for intoxicating drinks aggravated, if not implanted, by the food which constitutes their daily diet. Grease-soaked meat, watery vegetables, sloppy coffee and bad bread, in many cases compel a resort to stimulants. With such conditions, why should anybody be surprised at the drink habit? Poor coffee produces unnatural thirst for lager beer, and there is a terrible affinity between sour bread and sour mash whisky.

There is a deal of truth in the statement that "You cannot be good when you are hungry," and none probably knows it any better than the Boston disciples of Mrs. Parloa and Mrs. Ewing; but there are those who have not attained this discipleship, for the *Transcript* says there are many people hungry and only half fed in very respectable and painfully ignorant homes. This writer with painful memories of indigestion continues:

After all that has been said against it, probably two-thirds of the cooks of America put vegetables on to boil in cold water, and that this land labors in the darkness and under the bondage of fried beefsteak the most cultivated and conservative must admit, if ever they have tried to worry through a meal at the average railroad eating-house from Maine to Florida, from New York bay to Puget Sound; and—we say it sadly, but with profound conviction—the railroad eating-house is the index-finger pointing out the average culinary culture of the masses of our 65,000,000 of citizens.—*Selected.*

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"Upon several occasions I have suffered from colds, causing hoarseness and entire loss of voice. In my profession of an auctioneer any affection of the voice or throat is a serious matter, but at each attack, I have been relieved by a few doses of Ayer's Cherry Pectoral. This remedy, with ordinary care, has worked such a

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that I have suffered very little inconvenience. I have also used it in my family, with excellent results, in coughs, colds, &c."—Wm. H. Quartly, Minlaton, Australia.

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RAISE AND NOT RACE HORSES.

An anonymous writer, who evidently possesses good sense, observes that it is the custom with many farmers whose horses show any degree of speed in trotting or pacing to take them around to all the country fairs as racers, instead of putting them on the market as roadsters, and getting fancy prices for them. In doing this they spend time and money on them, generally get little or no return for it, and often ruin the horses. A farmer should stick to his business, and let others do the racing. His business is to raise and not race horses, and whenever he gets out of his sphere he is almost certain to lose money.

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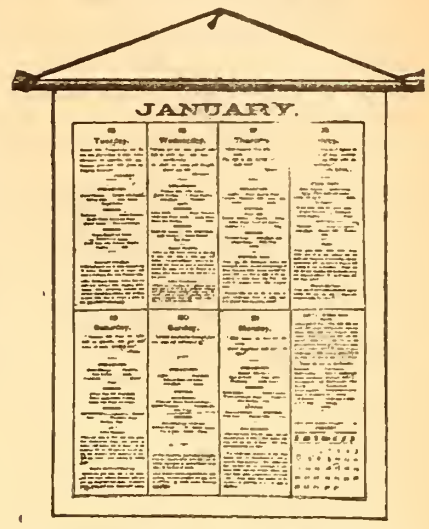
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This is a large 4-page tract at 30 cents per pound, 15 cents for half pound, and 10 cents for a third of a pound. It is an illustrated account of the death of Rev. J. W. Johnston, while being initiated by the officers of Huntington Lodge, W. Va., in January of this year. Sent postpaid at the above price. Address,

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It is the HEALTH CALENDAR, which contains a temperance bill of fare for every day, and hundreds of good recipes. It hangs on the wall in constant sight.

See advertisement, page 15.

NEWS OF THE WEEK.

CHICAGO.

The trustees of the Church Home for Aged Persons are about to extend the privileges of their institution. Encouraged by their success in providing a home of rest for aged ladies, they now intend to open a department for aged gentlemen and aged couples. It is proposed to provide comfortable rooms for aged persons, particularly men of the various professions who have seen better days. The home is located at 4333 Ellis avenue.

Articles of incorporation of the American Underground Mining Exhibit Company (limited), capital stock $1,000,000, to build an underground display mine to exhibit the mineral resources of the United States at the World's Fair at Chicago, have been filed with the Secretary of State of Illinois.

The November meeting of the Chicago Congregational club was Monday addressed on the subject of "Penal Institutions and Prison Reforms," by ex-President Rutherford B. Hayes and the Hon. Frederick H. Wines, secretary of the state board of charities.

Morris Reinniker, a boy who lost a finger in handling a brick machine while in the employ of the Anderson Pressed Brick company, was given a verdict of $3,000 by a jury in Judge Baker's court in his suit for $15,000 damages.

THE INDIANS.

The reports from the Indian agencies where the devil-possessed dances have been going on were much modified early last week and the alarm of the Dakota settlers was nearly removed, but the news of Monday morning is again alarming.

The Sioux tribe at Regina, Northwest Territory, say they will shortly move across the American boundary at the request of their brethren there. This undoubtedly is a result of the Messiah craze.

From Pine Ridge Agency: Red Hawk and Grey Belt, agency police, have just returned from spy work at the camp of the hostiles in the Bad Lands. One had his horse shot from under him and both were chased away with bulletts. The hostiles said they were prepared for the last great battle in history. All are thirsting for blood.

A dispatch from Dickinson, N. D., says: "The Indian troubles are causing much alarm to the settlers at remote places west of here. Citizens of Belfield, twenty miles west, were surprised yesterday to see settlers with their families coming in from all directions. They were all very much scared, having heard that the Indians were camped on Grand River, fifty miles south. The situation was so alarming that a leading citizen arrived here from Bedfield to-day to consult with the authorities and learn the truth of the situation."

It is believed the Bad Lands in Montana have been chosen for the rendezvous of the revolting Indians. Hundreds of cattle, and wagon loads of flour have been stolen, it is reported, and run off to this stronghold.

COUNTRY.

The mayor of Cincinnati has threatened to revoke the license of a public hall if the proprietor permits the anarchists to celebrate there.

Three men were killed and five injured by the explosion of a boiler at Mertztown, Pa.

The whaling bark Ocean arrived at San Francisco Thursday, bringing 4,000 gallons of oil and 3,200 pounds of bone. She reports the loss of six sailors. They had mortally wounded a whale and approached too close. The whale struck the boat and the men were thrown out and drowned or killed.

The Department of State at Washington has received information that Moussa Bey, who has been persecuting American missionaries in Turkey, has been banished to the interior of Arabia.

A span of a bridge over the Kaw River at Kansas City, Mo., gave way while a freight train was crossing and the entire train was precipitated into the river. The fireman and a Negro who was stealing a ride were killed and five others were injured.

A boiler in Edward Trexler's stove factory at Mertztown, Pa,, exploded at 7 o'clock Monday morning, killing three men and seriously injuring five others. The force of the concussion was felt a distance of five miles.

While skating Sunday near Phillips, Wis., Charles Osterman, Edward Brown and Fay Bartoe, aged respectively 16, 14 and 11, were drowned.

James Stockton met his wife in Memphis, Tenn., Friday for the first time since the Johnstown flood. Each had mourned the other as dead, believing that they had been bereaved by the awful disaster. Mr. Stockton had gone to California, and Mrs. Stockton was in Massachusetts.

FOREIGN.

The earl of Aberdeen has offered to contribute £1,000 toward putting into operation Gen. Booth's scheme of social regeneration.

A final treaty of peace between San Salvador and Guatemala was signed Sunday in the capital of the latter country. General Sanchez, leader of the Guatemalan rebels, surrendered on Monday.

A serious riot took place near Moscow last week, 100 peasants being wounded by soldiers for refusing to obey the commands of newly appointed district officials.

A violent shock of earthquake was felt Friday throughout the Danube Valley. The inhabitants were panic-stricken and fled in terror from their houses. No serious damage is reported.

The decisions of the tariff committee so increase restrictions on commerce as to threaten to isolate Russian trade from the rest of the world. Even farming machinery is subject to a high tariff.

Thanksgiving-Day was celebrated in Berlin by 400 Americans, who attended a banquet given at the Kaiserhof.

The steamship Australia arrived Friday from Honolulu. The Hawaiian Minister of Foreign Affairs is said to have stated on Nov. 20 that King Kalakana would leave on the United States flagship Charleston Nov. 25 for a visit to California, but would not extend his journey further.

Use Dr. Bull's Cough Syrup in the beginning stages of cold and be cured for 25 cents.

Salvation Oil, the great pain-destroyer, should be kept in every family. 25 cents.

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Most Perfect Made

A Pure Cream of Tartar Powder—
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Used in Millions of Homes—40 Years the Standard.
Delicious Cake and Pastry, Light Flaky Biscuit, Griddle Cakes
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No other baking powder does such work.

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One two-ounce bottle of Pure Vaseline	10 cts.
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One jar of Vaseline Cold Cream	15 "
One Cake of Vaseline Camphor Ice	10 "
One Cake of Vaseline Soap, unscented	10 "
One Cake of Vaseline Soap, exquisitely scented	25 "
One two-ounce bottle of White Vaseline	25 "
	$1.10

Or for postage stamps any single article at the price named. On no account be persuaded to accept from your druggist any Vaseline or preparation therefrom unless labelled with our name, because you will certainly receive an imitation which has little or no value. Chesebrough Mfg Co., 24 State St., New York.

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This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

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THE TIME for prompt, energetic action and if need be of self-denial for a good cause is NOW if ever it is to be. A. D. 1890 is almost gone. Have you, dear friendly reader, made any effort yet to enlarge the "Cynosure" list? Can you not speak to a neighbor and get a new subscription or encourage a renewal. Just now a few words from each of a few thousand friends of the N. C. A. would give a mighty uplift to the reform.

The secret society known as the National Farmers' Alliance and Industrial Union met last Tuesday at Ocala, Florida, for its annual convention. The session is secret, but the press seems to obtain the proceedings as readily as if there were no such injunction. This Alliance, though bound by secret obligations, has already been the scene of most unfraternal and heated quarrels. The principal difficulty lies in the management of Dr. Macune, who is editor of the *National Economist*, chairman of the executive committee and also of the legislative committee. Under his management the paper has fostered monopolies, and opposed measures which the Alliance has endorsed. He is charged with receiving passes for railway travel and spending his time in political work. The tendency of this organization is directly toward a new political organization—a political party on the foundation of a secret society, and controlled by secret obligations. Such a combination would deserve the condemnation of every patriotic American; and the villainies which would very soon begin to thrive under its shadow would soon cause a general outburst of indignation.

The criticism of Dr. George upon the Thanksgiving proclamation of President Harrison finds an echo in our Washington letter The annual message exhibits the deplorable lack of moral courage on the part of our chief executive equally with the former document. The message though a well written document shows a mental subserviency which no one can admire in an American President. The late elections everybody can see is a rebuke of the late tariff legislation, but Mr. Harrison assumes to ignore that fact. He urges, too, the Lodge election bill upon which the Republicans themselves are much divided. The measure aims to suppress a great evil which ought never to have been allowed to grow to its present proportions, but as gross frauds have been practiced in our Northern States in favor of the saloon as the Southern whites have perpetrated on their black fellow Americans. This fact is ignored, but much comfort is taken in the large revenue paid by whiskey distillers into the U. S. Treasury. No defalcations have occurred in collecting the millions of revenue, but the poor Indians have been robbed by some covert rascality. Why not find and shoot the real authors of our Indian scare, instead of the wretched redskins. The President would have done better if he had had a more courageous and independent spirit in his annual advice to the representatives of the people.

Powderly, chief of the Knights of Labor, was at the Farmers' Alliance meeting in Florida and made a remarkable speech, if the press reports are accurate. He attacked the employment of labor-saving machinery because it defrauded workmen, he said, of the right to work. He was especially bitter in his denunciation of the electric devices of all kinds, and declared that captalists in their greed had even cornered God's wrath and compelled it to do their bidding. Such sentiments show a cracked brain, as if his late defeat and exposure in New York had overbalanced his mind. This supposition is more especially plausible since he was talking to planters whose cotton crop depended as much upon labor-saving devices as upon the soil from which it grew; and almost as much might be said for the wheat crop and the corn.

The Protestants in the north of Ireland, who have been praying to be saved from Irish Home Rule controlled by the Pope in Rome, are taking courage. The affairs of the Home Rulers are in the direst confusion; the leaders are pitted against each other, and the world beholds with some regret what kind of a body an Irish Parliament might be. After several stormy meetings of the Irish members of the British Parliament, in which Parnell presided, a crisis was reached on Saturday after a letter from Gladstone was read agreeing to confer in confidence with any Irish leader but Parnell. Parnell refused to allow a motion asking him to retire, and amid a wild uproar forty-five members withdrew, the best of the party, leaving twenty-eight with Parnell. Justin McCarthy was elected leader by the majority, and they will start a paper. Parnell retains control of the minority, and of the National Land League organization with its funds amounting to about $100,000. The Irish press stands by him and many of the local branches of the League are declaring in his favor, while others vehemently condemn his course. The seceders rely mainly on the priests and heirarchy of the Romish church in finally obtaining a popular verdict. Both parties are preparing for the struggle that impends when the appeal is made to their Irish constituents.

The sentiment below given at a recent banquet will be commended by every right-minded citizen. It will not please the office-grabber, who serves his country by the day and for what gain can be made at the expense of his fellow citizens. The speaker on that occasion said: "This is 'our' country because the people have established it, because they rule it, because they have developed it, because they fought for it and because they love it. And still each generation of Americans holds it only in trust for those who shall come after them; and they are charged with the obligation to submit it as strong and sound as it came to their hands. It is not ours to destroy, it is not ours to sell and it is not ours to neglect and injure. It is ours as our families are ours and as our churches and schools are ours—to protect and defend, to foster and improve." If we withhold the name of the speaker these words will be admired by many who frown at the mere mention of the name of Grover Cleveland. He seldom said anything better.

When we boast of the greatness of America it is well to consider whether or no our self-gratulations are deserved. We are told by some compilers of statistics that although we have but one-twentieth of the world's population, we consume 28 per cent of the world's crop of sugar, 30 per cent of the world's crop of coffee, nearly one-third of its production of iron, about a third of the steel and copper, more than a quarter of the cotton and wool, a third of the india rubber of the world, more than half the world's supply of tin, and 40 per cent of all the coal from the world's mines. We expect when a machine is fed liberally the product will be in proportion. If America is so vast a consumer of the world's products, we must show immense results or deserve blame rather than praise. Not alone in material prosperity and physical comfort should this be manifest, but vastly more in mental and moral culture and in religious development and energy. It may be seriously questioned whether we excel in any respect what may be reasonably demanded of us.

PRESIDENT HARRISON'S DEISTIC PROCLAMATION.

BY REV. H. H. GEORGE, D.D.

Thanksgiving is over; and many a Christian heart has been sincerely joyful as it recounted the blessings rich and numberless that had been received in the year gone by. Many a group of assembled worshipers have filled their sanctuaries with anthems of praise to an exalted Saviour, whose death has secured to them such an inheritance of blessing.

A sense of humiliation, however, was felt, wide as the Christian song was sung, that the Executive call to this delightful service was so far from a recognition of that Divine Lord Christ, from whom all these blessings come. Christian people worshiped Christ, although that call would not so much as name his name.

Our President knows—I do not say he ought to know—he does know that there is no worship through any other name than that of Christ Jesus. That everything else is mockery. He did not mean to call this nation to mock God: and yet when he refused to name the name of Him through whom alone the nation could approach God in worship, what else can it be than mockery. Nor was it an oversight. A committee of able, earnest Christian men had waited on him some time before, purposely to press this point. They had besought him to most seriously consider the duty and necessity of it, and had even with him bowed before the throne of grace and entreated Divine direction for him. Yet after all this he issued a purely deistic proclamation. Ought not Christian people cry out against such a substitution of deism for the only religion of the cross? President Harrison seemed to forget that Scripture which says, "He that hath not the Son hath not the Father," and attempted to call the nation to worship him without the Son, which is not to worship him at all.

That such a call to worship can be made grows

out of a fatal mistake when our Constitution was framed and adopted, in that it did not by clear and explicit terms recognize the Lord Jesus Christ as the source of all authority and power, as well as the fountain of all blessing, both spiritual and secular. From this omission has grown much of the deistical spirit of religion in our land. This has not only allowed it, but given a national encouragement to it, until thousands have fallen into it and assert that it is the true idea, and they want nothing else. They hate the name of Christ, and they are glad to accept a sham in the place of Christian worship.

In a land of Bible-diffused light do not men know that deism is but another form of paganism? As Baal was the Phœnician image of a god, and Jupiter the reality of Roman abstraction, so deism is the imagination of a god in our advanced day. But there is no worship in it, and there cannot be. Of Jesus alone the Scripture says, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

Among other evils that have grown out of such a deistical drift is the so-called religion of secret societies,—Masonry, for example.

This fraternity has its paraphernalia of worship; with Scripture mutilated to suit its deistical service; prayers made for the purpose; and hammer, and trowel, and square—dead, material, metal instruments, that are a suitable representation of a dead worship—and all under the name and appearance and make-believe of a religion. Such is only the natural fruit of such a deistical tendency in our religious life. It has not been emphasized enough from our pulpits, religious platforms and presses that deism is a sham substitute for religion. While it puts on the appearance, and makes believe, it can be nothing but sheer mockery.

Is it not better to give everything its right name? If we are talking about worship, call it worship and go about it in the way that God has commanded worship. If we are playing at religion, and want to make a mockery, let us call it mockery and ask the people to a sham service.

Here, no doubt, is one and perhaps the main secret of the fact that our national Thanksgiving is fast growing into a national "holiday." If it be for deistical worship, why not make it a holiday? Such an idea will loosen from the mind and heart the sacred bands of worship, and will give the day over to feasting, accompanied with folly and forgetfulness of God. I have no objection to a national holiday, not by any means; but I feel that it is a pity to set aside a day for holy worship and then turn it into a general play day. Better we worship God on the day we set apart for that purpose, and find some other day to be given to play.

It is the mistake of mistakes to pretend a religious service, and go about it in the way of a mockery. "Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap."

Beaver Falls, Pa.

THE BEN-EVOLENT SOCIETIES AND THE MAL-EVOLENT SOCIETIES.

The Boss looked out and called aloud: "Come here, Ben! What are you doing, Mal?"

"I was helping Ben," says Mal; and Ben quietly told the Boss that Mal was not helping him although he pretended to. The Boss believed Ben, and told him to take charge of Mal, and see that he did the work properly, and if not to discharge him.

Mal suspected that his work didn't please and hated Ben so much that although they were both of the Evolent family, yet he felt certain they could not live together without the open repture of his pretended friendship. Therefore Mal determined to get rid of Ben and thus avert, if possible, the blow from his own head.

They were both members in the order of the grand United Brotherhood, where Mal's influence far exceeded that of Ben's; and consequently Ben disappeared in a way unknown except to a chosen few of Mal's own personal friends. Ben was a relative of the celebrated Dr. Cronin.

Societies, organizations and orders abound, and they are all engaged in specially benevolent objects. Juvenile societies among churches also abound which are based on the same secrecy principle as the older societies. They are therefore excellent training schools which prepare the rising generation for the duties required by the secret societies which are "working for the good of humanity," as a writer in one of our city papers says, and "Foremost among the enterprizes in this direction is the building of the new Masonic Temple."

The cranks and bigots who can't see how much more good is done by the societies than by churches should have their tongues tied, or should be imprisoned as a nuisance to the community. But as our civil government won't do so, any person can see the advantage of having societies for valuable services of this kind to be done secretly, and in nine cases out of ten nobody else disturbed thereby. Who will deny that such services are purely benevolent to all sensible people in every church and in every state? Why not save the state the trouble of hanging all the John Browns by removing disturbers of the peace away from among our glorious, free, prosperous and enlightened—yes, and *benevolent* people, as seen in all their active societies, associations and orders, and even in their slow-going old churches, some of which very cordially welcome lodge members and acknowledge the benefit thereby obtained!

True, the religious rites are not exactly the same; but as lodges welcome all religions, of course the rites and prayers must be made agreeable to all who are ready thus to be of the one brotherhood of mankind, by laying aside, so far, the peculiar ideas of each; for every one is at liberty to indulge his own ideas anywhere else than in the lodges of such broad, liberal, benevolent brotherhoods.

Of course the Roman Catholic must give up the authority of his church and the pope within such an order as Freemasonry, just as Protestants surrender their Bible and Christ, or Mohammedans their Koran and prophet, or the Jew the Old Testament and Moses. Otherwise they cannot become members of that ancient benevolent society, the distinguished source of most of our secret orders.

JOB COLDANHOT.

CIVIL GOVERNMENT AS RELATED TO DIVINE LAW.

BY REV. H. H. HINMAN.

The Bible teaches that human governments are of Divine appointment. "The powers that be are ordained of God" (Rom. 13: 1). It teaches not only subjection to the authority of the State (Titus 3: 1), but that the State itself is subject to Divine law. "The nation that will not serve thee shall perish" (Isa. 60: 12).

I propose to consider what are the moral duties of the State, and in what respect they differ from the duties of the individual. States as well as persons should "do justly, love mercy, and walk humbly before God." To do justly, the State must refrain from all invasion of the rights of other States, its own citizens, or of any sentient being. It should execute justice between every man and his neighbor and carefully defend the rights of all men, not only in its own domain, but, as far as practicable, among all mankind. It should protect public morals by making virtue easy and vice difficult, and hence should suppress all kinds of business that experience has shown to be destructive of the highest good of society. It should sacredly keep all righteous promises, either to nations or individuals. It should provide for its own stability and defence by securing general education and morality, and by the inculcation of the principles of international comity, and providing for peace by the arbitration of differences.

The State should "love mercy," i. e., be practically benevolent, by providing for the helpless poor, the imbecile and the insane, and the relief of general distress in case of public calamity. The State should be interested in the well being of all mankind and any great crime against humanity, such as wars of conquest, the slave-trade and the sending of opium and alcoholic drinks to barbarous peoples, ought to secure its attention and intervention by all legitimate means. The State should show mercy to those convicted of crime, but only when the ends of justice and the interests of society have been adequately secured. It should forgive the wrongs done by another State, and do good in place of the injury received, in all cases, except when the rights of its citizens would be seriously impaired thereby. The Golden Rule applies to nations just as truly as to individuals.

The State should "walk humbly before God," by a careful obedience to Divine law, so far as it is applicable to a corporate body. It can, and ought to, keep the Sabbath. It should humbly recognize the authority of God as the source of all law, in all its official acts and declarations, and it should recognize his providence in all events. It should secure adequate religious instruction to the inmates of alms-houses and prisons, and all legislative bodies should invoke the blessings of Jehovah. As the State cannot compel obedience to God it ought not to establish religion or prohibit the free exercise thereof. But no religious acts inconsistent with fundamental morality, as revealed in the Christian Scriptures, and in the moral consciousness of mankind, ought to be tolerated. The State should protect men in their religious privileges and in their right to keep the Sabbath.

Wherein the duties of the State differ from those of the individual. As we have seen there is much in common, but, the State is the trustee of the rights of its citizens. As such it has no right to waive *their* rights or to condone offences against them. It may punish criminals. It is bound to do so. It is "a messenger to execute wrath upon him that doeth evil" (Rom. 13: 4). The individual may waive his personal rights, condone and forgive offences against him, but he is expressly forbidden to execute vengeance (Rom. 12: 19.) and is commanded to forgive. He may appeal to the law for personal protection, but he must commit its execution to the State.

The State may defend itself and its citizens by all lawful means, even to the extent of taking life. The individual is nowhere authorized, by the law of Christ, to use violence in defending himself against his neighbor; on the other hand, he is expressly forbidden to do so. (Matt. 5: 36.) Against wild beasts or insane men there might be the right of self-defence, but otherwise it is better to suffer wrong than to disobey God. Happily if we dwell in the secret of the Divine presence we "shall abide under the shadow of the Almighty."

Berea, Ky.

It is amusing to see the agony of the public press trying to condemn Mollie Maguire, Clan-na-Gael, and Mafia, without condemning the other lodges. Masonry is the mother of the whole iniquitous brood, and all must stand or fall together. The snaky power of secretism to charm and deceive good men makes it a tremendous power for evil. Lodgery is of the devil, and it hinders every good work in the world.—*Aurora, Knoxville, Tenn.*

The manner in which marriage licenses are now issued here is simply disgraceful. Any person applying for a license and tendering the fee of one dollar gets it; no questions are asked as to the age, color, or condition of the applicant, or of the person he or she proposes to marry, nor whether they have a legal right to marry, and the license directs any properly ordained minister to marry the couple, provided he finds no legal impediment to the marriage. Just here a great difficulty arises, for it would be difficult to find two experienced lawyers who would agree as to the "legal impediments" that exist against marriage in this District, and to cast the burden of responsibility upon the minister of the Gospel, who is not a legal officer and has no right to administer an oath, is certainly wrong. How can the minister know whether there is a "legal impediment" which might apply to a couple presenting him a regularly issued license, and how can he possibly find out? The proper place to settle the question of the legal right of the parties to marry is before the court officials who issue the license; they have the necessary legal authority to find out; ministers do not.—*Washington Letter.*

Fair and frank discussion of living issues is in order. If Masonry has a right to live, let it not only assert but *prove* that right in the field of open debate. If Odd-fellowship has any just claim on the sympathy and toleration of American people, let it make that claim known. If the multitude of inferior organizations and fraternities are any special benefit to the world, please make it manifest. We have read of a "Good Samaritan" lodge, and have wondered at the sim-

plicity and ignorance of those who thus named it. The good Samaritan ministered to one who not only did not belong to his fraternity, but who had a national antipathy to men of his race. In this the spirit of Christ was manifest, in that he ministered to an enemy. It is not well to degrade the term brother by applying it to a clannish organization which confines its benefits to its own members.—*Messiah's Herald.*

MY OBJECTIONS TO SECRET SOCIETIES IN COLLEGES.

BY REV. HOWARD CROSBY, D.D.,
(Pastor of Fourth Ave. Presbyterian Church, New York.)

[Dr. Crosby, when he contributed the following article to the *Congregationalist* in 1871 (Vol. 23, No. 21), was Chancellor of the University of New York. He occupied this position from 1870 to 1881. He graduated from that institution at the age of eighteen, and was its Professor of Greek from 1851 to 1859. He afterward held the same position in Rutgers College, New Jersey. He has long been known as one of the ablest of American educators, scholars and divines, though his views of the temperance question have in some respects been displeasing to the advocates of that reform. He is also the author of several valuable and popular religious works. In response to a request for a contribution on college secret societies to appear in the present discussion, he replied that his engagements would not permit his writing, but that his convictions were unchanged since 1871 when he wrote this often-quoted article for the Boston paper. His present opinion was given in that writing. It was reprinted in this paper in May, 1871. We take pleasure, after these years, of again publishing it for the readers of to-day.—*Ed. Cynosure.*]

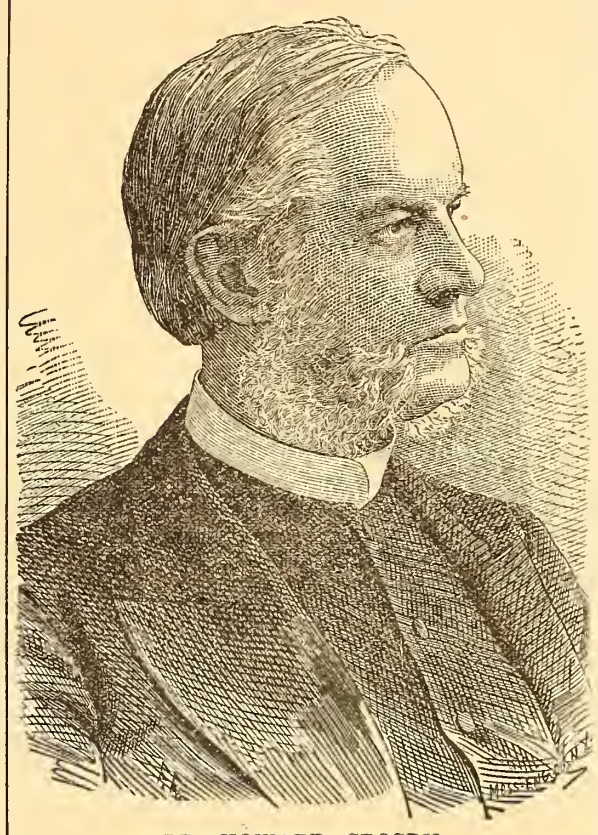
The heart of man loves secrecy, because it is an element of power. The honest heart, which would not seek secrecy as a cloak of sin, may yet rejoice in the necessary secrecy of a superior knowledge or experience. There is a pleasure, too, in having others aware that there is this reserved power within us, but of the high moral character of this pleasure we may have our doubts. Of its prevalence, however, we can have no doubt. The child in the nursery cries out in triumph to its fellow, "I know something that you don't;" and is as proud of its bit of concealed information as a man might be of a golden fortune. The nursery recognizes power in the little boaster, even when the other envious toddlers force their responsive shout of "I don't care." He is known as the possessor of a secret, and the heartlets around are longing to share it with him. Conscious of his power, he can now safely ask for a piece of candy from this one, or a bite from the apple of another, without fear of a refusal.

Solid, studious men get this power in a legitimate way. By long toiling through the intricacies of expressed truth in any of the departments of science, they grow from neophytes to veterans in knowledge. They are charged batteries of information and wisdom, and are naturally and necessarily hailed as such by the community. Hidden treasures lie within their minds, and the world pays respect to the power that is implied. For power is man's grandest crown, and knowledge (as the adage says) is power.

Where men cannot gain this position of influence in the legitimate way, either from want of capacity, or indolence, or the necessities of youth, there is a very natural endeavor to gain it by trick and assumption. Lying diplomas bought or stolen, flattering endorsements of obligated friends, the whimseys of political chicane will do for them what only hard labor could do for honest men. So are born "quacks," not panoplied from the head of Jove, but like the filthy harpies, from the seed of the hundred-headed Typhon. In this wicked world of ours, Minervas are the strange birth of miraculous labors, while the monsters of hypocrisy are the products of the ordinary generation of vice.

We have no hesitation in writing secret societies among the quackeries of this earth, a part of the great system by which the mud-begotten try to pass themselves off as the Jove-born. Leave out those secret associations, whose concealment is for safety, as in political crises, and a secret society is a deception, more or less innocent according to the character of its contents.

My first objection to the secret societies of our colleges is founded on the above considerations. They are pretences, and thus at war with truth, candor and manliness. "*Omne ignotum pro magnifico*" is the principle from which they draw their life. However harmless in their actual operations or undertakings, however well composed in their membership, however pure in their meetings they may be, the fact of secrecy is insidiously weakening the foundations of frank truthfulness in the youthful mind. The Sophomore wears his badge, an emblem of a sham, and feels a glow of pride in supporting an hypocrisy. This language is not too strong to those who are accustomed to trace the great evils of our world to their germs, and who would strangle the tiger when he is a manageable cub. These little (?) divergencies from truth in children and youth become the gigantic frauds of great world-life by the simple action of time upon divergent lines of progress. There can



DR. HOWARD. CROSBY.

be no more important instruction inculcated on our young men than the necessity of truthful openness as the very warp of all virtue. Everything that conflicts with this is a poison and will leave its mark upon the character. A sham is not only in itself a mean thing, but it blocks the way to truth. A lazy soul (and I believe all souls in the flesh are lazy) finding a *quasi* success in the sham, gives up the pursuit of the true. The lad who receives honor among his comrades because he wears a mystic skull and bones upon his breast, will proportionally lose so much of his zeal for scholarship and all else that constitutes true worth. He has his fortune (he thinks) and he does not care for new ventures or investments.

My second objection to secret societies in our colleges is in the opportunity given by the secrecy to immoralities. I do not speak ignorantly but from a personal experience. Thirty years ago I was a member of a college secret society, and, while I had upright fellow-members, and we encouraged literary culture, I found the association was chiefly a temptation to vice. The promise of secrecy prevented all disclosure to parents, and the seclusion was thus perfect. We met in a back room of a hotel, liquor was brought from the bar-room for the company, and, as in all such styles of association, the conversation gravitated to the obscene and sensual. At times the scene became painfully demonstrative. I do not charge all or any of our college secret societies with such excesses at this day. Thirty years may have wrought a change. The very society to which I belonged, I have reason to believe, at this time is perfectly free from these stains. But still they all offer a remarkable opportunity for sins, in which publicity would not allow their members to indulge for a moment.

A man is certainly no better morally for a restraint from any sin, but the *community* is better off by his restraint, and he himself is on a more hopeful road. Youth should be especially a season of restraint for the most obvious reasons, and any secrecy established at this crisis of life is in direct war with restraint.

A third objection I have alluded to above. The confidence between parent and child is broken, and hence destroyed, by these secret societies. How a father's heart sinks as his son, returning from college at his first vacation, refuses, for the first time, to be full and candid in his communications! He has joined a secret society, and his father is no more a confidant. The sacredness of love receives its first blow; its beauty is rudely defaced. A free and entire communion between the young and their parents is both the safeguard of the young and the comfort of the parents. This the secret societies of our colleges overthrow. I have referred to the father because the mother is generally prepared to see her growing son apply to the father in all his growing experiences, and, with the self-sacrifice that has its only home in a mother's heart, she yields that proper and natural inquisition which she has maintained so long. When, however, this new form of the family bond is broken, there is no heart that bleeds so freely as the mother's. The secrecy of the college society renders it peculiarly adapted to be a rival to the family. Now a young man too easily learns the false and sad lesson that it is manly to slight domestic ties, and substitute a species of club-life in its place, and where that club-life takes on the fascinations of secrecy, the danger is greatly augmented.

These are my three main objections to secret societies. They refer to the general principles of morality, and may be applied to all secret societies among the young. But there are other local objections that belong to the college, and these I will briefly enumerate.

I have some experience as a college officer, and for years occupied the post of secretary of the Faculty in one of our institutions, which post was that (among other things) of chief of police. The delinquents were consigned to my care. It was mine to advise and chide, to visit parents, and to communicate the verdicts of the Faculty, and in this way the statistics of college derelictions came constantly under my eye. The observations I now offer are made, therefore, from a double opportunity which I have enjoyed.

Under this preamble I put my fourth objection, that college secret societies interfere with a faithful course of study. The college curriculum demands the whole energy of a student. All that he can reserve from necessary recreation should be given to his studies. This is his great work, on which his whole life depends. Failure here will run as failure in some form all through his decades. There is a tide of practical opposition to this plain truth manifest in some of our oldest colleges. Recreation is made the business (it appears) of college life. Boat clubs and base ball clubs, instead of forming amusements for *tempora subseciva*, demands a course of training that successfully competes with the college curriculum. I object to secret societies that they do this same thing. They absorb the attention. The nucleus of college life is there rather than in the lecture-room or study. I always found the best students were those who either kept out of the secret societies, or who entered very slightly into their operations. Some of the societies strove to gain the best students, it is true, and so to gain a high standing with the Faculty and the college, but these best students were generally figure-heads. The Napoleons of the secret societies were very low on the college record. These societies upset the foundations of honor by making it honorable for a member to neglect his college duties in order to perform the behests of his *Alpha Mu* or *Tau Delta*, and so they shield the offender against academic law, and give to him a sort of glory, where he should be drenched with disgrace.

A fifth objection is found in the natural use of these societies for disturbance of public order. Absurd initiations (either real or pretended), rivalries, and conspiracies find their home and nature in these hidden communions. Out of the darkness dark deeds grow. An enmity against a student or a professor is systematically fostered into persecution in these favoring caucuses of secrecy. A young man who would never have thought of violence, is led by the false sense of honor which reeks in secret societies, to join hand with others in a crime against the State. Of course this is not the universal and inevitable issue of secret societies, but this has frequently been their history, and they are naturally fitted

for such results. The minor disturbances of college order, of which they are the causes, are legion.

The sixth objection I have to offer is their evil influence upon the regular literary societies of the college, which are instituted as adjuncts of the curriculum. The secret societies are more fascinating. They assert themselves in the literary societies by the quarrels of rival factions, and literature flies out of the window. I believe that I am right in asserting that in most of our colleges the literary societies (most important helps to the student in composition and oratory) have been utterly ruined, except as alumni centers, by the secret societies.

My last objection is their expensiveness. The great majority of students are poor. They need to live with a strict economy. The secret society asks more of them, oftentimes, than their education asks. Even buildings are put up for the societies, and extravagantly furnished, and for these the students are taxed. To refuse payment would be to suffer disgrace. Debts are incurred, and mental agony sown broadcast by these inflictions of a bastard honor, which are throwing obstacles in the way of the education of the poor, while good men throughout the country are laboring to open college education to all.

I know that many excellent men, long after they leave college, support these societies. Ministers of eminence are their chaplains (save the mark!) and statesmen wear the mystic badges. But for all that, I cannot but believe that the principle on which they rest is pernicious, and nothing is gained by them which might not be gained far better by open dealing. The principle is not only pernicious, but childish, an anti-climax which may have weight with some who would prefer to do wrong than to be reckoned as lacking wit.

NEW ENGLAND LETTER.

The weather—What makes the charm of secret societies—Father Ignatius and Bishop Paddock—Mrs. Phelps Ward's new summer home—Connecticut to have the Australian ballot system—The mite box plan; shall we adopt it?

Thanksgiving day brought with it a cold wave which only added to the brightness and cheer in countless happy homes. The fact that this time-sanctioned holiday comes at the gloomiest season of the year is really one of its chief attractions, and those foolish iconoclasts who want it appointed a month earlier have surely not looked very deeply into the subject, or considered that being essentially an indoor festival it would lose half its claims on the popular affection if held when brighter skies and longer days tempted to outside diversions. This morning the mercury at zero, and a fierce northern blast that cannot have been long on its way from the Arctic circle, makes one glad that the little musk-rats and beavers have been provided with fur of triple thickness, which is one among the "unfailing signs" by which the weather-wise prognosticate a winter of unusual length and severity. So far their predictions seem in a fair way to be verified. And by the way, what is the peculiar charm that dwells in certain things?—in this study of the weather, for instance. Is it the pleasure of entering into Nature's secret counsels as it were? of having the angels of cloud and wind for teachers? or something more subtle still, akin to that of astrologers and necromancers and other dabblers in forbidden arts? Whatever it is, the local weather prophet is still an important character in many sections of New England; and though like his brother wizard, with his divining rod of witch hazel, his shadow is constantly growing less. It seems a pity that it should be so, for so far as the writer has had the honor of his acquaintance he is always a quaint, original character,

"Who has his own free, bookless lore,"

which he is good-naturedly ready to impart in the same way it was given him—without money and without price.

The Boston *Traveler* contains, semi-weekly or oftener, a special department of several columns devoted especially to secret society news, headed by an appropriate cut of a very dudish individual knocking for entrance at the door of a lodge. The matter therein contained is made up of items of merely local interest from the various lodges, and is not very entertaining to an outsider; but I have noticed of late an unusual degree of laudation of secret societies in general and of some in particular, from which I infer that the labors of Bro. Stoddard are stirring up the craft and putting them on the defensive. In a recent issue considerable space was devoted to kindly explaining to the uninitiated why "there is a peculiar charm in belonging to a secret society;" and possibly this is what has led me into the present train of thought. Charm in the original Latin means a magic spell, an incantation; but we have lost the old idea, and now use it indiscriminately for a snake or a bird, both of which may be said to "charm," though in vastly different ways. So there is a charm in ascending the lodge ladder as well as in discerning the face of the sky, which is thus expounded:

"The idea that you possess a key to something that everybody has not; that by the use of a talismanic word known only to yourself, and those who have obtained it in the same way that you have, you gain admittance into tastefully furnished halls, not only among your acquaintances but in places remote from your home; that by a sign unknown to the bystander you can warn a friend of danger, or communicate to him your own distress—carries with it a fascination that holds you fast to your association and draws other men to your side."

A franker statement than this of the utterly and thoroughly selfish nature of the lodge bond is seldom seen. The same authority gives us an extract of a letter from an Odd-fellow's lodge in Japan, which states that the order is increasing in that country, but its membership is as yet confined to foreigners, "the government being opposed to all secret societies or meetings." If Japan continues this wise policy she may save herself a world of trouble in the future.

Bishop Paddock has written a reply in defence of his position in refusing to let "Father" Ignatius preach in the pulpits of his diocese which ought to silence his most captious critics. He has at least saved himself from the humiliation of first giving him a license; and then when he had finished his campaign and all the mischief was done, of feeling obliged to revoke it, as did Bishop Clark of Rhode Island, on the ground that the license was granted under a misapprehension, and without an intelligent understanding of Father Ignatius' practices and doctrines. But ought not the good Bishop, as a faithful shepherd of souls, to have made himself acquainted with those "practices and doctrines" before giving the license?

If the Boston Political Class for women could become a feature in the social life of all our cities and towns, it would do much to enlarge and broaden their outlook, and make such sweeping strictures on the sex cease to be truth. From a very small beginning it has now grown to be a regular Association, which meets in the Church of the Disciples on Warren avenue every alternate Wednesday afternoon to study such subjects as, What has been done by the Fifty-first Congress? The Federal Election Bill, Reciprocity with the South American States, and kindred matters. They also hold free public meetings occasionally with addresses on various political topics, the last one having for its theme, Publicity as a Basis for Social Progress. They have not yet got so far as to take hold of The Lodge as a Factor in Politics, but the day is fast approaching when its influence cannot be ignored.

Connecticut is to have the Australian ballot system, which seems everywhere to be conquering its way in spite of the objection made by some that it bears too hard on the illiterate voter. America ought to have no illiterate voters, and if it wakens the ambition in our foreign element as well as a portion of our native born, to be intelligent citizens rather than tools of the saloon, it will be a blessed day that it was introduced.

"Mite boxes" are now the fashion; and being a Scriptural as well as a common-sense fashion, why not try the mite box plan in our reform work? The New England secretary throws this out merely as a suggestion, but she would be very glad to hear from any who would favor it as a means of interesting even the youngest, and making them feel that they too have a share in this blessed labor of saving New England for Christ. Friends, talk the subject over with the young people who gather around your firesides, and report at our annual meeting.

ELIZABETH E. FLAGG.

—The First United Presbyterian church of Omaha, of which Rev. E. B. Graham, author of "In the Coils," was for some years pastor, has dedicated a new house of worship. Rev. John M. French is present pastor.

REFORM NEWS.

THE IOWA STATE MEETING.

A GOOD REPORT OF A GOOD MEETING.

FAIRFIELD, Iowa, Dec. 4th, 1890.

EDITOR CYNOSURE:—The annual meeting of the Iowa Christian Association closed last evening. The meeting was well attended, all things considered, and the interest was good throughout. God in his all-wise providence having called away our beloved and devoted president, Rev. Wm. Johnston of College Springs, Rev. D. McKee, of Clarinda, one of the vice-presidents, was called to the chair. The brother who was to have made the opening address was unable to be with us on account of sickness, and the brother who was to have replied was called away to another part of the State by pressing work. Besides these, all the expected speakers reported and gave us very interesting and profitable addresses.

Rev. C. F. Hawley addressed us on "The Religion of Masonry;" Rev. P. A. Seguin of Chicago, on "Why I left the Roman Catholic Church;" Rev. S. A. Gilley of Marengo, on "Secrecy and the State;" Rev. M. A. Gault, on "Dangers which Threaten the Republic;" Rev. T. P. Robb, on "Lodge Oaths;" and last, but not least, President C. A. Blanchard.

A number of reform songs were sung at the sessions specially devoted to speaking by Rev. F. J. Wilson of Wayne, Iowa, which added much to the interest and enjoyment of the convention.

The forenoon session of Wednesday was devoted to business. Amendments to the constitution were submitted by W. L. Enlow, which were adopted. The date of the annual meeting was fixed on the second Tuesday of November. The following resolutions were adopted:

WHEREAS, The highest interests of the human family have always been conserved by the use of methods which are accessible to the individuals of the community, without regard to race, birth, or other distinction; and

WHEREAS, The highest welfare of the persons making up the community at large is dependent upon the proper recognition of our mutual dependence upon each other; and

WHEREAS, God has wisely ordained that the affairs of our secular and social relations shall be under the control of the State, while the concerns of the soul are committed to the church of Jesus Christ; therefore,

Resolved, 1. That every work of benevolence, charity, or reform which is along the line of evangelism or social elevation, and which is under the auspices of the church, or with the consent of the State, has our heartiest sympathy and our moral support. We commend the many noble lines of charity which are doing duty in saving God's poor ones as far as these use methods which are open, and in other ways in harmony with the divine law of universal benevolence.

2. It is the duty of the State as the ordinance which God has appointed for the administration of civil affairs to guard the citizens against the secret plots, plans and designs of those who may choose to band together in secret clans, fraternities, circles, or whatever they may be called. To this end the State owes it to the general good of society to treat as outlaws all associations which club together in the lodges of the present day, especially those which bind their members under blasphemous and murderous oaths, such as the Jesuits, the Clan-na-Gael, Freemasons, and the rest of the line from the same source.

3. We hail with gladness the fact that the line of worthy opponents of the lodge evil is being daily augmented, and while the lodge boasts the "good man" argument we are able to cite a list of worthies whose names are reverenced and their opinions respected, all over the world. With the name of Joseph Cook at the head, we can follow on with a line of worthies who have always championed the truth even though unpopular—a noble band that stand without peer and with few equals.

4. It is our settled conviction that the church of Jesus Christ is the great agency in the hand of God for the overthrow of the entire lodge system; and until the church will stand to the front and do her two-fold duty of testifying for the truth and rescuing the needy, the lodge system is destined to flourish. But if the church will testify faithfully concerning the evil of secretism, the unscriptural and demoralizing character of the heathenish rites of the lodge, exercise paternal discipline upon those who thus go outside of the pale of the church to set up a secret rival, and by this means will purify herself of the evil. Again, when she shall remember the words of our Lord Jesus Christ—"the poor ye have always with you, "and begin to do the works of charity—her legitimate work,—but which is made the excuse for the lodge existing at all, and as well the matter of vain boasting, then will the system of modernized paganism vanish from the earth.

5. We heartily commend to the friends of the cause, the *Christian Cynosure*, the Birmingham *Free Press*, and

other publications which clearly and consistently testify against the lodge, and urge all friends to give these a liberal support.

6. We give our endorsement to Rev. C. F. Hawley, District Agent, promise him our moral and financial support, and commend him to all the friends of reform as a workman that needeth not to be ashamed. We are reluctant to consent to that arrangement by which he ceases to devote all his time to the work in our own State; and only accede to the arrangement, because we see that the general cause will be conserved by it.

Respectfully submitted,
T. P. ROBB, *Chairman.*

The Association adopted the following plan of work:

1. That enrollment cards be printed in the following form: [This card beside enrollment provides for a monthly subscription, one-half of which is to be expended in State work, the other to be received back in literature, to be supplied from the Birmingham *Free Press*. But if above 40 cts per month the money supports a State lecturer.]

2. That the offer of the *Free Press* be accepted to furnish that paper to members, whose subscriptions only amount to 60 cents a year, at 30 cents a year. And that it be understood that the *Free Press* be sent to each member as all or part of the literature due him from the Association on this plan, unless the member or some of his family is already a subscriber.

The following were elected the officers for the ensuing year:

President, Rev. S. A. Gilley, Marengo, Iowa.

Vice-presidents, Rev. C. E. Harroun, Rose Hill; Rev. James Parker, Cedar Rapids; Rev. D. McKee, Clarinda; Rev. L. Mendenhall, Fairfield; Isaac Gibson, Salem; John Dorcas, Shiloh; W. H. Hilton, College Springs; George Heaton, Fairfield.

Secretary, Rev. T. P. Robb, Linton, Iowa.

Treasurer and Financial Agent, W. L. Enlow, Birmingham.

Rev. T. P. Robb was appointed fraternal delegate to a meeting of the National Reform Association to be held in Albia, December 4 and 5.

A hearty vote of thanks was given to the kind friends in Fairfield for their abundant hospitality, as also to the friends in Birmingham, who provided a basket dinner for many in the church.

The executive committee consisting of the president, secretary and treasurer, have authority to manage the work during the coming year, as also to determine the place for our next annual meeting.

As we separated from the closing session of the convention the general expression was, "We have had a good convention," and "It was good to be here." C. D. TRUMBULL.

LIVELY DEBATE IN WASHINGTON.

WASHINGTON, D. C., Dec. 3d, 1890.

DEAR CYNOSURE:—Sabbath was an eventful day for our reform here. In the morning I gave a missionary address to Rev. Carroll's people, M. E., Georgetown. The people received me kindly and listened attentively to what I had to bring. There was much in the service that I could commend; but as a reformer is supposed to try to right wrong, I will note those things which did not meet my approval, hoping it may be helpful to many who read.

At the close of the service something less than forty lodge notices were read. Each, according to the notice, was to have a grand time for which they invited the people to pay. There was to be a "clothes-pin game" in one church, and for the benefit of the church in which I spoke there was to be a "pigeon pie." It was explained that a live pigeon was to be let out of a pie in the church, and the one catching it alive was to receive a prize. To those who profess to be Christians and countenance such things, I would commend to the prayerful reading of John 2: 13–17. No wonder pastors complain of the few who attend religious service, and spend half their time trying to get *free-will* offerings from the people, when such things are tolerated.

According to arrangement I read a paper on the religious character of Freemasonry, before the Young People's Society, Second Baptist Church, Washington. As is the custom, my paper was vigorously discussed by those present who desired to do so. My first proposition was: Masonry has a place and form of worship, and as the Jew can join in this worship it cannot be Christian. I said: "At the corner of 9th and F streets, you will see a large building with the words 'Masonic Temple' in large letters. What is a temple? What was the Jewish Temple? Where is the temple of Christ to-day?" The very fact that they call their place of worship a temple, shows that they have worship. The Washington *Star* in an issue of recent date stated that certain men met "at the holy house of the temple" and marched to the "temple." What would be the "holy house" of the temple? Naturally the place where the holy man of the temple dwelt, the priest of the temple. Who is this so-called "holy priest of the temple?" *Albert Pike.* Who is Albert Pike? An ex-rebel general. What did he do in our late war? When our boys in blue lay wounded and bleeding on the battle field at Pea Ridge, this so-called "holy" man commanded a lot of Indians to scalp them. According to the statement of one of his family, he had the reputation of being the most profane swearer west of the Mississippi. The religious service conducted by this man is called "holy!!"

There were some young men present from Wayland and Howard Universities. So far as I know those who spoke from these institutions spoke favorably of the paper. The opposition consisted largely of assertions and questions. I was kindly allowed a few moments to reply.

The following are a few points I noted: (1) Masonry is the mother of all secret societies. No reply needed. (2) A man cannot be a good Mason unless he is a good Christian. Reply: "My nearest neighbor is a Jew, a liquor dealer, and if this statement is true, a good Christian, for he is a good Mason." (3) Our emblems, instructions, etc., are all taken from the Bible. Reply: "So is much of the Koran and Joe Smith's teaching. If this is true, it is simply another case of mixing good with bad, which is condemned in the Bible." (4) Christ went among the Jews, etc. Reply: "But he did not offer their sacrifices and thus deny himself."

Some of the questions asked were as follows: Supposing a gentleman, who is of high reputation, keeps all the commandments, etc., sees fit to go into a secret society, will he thereby lose heaven? The questioner wanted a direct pointed answer. Reply: "Such a case is not supposable, as it does not exist. A man who keeps all the commandments, does not join an oath-bound secret society."

Another questioner wanted to know why I did not go to the white churches; why did I not lecture on slavery, etc., inferring that I could not lecture in the white churches and that I favored slavery. I replied that I had lectured in five white churches to one colored; gave some of my grand-father's Abolition history, and concluded with the statement that slavery was a dead issue. I was there to discuss an issue which was manifestly alive. This was received with much applause.

A vote of thanks was given and a resolution passed requesting that I re-read my paper on the third Sabbath afternoon in December. This I shall try to do, although it will interfere with other plans. Will not the one hundred and twenty-five, who read our paper in Washington, consider themselves a committee to be present at this discussion with their friends? Remember the time, December 21st, 3 o'clock. Place, Second Colored Baptist Church. Come early, as the president of the society tells me the house will not hold the people who will want to hear this discussion. Above all, come praying God to own his truth and succeed the right.

W. B. STODDARD.

CORRESPONDENCE.

THE KENTUCKY CONSTITUTION.

EDITOR CYNOSURE:—The Kentucky State Constitutional Convention has been in session at Frankfort since early in September. There are a hundred members. Hon. Cassius M. Clay, of Bourbon county, the largest farmer in the State, having some 3,000 acres, a graduate of Yale College and candidate for governor in the coming election, is president. Hon. Proctor Knott, the Congressman who made the celebrated speech against Duluth in 1869, Gov. Buckner and ex-Gov. Blackburn, are among the members. In view of the fact that the old constitution contained no recognition of God, it is interesting to note that the following preamble was unanimously adopted:

"We, the people of the commonwealth of Kentucky, grateful to Almighty God for civil, political and religious liberty which we enjoy, in order to secure to ourselves and to succeeding generations the continuance of these blessings."

The discussion of the Bill of Rights brought out many eloquent speeches. It was stated that the first formal Bill of Rights was the Magna Charta, wrested by the barons with sword in hand on the meadow, twenty miles from London (called from the horse races the Running Mead), June 15, 1215, from King John. Lord Chatham characterized the Bill of Rights, the Petition of Rights and the Magna Charta, as "the Bible of the English Constitution." The work moves along very slowly. It will probably be late in February, 1891, before they have completed it.

I have lately made a canvass of Covington, Ky. I first saw Rev. Dr. Robinson of the Union M. E. church. He was formerly located in Cleveland, Ohio. Rev. Jas. P. Mills, secretary of the American Sabbath Union District Association, preached for him twice while there. Dr. Crafts engaged to spend a Sabbath in his and the Presbyterian church four weeks ago. But at the last moment he telegraphed that he could not come. The way is open for my work.

I next saw Rev. Dr. Davis of the First Baptist church. He is a thorough-going Southerner, being raised in Alabama. Being very conservative he could not give any encouragement. Rev. Dr. Blackburn of the First Presbyterian church was raised twenty miles from Pittsburgh. While in the Allegheny Seminary he heard Drs. Sloane and Milligan, and was well acquainted with our work. He and Dr. Robinson will arrange for me to visit their churches the same day. Rev. Mr. Rollins and Rev. Dr. Keene also were ready to make appointments. J. M. FOSTER.

COLORED REFORMERS IN ARKANSAS.

BRINKLEY, Ark., Nov. 22d, 1890.

DEAR CYNOSURE:—I have been in this State for two weeks. The visit to the Baptist State Convention was quite a treat. Here I found a large number of young men, pastors of the most prominent churches of that denomination in the State. They raised $708 for educational work. Their school, the Arkansas Baptist College at Little Rock, is an institution owned and controlled by the colored people of the State. It is now six years old, and has acquired in that time ten thousand dollars worth of property in the way of real estate, and its first building, barely ready for entrance and operation, will be worth $5,000 when completed. The school, however, is now operating on the first floor while carpenters do their finishing work above.

This school hopes to be counted among those missionary and industrial schools of the South that are working reforms and mighty social changes among our people, so long enslaved and so recently liberated.

The first feature of this school's industrial department is that of a printing outfit. The students do job work and get out the weekly paper known as the *Baptist Vanguard.* This paper serves as a college paper as well as an ordinary weekly among the weeklies.

Prof. Jos. A. Booker is both editor of the paper and president of the college. He is outspoken, both as editor and as teacher, against the lodges. He was once a member of the Immaculates. He soon afterwards entered Roger Williams' University (Nashville, Tenn.), his *alma-mater.* There he met this question of reform, then under the light of free, bold discussion. Also, the tracts and other publications of the N. C. A. were scattered through the school by teachers and pious students. By these agencies he was soon convinced, and was put down once for all against the lodges.

If there is one of the Lord's stewards anywhere who as yet has not made himself immortal, he can have a good opportunity to do so by helping this struggling institution. Friends and workers of reform can find a strong ally in the *Vanguard* while its present editor is at its helm.

SOCIETY QUESTION.

This question is being discussed from nearly every important pulpit in the State. Rev. J. P. Robinson, C. P. Jones, Prof. J. A. Booker, pres-

ident of the college, and several others in Little Rock, Rev. J. R. Bennett in Hot Springs, and others, are stirring matters and their people are dropping off from the heathen worship rapidly. These pastors are using every honorable effort to supply vacant pulpits with anti-secret pastors. A church in Little Rock is without a pastor, waiting to find such a one. It looks as if the lodge is doomed among the Baptist pastors of Arkansas.

Strange to say, while the whites of nearly every State are getting the saloon-keepers out of their lodges, in this State the saloon thugs run the lodges among the colored people. The Grand Master (?) of the Masons is a saloon-keeper, and I have been told the leaders of every secret order in the State are saloon-keepers and toughs.

THE LIQUOR QUESTION.

There is more independent thought among the colored people of this State possibly than any other Southern State. They have gone with first one faction and then with another, until they are sought for in a campaign likethecommonpeople of the North. In Monroe county there is no saloon and the colored people are largely in the majority. They are beginning to learn that there is not much personal liberty in wasting their money with the liquor men. In the Third Ward in Little Rock, as long as the colored people could get their vote counted they kept saloons out, but in the past election the liquor men stood in with the other fellows, and counted the vote to suit themselves.

I have spoken nearly every night since I came to the State to large crowds, on the lodge and liquor question. The pastors are anxious to have anti-secret tracts to use among their people. Our Prohibition friends could do great good in this State among white and colored. Yours in the work, L. G. JORDAN.

A DARK SIDE OF CITY LIFE.

ST. PAUL, Minn., Nov. 25, 1890.

EDITOR CHRISTIAN CYNOSURE:—Your readers will remember that a few weeks ago a man gave his Masonic jewels to Mr. Needham, and promised for Christ's sake never to go into the lodge again. Now, the Masons have promised to "heal" him if he will return to the lodge; and last night they invited him to take another degree of Masonry—a degree which they said was so beautiful, and with which he would be so well pleased that he would be willing to walk all the way to New York, if that were necessary, to get it. But he declined, preferring to go with Christ to a mission and work with God for the salvation of men; where he related the incident.

Our brother is warned never to go into a lodge again and let them put the hoodwink and cable-tow on him once more, or he may find to his eternal ruin what Mackey means when he says in his Masonic Lexicon, "The cable-tow has another use, and not figurative, with which Masons are well acquainted;" and they may send him farther than New York—even to their "Grand Lodge above"—the bottomless pit, as they sent Miller of Belfast, Ireland, for saying that Jachin and Boaz was a true book, luring him into the lodge by the promise of a degree gratis, and then choked him with a cable-tow, tore his heart out and flung his lifeless body out of the lodge window into the dock, out of which they fished him in the morning, claiming that he had been murdered by some unknown parties. They buried him with Masonic honors, transferring him by their prayers to their "Grand Lodge above," which can be nowhere else but in hell. See affidavits filed in Boston by Anderton, an eye-witness to the murder. Verily, all the white cannibals were not in Africa with Stanley.

Our lodge-ridden city, full of the spiritual harlots of the lodge, finds its chief glory in doing what caused God, speaking after the manner of men, to repent that he had made man, and made him to resolve upon the destruction of man from the face of the earth, leaving it a lifeless globe of matter like the moon floating in space, as a shapeless wreck in mid-ocean—a mere gravitating force to keep other unfallen worlds in place. "But Noah found grace in the eyes of the Lord."

A few days ago I had occasion to call upon a police official in relation to a certain bad house owned by a brewery company and made to do double duty for the devil as a saloon and a house of assignation. That city official informed me that the merchant princes of the city and the great hotel keepers demanded the existence of such houses, although in violation of city ordinance No. 10, as a business necessity to accommodate their customers and prevent these customers from going to Minneapolis to find the "house of her whose steps take hold on hell." And so, to satisfy the greedy avarice of merchant princes, the city is full of deep pits, the mouths of strange women, into which they that are abhorred of the Lord do fall.

Dear readers of the *Cynosure*, pray for our dear brother who has escaped from the lodge, and also for our mayor, that he might find Christ and have power to execute the righteous laws we have.

Our pastors are so weak that they cannot speak the truth in their pulpits, even those who confess privately that Freemasonry "is a damnable thing." The First Baptist church has passed a resolution that excommunicates Christ from its fellowship if he appears there in the form of a man and testifies to the truth against what Judge Whitney with good reason called "the darkest and most damnable institution that ever scourged the earth or cursed mankind." Their resolution is that no member of, or visitor to, their church shall ever again mention the subject of Masonry in any of their meetings. The secretary of the Chamber of Commerce offered the resolution, the pastor called for a vote on it, and the church passed it and made it the law of their social organization they call a church.

If my mother were living I would be ashamed to have her go through this city and see the theatre bulletin boards. Every virtuous woman in the city is insulted by the exposures of female nakedness on these theatre bulletin boards. Sabbath evenings the young people throng these theaters, while a meagre few may be seen at the "young people's prayer meetings." Yours for righteousness, WILLIAM FENTON.

PITH AND POINT.

A CHEERING NOTE FROM DR. H. H. GEORGE

I am feeling some better, and hope after a little to enter the work for my Master with renewed vigor. I am wearying for active work in the great moral conflicts going on. How busy Satan is; and how glad we are that in the great struggle as to who shall rule this world, Christ or Satan, the issue is not doubtful. Your paper is doing a glorious work against the kingdom of darkness.

A WORKER AMONG THE COLORED CHURCHES.

You can now enter my name on your list as a worker for this paper. I expect to do all that is in my power by the help of God, to aid the cause of the *Christian Cynosure*. Please send samples of papers to these parties whose names I send. I will do all I can to secure their subscriptions.—(Rev.) AUSTIN CURTIS, *Clito, Ga.*

STANDING BY THE COLORS IN KENTUCKY.

I am receiving your paper regularly, and am very well pleased with its contents. I am scattering the copies over my neighborhood. We esteem the paper as a welcome visitor. I know of but one minister beside myself who does not hesitate to condemn the lodge as anti-Scriptural, anti-American, and without doubt detrimental to the best interests of the "Negro race;" and in fact to all people. I repeat—only one minister in what is regarded as western Kentucky. I shall always feel very grateful to you, and also to the donor, for your paper. I preached one sermon against the lodge this summer, and made several speeches. I used for my text Deut. 6: 14: "Ye shall not go after other gods, of the gods of the people which are around about you." I used all the tracts that I received a year ago, and could have used as many more. I wish that I could buy them. "For one ounce of prevention is worth a pound of cure." Therefore I endeavor to give the people information before they join or even have an opportunity to do so. May God bless and prosper the good work.—(Rev.) E. J. SIMPSON, *Weston Ky.*

HOW THE LODGE CAN RUN AND RUIN BANKS.

There was a bank failure in Marshfield, Webster Co., Mo., in 1884, and the people were thunderstruck by it. There were about twenty-two indictments found by the grand jury against the parties concerned in the failure; and yet nobody was convicted. They were charged with squandering $60,000 (sixty thousand dollars). The owners of the bank were Freemasons. There were two merchants in the town who were losers, and a meeting was called by these two men. It consisted of the president, cashier, two merchants, and one of the leading lawyers of the town. They all belonged to the same order, and they helped the bank so that it continued to run two years and eight months in this condition. The people on the outside were not informed of the circumstances, but all who belonged to the order were notified and they got their money; and the loss at last fell on those who did not belong to the order, and the names of the men who did this wrong did not appear on the books any more as depositors. The case was prosecuted before the grand jury, but the foreman was master of a lodge, and the court and all the lawyers belonged to the same order.—M. WILSON.

LITERATURE.

WHEN JESUS WAS HERE AMONG MEN. By E. M. Waterworth. Pp. 94. Price 60 cents. London Religious Tract Society. For sale by F. H. Revell, New York and Chicago.

This is a handsomely illustrated little volume in large type, a beautiful gift for a child. The wonderful, ever-new story of the Lord Jesus is told in four chapters—Waiting, Working, Suffering, Resting. The language is very pleasantly adapted to the child-mind, yet is in nothing weak or trifling, but adapted to the greatness and preciousness of the theme.

ONE HUNDRED POEMS. By Jane A. Van Allen, A. M. Pp. 160. Price 25 to 75 cents. J. S. Ogilvie, New York.

This volume of poems seems written with the best of intentions, but with a preparation unequal to the excellency of the themes suggested by the titles. There are about one hundred short poems on religious topics. The whole list of religious sentiments and virtues come under review, but all that is said of them could have been as well or better told in prose.

The December *Century* presents a strong list of writers in the names of Gen. Bidwell, Austin Dobson, Cecil Thaxter, Maurice Thompson, Lyman Abbott, Elizabeth Stuart Phelps, and others. The California series recently and attractively begun by General Bidwell, in the account of the first emigrant party in 1841, is continued by the same pen, in which "Life in California before the Gold Discovery" is described. The writer tells of scenes with which he was familiar and, being evidently a young man of unusual energy and enterprise, he was personally participating in the important events of the country from 1841 to 1848, when James Marshall, one of his employes, accidentally discovered gold on a branch of the American river above Sacramento. Bidwell himself believed for several years that gold existed in the mountains and made earnest efforts to find it, without success, mainly because of his not understanding a single Spanish word. Another California article, "Ranch and Mission days in Alta-California," continues this entertaining and romantic historical series. The American navy series is also continued in "Laurels of the American Tar in 1812" which is strongly illustrated. The story of the first Western explorer of Thibet is continued, and opens to barbarian eyes the curious and unattractive customs and religious rites of a strange people. Dr. Abbott, editor of the *Christian Union* and pastor of Plymouth Church, Brooklyn, answered the question, "Can a Nation have a Religion?" His liberal principles are maintained in the article. Dr. Abbott was a leading spirit in the "future probation" attack on the American Board.

Charles H. Sergel & Co., Chicago, have published, at a popular price, an American edition of General Booth's remarkable book, "In Darkest England and the Way Out." This book, in which is announced and described a wonderful undertaking of the Salvation Army, involving an outlay of $5,000,000, and towards which amount subscriptions are pouring in from all parts of the world, "sounds a note," says the *Review of Reviews*, "that will reverberate round the globe. ..... No such book so comprehensive in its scope, so daring in its audacity, and yet so simple and practical in its proposals, has appeared in these times." The first edition of this book was sold in London within three hours after issuing, and the entire American edition of five thousand copies was sold on the day of publication.

For "Black Beauty," that wonderfully useful and popular story of a horse, the publishers paid Miss Sewell only £20. They have already sold over 100,000 copies. The American Humane Education Society has printed 150,000 copies, and it is the ardent wish of the president, George T. Angell, to have means to give a million copies to the poorer white and colored people who deal with mules and horses in the Southern States. A special edition for Sunday-schools and libraries is to be issued by a Boston publisher.

The opening paper in the *Arena* for December is on "The Christian Doctrine of Non-resistance," and embodies the views of Count Tolstoi and Rev. Adin Ballou as set forth in an extensive correspondence carried on during this year by these two great modern apostles of the doctrine of non-resistance. It is a paper of great interest, and probably shows the real attitude of Count Tolstoi on this question more clearly and forcibly than anything else he has written.

The editorial care of the *Missionary Review of the World* now devolves wholly on Dr. A. T. Pierson since the recent death of Dr. Sherwood. The December number Dr. Pierson writes on the present outlook for evangelical religion in France. During his visit to that country some months since his observations were carefully direct-

ed to this subject, and he writes with fervor respecting the mission work of which Dr. McAll is the head, and the pressing necessity of sustaining it with vastly increased resources. Stratford Canning, Lord Stratford de Redcliffe, the noble Englishman and friend of missions, is the subject of an interesting sketch by Mrs. Dennis of Bierut, Syria. Mr. Canning for many years represented England at Constantinople, and his personal exertions seemed to be for years the only human bulwark against the Moslem hate of Christianity. Another biography is of Mrs. Thomas C. Doremus of New York, a great lover of missions. Dr. John Ross of North China, writes of "The Chinese Missionary Problem," and Dr. D. L. Leonard on the Mormons, whose recent movements he thinks are to be mistrusted as insincere. Rev. Dr. Thomson of Edinburgh, writes a second paper on missions in Basuto land, South Africa. The general missionary intelligence and correspondence is as full and interesting as ever.

St. Nicholas, always bright and fascinating, is peculiarly so for December, only there is a part of the fascination which we must condemn as mentally harmful for young readers. But the finely illustrated sketch of Holland life and story is instructive as well as entertaining. So is the story of the "Bay Settlers," which pictures the trials of the early Kansas settlers. Joaquin Miller tells a stirring story of his frontier experiences as an express agent, and Adele M. Field tells how elephants are hunted in Siam.

OBITUARY.

JOSEPH M. FRY died at his home in Ligonier, Ind., Saturday, Aug. 16, 1890. He was born in Westmoreland county, Pennsylvania, May 1, 1812. When he was ten years old his father's family moved to Ohio and settled in Stark county, where Joseph grew to manhood. In 1833 he was married to Miss Sarah Smith, with whom he lived for more than forty-five years, when she was called to her eternal rest July 26, 1878. To them were born three children, two of whom are living. He moved with his family from Stark county to Crawford, Wyandotte Co., Ohio, about 1840. While in Crawford he was converted to God under the ministrations of John W. Barns. Nov. 21, 1849, he arrived with his family at Ligonier, Ind., where he lived until his death. In May, 1863, he put on Christ by baptism, and was a member of the Disciple church in Ligonier until Jan. 2, 1872, when he was expelled on a Masonic charge, a report of which was given in the *Christian Cynosure* of Oct. 9, 1873. In July, 1879, he was cordially received back without acknowledgment and with full liberty to "sit in judgment on all institutions, theories and isms gotten up by man or men." It was conceded by the Mason pastor that "he not only had a constitutional right, but had a God-given right to investigate all institutions, theories and isms and express his convictions as to their harmony with the teachings of Christ." But lodge rule in the church and Mason pastors in the pulpit marred his enjoyment, and he finally refused to hear Masons preach, or to support them in any way.

He remembered the Morgan excitement, and was ever opposed to oath-bound secrecy. He was earnest and convincing, and in the places where he lectured, the lodge has gone down and the building appropriated to other uses. He loved the *Cynosure* and the principles which it advocates, and would always read that paper first.

Having been an Abolitionist and an Anti-mason it would be but natural that he should be a Prohibitionist, and so was instrumental in getting three legal votes for St. John, the first ever cast in Ligonier. But he rests from his labor; and his works do follow him. The funeral sermon was preached by Rev. J. W. Warner.

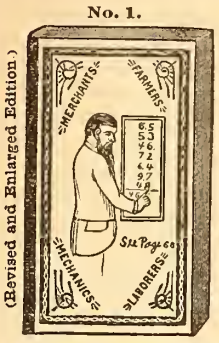
"Forlorn and forsaken
Though now we may be,
Oh Jesus, awaken
Still more love to thee."

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, DECEMBER 11, 1890.

NO DISCUSSION OF COLLEGE FRATERNITIES would be complete which should ignore Dr. Crosby's forcible analysis and strong condemnation of them. Miss Willard and all of us may object to his temperance views, but her position respecting these societies would be amended excellently if it came up to Dr. Crosby's position as expressed on our third page.

Next week we hope to give something of the history of this discussion in connection with Princeton College and the venerable Dr. McCosh.

The *Cynosure* promised to make the discussion of the college secret societies a specialty until January 1st. But it will be continued incidentally so long as there is any thing to be said worthily upon it.

IRELAND AND THE PARNELL IMBROGLIO.

Ireland is the enigma of the nations. In the political earthquake in which Europe, England excepted, went down before the genius of Napoleon, Irishmen led the armies and taught the politics of England. "The Iron Duke" quieted Europe by the sword; and Burke stilled the tempest of revolution by his pen. More people, perhaps, have sung the sweet lyrics of Moore, and read the poems of Goldsmith, than have heard of Waterloo, or read Burke's "Thoughts on the French Revolution." And these are but a few of the distinguished Irishmen. Few statesmen have excelled Grattan; and few orators have equalled Curran and Phillips; and, John Randolph and Wendell Phillips being judges, none ever excelled Daniel O'Connell as orator or philanthropist.

These were all Irishmen! And yet the Irish people, with the advantage of insular position, soil, and climate, have been "hereditary bondmen" for three centuries and a half; while Scotland and Wales have defeated her armies in battles and furnished kings for England!

What is the matter with Ireland?

Not two weeks since, thousands of American Irish met at Battery D, and the Second Armory in Chicago, and raised some twenty thousand dollars for Home Rule; but they did not raise a penny to save thousands of their countrymen from starvation in the expected famine. In the last famine, fifty years ago, while thousands were dying of hunger, and Protestant farmers were sending ship-loads of corn from the cold, hard hills of New England, to feed those famishing Romanists, that very year, Irish priests collected and sent enough money to the Pope, in "Peter's Pence," to have saved the multitudes who died in their cabins of starvation!

What is the matter with Ireland?

Irishmen have betrayed Ireland. Pitt carried his union in the year 1800, by Irish votes; votes bought openly, like cattle and vegetables in the market. In 1690 William III., Prince of Orange, defeated James II. at Boyne-water, and stopped the horrible massacres of Irish Protestants, set on by Irish priests. Orange lodges were formed by the Protestants, with the oaths and degrees of Freemasonry slightly changed, to take care of and protect Protestantism against the "Green" faction; and the fruit of those lodges has been two centuries of Orange and Green mobs and murders. Once formed, the Orange lodge became, like Masonry, an independent worship of devils; forgot its original object, and spread like Mormonism, and other secret worships, all over Europe and America. A while since Orangeism asked Dr. Williams of the South Congregational church, Chicago, to allow them to show their ribbons, march to band music, and attract members and fees by using his church on the Sabbath day. Their application was defeated by one of the church officers.

This is the matter with Ireland. Pope Adrian IV. gave all Ireland to Henry II. of England for an annual tribute, and the Irish priests led the people to submit to be sold for money by their pope. When Luther learned from the Bible that popery was "the mother of harlots," and moral "abominations;" Scandinavia and England followed him. But Ireland clung to her priests, and her priests to the pope of Rome. The Romanists are now 76 to the 100 of the Irish population. The Protestant Orange lodges are little better. The Irish Parliament which sanctioned the gift of their country to Henry II. by the pope for money, was quashed by Mr. Pitt's union in 1800, their "Home Rule" ceased, their commerce went to England; and O'Connell said, "the very rats left their warehouses with tears in their eyes."

To restore that "Home Rule," and recover that commerce and abolish landlordism, is what Gladstone and the Irish party now labor for; and the "Exiles of Erin," the world over, pour out their money and their prayers. O'Connell had promised them an Irish parliament sitting in College Green, "as sure as the sun shone in the heavens." He died, and his heart was taken out and sent to Rome.

The ground error, the rock on which the hope of Ireland is wrecked, is this: "They have other priests beside Christ." And Paul says, Heb. 7: 24, "This man, because he continueth ever, hath an unchangeable priesthood." So, since Christ came, and abolished the Levitical sacrifices and priesthood, there are no priests but counterfeits and usurpers. And these Irish priests, what are they? and what is the religion they teach? They are all sworn aliens, by their oaths to an Italian priest, who claims church power and state; and who once absolved subjects from their allegiance to their lawful governments. They are all unmarried men, to whom all women must confess their secret sins. They claim power to leave men and women in hell by not praying them out of purgatory, or to send them to heaven by absolving their sins. In short, their religion is a lie, and they are its priests. And, in some of our cities, nine-tenths of the saloon-keepers are Roman Catholics. *This*, THIS is what is the matter with Ireland!

Moved by British sense of justice, Gladstone and a powerful party are for dissolving Mr. Pitt's union and giving Ireland Home Rule. Mr. Parnell has been leader of the Irish wing of that party. He is a nominal Protestant leader of Roman Catholics. Like Alexander Sullivan, whom the murdered Dr. Cronin accused of swindling Irish Americans out of $200,000 given to help Ireland, Parnell is now convicted by the courts of using his salary, given by American Irish, to support his adultery with a Mrs. O'Shea, who is a wife with four daughters. Mr. Gladstone and his party refuse to work with such a leader; and Parnell calls them "English wolves, howling for his blood!" And Chicago saloon-keepers pour out money and turn out men to sustain him. This is "the Parnell imbroglio," and the end is not yet.

THE INDIAN TROUBLES.

Lieut. Wm. Tirtlott came to Wheaton College from the Sioux Indians, where he had been employed by the government to build houses. He said the Indian agents commonly kept stores at the rendezvous where the Indians came for their government supplies. Their stay was prolonged and their time spent in gambling with cards, bought at the agent's store. He tried to prevent their purchasing the cards, telling them they were "bad."

They would put up their blankets and everything drawn in their supplies, and gamble themselves naked. Squaw mothers would sit at cards till they sank to sleep on the ground from exhaustion, and after snatching a little sleep arouse up and continue to play; and such was their neglect of their children at such times that rows of little graves out back of their camp had received the infants, who die from their mother's neglect. This was thirty years ago.

Gen. Grant was the first President who appointed Quakers and missionaries, instead of political bummers, as Indian agents. But noticing Gen. Miles' statement that hunger was causing the present Indian troubles, we have wondered whether our Indian agents are now good men. Burke said, "I never knew a man that was bad, fit for any purpose that was good."

General Miles is in command of the department which includes all the Indian agencies East of the mountains, with headquarters in this city. His judgment ought to be good concerning the cause of the trouble. His opinion that present hunger and prospective starvation is the main reason, is confirmed by Gen. Brooke, who is in immediate command of troops at the Pine Ridge Agency in South Dakota. On arriving at the agency his first report was to the effect that the supply of food was totally inadequate. It is no wonder the starving, ill-clad Indian should rejoice in a belief that a Messiah of some kind should come to his relief.

Prof. Robinson of Kenyon College, Ohio, spent some time last summer among the Sioux, and gives his opinion very much to the dishonor of our government in the New York *Tribune*, thus:

"These Sioux were recently persuaded to sign a treaty for the sale of their lands. That treaty, founded on the Dawes bill, was negotiated by General Crook—the Indian's friend, as they fondly called him—Governor Foster, of Ohio, and General Warner, and these three gentlemen promised the Indians that if they would sell their lands they should be fed and clothed until their farms might render them self-supporting, that their rations should not be diminished, and that nothing they then received or enjoyed should be taken from them. Many of the Indians, from the recollection of previous contracts, could not believe in the white man's good faith, and several of the more hot-headed young braves were on the point of bundling off the Commissioners in a cart to the station at Rushville and shipping them home to Washington. But, relying on the past uniform uprightness of General Crook, the older, wiser Sioux succeeded in persuading the tribe to accept and sign the treaty. And yet, within a month after the signature, at Pine Ridge, the beef issue was reduced 1,000,000 pounds for the year, at Rose Bud 2,000,000, whilst their annuities and other supplies were likewise curtailed. It has been said that General Crook felt so sorely about this breach of faith that it probably hastened his death, for he had always been scrupulous in keeping his word in all dealings with the Indians, and it was their confidence in his integrity that induced them to sign away their lands."

In view of these facts the first duty of Congress is to order a rigid investigation of this whole trouble and if the responsibility for it can be fixed, let the guilty ones be justly punished as the agents of an uprising that threatens and may yet cause the loss of many lives.

SHALL THE OLD BOOK STAND.—H. L. Hastings, 49 Cornhill, Boston, has published a lecture under the above title, which seems to us to excel all writings of its kind. It certainly excels all the writings of its kind which we have read, and we judge that the mass of readers are of our opinion concerning it, from the fact that a full million are already disposed of, and the second million is under way. The tract or pamphlet costs but five cents, with a reduction when a quantity is purchased; and we fervently advise every minister, missionary and Sabbath-school teacher to obtain and read this lecture for his or her own satisfaction. And when they have done this, they will long to aid, as we do, to induce others to do the same. It is written for and has already been read by the million, and will yet be read by other millions; and the need of it for the masses is as great as its excellence. We well remember when we did not know what proofs were relied on, that the Bible was in very deed the word of God; and our soul fainted within us with longing to know. This pamphlet meets and satisfies that longing. And though men of corrupt minds may still doubt or deny the Bible, this argument will satisfy all others.

AMHERST COLLEGE has secured President Merrill E. Gates, of Rutgers College, New Jersey, to succeed Dr. Seelye. Oberlin had called the same gentleman. Now, behold, he is reported by the Michigan University *Palladium* as favoring college secret societies to "correct the selfish tendency in student life!" It is to be hoped this is a mistaken report. If not, Oberlin is fortunate in escaping such a president; and Amherst, which was founded by pious people as a breakwater against Cambridge baptized infidelity, is on the road to a worse irreligion than Cambridge was ever accused of. Cambridge still has a rule against secret societies procured by John Q. Adams, Edward Everett and Josiah Quincy.

When the scotched snake of secretism began to crawl back into colleges, the beloved scientist, Pres. Hitchcock, wrote to the presidents of nine

of the chief colleges for their opinions of the college secret fraternities. All but one condemned them as evils. Pres. Hitchcock gave those answers in his last book, "Reminiscences of Amherst College." If Pres. Gates has declared in favor of those children of the Greek mysteries, his presidency will prove a curse to the college.

Hon. Seth M. Gates, father of this young president, when a law student in Leroy, N. Y., was wheedled into a Masonic lodge. He seceded, and declared the secrets correctly revealed, and the institution itself to be not "the hand-maid of religion," but "the devil's counterpart and counterfeit of it." And in the New York Legislature he helped to overthrow it. As a member of Congress, and officer of the Congregational church in Warsaw, N. Y., his whole life was a consistent testimony against the lodge. And, forty-eight years after his secession, he wrote to our Christian Association, after a whole life spent in civil office, "I wish once more, in my advanced age, to lift my warning voice, publicly, against Freemasonry and all kindred organizations." If there is an anti-secret society in Amherst, which will request it, we will reprint and send copies of the able letter of Hon. Mr. Gates to the Amherst students, to lay before their president and see how the son will answer the father.

THE EVANGELICAL ASSOCIATION, once known as Albrights, like the United Brethren, are being rent into two parties. Albright began to organize churches in 1790 and held his first general conference in 1816. Like the Brethren, they rejected slave-holders and Freemasons from fellowship: and all such bodies are now suffering from the secret machinations of the lodge, as slavery rent the churches before the war.

The *Evangelical Messenger* (Nov. 20), the organ of the association, quotes Lyman Abbott and the Southern Methodists as favoring strong government and an order of bishops, as the cure of their evils. And, very likely, some such question will be started to divert attention from the secret lodges which are eviscerating the churches. So did not Christ and his apostles. They assailed practical abuses; fasted, and prayed for the Holy Spirit. Mighty revivals in the Old Testament times followed the overthow of the false worships by Josiah and Hezekiah. While the one general charge brought by Jeremiah and Ezekiel, who saw Israel swept four times into captivity, was the blending of sun-worship and Baal-worship with the worship of God. "In my house have I found their wickedness, saith the Lord." "They prophesied in Baal and caused my people Israel to err." Jer. 23: 11, 13; and Ezek. 8: 16.

—Our thanks are due to Dr. C. D. Trumbull for his excellent and very prompt report of the State Convention in Iowa.

—Pres. C. A. Blanchard, who attended and addressed the State Convention at Fairfield, Iowa, says it was the best meeting of the reform he ever attended in the State, all things considered.

—The *Independent Christian* of Wellesley, Mass., and the *Christian Witness* of Newmarket, N. H., both publish Miss Flagg's address on Odd-fellowship at the New Hampshire State meeting last September.

—Our California agent, Rev. M. H. Nichols, has been kindly received by the Congregational, Presbyterian, Baptist and German pastors of San Francisco. A long letter of much interest will appear from him in our next.

—Bro. Stoddard in Washington is quite successful in reaching the colored churches. He finds many members of secret societies but is heard with little manifestation of prejudice, and in general with a sincere desire to know the truth. He goes to Philadelphia this week.

—The Odd-fellow order seems to be working a kind of lodge revival and bringing in delinquent and half-scceded members. Of this class over 5,000 are reported as brought back into the lodge in Illinois alone last year. The proportion between the new members initiated and the backsliders still holds good, however. Of all who are made Odd-fellows during the year a proportion of more than one-half drop out before its close. These facts show how weak are the lodge bonds in a large proportion of cases, and makes us hope for the true revival day when God shall reveal himself against the lodge iniquity. They will then be few, indeed, who will not forsake this folly.

—At a Masonic banquet in this city lately at which Rev. Dr. Thomas did the religion as Grand Chaplain, and sherry, claret and champaign glowed in the glasses, one speaker, Warvelle, the "Junior Grand Warden," declared that "Freemasonry was the origin of the Republic." Another, a visitor from Newton Lodge, Iowa, aggrandized Masonry as "the great conservator of the morals of young men;" while another, a General Atkins, declared that there was a mystic power in the little bronze button of the G. A. R., which rivalled that of the Freemason's badge. Such sentiments as these, given with approval in the presence of the bright lights of Masonry, must not be forgotten.

THE NEW ENGLAND CONVENTION.

The New England Christian Association will meet at 7 o'clock Tuesday, Dec. 16, 1890, in the lower chapel of Park Street Congregational church, Boston, and hold services the following day and evening. The public are cordially invited to attend. This association furnishes a common center where, irrespective of denomination, party or sex, all may unite in a free investigation of the secret lodge system and all practical questions connected with the coming of Christ's kingdom and the accomplishment of his will on earth. Names of speakers and outline of program will appear later; meantime write to or call on J. P. Stoddard, 309 Tremont street, Boston, for information, documents, etc., and send in your names early for enrollment.

J. A. CONANT, *Pres.*

ELIZABETH E. FLAGG, *Sec'y.*

PROGRAM OF THE NEW ENGLAND MEETING.

TUESDAY EVENING.—Addresses by Rev. Wm. F. Davis, Chelsea, and Rev. O. P. Gifford, D. D., Brookline.

WEDNESDAY A. M.—Address on "The Influence of the Lodge on the Social Habits of Drinking and Smoking." Addresses by Rev. A. A. Hoyt of the *Independent Christian* and L. E. Lincoln.

AFTERNOON.—Addresses by Rev. L. W. Frink, Rev. E. M. Darst, and Elder Hezekiah Davis.

EVENING.—After devotional services conducted by Rev. Dr. J. M. Gray, addresses by Rev. Dr. A. J. Gordon, Rev. Roland D. Grant and Rev. F. O. Cunningham. Mr. F. W. Mellen will conduct the singing.

PERSONAL NOTES.

—Rev. M. A. Gault, district secretary of the National Reform Association, is about to conduct a campaign in Tennessee, beginning at Memphis.

—Rev. John Todd, the evangelist, has returned from Southern Indiana, and will remain a few days in Chicago attending Mr. Moody's lectures in the Training School.

—Rev. Dr. William Wishart of Monmouth, lately visited the U. P. Theological Seminary at Allegheny to speak in a course of lectures before the students. His subject was, "The Associate Presbyterian Church," and the reports commend it highly as a masterly effort.

—Rev. J. C. K. Milligan of New York, who has been editor of the *Banner* for seventeen years, ever since its foundation, gives his valedictory in the last number. The Christian Statesman Co. of Philadelphia publish the magazine, and desire that the discussion of the present agitation in the Reformed Presbyterian church be much restricted. Dr. Milligan being much interested in the movement, which we fear may culminate in severe and unwise action, preferred to resign than be thus limited.

—Mr. Geo. C. Hall, who has been for five years the successful business manager of the Woman's Temperance Publication Association of this city, has resigned. Expressions at the W. C. T. U. Atlanta meeting that a woman should be in charge of the business decided him to positively decline serving longer. The *Union Signal* and other publications have been financially very successful under his management. He accepts a position under Funk and Wagnalls, publishers of the *Voice*, New York.

—Frederick Douglass, United States Minister resident and Consul General to Hayti, accompanied by his wife, have just left New York for Port au Prince in the Royal Dutch West Indian mail service steamer Prinz Mauritz. Mr. Douglass has been absent from his post for three months, and to a reporter he said to-day, "I am glad that I am returning to my post. Personally I like Hayti very much, and also its people." Of President Hippolyte Mr. Douglass said: "The President is firmly seated and very popular and I can see no danger of his government being upset."

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Dec. 3, 1890.

There is a feeling of regret that the President, in his annual message to Congress, did not pay a little more attention to the question of moral reform, in which thousands of the best men and women in the land are so deeply interested. I have read the message carefully, and the following paragraphs contain everything he said on these important subjects:

"At the last session I returned, without my approval, a bill entitled 'An act to prohibit book-making and pool-selling in the District of Columbia,' and stated my objection to be that it did not prohibit, but in fact licensed what it purported to prohibit. An effort will be made under existing laws to suppress this evil, though it is not certain that they will be found adequate."

The parents of boys who are being ruined by this form of gambling are naturally wondering why Mr. Harrison did not ask for the enactment of a law for its suppression about which there will exist no doubt, instead of saying that an "effort will be made under existing laws," which will prove a stumbling block in the efforts to get such a bill through Congress, as it will be argued by the gamblers and their paid attorneys that there is no need for a new law until all now on the statute book have first been appealed to, knowing that each appeal will give them more time to prey upon gullible young men and boys.

Mr. Harrison said of the lottery law:

"The passage of the act to amend certain sections of the Revised Statutes relating to lotteries, approved Sept. 19, 1890, has been received with great and deserved popular favor. The Postoffice Department and the Department of Justice at once entered upon the enforcement of the law with sympathetic vigor, and already the public mails have been largely freed from the fraudulent and demoralizing appeals and literature emanating from the lottery companies."

Of Mormonism he said:

"The increasing numbers and influence of the non Mormon population in Utah are observed with satisfaction. The recent letter of Wilford Woodruff, president of the Mormon church, in which he advised his people to 'refrain from contracting any marriage forbidden by the laws of the land,' has attracted wide attention, and it is hoped that its influence will be highly beneficial in restraining infractions of the laws of the United States. But the fact should not be overlooked that the doctrine or belief of the church, that polygamous marriages are rightful and supported by divine revelation, remains unchanged. President Woodruff does not renounce the doctrine, but refrains from teaching it, and advises against the practice of it because the law is against it. Now, it is quite true that the law should not attempt to deal with the faith or belief of anyone; but it is quite another thing, and the only safe thing, so to deal with the Territory of Utah as that those who believe polygamy to be rightful shall not have the power to make it lawful."

No fault can be found with what the President says as far as he goes, but he does not go far enough for the ruler of what claims to be the most enlightened nation on earth; the nation which, although not recognizing God in its Constitution, recognizes and reveres him in its courts and in its thousands of Christian homes. Surely the President of such a nation might have said something more in behalf of the great moral reforms so near and dear to the hearts of all Christians, and the fact that Mr. Harrison is a God-fearing Christian himself makes it all the more remarkable that he did not.

Senator Manderson yesterday offered a resolution which was adopted by the Senate, calling on the Secretary of War for information as to what, if any, steps have been taken for the disarmament of Indians on reservations in Nebraska, North Dakota and South Dakota. Just before the resolution was offered a petition was presented from citizens of Nebraska asking that the Sioux Indians be disarmed, and that they be deprived of their horses and given oxen in lieu of them. It would appear to ordinary people that these Indians never should have been allowed to acquire possession of rifles and ammunition. Then there would have been no necessity for disarming them; nor occasion for the alarm which now exists in their vicinity.

Rev. Dr. Sunderland wants "the Daughters of the American Revolution," a recently formed society, to raise $50,000 in 25-cent donations for the purpose of purchasing a statue of George Washington, to be presented to France in return for the statue of Lafayette which that country has presented to us, and which is to be shortly erected in Washington. *

THE HOME.

BRIGHT BE THE SKIES ABOVE THEE.

BY VICTORIA ALEXANDRA BUCK.

Affectionately inscribed to a cherished friend.

Bright be the skies above thee
Maid of the sunny brow!
Oh, that the world might love thee
As angels love thee now!
Fair as the sunlight gleaming
Upon the sparkling sea,
Be the smiles of heaven beaming,
Friend of my love, to thee.

Bright as the streamlet dashing
Adown the mountain glen,
Fair as the sunbeams flashing
On heather, brake and fen,
Pure as the Alpine river
That floweth to the sea,
Be the years of time forever,
Friend of my heart, to thee.

Randolph, N. Y.

PERNICIOUS LITERATURE.

The following capital address was delivered befor the Christian Convention recently held in Dublin.

Rev. Thain Davidson, D. D., of London, spoke for some time on "The spread of deleterious literature." He said that it seemed to him the memorable bonfire which was kindled at Ephesus in 59 A. D., when £2,000 of pernicious literature was destroyed, conveyed a lesson much needed at the present time. There were many libraries that would be the better for weeding, and as for circulating libraries and the railway bookstalls, there were in them tons weight of literature that ought straightway to be consigned to the flames. The fire he had mentioned was the result of the Apostles' direct preaching of the Gospel, and we might rest assured that when God's pure truth was being proclaimed throughout the world, there would be a prompt endeavor to stem the tide of evil occasioned by an ungodly press. He hoped to see in all our large towns in the kingdom a stop put to the printing of unwholesome literature, which was poured from the press each day, and it was that literature which was the direct cause of much of the infidelity and skepticism which existed in these days. The issue from the press of sensational, indecent and atheistical publications, was a great impediment to the spread of the Gospel. It was hardly possible to over-estimate the power of the press. The great battle between truth and error was to be fought, not with the sword, but by types and the printing press. Such were the facilities now presented by the press and the postoffice, that any one who possessed any enthusiasm made abundant use of paper and printer's ink; and when they saw the enormous sale of frivolous and trashy literature, and the endeavors made to propagate error, every Christian incurred a great responsibility, and was guilty of a very great sin of omission, who did not endeavor to stem the tide of bad books. Luther, it was related, routed the devil by flinging a pot of ink at him. A well-administered pot of ink had often put the devil to flight. The devil had far more reason to fear the pen than the pistol. With a movement to introduce better books, a different spirit abroad in the land, and a revival of religion, there would be a very different story. The vapid, trashy literature at present in the libraries and bookstalls would be done away with, and a very different class of pabulum provided for the mind. There were newspapers, periodicals, pamphlets and books, which men of the world daily devoured to their moral detriment, and which they would not look at for a moment were they but converted to God. Infidel tracts and attractive works of fiction, containing covert attacks on the faith, betting newspapers, and ton loads of frivolous and sensational rubbish, highly illustrated, were thrown broadcast. Young people got hold of them, their young minds were inoculated with the deadly virus, and an appetite formed for a style of reading which blighted and withered up every sound principle in the soul. Christian workers were laboring under a great disadvantage while the young they were seeking to benefit were filling their minds with the trash which had been alluded to. Secularists and advocates of free thought had determined to make free use of the printing press to an extent never before attempted for the propagation throughout the land of their principles; and they were circulating their publications in the workshops and factories and every rendezvous of the workingman, trying to inculcate the belief that every form of belief was simple superstition. The next best thing to burning the bad books was to circulate good ones in their place. He spoke next of the filthy, indecent literature sold unblushingly in the streets of London, and it was more than time, he said, that the practice was put a stop to by legislation. (Hear, hear.) Mr. Samuel Smith had done much in his time to stop the sale of such publications. With regard to atheistical pamphlets, he said the very virulence of the attacks on Christianity, and the outrageously coarse blasphemy, defeated its own ends. Trashy novels emasculated the mind and rendered the people unfit for the common prosaic duties of every day life. Life was neither a comedy nor a tragedy, men were not altogether knaves or gods, women were neither altogether angels nor fairies. Such literature had been proved to be the temporal and spiritual ruin of tens of thousands of men and women, who at one time had given promise of leading happy and useful lives. Sunday newspapers were unfavorable to the growth of real piety. He would let the workingman have his pipe if it did him good, but the Sunday newspaper should be removed out of his way. The prominence now given to racing and betting news in newspapers was a terrible incitement to evil. (Hear, hear.) He had warned young men against betting and gambling, and that had led him to read the betting and gambling news. (Laughter.) Such rubbish! Some of them could have no idea of this horrible curse of betting and gambling. And, sad to say, the daily newspapers were the greatest factor in propagating the evil. He was perfectly astonished that very respectable papers —and he did not think in the whole newspaper world the press was more dignified and loftier in tone than in this country—but he was astonished that respectable newspapers, which taught morality in their leading articles, could fill their other columns with news calculated to destroy young men. He was glad to see that the Leeds *Mercury* and one or two other papers admitted no sporting news to their columns. He believed that in time the Government would prohibit the publication of such news, and it was high time that the evil should be grappled with. (Applause.)

UNMANUFACTURED HOUSES.

The Apostle Paul speaks of a "house not made with hands." He is alluding to the final home of the spirit, the home "eternal in the heavens." But the phrase is suggestive. It implies that there are two classes of houses, one made with hands and one unmanufactured. In other things besides that high thing of which the grand apostle was speaking we may find that distinction.

For instance, in the department of books, the important matter is not the external volumes, but the conveyed thoughts; not this book in my hand, but Milton's great poem, which it conveys to me in print. We may go through all literature and find that distinction prevailing. Books of talent are made with hands; books of genius are unmanufactured. All cyclopædias, dictionaries, compilations, plainly require simply judgment and industry. Perhaps the less genius the compiler of such a book has, the better for him. Works of genius are such as no amount of learning, of good judgment, and of indomitable perseverance, through any length of time, could possibly accomplish. Hence there is a propriety in calling the figures which works of genius show us the "creations" of Homer, the "creations" of Shakespeare, the "creations" of Milton, and of Bulwer and Dickens and others. They do in some sense resemble the creations of God. I think this distinction will appear by the comparison of Milton's "Paradise Lost" with Pollock's "Course of Time;" or of Tennyson's "Locksley Hall" with Tupper's "Proverbial Philosophy."

There is one book which amongst books stands alone forever. Every sound mind familiar with human literature must feel that not all the judgment of all the men of whom we have ever heard, industriously employed through all the centuries which have made the historic era, could possibly, without supernatural aid, have formed the book called the Bible. It were easier for any man or set of men to produce all the personages represented in all other literature than to produce the ideal of Jesus of Nazareth. To leave everything else out of consideration, the conception and representation of that one Man evidently transcends all known possibilities of human genius.

The same distinction may be observed in human homes. There are homes made with hands. The hands have taken stone and wood and iron and glass, and have wrought them into pleasure domes or simple homes, as suited the designer. They are made with hands. Hands perish; what they make will perish also. But a man may have a home "not made with hands," and therefore imperishable, wrought from imperishable materials into an imperishable structure.

The house you occupy to-day, the house "*not* made with hands," is your character. And that is the house you must always inhabit.—*Golden Rule.*

A LITERARY TASTE.

To a young man from home, friendless and forlorn, in a great city, the hours of peril are those between sunset and bedtime; for the moon and stars see more evil in an hour than the sun in his whole day's circuit. The poet's visions of evenings are all composed of tender and soothing images. It brings the wanderer to his home, the child to its mother's arms, the ox to his stall, and the weary laborer to his rest; but to the gentle-hearted youth who is thrown upon the rocks of a pitiless city, and stands "homeless amid a thousand homes," the approach of evening brings with it an aching sense of loneliness and desolation, which comes down on the spirit like darkness upon the earth. In this mood, his best impulses become a snare to him, and he is led astray because he is social, affectionate, sympathetic and warm hearted.

If there be a young man thus circumstanced, let me say to him that books are the friend of the friendless, and that a library is the home of the homeless. A taste for reading will always carry you to converse with men who will intrust you by their wisdom, soothe you when fretted, refresh you when weary, counsel you when perplexed, and sympathize with you at all times.—*Geo. S. Hilliard.*

A BOY WHO COULD DO SOMETHING.

"Well, Aunt Margaret, it's come at last."

"What, my boy?"

"I must be off to the Pacific Coast. The doctor says I will do well enough there, but that I had better not brave an Eastern winter."

"And how can I do without you, Walter?"

"Very easily, I fancy. I have been a burden on you all these years, and it is time I was looking out for myself."

"I wish you could have studied for a while longer," said his aunt with a sigh. "If you could have remained here with me, you could have done so."

"Yes, I should have liked it, but what must be must be."

"But you are better educated now at seventeen than most boys of twenty," she said, looking with pride at the handsome, manly boy.

"You think so," he said. "Well, I must go and try what my training has done for me."

It was a great trial to his aunt, to whom Walter had been as a son, that he should be obliged to go so far away from her in quest of the rugged health which had lately been deserting him.

"I'd go with you myself, my dear," she said, in wishing him good-by, "if it were not for all these at home. Here is enough money to help you over a little time after you get there; and if you need more, let me know, and we'll see about it somehow."

"If I amount to anything I ought to be profitably at work long before it is gone, and making ready to return it to you."

Full of hope and courage, he had no doubt of being able to do so. A few weeks of the delightful air greatly benefited his health, and he began to seek for work in the land which seemed to smile upon him with every promise of health and well-doing.

But he soon found that legions of men, old, middle-aged and young, were keenly, cravingly engaged in the same quest. So many had come to the golden land wholly or in part dependent

upon their own efforts for a livelihood that there seemed twenty applicants for every place.

He tried the things he would like, then the things he would not have chosen. Dismay, growing deeper and deeper, took the place of the hope and courage. His means were rapidly melting away, and still he walked and inquired all to no purpose.

At last he went to the landlord of the large boarding-house at which he had been staying.

"I have been looking for work," he said, "and can not find any."

"I am sorry for you," said the good-natured proprietor, "but there are plenty more in just your fix."

"That doesn't make it any easier for me," said Walter. "Now, if I went back among my friends I could get something to do, but my health probably depends on my staying here. My money is all gone. Give me something to do about your house until I find other work; something which will pay my board."

"My dear young fellow, I can't," said Mr. Graves. "It is a dull season. I am running things as low as I can. I have been reducing my help."

Walter said no more, but again strove to find employment, still without success. A week later he went again to Mr. Graves.

"I can find nothing. I want to stay here—indeed, I have no means of getting away if I wanted to. You must give me something to do. I will do anything. There must be some way in which I could be worth to you what I eat."

Mr. Graves looked very doubtfully at the boy.

"Why," he said, laughing, "if you were not such a polite, scholarly young fellow, I suppose I might contrive ——"

"Never mind the polite and scholarly," said Walter, eagerly. "What is there about the place to be done?"

Mr. Graves hesitated.

"It's all nonsense to tell you," he said, "but the Mexican that's been hauling the vegetables in from my ranch has been taken sick, and—but of course——"

"I'll do it," said Walter. "When shall I begin?"

"You don't mean it?"

"Try me, and see if I don't."

"Well, then, you must be round in the alleyway to-morrow morning."

Walter went to his room and thought it over. It was a solving of the vexed question of being able to breathe this life-giving air.

But who can blame him that the longer he thought of it the harder it seemed to do?

"What'll all those fellows think of me," he said to himself as he glanced out of the window. Below lay a lawn decorated with palm, magnolias and many other growths strange and beautiful to his eyes. He had taken them all in with delight, yet now he viewed the loveliness about him almost with distaste, feeling half inclined to give up the struggle, and try to get back to where friendly faces would beam upon his efforts, and kindly hands be stretched out in aid. But this could not be.

In the pleasure ground were a number of young fellows of his own age, with whom he had been on terms of agreeable intimacy, sharing their rambles and frolics. Ladies there were, too, and young girls who had smiled pleasantly upon him.

What would they all think of this he was about to do? Could he keep it secret from them?

"But I won't try to do that," he said, flushing with manly pride. "Aunt Margaret used to say there was no shame in doing anything that was honest. I'm just the same fellow that I was when I was idling around here. I ought to feel prouder of earning my bread than of being good for nothing—and I will be!"

Still it was with a very shrinking feeling that Walter the next morning drove the vegetable cart around from the alley and out upon the main road in front of the big house. His cheeks burned at the thought of the eyes which rested on him either in curiosity or scorn.

"He must be doing it for a wager," said one of the company upon the broad piazza.

"Hello!" cried Hugh Peters, a boy who had been very friendly with Walter. "Have you turned huckster?"

"Exactly that," replied Walter.

"But honest, now," said Hugh, coming nearer, 'are you doing this for a bet?"

"No," said Walter, "I am doing it to pay my board."

Hugh gave a long whistle, and turned away.

Walter went on, wondering within himself if he did not more than half wish he had not been so brave.

"No, I don't!" he said firmly. And as his cart moved slowly along he settled with himself the question whether he would allow himself to be ruled by a feeling of false shame.

"I have fully decided that it is the right thing for me to do, and shall I be ashamed of doing what is right?"

The young people seemed variously affected by Walter's doings. Some of them, to their honor be it said, made no difference in their treatment of him. Others, with Hugh, showed that he had fallen from their good graces in becoming one of the workers instead of remaining an idler in the great world.

"Who is that young fellow?" asked an elderly gentleman, sitting on the hotel piazza, one morning.

"Oh, I don't know much about him," was the answer, "except that he seems to be at work which is scarcely good enough for him. He appears to be well mannered and well educated."

"Why does he drive a vegetable cart, I wonder?" continued the old gentleman.

Mr. Graves chanced to be near, and answered the question:

"Well, sir, it's because he prefers doing it to running in debt for his board. I offered to trust him, but he wouldn't hear to it. He would have something to do, and that was the only thing I could give him."

"H'm," said the old gentleman. "I like a fellow that will do something."

"Walter Blake's got a situation in the Ocean Side Bank," was said in the boarding-house not long afterwards.

"How did he get it?" asked Hugh Peters, in great surprise, and with rather a blank face. "I didn't know he had any friends that could get him such a place as that."

"I don't know that he has. That old gentleman over there is the bank president, and he gave it to him without any asking, so I am told."

"Queer enough," said Hugh. "Why, my uncle's been pulling strings for ever so long to try to get me in there."

"Yes, he deserved it, and no mistake," said Mr. Graves in speaking of Walter. "He's one of the plucky fellows that's bound to win sooner or later. I wish, though," he added, half laughing, "that young Peters here could get a place, too, for he's owing me six month's board."

This is a true story of a real boy.—*Christian Standard.*

TEMPERANCE.

THE LIQUOR ORGANS AND THE SUPREME COURT.

Evidently the underpinning on which the liquor traffic rests is growing very shaky. The liquor press is not slow to recognize the logic of Justice Field's recent decision that "there is no inherent right of a citizen to sell intoxicating liquors by retail." The *Northwestern Brewers' Gazette* announced the decision under these significant headlines:

"No Right to Sell—Retailers Such by Sufferance—The Supreme Court of the United States Declares that Sales of Intoxicating Liquors by the Glass may be absolutely Prohibited."

Mida's Criterion, the leading wholesale liquor paper of Chicago, says:

"Justice Field, speaking for the whole Court, *sweeps away the entire structure of the personal liberty party*, and his argument sounds like a New York *Voice* editorial. We have always imagined, and it has been held by lawyers everywhere, that the right to vend liquors was a common law right, inherited from the body of English law, and that it required a special statute to restrict such right; but here we have Justice Field solemnly declaring that there is no inherent right to sell intoxicating liquors by retail, and it is not even a privilege of a citizen of the United States or of any State."

The Washington *Sentinel*, edited by Louis Schade, the National Brewers' Attorney at Washington, waxes ill-natured and abusive. It says:

"This decision shows that our highest court is no longer governed by constitutional obligations, but has become the hot-bed of the craziest puritanical fanaticism. . . . With such a Supreme Court behind it National Prohibition is only a question of time, and *we no longer look upon the Prohibitionists as visionists when they cry, 'On to Washington! Let us have National Prohibition!'*"

We can afford to be serene. If this is "death," which so many papers say has overtaken the Prohibition cause, we pray that it may be permitted to die regularly every day until the millennium is ushered in.—*The Voice.*

There are 206,000 saloons in our country, each doing, on an average, $7,000 worth of business. In round numbers, the saloons handle one and a half billion dollars per year of the people's money. That money is infinitely worse than wasted. The men and women who consume that liquor lose indirectly in time, health, and life more than they lose directly in spending the money. Think of it. Three billions lost to this country every year by reason of this ever-to-be-damned business! Is there any other monopoly equal in its impoverishing ability to this one? What signifies the railway, the banking, the land monopoly, to this one, that not only robs the people of their money, but despoils them of decency, ruins them physically and morally, and cuts short their lives from thirty to fifty per cent. We call a man a crank who grows in earnest about this horrible monster, supported by the state and cherished by the land we love. The man who can intelligently contemplate this business and not be moved to the very inner chambers of his soul, needs the torch of humanity lit in his bosom, and it should be kept burning until he is "purified as by fire."—*The Progressive Age.*

Our Republican friends are shedding great tears, as it were, over the defeat of Dr. Edwards, and, as usual, charge it all to the Prohibitionists, who, ungrateful wretches, would not turn in and help the g. o. p. out of a hole. We are sorry Mr. Raab was elected, and so are a good many Prohibitionists and Democrats who scratched their respective tickets, but all they could do did not overcome the malign influence of the head of the ticket. The Joliet *News* distinctly charges that Amberg personally made the rounds of the saloons of that place peddling Republican tickets on which the name of Raab was substituted for that of Dr. Edwards. Nor was it in Joliet alone that this course was pursued. This treachery and the whiskey influence in the Republican party defeated Dr. Edwards. The party cannot expect that the nomination of a few good men will carry through so much general rottenness.—*The Patrol.*

The editor of the *Christian Union* grows excited over the free sale, in our country, of acids for removing ink-stains, because they are used by evil men for dishonest purposes. It says: "A little bit of the thou-shalt-not policy of Russia might make a useful ingredient in the devil-take-the-hindmost policy of our democracy. Under a paternal form of government, the sale of such a mixture as this would probably be prohibited." This is the same editor who speaks and votes in favor of licensing the liquor traffic. Prohibit the sale of the diabolical ink-eradicator! but let the innocent traffic in character eradicators, and God's image-destroyers, and soul-cursers, go on! That is the moral law of the *Christian Union.*—*Christian Nation.*

Fifty-four railroads in the United States and Canada, as the most effective way of securing safety to the public and to prevent excessive damages for injuries through accidents, enforce the abstinence of their employes while on duty, and fifteen require abstinence without restriction as to time of duty. Thirteen companies insist upon abstinence as essential to promotion, and one requires the signing of the abstinence pledge before engaging an employe.

Dr. Kate Bushnell, who laid the foundation of the Anchorage Mission in Chicago, has been appointed by the officers of the World's W. C. T. U. to make a trip around the world in the interest of the department of her chosen work. She goes to Germany in June to study for some months, then to England and from there will start on her trip.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON XII.—Fourth Quarter.—December 21.

SUBJECT.—Jesus' Parting Words—Luke 24: 44-53.

GOLDEN TEXT.—If I go and prepare a place for you, I will come again, and receive you unto myself.—John 14: 3.

| Open the Bible and read the lesson. |

DAILY READINGS.—M.—Luke 24: 44-53. T.—Matt. 28: 16-20. W.—John 20: 24-29. T.—John 21: 1-15. F.—John 21: 16-24. S.—Acts 1: 9-26. S.—Acts 2: 1-21.

COMMENTS BY E. E. FLAGG.

1. *The witness of the Scriptures.*—Vs. 44–46. Christ never failed to emphasize the dignity and importance of the Old Testament Scriptures. He was no longer with them in the same sense as of old, yet he could add no more to the words he had so often said. He could only "open their understandings" that they might see how exactly every part of prophecy was fulfilled in his death, his sufferings and his resurrection. A great many people read the Bible with understandings that have never been opened to received its true meaning, and therefore they do not get the profit, the guidance or the encouragement from it which it is designed to give. Luke condenses his description of the events succeeding the resurrection, and omits much interesting matter which they record. But in the first chapter of Acts he makes amends for this brevity by a more complete account of the closing scene on Olivet when our Lord was taken up into heaven in full view of his wondering disciples, no more to be seen in visible form on earth. Forty days he went in and out among them—the same and yet not the same as before his crucifixion. Their question, "Lord, wilt thou at this time restore again the kingdom to Israel?" shows that they were still clinging to the old dream of temporal dominion; and had grown so familiar with his presence as never to think of the possibility that he would again leave them. They must have felt as Peter did on the Mount of Transfiguration, that those forty days were a heaven on earth, and they could desire no higher bliss than to have them continue forever. Yet in that case how could Jesus have entered on his mediatorial work? How could he prepare a place for them and be in heaven to welcome them unless he went before? Perhaps these questions never occurred to the disciples; but we are sure that from the time the Comforter was sent to them on the day of Pentecost, until the hour of their death they must have felt that it was better to have Christ in heaven than on earth, dear and sweet as his presence must have been. Luke tells us the burden of their conversation during those forty days—"the things pertaining to the kingdom of God." This was the only theme weighty enough for the risen Christ to talk about, or to engage the attention of the disciples at this momentous time. All the political changes that were then agitating the governments of the world would have seemed frivolous and irrelevant to introduce as subjects of conversation. A Christian may be interested in business or politics, but his chief interest will be in "the things of the kingdom," and these worldly matters will seem important to him only as they have an intimate bearing on the Redeemer's cause. Christ will be the center of all his life interests. Thus all that he says and does will have a meaning, and neither his acts nor his words be idle or unfruitful.

2. *The mission of the disciples.* Vs. 47–49. The disciples were now ordained to a more blessed ministry than was ever given to man before. They were to preach a free and full salvation in Christ's name among all nations, beginning at Jerusalem where the great act of atoning grace was consummated on Calvary. They were to testify to bond and free, Jew and Greek "that these things are so," for they themselves had been eye-witnesses of his life, death and resurrection. But even this alone was not enough to fit them for so great a work. They needed something beside. To "be endued with power from on high." Surely if the disciples needed it before they could be successful preachers, much more must it be needed by every minister and Christian worker of to-day. While it was something they were to quietly wait for, it was also something they were to confidently and earnestly expect. It was "power from on high." Like the sacred fire which descended on the offerings of old, it was not to be kindled at any earthly shrine. No amount of study, or literary or oratorical eloquence can take the place of true spiritual power. The former may cause an audience to admire the preacher, but without the latter he can never make them see and admire Christ.

3. *The ascension.* Vs. 50–53. The last words of our Lord as he ascended to heaven were words of blessing that must have had a wider application than the little throng on which it was originally pronounced. The closing sentence of the New Testament is a benediction, and that benediction is for all believers to the end of time. It is our privilege to so live that we can have Christ's blessing continually in our hearts. What matter then if men curse and revile us for our faithful testimony to the truth. That blessing will fill us as it did the disciples, with a spirit of continual joy and praise.

RELIGIOUS NEWS.

—B. Fay Mills, the evangelist, is expected to hold a series of meetings during the holidays at Elgin, Ill.

—The revival meetings that have been held in the Pacific Congregational church in Chicago since Nov. 11, have resulted so far in forty-eigh tconversions, of whom about a fourth are adults, the remainder being young people and children of the Sabbath-school. Rev. Edward Cowperthwaite, an evangelist of the Disciple church, has assisted the pastor.

—The Presbyterian Theological Seminary of San Francisco, has recently received gifts amounting to $350,000. Two hundred and fifty thousand dollars are the gift of one man, Mr. Alexander Montgomery of San Francisco.

—The Lutheran *Observer* gives the following general summary of Lutherans in the world: Africa 42,000; America, North and South, 2,006,590; Asia, 186,000; Australia,, and Polynesia, 70,000; Europe, 45,133,500 —total, 47,439,090.

—The Primitive Methodists of South Australia, who recently celebrated their jubilee, report 146 churches and preaching places, with 29 ministers, 200 local preachers, 3,000 members, 97 Sunday-schools, and 6,088 scholars.

—At Barneveld, Wisconsin, as the result of the Gospel tent meetings held in the fall under the lead of Messrs. Willan and Wolfe, about seventy-five conversions are reported. Forty have united with the church.

—While the whole civilized world is paying tribute to Stanley and his fellow-explorers, we should not forget that other class of heroes who not only brave the dangers of Central Africa for a season but take up their abode among the natives and for Christ's sake endure hardships and privations for a life-time. Such a hero is Rev. Henry Richards, of Banza Mateke, Congo, who is spending a short time in this country and has spoken in several of our churches. Mr. Richard's devotion to his people is so complete that he insists on calling himself an African, though a born Englishman. He is a friend of the great explorer, and in his recent book Mr. Stanley speaks of his remarkable success: "A few years' mission work has produced a great change. Nearly all the native population have become professed Christians, and attend divine service punctually with all the fervor of revivalists. Young men whom I have known as famous gin-drinkers had become sober, decent men and most mannerly in behavior."

—The *Christian Conservator* of Dayton contrasts strikingly the results of the Pacific Garden Mission of this city with the work of some of our denominations: "Last April we heard Bro. Clark lecture against secret societies at the convention in Chicago. Bro. Clark is in charge of the Pacific Gardens' Mission in Chicago. His work has been greatly blessed and honored of God. When in Chicago recently we got the statistics of his work. During the last year the Pacific Gardens' Missions secured more conversions than the whole of Rock River M. E. Conference. One anti-secrecy preacher in Chicago beat the entire Rock River Conference of the great lodge-loaded M. E. ministry of that church. There are some very good men in the Rock River ministry. We found a good one at Coleta, Illinois. Yet Clark excelled them all."

—There seems to be a decline of orthodoxy among the Jews in this country. Those in favor of changing their forms of religious worship to correspond more nearly with the altered condition of Jews under the liberal American laws are rapidly increasing in number and influence. A prominent Rabbi refers to the movement in several cities to build houses of worship on a grander scale than has ever heretofore been attempted. In New York, a synagogue is soon to be erected by the Temple Beth-el, at Fifth avenue and 77th street, which will cost more than $500,000, and is designed to be the handsomest building of its kind in America. Schoolrooms, large enough to accommodate 500 children, will be arranged in an adjoining building. The Keneseth Israel congregation of Philadelphia, and the Anshe Maariv congregation in Chicago, intend to invest large sums in new synagogues. In addition to these, handsome synagogues are now building, or soon will be, in Dayton, O., Chattanooga, Tenn., Brunswick, Ga., and Providence, R. I. All these belong to the reform wing of the Jews, and the Rabbi who mentioned them challenged the orthodox to point to a single house of worship recently erected by them.—*The Examiner.*

—The Central West Congregational Association of Illinois, at its recent meeting adopted the following strong resolution regarding intemperance: "In view of the increasing evils of the liquor traffic, and believing the final settlement of the issue raised by the saloon is in the political arena, we therefore pledge our influence and votes only to such parties and candidates as stand committed to the extirpation of this terrible traffic." This is the most emphatic declaration we have seen by a Congregational body. It is almost as partisan as the W. C. T. U., according to the Republican party organs.

—The question: "Shall women be admitted into the General Conference as lay delegates," has been submitted to the congregations of all the Methodist churches in the United States, and the Philadelphia *Methodist* says that enough of the returns have been received to show that the women have carried the day, and so far as the popular will goes they are entitled to seats in the General Conference as lay delegates.

—The missionaries connected with the Presbyterian churches in the United States, the United Presbyterian church of Scotland, the Irish and the Canadian Presbyterian churches, have agreed upon a plan of union to form the Presbyterian church of China. The representatives of the English Presbyterian and the Reformed (Dutch) church of America are expected also to accede to the union. The statistics of Missionary Presbyterianism in China show 589 missionaries; wives of missionaries, 390; single women, 316; ordained native ministers, 209; unordained helpers, 1,260; female helpers, 180; hospitals, 61; dispensaries, 43; patients in 1889, 348,439; organized churches, 520; communicants, 37,287; pupils in schools, 16,816; contributions by native Christians, $36,884.64.

EDUCATIONAL NOTES.

William Dudley Field was elected president of Swathmore (Pa.) College Monday.

During the year of 1889 the American colleges received contributions amounting to $4,000,000. It is stated that sixteen of these colleges are now without any legal executive head.

The trustees of Rutgers College have elected Prof. Austin Scott of the faculty to be president of the institution, to take the place vacated by Pres. Gates, who lately went to Amherst.

Pres. Irons of Muskingum College, New Concord, O., is improving in health. He was given a long leave of absence to promote his recovery, and his absence is much regretted by the institution.

The will of the late General Clinton B. Fisk has been filed. It bequeaths the entire estate to his wife, with the exception of $25,000 of the bonds of the St. Louis and San Francisco railroad, which are bequeathed to the Fiske University at Nashville, Tenn.

The will of Mrs. Cecilia L. Williston of Northampton, contains these public bequests: Mount Holyoke College, $5,000; American Missionary Association, $2,000; American Board of Missions, the Woman's Board and the New West Commission, $1,000 each; South Street Home, $500.

One of the three daughters of John D. Rockefeller, while a student at Vassar, had a handsome allowance in the way of money from home. Instead of spending this on rich gowns and apartments she paid for two years the tuition and expenses of a girl from the country who was not able to pay them herself.

A series of Gospel meetings has been in progress at Earlham College, Richmond, Ind., resulting in great good. They have been under the leadership of Alfred C. Hathaway. The meeting on Sabbath morning, Nov. 16, says the *Christian Worker*, was a time of especial blessing. Under the ministry of Pres. Mills many were led to see the nobility of a Christian life as never before, and subsequently identified themselves with the work by consecration to the Master.

In one of the public school buildings of Philadelphia lager beer was introduced at a flag raising some weeks ago. At a late meeting of the Board of Education this act was characterized as "a lamentable and disgraceful occurrence," and the Board voted unanimously that, "Neither at the transfer of new school buildings to the Board of Public Education nor at their opening or dedication, or in any of the school buildings in the city of Philadelphia, at any time, shall any malt or alcoholic liquors be introduced or used as a beverage upon the premises."

Among the Japanese graduates of Rutgers College are the following: Tomita Tetsunosuke, nominated by the mikado to be a member of the Japanese house of peers, on account of meritorious services to the state, who has been Japanese consul at San Francisco and New York, and president of the largest bank in Japan; Ko Zo Soogiwoora, an officer in the departments of interior, education and foreign affairs, and director of the Imperial University at Tokyo; Iwoske Nagai, vice-minister of foreign affairs, the mikado's minister plenipotentiary to the United States, 1874–82, chief clerk of the finance department, commissioner of internal revenue and assistant minister of finance; Ichizo Hattori, vice-president of Tokyo University, attache superior of the department of agriculture and commerce, Japanese commissioner to the New Orleans Exposition



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Beware of imitations. 200 JAMES PYLE, N.Y.

IN BRIEF.

A peerless curled grain black walnut tree stood on the side of Big Black Mountain, in Harlan county, Kentucky. Its like was not known anywhere. It was from five to six feet through at the base. A sharp New York dealer paid an ignorant mountaineer $50 for it, and then paid $300 to get it moved to a railroad. But after that his profit begins. He expects to make about $5,000.

The Pittsburg, Fort Wayne and Chicago Railway Company and the Pennsylvania Company have filed a bill to keep hackmen away from in front of the Union Passenger Station on Canal street, in this city. According to the bill the number of passengers coming to and departing from the station averages about 20,000 a day, the amount of baggage handled amounts to 3,000 pieces, and the United States mail matter handled amounts to 150 tons, and about 200 trains come and leave each day.

R. T. Meadows, of Bledsoe, Tenn., having sold his farm and stock, was seated by the fire talking to his wife about their contemplated trip to Texas, whither they were going to make their future home. Meadows pulled out his money, which was in large bills, and proceeded to count the amount. When he had laid down his last bill on the hearth some one opened the doors, and a gust of wind carried his all into the fire. Before Meadows could rescue any of his currency it was in ashes. He had converted all his possessions into cash, and in a twinkle all was lost.

It transpires that the enormous aggregated monopoly of the Goulds, Rockefellers and Vanderbilts now owns every independent railroad west of Chicago, and excepting the Pennsylvania and Lackawanna, nearly every considerable road east of it. The recent large purchases of the Rockefellers and Gould have increased the grasp of this octopus so that it now holds the Pacific Mail steamship company, the Atchison, Topeka & Santa Fe, the Southern Pacific, the Northern Pacific, and the Union Pacific. The enterprise is one of threatening proportions. There seems now to be simply no limit to the extension of the railroad combination, and Jay Gould's cherished ideal of one company controlling every road in the country is nearer its realization than ever before.

A boy and a dog bound together lie in the Charity Hospital at Blackwell Island, New York. One of the boy's legs lacks bone above the ankle. Into this part of the leg a part of the dog's foreleg has been ingrafted. If the dog die another will be supplied. The dog is a Spaniel weighing about twenty pounds. Bandages of plaster of paris fasten him to the boy. The dog's vocal chords are cut. When union between the boy's bone and that of the dog has commenced the dog's leg will be severed from connection with the boy's by cutting skin, arteries, and muscles, which now bind the dog to the boy. The skin will then be severed over the dog's stump and all of the rest of the dog's leg will be cut from the boy's leg except the ingrafted piece of bone. The surgeon conducting the experiment is Dr. A. M. Phelps, professor of orthopedic surgery in the University of New York.

About a mile from Acoma is La Mesa Encantada (the enchanted Hill), with perpendicular walls rising 400 feet high from the plain, writes Clarence Pullen in *Harper's Weekly*. There is a wierd tradition of this lofty cliff related by James W. Steele, who states that on this mesa was anciently the home of the people of Acoma. One day in harvest time the whole population of the town—men, women and children—with the exception of three ailing women, were in the valley below, working together, according to their custom on such occasions. A cloudburst, as the sudden rain floods of the country are called, occurred up the valley, and a great wave swept down, undermining the sand upon which rested the narrow staircase of notched rock, by which alone the top of the mesa could be reached. When the people returned they found that where the stairs had been the whole side of the mesa had fallen in a heap in the valley below, leaving the summit absolutely inaccessible. The three women could be seen above wandering around the edges, waving their arms and shouting, but no help could reach them. The skeletons of these women lie somewhere on the summit, where still are the walls of the old city; but no one has ascended the walls of the Mesa Encantada since the day of the disastrous flood.

DONATIONS.

For Current Expense Fund:

O. C. M. Bates	$ 8 50
Jos. B. Patton	5 00
A. Hamilton	10 00
E. R. Worrell	2 00
Previously reported	789 09
	$814 59

For Southern Ministers' Fund:

A. G. Mansfield	5 00
Mrs. Nutting	1 00
O. C. Blanchard	5 00
Previously reported	131 20
	$242 20

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 1 to 6, inclusive:

T W Berkley, H Martin, Mrs A Baldridge, Mrs A Lewis, W H Holcombe, Rev G M Weng, A Miller, G Cunningham, A Aspinwall, Dr A J Semmer, G W Fleet, S Blanchard, Mrs E Lewis, Rev W S Grange, J Leeper, Dr W Crawfor, G Harvey, W B Margerum Mrs E J McCray, Mrs S J Blanchard, A S Hammond, O A Chillson, M A Dunn, D Marshman, E A Cook, Rev Fr Brand, Rev D Shuck, J Divoll, J W Thompson, E S Lowery, Rev S Wilder, Rev G W Griffith, A Putman, R Paddock, Rev J R Johnson, J A Torrence, J P Rood, A Dresser Jr, D Tower, A J Knisely, T L Wood, Rev L Thornton Rev S Collins, W H McKee, T Freeman, J M Faris, Mrs D McNeill, O C Blanchard. W H Brinett, W Slosson, Rev J B Livingston, G Goodell.

Scrofula, salt rheum, and all diseases of the blood, dyspepsia, headache, kidney and liver complaints, and catarrh, are cured by Hood's Sarsaparilla, the great blood purifier. Try it.

A gray beard on a man under 50 makes him look older than he is. The best dye to color *brown* or *black* is Buckingham's Dye for the Whiskers.

The correctness of the maxim "nothing succeeds like success" is well exemplified in Ayer's Sarsaparilla. The most successful combination of alteratives and tonics, it always succeeds in curing diseases of the blood, and hence its wonderful popularity.

Deserving Confidence.

There is no article which so richly deserves the entire confidence of the community as BROWN'S BRONCHIAL TROCHES. Those suffering from Asthmatic and Bronchial Diseases, Coughs and Colds, should try them. They are universally considered superior to all other articles used for similar purposes. The late Rev. Henry Ward Beecher said of them: "I have never changed my mind respecting them from the first, except I think yet better of that which I began by thinking well of. I have also commended them to friends, and they have proved extremely serviceable."

HOME-MADE REMEDIES.

I have never seen them fail to cure headache, earache, sores, nightmare, colic, sore breast nipples, eyes weak, and dyspepsia. No drugs to buy. Nothing taken inwardly, except for the latter, which is also very simple. Receipts of all given for $1.00. MRS. A. CALDWELL,
Yorkville, S. C.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	91		92
No. 3	85	@	90
Winter No. 2	91	@	93
Corn—No. 2	51½	@	58
Oats—No. 2	43	@	46½
Rye—No. 2	68½		
Bran per ton	14 00	15	50
Hay—Timothy	7 50	@10	50
Butter, medium to best	12	@	28
Cheese	05	@	12½
Beans	1 75	@ 2	15
Eggs	15	@	24½
Seeds—Timothy	1 12	@ 1	26
Flax	1 18	@ 1	22½
Broom corn	03	@	04½
Potatoes, new, per bu	70	@	95
Hides—Green to dry flint	05	@	09
Lumber—Common	10 00	@13	00
Wool	15	@	34
Cattle—Choice to extra	5 25	@ 5	70
Common to good	1 50	@ 5	00
Hogs	3 10	@ 3	80
Sheep	3 10	@ 5	65

NEW YORK.

Wheat	1 02¾	@ 1	12¼
Corn	61	@	65
Oats	48	@	58
Eggs	29		30
Butter	11	@	30
Wool	14	@	39

KANSAS CITY.

Cattle	1 75	@ 4	70
Hogs	3 30	@ 3	60
Sheep	2 75	@ 4	35

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Distress After Eating

Sick Headache

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

Heartburn

Sour Stomach

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John Hancock, President of the Continental Congress.
Samuel Dexter, Secretary of War and of the Treasury.
William Wirt, Attorney-General.
John Marshall, Chief Justice of U. S. Supreme Court.
John Quincy Adams, 6th President of the United States.
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General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies.*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

HOME AND HEALTH.

A MILLIONAIRE'S MODEL WIFE.

Mrs. John D. Rockefeller—the wife of the great Standard oil king, whose fortune is estimated at over one hundred million dollars, and who is adding to it so rapidly that if he lives, in a few years he will be the wealthiest man on this continent—is a modest, quiet, unassuming woman, devoted to her household, her family and her home, and who never figures in the society newspapers, or in the great social events of New York. It is because she wills it so. She has no taste or inclination for fast life. Like her husband, she is a member of the Fifth Avenue Baptist Church. The Rockefellers live on West Fifty-fourth street, in New York City, opposite St. Luke's Hospital; and the inmates of that place where so much pain, misery and sorrow is daily seen, know Mrs. Rockefeller better than the habitues of Fifth Avenue. Two or three times a week she visits the hospital, carries flowers and delicacies there for the poor and sick, and in other ways tries to bring sunshine into the lives of the poor unfortunates. She gives away a great deal of money and is always trying to do good. Her home is not very pretentious. Mrs. Rockefeller's two daughters employ the services of but one maid. These daughters, Alta and Edith, have been brought up in the good old-fashioned way, and have been taught to wait upon themselves. There are no powdered flunkies at the door; a white-capped maid takes the visitor's card, and Mrs. Rockefeller, if she cares to see the caller, very soon appears in her reception-room. She is her own housekeeper and keeps a set of books in which every cent expended is accounted for. It is said she can turn back ten years and tell the exact amount of money spent in any week of the year. Her eldest daughter is now the wife of Rev. Charles Strong, son of the President of the Utica Theological Seminary. The three daughters were educated at Vassar, and the oldest one, instead of spending her allowance for luxuriously furnished rooms and rich gowns, paid for two years the college bill of a pretty girl from the country, who was working her way through school. It is a model American home; there are prayers in the morning and in the evening, and sometimes father, mother and children gather round the organ in the back parlor and together sing a hymn or two. Mrs. Rockefeller is perhaps forty-five years of age.—*Ladies' Home Journal.*

As to hair-dressing, the woman who has never "frizzled" is to be congratulatulated. The writer has among her acquaintances two women who are naturally extremely prepossessing in appearance. One had very beautiful blonde hair, which was parted in the middle, waved naturally, and was fastened in a knot behind. In an evil moment some one persuaded her to "bang" it. It was then frizzed, and her entire appearance was changed; from a fair counterpart of Clytie, she became an ordinary looking woman, with a commonplace mass of frizzes to which the iron had given a tinge of dull red. The other was past middle age, and while her features were less regular than the other's, she had a very fine and intellectual face. She wore gowns of soft, old-fashioned silk, ruffles of thread lace, and dressed her glossy brown hair in a fashion of other days, which accorded her pretty face with her picturesque attire. Suddenly she changed it, and discarded her pretty, old-fashioned comb. Her features, missing their becoming setting, lost even the charm of expression, while the imperfections of the features were brought into bold relief.

Fashions have their uses, on occasions, but there never was one that could be, with profit or convenience, universally adopted.—*M. H. K. in Inter Ocean.*

Kerosene vapor is a palpable irritant of the throat and air passages, and may well have had something to do with the alleged fact that in a recent epidemic of diphtheria, in Hartford, Conn., the only fatal cases occurred in families who used kerosene lamps, while the families who used gas or candles for light in sick rooms escaped a fatal termination.—*Ex.*

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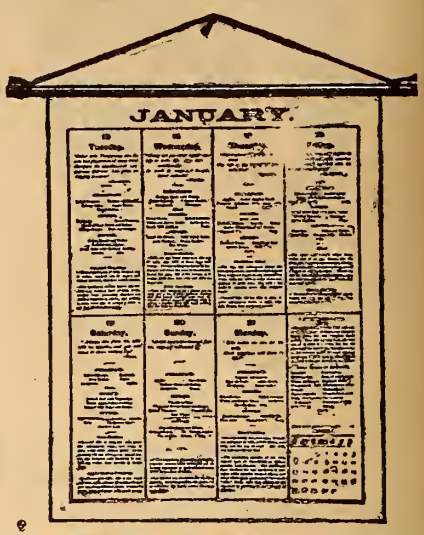
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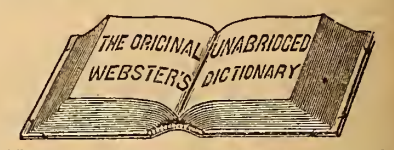
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FARM NOTES.

QUALITY OF POULTRY FOOD.

All kinds of food, if sound, have certain constituent properties, hut they differ in nutritive value, which varies with their chemical composition. The hest and purest quality of food is essential, not only for the production of eggs, but to give flavor, delicacy and sweetness to the flesh. A hen should not necessarily he in poor flesh to he a good layer. On the contrary, she should he in prime condition and in good flesh, hut not too fat. The production of eggs mainly depends upon the quality and proper quantity of food and upon the laying qualities of the breed. The hest layers will not yield a large supply of eggs unless they have the proper kinds of food for the material. Oats and barley, which are rich in proteine compounds, are best to develop muscular tissue and growth in young fowls; corn, which is especially rich in oils, is hest adapted for heating and fattening; wheat and buckwheat, being rich in gluten and alhumen, are the best adapted for egg production; rye, though a wholesome grain, is not relished very well hy either young or old fowls, and if used at all, it should he ground and mixed with corn meal. Bran and shorts are largely used hy poultrymen; shorts alone are too sticky, but when mixed with hran or corn meal and scalded with boiling water or milk, it makes an excellent morning mess the year through. Let corn predominate, generally speaking. It is the cheapest grain.—*Poultry World.*

A CHEAP ICE HOUSE.

Many a farmer lacks the comfort of a full supply of ice because he imagines the building of an ice-house to be a formidable undertaking. It is not. Nothing can he simpler. Drain at the hottom, to prevent the accumulation of water, which will melt the ice; ventilate at the top, to secure the evaporation which promotes coolness, and protection from rain and heated air, are all the requisites; and any shanty which will secure these is as good as a hetter one would he. First, insure the drainage by any convenient means; then put up any sort of a structure tight enough to hold sawdust, or chaff, or cut straw, or fine charcoal, and strong enough to support a roof, and you have it. Leave the gable ends hoth open, to secure ventilation, and let the roof extend over far enough to keep out the rain. Two feet of any of the non-conducting substances above meutioned between the ice and the wall will he ample protection at the sides, and three on top will he hlanket enough.—*Farm Journal.*

LIQUID MANURE.

Every garden ought to have its leach-barrel for the manufacture of liquid manure. Manure in the soil is good, hut the application of it in a liquid form produces more satisfactory results. It is more immediate in its results, and none of it is wasted, as a good deal of that which is worked into the soil must he.

It is an easy matter to fit up a leach. Take any old harrel and set it on a sloping platform. This platform should be about a foot high—high enough to allow slipping a pail under it to catch the liquid in. This platform should be larger than the hottom of the harrel, with cleats nailed on the sides to prevent the liquid from running off. The front of it ought to he sloped, like an obtuse-angled letter V, with cleats fastened to it, but not coming quite together at the point. These conduct the manure to the opening left at the point where it falls into the pail placed for its reception. The hottom of the harrel should he filled with stones, brick or pottery, to keep the manure from packing down solidly and clogging up the holes which should be made for the escape of the liquid. On top of this drainage fill in manure from the cow stahles, and pound it down well. Add water slowly at first to allow it to get thoroughly soaked through hefore leaching begins. When you notice that it hegins to trickle out at the bottom of the barrel add it in greater quantities.

That which first runs off will be very strong. It will he about the color of thick coffee. Dilute it until it has an amber look. This will he quite strong enough for safety Too strong a liquid manure is worse than none at all. When you use it apply c.ose to the roots of the plants. It is too precious to be wasted hy putting it where there are no roots to make use of it. Twice a week is often enough to apply it. This is the hest of all fertilizers for pot plants.—*Vick's Magazine.*

Stomach Troubles,

Such as indigestion and loss of appetite, are extremely common. The functions of the stomach being weakened, the blood soon becomes impure, the system loses vigor, and you fall an easy prey to any prevailing epidemic. What you need to restore tone to the digestive organs is Ayer's Sarsaparilla, the best and most economical of all blood-purifiers.

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"About a year ago, I found myself in failing health. I suffered indescribably from stomach trouble, blood disorder, and various weaknesses, and almost despaired of relief. Thinking Ayer's Sarsaparilla might possibly benefit me, I began taking it, and am pleased to state that a few bottles wrought an entire change in my condition. My health has been restored by its use, and I feel stronger and more vigorous than I have for many years." —Mary A. Garland, 1407 Michigan ave., Chicago, Ill.

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"During the summer and fall of 1887 I suffered very seriously from dyspepsia. Knowing the high standard of Ayer's medicines, I decided to try what Ayer's Sarsaparilla could do for me. It has helped me wonderfully. I regard the Sarsaparilla as invaluable in such cases."—James R. Williams, Delana, Ill.

"About a year ago I was greatly afflicted with indigestion, and suffered from headache and terrible pains in my stomach. I consulted a physician, who prescribed various remedies, but all to no purpose. I became worse instead of better, and was compelled to give up work. A friend finally advised me to try Ayer's Sarsaparilla. I purchased a bottle, took it according to directions, and soon had the satisfaction of knowing that my health was improving. After taking two bottles of this medicine, I was able to resume work. My appetite returned, my food digested well, I was free from headache, and to-day I am as well as ever." —P. Dubé, Holyoke, Mass.

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Dentists to clean false teeth,	Engineers to clean parts of machines.	Housemaids to scrub marble floors.
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Confectioners to scour their pans.	Sextons to clean the tombstones.	Carvers to sharpen their knives.
Mechanics to brighten their tools.	Hostlers on brasses and white horses.	Shrewd ones to scour old straw hats
Cooks to clean the kitchen sink.	Artists to clean their palattes.	Soldiers to brighten their arms.
Painters to clean off surfaces.	Wheelman to clean bicycles.	Renovators to clean carpets.

EVERY ONE FINDS A NEW USE.

Old Nursery Favorites.

There was Tom, the Son of the Piper,
Jack Sprat, and Merry King Cole,
And the Three Wise Men of Gotham,
Who went to sea in a bowl;
The woman who rode on a broomstick,
And swept the cohwehhed sky,
And the boy who sat in the corner,
Eating his Christmas pie.

These were some of the old favorites but they have been supplanted by the "Pansy" and the "Chatterhox" stories, "Little Lord Fountleroy," and "Five Little Peppers." The Old-fashioned pills and physics have heen superseded, and wisely, too, by Pierce's Purgative Pellets, a mild, harmless and effective cathartic. They are pleasant to take—so gentle in their action that the most delicate child can take them, yet so effective that they will cure the most ohstinate cases of constipation, stomach, liver and howel troubles. They should be in every nursery. As a gentle laxative, only one for a dose.

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See advertisement, page 14.

NEWS OF THE WEEK.

WASHINGTON.

The coinage of gold and silver in the United States during the last fiscal year was nearly one-fifth of the total of about $305,000,000 supposed to be the entire annual coinage of the civilized world. Our country thus occupies a leading place in the financial scale of nations.

It was stated by Congressman Sweney at Washington Friday that the Democratic Senators had sent instructions to Ocala, Fla., to have anti-election bill resolutions passed by that convention.

Orders were given by the Secretary of of the Interior Monday morning that the Sioux Indians be supplied with increased rations.

The inquiry of the census office into mortgage indebtedness is nearly completed. The report will be very interesting and valuable. Out of nearly 2,800 counties only ten remain at the present time incomplete, the mortgages for ten years having been abstracted from the records. A total of something over $850,000,000 in mortgages has been found, the largest number in the Western States. Relatively speaking the Southern States were found to be much freer from these incumbrances than the Northern.

Representative Owen, of Indiana, Wednesday introduced a bill in Congress to excluded immigrants who are hostile to the principles of the Constitution or who are insane or dependent for support. It also provides that no person shall encourage immigration by advertisements or promises of employment.

CHICAGO.

President Harrison may now proclaim the World's Columbian Exposition to the nations of the earth. The Chicago council has unanimously passed the ordinance providing for the issue of $5,000,000 bonds of the city of Chicago for the purposes of the World's Fair. The local directory now has the $10,000,000 required by the act of Congress to be raised "for the purpose of the Exposition," and the President, through the Department of State, may "invite foreign nations to take part in said Exposition and appoint representatives thereto."

The American Railway Traffic Association at Chicago, capital stock $10,000,000, to establish and maintain a uniform system of passenger and freight rates for and by railway companies doing business in the United States, filed articles of incorporation with the Secretary of State, of Illinois, Tuesday.

John M. Eagan, president of the Chicago, St. Paul and Kansas City Road, J. M. Johnson, general freight agent of the Rock Island Road, Thomas Miller, general freight agent of the Burlington road, and James H. Long, manager of the freight department of the Illinois Steel Company, were indicted Friday by the Federal Grand Jury for violating the Interstate Commerce Act. The penalty is imprisonment and fine.

THE INDIAN TROUBLE.

Snow and cold weather have stopped the ghost dances on Cherry Creek by hostiles belonging to Hump's and Big Foot's camps. The presence in the vicinity of Frisco, Oklahoma, of thousands of yelling Indians has caused a panic among the people, and a guard is kept by day and night. Some of the Indians are on their way to join the hostiles in the Bad Lands.

The *Inter Ocean* says the following may be relied upon as a correct summary of a most dangerous situation. The hostile number from 1,000 to 1,200 warriors, as well armed and supplied with horses as the troops. They are in the Bad Lands, where they have picked out a place of safety for the few women and children, and a battle-ground that cannot be approached by cavalry or cannon. They have destroyed the settlements in the valleys of the Porcupine and White Clay Creeks, and along the White River. They have run off the goverument herders, burned the ranche and captured the herd. They have stolen all the horses near them and have been killing the cattle at the rate of over 100 per day, and preserving the meat by jerking it. They have sent word that they will fight and will not return to the agency until the soldiers leave, when they will come in and capture the agency. The warriors are recruited from the Pine Ridge, Rosebud and Cheyenne agencies.

Advices from the Indian country in in the Northwest were received at army headquarters Sunday night which stated that everything was reported quiet and that there had been no dancing since Wednesday last. At Fort Gates the thermometer registered 10 degrees below zero Sunday. Full rations have been ordered for the Indians. There are nearly 6,000 soldiers now in the Northwest Indian country where the excitement exists. General Brooke has under his command at Pine Ridge Agency nearly 1,500 troops and about 700 horses.

COUNTRY.

Manitoba's quarantine against American hogs has been raised, for the reason that there is a large quantity of damaged grain in the province and few swine to consume it.

An anti-lottery association has been organized at Dayton, O., the object of which is to secure the enforcement of the laws against lottery gambling. Sufficient money has been contributed by citizens to carry out its objects and private detectives have been employed to secure testimony and help prosecute cases.

The report of the State Board of Agriculture issued Friday, shows that the area planted to corn in Illinois during the past season was 6,150,000 acres, which yielded an average of twenty-six bushels per acre, or a total yield of 160,000,000 bushels, against 248,000,000 bushels in 1889.

Three shocks of earthquake were felt at Lockwood, Mo., between 2 and 3 o'clock Friday morning. The last shock was a violent one.

Tuesday, at Ocala, Fla., the National Farmer's Alliance and Industrial Union met in convention. The President suggested a national organization to look after agricultural legislation in the State Assemblies as well as in Congress.

Los Angeles, Cal., has voted by 582 majority in favor of closing the saloons on the Sabbath day.

The National Farmers' Alliance opened its annual session at Ocala, Fla., on the first Tuesday in December. The meeting was accompanied by an exposition, at which the resources of Florida and specimens of all the natural curiosities of the State were displayed for the instruction of visitors. This exposition will remain open during sixty days.

The report of Canada's trade shows that its exports to the United States for the fiscal year were $40,522,810, and its imports from the same country $52,291,973.

FOREIGN.

The late snow storm in England is the severest since the Crimean war. Sheep are dying by thousands, it being impossible to give them food and shelter.

Dispatches from India say that while a battalion of the Goorkha regiment was on the march in the Chin hills several of the men were stricken with cholera. The troops went into camp at Guatheit, where thirty men out of a total of sixty attacked, succumbed to the disease. The battalion subsequently broke camp and proceeded to Rangoon. During the march many more soldiers were attacked by cholera.

The German Emperor William in his recent speech on school reform especially emphasizes the fact of time lost in the higher public schools in cramming youths with Latin and Greek instead of the German laguage and German history, especially the growth of German institutions and the idea of national unity.

The bull fights Sunday afternoon at Juarez, Mexico, were viewed by an immense crowd. They were brutal and fierce in every respect. While the soldiers were absent from the post attending the fight the convict soldiers revolted at the barracks, killing the sergeant of the guards, a corporal and a private. The murderers, eighteen in number, then broke from the barracks and escaped to the mountains. They were followed by the soldiers and three were overtaken and shot to death, and four captured and returned to the post.

Salvation Oil, the great pain-annihilator, is the staple liniment. Price only 25 cents.

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One two-ounce bottle of Pure Vaseline	10 cts.
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Or for postage stamps any single article at the price named. On no account be persuaded to accept from your druggist any Vaseline or preparation therefrom unless labelled with our name, because you will certainly receive an imitation which has little or no value. Chesebrough Mfg Co., 24 State St., New York.



Perfectly Well! 5

FILLMORE, Dubuque Co., IA., Sept., 1889

Miss K. Finnigan writes: My mother and sister used Pastor Koenig's Nerve Tonic for neuralgia. They are both perfectly well now and never tired praising the Tonic.

Twenty-one Years,

writes the Rev. M. J. Fallihee of Freeland, Pa., January 18th, 1889, was CATH. BRISLIN suffering from fits and convulsions, she had 3 or 4 attacks every week, tried many remedies and doctors, without any relief, but since she began to use Pastor Koenig's Nerve Tonic, she is able to work, and make her own living.—Another case is that of M. GALAGHER of the same place, he is 16 years old, had fits since 9 years, so severe that we thought several times he would die, tried different Doctors and Medicines without relief, but since he used Koenig's Tonic, he had only slight attacks which were probably caused by violent exercise'

Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.

This remedy has been prepared by the Reverend Pastor Kœnig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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SPECIAL RATES, ETC.

Read on last page the latest offers for new and old subscribers.

The face of the sturdy Scotchman who conquered American prejudice and raised the Presbyterian College of New Jersey to the front rank among our institutions of learning, is not more kindly, firm and shrewd than his management of the college secret orders, as explained in his farewell address, from which we quote this week. There is much history back of that speech, which we are confident would be instructive and valuable to all American colleges. The suppression of the fraternities in Princeton was not accomplished in a single day nor by a single man. It would be an interesting story, and we hope may some day be written.

There are numerous brief opinions on this subject which we wish to clear up before the end of the year, and if nothing prevents, they will have some place in our next.

Corporations that demand Sabbath-breaking as one part of their contract with employes must expect little care from the latter respecting the rest of the moral law. Last Sabbath day a convention of delegates from the conductors and trainmen of the Wabash railway met at Decatur, Ill., to devise a scheme to secure more wages. Many conductors do not wait to make a demand for such increase, but simply take it without more ado. A private police officer tells us that he has in one short trip in this State, seen the conductors take about $20 into their exchequer.

As an interesting incident connected with the late Jewish conference in this city, meetings are being held in London to protest with the Czar against the official treatment of the Jews in Russia. A few years since they were the victims of public rage manifested in mobs, and multitudes of them left the country. Now their trials seem to proceed from the government itself. A prominent St. Petersburg paper, speaking in a semi-official tone, objects that this London effort will not advance the cause of the Jews one step. "It is not religious intolerance that prompts the measures relative to the Jews in Russia, where their synagogues stand proudly by the side of Christian churches; it is the absolute necessity for saving the rural populace from being drained of their resources by the Jews who have already ruined the peasants in Galicia, Roumania and Pomerania. Russia will save the Jews themselves from popular retribution. She does not assume a false liberalism, but acts openly in protecting the prosperity of the nation. If the whole of Europe should attempt to force a distasteful policy upon Russia, she is in a position successfully to defend her independence."



JAMES McCOSH, D. D., LL. D.

We hope our good friends who would have church and state farther apart than the heavens and the earth, will not object to the movement which gained Secretary of War Proctor's approval the other day. It was a meeting, called by the United Christian Commission, to discuss ways and means for the moral improvement of the army. The volunteer evangelists of 1861–5 are practically unknown in the regular army, and any one who frequents the enlistment offices will not be impressed with either the moral or intellectual powers of the recruits. It is a mission of some urgency, therefore, that Mr. Proctor approves. He says that Cromwell's Ironsides are a perpetual argument in favor of morality and religion among troops. The higher the moral qualities the better the soldier. The Secretary hopes that these private influences may be so successfully exercised in the American army that it will not suffer in comparison with the victors of Naseby, Dunbar and Marston Moor.

The circuit court at Pine Bluff, Arkansas, heard last Thursday a very remarkable speech from the bench. Judge Elliott, in pronouncing the death sentence, fixed the date of execution on a Thursday. The departure from an old custom caused some surprise, to which he replied by saying that he never had and never would sentence a man to be executed on a Friday, because on that day Jesus Christ was crucified, and he would not insult the memory of the founder of Christianity by sentencing a murderer to be hanged on the day upon which the Son of God sacrificed his life for humanity's sake. The reason is a manifestation of devotion quite unusual in our courts, and for its spirit as commendable as rare. But a wiser reason for the change might have been given. Executions for capital crimes are in a sense indications of the law of God and so cannot dishonor Christ; but the popular superstition about the unluckiness of Friday might very justly be rebuked by ignoring the day in capital sentences.

Chicago at least is to have one secret society the less. Two years ago certain Democrats formed a society called the Wah-nah-tons in imitation of the New York Tammany. It was to control by means of oath-bound secrecy the nomination of mayor, congressmen, etc. "All manner of oaths," says one our dailies, "were taken by the initiated, binding them under fearful and wonderful obligations not to prove false to or reveal the secrets of the order." But the finances of the order were either mismanaged or were too great a temptation, as in many like instances. The society has not been able to overcome this obstruction to its success, and is therefore announced as moribund. Other political secret orders are the only parties who can provide mourners.

In the late election in nine States the Prohibition party loses in the aggregate 16,177 votes. But in twenty-two States it makes a gain of 46,-776 votes. Michigan leads with a gain of 14,-058, about 75 per cent. California comes next with an increase of 6,239, a gain of more than 100 per cent. Indiana with her new Australian ballot law makes a 25 per cent gain. Tennessee also nearly doubles her Fisk vote.

Rev. Dr. Parker, the great Congregationalist preacher of London, in a recent sermon said: "It is high time that intoxicating wine was banished from the sacramental service. It has done incalculable mischief in every section of the church. It has driven men to long-abandoned habits of intemperance. This is not a subject which should be debated as if there were some reasons on both sides. There is no reason on the side of using intoxicating wines at the Lord's table."

ODD-FELLOWSHIP AS AN AID SOCIETY.

BY G. J. FRITSCHEL, ERLANGEN, BAVARIA.

One of the current misrepresentations by which some men try to snare members of Christian churches is that the lodge has nothing to do with religion, but is a mutual aid society with the appendix of peculiar educative gatherings in an ancient and most solemn style. This falsehood must have brought more members into the orders than was intended; and the quality was not that kind which was desired. Too many came in for the purpose of finding pecuniary benefit.

This is lamented in the initiatory degree of Odd-fellowship: "If you have become initiated into this institution from the influence of a too common error, namely, that Odd-fellowship is a mere beneficial society, having for its single purpose the relief of its members. . . . be at once undeceived." (*O. F. Ill., p. 64.*) Yes, when the order was founded this was the case; but it is no longer so. Says Grosh: "The order as founded by Bro. Wildey was simply a *humane* institution; its main objects were to relieve brethren; bury the dead. But gradually there were infused into its lectures and charges much moral and (unsectarian) religious instructions; and at each revision these principles were increased and deepened and strengthened, until its beneficial and relief measures from being ends, have become means to a higher and greater end."

Then he goes on quoting the ritual, thereby tes-

tifying the *literal* correctness of the exposition: "To improve and elevate the character of man; to imbue him with proper conceptions of his capability for good; to enlighten his mind, etc., etc." (*Manual, p. 34.*)

And again: "It is unfortunate for our order and for not a few of its members, that too much prominence has been generally given to its feature of pecuniary benefits in seasons of sickness and death. . . . This, though a laudable and useful trait in our operations, is hardly a tithe of our aims and objects."

Then he directs our attention to the main objects: "By this undue prominence of the pecuniary relief afforded, even our own members have had their attention and efforts greatly withdrawn from the moral and social influences which the order is so eminently calculated to promote." (*Grosh's Manual, p. 76.*)

These declarations are well-known and have only been adduced for the sake of completeness. We have recently found a number of authors fully corroborating these statements. A writer signing his name J. C. (it seems to be customary with such writers to write anonymously), whose essay has been approved by the Grand Lodge of Switzerland, says: "The order is not a society for assurance or speculation for the benefit of its members. The mutual aid and assistance is only of secondary importance, and the principle aim consists moreover in educating the spiritual and moral faculties of man." (*Der Orden der O. F. 1887, p. 21.*)

Oscar Inadorf in his *Betrachtung uber der Wert des I. O. O. F., Leipzig, 1886*, corroborates this: "You will see that we are not merely a society for relief, but that the system for relief is merely a single consequence of our higher principles and tendencies." (*p. 2.*) "We have not united ourselves to cultivate childish secrecy, to cultivate superficial social acquaintance, or to advance merely humane assistance." (*p. 22.*)

Let us hear some more testimonials. Another witness desires to be heard. Here is a lodge—Holbein Lodge in Augsburg. In a pamphlet, "The Order of O. F., its historical development, government and principles," by Bro. Aug. Weiss, (2d ed., Holbein Lodge, publisher, 1889,) we find the following: "When the order was founded its main object was to render material aid; its work was to visit the sick, to bury the dead, to assist the widows and orphans. By and by this materialistic principle was set back; instead of being the aim and end of the order itself, it became the medium for the end, viz., to ennoble the character of man, to overcome the evil inclinations, to do the good. The order was intended to be a circle of good men, doing their duty, who clasp their brotherly hand in the conviction that they strive for the same end, and who faithfully stand by each other in all conditions of life." (*p. 8.*)

As the object of the Grand Lodge meeting, 1876, the following is mentioned: "Means and ways had to be found to prevent that the order be degraded to the line of a mere sick or aid society;" and this was done by adopting a promise that in no case a member would sue the order, but submit to the decision of the Grand Lodge. (*p. 15.*)

Well, what is the object of Odd-fellowship? We know what the object of Freemasonry is—namely, deism. And Odd-fellowship strives at nothing less. The ceremonies may be less objectionable, the means may differ, but the end is the same. In the preface to the Odd-fellow's Song-Book, compiled and published "by the authority of the G(rand) L(odge) D(eutscher) R(eichs)" by Gerstel & Schick (Leipzig, Leibing, 1889,) this is fully conceded: "Some parts, of course, adapted to the interests of our order have been borrowed from the older hymn-books of the venerable sister of our order, Freemasonry. It is true the ways are different, but the glorious aim is the same. Petit-Senn says somewhere very correctly: 'Every religious cult—does lodge-life not assist true religiousity?—is a radius of the circle in which God is the centre'—in other words: 'We do all believe in one God!'" This last word, as will be remembered, was the motto of the German deists, or rationalists. In its full form it reads,

> We do believe all in one God!
> Christian, Jew, Turk and Hottentot!

Some one might object that these (translated) quotations are from German Odd-fellows, for which Odd-fellows in the United States cannot be responsible. But they say nothing more than is said and can be shown to be true of Odd-fellowship in the United States. The Grand Lodge of Germany is dependent from the Sovereign Grand Lodge, and is a part of Odd-fellowship with its world-wide religion. Perhaps we will show what is said of the religious part of Odd-fellowship in another article. It will be nothing new, but it will be a stone or more in the pile of testimonials from the writings of members of the lodge.

SECRECY VS. CHRISTIANITY.

BY REV. A. S. COPLEY.

It is a surprise that not more is being done and said against the evils of secrecy in lodges and societies; for it is a monster evil. Secret orders are opposed to Christianity in their nature. The Gospel is to be revealed to all men without respect or color, station or nationality. "This (viz., Jesus) is the true light that lighteth every man that cometh into the world." The Gospel is an open revelation, and is not ashamed of its own inwardness, nor is there any effort or necessity to conceal it from the scrutiny of men. The lodge, however, hides, or claims to hide, its internal workings from all but its constituents. This is its chief idea. Without it there would be no lodge. This, the prevailing element in the nature of all lodges, is diametrically opposed to the frankness of religion. It leads to suspicion. If the lodge brings blessings to men, why keep it closed? Why conceal what is and can only be good? Why not rather draw the curtain that men may see for themselves and lay hold upon its benefits? We are compelled to ask whether something objectionable, or unworthy of manhood, is not indulged; whether its real inwardness is not less elevating than its advocates say. Such must be the probability. The greatest pleasure of Christianity is to reveal itself; the greatest boast of secrecy is to conceal itself. Why, we ask again, veil with darkness an institution whose "laws are reason and equity; cardinal doctrines inspire purity of thought and life, and love of truth, and loyalty to the government under which we live;" and whose "intention is peace on earth, good-will toward men" (K. of P.)? We cannot avoid mistrusting.

Besides, persons uniting must pledge their fidelity to the institution by oaths, in some by shocking oaths. The secrets must be kept. Even in some of the apparently *less harmful* orders there stands the *imperative* command to protect their principles unto death.

The Christian religion is large-hearted, seeking to bless the whole world by bearing the message of divine love to "every creature," "not willing that any should perish, but that all should come to the knowledge of the truth." But the lodge system is selfish. Its proffered blessings are confined to its members, and these benefits, which cost the recipient of them more than they are worth, are secured at the price of injustice to non-adherents, in as much as lodge men receive unmerited preference in trade, in politics, in society, and, must we acknowledge it? in church. Says Prof. H. C. King, "Very careful and extensive inquiry, involving the sending out of thousands of blanks, reveals the fact that three-fourths of all public officials in the United States are members of secret orders." Oh! shame on the selfish, clannish spirit of secret societies.

Secrecy is antagonistic to religion in the character of its members. The people of God are Bible readers, men of prayer and faith, "a peculiar people zealous of good works," "separate from sinners," "keeping themselves unspotted from the world." "Come out from among them and be ye separate, and touch not the unclean thing, and I will receive you." Every individual who gives his hand to any secret order defies these Scriptures, for the organizers and leading men in almost all lodges are ungodly men. Many of them are vicious, infidelic, debauched. And shall followers of Christ company with them and call them brethren? "Yes, but they observe religious forms in their meetings," you say. So much the more wicked for that very fact.

Unrighteous men pretending to worship, scorners reading indifferently the sacred Word, and believers joining in the sham-devotion, or at least assenting thereto. Brethren, how can these things be? How can you, who are the friends of Christ and whose lives are hid with Christ in God, give your hand and heart to a cause whose constituents are unbelievers, idolaters, and sometimes adulterers; a system which ignores the Christ who "redeemed you and washed you in his own precious blood?"

Secrecy is opposed to the church in its workings. The purpose of the Gospel is to liberate the will of man from the fetters of sin, but the lodge puts cable wires on every will and conscience that comes within its pales. Let me quote Rev. Halleck Floyd:

> "Never was there a more perfect system of human slavery. A man's conscience is not his own. He has made common cause of it with men of the world. Christians, Christian ministers, and men of the world bow down together to worship and rise up to play."

Says Pearson, Sovereign Grand Inspector General, "If we would be Masons, we must yield private judgment." Morris declares, "This surrender of free-will to Masonic authority is absolute and perpetual."

The mission of Jesus into the world was to bring peace to hearts, homes, and nations. But the lodge system brings war. Many a tender wifely tie has been sundered by her husband absenting himself from his family only to associate with bad men, and, despite all her love and implicit trust in him, never intimating what they have or do. If the lodge is such an attractive place, why not share its benefits and pleasures with the faithful, innocent wife, at least to tell her thereof that they may rejoice together? Ah! the lodge forbids it, and its wishes put their feet upon those of the better-half, and she must be silent.

We wonder why the women are more easily brought to Christ than the men. Is not this gigantic but disguised evil in the way of men? When secrecy has once coiled itself around the human will and thrust its venomous fangs into the conscience, how hardly shall the soul be saved!

Again let Floyd speak of secret temperance organizations:

> "Secret temperance orders, having of all, perhaps, the most worthy object in view, have done much to hold this much-needed reform in check. They have divided the temperance ranks; they have put their light under a bushel and not on a candlestick; and they have excited distrust by working and planning in the darkness of the lodge-room, Every temperance revival has been brought about by open and public work. These temperance orders have been quick to seize upon every opportunity to obtain influence and power. Their efforts have been directed toward building up an order rather than toward promoting the general interests of the temperance cause."

Now, in the light of these unyielding facts, that the secret order system is opposed to the Christian church in its origin, in its purposes, in its nature, in the character of its adherents, and in its operations and results, is it not our imperative duty to count it one of the huge enemies of truth and righteousness, and as ministers of a holy Gospel, fight it in public and private, with voice and pen, in the pulpit and out of it, at home and abroad? Fight it till the increasing soul-destroying, church-robbing monster lies slain at the feet of our blessed Christ.

THE BIBLE IN CHICAGO SCHOOLS.

The petition for the restoration of the Bible to the schools of this city was presented to the Board of Education last Wednesday by the Woman's Educational Union. The petition was signed by 16,000 names. On presenting it Mrs. E. A. Cook, president of the Union, in behalf of the petitioners, thus addressed the Board:

MR. PRESIDENT AND MEMBERS OF THE BOARD OF EDUCATION:—It is our privilege to present to you this evening, in behalf of the Chicago Woman's Educational Union, a petition for the reading of the Bible in the public schools. . . . In public meetings in all parts of our great city voices have been raised for this cause, and some gifted ones have demonstrated that from an historical point of view, from a logical point of view, from a legislative, executive and judicial point of view, from a social and moral point of view; in short, from a patriotic point of view, that the Bible must be a respected book in the public school-room.

The National Educational Association, which, I am told, is the largest body of the kind in the world, when in session in Chicago in 1887, just a century after our famous ordinance was passed,

spread upon its records that "in the judgment of this Association the Bible should be recognized as the text-book of ethics, and that the Word of God, which made free schools, should hold an honored place in them."

Horace Mann states that, "All intelligent thinkers upon the subject, now utterly discard and repudiate the idea that reading and writing, with a knowledge of accounts, constitute education. "The lowest claim any intelligent man now prefers in its behalf is that its domain extends over the threefold nature of man; over his body, training it by the systematic and intelligent observance of those benign laws, which secure health, impart strength and prolong life; over his intellect, invigorating the mind, replenishing it with knowledge, and cultivating all those tastes which are allied to virtue; and over his moral and religious susceptibilities also, dethroning selfishness, enthroning conscience, leading the affections outwardly in good will toward man, and upward in gratitude and reverence to God."

In regard to the practical fulfillment of our request in this petition, the petitioners, we believe, whatever their personal preferences may be, will regard you as faithful to the trust imposed upon you, if you give the Bible the place in our schools which a reasonable construction of our fundamental law requires.

"One thing is certain," says Judge Hagans "that a bad man is a dangerous man; and that the quantum of morality needed to make a man a good citizen is small, and easily comprehended by the meanest intellect."

It is contained in the two great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."....

A choice book of Scripture selections, carefully prepared and revised, and approved by the late Archbishop Lynch of Toronto, and many other eminent persons in Chicago and elsewhere, might be used, if you think best, by teachers as a guide in preparing selections for their morning readings.

Many of us think that teachers who are competent to instruct the pupils of our public schools, are competent to select passages of Scripture, which, read without note or comment, would be helpful in the preparation of children for good citizenship.

Surely our children should not study the books now placed in their hands, while the Bible is excluded,—the Bible, which was the first book to be printed after types were invented; the oldest record of past time, a book which since its first publication in Latin has been printed and is now circulated in more than two hundred languages; a volume recognized by every civil government as sacred, and without which this nation would never have had an existence.

"Hold fast to the Bible, as the sheet anchor of your liberties," wrote that great soldier and statesman, Gen. Grant.

And we ask that you restore to our free schools their only safe foundation, by giving the Bible its proper place in them at your earliest convenience.

The question is not what will satisfy all parties. Nothing will do this; but remove injustice, and all reasonable cause of complaint will cease. Injustice is always weakness, and fundamental injustice must end in destruction.

On the celibacy of the clergy the testimony of the catacombs is interesting. On the tomb of "the Bishop Leo," we read, "My wife Laurentia made me this tomb." Again, "Victor, in peace, son of Bishop Victor;" "The place of Basil, the presbyter, and his wife, Felicitas;" "Gaudentius, the presbyter; for himself and his wife, Severa, a chaste and most holy woman;" "Once the happy daughter of the presbyter, Gabinus, here lies Susanna, joined to her father, in peace." It is worth while quoting here a canon of a Church Council (the "Quinisextan") as late as A. D. 706: "If any presbyter or deacon put away his wife, under pretense of piety, let him be excommunicated." (Maitland, p. 267.)—*Exchange.*

Said Rev. A. T. Pierson in a public address, speaking of certain Roman Catholic countries: "People call them Christian countries, but if any man or woman in any Roman Catholic country finds Jesus Christ they have to dig through an immense mass of debris. I'm tired of apologies for Roman Catholicism."

COLLEGE HAZING AND SECRETISM.

HOW DR. M'COSH DEALT WITH THESE EVILS.

[From the farewell address of Dr. James McCosh, President of Princeton College, June 20, 1888.]

While this improvement of education was going on we had to contend against degrading college customs, some of which had come down from colonial times and were copied from the schools of England. There were *rakes* secretly issued by the members of one class against the members of another. We had horn-sprees and foolish bonfires kindled in the campus, and the embers often endangering the whole college buildings. Worst of all, we had the *hazing* and the *smoking* of students. I resolved to put down these, when I found that they had the serpent's power of prolonged life, and that it was difficult to kill them. I tried first of all to make the classes condemn them, and often succeeded. But at times we had to exercise discipline on the offenders, who were commonly supported by a considerable body of students. I would not be giving a true picture of the times unless I mentioned one or two cases.

At that time morning prayers were held at seven, and the students came out rubbing their eyes, with their great-coats thrown loosely over their shoulders and buttoning their clothes. One morning I saw a student with his head all "shaven and shorn." I called up a tutor and asked him whether the student had had fever. "No," said he; "did you not hear that he had been hazed?" I told him that I had not, but added that the whole college would hear of it before we had done with it. Knowing that if I called the hazed student to my house it would only be to expose him to farther indignity, I asked a professor to give me the use of his study and invited the student to meet me there. When I asked how he felt on being hazed, he replied, "Very indignant." I said I was glad to hear it. He told me that a company of students disguised had come into his room late at night; that they gagged his mouth lest he should cry and his ears lest he should identify them; that they had shaved his head, then put him under the pump, and left him tied on the campus. I asked if he had any friends. He answered, "Few, sir; I am a poor Irish boy, but one man has helped me;" naming Chancellor Green. "My dear fellow, you have a noble friend." I wrote a letter to the chancellor and ordered the student to set off with it before dawn, and tell what had been done to him. Next morning, a little after eight, I saw the noble form of the chancellor pass my window and enter my study. Hitherto he had been very cold toward me—I believe he did not see the propriety of bringing over a Scotchman to be the head of an American college. He asked me somewhat sternly, "Are you in earnest?" I answered that I was never more in earnest in my life. "But," said he, "I have often found when I tried to uphold the college in putting down evils there was a weak yielding." I told him that he might find that this was not just my character. He asked me what I meant to do. I answered that I was a stranger, newly come to this country; that I had asked for a conference with him—an alumnus, a trustee, and as the head of the law in New Jersey—to ask his advice. "Can you not," said he, "summon the perpetrators before the faculty?" "Yes," I replied, "but I have little evidence to proceed on. The student thinks he knows two of those who gagged him, but is not sure; and students capable of such deeds reckon it no crime to lie to the faculty." "What then are we to do?" I replied that I wished him to say. But he again asked, "Are you in earnest?" I said "he might try me." He then proposed that we should start a criminal process, and said he would engage the attorney-general as prosecutor, and would see that the jury was not packed. I said, "I accept your terms," and added, "You may now go home, Chancellor, the case is settled." He asked, "What do you mean?" looking at me with amazement. I simply mentioned that I had been dealing with students for sixteen years, and knew that the case was settled. I felt that the time was come when I should be as cold to him as he had been to me. I thanked him for coming to me when I meant to go to him, and bade him good morning. I asked a professor to send for one of the students supposed to have been guilty, and to tell him that the great chancellor had been here, that he was that day to engage the attorney-general as prosecutor, and that if the guilty parties did not send me an apology in forty-eight hours they would all be in prison. In a few hours I received a humble letter, signed by by about a dozen students, confessing that they were guilty, expressing their sorrow, and promising that they would never commit a like offence. I sent a message to the professors, asking them to be in their place next morning at prayers; and the students were prepared for something to come when they saw them all assembled. I took out the paper sent me, and read it till I came to the signatures, when I put it in my pocket, saying, "I accept the apology and the promise, and neither the faculty nor any other shall ever know the names. Let us read the passage on repentance, 2 Cor. 7." I never saw the college more moved.

For some years hazing was considerably subdued. But it continued in other colleges which have not had the courage to grapple with it, and has reappeared in this college once and again and has led to some very painful scenes. It has for the present disappeared, I trust finally.....

When I became connected with Princeton, the secret Greek-letter fraternities had considerable power in the college. The trustees years before had passed a law requiring every entering student to come under a solemn obligation to have no connection whatever with any secret society. I felt from the beginning that the college was in this respect in a very unhappy position, the student signing a pledge which a number of them knowingly violated. On inquiry I discovered that while some of the societies did mean to foster pleasant social feelings and to create a taste for oratory, yet that their influence was upon the whole for evil. I soon found that the societies sought to get the college honors to their members and to support those who were under college discipline. I felt that as the head of the college I must put an end to this state of things. I was powerfully aided or rather led in carrying this out by the late Dr. Atwater, who had more credit than I in suppressing the secret societies. One courageous student set himself vigorously to oppose the attempt to get the college honors to members of the fraternities. The difficulty was to get evidence. But certain lodges got photographs taken of their members. These fell into our hands. The offenders stood clearly before us. I summoned them before the faculty. They did not deny the charge and we sent them home. In a short time each sent in a paper in which he promised to give up while in college all connection with secret societies. I retained these papers for a time to secure that the promise should be kept, but I have shown them to no one. The faculty restored the students, who, I believe, kept their word. Now the great body of the students would earnestly oppose the re-introduction of these fraternities into our college. Most of the professors in the American colleges profess to lament the existence of such societies, but have not the courage to suppress them. I am sorry to find that of late some eminent men belonging to other colleges have been defending these secret organizations.

One of the greatest evils arising from the Greek-letter societies is that they tended to lessen the numbers and usefulness of our two noble societies, the Whig and the Cliosophic. These form an essential part of our educational system. They have done as much good as any other department of our college teaching. They have helped mightily to prepare our young men for the pulpit, the bar, and the Senate.

In 1881, Dr. McCosh wrote to Pres. White of Purdue University, as follows:

"The authorities of the college here, Board of Trustees and Faculty, are unanimous in holding that these (secret) societies are most injurious to the discipline and morals of the college. By our suppression of them we have been saved from evils which before existed in the college."

During the same year the faculty of Princeton College approved a paper in which it is stated that "the college has prohibited secret societies because it has found them of evil tendency and influence."

—In Paris, a few months ago, there was formed a "national league against atheism." Every member of the league must engage to oppose with tongue and pen, and by every legitimate means, all forms of atheism. The league is open to any person of either sex, of any religion, and of any philosophical opinion who affirms the existence of God.

NEW ENGLAND LETTER.

The municipal election in Boston—Couldn't enjoy religion. —The influence of Harvard—The artistic sense in Americans—The North American Review—The effect of lodge terrorism on a community.

Another high-license bill has been defeated in the Vermont Legislature, and the homes of the Green Mountain State saved from that most monstrous curse of civilization—the legalized saloon. No one can doubt, unless they willfully blind their eyes to the fact, that the prohibition cause is gaining steadily in spite of all "set-backs." It is true that a no-license law enforced by high-license officials has failed in many places to be a gratifying success, and the people in their disgust have turned about and voted in the saloon again, instead of voting out to *stay* out these same corrupt officials who have been thus false to their trust. Such childish action is on a par with the conduct of a boy who, after pinching his fingers in the crack, turns around and beats the door. Boston is now surrounded by an unbroken cordon of no-license towns, which has the effect of adding to her population all that floating scum of whose very existence the saloon seems to be an integral part. Of course they are out in force on every voting day, and this may partly account for the late overturn in municipal politics which has elected a Democratic mayor, and what is more, a Democratic city council. But this does not explain why Worcester has reversed her splendid no-license record by about one thousand votes. On the whole the law has been well enforced, and the result in better trade, happier homes and more reliable workmen has been testified to by all the prominent business men of that city.

The election in Boston did not affect the School Board, thanks to the brave and patriotic action of the women, but of course the enemies of the public school system are happy over the election of Matthews, a man whose affinities and sympathies are all on their side; and as for the saloonmen, it is needless to say that *they* are happy whichever of the two great political parties win. The bars were closed according to law yesterday, but a hundred cases of drunkenness in the courts the day before, showed up the beauties of that system which Boston has once more endorsed by a majority of over 15,000. Ex-President White, of Cornell University, in the last number of the *Forum* says that the only European city which reminded him so forcibly of the condition of American cities that he was at once seized with a spasm of home sicknesss was—Constantinople. There he found "as the result of Turkish despotism the same hap-hazard, careless, dirty, corrupt system which we in America know so well as the result of mob despotism." It is not pleasant to think that this vivid picture of Boston under the late O'Brien administration may be again repeated. The wonder is that with the corrupt methods now in use in politics and which every candidate is expected to employ, or at least endorse, any decent man can be found to accept a nomination. Apropos to which the *Weekly Times* tells a good story of a certain minister, who, after spending a few years in New Hampshire where he had been stationed, begged the bishop of his conference to transfer him to Vermont, giving as a reason that "he could not stay in New Hampshire through another campaign and enjoy religion." Partisan politics seem to show the same general features everywhere without respect to localities, and whether this good clergyman found things different across the line, or only "changed the place but kept the pain," we are not informed.

Harvard is both religiously and politically unorthodox. It inclines to Unitarianism, Mugwumpery and Free Trade. The young men who are now the Democratic standard bearers in Massachusetts are generally graduates of that institution; and possibly Elijah A. Morse is right in ascribing to the influence of Harvard much of the present Democratic re-action. This gives interest to the fact that she has just called to fill her chair of political economy, a protectionist—Prof. E. J. James.

The Vermont Legislature besides killing the high-license bill, has also earned the thanks of all lovers of rural beauty by killing another which provided for the systematic destruction of all roadside bushes and weeds. Even in cultured Massachusetts, I have known the municipal authorities to be guilty of perpetrating such a piece of barbarism. A New England country road whether in June or September is a thing of beauty, and the idea of driving the plowshare of destruction over it by these would-be improvers; of rooting up all that lovely, fairy undergrowth of fern and sumach, and blackberry vines, and asters and goldon rod and the copses of birch and hazel that

> "When the wind blows and sun dazzles,
> Thrill in leafy tremblement,"

is enough to give any one with the least eye for the picturesque, or the smallest sympathy with nature, the shivers. Americans may not be naturally lacking in the artistic sense, but they often show a want of cultivation which perhaps is not to be wondered at, considering that our government has done nothing to foster the love of art, but everything to repress it. Think of a duty of $16,500 on the Angelus!—that bit of canvas which has been to so many, who had never in all their lives before seen one of the world's great paintings, like a revelation of the undreamed of beauty.

The *North American Review*, I see, has cabled to Mr. Parnell an offer of a hundred guineas for a short article upon any subject he chooses to select. The offer, made at this particular time, when the great Irish leader has become the hero of a domestic scandal, by which he has forfeited the sympathy and support of Gladstone, and even of the best men in his own party, looks as if the editor of the *Review* accepted the infamous doctrine of which we heard altogether too much at one time, that "public life and private morals have no necessary connection." If this magazine wishes to continue a leading exponent of public opinion, and as such find a place on the center-tables of Christian homes, it must cease to welcome to its columns men notorious for their latitude of thought and practice.

An allusion in the *American* to the saying of Thackeray in his Irish sketches, that during his Irish tour, "with the sole exception of Father Matthew, he did not meet a single priest who looked him straight in the face," reminds me that I have heard identically the same statement made in reference to members of the lodge. A Jesuitical training is fatal to a frank, manly attitude and bearing. Men trained to deceive and circumvent will show it in their faces. Furthermore, there is another aspect of the case I do not remember ever to have seen considered. It is the moral effect which the lodge embargo on freedom of speech and of the press, must have on a community generally. Buckle, in his History of Civilization in England, well says that the worst evil incident to times of persecution, is that "fraud becomes a necessity of life; insincerity is made a daily custom, the whole tone of public feeling is vitiated, and the gross amount of vice and error fearfully increased." The fact that a man cannot express his honest convictions without incurring the enmity of the craft, deranging his business, and cutting him off from all hope of political preferment, must act in the same way. To be terrorized is always to be demoralized. This is what Masonry does and will continue to do until its power is broken.

May our New England meeting, of which my next letter will (D. V.) contain a full report, score another victory of Christ against anti-Christ.

ELIZABETH E. FLAGG.

—Joseph Cook has been lecturing on the Pacific Coast, and is now journeying eastward. The *Pacific* of San Francisco of the 26th ult., mentions his addresses in that city and vicinity where he was engaged for some two weeks. "He has," says the editor, Dr. Kimball, "been profoundly impressive. For, abate what he will in criticism of person, matter and manner, he is one of the grandest figures upon the platform in the times in which we live. Nobody can listen to him without interest, because one cannot help being instructed, lifted and inspired by him." On Thursday evening of last week Mr. Cook spoke in Salt Lake City. He of course took up the manifesto of President Woodruff, and subjected it to a powerful analysis. He argued that it was a deception and a snare; that the Mormons are yet bound by their revelations in favor of polygamy, of which there has been no revocation or setting aside in any particular.

We should esteem it a special favor if our readers would kindly name the *Cynosure* when answering any advertisement found in our columns.

REFORM NEWS.

METHODISTS GETTING READY TO LEAD IN THE REFORM.

OUR WESTERN AGENT SENDS GOOD NEWS. REMEMBER IT.

DEAR CYNOSURE:—During my late visit to the churches of southwestern Iowa I visited Tarkio in Missouri. I gave a short address on the lodge to the students of Tarkio College, and especially emphasized the heathen and deistical character of the lodge worship.

I also visited Coin, Blanchard, and College Springs, speaking as the way opened and taking subscriptions to the N. C. A. and to the *Cynosure*.

While at Tarkio I had a long conversation with the pastor of the M. E. church, who has been a Royal Arch Mason. He is heartily disgusted with the whole thing, and did not hesitate to express his disapprobation of the secret society system. At Blanchard, also, I had a conversation with the M. E. pastor who had been a Master Mason; but like his brother at Tarkio, has turned from those lying vanities, and is now satisfied with the fellowship of the church of Christ. While at College Springs I called on Bro. Milner of the M. E. church. He said that the presiding elder of his district told him that scarcely any of the young M. E. ministers of that part of the State join the lodge now.

I mention these things to show that while Bro. Ronayne is right in calling attention to the wicked oaths and horrid penalties of Freemasonry, he is wrong in assuming that when the heathen and infidel character of the lodge religion is exposed, men will rush the faster into the lodge.

Fifteen or eighteen years ago, a very large per cent of the ministers of the great M. E. church were Freemasons. In some conferences nearly all were Masons. Dr. Coleman of the Wisconsin conference said, several years ago, that four-fifths of the Masons of his conference had withdrawn from the lodge and had ceased to have anything to do with it. Some of them frankly confessed that they found Masonry to be wicked, and that they could not be Christians and remain Masons.

Rev. Hendricks of the Iowa conference, said that twelve or fifteen years ago, nearly all of the ministers of the Iowa and Des Moines conferences were Freemasons. But now *nine-tenths* of them had withdrawn from the lodge and ceased to have anything to do with Masonry, and that but a small per cent of the young ministers were joining. He said that only one of the five presiding elders of his conference was a Mason now.

There is a class of men who, perhaps, will go into the lodge more readily if they know it is a system of *heathen infidelity;* but while this is true, it is, doubtless, also true that there is a class of men who, when they are shown that the oaths of Masonry bind to the concealment of crime and the protection of criminals, will run more greedily into the lodge, because they desire the advantages in wrong doing that such "disloyal oaths" afford. But it is not the heathen, infidel, crime-loving portion of the community that we expect to influence by showing the heathen character of the ceremonies, the deistical character of its ritual of worship, and the facilities afforded by its covenants for concealing crime and escaping punishment. But we do expect to influence the

HONEST MEMBERS

of the *evangelical churches*, and ALL *honest, law-abiding citizens.*

When this is accomplished, the lodges, freed from moral restraint, will be guilty of such multiplied and gross excesses, that an outraged people will refuse longer to tolerate their existence. We can, by the authority and power of our Lord Jesus Christ, free the churches from the grasp of the lodge. There is an army of silent workers, who have withdrawn from the lodge and who secretly exert an influence against it.

The pastor of the M. E. church, at State Center, Iowa, who never was a Mason, asked one of his presiding elders who was a Mason, whether he had better join the lodge. The elder frankly advised him to keep out. Afterwards he consulted another Masonic elder about becoming a Mason. The elder told him when he joined the Masons, and how many degrees he took; but added that he had not been to the lodge for years and did not mean to have anything more to do with it.

So the young minister concluded not to wear the cast-off shoes of the elder.

While at State Center I preached for the pastor who sought and profited by the fatherly counsel of these Masonic elders. I freely conversed with him, and gave him some literature, and when parting with him he bade me God speed in my work.

I have just arranged to send Joseph Cook's speech and the *Cynosure* for a year to one academy and two of the colleges of Iowa. And I just have received a donation to help send the *Cynosure* to the colored pastors in the South. So let us push the battle all along the line, trusting in Christ for the victory. Yours in the faith of the Gospel, C. F. HAWLEY.

AN ANTE-BELLUM SCHOOL.

A visit to Lexington, Ky., has to me a little vein of romance in it; for in the spring of 1832 I came here over the hills from Cincinnati in a stage coach. I found Rev. Geo. Whipple, who served so long as the secretary of the A. M. A., teaching here in Major Todd's Young Ladies' Seminary. Mr. Todd was the father of Miss M. Todd who married President Lincoln; and at the boarding hall I was introduced to a law student, Mr. Edwards, son of Gov. Edwards of Illinois, who afterwards became the law partner and brother-in-law of Mr. Lincoln. I was engaged to teach a school seven or eight miles out towards Nicholasville, by four planters—three of them were named Bryan and the other was a Mr. Farrar. The school-house was built of logs, with sliding windows, in a woodland pasture, on a corner of Wm. Bryan's plantation. There I taught four quarters with the hearty approval of my employers, and returned in the spring of 1833 to Cincinnati.

One morning I took the cars to visit the scene of my youthful experience, and soon reached the residence of Mr. Joseph Bryan, son of the Joseph Bryan whom I knew. I was kindly received and taken over the plantations which I had traversed so many years ago. I found many changes. The railroad runs through the plantations, and the woodland pastures have almost disappeared. Joseph Bryan's residence has been rebuilt and enlarged, and the little log school-house is gone. Daniel Bryan, who was one of my scholars, told me that it was removed not many years after I was there, and a brick school-house built on the public road in a more central location. The former residences of Samuel Bryan and Wm. Bryan, however, appear very natural; also the ground on which the old school-house stood, notwithstanding the railroad embankment which is not more than forty rods away.

One incident of that early time, if you will pardon me, I will relate. There was a lyceum or debating club at Nicholasville, which I was invited to attend. One question proposed and fully discussed was, "Is slavery beneficial, financially, to the commonwealth of Kentucky?" I took part in the debate and argued for the negative. Taking the census of slaves in the State and their average valuation, I stated that this immense sum ought not to be sunk in owning laborers, but to be kept in hand for improvements and enlargement of productive industry, and the laborers simply paid for the work performed. My argument was well received, and I thought many were convinced at that time that it was founded on the rock of truth, as has been abundantly demonstrated since.

On Sabbath, the 23d, I preached in Lexington in the M. E. church, Rev. Mr. Locke, pastor, and gave away a few tracts. The next day I visited the Lexington Normal in their new and elegant buildings, and spoke briefly to the students. Prof. Foster presides over the higher classes, which meet in the new building, and also over the primary classes that meet in the original academy. Dining with Prof. and Mrs. Foster, I met most of the faithful missionary teachers who are doing such a noble and patient work in this institution.

At the Kentucky University I called on Dr. Graham and Prof. McGarvey of the Bible College (theological) department. I examined the libraries and found none of our reform volumes, and gave anti-secrecy tracts to the librarian to distribute. On the morning of the 28th I took the train for Georgetown. Pres. Dudley was not at home, but I looked in the library and found on the shelves most of the books which we formerly donated the college, in good order. The attendance here is increasing, there being 250 students now, nearly double the number of two years ago.

The next day I visited an institution on the south side of Lexington, called the State College, which is sustained to some extent by the U. S. government. They have a weather station and observatory, and the students are mostly U. S. cadets, a part of the time under military drill. The president was absent, but Prof. White, the general manager, said they had no library yet, but were making arrangements for one. They have no secret college societies, so I gave Prof. White a supply of tracts for distribution and retired.

On the 30th I preached in the M. E. church on N. Upper street, Rev. Mr. Smith, pastor, and distributed a few tracts which were well received. On Tuesday I visited Millersburg. When I arrived there I was surprised to learn that the college was in a measure broken up, or, at least, was in litigation. The M. E. Conference had attempted to move it to Winchester, and Pres. Batson had taken the library and other movables to that place. The older residents at Millersburg were much aggrieved to this action as they had done so much for the college. And so they referred the matter to the courts of law. Prof. Wales and Rev. Mr. Redd were endeavoring to hold the fort by teaching, not in the college, but in private rooms. They have quite a number of students. Distributing a few tracts, I returned and made preparations to go to Berea, which I reached on the 4th inst. Yours truly, S. F. PORTER.

CORRESPONDENCE.

LODGE WORK ON THE PACIFIC COAST.

SAN FRANCISCO, Cal.

DEAR EDITOR:—I wish that some one who has studied the subject thoroughly, would give us his views in the *Cynosure* of the rise and development of English deism in the eighteenth century and its relation to Freemasonry. I think that the meeting of the drunken infidel Masons in Apple-tree Tavern had more to do with the development of infidelity in England than even most of Anti-masons imagine. To me it is very evident that Unitarianism and Theosophy have not simply grown up with, but *out of* secret societies in this country. Secret societies are the hot-beds and the nurseries of infidelity and absolute devil-worship.

As in the case of Masonry and Odd-fellowship, the first thing that the devil inspires his tools to do is to organize a secret society under the guise of benevolence or for convivial and hilarious purposes, and then he suggests to them the advisability of engrafting upon this parent stock some of the heathen mysteries. The next step is to send out his emissaries and recruiting sergeants to find recruits from among the members and ministers of orthodox Christian churches, and the most spiritual and aggressive of these are his chosen sphere of operations. The next thing is to employ as many as possible of these new recruits, especially active temperance and evangelistic workers, as drill-sergeants, and to induce them to open secret drill-halls, where the young can be trained for his service in Masonic and Odd-fellows' lodges. In this way the altars of Baal are set up side by side with the altars of God, and Hiram Abiff supersedes Jesus Christ.

Even now and here, all sorts of Knight Templar shows and Odd-fellow parades find a hearty welcome and a strong endorsement in Methodist churches and by Methodist ministers, while every opposer of lodge religion is completely muzzled. The pastor of one of these churches in this city, in preaching the funeral of an Odd-fellow, took occasion to say:

"Three years ago I became acquainted with this brother in the lodge, of which he and I were members. When I spoke to him about attending church services, he said, 'The church is a dull place to me; the lodge is my church.' This brother was converted two years ago, and although his views and feelings were entirely changed in regard to the sufficiency of the order as a means of salvation, he never severed his connection with the lodge."

This preacher then eulogized Odd-fellowship as a great and grand benevolent organization, and as every way deserving the patronage of the very highest type of Christians. But suppose that some one should arise in one of the prayer meetings of this same church and quote the text, "Have no fellowship with the unfruitful works of darkness, but rather reprove them;" or, "Be ye not unequally yoked together with unbelievers," and to make the application, what would occur—he would be invited to sit down and hold his peace. A sensational ritualistic, Rome-ward bound Episcopal preacher here preached a week or two ago on Sunday night, on the motto of the Knights of Pythias' "Friendship, charity, benevolence."

I have a proposal to make. It is this, that the Freemasons should take the name Satanicus and the Odd-fellows that of Foolicum. In Russia, some years ago, the former was organized, the candidates being sworn under a death penalty to the renunciation of the doctrine of the Trinity and baptized in the name of the devil. Inasmuch as Masonry rejects the Son of God, it rejects God also, and as it swears the candidate under a death penalty into the service of Baal and to the worship of Baal, the proper designation of it would be "The Satanicus." And as Odd-fellowship was originally and is still a system of buffoonery, and as many fellows are odd who are far from being fools, "Foolicum" would be a more specific and appropriate name than the one which they now bear. This was the name given to a secret society organized some years ago in a United Presbyterian college.

This city has had, from among the few wise and noble who are called to the ministry,—that is who are called of God—two such distinguished ecclesiastics or heresiarchs (I hardly feel like saying which) to fill important pulpits. I refer to Rev. Dr. Barrows and Rev. Dr. Harcourt. The former inaugurated his pastorate by introducing some of his new theology. He eliminated hell from the church creed (not from the Bible nor the universe) and inserted the second probation. He was thrown out of a buggy under peculiar circumstances and left the city rather suddenly, and there has been a bad report about him ever since. But then he was a Knight Templar, and his new theology made some of his audience feel so comfortable that they greatly desire his return, which I understand is to take place. It is due the Congregational ministers here to say, that all, or nearly all of them are free from the marks of the beast, and that they do not endorse this new and downward departure in theology.

The city is deprived altogether of the wisdom, eloquence and improved theology of the Rev. Dr. Harcourt, and Howard Street M. E. church will not soon again hear such sublime (or sublimated) theology as it has been accustomed to under the ministry of its former pastor. To illustrate the case I will relate an incident. When Bro. Gladwin was here, I took him one night to Dr. H.'s prayer meeting. Dr. H. said to the audience: "I am fully persuaded that for long ages, man was nothing but a mere animal, until the inspiration of the Almighty came upon him and gave him understanding." He then talked "no personal devil," and some other Universalist doctrines. Bro. G. arose, gave an account of his conversion, sanctification and his work in the National Christian Commission, the Y. M. C. A., the Methodist itineracy and in India. He then remarked that American Methodism had a good many side-shows which India Methodism did not have, and he hoped never would; that he had never heard of a "Crazy Social" in a Methodist church in India, nor of a good many other crazy things which he had seen and heard of here. He did not think there was a Methodist preacher in India, who, if he were to turn Universalist, would continue to occupy a Methodist pulpit and preach Universalism while he looked to a Methodist congregation for a support. He had a brother-in-law in India who was a Methodist preacher, and turned Universalist; but he had enough self-respect to get out of the Methodist church and go where he belonged. They had a great many monkey-worshipers in India, but that THEY didn't call *them* Christians.

But, perhaps, the strangest thing connected with this item of Methodist history is, that the resident bishop here not only stood up in defence of Harcourt in the church which he served here, but has secured his transfer to Baltimore, and promised him one of the best charges in the connection,—and that six months in advance of the time of the conference session. But the claims of Christ are, it would seem, small in comparison with those of Hiram Abiff, for these gen-

tlemen are united by the "Mystic Tie," which is stronger than that of Christianity. A Methodist preacher may disparage the claims of the Bible, but not those of Masonry. If this is not a down-grade movement than I am greatly deceived. And there are not wanting other cases where Episcopal favor is hard, if not impossible, to account for, except on the influence of lodgery, either external or internal, on the councils of the church. There is a notable case of this kind in Arizona and one in Washington, located at Olympia, worse even than the one which I have described.

In singular and beautiful contrast with these two cases, stands that of Rev. J. C. Smith, pastor of St. John's Presbyterian church, this city. He offered and urged the acceptance of his resignation to the San Francisco presbytery at its last meeting. There was some dissatisfaction on the part of some of the members of the church, and one of the elders stated to the presbytery, that the ground of it was that Dr. Smith preached too much of Christ. Dr. Smith is a man of commanding personal appearance, broad culture, deep spirituality, genial and benevolent disposition, and is regarded by his brethren as a prince in Israel. When such men as he is are at a discount in so-called Christian churches, and such as Barrows and Harcourt in demand, it seems to me that some of these temples need a scourge of small cords. But Christ's "fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner." Just think of it, a preacher not acceptable who preaches Christ; but one who does not believe there is any hell, in demand. Why, even the devils acknowledge the existence and dread the punishment of a hell. The devils who possessed the Gadarene demoniac were more orthodox in their theology than some of these Knight Templar priests, and nobility under one prince of the power of the air.

Even the Y. M. C. A. of this city is in the "grip of the lion's paw," for the secretary, when I interviewed him with reference to adding the *Cynosure* to the list of papers on file in the reading-room, said that he was a Mason and so were some of the directors, and that he could not accept the *Cynosure*. I replied: "Masonry won't bear the light, then; if so, then it ought to go down under it." He replied: "Why, what is the matter with Masonry?" I replied: "It is another religion, and, of course, not Christian?" This he denied; but I told him I could prove it from every book which the order had ever produced. Who closed the door nearly everywhere against the literature and the advocates of anti-secrecy? Was it the Lord or the devil? Surely, it was not the Lord, else his kingdom would be divided against itself. Who is to open the pulpits and platforms and newspapers of Christendom to anti-secretists? Is it not Christ? Pray for me, you who pray against the lodge, that God may open the way for a hearing in Christian churches for the cause of Christ as opposed to the claims of Baal! M. H. NICHOLS.

DR. SAMUEL SIMPSON, OF GARFIELD, WASHINGTON.

WESTON, Oreg.

DEAR CYNOSURE:—I have just received the sad intelligence that our *much beloved* brother, Dr. Simpson of Garfield, Washington, was very low from the effects of a congestive chill. He is advanced in age and naturally quite feeble physically; he has not the constitution to survive a very severe attack. But I do most sincerely pray God to spare this dear old veteran of the Cross, for it seems as though we cannot spare him. There is no anti-secretist among the ranks of the Missionary Baptists of this Coast who would be so greatly missed as he.

This most earnest and devout Christian man has done more than all others combined, with whom I am acquainted, in scattering anti-secret literature in Oregon and Washington.

He has been one of our most *indefatigable* workers in the advocacy of the whole Gospel truth. He has in every sense of the word been a standard bearer, and has unflinchingly and without the fear of men or demons stood boldly on the watch towers and cried aloud, sparing not in lifting up his voice "like a trumpet to show the Lord's people their transgression and the house of Jacob their sins" concerning Baal worship.

He has, I think, been a constant subscriber for the *Cynosure* for the last twenty years; and while he patronizes very many religious and secular periodicals he prizes none so highly as the *Christian Cynosure*.

Will you, brethren at the office rooms, together with the president of the N. C. A., Rev J. L. Barlow, who was favored with a visit by this brother a few years ago, join with me in praying God to spare the Dr. to us of this Northwest Coast for many years yet? I desire to be submissive to the Lord's will, and I do hope it may be the will of our Heavenly Father to raise up this man of God to us. Yours in true sorrow,

W. H. PRUETT.

PITH AND POINT.

Ministers here who wear the lamb-skin apron at funerals and extra occasions of the lodge, seem to be very popular. The two Lutherans, one at Lockport and the one in Constantine, both are Freemasons. They are young, smart and well educated for the ministry, and seem to prosper finely, holding many festivals, fairs, etc., with a lively time and make the money. Oh! how long will the "deceiver" be allowed to go up to the house of the Lord and keep deceiving his people? Shall we be discouraged? No, I trust not.—P. P. BATES, *Constantine, Mich.*

THE CYNOSURE FOR THE SOUTHERN COLORED MINISTERS.

Your plan to put the *Cynosure* into so many homes in this State is one which I have hoped to see put in operation ever since Bro. Woodsmall's days. I am glad that I am now in position where I can help circulate the grand old *Cynosure*, and propagate, by my influence and in print, the wholesome principles it teaches. If you can spare them let me have a lot of tracts of Moody, Pentecost and Cook for my students.—PROF. JOSEPH A. BOOKER, *Little Rock, Ark.*

IS NOT THE CYNOSURE NEEDED IN THE SOUTH?

Continue the paper, as I feel that I could not well do without it. I look for it every week as I would look for a friend coming to see me with good news to cheer my sad heart. With many thanks to the friends who have done so much for me by giving me this valuable paper for the past year.—(Rev.) J. B. LIVINGSTON, *New Iberia, La.*

HELP THE SOUTHERN BRETHREN.

I am thankful to say that the *Cynosure* has been of great help to me, and I heartily thank the dear friends who have sent the paper to me. I hope it will be continued. I have great battles to fight by myself and the Lord Jesus, and your paper has made me able to oppose all of the secret orders. They told me if I did not stop I would make enemies, and it would be hard for me. I have no one here to help, for almost every one is a member of some lodge. They are afraid to say a word against the lodges, but I stand out against them boldly.—H. JACKSON, *Augusta, Ga.*

GOOD WORDS.

I wish the cause all success.—REV. J. M. FARIS, *New Concord, O.*

I am trying to work up a club. It is up-hill work in our lodge-ridden place.—J. P. MCWILLIAMS, *Greenfield, O.*

I am very well pleased with the *Christian Cynosure*. It is a very interesting paper.—REV. J. F. BRIGHT, *Cartersville, Ga.*

Had I time I could seed Washington down with *Cynosure* subscribers. I find colored friends pay as promptly as a usual thing as white.—W. B. STODDARD.

We never intend to be without the *Cynosure* while it continues to be as now, the advocate of truth and right. We are feeble and cannot get out to get subscribers, but give our prayers and good wishes for the success of the cause.—JOHN STRATTON, *Lake Park, Ia.*

LITERATURE.

MORAL MUSCLE: and how to use it. A brotherly chat with young men. By Frederick A. Atkins. Pp. 82. Price, 50 cts. Fleming H. Revell, Chicago and New York.

The author of this vigorous and wholesome volume is editor of the *Young Man*, and his work is very happily introduced by Rev. Thain Davidson of London, whose commendation would, if possible, place a copy in the hand of every young man. The title, whether we regard it as enigmatic, or paradoxical, or ambiguous, yet suggests forcibly the central idea of the writer—Christian manliness, the manliness of Jesus Christ, the vigor and power of self-restraint induced by the indwelling grace of God. The beauty and power of a pure life, of a true Christian knight-hood, such as Paul ever reminds of, is made so attractive, and the steps to its attainment so robbed of difficulty, if taken patiently and with singleness of purpose, that this volume must prove a blessing to thousands who are cast amid the gyrations of folly and vice in a great city. The author, however, either needs to probe deeper among the temptations that beset young men, or needs himself more moral courage, for the evil companionships of the lodge and club room, especially the unequal yoking in the secret worships of the former, are unmentioned by him. Few city temptations are more alluring, deceptive, popular and ruinous to the soul and bodies of men.

HILDA, or the Golden Age. By Emma Leslie. Pp. 80. Price, 50 cts. London Religious Tract Society. For sale by F. H. Revell, Chicago and New York.

This beautiful little gift book gives a graphic picture of life in ancient Rome during the first century after Christ, about the time Paul was supposed to be a prisoner in that city, yet preaching to multitudes, among whom were converts to Christianity from the very palace of the Cæsar. The story is of a captive British girl sold as a slave in Rome with her brother. Both heard and believed the Gospel, and were by a good providence returned to their native isle, where they might become missionaries among the half-savage natives.

JACK THE CONQUEROR, or overcoming difficulties. Pp. 159. Price, 50 cents. Pacific Press Publishing Co., Oakland, Cal.

This is a healthful, cheerful English story, telling of the difficulties about the path of a poor boy, and how one by one he overcame them, until he became an illustrious and useful man. The book is tastefully illustrated and contains excellent lessons for boys who would rise into a useful life, as well as for older people, who may do a great work for God by a little help given in Christ's name and with good sense.

WEBSTER'S INTERNATIONAL DICTIONARY.—This new book is the authentic "Unabridged," thoroughly revised and enlarged under the supervision of Noah Porter, D. D., LL.D., of Yale University. Editorial work on the revision has been in active progress for over ten years, and more than a hundred paid literary workers have been engaged upon it. The publishers have expended in the last ten years over $300,000 in the preparation of this new book before issuing the first copy, and the improvements of the various editions since that of 1847 have cost over three-fourths of a million of dollars for editing, illustrating, typesetting and electrotyping alone. It has been the aim of the publishers to make this new Dictionary the best book of its kind in the English language. Their long experience and unusual facilities are greatly in their favor. It unlocks mysteries, resolves doubts, and decides disputes. The possession of it and the habit of consulting it will tend to promote knowledge, literary taste, and social refinement. For every family, the members of which have mastered the art of reading, the purchase of Webster's International Dictionary will prove a profitable investment, and the more they advance in knowledge and cultivation the more they will appreciate its aid and worth.

The current number of *Our Day* introduces its readers to the Universal Peace Congress held during the past summer in London, by the aid of Rev. Dr. R. B. Howard, secretary of the American Peace Society. Dr. Howard presents in brief form the work of this great meeting which reaffirmed its testimony against war from the midst of the armies of Europe. The address of Chauncey M. Depew at the unveiling of the Greeley statue in New York is also preserved in this number. "Our attitude toward Jesuitism," by Pres. C. E. Ameron of the French Protestant College of Springfield, Mass., is a practical review of the struggle forced upon Americans for the preservation of their cherished institutions from the rapacity of the Jesuits. Dr. Storrs' address at the American Board meeting in St. Paul, and Joseph Cook's Monday lecture on Unitarianism in Japan and Boston ably complete the main articles of the number.

The *American Agriculturist* for December gives us many practical notes and illustrations on winter work. The winter harvest from the ice-field is naturally first. Butter cows and butter-making can be best studied in these leisure days. The number is packed full of useful matter for farmers and their wives—a most attractive farm magazine.

The current number of the *Converted Catholic* closes the seventh volume. The magazine maintains a strong battle for the truths which are subverted or hidden by Romanism, and deserves a strong patronage among patriotic Americans whose eyes are open to the dangers of Jesuitism.

The *American Law Register* in its last number continues the exhaustive review of the law governing an "Original Package." The national interest in this discussion will make these numbers valuable for preservation.

LODGE NOTES.

John C. Smith who, has twice served as Grand Master of Illinois Masons, has got no further in Odd-fellowship than "Grand Scribe" of the Patriarchs.

The deficit for the Pythian conclave at Milwaukee last summer has not yet been made good, and those who have bills threaten to sue on Dec. 1 if measures are not taken to secure their payment.

Ten car loads of the Patriotic Sons of America lately went out of Chicago on the Sabbath to participate in some meeting at Glenwood. With all its patriotic avowals this order is like all the rest, careless of the Sabbath, and so really indifferent to the real welfare of the nation.

Rev. Wm. Pettit, a Methodist minister of Indiana, whose case we have previously noted, has been found guilty of the murder of his wife and sentenced to the penitentiary for life. He is prominent in Masonic circles and was Grand Prelate of the Grand Commandery of Knight Templar Masons at the time of his arrest.

According to the official report given at the last meeting of Illinois Odd-fellows the number of members of that order in the world appears to be 1,402,630, of whom 694,157 belong to the Independent Order and 708,473 to the Manchester Unity. The latter is an English body with similar principles but entirely distinct as an organization.

The National Assembly of the Farmers' Mutual Benefit Association at Springfield, Ill., adopted a resolution favoring the confederation of the F. M. B. A., the Patrons of Husbandry, the Farmers' Alliance and the Knights of Labor, for the mutual advantage of these organizations. Indianapolis is selected as the next place of meeting.

It is estimated that the Legislature of Michigan will make an appropriation of $50,000 toward the fund for defraying the expenses of the National Encampment G. A. R. to be held at Detroit in August, 1891. The city of Detroit will be asked to donate $25,000, and $25,000 will be raised by subscription. What good will come to the State for this $100,000?

At Minneapolis, Judge Hicks has rendered a decision wiping out the secret order of the Knights of Aurora and sustaining the charges of fraud, insolvency, and unlawful practices made in connection with its management. The society is strongest in Minnesota. Iowa, Illinois, Missouri, Nebraska and Kansas. Will it be the turn of the Modern Woodmen next?

The first meeting of the Chinese Masonic fraternity ever held in Chicago took place lately on Clark street. Several laundrymen were initiated, and a sort of jubilee followed. Not much could be observed from the outside, but a Chinaman with red wings guarded the portals of the lodge-room. Large quantities of roast chicken were carried into the room, and none came out.

In accordance with the instructions of the United Labor Council of the Port of London, England, the union seamen and firemen on the vessels of three great shipping companies went out on a strike Dec. 5, their grievance being the employment of non-union men by the companies. In consequence of recent brutal attacks on "Black-legs" a large force of police has been stationed along the wharves to protect the non-union men.

A movement has been started by local assembly No. 6,111, Knights of Labor, at Pittsburg, Pa., composed of green-glass workers, which threatens to end in a secession from the Knights of Labor ranks. The movement originated in the alleged improper conduct of Louis Arrington, master workman of the Green-Glass Workers' national assembly. Dissatisfaction against Mr. Powderly has also been breeding in the Pittsburg assembly for three years.

A memorial window has been placed in the Methodist Episcopal church at Amsden, Ohio, by the Grand Army Post of that village. The central portion is five feet in diameter, being a representation of the United States flag. On each side are panels giving the badges of the Sons of Veterans and Woman's Relief Corps. Above and below are the G. A. R. and army corps badges. We wonder if there is any corner left for the Prince of Peace in the church, or for the Lord who said "In secret have I said nothing."

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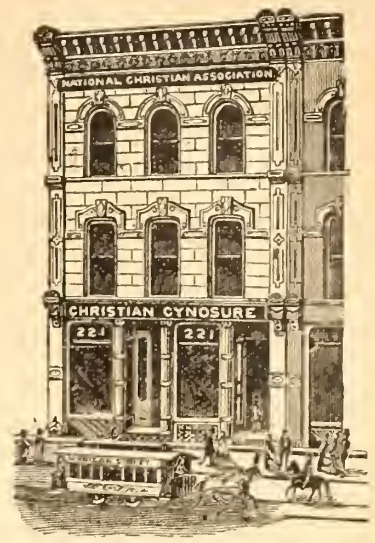
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WISCONSIN —Pres., J. W. Wood Baraboo; Sec., W. W. Ames, Menomonie.

HAVE YOU EXAMINED

The list of Books and Tracts for sale by the [illegible] AL CHRISTIAN ASSOCIATION. Look it over carefully and see if there is not something you want for yourself or for your friend. Send for [illegible] 221 W. MADISON STREET, CHICAGO.

1891.

For the last three months of 1890 the *Christian Cynosure* has given especial attention to the college secret societies for the benefit of the hundreds of colleges to whose reading-rooms it is sent. This interesting discussion, in which have appeared the opinions of some of the very ablest American educators, will be incidentally continued next year.

But with the first of the year will begin to be published the results of a wider investigation than has yet been made into the identity of

MODERN AND ANCIENT SECRETISM.

The ancient secret societies were the *MYSTERIES* practiced in Chaldea, Egypt, Phœnicia, Greece, Rome, etc. These were the *pagan religious systems* of the ancient world.

WERE THEY RELATED TO THE LODGES OF TO-DAY?

This question we shall endeavor to answer. We believe that new evidence of the most intimate relation has been lately found, and that the presentation of this evidence to be made in the "Cynosure" will amaze Christendom the moment it is realized.

THE WHITE CROSS LEAGUE

and Social Purity movement is come none too soon, as will appear in the course of this investigation.

In connection with this most important topic the *Cynosure* will give particular attention to the

OATHS OF THE SECRET ORDERS,

publishing them in full so far as they can be obtained, and showing their absolute incompatibility to good citizenship as well as to Christianity.

The peculiar features which have made the *Cynosure* so valuable in the past will be continued. *Current events* and the interference of the lodge in them will have especial attention. *Able correspondence* will be continued from New England, Washington, the Southern Mississippi district, and the Pacific Coast. *The portraits* and sketches of notable persons who have been identified with Christian reforms will be continued, and will be, as in the past, a very popular feature of the paper. *The Sabbath-school* lesson notes by Miss E. E. Flagg will be continued. For all who wish to wisely improve every opportunity against the lodge they are the best. *The Home and Temperance* and other departments will continue to be filled with excellent reading for the fireside.

BE SURE

that the *Cynosure* comes to your home during 1891.

You can nowhere else read fully the writings and sayings of such men as Joseph Cook, D. L. Moody, George F. Pentecost, D.D., E. P. Goodwin, D.D., Pres. J. Blanchard, Pres. H. H. George, and a host of men as good if not as great, on the subject of secret societies.

Nowhere else can you read of the progress of this reform week by week; and as the secret societies are now beginning openly to nominate and elect men to Congress and State offices, as they number hundreds of orders and millions of members, the issues they raise are of importance to every American.

Since the lodges are so aggressive every citizen should understand their nature and history and something of the men who invented and who manage them. You need the *Cynosure*, therefore, to keep abreast of the times as a well-informed American.

You ought also to help on this movement against the secret lodges. How better begin than by subscribing for the *Cynosure?* And $1.50 is but little to give in aid of so good a cause.

The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, DECEMBER 18, 1890.

THE FARMERS' ALLIANCE.

This new secret political party, lately sprung up and seemingly delirious with success, hails from the South. But it has taken the once strong Republican State of Kansas; secured the Legislature, and elected five out of its seven members of Congress. And besides its *National Economist* at Washington, it has volunteer organs in several States. What have the *Cynosure* readers to hope or fear from it?

Its success is no proof of soundness. In 1853 the Know Nothing party arose, and in one year swept several Northern States. It changed its name to "American;" nominated one presidential candidate, and died. Nobody holds its one principle now, or respects its memory. Mr. Seward, quoted by his son, said: "*A secret political party is hostile to every American principle.*" Gen. Grant said the same in his autobiography.

The objections to this new party are:

1. It calls itself an "order"; which word means, "men so closely linked together that they form a separate class in the community" (Webster). For an "order" to aspire to govern, is fraud and usurpation.

2. In its *National Economist*, Nov. 22d ult., we read: "The grange did a grand work." "The Greenbackers sowed seeds which are now bearing fruit." "The Knights of Labor, like other great reformatory movements, succeeded in planting good seed." "These three classes of reformers [Grange, Greenbackers, and Knights], can bring to bear all the energy, endurance, and courage of the three to attain the objects sought by each." "The time is ripe," and "The Farmers' Alliance is, we believe, the proper medium through which the union should be accomplished."

Let us see. The grange members were farmers, the Greenbackers were citizens at large, and the Knights are mostly mechanics. They are asked to unite in a secret "order" called the *Farmers' Alliance and Industrial Union.*" Three-fourths of the arguments for the formation of the new party are drawn from the low prices of farm produce. The party is already made up of farmers, bankers and mechanics, and appeals to the campaign of 1892 already show that the managers expect the party to consist of American citizens at that time, and that the very name "Farmers' Alliance" is buncombe and sham. There can be no permanence in such a party. Besides, a political party whose meetings are secret ought to be dispersed by the police. President C. A. Blanchard, in 1884, said to the great Prohibition Convention at Pittsburg, "We hold that men, under special secret obligations to one part of the community, are unfit to govern the whole."

3. The organ of this new party tells us that it is to be made up of members of three secret parties: (1) The grange, which conferred degrees on women, named after heathen goddesses, whose morals were pagan; (2) the Greenbackers who scouted gold and silver and believed in fiat paper money as legal tender for debts; and (3) Knights of Labor, led by a devotee of Rome; all sailing under the farmers' flag. We appeal to every farmer who reads the *Cynosure*, whether that is an honest party?

The increase of machinery has multiplied grain crops. One farmer with a couple of good hands, with gang-plows, cultivators, and planters, can raise a thousand acres of corn as easy as the same force could raise three or four acres sixty years ago. It will take time for human labor to adjust itself to the new conditions. But there will always be work enough for human brains to plan and human hands to execute; and the farmer will always be the most independent of men. Universal education will put him in a condition to right his wrongs without the meanness of pledged secrecy as to the methods.

But we have read page after page of the *Economist* without learning whether its party regards the saloon as bad economy or good. And the statesman or party voting to license liquor selling and promising us a political millennium without respect to God or goodness, but by tariff adjustment, sub-treasury, and just taxation, is either very weak or very wicked, and wholly unfit to be trusted by honest men.

A GREAT BUILDING AND ITS WORK.

The Chicago Theological (Congregational) Seminary formally entered its new building Dec. 9. It was a great and joyous occasion. The building has cost about $150,000, and is perhaps the most complete and finely appointed building of its kind in the world. Prof. F. W. Fisk bade the great crowd welcome to their joys. Prof. Ridgaway of the Methodist Theological Seminary at Evanston, Dr. Herrick Johnson of McCormick Seminary, and others spoke. We should have been glad to have heard from the Scandinavians. Many were there, including Rev. Mr. Bjork, Capt. Oman and others.

"The northern hive," in the days of Hengist and Horsa, poured down swarms from Northern Europe, and mingled their blood and bravery with the Saxons, Scots and Picts, and formed the English people "whose morning drum-beat, commencing with the dawn and keeping company with the hours," now, as in Webster's day, "circles the earth with the martial airs of England."

Lutheranism, we are told by Rebold, destroyed all but two or three of the Builders' lodges on the continent of Europe. But Jesuitism, a lodge formed in an underground chapel at midnight, under the Convent of the Martyrs in Paris, met and stopped the reformation in South Europe. But the northern nations, protected by their hard soil and hard sense, kept out the secret lodges from Scandinavia till Bernadotte quit Napoleon and joined policy with England, whose government joined the Masons to protect itself. The kings of Sweden and Denmark, and almost every government officer belonged to the lodge; and the Lutheran State church bishops followed their kings into the degradation and Baalism of secret lodges.

A revival, called by the Swedes "*A wind of the Holy Spirit,*" sixty or seventy years ago, began among the Scandinavian peasants and swept over the whole North. Three hundred thousands of those people have come into the United States. Their leading organ, *Missions-Wannen*, issues eighteen thousand numbers weekly; and their churches exclude Freemasons. The Swedish Lutherans are a charming people, who have taught the Bible to the masses more thoroughly than any other national church.

The Scandinavians have sent in some sixty or seventy of their young men to the Theological Seminary, as they are substantially one with the Congregationalists, and truer even than they are to the principles and cause of Christ.

Revolutions ever go south. None go north; and the Chicago Seminary, if the faculty are as wise as they are learned and good, will keep step with their Scandinavian allies in teaching the churches to cast out the lodge Achan, and blending in religion as the Saxons did in the State, with these "Northern Lights," they will circle the earth with the songs of Moses and the Lamb, as the English fusion has done with its "morning drum-beat."

THE ROCK RIVER CONGREGATIONAL CLUB met at St. Charles, Ill., on Monday, Dec. 9th. The attendance was smaller than usual but the presence of God was apparent. Mrs. Green of DeKalb read a most excellent paper on consecration, and Dr. Hunter of Sycamore spoke forcibly on Sabbath schools. Pastor Smith presided admirably. The senior editor of the *Cynosure* observed that he was in favor of a memorial proposed to be erected at Delft Haven, provided that it should present to the world the principles of the Pilgrims. The Plymouth Rock monument was taken possession of by the Masons, but their corner-stone was taken up and a new one laid. Rev. Mr. Ball and Bro. O. Davidson were appointed a committee to receive and forward contributions for the proposed monument. The Pilgrims were opposed to Christmass and all the other Romish masses. B. Fay Mills aids Rev. Mr. Ball at Elgin to begin Dec. 28th inst. Other revival labors are begun.

—Our California friend, John Brown of Madera, is again in Chicago arranging for a second colony into that section of the great Pacific State. His first has proved successful. He may be addressed at room 63, No. 175 Dearborn St.

SPECIAL NEED FOR SPECIAL WORK.

Every department of our work is needy. For agents, tract, reading-room and other funds the N. C. A. treasurer would gladly receive and wisely expend under the direction a hundred dollars for every working day. That would be a small enlargement only, on what the Association must raise to get on with most rigid economy. There never was a better year to make the N. C. A.

A NEW YEAR'S GIFT.

Bro. Nichols' letters from California are moving some to aid him. That is good. Money is safely invested in him, we believe. Then here writes Bro. L. J. Jordan, who has been proved as a lecturer among the colored churches. If we can raise him a special fund of $50 in a week, he will do two months' work in Arkansas for the N. C. A. Can you, friendly reader, make a better investment for the New Year?

Then an equally important—perhaps the most important—object that asks for our gifts is the fund for Southern ministers. There are hundreds of them to whom the paper would be a most welcome New Year's gift. In addition to our present small fund we ask you, readers and friends, to give us before January 1st the price of

A SINGLE HUNDRED

copies of the paper. This request is surely a moderate one. *Make a response that shall shame our timidity?*

—The California agent wrote on the 6th inst. that he intended, if the Lord opened the way, to go north from San Francisco into Lake county and try a new field.

—The Chicago office of the *Christian Instructor* is Room 403, Owings building, opposite the postoffice. Rev. J. A. Collins, the Chicago editor, has opened a United Presbyterian mission in a hall on Polk street near Oakley Ave. Services are held there on Sabbath mornings, followed by Sabbath-school.

—The New England convention will be sitting as this number reaches many of our friends. Let them, as they see this note, stop for a moment to raise a silent prayer to God for his blessing on the meeting. The Boston *Herald* of Saturday has an excellent editorial notice of the whole plan of the meeting.

—If the readers of this paper have friends or acquaintances who are enamored with the promises of aid extended by the Odd-fellow order, let them read the article which comes to us this week from our excellent German contributor. Such evidence as he accumulates of real the character of the order as the repository and exponent of false religion is not easily disproved.

—The officers of Grove City College, Pennsylvania, have lately had a difficulty with a students' secret society and have been compelled for the good of the institution to banish it. The members seem to have appealed to the law and the faculty is preparing to answer the summons. The precedents at Princeton and Wheaton Colleges and Purdue University are all in their favor.

—A Christian sister who is earnestly praying for our reform, on reading Bro. Nichols' former letter immediately sent a dollar for his support. Let five hundred brethren and sisters who read his able letter in this number each do as much and give our faithful and self-denying California agent a little fund to keep his balance-wheel turning until funds come in from his immediate work.

—A Philadelphia correspondent writing to us of the Sabbath Union meeting, says that "John N. Stearns of the National Temperance Society, New York, a bitter Freemason, had considerable to say in this meeting." It is amazing how such a man, who by his Masonry is endeavoring to break down the Sabbath and Christian institutions, should appear in such a meeting, and obtrude his opinions concerning the management of the Sabbath cause.

—Archbishop Elder of Cincinnati, says the New York *Witness*, has issued an official paper on the subject of secret societies and of the duties of pastors in relation to them. He reminds those whose duty it is to hear confessions that the Masonic society is expressly condemned and under excommunication. It is then a mortal sin for any Catholic to enter it or continue it. The other secret societies, Odd-fellows, Knights of Pythias, etc., he declares as dangerous to Catholics, and pastors should zealously dissuade those under their care from joining them; but absolution must not be refused, as the penitent is not in mortal sin.

PERSONAL NOTES.

—Prof. L. T. Townsend, one of the editors of *Our Day*, has been released from the work of his chair, practical theology, in Boston University, until Jan. 1. This is his first respite from his theological labors in twenty-two years. He expects to visit Mexico and South America to study Romanism.

—Rev. Charles R. Hunt, pastor of the Presbyterian church, Colfax, Iowa, and editor of the *Evangel of Rest*, called on the *Cynosure* on his return from the meeting of the American Sabbath Union at Philadelphia. His account of the meeting does not differ from that of Bro. Stoddard on another page. The Union resolved to begin the publication of a national paper.

—Rev. Dr. Conrad, long the editor of the *Lutheran Observer* of Philadelphia, has been relieved of the editorial charge of that paper by reason of age and failing health. He has for nearly a generation ably conducted the paper, and his retirement from the field of religious journalism will be widely regretted. While he lives, however, his name will appear at the head of the *Observer's* editorial staff. Prof. V. L. Conrad, Ph. D., associate editor, will take editorial control, with Rev. Sylvanus Stall for an associate. Dr. Stall is an able writer and author, and will prove a strong and capable writer for the chief of the Lutheran papers.

OUR WASHINGTON LETTER.

WASHINGTON, Dec. 10, 1890.

The annual agitation of the question of a high liquor license, which we have had for several years past, was precipitated somewhat earlier than usual this season by reason of the strong recommendation of the high-license bill now before Congress, made by the District Commissioners in their annual report. Since then the question is being discussed everywhere. The W. C. T. U. has come out strong against high license, or in fact any kind of license for dealers in liquor, and it proposes to do its utmost to defeat the bill now under consideration by a Congressional committee. The question came up at this week's meeting of the Pastors' Alliance, but there being a division of opinion it was referred to a committee with instructions to investigate and report upon it at a future meeting This Alliance has already agreed upon a bill which Congress will be asked to pass, amending and regulating the marriage laws in force in this district.

The tobacco crusade of the W. C. T. U. is already bearing fruit. Bills have been introduced in both House and Senate which will, if passed, make it unlawful to sell cigars, cigarettes or tobacco in any shape to persons under sixteen years of age and it will impose a fine of from $2 to $10 upon minors who may be convicted of using tobacco in any shape in any street, avenue, alley or other public place of resort, in the District of Columbia. I am assured by members of the W. C. T. U. that they believe the bill will pass without serious opposition, and a number of Congressmen with whom I have talked on the subject are of the same opinion. Some such law is certainly needed bad enough.

Preparations are already under way in this city for the entertainment of the 500 ministers that will attend the Methodist Ecumenical Conference, which convenes in Washington on the 21st day of October, 1891, and which is to continue in session for two weeks. This will be the second meeting of the kind ever held, the first having met in London in 1881. Three hundred of the delegates will represent churches in the United States and Canada, and the remainder will come from active religious organizations in Great Britain, Australia and New Zealand. The opening sermon is to be delivered by the Rev. William Arthur, who is rated as one of the greatest pulpit orators in England. This conference will be of world-wide interest, for it will embrace not only the discussion of denominational matters, but all subjects bearing on the needs of the Christian world. It is expected also that a vast amount of evangelical work will be accomplished in all sections of this country by the visiting ministers. Bishop Hurst is chairman of the executive committee having the arrangements for the conference in charge, and a financial committee has been appointed to raise a guarantee fund of $15,000 to pay the expenses of the visiting ministers.

*

THE FLOATING CHAPEL AT HUNTINGTON, WEST VIRGINIA.

Our meetings at Huntington were well attended. The city being almost entirely given over to lodges and saloons, we felt a little anxious as to how our prohibition and Anti-masonic work would be received.

There are many good people living at Huntington. The closest attention was given while we illustrated the philosophy, ceremonies and symbolism of pagan religions, and the interest seemed to deepen as we proceeded to present the same of modern Baal worship in the form of Masonry and Odd-fellowship. At the close of the lecture, Masons, Odd-fellows and Knights of Pythias crowded around asking for information, talking freely of their symbolism. I am more than ever convinced that many who are in the lodge are innocently there, being deceived, and that they will receive the truth if it is presented to them as such, without hastily condemning them for doing what they, not having had the light, believe to be right. The sale of thirty-two "Stories of the Gods" was "evidence of a desire for more light. We are thankful to friends for a liberal supply of *Cynosures* and other papers which we distributed.

I. R. B. ARNOLD.

P. S. All papers and books for distribution should be sent to us by freight to Portsmouth, Ohio, till Jan. 1.

A STATEMENT.

In the *Cynosure* of last week [Dec. 4], was published the action of the committee appointed at the April Conference of Churches, to ascertain the views of Congregational ministers on the lodge question. The questions there submitted were correct, but the following facts should be known:

First, the manner of sending out the questions was no part of the committee's plan.

Second, the committee had no thought of assuming any financial responsibility.

Third, Bro. Kelsey of Hart, Mich., sent a letter, with suggestions of a change, which was sent to the *Cynosure* office with the suggestion that it would be well to correspond with him farther before taking any action with regard to Michigan.

ALEX. THOMSON.

ROMAN CATHOLIC ORDERS ENOUGH.

OTHER SECRET SOCIETIES CONDEMNED.

The following circular on secret societies, says the *Western Catholic News*, has been issued by Bishop McClosky of the Louisville diocese:

"I avail myself of this occasion to urge upon your reverence the duty of renewed vigilance in shielding those entrusted to your care from the spiritual miseries which accompany their joining secret societies which the church has condemned—attaching to her condemnation censures which mark her sense of the peril there is in them. The Freemasons and Carbonari are societies which no Catholic can join and still continue to be a member of the church. By the very act he severs his relations with it; canceling by the new oath his most solemn engagements to the church of his forefathers.

"And, although the Odd-fellows, Knights of Honor, etc., do not fall under the censures which attach to the two societies mentioned above, still the faithful priest will not only strive to keep the members of his flock from joining them, but he will do his best to reclaim any who, in this matter may, however ignorantly or innocently, have joined their fortunes in bonds of dangerous intimacy with those who, to say the least, are not of the household faith. Surely there are Catholic benevolent societies enough in which may be found all the advantages that are sought for in these secret societies against which I once more earnestly entreat you to guard the faithful under your care."

—Special communion services were held at Oberlin on the 7th inst., when the First Church received nine-eight members, eighty-four on confession; and the Second Church seventy-eight, sixty-one on confession. Most of these admissions are the result of the meetings held by Rev. B. Fay Mills. Nearly a hundred were baptized. The majority of the 176 were students.

THE HOME.

BREATHE SOFT AND LOW.

Breathe soft and low, O whispering wind,
Above the tangled grasses deep,
Where those who loved me long ago
Forgot the world and fell asleep.
No towering shaft, or sculptured urn,
Or mausoleum's empty pride,
Tells to the curious passer-by
Their virtues or the time they died.

I count the old, familiar names,
O'ergrown with moss and lichen gray,
Where tangled brier and creeping vine
Across the crumbling tablets stray.
The summer sky is softly blue;
The birds still sing the sweet old strain;
But something from the summer time
Is gone that will not come again.

So many voices have been hushed,
So many songs have ceased for aye,
So many hands I used to touch
Are folded over hearts of clay.
The noisy world recedes from me;
I cease to hear its praise or blame;
The mossy marble echoes back
No hollow sound of empty fame.

I only know that calm and still
They sleep beyond life's woe and wail,
Beyond the fleet of sailing clouds,
Beyond the shadow of the vale;
I only feel that tired and worn,
I halt upon the highway bare,
And gaze with yearning eyes beyond,
To fields that shine supremely fair.

—*Author Unknown.*

THE ATHEISM OF TO-DAY.

Scientific atheism is dead; practical atheism is alive. Scientific atheism was bad; practical atheism is worse. Bad it is for man to reject the indisputable evidence of the being and personality of a God. Bad it is for man to find in the hand that rules the seasons and the heavens no guiding hand for him. But worse it is for man to believe there is a God, and live as if there were no God. The man who lives as if God were not, when he believes there is a God, is surely a less worthy type of a man than he who, failing to believe, lives in accordance with the moral verities.

Many men and women of this age are atheists without knowing it. They live as if there were no God. Many of the influences of the time promote practical atheism. The absorptions of the time tend to affect this lamentable result. Merchants are absorbed in their business. Women are absorbed in their homes. Men work as if this life were all. Women live and struggle as if a few years measured all existence. Some scholars labor as if there would be no opportunity in any other world of the omniscient God, outside of this world, for the study of divine plans. Many of the American people are in as much danger of being practical atheists, as the French people of a hundred years ago were in danger of being theoretical atheists.

The methods for the removal of practical atheism are within the reach of all. The first means is the recognition of the intellectual evidences of the being of a God and of his superintending care. This evidence abounds; modern investigations have not disproved Paley's positions. Men naturally believe in the existence of God. It is much harder not to believe than to believe. To these evidences, so abundant, men should direct their attention. If men would but think, they could not be atheists.

Men should not be so absorbed by their work that they have no time to think. Some men break the fourth commandment every day in the week. They labor so hard throughout the six days, that they are too tired to worship on Sunday. Such overwork they should stop. They know they should put an end to it. They are selling their bodies for this life, and their souls for all life. The removal of the strain of intense application would tend to remove practical atheism. If merchants were less commercial they would be more spiritual.

Practical atheism, moreover, would die in a generation, by the formation of right spiritual habits in youth. The law of habit has application to spiritual growth. The law holds true in the duty of daily devotion, as in the duty of mercantile service. Such habits, begun in the first years, and growing with the growth, would anchor the soul to a firm and reverent faith.

Practical atheism would cease, further, by fixing minds and hearts of men more securely on the life of Christ. Christ was the Son of God, and also the son of man. As the true Son of God, he shows us the glory of the Father full of grace and truth. As the son of man, he gives us the power to become sons of God. He is the answer to intellectual skepticism; the inspiration in moral indifference; the ideal of all achievement; the motive power in all service. He is the way, the truth and the life of man unto God.

Not a very few may read these paragraphs, who would shudder at being called atheists. They would affirm their belief in a personal God. But possibly they will, through reflection, discover that they are *living* as atheists; they are living as if this present life were all of life, and as if there were no personal power beyond the present sphere of existence. Such must confess that the name of atheist is as well-fitted as it is a sad epithet for their state. But such a state of life may be changed, and one may enter into truthful obedience and live to a loving God.—*The Advance.*

THAT OMNIPOTENT FORCE.

Can man produce a spring by artificial appliance? Can he send throughout nature, by means of furnace fires or steam-pipes, the thrill of life which bids the kingdom of plants to leap into being and beauty? No! Man may make a hot-house, but he cannot cause a spring-time. He may cultivate his little beds of flowers and banks of tropical plants within the narrow confines of steam-heated rooms covered with glazed roofs, and give our winter months a taste of artificial greenery; he may force sweet and beautiful flowers, from which all fragrance has been cultured, to grow in pots and yield untimely blossoms in the very face of winter snows. But what a small thing is that compared with those mighty and mysterious results which are wrought everywhere around us in the spring? Who can fill the mountains with the glory of the greening forests? Who can cover the valley with verdant grasses, and dot them with the bright eyes of countless wild flowers? Who array innumerable orchards with white blossoms of cherry-trees, and pink blossoms of peach and apple? Who can send the currents of vitalizing heat through the hearts of the hills, and push out upon the dog-woods their great white blossoms, sprinkle the meadows with violets and daisies, trail the sweet arbutus along fields and skirts of wood, and fill the air over the sunny slopes with that fragrance of blossoming vines which was so sweet to Solomon in the spring days of Palestine? Who can do this but that Omnipotent force in nature whom men call God? Yes; man may make a hot-house, but God alone may make a spring.—*Churchman.*

WHY ARE YOU NOT A CHRISTIAN?

Is it because you are afraid of ridicule, and of what others may say of you?

"Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed."

Is it because of the inconsistencies of professing Christians?

"Every one of us shall give an account of himself to God."

Is it because you are not willing to give up all to Christ?

"What shall it profit a man if he shall gain the whole world and lose his own soul?"

Is it because you are afraid that you will not be accepted?

"Him that cometh to me I will in no wise cast out."

Is it because you are too great a sinner?

"The blood of Jesus Christ cleanseth from all sin."

Is it because you are afraid you will not hold out?

"He which hath begun a good work in you will perform it until the day of Jesus Christ."

Is it because you are thinking that you will do as well as you can, and that God ought to be satisfied with that?

"Whosoever shall keep the whole law, and yet offend in one point, is guilty of all."

Is it because you are postponing the matter without any definite reason?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."—*Friendly Greetings.*

Lieutenant Totten, military instructor to the Yale Scientific School, New Haven, Ct., has been giving lectures relating to the signs of the times, which have attracted special attention among the religious people and Bible students. He holds that the prophetic Scriptures indicate that the Christian dispensation will end before the present century. He thinks we are near to an "era of infernalness," such as the world never saw.

Commenting on his lectures, the *Hartford Courant*, Feb. 11, 1890, says: "The belief that the present epoch or "dispensation" is swiftly drawing to a close—that we are even on the threshold of some strange and momentous crisis in human affairs—is by no means confined to the followers of Edward Irving and William Miller. It is widely diffused among students of the Hebrew and Christian prophetic books in both hemispheres, and not infrequently finds guarded utterance in the pulpits of the most sober-minded and unsensational religious bodies."

The incoming tide of crime and infidelity is truly *alarming*. The flood-gates of wickedness seem to be wide open to accommodate the devil's Niagara of iniquity.—*Independent.*

PRAYER, A BALL, A DOLL, AND A MAN.

One day in Chautauqua, N. Y., Prof. Drummond, of Scotland, told us this true story about a ball and a doll and a man:

A great steamer had started from Liverpool to New York. Among the passengers was a little boy and his sister. One day the boy lost his ball overboard; he rushed to the captain, begging him to stop the ship and get it. The captain laughed, and told him it would never do to stop a steamship for the sake of a ball. The boy argued a little and grumbled a good deal, and told his sister that he believed the reason the captain did not stop his ship, was because he could not; he believed it was wound up some way, so it would have to keep going until it run down, or else he would never have left a great, splendid rubber ball like that in the ocean.

Two days afterwards the little girl's dollie fell overboard. She ran crying to the captain, to beg him to stop the steamer.

"That won't do any good," her brother shouted after her; "he can't stop it. Don't you know about my ball?"

But the little girl made her pitiful prayer to the captain, who ran to the engine-room, peeped down, and saw the dollie within reach.

"Wait a minute," he said to the little girl, and the ship went steadily on its way; but in a few minutes the captain came back with the dollie safe in his arms, all dripping with salt water, but safe.

Only the next day there went a cry over the deck of that steamer "Man overboard!" Instantly a bell rang in the engine-room, short, sharp orders were given and obeyed, and the great ship stood still in mid-ocean while the life-boat was launched and slipped out after the drowning man. Then there was one very much astonished boy on board.

As soon as the steamer reached New York, or as soon as possible, the boy received a handsome new ball from the captain, with a note expressing his regret that he could not accommodate his passenger, and stop the ship to get the one left in the ocean.

I wonder if you could think why Prof. Drummond told this story?

"To please the children," one little girl said when I asked her, which was a good answer; but he had even a better reason than that; and he pleased the grown people, too. He told it to illustrate different ways in which God answers our prayers. The captain thought it not best to stop his great ship for the sake of a ball, yet the boy received from him in due time a newer and better one than he had lost. It was not necessary to stop the ship in order to answer the little girl's prayer; she begged him to do it, but that was because she did not understand his power to save the dollie without that; the thing she prayed for she received, though not in the way she asked. Yet the moment came, when because a human life was in peril, even the great engine had to be

silenced, and the course of the steamer changed, and the captain had power to do it.

I wonder how many children who read this will understand how it applies to prayer? Please each sit down next Sunday in some quiet corner, and think out the "How?"—*The Pansy.*

GROUPING OF BEASTS AND BIRDS.

It is a very curious fact that the English language has a separate word to designate nearly every kind of beast or bird in groups. To be sure, some of these distinctive terms are used by few except sportsmen or naturalists, but the majority of them are more or less familiar in common speech, especially where groups of the different animals are found. We suppose that the use of each one of these different words was originally founded on some reason, etymological, zoological, or ornithological, but it would take much research to ascertain these reasons, and this we have not time to give the subject. But we offer a table which shows in brief space the most of the different terms given to various classes of animals; perhaps some of our readers can add to it:

A covey of patridges,
A nide of pheasants,
A wisp of snipe,
A bevy of quail,
A flight of doves or swallows,
A muster of peacocks,
A siege of herons,
A building of rooks,
A brood of grouse,
A plump of wild fowl,
A stand of plovers,
A watch of nightingales,
A clattering of choughs,
A flock of geese,
A cast of hawks,
A trip of dottrill,
A swarm of bees,
A school of whales,
A shoal of herrings,
A herd of swine,
A skulk of foxes,
A pack of wolves,
A drove of oxen,
A sounder of hogs,
A troop of monkeys,
A pride of lions,
A sleuth of bears.

Also at the risk of repeating some of the above oddities of language, we quote the following newspaper paragraph, which further illustrates the subject: "A number of sheep together is called a flock. But a flock of pretty girls is called a bevy, and a bevy of wolves is a pack, a pack of thieves a gang, a gang of angels a host, a host of porpoises a shoal, a shoal of buffalos a herd, a herd of children a troop, a troop of beauties a galaxy, a galaxy of ruffians a horde, a horde of mules a drove, a drove of rowdies a mob, a mob of whales a school, a school of worshipers a congregation, a congregation of engineers a corps, a corps of robbers a band, a band of locusts a swarm, and swarm of people a crowd."—*Inter Ocean.*

A PRACTICAL JOKE.

Most squirrels keep two or more stores of food. Wood, the British naturalist, tells of a friend who found one of these reserve stores which a squirrel had provided for an exigency, and the friend, in a moment of thoughtlessness, determined to play a joke on the squirrel. He accordingly replaced the nuts by small, round stones, and carefully concealed all evidences of his visit. One cold day in winter, he passed the spot, and found that the squirrel had called there a short time previously. This he knew by the fact that ten inches of snow had been scratched from the top of the hole, outside of which the stones had been cast by the disappointed animal. This struck the joker with remorse. He said: "I never felt the folly of practical joking so much in my life. Fancy the poor little fellow, nipped with cold, and scanty food, but foreseeing a long winter, resolved to economize his little hoard as long as possible. Fancy him at last determined to break this—perhaps his last—magazine, and cheerily brushing away the snow, fully confident that a good meal awaited him as a reward of his cold job, and after all, finding nothing but stones. I I never felt more mean and ashamed in my life, and really would have given a guinea to have known that injured squirrel's address. He should have had as fine a lot of nuts as would have put him beyond the reach of poverty had he lived to be as old as Methuselah."—*Globe Democrat.*

If you want to be miserable, think only about yourself—about what you want, what you like, what respect people ought to pay you, and what others think about you.

TEMPERANCE.

THE MODERN SODOM.

[Special Correspondence of the *Quest.*]

"A more quiet election was never known in Omaha."—Omaha Bee, Nov. 5.

That modern Ananias, Edward Rosewater, headed his editorials with this mammoth lie the morning after election.

If you are desirous of knowing what constituted a "quiet election" in Omaha read the incidents below, which may serve to "point a moral" as well as to "adorn a tale."

Things are always done in this enterprising city of Omaha with executive sanction, hence

MAYOR CUSHING'S MANIFESTO:

"If the rural districts think that they can dictate to the cities this fall, I, for one, am in favor of showing them how sadly mistaken they are. All is fair in war. Let us consider this war and defeat prohibition. If not in one way then in another."—Mayor Cushing, of Omaha, in an open letter to his constituency in the Omaha *Bee.*

This manifesto from the executive of this great city, together with the incendiary articles which appeared daily in the columns of the *Bee* and *World-Herald*, served to intensify the spirit of anarchy and lawlessness which, born in the saloon, nurtured in the saloon, and grown to the stature and malignity of a red-handed assassin of Republican institutions, stalked forth on election day to drive peaceable citizens from the polls, egg and stone women and children, and contribute generally to the success of the murder mills in this exceptionly "quiet election."

These features of the election are not known to the newspaper reading public, for the reason that they were suppressed by the Associated Press.

Many of the citizens of Nebraska are not conversant with the terrible condition of affairs which existed in Omaha on the 4th of November.

It was simply impossible for a man to stay at any polling-place except at the risk of his life, if it were known that he was working in the interests of the amendment. Some of the workers were arrested for no greater crime than distributing prohibition tickets. Eggs of ancient origin, stones, brickbats, etc., were used freely by the anti-prohibitionists, and general hell-raising was the order of the day.

There is no possible excuse for these outrages.

The opponents of prohibition controlled every detail of the election by reason of their previous arrangements, and would not allow a friend of the amendment on any election board in the city. This would have been bad enough, but the rum-crazed mob would not be satisfied with anything less than personal violence.

INCIDENTS OF THE DAY.

Rev. Q. H. Shinn, a venerable clergyman and pastor of the Universalist church, went quietly to the polls in the second precinct of the third ward to distribute tickets in the interest of the amendment.

For this offence he was assaulted by the angry mob, repeatedly struck, and finally driven from the polls. Mr. Shinn was confined to his bed for some time by his injuries.

Charles Coe, treasurer of the whisky "Business Men's and Bankers' Association," was prominent in the assault. Mr. Shinn appealed to the police for protection and was refused.

EGGS AND STONES AS ARGUMENTS.

W. B. Prugh and Charles P. Elton were assaulted with back-number eggs and cobble stones in the first district of the third ward, Fifteenth and William streets.

Prugh is a plucky young man, with a backbone like a telegraph pole, and stood his ground until knocked down by a stone which cut his head severely.

They then withdrew for repairs and returned later with an escort of police. The assault was renewed by the mob, and Prugh and Elton were ordered to leave by the police, who declared themselves powerless to protect them.

Mr. Prugh was severely injured, but of course had no redress. "Prohibition must be defeated; if not in one way, then in another."

A little variety was introduced into the battle in the third district of the second ward.

J. A. Bradley, Koze and Johnson were assaulted for having prohibition tickets and finally driven from the polls by the gang, who followed them for several blocks, caressing them with old tin cans, bricks, stones and eggs.

Koze was kicked several times by a saloonkeeper named Mueller, who runs a dive on the corner of Twentieth and Vinton streets.

Bradley was struck on the head and knocked down by a dog weighing over 100 pounds, which was hurled at him by the toughs who contributed to the "quiet election" in this precinct.

R. H. Oliver was assaulted at Sixteenth and Dodge streets, his tickets taken away from him and destroyed.

A gang of drunken toughs seized Mr. Oliver and poured whisky over his face and down his neck. An officer was standing near by, but made no attempt to prevent the outrage.

A VETERAN ASSAULTED.

G. W. Clark, a veteran Prohibitionist, who has been a resident of Omaha for years, conceived the idea that he had a right to go to the polls and attempt to distribute tickets in the second district of the fifth ward.

Mr. Clark speedily discovered that "personal liberty" was reserved for the drunken horde of half-baked citizenship, naturalized just before election. His tickets were taken from him and destroyed by Mayor Cushing's conservators of law and order, and he was then waited upon by a self-constituted committee and ordered to leave the polls, and said that his gray hairs alone saved him from serious injury.

Mr. Clark was escorted to the police station, where Chief Seavey informed him that he "could not protect Prohibitionists; that the city was in the hands of a mob," and that Prohibitionists had better stay away from the polls in the interests of quiet and order.

WAR ON WOMEN.

Three ladies from the W. C. T. U. went to the third precinct of the ninth ward to distribute tickets.

They were assaulted, their tickets destroyed, and were finally driven from the polls by the drunken gang, who used the vilest of obscene language in their presence.

The police who were present refused to protect them in any way. This disgraceful scene was multiplied during the day at many other polling places. J. J. Welshans, an old gentleman seventy-six years of age, who attempted to protect these ladies, was arrested and taken to the station by the police.

The ladies were beaten by the infuriated mob, and were compelled to flee for their safety.

Rev. Clark, pastor of Calvary Baptist church, was assaulted, egged, and forced to fly for his life.

The police would give no protection to him.

Lawyer E. E. Thomas, Rev. P. S. Merrill, W. B. Green, Prof. Martin Osterholm, Anthony Johnson, a prominent real estate dealer, William Beckham and many others were also treated to raw omelets on the shell.

Three wagon loads of children going up Sixteenth street were egged by the rioters, and the drivers were forced to whip up their horses to escape the mob. These children were committing the grave offence of singing prohibition songs, and the police could not protect them.

Chief Galligan of the fire department was on a tremendous drunk, and led the rioters in the sixth ward.

The *Quest* might be filled with incidents similar to those described above.

Names and locations have been given by your correspondent in order that the home-loving people of the nation may verify these stories of outrage and crime which the Associated Press dared not send over its wires.

The colossal climax of villainy was reached in the deliberate and well-laid plans of Republican and Democratic politicians to defeat prohibition, culminating in the scenes depicted above.

These incidents are given in mere outline, and

the English language lacks adjectives forcible enough to convey an adequate description of the crazed and infuriated mob which took possession of the ballot in Omaha on November 5. Yet Editor Rosewater says it was a "quiet election."

This damnable record of conspiracy and fraud should be so graven on the conscience of honest American citizenship that the men and the political parties which made such things possible should meet swift and sure retribution at the ballot-box.

THE AMERICAN SABBATH UNION.

THE ANNUAL MEETING AT PHILADELPHIA.

PHILADELPHIA, Dec. 10, 1890.

The third annual meeting of the American Sabbath Union convened in this city has just concluded its sessions. The attendance was not what would have been expected. Less than seventy delegates voted. The business meeting was anything but harmonious. A constitution was adopted and an incorporation under the State laws of New York secured. Col. Elliott F. Shepard of the New York *Mail* and *Express* was re-elected president. Little change was made as to other officers. It was evident from the beginning that the president and the secretary of publications were not agreed, and consequently could not walk and work together. Which must go depended upon the strength of their following. Knowing little of the occasion of their differences, I could not, should I desire, give a just judgment as to who was in the right. The strength of each side was shown in the adoption of article five of the constitution. This article provides that the secretaries and treasurer shall be elected by the board of managers. This board of managers, twenty-one in number, are to be elected by the Union. This article was strenuously opposed by Dr. Wilbur F. Crafts and the Western delegates, largely on the ground that it was not democratic. The Union should elect their secretaries and treasurer directly, they contended; this the West would have a fair chance with the East. The managers of the year past had secured the incorporation of the Union under the State laws of New York and now asked the Union to ratify their action; whereas, they should first have received authority from the Union to incorporate, it was argued. If the secretaries and treasurer were appointed by managers, a majority of whom must live in New York, they would naturally favor those in the East, and the wish of those in the Union in the West would be disregarded. The other side, led by Col. Shepard, contended that the board of managers would be more competent to judge who were the best men to fill these offices, than those who should subscribe to the constitution and pay one dollar. They would know what work was done and what men could do it the most efficiently. If the Union did not like the selection of these officers, they could elect new managers, who would elect the men they desired.

As I listened to this discussion several beliefs which I have were confirmed: 1st, Ministers without the melting subduing power of Christ in the heart are like other men. While the Spirit of Christ was invoked in prayer it was largely wanting in the discussion. 2d, I believe that every dog that is good for anything must have a good head, every society its leader, every State its governor, every United States its President. If the American Sabbath Union or any other union in this country ever amounts to anything it must have a headquarters, and a head at those quarters understanding the situation and able to direct. The question in this case seemed to be, who shall direct and who shall be directed. Those who pay the most to sustain any cause are supposed to be the most interested in it. As the treasurer's report showed the president of this Union had paid during the past year more than twice as much as all the churches in the United States, one would naturally suppose, other things being equal, the headquarters should be somewhere near his *bank*. The incorporation of the Union by the managers may have been hasty. But it seemed to me that there was greater occasion of gratitude to God that there were those who were willing to go ahead and do something, rather than finding fault with what was done. It was stated there were those waiting to contribute to its funds as soon as their corporation was completed. Shall they be allowed to die while the Union is discussing who shall be the greatest in its kingdom? If the Western delegates want to control the running machinery of the Union let them lay down seven thousand dollars beside Col. Shepard's this year, and they will have no trouble in getting their wish. The N. C. A. does a national work, but its Board of Directors all live in or near Chicago. My advice to Western friends would be, If you do not like the way they do in New York, start a union of your own and do better. *You can not control such unions with the masses, for the masses will not see to them as the leaders will.*

The discussions of last evening were profoundly interesting and profitable. Governor Beaver and Gen. O. O. Howard were the principal speakers. The Governor spoke with approval of the work of the Union. Time and space forbid mention of many excellent things said.

W. B. STODDARD.

RELIGIOUS NEWS.

—Thirty-one churches of seven different denominations, invite Rev. B. Fay Mills to Cleveland, and he accepts, to begin a somewhat extended campaign the last week in March.

—Rev. M. A. Kelsey of Hart, has lately given a series of Sabbath evening lectures on Moffatt, Livingstone, Stanley, Missionary Movements in Africa and Madagascar, and the First Great Foreign Missionary.

—The sermon by Rev. A. J. Bailey at the union Thanksgiving service in Ogden, Utah, was published in full in the *Daily Commercial* of that city—of which one of the managers is a son of Rev. R. B. Howard, D.D., secretary of the American Peace Society, Boston.

—At Nevinville, Iowa, a blessed work of grace has been experienced. Miss E. K. Henry, an evangelist, assisted in the work. More than forty professed conversion, and Nov. 30 nineteen were baptized and twenty-eight were admitted to membership in the Congregational church, all but one on confession.

—A farm of fifteen acres bordering on the grounds of Northfield Seminary, Mass., has been secured as a home-rest for returned missionaries. Additional funds are needed to complete the purchase.

—The session of the commission for the revision of the methodist constitution has ended. A committee consisting of Bishop Merrill and the Rev. Drs. Neeley and Kynett will select the next place of meeting and notify the members some time next June. The probabilities are that Minneapolis or some western city will be chosen. It is expected at the next meeting to complete a rough draft of the constitution. At the final meeting just before the conference of 1892 the finishing touches will be given to the work.

—Rev. C. O. Brown has left Dubuque, Iowa, to accept a call from Tacoma, Wash. His pastorate has covered almost exactly five years, during which the church has had a number of revivals and large accessions, particularly in 1887 when twenty-nine united at one communion and in 1889 when fifty-three united. The attendance at the prayer meeting has averaged much above one hundred, and has reached at times to two hundred. In mission work, also, the church has been active and successful. Mr. Brown is son of Deacon O. M. Brown, of Oberlin.

—The China Inland Mission, met with distrust and even ridicule at first, seems to be meeting with phenomenal success. It has several definite principles:

1. It allows *no debt*, and consequently guarantees no fixed salary. It asks everything and promises nothing.
2. It insists on the *gift of God* as the basis of qualification in candidates rather than the *acquisitions of men.* Comp. I. Cor. 4: 6 (R. V.); Ephes. 4: 7, 11. Hence no uniform educational standard.
3. It holds that there is room in missionary work for *all variety of gifts*, and hence welcomes artisans and mechanics, and unordained laymen. Comp. I. Chron. 28: 21.
4. It magnifies the great *fundamentals of doctrine* and not denominational features; hence all disciples welcomed to work on same basis.
5. It emphasizes *prayer*—definite, constant—for individuals. Every missionary and his work remembered by name in the weekly meeting at London.
6. It makes no *direct appeal for money;* but leaves to the free will of God's people, especially encouraging no appeal to *ungodly* people.
7. It lays stress on *evangelization*, not conversion—teaching that the church is to bear witness among all nations at once and leave all results to God.

Notwithstanding this high standard, this mission has 383 workers in the field, and the money and the men and women are still being freely offered.—*Missionary Review.*

—In the Minutes of the General Assembly of the Presbyterian church for 1889, page 149, it is stated that 36 per cent as many churches are annually disbanded as new ones organized; that the ratio of disbandments is gradually increasing, and last year was greater than ever before. In the Congregational Year Book, giving the statistics for 1889, it is stated that 241 new churches were organized during the year, and 121 disbanded. For every three churches organized by the Presbyterians one is disbanded; and among the Congregationalists, for every two new churches organized one is disbanded.

EDUCATIONAL NOTES.

—At Lake Forest University near this city a $50,000 building, to be called Lois hall, is to be built by Henry C. Durand. It is named in honor of his mother and is intended to be used by the young women of the college. The plans contemplate a building that will accommodate 100 students.

—The 144th annual catalogue of Princeton College shows the growth this year has been unprecedented. Eight fellows, 93 graduates, 509 academic, 155 scientific, 90 specials, and 37 electrical engineer students are now studying there. Besides these there are 17 candidates for the doctor's degree; 11 of these are residents and 6 are non-residents.

—Harvard University's directory contains 2,251 students, while last year's catalogue gave 2,079 as the total number for the year. The gain thus shown for this year is about the same as the gain made the year before. The senior class for this year is given at 289, the junior at 254, the sophomore at 289, the freshman at 366; students in other departments of the university, 1,053. The list of officers of instruction and government contains 295 names.

—Last Sunday was the saddest day in the history of Buchtel College, Akron, Ohio. A disaster occurred in which the costumes of many young ladies, who were giving an entertainment in the library building, caught fire. Two died in a few hours. Two were at the point of death Sunday, and three others badly burned are in such a condition that complications may set in at any time, causing death. A cessation of exercises at the college for the rest of the term has been ordered.

—Miss Augusta Tavall, a teacher in the Normal School, was the highest paid teacher in the St. Louis schools, and a lady of culture and refinement. Tuesday evening, Dec. 2, she was walking on Grand Avenue about 5 o'clock when she was struck by a wagon occupied by two men and knocked senseless. Her clothing became entangled in the wagon and the brutes whipped up the horse to a gallop. In this way they actually dragged her along the street nine blocks with a crowd running after and shouting to them to stop. She was sent to the City Hospital unconscious and never spoke. She was horribly mangled. Nobody knows who the men in the wagon were. Numerous arrests have been made, but all have been released.

—The colleges of the country are shown by statistics compiled by Dr. Dorchester, to have vastly improved in their religious tone during the past sixty years. "Indifference and, in many cases, blatant antagonism to evangelical religion, was the rule in the educational institutions of America at the beginning of this century. In 1830, out of 2,633 students, in twenty-eight colleges, 603, or 26 per cent, were professing Christians. In 1850, the proportion in thirty colleges was 38 per cent. In 1865, in thirty-five colleges, it was 46 per cent. In 1880, in sixty-five colleges, with 12,063 students, it was 50 per cent. We confidently believe that there will be an even better showing when the statistics can be brought down to 1890."—*The Ensign.*

—Princeton stands second to none of our American colleges in the part that her graduates have played in the general history of the United States. Her roll of fame is long in proportion to her numbers. She has given her country nine of the fifteen college graduates who sat in the constitutional convention, one President, two Vice-Presidents, four Chief-Justices, five Attorneys-General, and fifteen other Cabinet officers, twenty-eight Governors of States, one hundred and seventy-one Senators and Congressmen, one hundred and thirty six judges, forty-three college presidents, one hundred and seventy-five professors, eighty of whom have been appointed since Dr. McCosh became president. It is a safe assertion, therefore, that in the Middle and Southern States no single educational influence has been as powerful as that of Princeton.—*Prof. Slocum.*

—The will of Daniel D. Fayerweather, the millionaire leather dealer, gives $2,100,000 to different colleges, and some $95,000 to hospitals. The will was made on Oct. 6, 1880. The testator died on Nov. 15, 1890. The following bequests are made: Yale College, for Sheffield Scientific School, $300,000; Columbia College, $200,000, Cornell University, $200,000; Bowdoin College, Amherst, Williams, Dartmouth, Wesleyan University, Hamilton College, University of Rochester, Lincoln University, University of Virginia, Hampton University, and Maryville College, Tenn., each get $100,000; Union Theological Seminary and Endowment of Cadetships, $50,000; Lafayette College, Marietta College, Adelbert College, Wabash College, Pach College, each have $50,000. The residue of his estate, which was also to have gone to these colleges, pro rata of his bequest, is changed by a codicil so that it is given absolutely to the executors and their heirs and assigns. The widow will contest the will.

NEWS OF THE WEEK.

WASHINGTON.

The postmaster-general has issued an order to postmasters to hereafter intercept the transmission in the mails and decline to deliver at their respective offices any circulars in sealed envelopes brought into the United States from Mexico, prepaid at less than the 5-cent rate. This order is especially intended to apply to the circulars of Mexican lotteries, which have heretofore been received in sealed envelopes, the corners of which have been clipped, and the postage of which has been prepaid by Mexican stamps of the denomination of 1 cent.

Senator Dawes reported favorably from the committee on Indian affairs the bill appropriating $60,000 the first year and $70,000, $90,000 and $100,000 the three following years for the elementary and industrial education of children in Alaska.

The bureau of animal industry, with the ultimate object in view of discovering some method of preventing disease in swine, has endeavored to produce artificially a drug which would have the same composition and effect as the bacterial products. These researches have been in the main successful, and the report claims that a substance has been produced which not only resembles the bacterial product of the hog cholera germ in composition, but which has quite the same power of conferring immunity from the disease.

Secretary Windom can do no more until Jan. 1 in the matter of the purchase of silver. One day last week he purchased $6,000,000 and the day after $6,000,000 more. That is a total of $12,000,000, which, under existing law, is all that can be bought until the month of January.

The Nicaragua Canal Company has made its annual report to Secretary Noble, showing that the work is rapidly progressing.

CHICAGO.

Within the last ten days over one thousand men have been laid off at the South Chicago works of the Illinois Steel Company.

The corner-stone of the first station of the South Side alley "L" road was laid Saturday afternoon. The construction of the road has advanced so far that by the time the stations can be built the company will be ready to run trains between Van Buren and 39th streets; and the contractor says he will have the stations all built by next June. As showing how far the work of construction has progressed, the company is about to place an order for 200,000,000 tickets. This order, says Mr. J. M. Ryan of the J. M. W. Jones Printing company, is one of the largest ever placed and would keep three of their large cylinder presses busy three years to fill.

COUNTRY.

Business failures for the week number 374, compared with 312 last week, and 290 in the corresponding week of 1889.

It was reported Friday that Governor-Elect James E. Boyd, of Nebraska, was not a citizen of the United States. He was born in Ireland in 1834, and came to this country with his father in 1849, who filed notice of his intention to become a citizen the same year, but did not take

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 8 to 13, inclusive:

Judge Zearing, W C Bissell, Rev J W Turner, J T Buckley, J Stratton, A Hamilton, Rev J F Bright, S Stahl, J P McWilliams, Rev H Jackson, J Bream, R P Brorup, W Lasby, Mrs L C Andrews, D Molyneux, Rev R A Stuart Jr, J Drummond, H H Cannady, J M Howard, H H Robinson, S E Ross, Mrs A Banks, R Canning, T D Anderson, F A Armstrong, Mrs J Parish, E J Chalfant, E Walker, Rev L H Norem, E E Browne, J Perkins, R R DeLong, Mrs A Richey, G M Wildin, J Stahl, Ira Green, H Copeland.

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below:

"In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

Hood's

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." MRS. ELLA A. GOFF, 61 Terrace Street, Boston.

Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

☞ Special attention is invited to the fact that every year many of our subscribers are disappointed in not being able to obtain their choice of gifts, the editions being exhausted by the very large demand when too late to prepare new editions in time for the Holidays. We cannot too strongly advise early selections.

Our Holiday List.

OFFER GOOD TILL DECEMBER 15 ONLY.

That our subscribers may have opportunity to judge of the large values we offer in this appended list, we agree to take back and refund money for any goods ordered before the 15th of december, if not desired after received, provided only that purchasesrs shall return such goods post-paid, and in good order. The object of this offer is to enable teachers and others to obtain samples of books or booklets from which to select.

SPECIAL DISCOUNT TO TEACHERS, ETC.

On six copies of any one book or booklet, 10 per cent; on twelve copies, 20 per cent; on twenty-four copies, 25 per cent. All these prices include postage prepaid.

Moral Muscle and How to Use It.

By F. A. ATKINS. A brotherly chat with young men. Cloth.....50

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By JAMES WESTON. Volume 1, New Testament. Volume 2, Old Testament. Boards, 50c; cloth.....75
Each volume containing 48 full page illustrations of exceptionally fine engraving

Bunyan's Pilgrim's Progress.

(B) "The Large Type Pilgrim's Progress." An elegant book for the eyes; a decided success.
Unabridged, fully illustrated and colored frontispiece, 8vo., 608 pages, cloth,...$1.50
Beveled cloth, full gilt edges and five extra colored plates.....$2.00

(C) "The Library Pilgrim's Progress." Illustrated by Frederick Barnard and others. 12mo., cloth, gilt top, 448 pages.....$1.50

(D) "The Dollar Pilgrim's Progress." Forty excellent illustrations add value to this elegant edition, bound in rich cloth, the cover printed in numerous colors; 12mo., 325 pages, cloth.....$1.00

(E) "The Children's Pilgrim's Progress." A new edition. Complete with Memoir and Portrait of the author, besides numerous full-page illustrations. 16mo., 339 pages, cloth..... 50
We believe this to be the best edition of Pilgrim's Progress at the price on the market.

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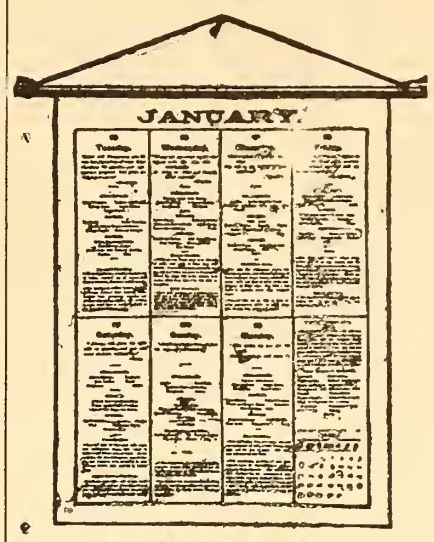
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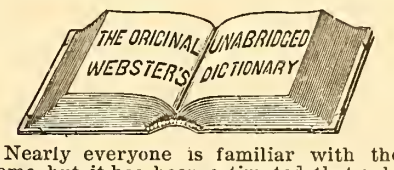
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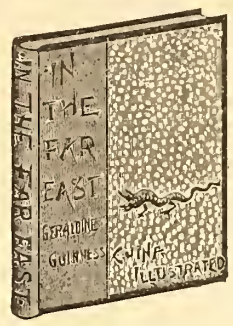
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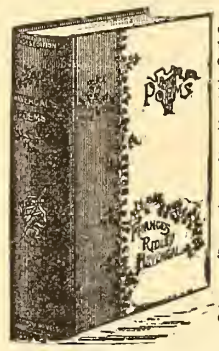


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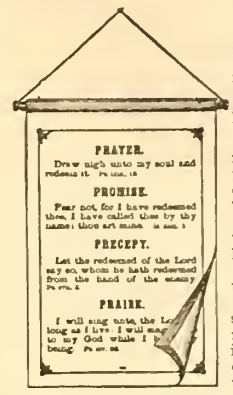
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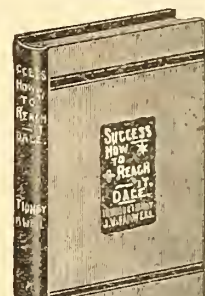
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See advertisement, page 13.

NEWS OF THE WEEK (*Continued from 13th page*).

out his final papers until 1890. The law provides that when a father is naturalized his sons under 21 are naturalized. Mr. Boyd has, therefore, never been naturalized.

A party of Mexicans have arrived at Kansas City to study pork packing and cognate manufactures, intending later on to engage in those industries in their own country.

The white Republican convention met at Houston, Texas, last week. Addresses were made by prominent members advocating the supremacy of the white man over the Negro and holding that the government must be run by white men and not by Negroes.

Postmaster Ritchey of Leavenworth, Kas., rejected the mail edition of the Leavenworth *Times* Thursday morning on account of the publication of an alleged lottery advertisement.

Dec. 10, Gov. Shoup of Idaho, in his message to the Legislature, says that polygamists and bigamists associated in the Mormon church for organized conspiracy against the State exercise such an influence over one another as practically amounts to a denial of personal freedom and eliminates from the ballot its central ideal of individual choice.

A valuable collection of the effects of George Washington, and of his nephew, Lawrence Lewis, was sold at Philadelphia Wednesday night.

Ex-Senator Frank B. Arnold of Unadilla, N. Y., committed suicide at that place yesterday. Despondency, caused by his defeat in the late election, was the cause.

At Chambersburg, Pa., Wednesday, Polk Wilson was sent to jail for eighty days under the "blue laws" act of 1794 for swearing eighty profane oaths.

Owing to the discharge of a workman 3,000 men and girls in Clark's thread mills at Newark, N. J., went on a strike Wednesday morning, and an order was issued to shut down the works indefinitely.

At Columbus, Ohio, Wednesday, Mrs. Caroline Switzer and Capt. W. H. Little, her attorney, were each sentenced to two years' imprisonment for defrauding the government on a pension claim.

Three tramps set fire to a barn by smoking near Brimfield, Ill., Tuesday night and were burned to death.

Lieut.-Gov. Fletcher reported at Pierre, Monday, that destitution prevails in South Dakota, particularly in Brown, Marshall, McPherson, Campbell, Walworth, Edwards, and Spink counties, and that the sooner aid is sent the better. He added that there was "no danger of our getting too much assistance."

While preaching at New Brunswick, N. J., Sunday night, the Rev. Dr. Strong said, "A man might fall as easily as a star from heaven." The next instant he turned pale, clutched at the pulpit and fell to the floor in a fit of apoplexy. He died Monday morning.

The Personal Liberty league held a meeting at Mænnerchor hall, New York, Sunday afternoon, in opposition to the proposed prohibition amendment to the State Constitution. Representatives of thirty-five German societies were in attendance. Resolutions were adopted protesting against the proposed amendment. A monster petition against the undue stringency of the excise laws is soon to be sent to the legislature.

Much excitement was raised at Pierre, S. D., when the entire police force was called out to simultaneously raid every original package saloon in the city and arrest the proprietors.

FOREIGN.

It is rumored in Zanzibar that Fumo Bakari, sultan of Vitu, and his followers have destroyed an English mission station on the Tana river and killed several native Christians.

Advices from Chung King, China, by steamer China, state that the trouble at Ta Chu Hsien arose from the massacre of the Chinese Christians at Loong Tuy Tsin by members of the Loo Huy Sos Society during a celebration in honor of the society's patron deity. The brotherhood consulted their gods as to whether it would be safe to plunder the Christians. The reply being in the affirmative, the brotherhood made a raid on a number of well-to-do Christian families. A few days later they made a fresh attack and massacred over twenty persons. The mission buildings and several others were burned and the corpses thrown into the flames. On the following day the brotherhood proceeded to another market town and made an assault on the Christians there. The latter fled, but one of them was killed.

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Perfectly Well! 5

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"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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SPECIAL RATES, ETC.

Read on last page the latest offers for new and old subscribers.

The continuance of the College secret society discussion was not contemplated after the present number of the *Cynosure*. But several writers of ability and influence in educational circles have promised contributions which have not yet been received, and others are just coming in. The subject must therefore be continued for a time, but rather incidentally than in regular order. The letters of Presidents Peabody and Moss, and the report of Pres. E. E. White this week are very valuable contributions to college fraternity literature.

The portrait of Dr. Hasselquist is itself an argument against the college orders. In the large institution over which he presides at Rock Island, Ill., no secret society business is allowed. The next contribution will be from the virile pen of Dr. H. H. George, so long and favorably known as president of Geneva College.

CHRISTMAS AND CANOSSA are illustrated on page 11 of this number through the kindness of a friend of the *Cynosure*, who purchased the rare plate there printed. We ask especial attention of all our readers to the explanatory text and the able argument of Dr. J. B. Dales, an old and esteemed pastor of Philadelphia.

The German Emperor is talking well on the school question. A few days since at the opening of an educational conference he spoke of the importance of teaching their own language to the children of Germany, which was indirectly excellent advice to the Germans of Illinois and Wisconsin who have adopted America as their home. Last Wednesday as the conference closed he said he must not omit reference to religion. He would make it his sacred duty, as the head of the nation, to see that the Christian spirit was cultivated and increased in the schools, in order that the youth of the nation might be fitted for the requirements of modern life. This is better than the first, and we commend it to our secularizing American preachers and infidelizing American courts and school boards who would banish the Word and name of God from our common schools.

Joseph Cook passing through Chicago last week accompanied by his wife, was interviewed by the *Inter Ocean*. Mr. Cook said that at Salt Lake City he endeavored to gain a complete concensus of the opinion of the most eminent men of Utah outside the Mormon church. These gentlemen unanimously approved Judge Anderson's decision, and believed that the powerful Mormon lobby in Washington had for its express object the passage of a measure admitting Utah as a State. It was agreed that President Harrison's position, taken in his message, that "Those who believed polygamy to be rightful should not have the power to make it lawful," should by all means be maintained. This declaration is received by the Mormons with ill favor notwithstanding their manifesto on polygamy.

Ireland makes just now a pitiful spectacle. The cries of starving peasants are drowned by the yell of fighting mobs in which brothers of yesterday are the bitter combatants. Parnell fights like an insane man; and his opposers of the Home Rule party are only less than crazy. Indeed, the opinion of eminent physicians and of others who have known his history and that of his family, is that he is demented. His present course can only end in ruin to himself and his cause. The English liberal party must be the arbiters of the fate of Home Rule; and no one who remembers how a year or two ago they threw overboard their leader, Sir Charles Dike, for the same crime that brands Parnell, can doubt that they will decide against the adulterer. In one of the rows attending the political canvass in Ireland last week, lime, it is said, was thrown in Parnell's eyes. His opposers say it was only flour and mud thrown by women. They may be right. Lime would have destroyed the sight, but Parnell is not blind and keeps on speaking. Some are so uncharitable as to say that if the Irish were free and unrestrained their island would soon be depopulated.

We noted lately an argument in favor of opening our courts of justice with prayer. Such an acknowledgment of the God of justice, in whose name all witnesses are sworn, would always be appropriate and honorable. Prayer is made daily in Congress. Our great political conventions where momentous issues of the nation are practically decided are always opened with an appeal to the God of nations. We understand that the late David McFall, the beloved Boston pastor, used to be often called on to open court with prayer. The case just reported from Wichita, Kansas, is so peculiar as almost to be considered apart from reverent worship of God. The jury, after over two days' disagreement, had their thoughts called off from their wrangle and their better natures stirred, when the judge called in a pastor of the city who prayed, sang and preached to them. They agreed on the first ballot after these unusual services. We need more Christianity in our courts. It alone will cast out the lodge grips and oaths that too often abide there.

While the army maintained by the United States is pitifully small, if we were seeking recognition as a warlike nation, our military expenses are enormous in comparison. Taking the statistics of some of the weaker governments of Europe we find that Spain has a regular army of 90,000 men, a war footing of 450,000, and the annual cost of the army is $24,802,930. Turkey has a regular army of 355,000 men, a war footing of 610,200 and an annual cost of $19,642,090. Italy has a regular army of 736,592 men, a war footing of 1,718,933, and the annual cost is $42,947,300. Our regular army of 25,800 men is a mere police force, but the annual cost of the army is $40,500,000. Besides the Pension Commissioner is now asking for funds to make up a deficit which, if he gets, will make our bills for old wars amount in two years to the enormous sum of $263,000,000. War is the most expensive business of our times except whisky and tobacco.

In this season of frivolity, gaiety and holiday mirth, when the external attractions of our churches are apt to appeal more strongly to the senses than the truths for which it stands do to the spirit, we are glad to notice such reasonable remonstrances as this from Rev. Dr. A. J. Gordon: "How much we are coming to lean upon mere human agencies! upon art and architectures, upon music, and rhetoric, and social attractions! If we would draw the people to church that we may win them to Christ, the first question with scores of Christians nowadays is, What new turn can be given to the kaleidescope of entertainment? What new stop can we insert in our organ, and what richer and more exquisite strain can we reach by our quartette? What fresh novelty in the way of social attraction can we introduce? or what new corruscation can be let off from the pulpit to dazzle and captivate the people?"

THE POLITICAL DILEMMA IN UTAH.

BY REV. A. JUDSON BAILEY.

The population of Utah Territory could be dropped down in one corner of the present city of Chicago without greatly disturbing its numerical equilibrium. And if one studies the problems which are being discussed in this inter-mountain region, and what the people say on the subjects which are now most interesting in Utah affairs, he would not fear disturbing very much the moral conditions of the miracle City of the Lakes.

The time has long since passed when the inhabitants of any city in the civilized world can dwell securely by themselves. And cities of this western interior are not isolated from the thoughts and plans and ambitions of other cities. Ogden and Salt Lake cities compare themselves with Denver and Kansas City, and discuss the virtues and vices of those cities as examples for their own imitation. And in this measuring themselves by themselves, and comparing themselves among themselves, there is not much more hope of these cities lifting themselves out of the depths of sin, than of a man lifting himself out of a broken cistern into which he had fallen by pulling at his bootstraps.

The more one studies the problem the more clearly will he see that it is not possible for any political party making political capital out of the vices of an opposing party, to lift the community by which it is supported to any high position of moral excellence. And that is one of the conditions in Utah at present. The strong argument in any political campaign is that the Mormons are disloyal, and that therefore the non-Mormon party ought to be kept in power. We need not offer any apologies for the sins of the Mormons. They were accused of voting "dead men and mules," ten years ago. Their opponents have have not tried very hard to avoid a like political crime—only since that party, because of its infancy, had not the "dead men and mules," they have borrowed wisdom (?) from the East, and have swelled the number of their votes by the hopes of the future rather than by the memories of the past.

The liberal party promised a progressive and pure government. They have been progressive, but not pure. Such vices as gambling, intemperance, and prostitution—all of which were on the field in sufficient strength to satisfy the needs of the not very ambitious people of earlier days, —have come in like a flood with the incoming progress and "boom" of business. Whether this has been by the impotence or the invitation of the liberal party, it is not necessary to inquire.

In many respects the Territory has been greatly helped by the success of the liberals over the

Mormons. But from a moral standpoint the advantage, if there is any, is not apparent. The Christians are handicapped by the party to which they must give their political aid in their efforts to overthrow the political power of Mormonism. The rallying cry of the liberals is the disloyalty of the Mormons. But the liberal party has a large element of disloyalty. The saloon men and gamblers do not respect the laws which are made for the suppression of these vices. Dr. Noble in his Thanksgiving sermon in Chicago, said that a good place to begin reform is to insist on the enforcement of laws. To some of the people of Utah it seems as essential to the spiritual and moral uplifting of the people to insist on the enforcement of laws against open saloons, gambling houses and brothels, as on those against polygamy. But to say such things may bring against one the charge that he is helping the Mormons. But there are those in Utah who, like the prohibitionists in "the States," are not afraid of a third party for moral reform. If to oppose the saloons means to put the government back into the hands of the Mormons, it is the vices of the people which must be blamed for such a result.

Let not the friends of good morals in the East suppose that the Christians of Utah are indifferent to the evils of Mormonism, if, while protesting against those evils, they protest also against other evils of equal magnitude.

If on grounds of moral reform there should be a division in the liberal party, it remains to be seen whether the Mormons would take advantage of this fact to secure the government for the people's (Mormon) party, or whether they would help to sustain a movement in favor of a pure government on American principles—that is, good government which shall not be Mormon as that has been in the past.

Ogden, Utah.

OUR GOVERNMENT AND THE CONSTITUTION COMPARED WITH THE PRECEPTS OF THE BIBLE.

BY JOSIAH DIVOLL.

I suppose it is a fact that cannot be denied, that Benjamin Franklin proposed to have prayers in the convention that framed the Constitution. It did not carry, but was voted down. What else could we expect of a people who were wishing to frame a constitution agreeing with human slavery and the African slave trade. So the Constitution says, You must not go to Africa to steal their citizens after the year 1808. That you may steal as many as you choose before that time, would be a fair inference. But what does the Bible say on this subject? "He that stealeth a man and selleth him, shall surely be put to death." There is another clause requiring the slave to be returned to his master, though it should take the whole force of the United States government to accomplish it. But the Bible says, "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee." "He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him."

But let us leave this dark picture and turn to the rum traffic, which in some respects is still worse, as its victims are destroyed in both body and soul. We read in Habakkuk 2: 15, "Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken also." The sixth Commandment says, "Thou shalt not kill." Now I would ask, are not those who give license to the rumsellers, acting in direct opposition to these precepts? They say to the saloon men, if you give us a revenue and a high license, you may continue your business of making drunkards and killing them off by the thousand. I suppose if we even take anything from our neighbor, and put it to our own use without rendering him an equivalent, we are breaking the eighth Commandment. Does the rumseller, when taking money from drinking men, give them an equivalent? Ah, no! He gives him only that which tends to ruin himself and his family.

Again, I would ask, when the Freemasons decoy our young men into the lodge, and get them to sell their manhood to these secret conclaves, do they get an equivalent? They don't get so much as Esau got when he sold his birth-right for a mess of pottage. According to Ronayne's explanation of Freemasonry, they get nothing better than dead horses.

Now we wish to compare our government with the fourth Commandment. Is not our government keeping thousands of our citizens at work in the Postoffice department on the Sabbath, in direct opposition to this Commandment? As there is now some effort being made to have this law obeyed, I fear we shall hear Uncle Sam saying, "We, the people, and the Constitution of the United States, are the supreme law of this land. Ye engineers and postmasters, away to your work, and see that my mail is distributed every day in the week." It seems to me that our government is the greatest Sabbath-breaker in the United States.

Now what is the cause of all this sin and wickedness in our nation and its government? Is it not because we as a nation have forsaken God and his law, and have put the will of the people and the Constitution in their place?

Now if this be so, what is the remedy? I know of none except we as a nation repent of our sin and return unto God and take his law for our rule and acknowledge his Son in all our national acts, as our President was advised to do in his Thanksgiving proclamation; but it is greatly to be regretted that he did not comply with the advice. (The advice given him is to be seen in the *Christian Statesman* of Oct. 30th, 1890.) So failing to honor the Son, how can he be said to honor the Father, in his proclamation? The Son says himself, "He that honoreth not the Son, honoreth not the Father." Yet may we not hope and pray that he may be led to see his great mistake, so if he should be spared to issue another proclamation the Son may be honored therein.

Talmage says he expects to live to see a political party whose platform shall contain the Ten Commandments. This is just what Covenanters and National Reformers are laboring for; but we do not see how we can be loyal to Christ as our Prophet, Priest, and King, and at the same time swear allegiance to a constitution and government which is so directly opposed to the precepts of the Bible as shown above. If some good brother who believes in voting under this government will show us where we are wrong, we will be much obliged.

Many other comparisons might be given. The Constitution says there shall be no religious test required; so a Sabbath-breaker or a rumseller as well as a Christian are eligible to office under our government. The Bible says we must choose able men, such as fear God and hate covetousness; and he that ruleth over men must be just, ruling in the fear of God. Almost all our divorce laws are in direct opposition to Christ's teaching, when he says, "What God hath joined together, let not man put asunder." The whole of the second Psalm would be appropriate on this subject. I will quote only a few verses: "Why do the heathen rage, and the people imagine a vain thing?" "Be wise now, therefore, O ye kings: be instructed, ye judges of the earth." "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." "Blessed are all they that put their trust in him."

Topsham, Vt.

One more witness to the character of Freemasonry. A few years back a Christian friend of ours, misguided as we then believed, entered Freemasonry. In his lodge were Parsees, Hindus, infidels and Christians; men good and very bad were his honored (?) "brothers"; recently he informed us he had "demitted." He freely admits now that Masonry is *not Christian* and that the lodge is no place for a true Christian. But this same "brother" when first "entered" sought to convince us of the good and even Christian character of Masonry. We have seen many Christians ruined by the lodge but have never known one Christian made so by the lodge.—*India Watchman.*

"The Fraternal Union of Anointed High Priests of the State of New York" is a new Masonic organization, "to be composed exclusively of those who have been set apart to the office of high priest in Royal Arch Masonry by anointing." Some of these "high priests" are confessedly men of very indifferent character; some are saloonkeepers. By what power were they "anointed" and "set apart" to an office which pertains by divine right to only one—the man Christ Jesus? —*Independent Christian.*

AN OLD YEAR'S PRAYER.

The years go by on wings;
Alas! how swiftly do they fly,
So soon the tale of each is told,
So soon the new becomes the old;
And when the year its course has run,
So much of good we meant to do
Doth still, alas! remain undone,
And ills we vowed we would eschew;
So mark the track,
As we look back,
That conscience sorely stings.
Full well we know the reason why,
And thus our hearts are sad.

Lord, as the years still fly,
Do thou so guide us by thy grace
That we may fully do thy will,
And each appointed task fulfill.
Then as each year its course has run,
We shall not mourn as now we do,
The good resolved but yet undone,
The sins we vowed we would eschew;
But led by thee
Our way shall be
Blessed, as the years go by,
Until at length we see thy face
And be forever glad.

—*Robert M. Offord, in New York Observer.*

FRATERNITY EXPERIENCE OF PURDUE UNIVERSITY.

[From report of Pres. E. E. White to the Governor of Indiana.]

We would like to pass over the fraternity experience of Purdue University without a comment, and it must suffice to say that it has not been unlike that of other new institutions. The chapter early organized in the University, without the consent of the Faculty, had only a limited membership, and, though still kept up in Lafayette, it has had no honorable connection with the University since June, 1880, when the last active members here graduated. But this small secret faction, once inside, now outside, has been the cause of nearly all the dissentions and unkind feelings which have divided the students. Its disturbing influence has been seen in every attempt at united effort, from the organization of a base ball club to the elections and exhibitions of the literary societies. But these disturbances have been much less serious here than in the older colleges were the fraternities are tolerated, and where the strifes and quarrels between their factions are chronic and often violent.

The Board is familiar with the annual eruptions of the fraternity agitation which culminated last June. These have generally burst forth with no premonition save the running to and fro of half a dozen students charged with the working up of the demonstration. The spirit which has characterized these little commotions has been a mild form of Gitteauism, and it is not worth while to notice it. Take a dozen impulsive young men, associate them in a secret clique, binding each to believe all that the others hear or imagine, and they will soon work themselves into what President Hitchcock, of Amherst College, called *quoad hoc* insanity. And this remark points to what is almost a necessary evil in these secret college clubs. I have in my possession the constitutions, by-laws, etc., of *eight* of the leading Greek-letter fraternities, including the Sigma Chi. There is a striking similarity between them, and especially in the oath or pledge. Each member is bound to place confidence in every other member of the fraternity, and to befriend, on all occasions, and by all honorable means, each and every one who wears its badge. We are telling no secret to fraternity men when we say that this practically means to defend each other, *right or wrong*, and not a few chapters would vote lying honorable if necessary to protect a "brother" from college discipline. This is almost a necesary consequence of the three sentiments which bind them together —mutual admiration, mutual confidence, and mutual protection. Vealy boys thus united become spooney and snobbish, if not dishonest. This result has been very obvious here for the past three years. When a boy surrenders himself to the influence of the secret clique in the city, the Faculty knows that his demoralization as a student is only

a question of time. He will soon defend, if not engage in, dishonorable conduct.

It is cheerfully conceded that there is a marked difference in the *morale* of different fraternities and of different chapters of the same fraternity. Much depends on the controlling influences of a college, and more, perhaps, on the character of the students who initiate a chapter. "Birds of a feather flock together." It often happens that the most reputable fraternities are disgraced by chapters so dishonorable that the only remedy is utter abolition either by the fraternity itself or by the college authorities. Several instances of such heroic treatment could be cited. There are few colleges with several fraternities that do not have one or more chapters which are sources of serious demoralization. They speedily go from bad to worse when once under evil influences. On the contrary, there are colleges where the high character of the students as a class and the wise control of the Faculty have reduced the evils of secret fraternities to a minimum.

The foregoing testimony will suffice, we trust, to show that the long silence of the Purdue Faculty respecting the unfavorable influence and tendency of secret societies in the classical colleges has not been due to a lack of evidence. No one, in the face of this testimony, can assert that their influence has been generally beneficial and salutary; and it seems unnecessary to draw formally the evident conclusion that the anti-fraternity regulation of Purdue University is based on good reasons in addition to those which grow out of the character of the institution as a college of science and industry. We are more and more satisfied that its enactment was both wise and expedient, and we are confident that this will be happily demonstrated in the future history of the institution. In the older colleges where the secret fraternities have been long and deeply rooted, their removal may be beset with serious difficulties, but *prohibition* is unquestionably the true policy for all industrial colleges.

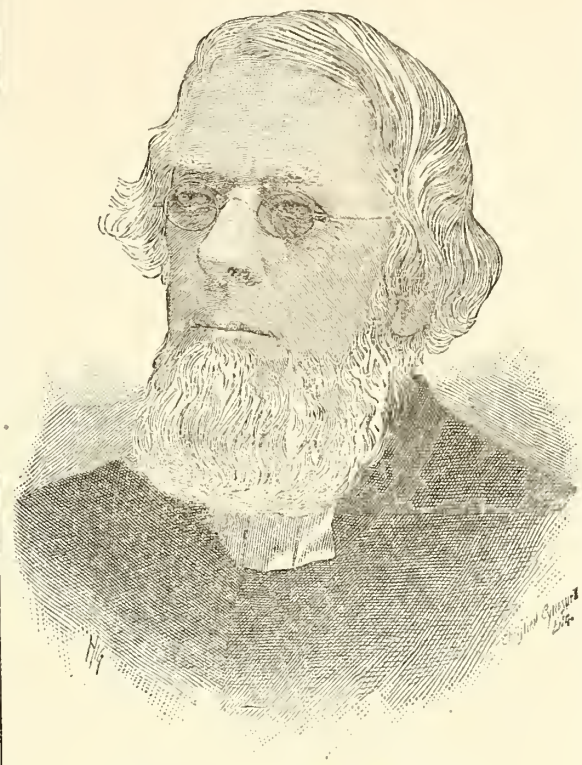
OPINIONS FROM EMINENT COLLEGE PRESIDENTS.

LEMUEL MOSS, D.D., president of Indiana University, Bloomington, Ind., wrote Dec. 1, 1881, to President White of Purdue University as follows:

"I can endorse most heartily the judgments so clearly expressed by President Porter. My decided conviction is that secret societies are out of place in college; that for many reasons they are a hindrance and not a help to the students connected with them, and a burden to the general discipline of the institution. But whether this be so or not, the question of allowing or disallowing secret societies in any college is for the authorities of the college—the trustees and Faculty—to determine. It is purely a question of expediency and practical wisdom. These authorities, constituted as such by positive statutes, with their powers and duties and responsibilities defined, must settle all matters of management within the limits of their authorization without appeal and without revision. Any other doctrine would be disastrous. The conditions scholastic and disciplinary, of entrance and continuance in any college are clearly published and therefore known to all who seek its facilities. If students who strive to evade these very obvious principles should succeed in so doing by appeal to the courts, it would not only be monstrous in itself, but would be mischievous to those who might seem to succeed. It can be no advantage to students that the rightful authority of the college should be lessened, weakened, or brought into doubt. Hence, on every account, I shall rejoice in your triumph."

DR. SELIM H. PEABODY, regent of Illinois Industrial University, Champaign, Ill., wrote to Dr. White:

"I have come to the conclusion that the 'fraternities,' or secret societies, rife in our colleges, are, as a whole, injurious, and should be kept out of new institutions. If the older ones could get them out it would be better for them. These societies are not necessarily bad, nor all bad, but their influence and their effects are everywhere injurious in certain respects, and it is not practicable, from the very nature of the case, to distinguish the good from the bad. . . . . So far as they are convivial, and that means very much, they are mischievous. So far as they come to build expensive club houses, and in other ways add needlessly to the cost of residence at college, they do a very great harm. These things they do just as soon as they get strong enough to do them. But the most important ground of complaint which I have against them, is that they become in secrecy and darkness the nuclei of unceasing efforts to direct and control the government of the institution which harbors them; they seek to mould and wield popular sentiment and to control all organized effort on the part of the students. They form an invisible, irresponsible, and often conscienceless body that will do and sanction acts which their own managers would never undertake if they were obliged to assume openly responsibility therefor."



REV. T. N. HASSELQUIST, D. D.
President of Augustana College and Theological Seminary.

FETISHISM.

It crops out constantly in the superstitious notions which pervade society. To imagine that the moon seen over the right shoulder has a better influence than when seen over the left shoulder is fetishistic; equally so is the fear of the number thirteen at table. The whole series of signs and warnings, breaking of looking-glasses, the flight of a bird into the window, the ticking of the death watch, etc., are pagan in themselves, and belong to the very lowest order of primitive paganism. They are survival of the Dahomey stage, of the rudest savage life and religion. It is perfectly astonishing that they continue among intelligent Christian people. They are harmless when they have evaporated into simple amusement without any remnant of faith in them—like the pulling of the florets of the daisy to discover if he loves you; but there are thousands of our people who actually are frightened by these physical signs, and ascribe power to them which belongs only to the natural forces and to the providence of God. These superstitions are not to be condoned, but to be attacked and condemned as something hostile to the essence of Christian faith, or to be laughed out of court.—*New York Independent.*

What is called the anniversary of the birthday of Christ was celebrated with all the selfish revelings, drunkenness, gluttony and wantonness which characterized the old Roman Saturnalia, a feast held for a week, about the 25th of December, and which formed the real basis of the present Christmas. Christ's birth was probably in the spring or early months of the year. But a backslidden Christianity thought that the half-converted heathen must have something to take the place of the Saturnalia, and so Christmas, or a day for Christ's birth, was placed in the stead of the heathen feast, or rather, the heathen feast was called Christian. There may be those who love Christmas for Christ's sake, but it may well be questioned whether the old baptized heathen festival has not done much more harm than good. Selfish feasting and gluttony, drunkenness and rioting, cannot be said to honor Christ. The better way to honor the Redeemer of the world is to live every day for him.—*Signs of the Times.*

EASTERN OREGON LETTER.

EARLY BAPTIST TESTIMONY IN THAT STATE.

WESTON, Oregon, Nov. 28, 1890.

EDITOR CYNOSURE:—I had no idea, when I wrote you in June last, that so much time would elapse before addressing you again. But without a repetition of words in explaining the delay, allow me to state that my head, heart and hands have been full of work for the blessed Master. Yet I must redeem my promise in the issue of June 12, in regard to the "position taken on the subject of oath-bound secrecy by one of our early pioneer missionary Baptists of Oregon."

Being one of the historical committee of our Baptist State Convention, I gleaned from the manuscript of our historian the following notes of the proceedings of the First Baptist church of Oregon City, which I know to be authentic.

The Anti-masonic resolution adopted in 1859, read as follows:

"In the early part of 1859, Deacon Newell introduced the following resolution in Oregon City Baptist church:

"That we, as a church, disapprove of the connection of any of our members with secret societies.

"This was referred to a committee, who, in June, recommended to lay the resolution and all former reports on the table, and adopt no rule on the subject; but leave the members who feel aggrieved to proceed in the ordinary disciplinary course. This was tabled by the casting vote of the moderator, Rev. Hezekiah Johnson, and the following resolution substituted:

"*Resolved*, (1) That we believe the doctrines of Masonry and Odd-fellowship are antagonistic to the doctrines of the Christian religion; and as rivals of the Church of Jesus Christ in disguise of cold, worldly morality, these organizations should be avoided by all true followers of the Lamb.

"*Resolved*, (2) That those of our members now in connection with these societies are most earnestly and faithfully entreated to come out from them, and no longer be unequally yoked together with unbelievers in them.

"*Resolved*, (3) That hereafter no one shall be received as a member of either of these orders."

"Then coming on down a period of eight years later, this same Baptist church at a business session passed the following resolution on November, 1867:

"*Resolved*, That so much of the resolutions and actions of this church in June, 1859, as prevent the reception of persons who are members of the orders of Freemasons or Odd-fellows be, and the same are hereby rescinded; and that each individual be left to his own convictions of duty with reference to these matters."

Then I note the following comment by our historian:

"These resolutions were perhaps as earnestly contested as any that ever came before a Baptist body in Oregon. The house was crowded, for the word had gone abroad of what was on the tapis, and the elite and talent of Oregon City were there. But the resolutions were adopted and as a result, the next month, this action followed: Brethren and sisters being unable to agree with the church . . . . are at your own request, declared to be no longer in fellowship, and dismissed from the body. No other cause of exclusion. Thus the Oregon City church lost two of her active and most efficient members," etc.

Well, I beg leave to differ with our historian. If those two "very efficient and active" members thought more of the "unfruitful works of darkness" than the church of the Lord Jesus Christ, the church was not weakened by their drawing out, but strengthened. It is far better to obey God than man. The Apostle's injunction to the *ecclesia* of Ephesus was to "have no fellowship with the unfruitful works of darkness, but rather reprove them." (See Eph. 5: 11.)

This dear pastor, Hezekiah Johnson, was one of the old pioneer missionaries to this northwest coast, who came as a standard-bearer for Jesus, had very correct views in regard to the teachings of holy writ on the subject of oath-bound secrecy and was faithful in shunning not to declare the *whole truth*. But how soon after the Lord called him home the spirit of the adversary crept in, an so soon as they had the power and dared to, the rescinded the Anti-masonic resolution!

Fraternally yours, W. H. PRUETT.

NEW ENGLAND LETTER.

Report of the annual meeting of the N. E. C. A. at Park St. Church—A grand convention; the best ever held in New England.

On arriving at the N. E. headquarters, 309 Tremont St., a few hours before the time set for our meeting I found a little company of the faithful assembled for prayer and consultation. The fervent petitions that went up for guidance and help seemed to me even at the outset an earnest of the rich blessing which has been poured out on our convention from its first beginning to the closing moment.

The half hour of devotion with which it opened struck the keynote of the meeting. It was a precious season, and rendered still more so by the excellent service of song, led by F. W. Mellen and wife, and Rev. A. A. Hoyt, of the *Independent Christian.* The president, J. A. Conant, then made a few introductory remarks in his usual happy manner, and introduced Evangelist Wm. F. Davis, whose address was full of sharp, bright hits against the lodge, and an eloquent defence of Jesus Christ as the only Saviour for men. His handling of the "good man argument" was keenly sarcastic, and I wish all those dear W. C. T. U. women, who say "my father, or my brother, or my husband are Masons, therefore Masonry must be a good thing," could have heard his parallel syllogism: General Grant had tobacco cancer. He was an excellent man; therefore tobacco cancer must be an excellent thing David was a man after God's own heart, save in the matter of Uriah, but it does not follow that murder and adultery are good things. We can't see anything in the Bible if we put the square and compass on it, and give it into the charge of a bloated rumseller, but if we come to it to find Christ we shall find what we seek. He defined the Freemason as a man who was free from liberty to tell the truth and from freedom to know the truth.

The next morning after half an hour given to devotion there was a business meeting, at which the committee on permanent organization reported the following names:

For President, J. A. Conant, Willimantic, Conn. *Secretary*, Elizabeth E. Flagg, Wellesley, Mass. *Treasurer*, Zephaniah Graves, Harris, Mass. *For Vice-Presidents*: Maine, Rev. J. S. Rice, North Pownal; New Hampshire, Rev. Isaac Hyatt, Gilford Village; Vermont, Rev. Francis Reed, Starksboro; Massachusetts, S. A. Pratt, Worcester; Connecticut, Phillip Bacon, Weatogue; Rhode Island, A. M. Paull, Providence. *For Executive Committee*, J. A. Conant, E. E. Flagg, and Zephaniah Graves. EX-OFFICIO members: H. W. Goddard, West Sydney, Maine; Rev. C. L. Baker, Manchester, N. H.; Elder D. DeWolf, Green River, Vt.; L. E. Lincoln, Roslindale, Mass.; C. T. Collins, Windsor, Conn.; Rev. Chas. Warren Ryder, Providence, R. I.

The nominations were unanimously adopted. Pres. J. A. Conant desired that another name should be substituted for his own, but on Rev. J. P. Stoddard putting the question to the vote, it was unanimous in favor of his retention in office, and he finally consented to serve the Association in that capacity another year. It has been a great reason for congratulation as well as of thankfulness to God that one so thoroughly qualified in every respect should be at the helm, and it was the feeling of every member present that his resignation would have been an injury to our Association, hardly to be estimated, especially at the present juncture, when so much depends upon his brave and skillful leadership. Rev. A. A. Hoyt, chairman of the finance committee, then gave his report, after which Rev. J. P. Stoddard was called upon for a general statement of receipts and expenditures. The work has been sustained during the year past by the free-will offerings of friends, as the Lord has put it into their hearts to give. The sums given to the work amounted to $457.19, but necessary expenditures reduced the actual receipts of the agent to $300.19. Surely a very meagre pittance on which to live, even if we throw out of account the numerous calls upon their hospitality which the position held by Bro. and sister Stoddard must necessarily entail upon them. It is hoped, however, that the ensuing year will see at least four times that amount of money raised. He has spoken at seventy-three different meetings, and wherever he has seen an open door to present the anti-secret cause he has pressed in. He expressed the great encouragement given him by the success of the parlor meetings he has lately held in Boston and vicinity. They have been the means of interesting several ladies prominent as Christian workers, and thus the public sentiment is being slowly leavened. He closed with a most impressive testimony to the blessedness of living a life of faith, depending for daily bread, not on any earthly treasury, but on the Heavenly Father alone.

Rev. A. A. Hoyt, chairman of the finance committee, resigned, owing to press of other duties, and Rev. J. P. Stoddard was elected to fill the vacancy, the names of the finance committee for this year standing thus: Rev. J. P. Stoddard, A. M. Paull, and Zephaniah Graves.

The order of exercises was then changed and a discussion of "The Influence of the Lodge on the Social habits of Drinking and Smoking," was was opened by Rev. J. P. Stoddard, who gave some interesting facts from his experience. Mr. Ezra McIntyre, a seceding Mason of thirty-two degrees, was then called forward and gave a most powerful testimony to the grace of God as sufficient to cleanse from all evil habits. He had used tobacco for forty-five years, and was so addicted to it that if he went to bed without his cigar, he was obliged to get up and have a smoke before he could sleep, but since his conversion three years ago, the Lord had taken from him all desire for tobacco; nor had he any desire for the hospitality of secret associations. He had come out from them and was a free man in Christ Jesus. Mrs. Anna E. Stoddard then made a brief address. Why are so many of our young men going down into the slums? Because they are drawn into the secret lodges with every good influence of mother, wife or sister that might have helped them to resist temptation, shut out. A lodge generally means a saloon located close by. Are we as women willing to beard the liquor traffic in its secret den? Bro. Wm. Whittemore then spoke on the importance of getting the good men out of the lodge. Then there will be a corresponding inrush of the evil element which will work its destruction. L. E. Lincoln then gave an address on "Reform and Reformers," which won high praise from all who heard it, but as it will be published in the *Cynosure* I forbear to quote any of the sparkling nuggets of truth with which it was filled.

The afternoon session, after devotional exercises led by Bro. A. M. Paull, was opened by an address from Rev. L. W. Frink of West Boylston, on "The Grange and Country Churches." He has had the advantage of a hand-to-hand battle with this popular secret order, and his words had the power which only comes of personal knowledge. He was followed by Rev. E. M. Darst, who spoke in the most pointed manner on the sin of robbing God by giving the time and money which should be expended in other directions to a secret lodge. Mr. Darst is a new name to most of the members of our convention, but his singular eloquence and earnestness was acknowledged by all. Rev. Hezekiah Davis then followed, bringing out with great force the truth that every Christian is a temple of the Holy Ghost; that he is "bought with a price," body, soul and spirit, and ought to have faith that God will care for his own, in which case he can have no need of the lodge. Bro. Perry of Thomson, Conn., then followed, giving some of his experience with Masonry in the courts.

A Freemason then arose and denied that Masonry was a beneficial order, but the testimony of two or three in the audience who had had an inside view of the lodge, among them Stillman B. Pratt of the *American*, proved to the mind of the audience that it was.

The following resolutions were presented by Rev. I. Hyatt, and unanimously adopted.

Whereas, Freemasonry transforms amusement into sin, politics into treason, benevolence into selfishness, brotherly love into conspiracy, and worship into formalism; And

Whereas, the so-called minor secret orders of whatever name, partake more or less of the same nature, and are used as feeders for the higher orders; Therefore,

RESOLVED, that we are opposed to them all, and in a Christian way, will seek to show our fellow-men their true character.

Resolved: That we urge all within them to renounce them, with such confession as the nature of their connection with them may require.

Resolved: That we will earnestly persuade those outside of them, especially the youth, never to unite with them.

Resolved: That it is our conviction that we need to seek earnestly to promote a deep and fervent spirituality as the motive power in our reform work. That an entire consecration to God, and implicit faith in his Word, is the only true basis of actual reform.

A resolution of thanks was also voted to the press, the committee and janitor of Park St. Church, the singers and all who had extended such kind and Christian hospitality to the convention.

It was also voted on motion of S. C. Kimball, that Rev. J. P. Stoddard be formally chosen as home missionary and general agent of the work for the ensuing year.

The evening brought torrents of rain and a fierce northeast gale, yet there was a good-sized audience present in spite of the inclemency of the weather. A prayer service, led by Dr. Jas. M. Gray, opened the closing session. Rev. A. J. Gordon to the great regret of all could not be present, owing to illness. Rev. Dr. Gifford was also unavoidably detained from being present. Dr. Gray bore a very solemn and emphatic testimony against the sin of entering the lodge. The concluding addresses by Rev. Roland D. Grant and F. O. Cunningham were a grand conclusion of the best anti-secret convention ever held in New England. A stenographer was engaged and took full reports of all the addresses, which will appear in the *Cynosure* in due time.

No other meeting has ever received such courteous treatment from the daily press; the *Herald* especially has reported all the proceedings fully and fairly. Free lodging and entertainment were found for all who attended from abroad, and the hearty hospitality of the dear Christian brothers and sisters who thus freely opened their hearts and homes to the convention was not the least among its pleasant features. But above all, an excellent spirit pervaded every session. There was not a ripple of discord, but a sense of new consecration, and of a fresh baptism of the Holy Ghost seemed to fill every heart. Much prayer went up to heaven for God's blessing on this annual gathering. Those prayers have been richly answered; and as we standon the threshold of another year in our reform work, well may we praise God for his mercy and say: "He that is mighty hath done for us great things, and blessed be his name forever."

ELIZABETH E. FLAGG.

If faith everywhere resists and everywhere outlives all the denials, all the doubts and all the darkness which oppress mankind, it is that man bears within himself an imperishable consciousness of the enduring bond which connects him with God and God with him.—*Guizot.*

SECRET SOCIETIES AND COURTS OF JUSTICE.

During the trial of a case in one of the Los Angeles courts, an incident occurred which is worthy of notice, as it is indicative of a sinister influence which too frequently prevents justice being done in our courts. The case is a damage suit, in which a young lady claims $50,000 for alleged seduction. During the trial the plaintiff was asked by her attorney whether her father was a Mason. Before the defense could interpose an objection, she quickly produced from her dress her father's certificate of Masonry, which she displayed to the jury. The defendant's attorneys objected, but of course were too late to prevent the effect of the "exhibit" on the jury.

It is apparent that the question as to whether the father of the plaintiff belonged, or did not belong, to a certain secret society had "nothing to do with the case," any more than would the nationality of the defendant, or the religion of the plaintiff's grandmother, yet it is a well-known fact that this secret society business enters largely into the question of jury trials. The skilled practitioner, who has a client to defend before a jury, will always ascertain whether the accused is a member of any secret organization. An effort is then made to secure one or more jurymen who are members of the order, after which care is taken that the accused prominently displays a badge of the order on his person, where the jury can see it. There are lawyers who boast that they can always save a man from conviction under such circumstances, whatever his crime.

Under such conditions as these, a secret society becomes plainly an obstacle in the path of justice and a danger to the community. Unless a reform is instituted by the members themselves in the direction indicated, these orders will not advance themselves in the eyes of the mass of peo-

ple. In the particular case under consideration, there is no doubt but the "evidence" contained in the certificate produced by this witness should have been thrown out by the court, and the jury warned against its possible effect.—*Los Angeles Times.*

Reform News.

NEW ENGLAND'S BEST.

Boston, Dec. 17, 1890.

Dear Cynosure Readers:—You will, I feel confident, be thankful to know that the New England convention of the 16th and 17th insts. is considered by the friends attending "a time of refreshing from the presence of the Lord." It was with deep regrets that we learned too late to change the printed notices that Bros. Gordon and Gifford were not to be present; but the One who not only rules but over-rules more than compensated for the absence of these dear brethren by his own divine presence and power. There was no lack of speakers, and the speaking was excellent from the opening remarks by the president, Bro. Conant, to the close. There was not an instance savoring of denunciation, bitterness or haste, but a calm, cool discussion of vital issues pressing upon us, with occasional reference to the history of secret orders in this and other countries. As the gifted secretary of the New England Christian Association gives you a full report, I will reserve to a later date some incidents of interest that may not have come to her notice; although, as every one knows who reads the New England letters, Miss Flagg is on the alert for facts. I will just say, however, that while all the addresses cannot be procured in full, some of them were reported by a stenographer, and when copied and reviewed by their authors, they will be forwarded to "the Polar Star," where you will doubtless read them with profit and delight. It is proposed to furnish them in pamphlet form if orders given with subscriptions at the convention shall be supplemented by others in sums sufficient to justify an issue of 10,000 copies. If you are interested in the publication of these speeches in pamphlet form, how much will you give to help in the necessary expense of issuing it? The entire expense of speakers, hall, printing, music, reporter, etc., was $55 to a cent, and the offering for this special item of committee expenses was $59.41, leaving a balance of $4.41, which I am *advised* by the friends to turn over to the tract account. Every one applying from abroad was supplied with lodgings free, and some have since called to express thanks that they had had the privilege of making the acquaintance of some whose spirit, methods and object, they had not heretofore apprehended. The doxology was a fit closing. J. P. Stoddard.

Correspondence.

THE COVENANTERS AND THE SABBATH UNION.

Philadelphia, Pa., Dec. 17, '90.

Editor Christian Cynosure:—Last Saturday I lectured in Eastman College, Poughkeepsie, N. Y. They have 500 students, from South America, West Indies, Asia, France, Italy, England, Canada and most of the States and Territories. This was the first National Reform lecture. President C. C. Gaines invited me to return.

Sabbath morning and night I preached in the Fourth U. P. Church of Philadelphia. Sabbath afternoon I preached in Dr. Stevenson's congregation of the Reformed Presbyterian church. The trial and conviction of the five ministers by the Pittsburgh presbytery is all the talk among the Covenanters. Two other ministers are to be tried by that presbytery next January. Rev. Carson of Brooklyn, N. Y., is reported in the papers to have resigned his charge last Sabbath on account of this action. It is to be hoped the counsel of peace will be taken and the church not be divided.

The American Sabbath Union held its second annual meeting in this city last week. It was a signal failure. The addresses were disappointing n moral tone. The attendance was small; and an open rupture occurred between the followers of Dr. Crafts and those of Col. Shepard. It is nown that the relations between these men have been strained for some months. On this account Dr. Crafts resigned his position as field secretary to the American Sabbath Union, and has been lecturing on his own responsibility. A few weeks ago the New York men had the American Sabbath Union incorporated, and they elected Col. Shepard president. Dr. Crafts came to this convention with a new constitution, and proposed to have a new president. He met with a signal defeat. Why must the friends of a good cause be divided? Satan must be at work. His policy is to divide and conquer.

Monday morning a very able paper was read before the Methodist preachers in Wesley Hall by Rev. L. W. Munhall, D.D., editor of the *Methodist Review*, on the "Higher Criticism." He said there are over 600 theories of interpretation among the higher critics. You can take your choice. They first claimed the Gospels were not written earlier than 150 A. D. Then they admitted the date might be 140 A. D. Presently they said 130 A. D. Shortly they granted 110 A. D. Next 100 A. D. was admitted. Now they grant that John's Gospel might be 97 A. D. We grant this. He calls it "the retreat of the critics." The fatal objection to the work of the critics is, they deal with single books of the Bible. The little child begins with single objects and advances to generals. The scholar begins with generals and uses the particulars as they serve his purpose. These critics deal in particular books. The English theologians deal with the whole Bible. You see men putting up a building. You go to one and ask about its plan. He says, "My business is to make windows. I know nothing about the plan." You go to another. He says, "My business is to make doors. I know nothing about the plan." Well, you say, "I want to know the plan of the house. Who is the architect?" "Oh, the architect is dead." These critics deal with single books, a window or a door. The author of the system of higher criticism is dead. These critics are destroying one another. The Ammonites, the Midianites and Edomites formed an alliance and came against Jehoshaphat. Jehoshaphat gathered his army and went out, but he did not have to fight. The Ammonites and Midianites concluded to destroy the Edomites. And when that was done, the Ammonites and Midianites fell out and destroyed one another. All Jehoshaphat and his men had to do was to stand and see the salvation of God. These higher critics are annihilating one another. By and by not one will be left, and we can go on singing praise to God.

At first the critics said there never was a Moses, that the Pentateuch was written after the captivity. Later they said Moses did live, but never wrote any. After awhile they said, Moses wrote a little. Now they say Moses wrote most of the first five books of the Bible. In a little while they will admit that he wrote the Pentateuch.

I attended the chapel exercises of the Pennsylvania University. They have a fine lot of students. Dr. Drummond, author of "Natural Law in the Spiritual World," held meetings here a few years ago. I have taken steps to secure a hearing for our reform work also. J. M. Foster.

RECENT WHITE LEAGUE OUTRAGES IN LOUISIANA.

Franklin, Ind., Dec. 9, 1890.

Editors Christian Cynosure:—I have just received a letter from Miss J. P. Moore, of Baton Rouge, La. Her work among the colored women of Louisiana corresponds with the work done by Mr. Woodsmall among the men. I copy her letter, believing that you will see best to print it. She says:

"The morning of Nov. 20 I found a notice on my gate with crape, skull and cross-bones. The notice said I was ordered by the 'White League' to close my school and leave the place. Reason given, 'You are teaching the niggers to believe they are the equals of the white people.' The pupils saw it before I did and were greatly alarmed. The next day we heard of the terrible outrage on the colored people about eight miles from town,—six whipped and one shot dead. I could not keep my women. They fled to their homes for safety. My school is closed and it will not be opened here again.

"I wish I knew just the wise thing to do and say. I have thought of dear Bro. Woodsmall a hundred times since this happened. He would speak in my behalf, if he was anywhere in reach. The white people and authorities to whom I showed my abusive notice said they would see that I was protected, etc., and bear down upon the villains through the press, etc. But not one word has been printed in any of the town papers. The reason they are so anxious to bring the white-masked bulldozers to justice is because the laborers have fled from the neighborhood and will not go back. Besides one white man has had his sugar house burned, as he supposed, by the same persons who did the whipping. Miss Button [an associate worker] and I heard the mayor say: 'These bulldozers have over-reached themselves this time. They are really injuring the white man and he will strike back. The black man bears all and says nothing.' I replied, 'It seems to me justice ought to strike back for the helpless black man.' He made no reply to my remark.

"I have known that this caste feeling is perfectly terrible, but now it is burned deep into my very soul. I have suffered so much. Not one white person came near us, except two men to whom I wrote asking them to come as I wanted especially to see them. This has been worse than death or sickness. Mrs. Pound and Miss Button [her two helpers] are with me. I do not know what I shall do, but I do not expect to remain here long."

Miss Moore is quite elderly, nearing sixty, and is one of earth's saintly women. Yours in the work, Mary H. Woodsmall.

THE PATRONS OF INDUSTRY.

Benton Harbor, Mich., Dec. 10, 1890.

Editor Cynosure:—For years I have been unequivocally and conscientiously opposed to secret societies. My acquaintances have known this, yet we get along with each other as well as neighbors usually do. Often have I been importuned to join the grange, many of my acquaintances being members of that order; but not being able to put under foot my convictions and my manhood, I am, as my friends express it, "left out in the cold."

Shortly before the late election, there came among us some strangers, who organized a lodge (or whatever they call it) of the Patrons of Industry. From all of my reading on the subject I believe that the "P. of I." was organized and pushed in strongly Republican districts in this State, and not in Democratic districts; and I believe that it is, or was, a Democratic trick, since every Republican vote diverted from the regular Republican candidates was at least half a vote for the Democrats.

In our school district they hold their weekly meetings in the school-house, a public building erected and maintained with every tax-payer's money, whether he be Christian or infidel, a secret society man or an anti-secretist. They have got nearly every man, woman and child over 13 years of age in the district, to join this secret society. My wife and children have many times been urged to join, especially by the women and children, the inducement held out being that they have such splendid times and that it is so "awfully nice." The secrecy feature seems to have an indescribable fascination for the women and children.

When I tell them that I cannot join them because I am, *on principle*, opposed to all secret societies, they reply, "Oh, but this is very mild; there is nothing in the secrecy part of it except that it enables us to keep out objectionable characters; it is different from the Masons and Oddfellows." They laugh at me and my family and say that if we want to enjoy the good times and the use of the school-house with them, we had better "come into their secret organization." They tell me that it is merely for literary and social purposes—nothing more.

Had they organized a merely literary society and incorporated into their constitution some feature that would have excluded Catholics or Methodists, without reference to their moral worth or fitness for membership, there is no one so stupid but could see that it was radically *wrong*. Yet here we have a society, formed in a neighborhood, by the neighbors, for a part of the neighbors, ostensibly for literary and social purposes, on a basis that they could not help knowing, on the start, must exclude from membership certain church members and all anti-secretists, without the least regard to character or qualifications;

and I can not regard it as other than an unwise, unjust performance, quite in keeping with the unscrupulous and selfish character of all secretism, and one for engaging in which I feel truly sorry and heartily ashamed of those persons of mature years who are responsible for it.

What a training for our school children! Instead of inculcating into their young minds the doctrine that the very idea, the principle of secretism is un-American and un-Christian, they are doing exactly the reverse—doing all they can to impress upon them that secretism is right and honorable. What an excellent hot-bed of preparation for that great evil, the college secret society!

So far as excluding objectionable characters is concerned, the fact is that our P. of I. have not yet refused to admit any applicant, and there is not a man, woman or child in our school district that they would dare to turn away.

The claim that the secrecy feature amounts to nothing, it being so mild and innocent, arouses, at once, my pity and my indignation. It is like the poor girl, who, having wickedly and foolishly undertaken to accumulate a family, in the wrong order, having an heir before she had a husband, upon being upbraided by her father for her indiscretion, and being told that she was just as bad as a certain other young woman of her acquaintance who had made a similar mistake, argued, "Oh, but daddy, dot vas deferent; *dis* vas such a *leetle* baby."

As this "P. of I." is not a local outbreak, merely, but seems to be widespread, I wish that you would publish an expose of the institution, its origin, where started, and by whom, and the former *politics* of the founders. A. J. KNISELY.

THE COLOR LINE BREAKING DOWN.

JACKSONVILLE, Ill., Dec. 8, 1890.

DEAR CYNOSURE:—Since writing you last I returned home to Decatur, Ill., after several days, stay in Arkansas. I spent Thanksgiving day at Cotton Plant, Ark. Rev. Mr. McMillan arranged for my address. He is an anti-secretist and is doing great good among our people. The people put aside their cotton sacks and all work to attend the meeting at 3 P. M. The white pastor of M. E. church, South, attended. The lodge and liquor were handled as best I could. There is an institution of learning here (Presbyterian) for colored people. I called to see the president, but could not find him in. Many pastors begged that I visit their congregations, to talk on these questions. The great number of secret societies are helping to keep race prejudice as nearly all promises to protect their members when in trouble. They greatly need lectures on these reforms.

AT ST. LOUIS.

On the way home, by invitation, I spoke to the W. C. T. U. convention in St. Louis. The convention was held in the M. E. church, South. This is the first time I ever spoke in one of these churches. It shows that time is bringing matters around all right, and we are not far from the time when all evangelical churches will teach the Fatherhood of God and brotherhood of man.

I am here to preach and lecture on prohibition. Matters seem a little dull. The Farmers' Alliance is trying to capture all small parties, and many prohibitionists are folding their arms and closing their eyes and getting ready for the operation. It is possible that unless the Alliance shall offer some good inducements, we will have enough of the old guard left to keep up the fight for God against the rum power.

☐We should be glad to go South and push the reform work among our own people if we were able. Yours in Jesus, L. G. JORDAN.

DEBATING ANTI-SECRET QUESTIONS.

YORK, Pa., Dec. 2, 1890.

EDITOR CYNOSURE:—We, the anti-secret reformers of the United States, cannot do anything better to push our cause than to organize local and county associations everywhere, to give public entertainments, including anti-secret debates, readings, songs, recitations, etc.

I have lately examined a book entitled "The American Debater." It was published in New York, in 1855, by Ivison and Phinney. James N. McElligott, LL. D., is the author. This work gives rules of order, model constitutions, by-laws, Constitution of the United States, etc. The table of contents includes everything a young debater needs to know. There is a list of questions for debate, which contains 582 of the most important that could be devised for young Americans to reflect upon. On page 210 the question is: "Ought secret societies to be tolerated?" The debater is there referred to Robinsons' Proofs of a Conspiracy, Arnold's Philosophical History of Freemasonry, Encyclopaedia Americana (article Jesuits), Stone's Letters on Masonry and Anti-masonry, Lawrie's History of Freemasonry, and Secret Societies of Middle Ages (in Library of Entertaining Knowledge).

The following are some of the most important questions presented: Is Roman Catholicism compatible with free institutions? Ought Freemasonry to be suppressed by law? What were the origin and nature of the Eleusinian mysteries? Will the Know Nothings exert a favorable influence upon the institutions of our country? Ought parochial schools to be encouraged? May an oath, taken under circumstances of stress or deception, be violated without guilt? Do the signs of the times indicate a subversion of our government? Have we anything to fear from the spread of popery? Is our country in more danger from external factions than internal foes? Have false systems of religion caused more misery than false systems of government? Ought Freemasonry to be responsible for the murder of Morgan? Ought a republican government to tolerate all religious denominations? Is liberty one of man's rights? Are American churches the bulwark of liberty? Are not the public, in this country, generally deprived of the official services of our best men, by the reckless abuse of the press during election times? Ought the Catholics to have a separate school fund?

I suggest that all red-hot Americans who read the *Cynosure* begin to organize American clubs, American debating societies, Christian anti-secret literary associations, etc., to aid in the advancement of the great anti-secret reformation which will overthrow the Jesuitic secret empire of the United States. RED-HOT AMERICAN.

THE WORD THAT CASTS OUT FEAR.

RIPLEY, O.

DEAR CYNOSURE:—I must send you a word of cheer, and confess my appreciation of your work. Before I began to read the paper, I was not as radical as I ought to have been, for a Wesleyan Methodist minister, on the secrecy question. I am confident the present spiritless and graceless condition of many churches among my people, the Afro-Americans, is directly traceable to the secret societies.

Surely, the fires of persecution were never so hot, and the flames mount up so high, as when the Hebrew children "were cast into the fiery furnace" because of their positive refusal to worship the golden image, in the plain of Dura. Had they done so, they would have violated the First Commandment, "Thou shalt have no other gods before me." The lesson is, Dread no mortal foe, nor fear physical injuries or sufferings. How can a minister of the Gospel of Christ reconcile his joining secret societies upon the plea of insuring himself against sufferings, in case of sickness, etc., with the Apostle's response to the lame man as he laid at the Beautiful gate? "Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk," Acts 3: 6. No secret oath was administered to the Apostle, nor the lame man, whose sufferings were relieved. But what then? Read our Lord's charge to Peter, John 21: 15, 16, 17. This is Christian benevolence vs. lodge selfishness. How can ministers especially read the Word, and forget it so soon, Phil. 4: 19, "But my God shall supply all your need according to his riches in glory by Christ Jesus?" W. A. JACKSON.

PITH AND POINT.

A LODGE BROKEN UP AND A YOUNG MAN SAVED.

I have taken the *Cynosure* ever since its first number. I think it is one of the best family papers published. I think it is doing good wherever it goes. I will relate one or two instances. Some years ago there was a Freemason lodge in the west part of our town. We used to send the *Cynosure* to some of its most prominent members. I think it was the means of breaking up the lodge. I understand there is none there now. Again, a young man whose business was selling tomb-stones, stopped with us over night. He told us his father was a Freemason, his mother had taken the Rebecca degree, and he expected to join the Freemasons as soon as he was of age. We gave him our views of secret societies, and told him if he would read the *Cynosure* we thought he would not join the lodge. So we gave him the *Cynosure*. The next time we saw him he told us plainly he was not going to join.—JOSIAH DIVOLL.

WANTS LIVE MEN.

I would like to see a picture of the now living active workers in the anti-secret cause arranged something like the "Washington Souvenir." The Blanchards, the Stoddards, H. L. Kellogg, W. I. Phillips, E. A. Cook, S. F. Porter, C. F. Hawley, M. N. Butler, J. N. Norris, H. H. Hinman and others, with some of the great evangelists, whose testimony we have. The testimony of living men who are now at work against the lodge would be noticed if in connection with their pictures. Give us more of their pictures in the *Cynosure*.—ELIZA OSBORN.

HOW STANDS THE NATIONAL HOLINESS ASSOCIATION.

I write to speak of the National Holiness Association, and its connection with Masonry. I understand the *Guide to Holiness* to be the organ of the Association. To a question as to holiness and Masonry being in harmony (or something to that effect), the *Guide* gave an evasive reply, as I understand it, denying neutrality; and as proof of his position advised against joining secret societies. To the questions, "Are not some of the members of the Association also members of the lodge?" "Was not Dr. Palmer a member of the fraternity?" there was no reply. He was requested to reply by letter if an explicit reply would not be suited to the *Guide*—stamp inclosed. I consider that silence gives consent. What is to be done about it? Is it not the duty of the National Christian Association to investigate and expose this so-called Holiness Association? While that coddles and fellowships Masonry, I fear no real headway can be made against it. Is it possible that members of the Association, who are not lodge men, know what Masonry is? May the Lord bless his work.—J. MARSH, *Milton, Fla.*

This letter places the Holiness Association in an unpleasant light. Mr. McDonald, who is at its head, has at times given his voice against the lodge; but in the position of such an organization in respect to lodgery, there should be nothing equivocal or concealed. It should be "out and out" for Christ. The *Christian Witness* of Boston is, we believe, the organ of the Association. The *Guide to Holiness* of New York is more closely connected with the Methodist denomination.

GOOD WORDS.

I think the *Cynosure* grows better all the time.—R. E. ROSE.

Praying God's blessing on you in your good work.—G. W. GRIFFITHS.

We can't do without the *Cynosure*. May God bless the cause it represents.—J. A. TORRENCE.

Your paper I consider the grandest standard-bearer of truth and exposer of error in our day. It is a pleasure for me to patronize it.—A. S. HAMMOND.

LITERATURE.

Poems of the late John M. Clark, M. D.—Dr. Clark, who died a few years since at Carthage, Indiana, was an estimable member of the Society of Friends. He was most sincerely attached to the reform represented by the *Cynosure* and contributed to it with pen and purse. He was much in love with literary pursuits and was a linguist of much repute. This collection of his poems, published by David Marshall, Carthage, Indiana, will be valued by his many friends. Moral, patriotic and reform themes engage his verse, in which strength and originality are continually manifest.

Ritualism and Dogmatic Theology. This series of essays by Thomas H. Speakman first appeared in the *Friends' Intelligencer* of Philadelphia and the *Friend* of Manchester, England. They discuss the causes of declension in the Society of Friends. Of the fourteen causes named by the writer few of them can be called peculiar to that society. They operate to destroy all religious societies founded upon Christian doctrine. The argument and exhortations of the author are valuable to all Christians, while especially referring to the Friends.

The December *American Garden* is a brilliant and handsome number. The University of California has fine gardens worth a sketch and illustrations. Fruit culture is prominent in the number. Peaches, currents, pawpaws, and the pomelo or grape fruit are topics for articles, while flowers and vegetables are not forgotten. The *American Garden* is the best of its kind.

In the attractive holiday number of the *Cosmopolitan Magazine* the word "*Christmas*" is rigidly excluded from the titles of all the articles.

Vick's Magazine closes the year and the volume bright and strong. All that needs to be said about flowers can be found in its pages.

WEEK OF PRAYER.

JANUARY 4–11, 1891.

INVITATION.

BELOVED IN THE LORD:—Once more it is our privilege to invite you to united prayer. How often has our gracious Lord met us in the years that have gone. How often at the beginning of our supplications has the commandment gone forth. With grateful hearts we will mention his loving kindness, and make the mercies of the past a plea for the future—for never was the need greater. While we rejoice in the increasing recognition of the unity of all in Christ, and praise God for the quickened spirit of missionary zeal and Christian activity, there is much, both in the churches and in the world, which calls for deep humiliation and earnest prayer. On the one hand, sacerdotalism; on the other, lawless rejection of authority and the assertion of the will of man against the will of God, are making havoc of souls. Assaults upon Holy Scripture, violation of the Lord's day, worldliness, immorality, and self-indulgence, are increasing rapidly. Iniquity abounds and the love of many waxes cold.

Yet let us remember that our God reigneth. He sitteth above the water floods. Jesus has judged and overcome the prince of this world. To him, therefore, we will come with confident, expectant prayer. Let us ask in faith, remembering that he is faithful who hath promised; let us ask in hope, remembering that all power has been given to him in heaven and in earth; let us ask in love, remembering the great love wherewith he hath loved us, who willeth not that any should perish, but that in him his people should not only have life but have it more abundantly. In brotherly affection and esteem, we are, in the name of the Evangelical Alliance, yours in the Lord Jesus, W. E. Dodge, president, etc.

Sabbath, Jan. 4.—Sermons: The glory of the triune God, Jer. 10: 6, 7; Hab. 3: 3, 4; 2 Cor. 4: 6; and 13: 14.

Monday, Jan. 5.—Confession and Thanksgiving: for the nation, community, church, family and the individual. Confession, Hosea 14: 1, 2; 1 John 1: 8, 9; Psalm 32: 1–5; 2 Sam. 12, 13. Thanksgiving: 1 Thess. 5: 18; Psalm 100; Psalm 103; Neh. 12: 43.

Tuesday, Jan. 6.—The Church Universal: prayer that the power of the Holy Ghost may rest upon it, Acts 2: 1–18; that the disciples of Christ may be one, John 17: 21; that the church may gain a truer and broader conception of her mission, Matt. 22: 35–39, Matt. 20: 28; John 17: 18. Prayer that the International Conference at Florence, next April, may be crowned with special blessing.

Wednesday, Jan. 7.—Nations and their Rulers: prayer for all in authority; 1 Tim. 2: 1, 2; for peace, Isa. 2: 4; for the abolition of the slave, opium, and strong drink traffic, Exodus 21: 16; Psalm 72: 4; for all needed reforms—temperance, Hab. 2: 15, 12; Sabbath, Neh. 13: 15–22; industrial, Jer. 22: 13; social, 1 Cor. 6: 18–20; political, 1 Sam 2: 36, and 8: 3.

Thursday, Jan. 8.—The Church at Home: prayer for a sense of personal responsibility and for co-operation in the evangelization of the city, country and frontier. Matt. 10: 5–13; Mark 13: 34; Acts 8: 4.

Friday, Jan. 9.—The Church Abroad: prayer for increased missionary spirit, co-operation and enlargement. Joel 2: 28–32. Eph. 4: 11–16, Psalm 67.

Saturday, Jan. 10.—The Family: prayer for sons, daughters and servants; for Sunday-schools and all Christian associations for young people; for schools, seminaries, colleges and universities. Prov. 4; Deut. 6: 4–15; Mark 10: 13–16, Eph. 6: 1–4.

Sunday, Jan. 11.—Sermons: the manifestation of Christ in his people. John 17: 21–23; Col. 1: 27; 2 Thess. 1: 12, Eph. 3: 10–21.

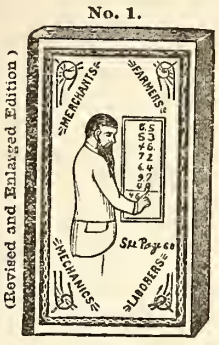
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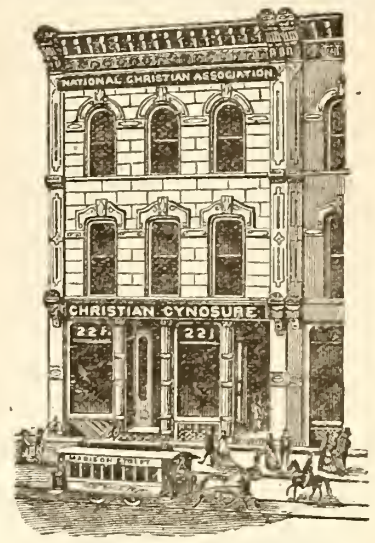
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1891.

For the last three months of 1890 the *Christian Cynosure* has given especial attention to the college secret societies for the benefit of the hundreds of colleges to whose reading-rooms it is sent. This interesting discussion, in which have appeared the opinions of some of the very ablest American educators, will be incidentally continued next year.

But with the first of the year will begin to be published the results of a wider investigation than has yet been made into the identity of

MODERN AND ANCIENT SECRETISM.

The ancient secret societies were the *MYSTERIES* practiced in Chaldea, Egypt, Phœnicia, Greece, Rome, etc. These were the *pagan religious systems* of the ancient world.

WERE THEY RELATED TO THE LODGES OF TO-DAY?

This question we shall endeavor to answer. We believe that new evidence of the most intimate relation has been lately found, and that the presentation of this evidence to be made in the "Cynosure" will amaze Christendom the moment it is realized.

THE WHITE CROSS LEAGUE

and Social Purity movement is come none too soon, as will appear in the course of this investigation.

In connection with this most important topic the *Cynosure* will give particular attention to the

OATHS OF THE SECRET ORDERS,

publishing them in full so far as they can be obtained, and showing their absolute incompatibility to good citizenship as well as to Christianity.

The peculiar features which have made the *Cynosure* so valuable in the past will be continued. *Current events* and the interference of the lodge in them will have especial attention. *Able correspondence* will be continued from New England, Washington, the Southern Mississippi district, and the Pacific Coast. *The portraits* and sketches of notable persons who have been identified with Christian reforms will be continued, and will be, as in the past, a very popular feature of the paper. *The Sabbath-school* lesson notes by Miss E. E. Flagg will be continued. For all who wish to wisely improve every opportunity against the lodge they are the best. *The Home and Temperance* and other departments will continue to be filled with excellent reading for the fireside.

BE SURE

that the *Cynosure* comes to your home during 1891.

You can nowhere else read fully the writings and sayings of such men as Joseph Cook, D. L. Moody, George F. Pentecost, D.D., E. P. Goodwin, D.D., Pres. J. Blanchard, Pres. H. H. George, and a host of men as good if not as great, on the subject of secret societies.

Nowhere else can you read of the progress of this reform week by week; and as the secret societies are now beginning openly to nominate and elect men to Congress and State offices, as they number hundreds of orders and millions of members, the issues they raise are of importance to every American.

Since the lodges are so aggressive every citizen should understand their nature and history and something of the men who invented and who manage them. You need the *Cynosure*, therefore, to keep abreast of the times as a well-informed American.

You ought also to help on this movement against the secret lodges. How better begin than by subscribing for the *Cynosure?* And $1.50 is but little to give in aid of so good a cause.

The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, DECEMBER 25, 1890.

A STRONG CHAIN WITH A WEAK LINK.

MISS WILLARD'S ADDRESS BEFORE THE 17TH CONVENTION OF THE W. C. T. U. ATLANTA, GA.

This is a speech of above one hundred pages, so replete with facts as to remind us of Goldsmith's

> "Still we gazed, and still the wonder grew,
> That one small head could carry all he knew."

We sat down to this pamphlet, which was two and a half hours in the delivery, thinking to skim it, but read it entirely through. It is one long varied melody. It can be had by writing to Miss Anna A. Gordon, Evanston, Ill. And we advise every one to write for it who wishes a panorama of prohibition in the whole United States, seen through a kaleidoscope, giving glimpses of Southern history, woman suffrage, the Bible in schools, politics, war scenes, and statistics, into which are woven the names of living characters, men and women, affecting one as the multitudes seen by the seer in Patmos might if each angel had had his name written on his forehead with a hint of his occupation.

Some two thousand people were said to have attended the convention from abroad besides the citizens of Atlanta; and Miss Willard was re-elected their president, receiving all but four votes. She is temperance editor of Joseph Cook's reform monthly, *Our Day;* and she assails the liquor traffic without stint. The 1,221 saloons in Washington, including those in the National Capitol run, of course, by consent of the two old parties, and the *five thousand two hundred and fifty* dram-bars in Chicago licensed by the same parties,—these received no mercy at her hands, though the mass of her hearers were Republicans and Democrats. Her wisdom equals her boldness. The public know that Mrs. Judith Ellen Foster has drawn off a small fraction of the W. C. T. U. and kept them from advocating St. John, Gen. Fisk and the prohibition ticket. Mrs. Foster unblushingly pretended to be "non-partisan," while openly advocating the Republican party as the true prohibition party and opposing the Prohibitionists. She made a journey to Buffalo to gather unsavory facts against Grover Cleveland and the Democrats. The Republican party rewarded her by giving an office to her husband. The only reference to Mrs. Foster's shameless pretensions and violent attacks made by Miss Willard was to say that the "partisan non-partisans" were excusable, like a Democratic tariff which was "for revenue only,"—alluding to Mr. Foster's office which his wife obtained for him. The wit of this reply equaled its wisdom.

But there is another side to this speech and to its author. She is not so gentle toward the *Cynosure*, which has criticised her as Paul did Peter. Nor has she profited by our criticisms as did Peter, the chief of the Apostles, who not only ceased sinful cringing to popular sentiment, but spoke of his "beloved brother Paul." On the contrary, Miss Willard thinks her criticizers may be troubled with a "cross-grained heredity." And she reminds them of Coleridge's "best law of criticism," viz., "Always look for the excellencies: the blemishes will work their own discovery." And having thus instructed her critics, she shows how little she has profited by their faithfulness by justifying her sororizing with "Catholics, Knights of Labor, and Good Templars."

But now if the secret lodge system, with whose fringe orders she is dallying while she reverently seals her lips toward their parents, Masons and Odd-fellows; if this dark system governs "darkest Africa," where Stanley finds at the entrance of a palisade "a male child literally hacked to pieces, and, a little farther on, a woman speared," and where our brethren Cole and Hinman and other missionaries tell us the whole continent is governed by secret lodges; if this dark system, modified but not changed by Christianity, to-day silences Miss Willard and the American pulpit and controls political parties; and, above and beyond all, if this system of Christless lodges has cursed Palestine into barrenness, scattered the Jews and keeps them scattered; and if Christ forbade and Paul excommunicated these Gentile religions as worship of devils; and if the lodge uses and shields liquor as in Archbishop Feehan's late Chicago banquet; and if the papacy is the mother-harlot of the world, sentenced to a sudden and fearful fall; and if Jesuitism, the head secret society of the world, is also the head of the papacy,—then Miss Willard may advise her order of White Ribboners to "look for the excellencies" in distillers, brewers and saloon-keepers as rationally as to "look for excellencies" in secret orders. Aye, and much more so. For Christ made wine of some sort, but "in secret he said nothing." And he said, "If any man will serve me, let him follow me;"—do as I do.

Christ put no badges on his disciples, nor did he put any name on them but that which is above every name, "*Christian!*" But our respected sister, by creating and naming an order, is not following Christ, but is "leaning to her own understanding," which she is forbidden to do. She is not even following her file-leader, Mr. Joseph Cook, who has published that the Vermont law forbidding Freemason oaths should be enacted by all the States, and that men taking such oaths should be excommunicated by all the churches; while Miss Willard attends no church conferences against lodgery such as Mr. Cook addressed, though held in a Methodist church. The difference between Mr. Cook and Miss Willard is in theological training: he by Baptists and she by Methodists. But the Inskip or holiness Methodists are all swinging off from the lodge.

But, one says, she is "opposed to secret societies;" as she said in her Nashville speech, "I have always been opposed to secret socities, and never more so than to-day." And in another speech she said, "My whole record is against secretism." But she belongs to a college secret society which she says is not a secret society. Masons, Odd-fellows and the whole tribe of "orders" declare they are not secret societies because their professed objects are known, though the first step in Masonry swears a man to have his throat cut if he tells what is done in the lodge. So the mass of pious slaveholders declared and, what is worse, believed that they were opposed to slavery. But they had some reason to back their assertion. For the Presbyterian General Assembly, in 1818, put on their record that "Slavery is an atrocious violation of the most precious rights of human nature, utterly inconsistent with the law of God and the Gospel of Jesus Christ." Yet they knew that Presbyterians, Methodist, Baptists and Episcopalians were selling their own children as slaves! But slavery was but the child of idolatry, while the secret lodge IS idolatry. The whole Word of God is ablaze against idolatry, but says little directly against slave-holding. Nor was it necessary. Abolish paganism to-day and where is slavery?

But Powderly kneels to a priesthood which supplants Christ and, as a rule, drinks liquor, and whose Archbishop Feehan lately held a banquet with various kinds of liquors in Chicago close by the W. C. T. U. headquarters; and Miss Willard now bids us in the name of Coleridge, look at the excellencies of "Catholics, Knights of Labor, Good Templars" and the rest!

We respectfully, once more, beseech this gifted and eminent sister that she cease to "help the ungodly and love them that hate the Lord," 2 Chron. 19: 2. Remember the end of the good Jehoshaphat, and the curse that fell on his house. If we court the votes of papists and Knights, what do we more than Republicans and Democrats who court liquor votes and cry "TEMPERANCE"?!

A MEETING OF THE N. C. A. BOARD was called at this office Monday morning, but lacking a quorum adjourned for a week. Bro. C. F. Hawley was present and was advised to visit New York State immediately to lecture in fulfillment of contract entered into some time since by the Association. The finances and lecture work and general management of the Association were discussed.

THE FAILURE OF THE BANKING HOUSE OF S. A. KEAN & Co. last week was a grave consideration for the N. C. A. directors, inasmuch as the ready funds of the Association were on deposit there, and several hundred dollars are locked up which

are pressingly needed to pay current expenses. Our treasurer hopes that ultimately the bank will pay a large per cent of its obligations, but at present the stress of circumstances falls heavily upon a few of us. The sympathy of all good men is most sincerely given to Mr. Kean, who was an earnest Christian, zealous in good works and ready to stand for Christ against the world's darkness. He has for several years been auditor of the N. C. A. accounts, and was treasurer for a number of benevolent organizations.

—The *Midland* has a good report of the late Iowa convention from Rev. L. Proudfit of Albia, Iowa.

—The N. C. A. wishes to sell out. What's that? No, no! Yes, positively wishes to sell out 1,000 subscriptions to the *Cynosure* for 1891, at $1.50 each. Good value for good money. Try it!

—A dispatch from Bro. J. P. Stoddard in Boston was received Thursday morning with the good news from the New England convention: "THE GRANDEST SUCCESS YET." The Boston *Herald* in its report of the first evening gives some of the burning passages of Wm. F. Davis' address on the first evening.

—Some time ago the *Cynosure* published an article on the tobacco mania by our good friend George W. Clark of Detroit. It was printed in tract form and widely circulated, and the author is contemplating its re-issue. He has letters from numerous persons who have been much benefited, and some who have been led to renounce the tobacco habit by reading it.

—A letter from Mrs. Tapley, Columbus, Miss., informs us that there are two colored lecturers who continue to work as they are able in that vicinity. Both are earnest Sabbath-school workers, one of them being a kind of S. S. missionary or superintendent, having twenty-four schools under his supervision. She asks for tracts, which they will gladly distribute in their work.

—Mr. Moody has returned from this city to Northfield, Mass. He was here several weeks lecturing before the Institute which generally is called by his name and holding revival meetings in the Chicago Avenue church adjoining. Before the Institute in one of his lectures he very freely and emphatically, we are told, restated his views in opposition to secret societies.

—A letter from a daughter watching at her father's dying bed, informs us that W. B. Walthall of Quaker Hill, Ind., is sick unto death. A nervous chill on the 12th inst., was too severe for his vital powers in old age to throw off, and last week he was slowly but surely sinking, conscious, yet happy, into rest with God. He has long been a warm supporter of our cause. God grant that a double portion of his spirit may fall on some young man whom God has chosen as his successor.

—The *Wesleyan Advocate*, noticing the fact that the next Wesleyan General Conference was appointed to be held in Wheaton, Ill., says that under existing circumstances the meeting will probably not be held in that place. It is true the Wesleyan Theological Seminary has been discontinued, and the Wesleyan church there has also ceased for the time being to hold regular meetings, but we are confident the General Conference would find a welcome by the College Church and be hospitably entertained.

—College secrecy is not everywhere so popular as some of the contributions in its defense would indicate. The University of Missouri is surely an exception. The *University Argus*, published by the students of that institution, contains a note from six of them repudiating and resenting the charge made in the society paper that they belonged to the Kappa Alpha fraternity. They brand the story "as an infamous and an unmitigated lie. Furthermore, the charge that a secret society is organized or about to be organized at the club is, so far as we know, also a lie." Kappa Alpha secrecy has a stigma attached to it at the University of Missouri.

—The *Christian Instructor* of Philadelphia, in an editorial upon the late meeting of the American Sabbath Union in that city, says that the addresses of "Tuesday evening were more or less on a low plane, and we think, did not a little injury to the Sabbath cause. These addresses were provided for by the mangers of the Union. The sentiments of at least some of the speakers in relation to the Sabbath were known, and it may be feared, therefore, reflected the views of the managers themselves. If so, the fears that have been awakened in the minds of many in relation to the continued usefulness of the American Sabbath Union may be well-grounded. Our judgment is that the Sabbath cause was not helped in this city by the popular meetings, or, indeed, by the convention."

PERSONAL NOTES.

—The New England agent is expecting in a few days, we understand, to come West to attend to some business connected with his mother's estate.

—S. K. Wheatlake, of Burgoon, Ohio, ably discusses "Masonic Benevolence" in the last number of the *Free Methodist*. He proves conclusively that the lodge is most selfish in its professed charities.

—Rev. George F. Milton of Elgin, Ill., member of the N. C. A. Board, received a severe injury Dec. 11, from a fall down a flight of steps. A fractured hip was the serious result. This providence seems a peculiarly severe one, as at this season Bro. Milton would naturally be expecting to do his most earnest work for Christ in connection with his church.

—Bro. H. W. Johnston writes to the *Wesleyan* from Freetown, Africa, of the death of a fourth of the nine Soudan missionaries, who left this country early this year. Charles Helmick, the present victim of fever, was a young man of such excellence of character and consecration of spirit that he had become very dear to Bro. Johnston, who mourns his death sorely.

—Prof. Isaac Terborgh, a late graduate of Wheaton, and now occupying the chair of natural sciences at Hartsville College, called on the *Cynosure* Saturday. He brings from President Payne and his associates the Hartsville contribution to the College Fraternity discussion. There is, he believes, a strong sentiment among the radical United Brethren in favor of uniting with the Wesleyans.

—Rev. Thos. M. Chalmers, whose failing health compelled him to give up pastoral work at Mundale, New York, has been spending a season with friends in Princeton, N. J. He goes to his father's home in Lawrence, Kansas, this week and promises a call at the *Cynosure* office. It must be regretted this earnest and faithful young minister is thus for a season shut away from the work of his heart. We pray that he may not be long indisposed.

WHEATON COLLEGE NOTES.

Prof. Falk, of Chicago, gave the opening concert on the new pipe organ in the chapel of Wheaton College on Monday evening of last week. His playing, which is so well known in Chicago, was very much admired. The instrument which was thus opened is a gift to the college of Mrs. L. H. Plumb of Streator, Mr. J. Q. Adams of Chicago, and other citizens. It is a beautiful instrument, made by Messrs. Cole & Woodbury of Boston, who were for many years associated with Messrs. Hook & Hastings. Those who have played and heard the organ say that it is a very fine one indeed, of its class.

The fall term of the college closed last week; examinations occurred on Thursday and Friday. The attendance has been larger than during the fall term of any year past, almost without exception, and the outlook for the winter term is very good indeed.

The next entertainment of the Wheaton Lecture Course is by Prof. W. C. Richards of Chicago; his lecture entitled "The Wonder World" in the afternoon, and in the evening his lecture called "The Wonders of Electricity." The Lecture Course this winter is very largely patronized, the audiences at the two entertainments so far given being in excess of those generally present.

The new building is not yet fully occupied, but a portion of it is to be in use during the next term. The chemical labratory has been prepared for use, and Prof. Whipple takes his classes into it for work, January 6th.

The consecration services at the opening of the College Chapel for service, after building of the organ and partial refitting of the room, was held on Sunday evening, Dec. 14th. Parts were taken by Rev. W. C. Bryant of the Baptist church, Rev. L. G. Lamb of the First Congregational church, Rev. J. T. Ladd of the Methodist church, Dr. A. H. Hiatt and Prof. H. A. Fischer of the College Church, Pres. J. Blanchard, and others. The sermon was preached by Rev. J. Brewer, pastor of the College Church. It was a very interesting and helpful discourse on the duty, privilege and profit of offering praise. * * *

OUR WASHINGTON LETTER.

WASHINGTON, Dec. 17, 1890.

A bill prohibiting the manufacture or sale of intoxicating liquors in the District of Columbia has been favorably reported to the House of Representatives, and if every member of Congress could have witnessed a scene that I did last night it would surely become a law.

It was in a store crowded with purchasers of holiday knicknacks that my attention was attracted by some unusual excitement in a knot of people gathered in front of one of the counters. Approaching I saw what I trust I shall never, never see again— a motherly looking woman, well, but not finely dressed, her hair slightly streaked with gray, carefully brushed back over a rather refined-looking face, in a maudlin state of intoxication, trying in vain to explain to a horrified young clerk what she wanted, and becoming boisterous because her disconnected language could not be understood.

But saddest of all was the sight of a dear, sweet-faced girl, child, not more than seven years old, who was clinging to the muddy and bedraggled skirts of the woman, and who, as the woman grew more excited as the proprietor asked her to leave the store, would tug at the skirts, and say, oh, so pitifully, "Mamma, oh mamma, please hush," repeating it several times in a tone so plaintive and touching that I saw strong men turn away with handkerchiefs to their eyes, while a number of ladies were sobbing as if their hearts were broken; and indeed it was a heartrending scene.

Finding that he could not persuade her to leave the store the proprietor sent for a policeman to move her, not to the station house, but to her home, if he could ascertain where it was. When the policeman touched her on the shoulder there was a momentary glimpse of intelligence in her reddened eyes, and fear and shame were plainly depicted for perhaps a second on her face, but it was gone as soon as it came and was replaced by a hideous drunken leer, as she turned doggedly to follow the policeman.

"Oh, Mr. policeman, please don't lock my mamma up," screamed the terribly frightened little girl, as she saw the big man with brass buttons leading the almost helpless woman out of the store, and she kept repeating it at short intervals. As the policeman left the store with the woman and child he turned his face towards where I was standing and two big tears were trickling down his cheeks. I shall always like that policeman for that exhibition of feeling.

Rev. Dr. Orville J. Nave, army chaplain at Fort Niobrara, Nebraska, delivered a very interesting address Sunday night on the Indians, their treatment and their grievances. He says the root of the present and of all past troubles with the Indians is the same—mismanagement. Dr. Nave's talk was anything else but complimentary to the whites, but was not in any sense personal. It is the system handed down to us from a past generation that he believes to be wrong.

Prof. L. J. Bertrand, late of the University of Paris, preached a powerful and instructive sermon upon the present attitude of France towards religion, here Sunday. He is the representative of the Evangelical societies of France and Switzerland, and his purpose in visiting the United States is to enlist the interest of the American people in the work of ridding France of infidelity and superstition and establishing in their stead the religion of Jesus Christ.

Senator Edmunds says his bill for the establish- of a national university in this city will not be considered at the present session of Congress. It also seems doubtful whether any of the measures affecting or concerning moral reform will be seriously considered, owing to the shortness of the session and the anxiety of the politicians to act upon measures in which they are more deeply interested. *

THE HOME.

A SONG OF NEW YEAR'S EVE.

With flashing of foam on a wrinkled sea,
And wisps of white in a clouded sky;
With shiver of snow on a bare-limb'd tree,
With winds that skurry and birds that fly,
With bells that toll by twos, by threes,
Across the mead and down the leas,
The old year lays him down to die.

With skulls that crumble and bones that bleach
On the ragged rocks of a mountain high;
With waves that thunder and smite the beach,
And wrecks that low on the wet sands lie;
With ships that stagger and then go down,
With men that struggle and gasp and drown,
The old year lays him down to die.

With women that weep and men that curse,
With girls that sob and youths that sigh;
With waving plumes of the hungry hearse,
With moans from lips that are hard and dry;
With hollow words in a minster nave,
With clods of earth by an open grave,
The old year lays him down to die.

Oh, day and night! Oh, morn and noon!
Oh, wild, unending human cry.
Oh, blood-red sun! Oh, pallid moon!
Oh, mocking life! Oh, cruel lie!
Shall all things now that draw life's breath
Go reeling onward still to death?
Shall all years lay them down and die?

* * * * * * *

With ripple of gold on a sunlit sea,
With glitter of silver in clouds on high;
With sparkle of snow on the strong brown tree,
With winds that sing and birds that fly;
With bells that peal by twos, by threes,
Across the mead and down the leas,
The new year comes across the sky.

With all glad things that smile and beckon,
With all sweet things that live and die;
With all good things that men can reckon,
With all strong things that strength can try;
With hope and love and undreamed graces,
With whispers low and warm embraces,
The new year comes across the sky.

Oh, deathless love, eternal youth!
Oh, glad, triumphant human cry!
Now God be praised for this one truth,
Though all else be a gilded lie;
When old things fade and old hopes fail,
And old years, dead, lie stark and pale,
The new years come across the sky.

—*W. J. Henderson.*

HOLIDAYS AND THE DUTIES OF MINISTERS IN REGARD TO THEM.

Few persons, probably, realize how many objects have the term "holy" applied to them in the appointments and observances of men for professedly religious purposes. Besides the "Saint" which is so distinctively applied to the Apostles and Evangelists—though there is not the shadow of authority for it in the Bible—a list of twenty-five different objects is given in "Eadie's Ecclesiastical Cyclopedia," to which this term "holy" is applied, such as Holy Ashes, Holy Oil, Holy Candles, Holy Orders, Holy Thursday, etc., etc. Only one in the long list is ever found as a distinctive epithet in the New Testament, viz., the Holy Ghost. Yet, for all these, and the like there is claimed a kind of religious authority and sanctity, and they have been widely made to contain a mingling of some of the most sacred acts and observances, with customs and practices that are of the most worldly and trifling, and sometimes demoralizing and injurious, character or tendency.

Holiday is evidently the present accommodation or practical equivalent of the past Holy Day. But as the very pronunciation implies, it is stripped of much of its original meaning and is now largely a pleasure day of man, rather than a holy day of God.

Happily in this country the masses of the people have never yet made any extensive recognition of many of these days. In none of the directories for worship of the Congregationalist, Baptist, Methodist or Presbyterian churches is there provision made for an authoritative observance of any such days, and it is only in the Roman Catholic church and the churches that are most nearly akin to it in doctrine or in worship, that they are ever recognized or enjoined. But as men are always inclined to whatever will gratify the natural desires and feelings rather than the spiritual, the tendencies are ever, as facts are constantly showing, towards the multiplication of these days—a course which, it may be feared, often weakens or abuses the sanctity of true religion, by making it the excuse or the pretence of having such days at all, and thus have that religion practically held responsible for all the customs and practices that characterize and so often debase the countries and communities where they exist.

The one day of a professed religious character that in our country is most generally acknowledged, and perhaps least abused, is the now well known Thanksgiving day. In no sense is it claimed to be a fixed day, or one of express divine appointment, and hence its observance has been generally set forth from year to year as a recommendation or call rather than a positive command; and while it might be regarded as suggested to all under this dispensation by the great feast of Ingatherings under the former, yet it is in large measure a peculiarity of our own country. In other countries there have been occasional general thanksgiving days, as when the people of Leyden, in Holland, most devoutly observed October 30, 1575, as a day of general thanksgiving, as it was the first anniversary of their great deliverance from the most terrible calamities. Just after the first harvest was gathered in by the Plymouth Pilgrims of New England, in 1621, Governor Bradford sent out a call for all the colony to spend a day which he named in the month of October, in full-hearted thanksgiving to God. Thenceforward also—time after time the Puritan governors of the Colony of Massachusetts, and the Dutch and English governors of New Netherlands, or New York, pursued this course. Nearly every year during the Revolutionary war, and dark as things often were, Congress recommended some particular day for general thanksgiving. So did Washington, the first President, in 1789, for the general adoption of the National Constitution. And thus did several of our Presidents, occasionally at least, and many of the State governors quite regularly up to 1864, when the lamented President Lincoln instituted, near the close of the war, what has been observed throughout the country ever since—a National Thanksgiving Day.

That such a day, especially when recommended on the ground of the right of God to the grateful homage of his creatures and in public acknowledgment of the Lord Jesus Christ, is eminently becoming and dutiful, no one can in any sense justly deny. And no one can doubt that the general, cheerful public worship of God on that day, the social and genial good feeling which largely characterizes it—all attest the propriety and the value of it.

Beyond this day, however, there has been a disposition from a small beginning in the second century, and a much larger development in the fourth, to have days set apart with all the authority of church enactments which at first were apparently for religious observance, but are at length most marked for holiday purposes. Originally these days were founded upon acts or scenes in the life of our Lord or so-called martyrs and saints. In the second century the first recognition of such days began, as Bingham and Mosheim expressly declare, and that by having special regard paid to the anniversary days of the death and ascension of Christ. Two centuries later these days greatly increased in number, and that increase continued until, as in the Roman Catholic church alone, we have now a list of more than two hundred such days.

Even in the Church of England, and of her daughter, the Protestant Episcopal church in this country, there are forty such days. And in all these churches all the authority of the church in its rubrics and canons, and all the force of having one's reputation for piety be judged according as he is faithful in such observances, are brought to recommend or enforce them.

But are such days right, and ought they to be observed?

We unhesitatingly deny them, and this for the following among other reasons:

First. God has expressly appointed one day in seven—and only one—to be a holy day, and said of it—and said it of no other day—"Remember to keep it holy." In the very nature of the the case, any appointing of another day or of other days and by regarding them and calling them holy days, is an adding to this appointment of God, and cannot but be followed on his own solemn statement, with his adding to the doers of such things the plagues that are written in this book.

Second. There is not a hint to be found in the Bible of any other day than the Sabbath ever being intended to be a stated holy day. And hence, as no man was allowed to know where the body of Moses was buried, probably less men in subsequent ages might make their religious pilgrimage to the spot, or show some idolatrous or superstitious regard for it; so we may suppose God has never allowed men to know, with absolute certainty, the precise days for which, in several cases, these claims are set forth.

Take, for instance, Christmas—a day, which, it is assumed, commemorates the birth of Christ, and which, even in professed Protestant communities, as well as in the highest and most degraded walks alike of Romanism, many are coming so largely to practically adopt, and yet no man can tell when it was. Some day in nearly every month of the year has been claimed for it. Clemens Alexaudrinus, who died in the year 220, says it was on the 20th of May. Basilides fixed it on the 10th of January, and Bochart on the 22d of March. The learned Scaliger placed it in October, and the no less learned Dr. Lightfoot and Dr. Gill dated it in September. But in the clearest fact, no one knows from the Bible, or can know, when it was. Now is it reasonable that a day which was to be exalted to such an honor as this has been could have been left of God so absolutely unsettled and unappointed? And how, then, can it be but that there is a fearful responsibility taken when men practically regard it as if he had appointed it, and give themselves up to countenance or maintain it, with all its useless frivolities, and all under the pretence that it is for a religious purpose?

Third. We deny the right or authority of these days, because the practical tendency of them in any community is to weaken the hold which the Sabbath, as the day of the Lord, should have upon the conscience and the regards of men. In Roman Catholic countries, where there are so many holy days, there is scarcely any Sabbath. In the city of Havana, in the winter of 1840, a shopkeeper would not take pay from us for an article that we called for on Christmas, which came that year on Saturday, but asked that we should call the next day and pay, and when we replied we could not do business on the Sabbath, he immediately said: "Christmas holy day—more better than Sabbath day."

In our own city, comparatively recently, a lady, who is a devout member of one of the churches that has a large number of these days, reproved, with great earnestness and solemnity, her little boy for whistling on a Good Friday morning, and shortly aftewards herself had a large fashionable dinner party on the Sabbath.

Fourth. Because the multiplication of these days tends to demoralize and injure the masses of the people of any country. In any place where these days are largely observed the Sabbath largely ceases. Men are thrown on themselves. All doors of dissapation are opened. In the Island of Cuba, at the above-mentioned time, it was stated there were over ninety of these days in the year, during which, and because they were holy days, public works were generally stopped. Even the custom house was closed during those days. And while in the early morning, and perhaps forenoon, the churches were open and religious services were had, yet the afternoon and evening of each day, especially of the Sabbath, saw its Pasee crowded with promenaders. The bull-baitings were more frequent then than on any other days. All the theatres, operas and places of public amusements, even to those of the lowest and vilest character, were in full blast; and thus there, as in every community or country where such days are accepted and multiplied (as the tendency is always to have them do), the effect in the promotion of idleness, dissipation, and almost all personal and social evils, is so direct and mighty that they are evil, and only evil. But,

Lastly. As such days are nowhere mentioned in the Christian Scriptures; as there is not the slightest provision made for their observance, or the slightest hint of a command for it; and as their tendencies are so largely to evil, we believe that they are not in any sense of God, and cannot, therefore, be for good to man.

If then, in conclusion, it be asked, What are the duties of ministers in regard to the holy days? it must, we conceive, be answered, That in their



EMPEROR HENRY IV. OF GERMANY AT CANOSSA "IN PENITENTIALS," IMPLORING POPE GREGORY VII. TO WITHDRAW HIS ANATHEMA.

—*From a pen drawing by Prof. N. Geiger.*

popular sense, and so far as their religious character is concerned, they are not to be admitted at all. Let the day of thanksgiving, when properly recommended, be devoutly observed as an ordinance of God, set forth, for the time, in his provdence and Word. But of the large round of holidays, derived as many of them were from the worst and most debasing observances of heathenism and tending to demoralization and evil, let ministers stand aloof from them in word and deed, and urge their people to hold fast, not man's holiday, but God's holy day.—*J. B. Dales, D. D., in Evangelical Repository.*

A Methodist minister giving his reason to the editor of *The People* for not voting the Prohibition ticket, said that they were so few in number with such little prospects of success. The same minister the Sunday before pointed to the grand success of the progress of Christianity in China—38,000 Christians out of 348,000,000 of Chinese! This same minister would not have united with the Christian party in the time of Christ because they were so few in number and with so little prospects "of success". Oh, that we had more preachers with Christian courage!—*The People.*

THE STORY OF CANOSSA.

The reign of the German Emperor Henry IV. (A. D. 1066 to 1106) was a continued series of misfortunes, degradation and distress for forty years. His father, who had deposed three popes, one after another, died when he was six years old. He was kidnapped by an ambitious prelate and his early training was affected by the ambitious intrigues of the bishops of Rome and the nobles of the empire. He was crowned at 16. In 1075 he put down a revolution of the Saxons, who appealed to the Pope. Gregory eagerly espoused their cause, hoping thus to humble the proud German Emperor, and take some revenge for the unflinching authority exercised in Rome by his father. He summoned Henry to his tribunal at Rome to answer charges made by his enemies. Henry, irritated by this arrogance, assembled the German bishops and persuaded them to renounce the Pope. Gregory replied with the sentence of excommunication against him. The effect was marvelous, and revealed the power of superstition and subservience to Rome. Henry found himself deserted by friends and despised by enemies. The princes declared the ban legal, and the situation of the Emperor was dangerous. He could hardly exist, much less continue his reign, unless he could go to Rome and secure the Pope's forgiveness.

In the midst of the hard winter of 1077 the unfortunate monarch, accompanied by his family, began the painful and dangerous journey across the ice-fields of the Alps. Gregory was already on his way to Germany to be more near to the center of the conflict. The two met at Canossa, where the Pope was entertained at the court of Matilda of Tuscany. Henry begged that she would intercede for him, but the Pope would not be moved by promises, flatteries or tears unless the proud Emperor should do penance. Henry was obliged to comply with this demand, and stand from morning till night during three days (January 28th to 30th) in the severe cold in the courtyard of the castle, divested of all his imperial insignia, dressed in a common linen robe, barefooted and bare-headed and forbidden to taste food, imploring the Pope for forgiveness and mercy, and reciting the seven penitential psalms. It was not until the fourth day that the Pope allowed the unhappy and disfigured Emperor to appear before him, when, in the presence of his court, he absolved him from the ban with grave words and a haughty mien.

This act of uncommon and unprecedented severity was followed by the condition that Henry should appear at the next diet, to hear whether or not he should continue to be emperor, and even if restored, should in the future in every respect obey the dictates of Rome.

This remarkable triumph of the Pope over one of the most powerful rulers of the age struck terror to all others, and began an era of domination which lasted for centuries; and the event became so celebrated in history that it has given a name to all succeeding victories of Rome, whether over rulers and governments, or over opposing religious faiths. It is in this sense that the Roman Catholic press is rejoicing over the Protestant celebration of the religious festival days provided by the papacy as an agency for the spiritual subjugation of mankind. Thus the *Catholic News* replies to the Protestant sentiment, "We shall not go to Canossa," by showing that, in the celebration of religious festivals commanded by the Pope but not by Christ, Protestantism is on the road to the same humiliation to which Henry IV. was subjected. The *News* says:

"This is a very good cry, and it is well to shout it loudest when you are actually going. It produces a good effect. You can pick old Protestant books denouncing the mass, vestments, lights as theatrical; denouncing the keeping of feasts; denouncing set forms of prayer. Yet they are bravely getting back to them. Protestant churches have altars, vestments, crosses, even crucifixes, reredoses, rood screens, and people have learned to like them. They are not theatrical nowadays, but highly devotional, Scriptural, apostolical.

"Now, a Sunday-school convention, representing of course many Calvinistic bodies, has resolved to have special services on Christmas, Easter, Ascension, Pentecost, and Good Friday. What would the old Scotchmen who fought so bravely against the introduction of a bag of pipes, as they called an organ, think of all this? Moreover, Congregationalists, Presbyterians, Baptists, and others, are adopting or adapting the Episcopal marriage and funeral service. The tendency all along the line is to Canossa."

For half a century a temperance crusade has been carried on to redeem the holy land of man's body and soul, desecrated by the worse than Turkish tyranny of the brandy bottle and the whisky keg. Facts have been collected, parties have been rallied, legislatures have been besieged, great States have been put upon the witness stand, but where has the church been? Isolated pulpits have stood in battle against the crusaders; but the prominent pulpits, the fashionable pulpits, the wealthy pulpits are so intently watching the pews that they cannot see the drunkard, or if jogged and forced to look at him, they advise him to be more moderate, forgetful of Dr. Johnson's confession; "I can abstain, I cannot be moderate." To individual clergyman temperance owes much; but to churchianity, nothing.—*Rev. Carlos Martyn, D. D.*

If men will engage in this destructive traffic, if they will stoop to degrade their reason and reap the wages of iniquity, let them no longer have a law book as a pillow, nor quiet conscience with the opiate of a court license.—*Senator Frelinghuysen.*

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON I.—First Quarter.—January 4.

SUBJECT.—The Kingdom Divided.—1 Kings 12: 1-17.

GOLDEN TEXT.—Pride goeth before destruction, and a haughty spirit before a fall.—Prov. 16: 18.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—1 Kings 12:1-11. T.—1 Kings 12:12-17. W.—Romans 12: 3-16. T.—Isaiah 12. F.—Prov. 15: 1-9. S.—Isa. 2: 10-17. S.—Ps. 33: 12-22.

COMMENTS BY E. E. FLAGG.

1. *The young king.*—Rehoboam had come to common advantage, that there seems to have been no the throne with this great and—in the East—unother heir to dispute his right. His manner of treating this revolt—for the language in which the people couched their demand shows that they were all ready for revolution—has led to the supposition that he may have been kept secluded in the harem till the period of his accession. It is almost certain that he was ignorant of the story of his father's apostasy, and the consequent rending of the kingdom by which only two tribes was to be left to the house of David, and the rest given to a young man from the ranks of the people. The courtiers who surrounded him would have been likely to keep this from his ears, and thus his ignorance was his destruction, as it has been that of many a young man, called to rule a nobler realm, yet all unwarned of the spiritual foes which lie in wait to rob him of his royal heritage and reduce him from a king to a slave. The youth of our land will one day be its rulers, if they are not taught the moral and physiological effects of liquor and tobacco; if they are allowed to think that it is a good thing for men to join a secret lodge and swear away their liberties on the altar of an unknown god, what will be the future destiny of our country entrusted to such hands. King Solomon's reign had this one redeeming virtue—wonderful in those savage, warlike times; it was a peaceful one from its beginning to its close. Yet such is humanity's insane love for the pomp and so-called glories of war that it is quite probable the national discontent would have been much less had the nation been taxed to gratify the ambition of a military despot, lavishing their blood and treasure in foreign conquests. It is noticeable that they do not ask to have the pure worship of Jehovah restored—only to have their taxes removed. They resemble many in the laboring classes to-day who clamor for mere material benefits, higher wages or fewer hours of work, while they care nothing for the question of Sabbath rest, the closing of the saloons, and other things which are of far more vital importance to the cause of labor.

1. *Reho boam's bad advisers.*—vs. 6–11. In Rehoboam's court were old men who had probably formed a part of Solomon's political cabinet, and at this crisis they gave the young monarch most politic advice. Had he listened to it, even if the catastrophe had not been averted, he would have justified his kingly right to rule. But it did not suit his despotic temper, and so he turns far more agreeable counsel to the younger courtiers who had grown up with him in his father's voluptuous, half-heathen court, and who perhaps had as little knowledge of the spirit and temper of the people as their royal master. Many a young man has gone to destruction by refusing to listen to the advice of those who were older and wiser than himself; nor is there any surer sign of national degeneracy than when old age is no longer honored, or its counsels heeded. We can see what had been the training of young Rehoboam. He had not been taught to feel for the sufferings of the poor and oppressed, to honor virtue, or respect age. The son of a heathen princess, he had been brought up in the traditions of Oriental despotism, and exposed to all the debasing influences of harem life. Can we wonder that he turned out one of the most weak and foolish kings of whom history gives any record. James II. who lost his kingdom for a mass is perhaps the nearest parallel. But Rehoboam lost his for a moment's display of childish and arrogant pride. Solomon little thought that it was not Jeroboam who was to work the overthrow of his kingdom, but his own son and heir. Rehoboam was given one chance to undo all his father's misdoing, and in spite of bad heredity and evil environment, may we not suppose that over against the most adverse circumstances God always sets some opposing influence for good, just as every current in air and sea has its counter current; and thus every soul be given its opportunity—its hour of grace, that once neglected may never come again.

3. *The king's decision.*—vs. 12–17. Miracles are not needed for the fulfillment of God's judgments. Usually they come as the natural consequence of sin, national or individual. When Solomon married heathen wives, and allowed the altars of a false religion to be erected in the very shadow of the temple of Jehovah, he laid the foundation for all the mischief which followed. He left a disloyal nation to be ruled over by an imbecile king, and both king and people were what those false worships had made them. The worship of a true God unites and consolidates a nation, but false worships disintegrate. The nations of Europe that are most turbulent and revolutionary prove this fact, and our own country may find in the lesson before us a note of warning.

RELIGIOUS NEWS.

—Mrs. Captain Roy, of Asheville, N. C,, has been intrusted by the National W. C. T. U. with the working up of a home and foreign missionary fund for the colored people of the South, with a view to evangelization in Africa.

—It is said that a wealthy gentleman of Liverpool has purchased the Garden of Gethsemane, near Jerusalem, in which the Saviour passed the night before his crucifixion. The purchase was made in order to prevent speculators from carrying out their schemes of building on the sacred grounds a hotel for the accommodation of visitors and tourists in the Holy Land.

—The city of Peshawur in the Punjab, N. W. India, has 80,000 inhabitants. The Afghans in it call themselves Bani-Israel—sons of Israel. They have a decidedly Semitic cast of feature, and might be the descendants of Jews transported to Media by Shalmaneser and Nebuchadnezzar 700 to 580 B. C. They are great enemies of idolatry and bigoted Mohammedans. The Gospel can be freely preached in Peshawur because of its strong English garrison; a handsome church is built; and English-speaking natives attend a literary institute. Before this wide door opened, the paucity of missionaries is the pressing distress. "Fields white unto harvest," is the summons proceeding from every quarter.—*The Lutheran.*

—A Japanese Christian church in Seto recently had occasion to build a house of worship. The building was completed in May; then it became necessary to report it to the government for registration. Hitherto every church building in Japan has been registered as private property in which Christian services would be held. No recognition being given to Christianity, its churches could not be registered as such. But as the Constitution makes all religions equally lawful, the pastor, Mr. Kato, and the local official, agreed that there was no reason for not registering this as a Christian church, exempt from taxations, with all the rights and privileges of a Buddhist temple. Such a request had never gone up to the government before, but they decided to try it. It was granted immediately. So this little country chapel is the first building ever registered in Japan as a Christian church.

—A conference of the Peace and Arbitration Association of the Society of Friends in the United States met in Richmond, Ind., Dec. 9, and delegates were present from the various Yearly Meetings. The conference was called to order by Daniel Hill, editor of the *Messenger of Peace,* and after devotional exercises, in which Barnabas, Hobbs, Dr. Richard Henry Thomas, and he took part, the following officers were chosen: Chairman, Dr. Richard Henry Thomas, Baltimore; Secretary, Emeline Underhill Burgess, New York.

—The canvass in favor of electing women as delegates to the Methodist General Conference is a very hopeful one, and there is a fair prospect for the ladies sharing in the deliberations of that great church congress in the future. The *Independent* reports a canvass of 112 districts, with 102,285 votes, of which 59,450 votes were in favor of the election of women delegates and 42,835 were opposed. There are 500 districts under the jurisdiction of the conference, and this encouraging showing may not hold good throughout all, but the ladies have every hope of success.

—The Methodists of Chicago are planning a great centennial anniversary for the 2d of March, 1891. On that day, 1791, John Wesley ceased the work of his marvellous earthly pilgrimage and went to his heavenly home. The meeting here is to be in the Auditorium.

—The new United Presbyterian church at this place was dedicated to the service of God, Sabbath, Dec. 7, Dr. T. H. Hanna, of the First church, Monmouth, delivering the dedicatory sermon.

—The United Presbyterian church at Bovina, N. Y., has been enjoying a remarkable season of revival. The Lord's Supper was observed Nov. 9th, the pastor, was aided Rev. R. W. Kidd. A deeper interest than usual was manifested by a very large congregation at the preliminary service. After the sermon some forty persons signified their desire to confess the Saviour and unite with his people. A quickening power, wielded only by the divine Spirit, seemed to accompany the preaching and singing and prayers, moving many to seek an interest in Christ for themselves and their friends. After the communion, meetings were continued the following week, until over fifty souls in all had been added to the church.

—Mr. Mills, the evangelist, goes from Peoria to Evanston, Ill., before the date of the Elgin meetings which have been noticed in these columns. There was much interest both among the students of Northwestern University as well as the citizens of Evanston in the preparation for the meetings, and strong hope that a great and genuine revival of religion would result. On a recent Sabbath the Congregational church at Oak Park, Ill., received eighty-six members as a part of the result of the meetings held by Mr. Mills in that place.

—Ira D. Sankey did not accompany Dr. George F. Pentecost on his evangelistic mission to India, as he is unable to leave this country on account of prior engagements. But he offered to pay the expense there and back of his friend, George C. Stebbins, who, it is hoped, may be able to go in his stead.

—From the new Minutes of the General Assembly of the Presbyterian church, it appears that Lafayette Avenue Church, Brooklyn, has the second largest membership of Presbyterian churches in New York and its sister city. The total is 2,250. The next largest is Fifth Avenue Church, New York, Dr. John Hall's, with 38 less. The Brooklyn Tabernacle heads the list with 4,372 members.

—Plymouth Church, Cleveland, Ohio, is a Swedish church and is the fifteenth Congregational church in Cleveland. It is said that there are about one thousand Swedes in Cleveland.

EDUCATIONAL NOTES.

—Mr. Trow Ahok, a prosperous merchant of Foo Chow, has just given $10,000 to found an Anglo-Chinese college in that city.

—Near-sightedness is overrunning the French people as much as the Germans. Among the senior boys in the different French colleges more than 46 per cent are near-sighted.

—Pres. Charles Kendall Adams, of Cornell University, has recently returned from Europe, and expresses a higher opinion of American colleges than of Oxford and Cambridge.

—The Columbia College library is said to be the best managed in the world. Writing materials are furnished for the visitors, and light meals are supplied to the students too busy to leave their work.

—At Guilford College, N. C., a recent revival was the means of the conversion of all but six students. The meetings were for both sexes and thirty males and nineteen female students were converted.

—At last they are about to introduce gas into the boys' dormitories at Rugby School. Up to now candles, stuck in a rude zinc candle-stick, have been used. Each evening it was the duty of the "fag" for the week to blow out the candle and put the stick outside the door.

—Senator Evarts has secured for Howard University, Washington, copies of all law books where there exist duplicates in the Congressional and judicial libraries. He has introduced a bill appropriating $16,000 annually for the maintenance of the law department. The theological department opens with promising classes.

—Temple College, connected with Grace Baptist Church, Philadelphia, Pa., has five hundred students enrolled. The number is smaller than last year. One of the distinctive features of the college is the missionary training and Bible students' departments. In the former department is given an opportunity for all who desire to devote their life to missionary work.

—University of Missouri, from its establishment in 1840 to 1890, had 9,000 students. Of the 500 academic graduates there are 75 teachers, 12 ministers, 20 bankers, 12 editors, 20 merchants, 134 lawyers, 30 doctors, 50 farmers, 137 in other vocations. Of the students 6,000 came from the farm. Of the 9,000, 3,150 have been self-supporting, 1,800 have come from families of the poor, 4,050 of larger means. The Rollins aid fund now amounts to $40,000. Available yearly, $2,000. In last twenty-five years, from this fund, $37,500 has been used. There have been 825 beneficiaries. There have been in attendance at University 500 girls. The first graduating class consisted of 2; the last, of 169.

—The catalogue of Princeton College, just issued, is larger than any preceding one. The following new names appear among the faculty: Woodrow Wilson, professor of jurisprudence and political economy; W. M. Francis Magie, professor of physics; Howard C. Warren, instructor in logic; John M. Brooks, instructor in mathematics; Louis E. Livingood, instructor in French and German; Robert H. Beattie, instructor in Latin; Robert W. Blake, instructor in Greek; Clarke B. Williams, instructor in mathematics; Robert E. Speer, instructor in Bible, and Ernest C. Richardson, librarian. Twelve more endowed scholarships appear in the list, making the whole number ninety, and a number of new prizes are offered in the departments of political history, English and mathematics. The whole number of students enrolled is 850, of whom 749 are in the under-graduate department.

NEWS OF THE WEEK.

WASHINGTON.

The friends of Senator Ingalls are very much discouraged over the legislative situation in Kansas and have about given up all hope of his re-election. They have based their expectation upon a return of some of the Farmers' Alliance legislators to the Republican fold, but there is now very little prospect of it.

It is very evident that among the other reforms which this Congress will enact will be added a law to prevent undesirable immigration into the United States. A dozen bills or more have been introduced upon that subject. Some are crude and full of provisions which it would be impossible to execute; others are carefully prepared measures, and contain many meritorious provisions.

CHICAGO.

The Citizens' League has commenced a crusade against some of the leading down-town saloons. They have commenced suit against Potter Palmer, John B. Drake, George Hankins, Hannah & Hogg, W. J. McGarigle, and others for selling liquor to drunkards.

The failure of the private banking house of S. A. Kean & Co., last week was the first of its kind in this city for years. The house is well known throughout the country, as Mr. Kean was treasurer of a number of benevolent organizations. The condition of the bank had been critical since Dec. 1, but arrangements were being made to put it on a firm basis when the crash was precipitated by a small creditor putting his case in court. It is believed that the assets of the firm will largely, if not wholly, cover the liabilities.

COUNTRY.

It was reported Tuesday that a general movement for an eight-hour day will be made next May by the coal miners of Europe and America.

At Wichita, Kan., after the jury in the case of Nellie Mayers, charged with robbery and assault, had been out fifty-two hours Judge Balderson declared that he would have a verdict. At 3 A. M., he introduced a minister into the jury-room, who preached for an hour, prayed and withdrew. A verdict of guilty was reached immediately after.

The total number of children of school age in the State of Illinois according to the annual report of the Superintendent of Public Instruction is 1,163,440; total enrollment of scholars, 778,319; teachers 23,164.

A contract was let Friday at Chino, Cal., for a sugar beet factory with a capacity of 550 tons of beets daily and to cost over $500,000 and to be completed before August 1 next.

A mortgage for $16,000,000, executed by the Union Pacific Railroad in favor of Edwin O. Morgan and Oakes Ames, was filed at Fremont, Neb., Monday. The instrument was dated in 1869.

The great Pulitzer building, the new home of the New York *World*, was formally opened on Wednesday of last week. The occasion was marked by a brilliant display of fireworks from the lofty dome,

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 15 to 20, inclusive:

Miss I D Haines, Miss A Gilmore, C Quick, J Moore, C McIlroy, E H Person, Mrs A P Martin, W Patterson, Rev J W Brigham, B Appel, Rev S A Manwell, O W Warner, M Murdie, E Osborn, Rev W Hall, T Fletcher, J Morris, G S Carlisle, A Fletcher, W G Davis, Dr S Simpson, J Remington, C G Callison, W C Bissell, B M Mason, J A Learn, Dea M Pierce, C T Collins, J C Woodward, J B Wood, W P King, A Ellis, Rev J P Hershiser, I L Brown, J Howe, J T Franklin, W C Wilson, Rev. C H Rohe, R Hammond, Miss E. Fahs, Mrs R Schnellbacher, Mrs W Arms, Wartburg Seminary, J A Minner, Prest Ketler, A J Knisely, Rev J F Morton.

SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors;" which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

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By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, has proven itself to be a potent and peculiar medicine for this disease. If you suffer from scrofula, try Hood's Sarsaparilla.

"Every spring my wife and children have been troubled with scrofula, my little boy, three years old, being a terrible sufferer. Last spring he was one mass of sores from head to feet. We all took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all four of my children look bright and healthy." W. B. ATHERTON, Passaic City, N. J.

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Sincerely yours,
DONALD KENNEDY,
ROXBURY, MASS.

MARKET REPORTS.

CHICAGO.			
Wheat—No. 2	92½		
No. 3	85	@	88
Winter No. 2	91	@	93
Corn—No. 2	52	@	54
Oats—No. 2	41	@	43
Rye—No. 2	67		
Bran per ton	16 50	15	50
Hay—Timothy	7 50	@10	50
Butter, medium to best	12	@	28
Cheese	05	@	12½
Beans	1 75	@ 2	15
Eggs	15	@	24½
Seeds—Timothy	1 11	@ 1	20
Flax	1 09	@ 1	12
Broom corn	03	@	04½
Potatoes, new, per bu	70	@	95
Hides—Green to dry flint	05	@	09
Lumber—Common	10 00	@13	00
Wool	15	@	34
Cattle—Choice to extra	4 90	@ 6	15
Common to good	1 50	@ 4	85
Hogs	2 00	@ 3	65
Sheep	2 75	@ 4	50
NEW YORK.			
Wheat	1 00	@ 1	14¾
Corn	61	@	64
Oats	48	@	56
Eggs	25		26
Butter	11	@	30
Wool	14	@	39
KANSAS CITY.			
Cattle	1 50	@ 5	55
Hogs	3 00	@ 3	70
Sheep	2 75	@ 4	35

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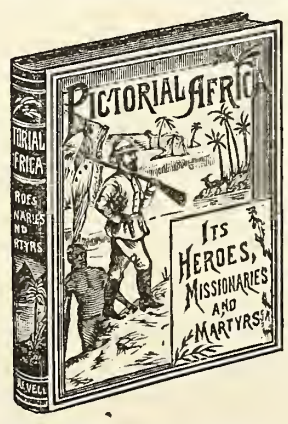
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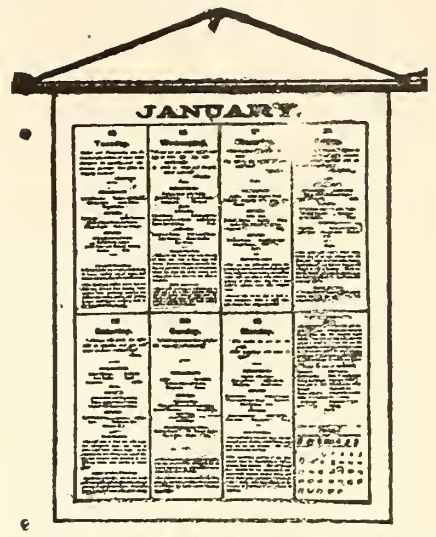
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HOME AND HEALTH.

IMPLICIT OBEDIENCE.

I spoke to a lady the other day of her sister-in-law, who is one of my esteemed neighbors. "How well she is managing her four children without any nurse," I exclaimed. "She looks calm and untroubled, and yet I know she is delicate."

"She is a women of great decision of character," was the answer. "She has a system about the children. She never allows them to question what she says, and you know that saves a great deal of fret and worry."

The next morning I made a short call on the subject of our remarks. The lady came into the parlor, and after shaking hands with me, turned to take a chair and found that the two-year-old baby had followed her. "Why, baby, I did not know you were here! Run out to brother." "No, me don't want to!" "Oh, yes!" was the smiling answer. "Brother will play school with you."

The baby retreated slowly until she reached the middle of the room, and there she stood with her finger in her mouth eyeing her mother closely. The mother had turned in her chair away from me, and was watching the baby smilingly. It was evident that the visitor had been entirely forgotten for the moment; it was of the first importance that the baby should mind. I made a little note of the fact, too, that there was no "prunes and persimmons" expression on the mother's pretty face. She had simply spoken, and now expected the baby to do as she said.

"No," burst from the baby.

"Oh, yes," smiled mamma. "Brother is all ready to play with you."

The baby stood a moment longer, finger in her mouth studying her mother's face, and then ran out of the room. Then, and not till then, did the mother give me her attention.

The incident made such an impression on me that I want to write it for young mothers. I began with the theory that the best way to bring up a child was to reason with him, and in that way teach him obedience. I abandoned that theory long ago, and wish now that I had never held it for a day. When "implicit obedience" was brought to my mind I rejected it, largely because, under my new responsibility, I was newly conscious of my own fallibility.

"How can I," I would say to myself, "always know the right command to enforce?" Now I say to myself: "Be as nearly right as you can, but go ahead." Implicit obedience lovingly enforced is the only way to bring up a child, and "eternal vigilance" is its price —*Christian Union.*

A REMEDY FOR DIARRHŒA.

On the authority of Dr. Benjamin Clark, hot milk is given as a remedy for diarrhœa and is largely used in the West Indies. The milk need not be boiled, but should be taken as hot as possible without discomfort. Many persons are aware of the virtue of hot milk; but it is a most excellent remedy in many cases of dyspepsia, aiding in no way to make a person "bilious," as some are apt to think, and can often be taken hot by those who are unable to take it in any other way. When used as a dietetic remedy, milk should be made the chief article of diet, using grain preparations, and avoiding vegetables, fruits and meats. Hot milk is also, as we have often said, an excellent food for consumptives.

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"I have used Ayer's Hair Vigor for some time and it has worked wonders for me. I was troubled with dandruff and was rapidly becoming bald; but since using the Vigor my head is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth, of the same color as when I was a young woman. I can heartily recommend any one suffering from dandruff or loss of hair to use Ayer's Hair Vigor as a dressing."—Mrs. Lydia O. Moody, East Pittston, Me.

"Some time ago my wife's hair began to come out quite freely.

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not only prevented my wife from becoming bald, but it also caused an entirely new growth of hair. I am ready to certify to this statement before a justice of the peace."—H. Hulsebus, Lewisburgh, Iowa.

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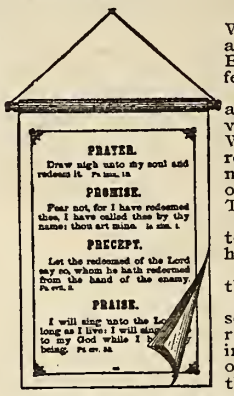
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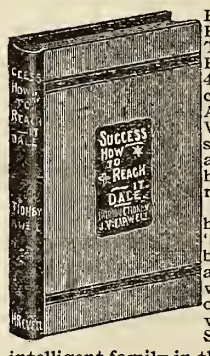
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FARM NOTES.

LARGE OR SMALL FARMS.

"The farmer may *praise* large estates, but let him *cultivate* a small one." Let this quotation from the Latin poet, Virgil, serve as a text for a few remarks on the size of farms that can be cultivated to the best advantage.

The question of the comparative profitableness of small and large farms is very frequently discussed in farm journals and magazines, but there does not appear to be any general agreement upon the answer to be given. There are many advocates of small, highly-cultivated farms, but the majority of farmers are, practically at least, in favor of owning as large a farm as they can pay for, and cultivating as much of it as they possibly can. Of course, this practice results in anything but highly-cultivated farms; and instead of getting thirty-six bushels of wheat to the acre, which is the average yield on good farms in England, where the land has been under cultivation for centuries, the farmer of this country is usually well satisfied with less than half that amount. Indeed, according to the American Encyclopædia, counties in this State, in which the average yield at the beginning of the century was 20 to 30 bushels to the acre, now return 5 to 7 bushels. Truly, there is no exaggeration in the suggestion of one of our farm exchanges that many a farmer could sell half his land and still raise as much on the rest of it as he now does on the whole.

There seems, therefore, to be plentiful room for doubt as to the advisability of working large farms. Of course, much depends upon circumstances. The price of land, the nature of the soil, the kind of farming to be followed, the cost of labor, and the proximity of a market for the produce. These, and other considerations, have to be taken into account, so that no invariable rule can be laid down to apply alike to all cases. The owner of new, rich soil in the West can work a much larger farm than can be advantageously cultivated in the Eastern States where the soil is worn out.

When laying their plans for the summer, farmers are apt to undertake more than they afterwards find they fully carry out. We have before us a letter from such a one. In the spring he determined to try to grow potatoes enough for his family, and corn-fodder enough for his animals in addition to a large amount of other work. Later on in the summer, he reviewed his work, found he had undertaken too much, and calculated that he would lose less by letting the potatoes and corn-fodder go in order to make a success of the other crops. He acted accordingly, and though the neglected crops turned out miserably, he congratulated himself on the general results. There is then this objection to large farms, that they are a constant temptation to the farmer to undertake more than he can put through at all well.

If thirty bushels of grain can, by proper care of the ground, be raised from one acre instead of from two, nearly half the cost of planting and of harvesting is saved, and also the interest on the value of one acre. The question, then, is whether the cost of properly caring for the ground more than counterbalances the extra cost of planting and harvesting occasioned by poor cultivation, plus the amount lost in interest on invested capital.

English farmers are forced by the dearness of land and the cheapness of labor to cultivate their land to the highest possible point and have until recent years done very well. American farmers are somewhat differently situated, yet it does seem that if farming can be made to pay in England it ought to be possible to redeem the worn-out farms of New England and to restore the agricultural regions of New York and Pennsylvania to their former prosperity. This year has indeed proved a very profitable one to farmers on Long Island and other sections in the East, and it may be hoped that a new impetus will thus be given to farming in this region.

We should be pleased to have brief statements of experience on this subject from our farmer readers. What is on the average the most profitable size of farms in the different sections of country for a man possessed of only moderate means and capacities?—*New York Witness.*

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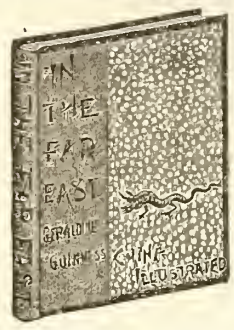
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See advertisement, page 13.

NEWS OF THE WEEK (*Continued from 13th page*).

and a luncheon, which followed its inspection by several thousand visitors. Speeches were made by C. M. Depew, Gov. Hill, Gov. Pattison of Pennsylvania, George W. Childs, and others.

The reported killing of Sitting Bull, his son, Black Bird, Catch Bear and four other hostiles, together with seven of the best police is confirmed. Before the firing had ceased three troops of cavalry came to the rescue of the Indian police, who were being routed by the skillful sharpshooters of the hostiles. They brought with them two machine guns, which were turned loose upon Sitting Bull's followers, and within five minutes the savages were out of range. The police were sent out to Sitting Bull's camp to arrest the old chief, as it had been reported that he had struck his tepees and was about to join the hostiles who have been pillaging along the White river.

Forty-one saloon-keepers were indicted at Keokuk, Iowa, Wednesday after fourteen days investigation.

Near Morrison, Ill., Monday, Robert Robinson, aged 70 years, shot and killed Miss Mary Wall, who had refused to marry him, and then committed suicide.

While drunk Sunday night, Francis Campbell, a farmer near Fortville, Ind., fatally shot his aged uncle and tried to kill his wife. He may be lynched.

At Burlington, Iowa, the ice in the river went out Tuesday, carrying with it the second pier of the Chicago, Burlington and Quincy railroad bridge. The trains were not delayed, however.

A railroad wreck occurred at Bolivar, O., A corrected list of the dead shows six killed. The accident was due to spreading rails, caused by rotten ties on the trestle. Only the rear coach left the track, and it toppled over the edge and down to the water, thirty-five feet below. The coroner will hold some one responsible for criminal negligence.

Dr. Joel P. Justin's invention of a shell whereby dynamite can be thrown from an ordinary gun without fear of a premature explosion was tested near Syracuse, N. Y., Saturday, and proved a success.

Gov. Merriam of Minnesota has issued a proclamation declaring the adoption by the people of that State of the constitutional amendment making a verdict by five-sixths of a jury in a civil action valid.

The Indian troubles seem to be nearly over. Last week was one of alarms and reports of fighting which proved generally untrue. The Indians, who left Pine Ridge agency and were entrenched in the Bad Lands in the western part of South Dakota, have become divided, and 600 tepees have returned to the agency. There are 700 yet remaining hostile, and Gen. Miles hopes to secure peace without further disturbance.

A great storm swept the Atlantic States on Wednesday. In New York numerous accidents were caused by falling signs, but none of a serious character. A three-story frame building in Brooklyn was blown down and two boys were badly hurt. Small boats sunk at piers in both the North and East rivers, and the high tide and the gale have combined to make it difficult for the many ferryboats to run into their slips safely. A portion of the roof of Daly's theater was blown off. One man was severely injured. One of the iron smokestacks on the postoffice building was blown down and went crashing through the glass ceiling over the mailing-room, injuring the clerks. At Washington the storm was heavy and destructive. The flag on the White House was blown away and the flagstaff was broken. The heaviest snow in five years fell at Pittsburg, breaking the telegraph, telephone, and electric railway wires. Contact with the latter caused the death of three horses and serious injuries to several men. Business was practically suspended. At Staunton, Va., the snow ceased after a fall of three feet and was followed by rain. All trains are blocked. At Roanoke, Va., the roof of the blacksmith-shop at the Roanoke machine works fell in under a heavy weight of snow. One man of the night force was killed and eight were seriously injured. Over two feet of snow had fallen.

FOREIGN.

Prof. Koch has visited United States Minister Phelps at Berlin, for the purpose of assuring him, in view of the large mass of American letters and telegrams he has received, that it is impossible to depart from the principle of only giving the lymph to hospitals. Minister Phelps has sent a vial of the liquid to one of the leading medical institutes in the United States.

Emperor Francis Joseph has sanctioned the new law adding forty-five communes to the territory included within the city of Vienna. The population of the city now numbers 1,315,626.

M. Fallieres, French minister of justice, has instructed the procureurs generaux to prosecute the sellers of wines containing sulphuric acid. The sale of wines treated with plaster of paris will be tolerated until April 1.

Remi La Montagne, the murderer of Napoleon Michel, was hanged at Sherbrooke, Que., Friday. The excitement attending the execution caused the death of Sheriff Webb from acute heart failure.

Over eight hundred persons were killed recently by an explosion in a powder mill at Taiping, China.

A house in the native quarter of Bombay collapsed Friday, and thirty persons were killed and many injured.

A terrible accident occurred in Halifax, N. S., Friday, by which five men were drowned and several others had a narrow escape from death. A large gang of men were engaged in unloading coal from the steamer when the wharf gave way with fatal result to a part of the number.

The express train on the Intercolonial road, of Canada, met with a frightful accident Thursday. The scene of the wreck is an embankment at St. Joseph. At least six persons were killed outright, and a large number injured.

Word has been received that on Nov. 24 the city of Karlsbad, Bohemia, the well-known sanitary resort, was swept by a terrific flood from the rivers Tepl and Eger, the waters rushing through the streets and destroying many houses and bridges, depriving thousands of people of all they possessed. A relief committee has been formed.

A terrible accident occurred Dec. 17, at the Esconffiaul colliery at Hornu, province of Hainant, Belgium. A shift of eighteen men had entered the cage and the engine was started to lower them into the pit. Suddenly and without warning the rope broke and the men were precipitated to the bottom of the shaft. Every one of the occupants of the cage was killed.

A disaster has occurred at Cordova, where the canal has burst its embankments and destroyed hundreds of houses. One hundred lives are reported lost. Gen. Roca, the minister of the interior, has gone to the scene to superintend measures of relief.

Salvation Oil, the great liniment, should be a part of every traveling man's equipment.

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FILLMORE, Dubuque Co., IA., Sept., 1889

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SPECIAL RATES, ETC.

Read on last page the latest offers for new and old subscribers.

THE BEST BLESSINGS OF THE

NEW YEAR

to all our readers! Our hands in theirs for a grander year of work for our great reform than ever. Our prayers with theirs for a deeper consecration to the name that is above every name; that there may not be left on earth one secret lodge to shelter the worship of evil spirits and to turn aside the dying eye from that Saviour Christ who was lifted up, as was the wilderness serpent-symbol, that all might look and live. We have no "cause" but his. Let us renew our vows to that cause, and gladly give labor and money and life itself, if so be that men may be reconciled to God *through* CHRIST.

The press reports have made us familiar with the Indian "Ghost-dance." It will ever be associated with the troubles of 1890, which are now, thanks to the careful management of Gen. Miles, likely to be ended without another Indian slaughter to be added to the long record of our national dishonor. But while in the Dakotas it means war and scalp-raising, in the Indian Territory it is the consummation of the Christmas festival. There it is simply a commemoration of the birth of Christ, which these untutored pagans enjoy thus, as much as more civilized worldlings do in their own way. This festival is a grand conception for the god of this world. It gives all classes of men an opportunity to confess Christ in the way best suited to their depraved tastes.

The Presbyterians of Chicago and vicinity have been grievously distressed with a quarrel and rupture in their church at Englewood. Rev. Mr. Williams, the pastor, was opposed by his church officers, but seemed to be sustained by a part of the church. The strife in the church was awful, rising once we believe to violence, and would more often had it not been for the presence of policemen. The civil courts were appealed to, and finally the Chicago presbytery had to compel a settlement and deposed both the stubborn preacher and the officers of the church. It comes to the *Cynosure* on good Presbyterian authority that the preacher Williams is a Knight Templar Freemason, and that the great strength of his adherents is from Freemasons outside the church. Such a condition might be expected in so bitter and prolonged a church quarrel. We beg to call the attention of the *Interior* to this solution of the case, which has so perplexed the Presbyterians of Chicago for months. If it be the true one, what is Dr. Gray's opinion of Freemasonry in the church? and what would be wisdom for the Chicago presbytery?



REV. B. T. ROBERTS.

Some expert will soon be needed to count the "third party" movements. This term, given the Prohibitionists in ridicule, may be yet the most popular. The latest is a call for a meeting in Cincinnati, Feb. 23, to which are invited "the Independent party, the People's party, the Union Labor party, the Federal and Confederate soldiers, the Farmer's Alliance, Farmer's Mutual Benefit Association, Citizen's Alliance, Knights of Labor, colored Farmer's Alliance, and all other industrial associations." Prohibitionists may feel complimented that their name is omitted in this invitation. It is made ostensibly in the name of the secret Farmer's Alliance, but really on the authority of an ex-confederate adventurer. The Alliance officers are to take party movements into future consideration.

Mr. Blaine may not be grateful to his Kansas friends. Their heads are turned with the secret Alliance successes, and last week away in the remote southwest quarter of the State, where men can barely live on their wind-swept farms, a few poor fellows worse crazed than their neighbors got up a grand secret society which shall bring them fame and dollars. They call this new affair the "Knights of Reciprocity." It is a political secret society, with all the pomp of lordly titles. Its founders fondly hope they are to secure a reform in elections, and reciprocal business exchanges between American nations and individual citizens. It is profoundly secret, and nothing even is given out for publication! Doubtless for the good reason that there is nothing in the whole affair worth printing, except as a warning to other demented people.

Just before Joseph Cook's late visit to Salt Lake City, Judge Anderson, before whom the examination into the character of the Endowment House oaths was made a year ago, rendered a decision which is crushing to the hopes of political Mormonism. The decision was rendered early in December and is reported in the *Deseret Weekly*, the Mormon church organ. Seven alien Mormons applied for naturalization papers. The ordinary qualifications were fulfilled in the case of each of these applicants, but each one also stated under oath before the court, that he was a member of the Mormon church in good standing. Judge Anderson refers to the examination made before him last year and the manifesto of Wilford Woodruff, and held that these men belong to a church "that requires an oath of hostility to the government" of which they seek to become citizen.s Although they had not yet taken the church oath, yet they stand on the same footing as those who have. Their application for citizenship was therefore denied. The Mormon papers are loud in their denunciation of Judge Anderson. If it stands the test of higher courts the decision renders the manifesto nugatory and every effort made by the Mormon church to secure practical independence, until its past record of hostility to the government is cleared up satisfactorily.

HALLELUJAH!

BY VICTORIA ALEXANDRA BUCK.

Father, when earth's tempests blow,
When thy ways we cannot know,
When life's fount beats faint and low,
Let me look to thee;
Oh! when heaven's banners fling
Blessings like a waving wing;
Teach my lips to praise and sing:
Hallelujah!

Hark! I hear a sound afar
Like the trampling steeds of war,
Or a rushing fiery car
Sweeping on its way;
Hark! a sound like battle-drum,
Splendor lightens all the gloom,
Like a conqueror see Him come,—
Hallelujah!

Hark! adown the starry night
Rays of golden splendor bright
Burst upon the pilgrim's sight,
Brighter than the sun;
Oh! the halls of heaven ring
With the songs the angels sing;
Bells of glory ring and swing—
Hallelujah!

Randolph, N. Y.

THIRD POINT OF FELLOWSHIP.

One of the most vicious features of Freemasonry is the "third point of fellowship," which returns in the fifth, sixth and seventh degrees, but makes its first appearance in the third.

There it is indicated by dramatic action in the murder play, when the candidate comes breast to breast with the master of the lodge. The lecture explains this to mean that a personal secret, Masonically given, is as secure in the breast of him who receives it as in his from whom it is received.

The same point is in the oaths of the third, fifth and sixth degrees, which bind the candidate to keep all personal secrets except murder and treason. "The exception proves the rule," and these two, selected from among crimes, are exceptions to secrets that are criminal. All others must be securely hidden, while, to reveal even these, is neither a Masonic obligation, nor, after the seventh degree, a Masonic privilege.

But hiding criminal secrets is itself a crime, hence, Masons are not only taught but even sworn to become, upon occasion, the meanest among criminals. The wickedness is emphasized by the oath of the seventh or Royal Arch degree, which swears protection to all secrets whatever, including murder and treason. Yet, even in the ordinary third degree, a Mason is liable every hour to

be put in possession of a secret that will make him virtually a partaker of some detested crime. Any one who happens to have taken the same infamous oath and learned the same disgraceful signs can claim him for a silent slave.

He must wrong his nearest friend to serve the wicked interests of a scoundrel whom he never saw before. He cannot warn his best neighbor of approaching danger; he cannot save his most generous benefactor from impending ruin.

Not only must a Mason conceal burglary, incendiarism or any other crime already perpetrated, but he must protect even a criminal purpose and plan. Business schemes that will ruin men and make beggars of orphans, must be silently allowed to ripen. Power over a trusting girl, and the conquest of her virtue that is confidently anticipated, can be boasted by a villain with perfect safety, for a fellow Mason, wound in the serpent coils of the cable-tow, is disabled from giving her father or her brother the slightest warning sign.

This is a salient feature of that order whose "chivalrous principles" and "manly precepts" women sometimes admire as moths admire a flame.

Sworn not to name the real murderer, a Royal Arch Mason must let an innocent man lie in prison till his life wastes away, or die on the scaffold, leaving those who love him broken-hearted.

Whatever compels the perpetration of such deeds, is, in its own inherent nature, criminal. The third point of fellowship could not be better adapted, or more obviously intended, to secure a fellowship in crime. A vicious clannishness the substance of its teaching, a conspirator's oath its bond, it sets itself apart from humanity, meanly repudiating equal rights for the sake of unworthy advantage, and creating a fellowship of criminals and cowards that could not be more inconsistent with Christian fellowship or more hostile to the common fraternity of mankind. CRUCIFER.

SOUTH CAROLINA IN '32 AND '91.

BY REV. H. H. HINMAN.

The recent message of Governor Tillman of South Carolina demonstrates that the new, not less than the old, party in that State is fully committed to the policy of excluding colored voters from the right of suffrage. It is essentially a white man's party, and was elected by a meager minority of the whole people. The Negroes, I think, acted wisely in refusing to vote with the Democratic party. It was to them at best but a choice of evils, and prudence as well as self-respect required that they should choose neither. There seems to be great unanimity among the entire white population of that State on one question at least—the status of the Negro. To the South Carolinian there is no alternative between absolute Negro rule, with the incapacity, extravagance and misrule of what they call "the carpet-bag period," and the entire exclusion of all colored persons from participation in the government. They confidently appeal to Northern citizens and ask if we would be willing to submit to the combined power of poverty, ignorance and moral degradation? Considering that the colored population are considerably in excess of the white, there would be much force in their appeal, if this truly was the alternative. No system of rule by any class or race is in harmony with republican government, and no one who wishes well for his country can contemplate the rule of the ignorant and incapable over the wiser and stronger.

But did it never occur to our Southern brethren that in a republican government, where the civil and political rights of all are equally respected, such a state of things would be morally impossible? Is it not true that now, as in the past, there is an aristocracy of intelligence, wealth and capacity that *always dominates*, whatever may be the form of government, and that this is especially true in all free republics? The truth is, that the only barrier to peaceful co-operation in civil government in South Carolina is *not* the ignorance, the poverty or the moral incapacity of the Negro. These are *far less* than they were twenty years ago, and yet the opposition to the Negro vote is GREATER.

A precisely similar condition of society exists among the mountain white people of that State, and yet it has never been an obstacle to their exercise of the right of voting. The difficulty is in *race prejudice*, which is held as tenaciously and cultivated as assiduously as was the right of property in slaves half a century ago. So long as race antagonism is carefully cultivated, there may be danger that the Negro, like a poor blind Samson, may at least undertake to pull down the temple of liberty on the heads of his oppressors; but if his rights are accorded to him, and if the relation of the races is that of kindness and co-operation, there is no people in the world that will follow the leadership of superior intelligence with a more hearty cheerfulness.

In 1832 South Carolina, feeling strong in the almost entire unanimity of sentiment, undertook to nullify the laws of the United States. Because we had a strong national executive she was obliged to yield. In 1861 she seceded from the Union, and only a terrible war compelled her to return and to give up the system of slavery, which was declared to be the corner-stone of the Southern Confederacy. In 1890 and '91 she defies, not an act of Congress, but an article of the Constitution, to which she had given her solemn consent.

There is an approaching crisis in the history of the nation. History repeats itself, and South Carolina now, as in 1861, steps forth as the professed leader of the cotton growing States. The opposition to the freedom of the slave was even stronger than the opposition to the Negro's right of suffrage. That yielded to force, and it is very doubtful whether a milder method will now compel obedience to Constitutional law.

The education of the Negro, though of inconceivable importance to himself and to the country, will not settle this question. The opposition is not to *ignorant*, but to colored, voters. Doubtless, an amendment to the National Constitution making an ability to read one's ballot a condition of casting it, would do much to simplify the issue, but in any case the law must be enforced or our glory, if not our existence, as a nation is departed. Whether the passage of the Federal Election bill would do more than precipitate the crisis, remains to be seen, but I can but think that the argument of the President in its favor in his late message is most clear and conclusive. It is almost sixty years since our wayward sister State took her first step in disloyalty to the nation. May this be the last.

Berea. Ky.

HELPERS OF THE UNGODLY.

BY REV. J. W. HOYT.

"They that know it best speak most in its praise," was recently said in regard to "Free and Accepted Masonry." Now this may be true to some extent. The adherents of any false system always do the same, and are willing to make the greatest sacrifice for its support.

For illustration we turn to the days of Elijah. There were arrayed against him four hundred and fifty prophets of Baal. They were men that had the means of knowing the entire system of image worship, yet they under a pressure of circumstances yielded to the challenge of Elijah "that the God that should answer by fire, let him be God." This they would not have done if it had not been for the cry of the people which they feared, and if they refused, the victory would have been declared on the side of that great prophet, so the trial must be made. Masons sometimes attempt to defend their defenseless position.

Then again, when Paul was at Ephesus, by his preaching many were turned away from their idols; those that were benefited by that kind of craft began to find fault, and arrested some of Paul's assistants, and were determined to put an end to this opposition to their craftsman brotherhood. But the beloved brethren, by the help of God, were "rid out of their hand" for awhile at least. So we see again those that were the best acquainted with the nefarious brotherhood were loudest in its praise, for the same reason that secretists praise and uphold their system. Such was the brotherhood of the "great goddess of the Ephesians." They pretended to believe the falsehood that she had fallen down from Jupiter, and because of its mysterious birthright it should be sustained. So Masons begin their lying system by the false legend of the death and resurrection of "Hiram Abiff," a person that never had an existence only in the minds of deceived men for Satanic purposes.

We might call attention to many ways by which the heathen leaders terrorized those who might dispute their right to rule over them. So it has been with secretists since their first organization. They have killed and defamed, and when that could not succeed, they have done injury to the business of men of truth; and yet with great boldness they say, "It is as good if not better than the church." It may be as good as a "Masonic church." The church of Christ is the light of the world, and if they go into these secret organizations they become, like ancient Israel when she went into the various systems of idolatry, fallen and forsaken of God.

We might speak of the mysterious system of Mormonism organized for the sake of a preferred few and carrying on her degrading system under the cover of secrecy. So it is with the Roman Jesuit church, which is as essentially secret. If they cannot rule, they ruin. It is like the infamous liquor traffic, which makes itself rich over the ruin and disgrace of those who raised them to wealth and supposed honor.

The secret host desire all should become subservient to their wishes. All this is done for the sake of advantage, "having men's persons in admiration." But Christ and his followers did not pray and preach all for the sake of worldly advantage, but on the other hand they went about doing good to the needy and helpless, and thus showing the greatest patriotism of any class in the world. It did not become necessary to impose upon them horrid and blasphemous oaths in order to secure this loving obedience.

There can be no doubt that those who have risked their lives to show the corruptions of modern secret societies are men of undaunted courage and veracity, and are willing to sacrifice their lives if need be, so that the light may shine on this dark system.

Now what shall be done? Let workers constantly be employed until the nation becomes so thoroughly aroused to the nature and tendency of secret societies, that a nation thus quickened shall put away the evil and be saved forever from idolatry and its fatal consequences. For this let us pray with all our hearts, and ere long it shall be accomplished.

Ware, Mass.

CHOICE SELECTIONS FROM MASONIC AUTHORS.

(Compiled by George Fritschel, Leipzig, Germany.)

Freemasonry is far from claiming decison between Luther and Rome, but it asserts that faith as the church proclaims it is like every work of usurpation, an evil; is the fountain of all the sufferings which afflict mankind.—*Count of Bresslar in Banhutte, 1865, p. 276.*

Freemasonry is by no means and under no condition an exclusively Christian institution; it is a union of humanity, and rises as such high above every form of faith; its creed is eternal love, the love of God, embracing equally all men on the whole globe with equal brotherly love.—*Heribert Rau, Mysteries of a Freemason, Part I.*

Your eyes were opened [in initiation] for the light of eternal life: fear of God, love of men, purity of morals. Then the degree of Entered Apprentice is nothing but a symbol of the spiritual regeneration of man, who raises himself from time to eternity.... To-day [in Master Mason's degree] you are to learn how man, after he has earnestly striven for his own perfection and has truly maintained his love, is enabled to die in peace.—*Marbach, Agenda M. B., p. 21.*

We who are initiated Freemasons know that to become a Freemason means to become a man who has received a spiritual light....that the light which we give is again a symbol of that light in which we shall dwell when we have passed to perfection.—*Marbach, Katechismusreden, p. 117.*

Many have drawn the conclusion that Freemasonry is nothing else than a beneficiary institution, which offers benefactions in alms and gifts and various pecuniary advantages. Yes, even in lodges Freemasonry has been described as such. ....We are, on the contrary, entitled to raise the question, Is it in any manner in accordance with the objects of Freemasonry to grant pecuniary assistance, and not against them?—*Marbach, Katechismusreden, p. 89.*

These hands which are joined here will decay

in the tomb; but the promise which you, my brother, have given will save your soul from perdition if you will hold it.—*Marbach, Agenda B., p. 42.*

You have risen from the dead, a living man among the living. Therefore, my brother, adorn yourself with the sprig of okazia, which is symbol of purity of the heart and of immortality.—*Marbach, Agenda M. B., p. 63.*

Not few see in Masonry a religious and Christian institution; they base their view upon the high esteem which Masons have in regard to the Bible; upon the regard which Masons have of the Gospel and Apocalypsis of St. John; a supposition which has risen from the *too* frequent use which the brothers in England and North America make of this book.—*Acerellos, Die Freimaurerei, p. 5.*

WATCH-NIGHT.

Watch, brethren, watch!
The year is dying;
Watch, brethren, watch!
Old Time is flying.
Watch as men watch the parting breath,
Watch as men watch for life or death.
Eternity is drawing nigh;
Eternity, Eternity!

Pray, brethren, pray!
The sands are falling;
Pray, brethren, pray!
God's voice is calling.
Yon turret strikes the dying chime;
We kneel upon the edge of time.
Eternity is drawing nigh;
Eternity, Eternity!

Praise, brethren, praise!
The skies are rending;
Praise, brethren, praise!
The fight is ending.
Behold, the glory draweth near,
The King himself will soon be here.
Eternity is drawing nigh;
Eternity, Eternity!

Look, brethren, look!
The day is breaking;
Hark, brethren, hark!
The dead are waking.
With girded loins we ready stand
Behold, the Bridegroom is at hand!
Eternity is drawing nigh;
Eternity, Eternity!

—*Horatius Bonar, D.D.*

HURRAH FOR KANSAS!

ONE AMERICAN STILL ON DECK.

AVALON, Mo., Dec. 20, 1890.—(*Special to Cynosure.*)—Herewith is an item found in a late issue of the Kirwin (Kan.) *Chief*, to-wit:

"*Senator Harkners of Clay county has been instructed by the Alliance to vote against Senator Ingalls, and he replies as follows: 'When I surrender my citizenship and my manhood and enter an oath-bound society which is to control my every thought and acknowledge the right of any ignorant or bigoted supreme chief to dictate to me, then, perhaps, I might pay some attention to such resolutions as were adopted in Dickinson county. But not until that unfortunate hour shall have arrived will I submit to such a degradation. I am always willing to pay due attention to the wishes of my constituency as expressed as the wishes of American citizens, but cowls, hoods, grips, signs and passwords do not enter into my conception of the rights and duties of an American public officer, nor will I give them the slightest attention.*'"

The foregoing shows that at least one representative American is still on deck of the Kansas ship of state. But is he the only man in the political arena who dares challenge and defy the un-American lodge system? While thousands are cringing and truckling like whipped curs and born cowards before the dictating, bull-dozing lodges, let the brave words of Senator Harkners be rung and re-rung through the length and breadth of our land until they reach the remotest hamlet acknowledging allegiance to the glorious Stars and Stripes. The lodge treason must go if American liberty is to survive. Courage! Up and at the oath-bound slaves and despots.

M. N. B.

HARTSVILLE COLLEGE.



Hartsville, Bartholomew county, is in the high region of Indiana, fifty miles southeast of Indianapolis. The upper courses of "Clifty," the stream mentioned in the "Hoosier Schoolmaster," run on two sides of the village. The community is healthy,—physically, morally, and spiritually.

Hartsville College is controlled by the conservative part of the "United Brethren in Christ." The influences are actively Christian, with no hint of sectarianism. The intellectual and moral atmosphere is helpful and bracing.

The institution offers classical, scientific and Normal courses of study. Connected also, are a preparatory school, and business, music and art departments. Increasing interest among the friends of the College is resulting in increased apparatus and endowment.

THE HARTSVILLE COLLEGE FACULTY ON COLLEGE SECRET SOCIETIES.

Perverse human nature is cowardly. Screened from the eye of authority or of public opinion, it puts on a brave front, shrinks from no excess, and scruples at no means to compass its aims. Hence the abusive and dangerous initiations of secret societies. Hence the wire-pulling and scheming that would not be risked but for the support of a pledge-bound organization. Then follow naturally the antagonisms to authority and the jealous ruptures of friendships, so common in colleges where the natural social relations of students are interfered with by these artificial, pledged relations.

In my own *alma mater* two flourishing open societies developed and trained the students' mental powers for many years. Then came the secret fraternities and the era of good feeling was at an end. Wholesome emulation yielded to place-seeking rivalry. The fellow-feeling that holds the members of a class together was gone. Few classes escaped without serious rupture,—so serious in some as not to be healed before graduation.

How much of the scheming of modern politics is due to the training received in secret societies cannot be known, but that such influences are potent will not be denied.

All my experience and observation lead me to condemn the principle of pledged secrecy as a basis of organization. To speak in the very mildest way, it puts a premium on bad management. It puts just dealing at a disadvantage. It is in direct opposition to the "law of love," to which God holds all men responsible.

Respecting this question, Hartsville College has an enviable history. Founded and controlled by a church whose disciplinary law prohibits "secret combinations," the fraternities have never been admitted. Three open literary societies unite and vie in helpfulness. All is peace and harmony.

E. G. PAINE, *President.*

Aside from what might be said against the principle of secret organizations and their influence upon society in general, it seems evident that they are especially injurious to the health and general prosperity of any institution of learning in which they exist.

It may readily be seen that in institutions where they are found, the caste spirit among the students is encouraged, time and energy are wasted; and at the same time no appreciable good is derived that could not be accomplished in some other way.

I can think of nothing that can be said in their favor; I can think of no necessity of a student that demands them, and where they exist I can see no good results that may be attributed to them; therefore, they waste time, energy, and money. I do not hesitate to conclude that they are a positive injury.

In our own State is a fair example of the results of college secret societies. The institution to which I refer supports a number of these organizations, and if one will take the pains to investigate the causes of some of the recent disturbances perpetrated there, he will find, I think, that they are traceable to some one or more of these organizations.

D. R. ELLABARGER,
Professor of Mathematics.

Any organization with a purpose so narrow as to exclude from its benefits all those who happen to be without its pale, does not partake of that public spirit of which Americans love to boast; certainly, it is not governed by the spirit of Christianity. If this be true, college secret societies fail to subserve the best interests of our young people.

My knowledge of these associations has convinced me that they not only fail to honor the noblest principles, but are decidedly evil in their tendencies. No student can make a practice of showing partiality among his fellows, on the ground of talent or popularity rather than of good character, as these organizations do, without dwarfing himself and cultivating a spirit which may make him a bane to society. Such discrimination should have no place in any community; for all honest men are peers and should be treated as such.

Selfishness also, the parent of so much misery, plays a prominent part in these societies as a "ruling passion;" thereby the grand conception of Christian benevolence is narrowed to one of self-gratification and party gain.

There is nothing to be dreaded more, perhaps, than the loss of moral sensitiveness which these organizations cause. The repeated violation of the higher laws of one's nature is not left unpunished, and the student, who once entered the minor orders of the college with hesitating feet, now is readily enticed into evils far more flagrant. These considerations make me decidedly opposed to college fraternities.

I. TERBORGH,
Professor of Natural Sciences.

When I was a boy of fifteen and attended a seminary, the only literary society was a secret society. The members asked me to join. I told them that I could not promise to be a faithful member, when it was not possible for me to find out beforehand to what I was subscribing. I said, "If you will tell me your laws and customs, I can then tell you whether or not I will join." They would not *reveal*, and I would not join; but a number of boys and young men organized another society with open doors, which furnished all advantages obtained in such associations, without a sacrifice of principle.

College secret societies are not secret because they have something too good to tell; everybody knows that; and if they have no *guile* that requires the bolted door; if they are not schemers against their fellows, the *faculty* and townsmen, pray why the folly?

Granting them to be honorable in their purpose, can we not see a reason for the secrecy in this, that the major secret societies which are not organized for righteous ends, and so need the dark, seek in every way to make secret societies popular. If every old ladies' tea party and young ladies' literary circle, every debating club and farmers' gathering and temperance union could be put under lock and guard, the public would look with little thought upon these mighty powers, which are laboring in the dark to wield the affairs of society to the advantage of the organized.

Let every college be true to the doctrine of *love to the neighbor.* Then, in teaching that a republic is a government which is not for any race, or rank, or clan, but for the uplifting of all, they will frown upon all advances of the enemy to equal rights.

O. W. PENTZER,
Prof. of Latin and Greek.

It is reported in one of our exchanges that, at an Odd-fellows' memorial service held not long ago in a village near Boston, Mass., the minister announced this as his text, "Where two or three are gathered together, there am I in the midst of them." It seems almost incredible that any one who claims to be a minister of the Gospel, should be guilty of such perversion of the Scriptures. It ought to be evident to every one that the Christian religion will not harmonize with the worship taught by the secret orders.

NEW ENGLAND LETTER.

Modern art and literature an enemy of war.—The president of Harvard College on scientific temperance instruction.—Massachusetts law and the secret endowment orders.—One white ribboner and the Sons of Temperance.

One noticable characteristic of the art and literature of the nineteenth century—at least of the latter part of it—is the fact that instead of teaching the glory of war as did so many of the noted writers of a century ago or later, as for instance Sir Walter Scott, there is a decided inclination to teach, at least negatively, the blessedness of peace. Even France, which is popularly supposed to be the most ambitious for military distinction of any nation, has given to the world through her artists and writers like Dore and Erckman-Chartrian, some of the most vivid pictures of the misery and degradation with which the laurels of her great generals are always bought; and the most ringing manifesto ever put forth in the interest of the Peace and Arbitration department of the World's W. C. T. U., has come from the pen and heart of a French woman. It seems as if the least impressible who viewed the Verestchagin collection lately on exhibition in Boston, must have been converted to the peace doctrine; and now we have the new Polish novel, "Fire and Sword," teaching the same lesson that the Russian painter does on his gigantic canvasses, and so vividly delineating the horrors of war, that as a critic remarks, "it gives one the feeling of walking over a field of battle among the wounded and unburied dead." Real noble art is always in advance of the times, and the science of teaching and of government ought to be. But in America we see children taught the military drill, and vast sums appropriated from the national treasury for warlike equipments and defences, the need of which exist only in the minds of politicians, and not in that of the statesman or the true political economist.

Certainly the president of Harvard College ought to lead the van in liberal and progressive ideas, yet he has recently stated his opinion that the study of physiology and hygiene in the grammar schools had better be given up until we can introduce perfect text-books and all the needful apparatus for such instruction. This is surely admirable logic, and I do not wonder that it has brought down upon him the keen lance of more than one quick-brained W. C. T. U. woman. The style of instruction in the Middle Ages, or even that which was in vogue in the fore part of this century, would hardly do now, but our ancestors, fortunately, held a different theory of education from President Eliot, and believed that imperfect methods of teaching were better than none at all. It is to be regretted that it is against scientific temperance instruction that his remarks are especially directed. He writes it down as a failure, because some of the text-books used contain errors of fact and wrong premises. But why imperfect methods of teaching the evil effect of alcohol and narcotics should be so much worse in this department than in any other branch of education, he does not tell us, and certainly he ought. Such foolish talk does not do the head of Harvard College any credit.

Envyings and jealousies are the bane of a good cause, but they often serve an excellent purpose in keeping down the growth of evil. For instance, it is largely owing to the jealousy felt by the Iron Hall, the oldest endowment order in the field, towards the other fraternal associations which have started later, that the Massachusetts Legislature finally amended the law so as to prevent the formation of any new so-called insurance companies. I notice that last Saturday's *Transcript*, in a lengthy article on this subject, calls attention to the fact that in spite of this law new companies are being formed every day, but it is under charters from other States, principally Maine and New Hampshire. The general statutes, chapter 329, acts of 1890, orders that

"All corporations organized under the laws of another State or country carrying on a banking, mortgage, loan and investment or trust business within this commonwealth, shall indicate the State or country in which such foreign corporation is chartered or incorporated upon all its signs, advertisements, circulars, letter-heads, and other documents containing its name, in letters equally conspicuous with the name of such corporation."

This statute, although the penalty for its violation is $1,000, remains practically a dead letter, and the *Transcript* calls for legal action against such corporations, and also an amendment for bidding all organizations, which are debarred from incorporation in Massachusetts, from doing business there. It is something, that one Boston daily, and that the most literary and high-toned, has the courage to lift up its voice against these swindles. It is well to know the law on this point. If one of these companies could be prosecuted, and a legal decision rendered against it, it would be as the hand-writing on the wall to all the rest. There is one called the Non-Secret Endowment Order, intended for the benefit of those who object to the secrecy feature, but this is only a proof that the others *are* secret organizations in spite of their frequent denials. I am reminded of the experience of a friend who was strongly urged to join the Sons of Temperance. She was an earnest white ribboner, with much personal influence in the community where she resided, and willing to help in every good word and work. She objected, however, to joining a secret temperance society, but was met by the assurance that it was not secret, or to quote Miss Willard, "their greatest secret was that they had no secret;" and she at last consented to join, attend the meeting and pay her dues—but with one proviso, that in her case there should be no secret initiation. It is needless to say that they refused to admit her on these terms, and this white ribboner, being a sensible woman, went on her way rejoicing, and with her prejudices in favor of open temperance work nowise diminished.

"What an intelligent looking audience," remarked a lady to me on the first evening of our late Boston convention. A religious reform is always a winnowing process. It comes like a strong angel of judgment to sever the wheat from the tares. But more noticeable than anything else to me was the number of young ministers among the speakers; and I imagine that many an old veteran of the cause, as he heard their fearless, ringing words, thanked God, like Simeon, and said, "Mine eyes have seen thy salvation."

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Dec. 23, 1890.

Representative Cutcheon, of Michigan, who has made an enviable record during the eight years he has served in the House of Representatives by being always ready to aid and champion any measure calculated to help the cause of religion and temperance, has stirred up a hornets' nest in Washington's social circles by an address which he delivered last Sunday night in this city in which he said that the social customs of Washington were responsible for much of the evil resulting from the use of intoxicating drinks; that men and women being tempted beyond what they were able to bear, lost their moral balance and drifted into lives of sin, and that he knew of no other city in the country where there is as much wine drinking.

Washington society resents this truthful arraignment, and the most influential local newspaper in the city defends it editorially against Mr. Cutcheon's charge by saying that "it is evident that Mr. Cutcheon knows very little about the other cities in the country, or about Washington, either, for that matter. It is the uniform testimony of those competent to speak on the subject, that Washington is one of the most temperate cities in the United States."

Who are the persons "competent to speak on the subject?" I have heard the resident agent of one of the largest wholesale liquor establishments in this country say more than once that Washington purchased more wine than any city in the United States of equal population. This man has grown rich by selling liquor to residents of Washington. Is he not "competent to speak on the subject?" And if more wine is purchased by Washington than by any other city of equal population, is it not fair to presume that there is more wine drinking here than in any city of equal population? I think so; hence I think that Mr. Cutcheon's statement is a true one, although as a Washingtonian of many years' residence I am ashamed to write it.

Mr. Cutcheon's address contained other statements that are worthy of the most careful consideration of those interested in moral reform. Here is a gem: "Temperance and religion are one and the same thing. The essence of a Christian life is self-denial, and that is what religion means. It is temperance, not in the narrow and restricted sense in which the word is often used and understood by people, but in the broader view of a self-restraining power, by which not only the desire for drink, but all of the evil propensities of men are brought into complete subjection." Concluding, he said: "The children are the hope of the temperance cause. If I could make a total abstainer of every boy in this audience before he reaches the age of twenty-two, I should feel that I had accomplished a work of wondrous magnitude. That the boys and girls might be fully informed of the many dangers incident to the use of strong drink, I introduced in Congress some years ago the bill, which became a law and is now in operation in the district of Columbia, providing for temperance instruction in the public schools, and I feel that if I had done nothing else this one thing is worth my eight years of service in Congress."

It is expected that Mr. Harrison will, in a few days, issue a proclamation inviting the nations of the world to take part in the Columbian Exposition at Chicago. Petitions are still coming in requesting Congress to prohibit the opening of the Exposition on the Sabbath day, but so far Congress has shown no disposition to comply with the request, not even to the extent of introducing a bill or resolution for that purpose. This opportunity of showing to the whole world that the United States is a Christian nation must not be lost through indifference. It is always safe to assume that Congress will be indifferent on matters relating to moral reforms of any kind until it begins to feel the influence of the people throughout the country. This matter may therefore be said to be now in the hands of the people. Let them act.

*

—The colleges of the country are shown by statistics compiled by Dr. Dorchester, to have vastly improved in their religious tone during the past sixty years. "Indifference, and, in many cases, blatant antagonism to evangelical religion, was the rule in the educational institutions of America at the beginning of this century. In 1830, out of 2,633 students, in twenty-eight colleges, 693, or twenty-six per cent, were professing Christians. In 1350, the proportion in thirty colleges was 38 per cent. In 1865, in thirty-eight colleges it was 46 per cent. In 1880, in sixty-five colleges, with 12,063 students it was 50 per cent. We confidently believe that there will be an even better showing when the statistics can be brought down to 1890.

REFORM NEWS.

FROM BEREA TO FISK.

TOUR OF THE N. C. A. COLLEGE AGENT.

DEAR CYNOSURE:—On my arrival at Berea I met Rev. H. H. Hinman, who is laboring to advance universal church union, and had the privilege of rooming with him during my stay. He, with others, is engaged in publishing a monthly called *The Reunion*. Rev. J. G. Fee invited me to preach on the Sabbath before the communion; and in the evening I spoke again on reform; and I think there was no dissenting voice in the college or in the church as to the doctrines enunciated.

Dr. W. B. Stewart has been chosen as successor of Pres. E. H. Fairchild, and he was inaugurated on the 12th of October last. The college seems to be prospering; and it is doing a very important work among the mountain whites and the Afro-Americans of Kentucky. A good beginning has been made in industrial education here. Valuable additions to the printing establishment opens the way for more students to learn the art of printing. And they hope soon to form classes in carpentry and blacksmithing and other trades. The lady principal gives regular instruction in making and mending garments to the young ladies in their hall.

In addition to the preparatory and college departments, there is a class in homiletics of ten young men who are preparing for the ministry. Upon the whole it is wonderful what God has wrought through the instrumentality of Bro. Fee and his associates in this region. They have the Carpenter anti-secrecy volumes in their library; and a strong temperance sentiment prevails in the college and town, although surrounded by the whisky-making region of central Kentucky.

At Richmond I found that Pres. Logan of the Central University was absent; but calling upon Prof. W. Willson, he invited me to dine with him, and as librarian he agreed to receive our anti-secrecy literature. On Sabbath evening I preached in the Mission Baptist church of Richmond, Rev. Mr. Campbell, pastor, to a large and attentive audience.

I left Berea on the 17th inst. in a snow storm, while the ground was white. In going to Bowling Green the trains were behind time, and connections were lost, as is so common in this region, and I was compelled to tarry all night at Roland. Stopping at the private boarding-house of Mrs. Mary I. McAfee, I found them an earnest Christian family. I read the Scriptures and prayed and we took sweet counsel together, and had that evening a glad and joyful conference meeting.

The next day I arrived late, the train being an hour and a half behind time, at Bowling Green. The books which we sent some time ago to Ogden College appeared to be in good condition; but Pres. Oberchain thought the students did not read them much; and I noticed that the students were generally rather young. Mrs. Oberchain said that she enjoyed reading the *Cynosure* very much while it came to them, but she did not see it now.

I reached Nashville, Tenn., on the 19th, and took an electric car to Fisk University, where I was very kindly received. Pres. Cravath was gone to a trustee meeting in New York City. It must have been a prosperous journey, for they are to have a theological department with a new hall and theological professors. But the most singular thing—they have a new company of Jubilee singers to help raise the funds. They sung one night in Brooklyn, N. Y., and obtained $1,500, with the promise of the same amount each year for five years. Pres. Cravath told me that they are about to build a good-sized church, which is much needed to accommodate the University.

On Sabbath evening I preached in the Jackson Street Congregational church, Rev. H. H. Proctor, pastor. I find that my old friend and fellow-laborer, Bro. A. F. Smith, has moved with his family to Delta, Ohio, which is quite a disappointment to me. I remain as ever yours,

S. F. PORTER.

A HOPELESS CASE.

WASHINGTON, D. C., Dec. 26th, 1890.

DEAR CYNOSURE:—It seemed best for the present to spend but one week in Philadelphia. Further work will be arranged there later. Friends manifested an undiminished interest in N. C. A. work, and much was accomplished considering the short time spent.

The second discussion in the Second Colored Baptist church here seemed to be discouraging to the truth, though the result may be better than I know. Good attention was given to what was said. As two-thirds of the audience were from thirty minutes to an hour late, few heard all that was said, and a still smaller number seemed to comprehend the argument or realize the seriousness of the subject.

I endeavored to impress the audience with the fact that I was there to address them as a Christian, expecting to answer at the judgment bar of God in a few years for what I told them. This was a serious matter and one which affected the eternal interests of the souls present!

The light talk was on the other side. The pastor taking some time to sell copies of a speech he had made, and a number of things, tended to divert the attention and make the discussion appear to the surface-thinker as a mere battle of words. Of course no good comes to the one who attends such a discussion for the mere purpose of seeing who makes the best speech.

Other things occupying so much time, there was but little for general discussion. One spoke favoring the paper which I read. One spoke on the other side, and one killed time rambling around on various things he happened to think of. My opponent did not try to disapprove any of the propositions I had made. His attack was general and consisted largely in assertions which he did not attempt to prove. Not wishing to misrepresent him, and desiring to show to those who do not know the folly of Masonic arguments, allow me to quote a few which I took down:

"The Gospel is a stumbling stone to some; so is Masonry to those who do not understand it." As Masons, "we are taught to practice truth and be in union with everybody." "Masonry preserved the Bible." "It was organized among the Jews in the dark ages." "Your doors would be alarmed every day with beggars were it not for secret societies," etc., etc. The speaker pointing to me, said, "You know you were taught truth in the lodge."

The question in my mind is, How can I reach such a man with the truth? Is there any way to get him to see it. His mind is so befogged with error that he can not distinguish it; his ignorance so dense that he cannot comprehend a plain argument. He imagines he is arguing when he is but repeating lies that have been told him.

I am convinced that nothing but the regenerating power of an almighty God can make the blind to see, the deaf to hear, and the light shine into darkened hearts. Yours for Christ and reform,

W. B. STODDARD.

CORRESPONDENCE.

A REMARKABLE WORK IN MEMPHIS.

EDITOR CYNOSURE:—Since I last wrote you I have had cause to rejoice in the wondrous work of God in convincing men and women by the plain, persistent preaching of the Gospel of Christ, which is without doubt "the power of God unto salvation." I have been sick most of the time since I last wrote you, but by the grace of God I am not so afflicted as not to be able to attend my church services every Sunday, though I am in bed nearly four days in every week.

Sunday, Nov. 2, was my forty-third birthday. I had been in bed all the week, and Sunday night I had to baptize. I made an earnest appeal (as I stepped on the edge of the pool) for the Master. And after immersing the candidate, I came up out of the water, and the congregation was singing, as you know our people can, "Glory to his name." I started to my room when a man, in the midst of the congregation of nearly 700, arose and pulling off his coat cried out, "Stop him! Stop him!! I want to be baptized." Leaving his seat he came rushing forward to where I was while the entire congregation arose to their feet apparently excited. I stopped and the man seemed to be filled with the Holy Spirit—in fact the entire building seemed to be permeated with holy fire; and before the church could vote this man in as a member on his confession of faith, another man arose and came rushing forward, and on his faith in the Lord Jesus Christ demanded that he, too, be baptized. I went back into the water and baptized these two men and God gave us a Pentecost shower, and the walls of our building resounded with the chorus, "There shall be showers of blessings."

During the last six weeks I have baptized thirteen happy converts, and among the number was my oldest child, Henry, 16 years of age. We are having a constant revival. The Holy Ghost seems to be with us each time we meet; we have had no protracted meeting for nearly four years, but we keep constantly before the folks the Gospel of Christ, "Look and live," and absolute separation from the world. I am the same uncompromising and unyielding contender for the separation of God's "salt of the earth" from the sand of the world.

I think sometimes with my complicated troubles (bodily afflictions) that the Lord's coming for me is not far distant, and I cannot afford to relax any in this fight of right against might. I did not tell you that two of the men who recently joined the church were 33° Masons, and one woman was the wife of a Royal Arch Mason, and another man was an Odd-fellow, and we have now two men, Odd-fellows, who come regularly to our service and we believe the Spirit is working with them. We are endeavoring to keep the altar fires burning, and as a result the dross of sin must and will be consumed. Pray for us.

We are now holding an institute in one of our city Baptist churches, and we have in attendance pastors Searcy of Brownsville, Owen of Stanton, Ayers of Ripley, Jones of Keeling, Lanier of Williston, Manney of Hunnington, Nelson of Millington, Smith of Carolina, Hazelton of Sommerville, Tennessee, with Brinkley, Lee and the writer, of Memphis; and it would have done your soul good to have heard the outspoken testimony against the lodge. These places are all small towns adjacent to Memphis, and these brethren have preached *every lodge room shut* in their various towns. In Brownsville Bro. Searcy said the landlord almost took the lodge furniture for rent.

The institute is being held in Bro. McMichael's church. He is outspoken, yet his church is mixed with sand. He wants it clean and hopes to get it so by constantly preaching against the lodge. He does not want to use coercive measures. My experience is that to deal with this evil in our churches, we must root it out. Sugar may do to catch flies; it will never kill or drive away chinches.

OUR SCHOOL

is moving along nicely. God is blessing the labors of Prof. Traver and the noble band of helpers with him. The evils of tobacco-using, whisky-drinking and secret society influence is being constantly held up before the students of the school. Thus far during the first term which closes next Wednesday over four hundred have been in attendance, and a magnificent work has been done. We are very anxious to consummate our industrial ideas for the benefit of the school pupils, but the way is not yet clear. We are having meetings every week in various churches throughout the city and thus raising means to support the school by way of voluntary collection. Last week we were able to get into one of the prominent churches in which the pastor had declared the Sunday before that Jesus himself was a Mason and an Odd-fellow, and his sermon was most unmercifully handled, and when the meeting adjourned there was considerable smoke in the atmosphere. We managed to get $10.30 out of the smoke for school purposes. We have a splendid accession in the way of a teacher in the person of Miss Annie O'Keefe of Chicago. We have this year a faculty of nine, six of whom are white and three colored, and with the Word (Bible) for our leading text book, the work being done is excellent. The nurse training department of our work is a prominent feature. Several of our leading physicians lecture to this class gratuitously every week, and many of the pupils who, in this department are all grown women, are at this writing out in the city and engaged in practical work. Last Saturday, the 13th inst., a telegram was sent from Newport, Ark, nearly 150 miles away, asking for a trained nurse, and one of our nurses left that evening with only two hours' notice. So you see the influence and name of the institution is spreading, and becoming a blessing to suffering humanity.

We are trying to make arrangements to care for our orphans and aged people. Our people when they become aged and helpless have no refuge but our county poor-house, and the provisions here are of a very inferior character. Some of us are trying to do what we can in this line. I have in my own home, and have had since last July, four orphans, and other families in my church have them quartered here and there. We are taking care of them for the Master, realizing that he who provides for the sparrows will help us as we try to feed and clothe them.

Now I have been four days writing at this letter. May God bless you and bring of his bounty and loving kindness to your hearts and homes.

I am yours contending for the faith that separates light from darkness. R. N. COUNTEE.

KIDNAPPERS.

W. C. T. U. AND GOOD TEMPLARS JOIN IN TRICKING CHILDREN INTO THE LODGE.

NEWARK, N. Y.

EDITOR CYNOSURE:—A new phase of the efforts of the secretists was manifested in this place lately. On Saturday, Nov. 29, our two boys, aged 10 years, were invited by a Good Templar lady to meet at the school-house for a temperance meeting. All the children of the public schools, as far as possible, were gathered together. A lady met with them who talked of temperance, and told them the children could have a society of their own and have their own officers, have little hymn-books of their own and some of them could be officers. They must pay 10 cents to join the society and five cents each quarter.

Monday they were invited to meet in the Good Templars' Hall. So the children wanted to go up and join the society. We went into the room, and the lady who was organizing the society invited me forward to a seat near the platform. The

room was seated by the children sitting on seats against the wall around the whole room. The older peasons in the room gathered in a semi-circle, and were requested to put their right hand upon their heart and pledge themselves against drinking, tobacco, profanity and gambling. The leader then requested three or four persons to take the names of the children and their money. She said she had four rituals for them.

I then inquired if she was organizing a secret society of the children She said "Yes."

I told her, "I came up to see what kind of an organization they were giving to the children. I am interested in the temperance cause, and wish my children to be interested in the cause; but I am opposed to secret societies and do not wish my children connected with any secret organization. The cause of temperance in this State has been going backward since the secret temperance organizations had been formed in the State. No one is ever converted to temperance in all the secret organizations. The work of conversion to temperance is all done outside, before they enter such organizations, and instead of laboring for the good of the mass of the community, all the labors of the organization are confined to the secret walls of the lodge. Secret societies awaken a prejudice against the cause in the minds of the mass of the community."

The leader answered: "This feeling against secret societies is only a prejudice."

I replied, "There is a good reason for this prejudice, because there is no need of secrecy for any good purpose. I consider secretism the mark of Cain, because the worship in this respect is not acceptable to God. It is a work of darkness which God calls 'unfruitful works of darkness.'

"It is an abomination to toll the children on unknowingly in the path that ends in Odd-fellowship, Masonry or Ku-Klux-ism, as it is a stepping stone to these organizations, and those who argue for the secrecy of the one society, will argue for the secrecy of the others. Children are open-hearted and do not resort to secrecy except when they have been disobedient to their parents and teachers."

An officer of the Woman's Christian Temperance Union requested me to not say anything more, as I might prejudice the children against the society.

I answered, "To gather little children into secret societies under pretence of promoting the cause of temperance, and to place upon them this mark of the beast, was an abomination and a shame!" Yours in the truth,

SIDNEY WILDER.

THE FARMERS IN POLITICS.

MONROE, Iowa.

EDITOR CYNOSURE:—I have been long expecting to learn through your paper the minds of your readers or editorial views on the subject of Farmers' Alliance policy. Your last issues broach the subject, with a few comments. I wish to be understood that I hold to all but the secrecy part. Christ says he that taketh the sword shall perish by the sword; so then it must be he that taketh secretism must perish by secretism. God has a hand in this great uprising of the people, and we should abide his time. We must abide "under the shadow of the Almighty," Psa. 91: 1. God will do his work, and we must see that we do ours. The National Union party is working to destroy caste, breaking up money rings, bribery, monopolies, syndicates which live by lodge power. If this party controls this government then Masonry and kindred orders must submit to the powers that be. So if there are any vital religious truths, or if we see any flowers of divine beauty in it, let us hopefully and faithfully water them. Should like to learn on this subject from some of the more intelligent of your writers. Am a worker with you all. J. HART.

PITH AND POINT.

PAGAN WORSHIP AND DIABOLICAL OATHS.

Edmond Ronayne is no doubt right, as to his opinion, of the horrible murderous oaths and penalties of Freemasonry, and of course, it is right to strike hard blows at the diabolical institution, by exposing these illegal oaths and penalties. I doubt not that if these barbarous oaths and murderous penalties were known by the public generally, thousands of young men would be saved from the cruel bondage of Masonic lodges. But I believe that were the *Christ-ignoring* policy of Masonry known, Christians would shun the lodge as they would the leprosy! My opinion is that the *Cynosure's* course has been, and still is, the best that can be chosen, viz., to instruct the people concerning both the Christless character of Freemasonry, and the horrible profanity of its devilish oaths and penalties. I love the *Cynosure* more and more for its fearless, manly and Christian exposure of the anti-Christian system of the Secret Empire! Go on, dear *Cynosure*, and may God crown your efforts against the kingdom of darkness with abundant success. I am yours for general reform.—R. S. MORTON, *Millville, Nova Scotia*,

Let us hear from all the *Cynosure* readers who have an opinion about Masonic oaths.

THE CYNOSURE FOR THE SOUTHERN MINISTERS.

I hail with joy the proposition you make of sending a number of our ministers the *Cynosure* gratuitously. The thought is an inspiration, no matter with whom it originated. I know of nothing that could do so much good. I send you a small list and a marked minute table. I am sorry I cannot aid the noble work.—R. N. COUNTEE.

A Y. M. C. A SECRETARY OUT OF PLACE.

To show you the spirit which prevails here, and because I think the Y. M. C. A. ought to know what kind of a man their general secretary here is, I will state the treatment I received at his hands. I dropped into the reading-room one day recently, and stayed about five or ten minutes. On my way down stairs, McCoy, the secretary, preceded me in company with another man. The janitor was on the stairway, with whom McCoy held a consultation. When I was passing the janitor he hailed me, and informed me that if I wished to use the reading-room, I would have to ask permission of the secretary. I hastened forward to McCoy to know whether he had given such an order, and was informed in insulting language that he had. I told him that I understood the animus of the order, and that it was because he knew that I was a representative of the N. C. A., though he pretended not to know who I was. Before they knew my business, the officers of the Association and the employees treated me courteously, but after they knew it, there was a dark Masonic frown upon their faces, and they did not recognize me. This I wish you to have published in the *Cynosure*, so as to fulfill my promise to McCoy.—M. H. NICHOLS, *San Francisco, Cal.*

GOOD WORDS.

I bid you God speed in the reforms advocated.—ROYAL HAMMOND, *Galesburg, Ill.*

I detest these orders of secrecy as hateful to God and harmful to men.—Ex-PRES. H. H. GEORGE.

I'll have to curtail in the number of periodicals of some kind, but I can't drop the *Cynosure.*—(Prof.) JOSEPH MOORE.

I shall do my best for the circulation of the *Cynosure.* If I had some Anti-masonic literature I think I could do good with it.—J. W. THOMPSON.

We take great pleasure in reading your paper; would not know how to do without it. Let the good work go on.—J. C. WOODWARD, *Adams, N. Y.*

I am receiving your paper regularly, and am very well pleased with its contents. I cannot do without it for I prize it next to my Bible.—I. L. BROWN, *Westfield, Ill.*

Allow me to say that I regard the *Cynosure* as a true safeguard to the church, and carrying a saving influence to all who read it.—(Rev.) B. DODGE, *Pleasant Hill, Tenn.*

We do not wish to discontinue the reading of your very valuable paper. We are entirely on your side in this question.—HERMAN. FRITSCHEL, *Ass't Professor Wartburg Seminary.*

May God's blessing be upon all the reform workers. I dearly love the *Cynosure.* Long may it live and lasting may be its work. May the truth triumph over every secret foe.—MRS. R. SCHNELLBACHER, *Mankato, Kan.*

LITERATURE.

SAVONAROLA, THE FLORENTINE MARTYR. By Emma H. Adams. Pp. 160. Price 50c. Pacific Press Publishing Co., Oakland, Cal.

This is a brief biography of intrancing interest. The prophet and martyr of Florence is comparatively unknown among the renowned galaxy of the Reformation. With the lives of Wickliffe, Huss, Jerome, Luther, Zwingle, Farel, Knox and Calvin we are all more or less familiar. They were, it is true, more nearly connected with the permanent results that came from the unfolding of the Word of God in the 16th century, while the life of the Dominican monk, who for a few brief years thrilled Italy, seemed to go out, and his work to perish, leaving no mark on the surface of an unquiet sea. One reason, evidently, is in the fact that Savonarola did not wholly break with Rome, yet Luther was years in coming to the point of secession, and Wickliffe died nominally a Catholic. This Italian priest led a wonderful life, full of inconsistencies, as we look back upon it; but full of marvelous zeal and reflecting wonderfully the power of the Word of God. This volume is well written, and takes the reader into close fellowship with the great spirit of a man who lived a century before his time; if, indeed, it can be said that Italy is even yet ready, after four centuries, to understand his ideas of civil liberty and the self-denial of a godly life. The name of Savonarola deserves to be more cherished by the Christian church, and we should be thankful for books like this that help us to understand him.

HIS YOUNG NEIGHBOR. By Ellen Louisa Davis. Pp. 256. Price $1.20. The London Religious Tract Society. For sale by F. H. Revell, Chicago.

This is a love story from the first chapter. Personal piety of the most earnest type is commended in its hero, as well as the noble virtues of temperance, fidelity and charity. The story is also well told, but the plot is full of such improbabilities that it is difficult to read some pages with composure, and makes the reader question the propriety of so closely weaving the warp of religious sentiment of greatest excellence so closely with so poor a woof.

The International Committee of the Y. M. C. A. of New York issue "Topics for Prayer Meetings and Bible Classes" for 1891, a little book which has proved of good service in the past to many pastors and other Christian workers in furnishing suitable subjects for prayer and Gospel meetings for young men and others. This pamphlet may be obtained from the Committee at five cents per copy.

In the January *Scribner's Magazine*, Mr. Stanley's paper on the "Pigmies of the Great African Forest" is his first compact and complete presentation of all that he learned about these strange dwarfs throughout the many months of his journey across Africa. He writes of them as one fascinated with their cunning and general intelligence, their docility when properly treated, and their aptitude in all ways for the things which civilized man has considered peculiarly his own. The life of these nomads in their Liliputian villages, their methods of hunting and fighting, and their habits and customs generally are explained in detail by Mr. Stanley, and illustrated from pictures based on photographs made by the expedition. Sir. Edwin Arnold's paper on Japanese People" is a picturesque description of street scenes in Tokio, the shops, and baths, the tea houses, cemeteries and jinrikishas, with the curiously-clad natives moving in and out of the busy scene. "Impressions of Australia," "Modern Fire Apparatus," "The Rothenburg Festival–play" and "Court Tennis" are all finely illustrated. The first-named is especially attractive in this respect, while the description of Australian scenery and village life is charming.

The *Century* magazine is running a fast press day and night in order to print the first installment of the delayed "Talleyrand Memoirs" in the January number. This same magazine was the first to print, before its appearance in France, the life and literary remains of the great French artist, Jean Francois Millet, and now the *Century* is to bring to light, before they appear in any other country, the long-hidden memoirs of the most famous of French diplomatists. This first article will be preceded by what is said to be a brilliant pen-portrait of Talleyrand, by Minister Whitelaw Reid, who has made the selections from the most interesting chapters of the first volume. The first installment of selections from "The Memoirs of Talleyrand," which is to appear in the January *Century*, will contain a sketch of the author's strange and lonely childhood, an account of his entry into Parisian society, his estimate of La Fayette, some account of the beginnings of the French Revolution, a striking passage concerning the Duke of Orleans; an account of Talleyrand's residence in England and America, and of a most interesting conversation between Talleyrand and Hamilton on the subject of Free Trade and Protection.

One of the most remarkable lists of famous contributors ever brought together in a single number of a magazine is presented in the January issue of the *Ladies' Home Journal*, of Philadelphia. The authors in that number will include Henry M. Stanley, Dr. Oliver Wendell Holmes, ex-President Hayes, Hon. John Wanamaker, Joseph Jefferson, Hon. Hannibal Hamlin, Madame Albani, James Whitcomb Riley, Gen. Lew Wallace, George W. Childs, Dr. T. De Witt Talmage, Mrs. A. D. T. Whitney, Robert J. Burdette, Edward Bellamy, Will Carleton, Charles A. Dana, Sarah Orne Jewett, George W. Cable, Julian Hawthorne, Mrs. Lyman Abbott, Mrs. Margaret Bottome, and nearly twenty others.

The *Evangelical Repository* for the current month contains an able article by the editor, Rev. R. J. Miller, D.D., on the testimony of the Catacombs to the supreme excellency of the Christian religion and Christian civilization. The testimony will in another paper be continued, showing the usurpation and false doctrine of the Romish church.

The "Poetical Works of Jonathan W. Moss" are for sale by the author at Cameron, Marshall Co., West Va, Price $2.00.

IN BRIEF.

A colored woman has sued a Texas newspaper for $100 damages for having spoken of her as a white woman.

The Panama Canal Works are wrecked, even traces of the excavations are vanishing and the constructive machinery is worthless. This enterprise, in which $400,000,000 has been sunk, will figure as the monumental failure of the age.

The slender light-cable extending from Mars to the earth has brought the astonishing news of a great snow-storm on our neighbor planet! Prof. W. H. Pickering has given an account of fourteen photographs of Mars taken by Mr. Wilson—on which this unique announcement is recorded. The white spot covering the south pole is plainly visible on both lots of negatives, but is conspicuously larger on the second lot. It has been known for some years that the polar spots have varied gradually in size, diminishing in summer and increasing in winter, but this is the first time that the exact date and approximate extent of an accession has been observed.

Sir Joseph Lister in a speech at King's College on his return from Berlin, announced that within a month the world would be startled by two new discoveries. He said Dr. Koch's transcendingly important consumption cure hinted at and involved the cure and prevention of two of the most terrible contagious diseases known. Sir Joseph Lister had witnessed experiments on guinea pigs, in which they were inoculated with a new, simple chemical substance, which anyone would be able to prepare, and were totally unaffected when germs of these diseases were injected. Dr. Koch had practically concluded this work of discovery, but desired to make further tests. Therefore, he desired to keep his latest discovery secret for the present. Sir Joseph Lister said he was convinced that this discovery was the most important in the history of medicine since that of vaccine.

Luis Del Commun, of Cholulu, Pueblo, Mexico, says the Aztec Indians, of Mexico, are afflicted with a Messiah craze very similar to that which is disturbing the Indian in the Dakotas. All the Aztec tribes scattered throughout Mexico are believers in the prophesied Messiah expected to appear and free them from the foreign conquerors and restore them to their domain and their pristine glory. At Cholulu are the ruins of an old Aztec temple. This is the Mecca of the believers in the Messiah, and there are now encamped about it hundreds of Aztecs, who are engaged in performing all sorts of mysterious religious rites. Of these rites of old a human sacrifice was a part, accompanied with a flower dance. The sacrifice has been done away with, and now only the dance remains. The Aztec prophecy is very like that which is believed in by the Sioux. The Messiah will cause the volcano Popocatapetl to erupt and overwhelm the country with lava, which will destroy all but the Aztecs.

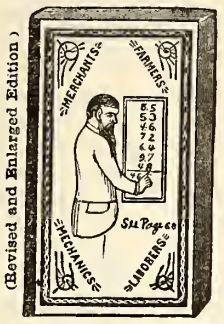
Dec. 1.—*Special Telegram.*—The plans for the great $50,000,000 bridge between New York City and Jersey City were unanimously adopted by the Commissioners Dec. 1. The enabling acts have already passed both the New Jersey and the New York Legislatures. The bridge will connect with all the elevated railroads and the great trunk lines. It will give the Pennsylvania, the Erie, the Baltimore and Ohio, and all the roads that now have terminals at Jersey City, direct connection with New York City and the East. There will be no less than six tracks on the structure, which, it is claimed, will be completed in three years. The proposed bridge will be a gigantic affair. It is to be 7,000 feet long, 100 feet wide, and 140 feet above high tide. The central span is to be 2,850 feet—not quite twice that of the Brooklyn structure; the two shore spans are to be 2,500 feet each. The towers are to be 509 feet high; the Brooklyn's are 280. The Washington Monument is 555. The four supporting cables are to be four feet each in diameter against the sixteen inches of the Brooklyn bridge. Each cable will be composed of 15,000 steel wires. The anchorages will be half as large as the national Capitol building, and each will contain more masonry than the largest of the pyramids of Egypt.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, JANUARY 1, 1891.

ALL AT IT. ALWAYS AT IT.

Since my last letter to our friends, contributions have been received from about two hundred of our subscribers. These gifts have enabled us to pay current expenses up to Dec. 1, and one dividend has been made in that month.

This result abundantly justifies our confidence that our fellow workers throughout the country have the means and the disposition to carry forward this branch of the Lord's work. The only thing needed is to bring the forces into line. A moderate contribution from half our subscribers will furnish all the funds required for extending our work on every side.

There is a special reason for generous planning at this time. We have a small sum of money tied up at our banker's. A portion of this we shall probably receive in time. The two principal facts bearing on this subject are the need of keeping our current expenses up and the fact that, God helping, we propose to hold another Conference of Christians in the spring, funds for which we shall need as last year.

Our friends will remember with gratitude the blessing which God bestowed on that gathering. It is still a power working for righteousness among men. Two thousand copies of the minutes complete were printed and all have been disposed of months since. Fifteen thousand copies of the address by Joseph Cook were printed and about seven thousand of them are already in circulation. Copies are now being sent by Missionary Secretaries to those aided by their societies.

We desire a greater meeting for the coming year. We believe that God is entirely willing to give it to us. In order to this end, however, we must have the prompt, prayerful, generous, hearty co-operation of all those who are in sympathy with our work.

We believe that our friends are willing to furnish all the funds needed to do all this work for God, and homes, and native land. "He gives twice who quickly gives." What your hearts prompt, let your hands do with your might. Send to Mr. W. I. Phillips, our treasurer, at 221 West Madison St., Chicago, Ill., your offering and help us by suggestion and prayer, as you are able. In the love of Jesus, sincerely yours,

CHARLES A. BLANCHARD,
Financial Secretary, N. C. A.

WHEN CHRIST promised to send the Holy Spirit to abide with his disciples, he told them he would do two things, viz., "He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you," John 14: 26. We should ask and expect this every day. For though we have received the Holy Ghost, yet we must receive him again as the early disciples did. This will make us "complete in him," *i. e.*, Christ. Then we come to know "all things" we need to know through the day, and portions of the Bible will come into our mind as we need them. Will our readers practice and prove this?

MARCUS R. BRITTEN is departed. See his obituary in another column. He was a "prince in Israel." He was an able and useful trustee of Wheaton College, and a firm advocate of every useful reform. His beautiful home near Vienna, Wisconsin, will mourn the absence of the mind that planted its trees, planned its beauties, and made it subserve, by its income, the kingdom of God. He gave liberally to secure the Carpenter building and Washington headquarters for the National Christian Association. We had hoped for a longer lease of his life for the sake of his excellent family and the anti-secret cause, but

"God is his own interpreter,
And he will make it plain."

The holy dead, Christ says, are "equal to the angels" (Luke 20: 36), who "are all ministering spirits" to us who remain in the pilgrimage.

B. T. ROBERTS.

SUPERINTENDENT OF THE FREE METHODIST CHURCH.

In September, 1826, William Morgan, of Batavia, N. Y., was murdered by Freemasons. The lodge in Leroy met and agreed to say that Masonry had nothing to do with his taking off. But as the excitement was not quelled, but increased, that lodge met again and agreed on another lie, and all the members uttered it. Yet there were at that time good men in the lodges, if there were such in western New York. But such was the power of the lodge oaths over their consciences those good men felt bound to shield what they regarded as a "holy order" by falsehood, if ordered to do so. Eli Farnham, for thirty years an elder in the First Church, Galesburg, Ill., said to the writer, "My father was one of those men; and I have always supposed him a good man. Certainly he was if I am." A few better men ever walked the earth than Eli Farnham. Those good men afterward confessed their sins, were restored to their churches, and voted to exclude adhering Masons from fellowship.

Benjamin T. Roberts was a youth when these horrors occurred. In 1848 he joined the Genesee M. E. Conference as a young preacher. This was twenty-two years after Morgan's murder, and sixteen years after the Anti-masons had given 28,000 votes for Wirt and Ellmaker. The Abolition national convention met in Philadelphia in 1833; and the holiness discussion was opened at Oberlin and elsewhere. Thus the Genesee Conference when Mr. Roberts united with it, had on hand three distinct issues, viz., Scriptural holiness, slavery, and secret societies; and as Wesley was pronounced on all these, the older and better class of Methodist preachers in that conference gave it a reputation for radicalism on all three.

But the General M. E. Conference in 1836, at Cincinnati, O., resolved:

"That we are decidedly opposed to modern Abolitionism, and wholly disclaim any right, wish, or intention to interfere in the civil and political relation between master and slave as it exists in the slave-holding States in this Union."

And they voted to censure George Storrs and Orange Scott, who had attended and prayed at an anti-slavery prayer meeting.

This put Roberts and some seventeen of the best ministers in Genesee Conference between the upper and nether millstones. These godly Methodist preachers in Genesee Conference were slowly ground to powder. Methodist piety was never so prevalent and popular as under their administration. One hundred and four tents were set up at a single camp meeting. Holiness was preached and practiced. And their organ, the *Northern Independent*, sustained the Free Soil Democrats who, in 1848, wheeled off from slavery and voted for liberty. This was the very year Mr. Roberts joined the conference.

A clique of ambitious preachers in Buffalo, backed by Methodist bishops, and "Hunker" Democrats, who had themselves succumbed to the slave power, resolved that Genesee Conference should wheel into line; and they succeeded. They joined the Odd-fellows and Masons, and held secret meetings by themselves. They branded the holiness preachers as Nazarites, and even good old Bishop Simpson, like Barnabas, "was carried away with their dissimulation." They tampered with the bishops, and sent old and eloquent preachers onto starvation circuits, where their large families must beg or starve. And when revivals followed them there they slandered their work,—they were fanatics.

"Their aim was mischief and their zeal pretence;
Their speech, rebellion against common sense;
Their crimes were such as Sodom never knew,
And perjury stood up to swear all true."

When young Roberts joined the conference in 1848, Rev. Eleazer Thomas gave each preacher Rev. C. D. Burlingham's pamphlet showing the infidel character of Masonry and Odd-fellowship, —and this in Buffalo! This uncapped afresh the lodge volcano of slander and detraction. They intimidated some, drove off others, bulldozed all of them, and tried some for "contumacy." But B. T. Roberts replied to them as Christ's early disciples answered the priests. The Buffalo clique had filled their city churches with dancing, card-playing, liquor-drinking Methodists; and such religion does not pay. Their church on Niagara street was in debt. They got up a clam-bake to pay that debt, which the Buffalo *Courier* thus describes:

"The spot selected was Clinton Forest, containing about twenty acres. .....Ten cents admission was demanded from each visitor. Within we found thousands of people, some ventilating their garments on swings; some playing games; hundreds eating.....Clams! Clams! was the cry and echo.....At the rope-walk a large crowd collected, and to the music of two bands, danced, which privilege cost each dancer ten cents."

with much more to the like effect.

Rev. Mr. Roberts had published a cool, argumentative article, entitled "New School Methodism," showing the doctrinal departure from original Methodism. A brother published, and to that calm article attached the Buffalo *Courier's* editorial notice of the clam-bake. The clique were resolved to get rid of Roberts; and though he knew nothing of the paper till he saw it in print, they accused, tried, convicted and turned him out of the church for that article which it was virtue to publish, and for technical "contumacy" or disobedience to their rules after they had dealt with him. The whole case was worthy of those who accused Christ of being "a Samaritan," and Paul of being an "Egyptian," when the whole difficulty was, they wished to be rid of those whose preaching condemned their unholy lives, and thus spoiled their leadership with the people.

Some of the good men turned out by the Buffalo clique had died amid the beams of glory vouchsafed to holy death-beds. Others preached to their former charges who rallied around them, and called themselves "Free" Methodists; and in August, 1860, held a convention and adopted a discipline of their own. The first General Conference of the Free Methodist church was held in October, 1862. Mr. Roberts has been chosen and re-chosen superintendent, and with two assistants has now the oversight of the general interests of this church, which has thus far witnessed a good confession for Christ.

CHRISTMAS AND THE INDEPENDENT.

The *Independent* gives its first eleven mammoth pages (Dec 18.) to Christmas. Doctors of divinity of various denominations, soldiers, travellers and scholars of distinction are the writers.

We give below the substance of an article by L. M. Atwood, D.D., president of a Universalist Theological Seminary in Canton, the once home of Silas Wright, New York, in the extracts below. Its title is: "The Puritans surrender to Christmas." And the writer says:

"The Christmas festival grows popular year by year."

"The Puritan face was set against Christmas as sternly as against witchcraft and priestcraft."

"But the Puritan has relaxed his features, and to-day smiles with the rest of the Christian world at the approach of Yule-tide."

But, the writer adds:

"In justice to the Puritan we must allow that the Christmas to which he has surrendered is quite another thing from that against which he revolted."

"So late as the beginning of 1800, it was still the custom, at Christmas midnight, to rock a cradle containing a doll and decorated with lights, on the top of the spire of the Cathedral of Tubingen; the lingering remnant of a multitude of purile observances once almost universal in Europe; it was a time of revelry among Teutons and Britons; the signal of a season of unrestrained intemperance and profligacy; so much so that the aid of Parliament was invoked in 1555 to put a stop to Christmas scandals."

And this doctor of Universalist theology rejoices that "The union of Churchman and Dissenter, Puritan and Papist, Calvinist and Universalist, is slowly growing up around the beautiful festival commemorative of the Advent among men of the Great Founder of Christianity."

But was the Puritan right in condemning Christmas? This question should be settled before we rejoice that it is blending the various sects in one. When this union is accomplished, what is to be its religion? Will men then obey Christ? or a priest who is his rival and substitute? When all sects are united by an institution got up by men, without pretence of a Bible

warrant for it, will their religion be truth or fiction? Did any one ever hear of a sinner converted, a drunkard reclaimed, or a soul sanctified, in Christmas revels, ancient or modern? If none, is it not possible that Christmas may be putting America on the road to Mexico, Ireland, or Spain, which have always enjoyed Christ mass and other masses? Which will be most likely to give up, the Pope his despotism, or the Congregationalist his liberty?

Millions of little children, last week, expected and supposed they received presents from "*Santa Claus*," as they have heard their imaginary benefactor called. And when they learn that this is fiction, will it help them to believe that Christ was "The Truth," as he was?

The Puritans who came to New England and wrote and signed off Cape Cod, the first majority constitution ever known,

CONDEMNED CHRISTMAS FOR PERMANENT REASONS.

"We hold," say they, "that all inventions of men . . . are to be excluded out of the exercises of religion." "That all outward means to express the inward worship of God ought, evidently, to be prescribed by the Word of God." (*Neal's History of the Puritans, Vol. 1, p. 248.*) And, finding no birthday of Christ, to be celebrated on a certain day observed as a Sabbath by a cessation of labor, "prescribed" in the Bible, but instituted and invented by men, who were priests, claiming Christ's power and prerogative of saving men by their self-projected worships: and finding Christmas revels neither saving or elevating, but, on the contrary, observing that as Christmas rises the Sabbath and all Christian ordinances sink; and finding that Christmas never comes alone, but is followed by *Easter* and some one hundred other festival days, nominally religious, all alike without warrant by the Word of God,—observing all these, they being opposed to the end, were also opposed to every step that led to it. And, as this Universalist writer says, "they set their faces against Christmas, as against witch-craft and priest-craft," and for the same sound reasons.

This writer rejoices that "Puritans are surrendering to Christmas." *Pari passu*, with this surrender the Congregationalists have surrendered to the world. Nearly one-fourth of the Congregational churches in the United States are now without pastors, and a like number of their pastors are without pulpits: and this, while they are intelligent, liberal, and, as a rule, capable men and women. From being numerically the first, they have fallen back to the sixth among the sects; and yet their cardinal principle of the independence of the local church is most popular with the American people.

The explanation of this singular phenomenon is, that a Puritan church with Christmas and Easter in it, is giving up the very principles which made Puritanism. They have, therefore, no defence against the secret lodges which are governed by human centralization, and run by spiritual forces which lead to the world and not to Christ. They "wrestle not against flesh and blood, but against principalities and powers, *against the rulers of the world's darkness, wicked spirits in* high places." And those spirits have most to fear from churches which have the least organic alliances with the world, along with a clear assertion of the atonement and regeneration by the Holy Ghost.

The Congregational denomination is now dwarfed. From A. D. 1607, the landing of the first twenty slaves at Jamestown, Va., to 1863, when Lincoln emancipated three millions, Congregationalism was shut out of one-half of the United States. Slave-holders would not belong to churches where their slaves could vote. That is one thing which has been dwarfing Congregationalism for near 300 years.

Another cause which has dwarfed Congregationalism is the secret lodge. The first Supreme Grand Council, Albert Pike, now Supreme Grand Commander, was formed in Charleston, S. C., ninety years ago; and the white lodges excluded blacks.

But the chief cause which has put Congregationalism back in the race of sects is, that in 1826–32 New England, the home of Puritanism, was solid Anti-masonic. J. Q. Adams, Daniel Webster, Josiah Quincy, Edward Everett, and the Sumners, father and son, were all Anti-masons; and the churches excluded Masons. While in the South there were no Anti-masons. Jackson and his whole Cabinet were received into into Federal Lodge, No. 1., Washington, D. C., by a single vote. This has dwarfed Congregationalism.

So the tribe of Judah was dwarfed, while ten tribes followed Jeroboam into the lodge-worships at Dan and Bethel. But Judah lives to-day, and the ten tribes are lost. But the Judean remnant will be restored and bring life to the world. *Rom. 11: 15.* And the principle adopted at Nottinghamshire and Scrooby Manor, and brought to the United States, via Delft Haven, to-wit., that since Christ there are no priests, in churches or lodges, but usurpers and counterfeits—that principle will yet prevail and fill the earth. For Christ's throne is heaven, and his footstool earth; and he hath sworn by himself that to him every knee shall bow and every tongue confess. Priests and their masses, Christ-mass included, will then be forgotten. *The Lord hasten it!*

—After the announcement of Dr. George's article last week, we concluded, for several reasons, to hold it for another week, and print instead the contribution of Hartsville College to the College Fraternity discussion. The many friends of that institution and of Pres. Paine will read with satisfaction of the prosperity attending his labors.

—The Texas University magazine does not agree with Dr. Goodwin in his estimate of college secret societies, and argues that while some lodges may be bad, others are not, and the whole system should not therefore be wiped out. As well argue that the lottery business of Louisiana should not be exterminated, because a trifle of its stealings support a New Orleans hospital.

—Rev. Dr. J. P. Lytle of Sago, Ohio, has begun a series of articles in the *United Presbyterian*, on the origin and history of the opposition of the church of that name to secret societies. These articles are the substance of an address lately given to the students of Allegheny Theological Seminary. The editor commends the writing, and says that anything from Dr. Lytle's pen is sure to be read.

—While the press reports of the legal examination into the condition of the banking house of S. A. Kean & Co., lately suspended, are of the gloomiest nature, and even those who have heretofore been friends, tremble for the result, Miss F. E. Willard has nobly come to the aid of a good man in distress in a letter to the public, asking that many years of unselfish devotion to the poor, and manful adherence to Christian reforms, that might for the time be unpopular, deserve consideration at such a time as this. We are assured that the press reports of the case do not as yet state the whole truth. While there seems to be an unaccountable shrinking of the assets, there are yet large amounts of bonds which have a par value, and the creditors will in time be largely reimbursed.

PERSONAL NOTES.

—Rev. J. P. Richards, of the N. C. A. Board, has been sick for two weeks. His case was kindly remembered at the Board meeting Monday. He was unable to reach the office until the meeting adjourned.

—Bro. Rufus Smith was in Minneapolis lately and addressed on Sabbath afternoon, Dec. 21, the Y. M. C. A. meeting for men. He has lately purchased a house and lot close by the college grounds at Wheaton.

—Calvin W. Pritchard, editor of the Friends' paper, the *Christian Worker* of this city, has been appointed by H. K. Carroll special agent to collect statistics of Friends, to be placed in the government census reports.

—The aged Friend, Wm. B. Walthall, of whose serious illness we took note last week, died at his home in Quaker Hill, Ind., on the 22d ult. A brother who sends this word speaks of the great loss to the church in the death of this "truly great man" and "father in Israel."

—John G. Whittier celebrated his 83d birthday at his winter home near Danvers, Mass., Dec. 17th. By his request it was spent quietly, only a few of his most intimate personal friends calling. Many congratulatory letters and telegrams were sent him, which were left to be read in his leisure moments.

—Rev. Dr. J. W. Logue, an aged and widely esteemed minister of the United Presbyterian church, has returned to Monmouth, Ill., after spending a season with his son in Cleveland, Ohio. He will spend the winter with his daughter, wife of Dr. W. T. Campbell of the Second U. P. church of Monmouth.

—The *News-letter* of Brooklyn gives a large space to memorials of Rev. Joseph H. Wylie, the young Covenanter pastor of Olathe, Kansas, who died Sept. 30th last. He succeeded Rev. W. W. McMillan, with whose name our readers were familiar, and who yet resides in Olathe. Mr. Wylie was universally esteemed by all good men who knew him, and his labors promised great good to the church of Christ.

—Rev. E. P. Goodwin, D.D., of the First Congregational church of this city, has been appointed to preach the sermon at the International or World's Congregational Council, to be held in London in July, 1891. This council will be composed of 100 delegates from England, 100 delegates from the colonies, and 100 delegates from the United States, and will be the greatest Congregational council ever held.

—Rev. J. L. Rusbridge, with whom our Washington agent, Bro. W. B. Stoddard, had some controversy on the lodge question a year ago, has left the United Presbyterian church. He was at the time a missionary in charge of the Second U. P. church of Buffalo. He has lately gone to Philadelphia where he is ministering to a Presbyterian congregation. The *Instructor* says facetiously of this gentleman: "His transit from the Methodist Episcopal church by way of the United Presbyterian to the Presbyterian church has been somewhat rapid." A sincerely pious man might, we could imagine, make these changes; but such an one would surely have first separated from the lodge most radically.

THE N. C. A. BOARD MEETING.

The adjourned meeting of the Board was held in the *Cynosure* office Monday morning. There were present brethren Thomson, Pinkney, Whipple, Blanchard, Worrell, Arnold and Hitchcock.

Agent C. F. Hawley was directed to fulfill the trusts of the Board in New York State, required in the provision of some of the permanent funds.

The offer of Bro. Jordan to work two months in Arkansas was favorably considered. It was voted to sell a farm in Kansas, some time since donated to the Association, the understanding being that $500 could be had for it. The fund thus raised is to be set aside, according to vote, to aid in providing for a Christian Conference. It was voted that a Christian Conference be held in Chicago during the coming spring, and the corresponding secretary, Mr. Phillips, with Rev. A. Thomson and Pres. C. A. Blanchard, were appointed a general committee to provide for the meeting.

It was voted that the chairman and secretary address a letter of sympathy from the Board to Rev. G. R. Milton, one of the members, who is confined at home with a fractured limb.

BRO. ARNOLD RULED OUT.

Masons are doing all they can to hedge up our way here. All the preachers in the city read notices of our work except the M. E., South. I called on him in the church just after Sabbath-school, and before meeting time. He was just about to say he would read the notice to his congregation, when one of his members, a banker, said, "I object. This man has written a book called 'Stories of the Gods,' and it is an attack on Masonry, and I object to giving any countenance to such a work."

So of course the preacher had to meekly submit. He said he was sorry I had written the book, as he thought it interfered with my usefulness in other work.

It certainly interferes much with our finances, but finances are only for time, while God's favor is for eternity. Your brother in Christ,

I. R. B. ARNOLD.

—The married women in the Cincinnati public schools have won a great victory. The board of education has reinstated as teachers the married women recently dropped from the rolls.

THE HOME.

A PSALM FOR THE NEW YEAR.

O New Year, teach us faith!
The road of life is hard;
When our feet bleed and scourging winds us scathe,
Point thou to Him whose visage was more marred
Than any man's; who saith,
"Make straight paths for your feet," and to the opprest,
"Come ye to me, and I will give you rest."

Yet hang some lamp-like hope
Above this unknown way,
Kind year, to give our spirits freer scope
And our hands strength to work while it is day.
But if that way must slope
Tombward, O bring before our fading eyes
The lamp of life, the hope that never dies.

Comfort our souls with love—
Love of all human kind;
Love special, close, in which, like sheltered dove,
Each weary heart its own safe nest may find;
And love that turns above
Adoringly; contented to resign
All loves, if need be, for the love divine.

Friend, come thou like a friend,
And whether bright thy face
Or dim with clouds we cannot comprehend,
We'll hold our patient hands, each in his place,
And trust thee to the end,
Knowing thou leadest onward to those spheres
Where there are neither days, nor months, nor years.

—*Dinah Muloch-Craik.*

JANUARY 1.

"On the first day of the first month shalt thou set up the tabernacle." Exodus 11: 2.

And why was this period chosen for the erection? God has always reasons for his conduct; but he does not always "give account of any of his matters." We may, however, make two remarks here. First. Things that are the same to God, are not the same to us. Our goodness extendeth not to him; religion regards the exigencies of man: and when these are subserved, its provisions will be needless. John saw no temple in the New Jerusalem. All places are alike to God; yet we never feel in a common dwelling the solemnity that seizes us in the sanctuary. The first day of the year was no more to God than any other; but it would render the service more memorable and impressive to the people. Therefore says he, "On the first day of the first month shalt thou set up the tabernacle." Secondly. It is well to begin a new year with some good work; and to commence serving God after a new manner.

And have *we* no tabernacle to set up on this first day of this first month?

Let us begin the year with solemn reflection—and say, with Job, "When a few years are come I shall go the way whence I shall not return." Let me not only believe this, but think of it and feel the importance of the sentiment. Yes, in a little time I shall be no more seen. How—where—shall I be disposed of? The seasons will return as before: but the places that now know me will know me no more forever. Will this be a curse? or a blessing? If I die in my sins I shall return no more to my possessions and enjoyments; to the calls of mercy; to the throne of grace; to the house of prayer! If I die in the Lord I shall, O blessed impossibility! return no more to these thorns and briers; to this vain and wicked world; to this aching head; to this throbbing heart; to these temptations and troubles, and sorrows and sins.

Let us begin the year with self-inspection—and say, with the chief butler, "I do remember my faults this day." We are prone to think of the feelings of our fellow-creatures, and often imagine because we are free from *their* faults that we are faultless. But we may have other faults; we may have worse; and while a mote is in our brother's eye a beam may be in our own. Let us be open to conviction. Let us deal faithfully with our own hearts. Let us not compare ourselves with others, and especially the more vile of our fellow-creatures; but with our advantages; with our knowledge; with our professions; with the law of God.

Let us begin the year with a determination to abandon whatever appears sinful—and say with Elihu, "If I have done iniquity, I will do no more." Should the evil course or the evil passion solicit, let it plead in vain while the Saviour-Judge says, "If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Begin the year with pious and personal dedication—and say, with David, "Lord, I am thine; save me." Through him who is the way yield yourselves unto God. It is your reasonable service. He has infinite claims on you. You will never be truly your own till you are his.

Begin the year with relative religion; and if the worship of God has never been established in your family, now commence it—and say, with Joshua, "As for me and my house, we will serve the Lord." A family without prayer is like a house without a roof. It is uncovered and exposed: and we know who has threatened to pour out his fury upon the families that call not upon his name.

Begin the year with fresh concern to be useful—and ask, with Saul of Tarsus, "Lord, what wilt thou have me to do?" Let me look at my condition; my resources; my opportunities. How can I glorify God and promote the welfare of my fellow-creatures? Is there not a Bible to spread? Are there none perishing for lack of knowledge that I can myself instruct? Have I no irreligious neighbors to reclaim? Are there no poor to relieve? No widows and fatherless to visit?

Begin the year with more conduct in the arrangement of your affairs, and resemble Ezra and his brethren, who "did according to the custom, as the duty of every day required." God has said let every thing be done decently and in order. Much of your comfort will arise from regularity in your meals, in your devotions, in your callings; and your piety will be aided by it. Have a place to receive everything; an end to simplify it; a rule to arrange it. Leave nothing for the morrow that ought to be discharged to-day. Sufficient for each period will be its own claims; and your own mind ought to be always at liberty to attend to fresh engagements.

Finally. Time, this short, this uncertain, this all-important time, upon every instant of which eternity depends, will not allow of our trifling away any of its moments. Resolve therefore to redeem it. Gather up it. Gather up its fragments that nothing be lost. Especially rescue it from needless sleep; and if you have hitherto accustomed yourself to the shameful indulgence of lying late in bed, begin the new year with the habit of early rising; by which you will promote your health and improvement of every kind, and live much longer than others in the same number of days—and say, with David, "My voice shalt thou hear in the morning, O Lord: in the morning will I direct my prayer unto thee, and will look up."

And if this be your determination, the season will be the date of your happiness. God himself says, "From this day will I bless you."—*Lutheran Standard.*

REVIVALS A SURE CURE.

For spiritual colds. Many people have foolishly exposed themselves in the damp, foggy, low lands of disobedience, or amid the blizzards that are continually raging on the bleak hill top of unbelief, which sometimes settle in the head, causing wrong views of Jesus and his work. Sometimes it affects the heart, so that there is little or no charity for others. This condition is often attended by a high fever of variance, strife and contentions, in which the patients become so spiritually delirious that they harbor hard feelings towards others, and do not forgive them. Sometimes it settles on the lungs in such a way that it is very difficult to speak or pray, and it often causes respiration to cease altogether, ending in spiritual death. A genuine revival will banish the cold and bring the dead to life.—*Sel.*

It is often said when there is a profuse expenditure on a church that nothing is too good for the Lord. But sometimes, at least, what is claimed to be dedicated to him is for the gratification of human pride and taste. A clergyman lately visited a church and learned that it spent $3,000 per year on music and $150 per year on missions. This, he said, was a piece of refined selfishness he could not describe.—*Intelligencer.*

NEW YEAR'S MORN.

'Tis New Year's morn! The early light
Steals in my window, cold and white:
No birds with cheerful matin song
Welcome, with chorus loud and long;
But children's tones, more sweet than birds,
Are warbling forth the pleasant words:
List as they shout in voices gay,
"O, happy, happy New Year's Day!"

'Tis New Year's morn! How cold and still
Lies the white snow o'er vale and hill:
No lovely flowers in garments fair
Are seen within the gardens bare;
But children, fairer than the flowers,
Gladden the chilly morning hours:
List as they shout in chorus gay,
"O, happy, happy New Year's Day!"

'Tis New Year's morn! The frosty breeze
Sighs gloomily through leafless trees;
No fragrant zephyrs, soft and sweet,
With rich perfume the New Year greet;
But children's prayers, like incense rise
Up to "Our Father" in the skies:
With joy I listen while they say,
"Thank God for happy New Year's Day!"

Oh, children, sing your New Year's song,
And let it echo all day long;
Bless God for all his mercies given;
So live that you may live in heaven.
Oh, children, heed this solemn word—
"*Now* is the time to serve the Lord."
With joy I listen while you say,
"Thank God for happy New Year's Day!"

—*Selected.*

SAM JENKINS'S DREAM.

"I just wish there wasn't any New Year."

It was a boy—Sam Jenkins—who spoke; the time, New Year's Eve; the place, Madison avenue and Sixty-ninth street. And what a night it was! and what a day it had been! Snow and slush all day long, and now the wind was blowing a gale across the Harlem flats, and the slush was freezing on the sidewalk, and there was not a star to be seen in all the sky.

Sam was a District Messenger boy, and had been on duty all day and all the evening, and this final call at nine o'clock, when his legs were tired, was the last ounce that broke the camel's back.

Since the noon hour he had been in a bad humor. Now he was not only tired, but cold and down-hearted, and as his foot slipped, and he just managed to save the fragile parcel he was carrying, he cried out with a spiteful voice, "I just wish there wasn't any New Year's."

Somehow Sam's ill-humor had made him very uncomfortable all the afternoon. He had had a scuffle near the office with Dick Rainey, and all about nothing, for Dick, noticing his peculiar gait, simply asked him what made his legs so heavy. He had quarreled with the old apple woman in the little shop round the corner because she wouldn't give him two apples for three cents, when the price was two cents apiece; he had thrown a lump of ice at a poor cat shivering behind a barrel on the Third avenue, and kicked at a wretched little dog that had sniffed up to him with his tail between his legs. Altogether Sam was in a very bad way. He didn't care for anybody or anything. Down town the gay shop windows had failed to catch his eye; the bright lights in the houses on the avenue were nothing to him. He was out with himself, and so he was out with everybody else.

I am sorry to say when Sam had delivered his parcel he snapped up the servant for having kept him waiting so long for his ticket, although the poor girl had nothing to do with that, and that he kicked the sidewalk very hard when he again put his foot upon it. And yet he had now only to report himself at the office, and then go home.

Sam lived on one of the side streets where the great tenement-houses loom up in long rows. It was past ten o'clock when he reached the hallway, and began his climb to the fourth floor. On the third floor he passed the room in which Jennie Wilson, the little lame girl, lived, and just then some one opened the door for a moment, and he heard Jennie say,

"Oh, I wonder if I ever will be well!" and "I am so tired!"

Then Sam, still cross, said to himself, "Why don't you go to sleep, then?" but in a moment he was ashamed of himself for having said it.

Bang! went the door behind him as he entered his mother's room. Without saying a word, he pitched his heavy coat into a corner, and shied his cap across the room.

"What's the matter, Sam?" asked his mother, with a kindly voice.

"Matter enough," answered Sam. "I'm tired to death. It's nothing but run, run, run all day and all night. I just wish there wasn't any New Year's. Nobody cares for a boy. It's Sam here, and Sam there, and Sam all the time. That's because I'm a boy. I wish I was a girl—yes, I do."

His mother soothed him while he ate his supper; but the frown did not lift from his face, for there was no sunshine in his heart.

Then he went to bed—went, too, without saying his prayers. It was not long before he fell asleep, and then he dreamed.

He dreamed that he was still in New York, that he was a messenger boy, and that it was the day before New Year's. All day long he was busy carrying messages and delivering parcels, and everybody was kind, and everybody was happy. It seemed to him that it was a great thing to be a messenger boy at such a time, when every one was doing something for some one else, and he had a hand in so much of it. As he thought of this (he was going up Madison avenue again), some one seemed to say: "Sam, you're a little fellow, but you can have a big heart if you want to. All day it's been growing bigger and bigger; now all you have to do is to keep it open, and see how much it will hold."

Then Sam laughed. He didn't know why, but he couldn't help it, he felt so good all over.

Pretty soon he came across a blind man. A dog was leading the man, but Sam helped the man over the crossing, and motioned to a butcher's cart to hold up. Then he saw a cat, half sick, lying in the gutter, and picked her up, saying, "Poor pussy!" and laid her inside the railing of a house, and asked the cook, who stood in the basement doorway, if she wouldn't give her a sop of milk. After a little he saw an old colored woman struggling along with a heavy basket of clothes, and said, "Aunty, I'm going up a few streets, and I'll take hold of the basket on this side." And so he went on up the avenue and down, and the sun was so bright and the air so pleasant, while it seemed as if he was just helping everybody. He didn't quite understand how, but kept on taking them into his heart, all the time feeling and saying, "Come in; there is still plenty of room." Soon all the poor people down in the side streets, and all the rich people up on the avenue, all the sick people in the hospital where he was yesterday, and the dreadful people he had seen down by the Tombs—why, he just thought of them all, and before he knew it they came crowding up and upon him, and he took all of them into his heart, and they didn't seem crowded a bit, for the more that came, the more room was there left. He could not understand it, but he was sure that the increase in the number only made him the happier; and as he went on thinking it over, he stretched out his arms just as wide as he could, and cried out: "Come in, all the world; come into my heart. I've plenty of room for all, for my heart grows just as fast as my love, and I just love everybody in this big, blessed world."

As Sam stretched out his arms, his mother woke him, saying, "I wish you a happy New Year, Sam, and it's time to get up."

And Sam got up. You could tell by his face that he had had a pleasant dream, for his voice was gentle and his manner very kind, as he said, "Well, mother, I guess I was pretty cross last night, but I'm going to try and be good-natured to-day."

Then his mother said, "You were tired last night, Sam." That's the way our mothers always try and overlook our faults when we are sorry.

Sam had to go to the office for half a day, and he had a little money which he intended to spend on his presents. Before he started for home, however, he made up with Dick Rainey by dancing a jig to show that his legs were light to-day. On his way home he called in at the old apple woman's to wish her a very happy New Year, and to take two apples at her price. He hoped to get a sight of the poor old cat and the wretched little dog, that he might show them how sorry he was, but they were gone. On the Third avenue he bought two or three little things for his mother, and an orange, some candy, and a bright picture paper for his little sister. And as Sam thought of these friends and all his other friends, and all the poor people in the houses and on the streets, oh! how he wished he could buy something for them all, but he couldn't. But then he could love them all the same.

There is not room to tell you all that he said to his mother, and sister, and Jenny, and what a bright, happy day it was to them and to Sam. He tried hard to make it all out, but he couldn't exactly understand it. "It was a nice, queer dream," he said, "and I found out one thing by it, and that is that you can make room in your heart for just as many folks as you please, and that you can't make other folks pleasant when you are cross yourself; and I just wish that New Year would come twenty times in a year."—*Anson D. F. Randolph, in Harper's Young People.*

TEMPERANCE.

THE FIGURES ALL POINT THE ONE MORAL.

The *Standard*, of Chicago, brings out these facts which point a moral that is going to find many illustrations in the comparative growth of Kansas and Nebraska in education and morals:

In the eight years from 1882 to 1889 the revenue on liquor paid to the national government by Kansas decreased 49 per cent, while the same by Nebraska increased 122 per cent. During the past decade taxes have averaged 13 cents and two mills lower in Kansas than in Nebraska, the difference last year having been nearly 60 per cent in favor of Kansas. Once more: Since Kansas adopted prohibition her population has increased 600,000, but her penitentiary attendance has actually fallen off five per cent, while the prison population of Nebraska has outran the great increase of her population 47 per cent. Kansas, with over a million and a half of people, has 174 boys in her reform school, but Nebraska, with one million population, has 245 boys in her reform school.

The first woman's temperance crusade which ever occurred in this county resulted in a victory for the crusaders. At Germantown, Tenn., nine miles from Memphis, there was but one saloon, and the women resolved that it should go. On Tuesday last they met in convention and nominated a Prohibition ticket for town officers and then went on a still hunt for votes. On Dec. 8th the election was held, and the woman's ticket, with "No license" at the head, was elected by a big majority. The fair politicians stood around the polls all day and saw that their husbands, sons and brothers voted right.

Poor Africa's deplorable condition under the rum curse is darker than when the stealing of millions of its people caused Livingston to call it the "open sore of the world." A hundred steam ships that sail from European and English ports to the west, south and east coasts, carry a principal cargo of rum and gin. Hamburg alone, by two lines of steamers, exported to Africa 200,000 tons of rum last year; and many other cities, including our town Boston, are engaged in the nefarious business of turning a Mississippi of death and destruction upon the defenceless Africans, annually decimating whole sections of that country. —*Bishop Wm. Taylor.*

Missionaries in India are looking to the introduction of the study of physiology and the effects of narcotics, known here as scientific temperance, as an important aid to their work of Christianizing and civilizing the natives. One of the greatest obstacles now in the way of their success is the disastrous effects upon these native races of the narcotic habits introduced by representatives from civilized countries. Rev. H. C. Stuntz, writing from Calcutta to Mrs. Mary H. Hunt, the responsible head of the movement in this country and superintendent of the same for the world's W. C. T. U., says that drink is a rising tide among the masses of that "massed" country, and they are looking to physiological instruction as to the nature and effects of alcohol and other narcotics as one of the most powerful means they can use to save the rising generation from the terrible evil. Rev. J. C. Lawson, writing also to Mrs. Hunt from Niani Tal, India, says: "We need this study of scientific temperance in India, for Englishmen are rapidly making this a drunken nation." Application has been made to the Government for the introduction of the study into the Government schools, and text-books on the subject are being prepared by resident missionaries to be put into the hands of the native students who may thus be warned in time to save them from slavery to the narcotic habits whose universal tendency is to weaken the strong and destroy the weak of all races. Text-books on physiology and hygiene and the effects of narcotics have been translated into the languages and introduced into the schools of Japan and the Sandwich Islands. The Chinese Minister of Education has recommended the same for the Government schools of that country. In Australia the subject has been made compulsory in the primary grades. In England considerable attention is being given to the subject by the teachers, and prominent philanthropists are engaging in efforts for its systematic introduction into the schools. Efforts to the same end are under way in Bulgaria, Denmark, France and other countries of Europe.

RELIGIOUS NEWS.

—The Baptists Preachers' Meeting of Baltimore is said to have taken action favorable to the taxation of church property.

—A whole congregation in Piedmont left the church of Rome in body and soul and called a Protestant pastor. The cause of this defection was the greed of the priest.

—The will of Roswell W. Cook, of Greenfield, Mass., makes the American Missionary Association and the Home Missionary Society residuary legatees of about $75,000.

—The *Christian Observer*, of Louisville, is satisfied after an examination of the census returns of the population of various cities in the South, that the growth of the membership of the Southern Presbyterian church in those cities has been almost if not quite as large as that of the population.

—During the past fifteen years the Cincinnati Baptists have added seven new churches to the number then existing, the total number now being twenty-six; the total membership has risen from 2,544 to 4,020; and the total amount of benevolent contributions raised last year is four-fold what it was fifteen years ago.

—An organization has been established in London for the purpose of counteracting the unbelief or agnosticism that is prevalent. It is called the Reading Union of the London Diocesan Church. It seeks to make Biblical research popular and the higher education it endeavors to promote is under the care of specialists. Between fifty and sixty of the London clergy and laity have been asked to serve on account of their exact knowledge of those peculiar kinds of learning which have lately made the archaic languages and literature of Egypt and Mesopotamia so helpful to the interpretation of the Scriptures.

—Doing good is a passion with some souls. Income and service are alike consecrated to human welfare. The animating motive is unselfishness. Among the notable modern illustrations of this master-principle in devotion to the needy and suffering, is the Maldavian Cusa, sister of the Romanian Minister, Theodore Rosetti. By the death of her young husband she came into possession of his estate, valued at $600,000. The entire annual income from this vast inheritance she devotes to charities. Not content with mere giving, she acts as nurse at the Children's Hospital at Jassy.—*Presbyterian.*

—Rev. Dr. Sheldon Jackson is back at Sitka from his trip to Western and Arctic Alaska. The cruise lasted five months. He established three schools at three different points, at Cape Prince of Wales, Point Hope and Point Barrow, being the three largest Esquimau settlements on the Arctic Coast of Alaska. The first is under the auspices of the American Missionary Association, the Congregational church of Southport, Conn., furnishing the funds for the building; the second under the Episcopal Missionary Society; and the third under the Presbyterian Board of Home Missions, the money being contributed by Mrs. Elliott F. Shepard, of New York.

—The Board of Church Extension of the M. E. church has just closed the first quarter of a century of organized church extension. The entire receipts from the beginning have been $4,017,978, of which $1,382,994 has been loans returned. There have been 7,399 churches aided in building. During the past year $185,993 have come to the general fund, and $55,725 have been contributed to the loan fund, which now amounts to $678,927. There is a plan of giving $250 each to frontier churches and $100 each from the mountain fund for cheaper churches in the mountain region. Only by rare exceptions is any money given to churches costing over $10,000. There are outstanding grants not yet paid to 288 churches; donations, $58,475; loans, $47,525; and applications not yet acted upon from 46 churches.

—A bi-centenary of the death of George Fox is to be observed among English Friends, Jan. 13th next. It is suggested as likely to promote the cause of that spiritual Christianity for which he suffered.

—The Church of the Pilgrims, of Brooklyn, of which the Rev. R. S. Storrs, D. D., is pastor, put four thousand dollars on the contribution plate one Sunday last month for the American Board for foreign mission work.

—Rev. J. D. Nutting, former editor of the Albany, Mo., *Free Press*, and a member of the N. C. Association, was installed pastor of the Tabernacle church, St. Louis, Dec. 19.

—Rev. R. T. Cross is now pastor of the Silver Lake church, Minneapolis, Minn.

—The veteran Presbyterian missionary in China, Dr. A. P. Happer, is afflicted with disease of the heart, in consequence of which he has been compelled to abandon the important work he has been doing for a new college in Canton.

—Queen Victoria has expressed her interest in General Booth's plan for the amelioration of the condition of inhabitants of the slums of London, while the Solicitor-General has forwarded a donation of $250, with an expression of his confidence in Mr. Booth's plans.

—The Bible used in the Second Presbyterian Church of Brooklyn, by Rev. Dr. Henry J. Van Dyke, is over two hundred years old. It was presented to the church in 1834.

—One thousand missionaries for China in five years! The great Shanghai Conference appeals to universal Christendom for an increase of the missionary force from Christian countries to China, of an aggregate annual average of two hundred for five years to come.

—During the year ending June 30th, 1890, 19 brethren and 17 sisters have been called to service in the mission fields of the Moravian church. The work now embraces 113 stations and 21 out stations. There are 299 foreign and 40 native missionaries. The total membership is 87,263, of whom 33,644 are baptized children, 20,620 scholars taught by 344 teachers in 235 schools. This is an increase of 1,457 in total membership over the previous year.

—As the fruit of the recent revival in Plainfield, N. J., led by Evangelist B. Fay Mills, the Trinity Reformed church received ninety-four new members, eighty-six on confession of faith, and eight by letter from other churches, At the same time forty new members were received into the Crescent Avenue Presbyterian church, twenty-two into the First Baptist church and forty-six into Hope chapel, a mission of the Crescent Avenue church. The First Presbyterian church and the Methodist Episcopal church have also had large additions.

—The population of South Dakota increased in the past ten years 233 per cent. During the same time the number of communicants in Presbyterian churches increased more than 1,700 per cent, or from 203 in our twelve white churches in 1880 to 3,492 in 111 churches in 1890. Our Indian churches in the same time increased from ten in 1880, with 822 members, to fourteen in 1890, with 1,080 members. We now have a membership in our 125 churches of 4,535. During the ten years seventy-nine church buildings and nineteen manses have been built. Two educational institutions have been established—Pierre University, with 105 students, and Scotland Academy, with eighty-three students. This marvelous growth has been in the face of droughts, capital contests, Prohibition and woman suffrage, campaigns, Indian scares, etc., together with the restlessness ot new communities, frequent changes of ministers, inadequate support of same, and sharp competition.—*Interior.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON II.—First Quarter.—January 11.

SUBJECT.—Idolatry in Israel.—1 Kings 12: 25-33.

GOLDEN TEXT.—Thou shalt not make unto thee any graven image.—Ex. 20: 4.

| *Open the Bible and read the lesson.* |

DAILY READINGS.—M.—1 Kings 12:25-33. T.—1 Kings 13:1-10. W.—Ex. 32:1-10. T.—Deut. 4:14-24. F.—2 Chron. 13:4-12. S.—2 Chron. 13:13-20. S.—Ps. 115:1-11.

COMMENTS BY E. E. FLAGG.

1. *Jeroboam's policy for strengthening his kingdom.*—vs. 25–29. The calling of David and Jeroboam to a throne took place under very similar circumstances. Both were from the people, and could not show princely or royal origin; and to both was made the same conditional promise:—a perpetuation of their respective dynasties if they would but walk before the Lord with a perfect heart. But the extreme unlikeness of the two characters comes out more and more. Jeroboam's impatience to seize the throne while Solomon was yet living, and his heading of the revolt against Rehoboam, which without doubt he had himself secretly stirred up, is in sharp and vivid contrast with the constant loyalty which David showed to Saul, even when the latter was hunting him to his death. David, from the time he took the reins of government, acted like one who felt himself king by divine right, while Jeroboam, on the contrary, acts with all the jealous consciousness of insecurity natural to one who felt himself to be a usurper. The reason is not hard to find. One believed God fully; the other did not. One gave him the service of a true and loyal heart, while the other if he served him at all did so only so far as his own self-interest prompted. His first measure, the building of a magnificent and strongly-fortified capital city, first at Shechem, the old crowning place of the kings, and then at Penuel, hallowed as the scene of Jacob's wrestling with the angel, was a very wise and politic one. But unfortunately Jeroboam did not stop here. He must carry his policy still farther and utterly disregard the conditions under which he had been made king. Constantly haunted by a fear that the nation, if allowed to go to Jerusalem yearly to worship, would turn back again to their old allegiance, he resorts to the pitiful expedient of setting up a temple worship of his own. Had his faith been like David's, he would have been delivered both from this fear and the consequent temptation. But there was something back of Jeroboam's want of faith—a disobedient heart; for disobedience is always at the root of unbelief. He knew that self and not God was the prime object of his affections and service; and while he was not fulfilling his part of the covenant, to walk before him with a perfect heart, how could he expect God would fulfill his. In view of this seeming danger to his throne the king took counsel. But it is evident that Jeroboam chose his ministers of state from a class of men who, like himself, preferred policy to principle. Yet the prophet, Ahijah, was then living, and should have been what Nathan was to David, one of his chief advisers. Acting on their wicked and foolish counsel, he made two calves of gold as symbols of Jehovah, and set one in Dan at the northern-most limit of his kingdom, and the other in Bethel on the southern border almost within sight of Jerusalem; and then with a tender regard for the people, almost equal to that felt by many political leaders at the present day, who do not want the poor man deprived of his liquor or tobacco, or shut off from amusement and recreation on the Sabbath, he tells them that it is too much for them to go up to Jerusalem; that they can worship God just as acceptably without all that trouble and inconvenience. Counsel that takes the side of our own selfish ease is always to be suspected.

2. *The apostasy under Jeroboam.*—vs. 29–33. From parallel passages in Chronicles, we learn that, alarmed at these changes and perhaps apprehensive of persecution, there was an exodus of the priests and Levites, and probably others of the most godly and devoted among his subjects. Thus his short-sighted policy defeated its own ends, and in reality strengthened the kingdom of Judah and weakened his own, though the king and his courtiers probably flattered themselves when they saw the people flocking to Bethlehem, that it was a great success. This calf-worship was not Baalism pure and simple, but the worship of Jehovah under a Baalistic symbol. Lodge-worship contains no spiritual element; it is always symbolic and thus degrades and corrupts the true religion exactly as this symbolic calf-worship degraded and corrupted Judaism. To quote Geikie, "Symbolism was a direct step towards, and thus prepared the way for its full introduction and the ruin of the nation." Many people think God can be just as acceptably worshiped under such names as the Grand Architect of the Universe, and other lodge titles, as by those he has given to us in the Bible. But God is not an architect; he is a Creator. All man-invented names for the Highest convey wrong and earthy ideas about him, and wrong ideas of God are the essence of paganism. Jeroboam's calf-worship obscured all true perceptions of Jehovah, and reduced him to the level of the creature; lodge-symbolism does the same. But as the human mind cannot conceive of abstract spirit, God has given us his Son, to embody in his life and character a true idea of what he is. This one Type of himself which he has given to men, the lodge rejects, and like Jeroboam, makes its own ritual, and takes priests "of the lowest of the people" who have no fear of God in their hearts to minister at its altars.

1891.

For the last three months of 1890 the *Christian Cynosure* has given especial attention to the college secret societies for the benefit of the hundreds of colleges to whose reading-rooms it is sent. This interesting discussion, in which have appeared the opinions of some of the very ablest American educators, will be incidentally continued next year.

But with the first of the year will begin to be published the results of a wider investigation than has yet been made into the identity of

MODERN AND ANCIENT SECRETISM.

The ancient secret societies were the *MYSTERIES* practiced in Chaldea, Egypt, Phœnicia, Greece, Rome, etc. These were the *pagan religious systems* of the ancient world.

WERE THEY RELATED TO THE LODGES OF TO-DAY?

This question we shall endeavor to answer. We believe that new evidence of the most intimate relation has been lately found, and that the presentation of this evidence to be made in the "Cynosure" will amaze Christendom the moment it is realized.

THE WHITE CROSS LEAGUE

and Social Purity movement is come none too soon, as will appear in the course of this investigation.

In connection with this most important topic the *Cynosure* will give particular attention to the

OATHS OF THE SECRET ORDERS,

publishing them in full so far as they can be obtained, and showing their absolute incompatibility to good citizenship as well as to Christianity.

The peculiar features which have made the *Cynosure* so valuable in the past will be continued. *Current events* and the interference of the lodge in them will have especial attention. *Able correspondence* will be continued from New England, Washington, the Southern Mississippi district, and the Pacific Coast. *The portraits* and sketches of notable persons who have been identified with Christian reforms will be continued, and will be, as in the past, a very popular feature of the paper. *The Sabbath-school* lesson notes by Miss E. E. Flagg will be continued. For all who wish to wisely improve every opportunity against the lodge they are the best. *The Home and Temperance* and other departments will continue to be filled with excellent reading for the fireside.

BE SURE

that the *Cynosure* comes to your home during 1891.

You can nowhere else read fully the writings and sayings of such men as Joseph Cook, D. L. Moody, George F. Pentecost, D.D., E. P. Goodwin, D.D., Pres. J. Blanchard, Pres. H. H. George, and a host of men as good if not as great, on the subject of secret societies.

Nowhere else can you read of the progress of this reform week by week; and as the secret societies are now beginning openly to nominate and elect men to Congress and State offices, as they number hundreds of orders and millions of members, the issues they raise are of importance to every American.

Since the lodges are so aggressive every citizen should understand their nature and history and something of the men who invented and who manage them. You need the *Cynosure*, therefore, to keep abreast of the times as a well-informed American.

You ought also to help on this movement against the secret lodges. How better begin than by subscribing for the *Cynosure?* And $1.50 is but little to give in aid of so good a cause.

OBITUARY.

MARCUS R. BRITTEN, was born in the town of Amsterdam, Montgomery Co., N. Y., Sept. 18, 1815. His parents were natives of New Jersey. Young Britten went to Michigan in the fall of 1836, where he resided about two years; he then returned to New York in the spring of 1839, visited his old home, and was brought to the Saviour the last night he was in his father's house. He came to Wisconsin the same year and purchased the beautiful farm near Spring Prairie, on which he resided till death called him away. He was married at Little Falls, N, Y., Jan. 3, 1841, to Miss Caroline Klock, who proved a true fellow-helper to him. They came the same year to their Spring Prairie home. They have had four children, three still living, who were all present at the funeral. Soon after coming to Wisconsin he united with the Baptist church at Rochester, where he was elected deacon, and retained his membership as long as the church maintained its visibility.

He was a man of strong convictions and positive ideas, earnest and unrelenting in condemning what he believed to be wrong and equally earnest in maintaining what he believed to be right.

In 1843 he cut loose from his old party and identified himself with the Abolitionists. His anti-slavery convictions were not mere theory. He kept a house of refuge and assisted the fugitive in getting to a land of freedom, as shown in the Glover rescue, of Booth notoriety. He was an intense opponent of all secret oath-bound societies, as the readers of the *Cynosure* are well aware, and took an active interest in the prohibition movement. Verily for such "to live is Christ, but to die is gain." E. L. H.

NEWS OF THE WEEK.

WASHINGTON.

It is said that the House Committee on Military Affairs will favorably report the resolution providing for an investigation into the killing of Sitting Bull.

Washington has experienced the heaviest snowstorm in years, and Friday morning travel of all kinds was almost suspended. The snow was ten inches deep on a level.

The President Tuesday made two important appointments. That of Henry B. Brown, of Michigan, to be Associate Justice of the United States Supreme Court to succeed the late Justice Miller, deceased, and Colonel Charles H. Sutherland to be Surgeon General of the United States Army, to succeed Dr. Jedediah H. Baxter, of Vermont, deceased. Judge Brown has had long experience on the Michigan bench, and the appointment is received with favor.

The United States Supreme Court last Monday rendered an important decision in a Mormon polygamy case, holding that a wife is not a competent witness against her husband when polygamy is the crime charged.

The Sunday-closing crusade against the World's Fair has opened up in earnest, and on the desk of each Senator and Representative lately was a letter asking

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 22 to 27, inclusive:

Rev W G Waddle, Rev H C Cotton, Rev R S Morton, S Stephens, S M Neff, Rev W S Fulton, A Holt, M Woodward W R Morley, E Marcy, Dr A J Semmes, R Park, C Barnford, J F Ames, W McCracken, C M Livesay, T and R Hembrough, J Gage, N Daniells, S A Wiley, J Ball, Mrs M Harvey, Rev B Dodge, H deJongh, T L Brown, J Hesker, E J Chalfant, T W Otis, W N Wilson, Mrs M W Reed, Rev N Callender, I Leadbetter, S H Evans, J Pierce, C Follett, J S Persham, N C Tyrrell, T M Weeks, I N Jack, T White, Mrs G Clark, R J Hill, E S Webb, M L Miller, Rev A Dresser, S D Moses, S L Wood, Mrs T S Couch, A J Matthews.



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Sincerely yours,
DONALD KENNEDY,
ROXBURY, MASS.

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MARKET REPORTS.

CHICAGO.			
Wheat—No. 2	91		
No. 3	83	@	88
Winter No. 2	91	@	92
Corn—No. 2	48	@	54
Oats—No. 2	40½	@	42
Rye—No. 2	65		
Bran per ton	16 50		
Hay—Timothy	7 00	@	9 50
Butter, medium to best	12	@	28
Cheese	05	@	12½
Beans	1 75	@	2 20
Eggs	21	@	24½
Seeds—Timothy	1 11	@	1 20
Flax	1 09	@	1 12
Broom corn	03	@	04½
Potatoes, new, per bu	70	@	88
Hides—Green to dry flint	05	@	09
Lumber—Common	10 00	@	13 00
Wool	15	@	34
Cattle—Choice to extra	4 50	@	5 20
Common to good	1 25	@	4 40
Hogs	2 90	@	3 80
Sheep	2 75	@	5 00
NEW YORK.			
Wheat	1 04½	@	1 07⅛
Corn	56½	@	59¾
Oats	48	@	
Eggs	27		28
Butter	11	@	30
Wool	14	@	39
KANSAS CITY.			
Cattle	2 00	@	4 50
Hogs	3 00	@	3 65
Sheep	2 75	@	4 35



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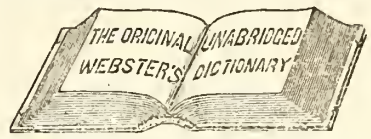
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HOME AND HEALTH.

A GREAT REVOLUTION.

There has been as great a revolution in food products as in any other department of commerce. The old-fashioned grocery was a dirty, ill-smelling shop, the chief stock of which was a hogshead of sugar, sacks of green coffee and few other products in crude form. To-day, the grocery is one of the most attractive shops one can visit. An enormous variety of products put up in handsomely labeled packages of tin, glass and paper are presented on every side. Machinery and skilled labor have here, as elsewhere, revolutionized conditions. The weighing and measuring out of products in bulk is largely done away with, as these can be done more quickly and correctly in large factories with machinery and a sub-division of labor. The grocer buys a certain number of packages ready for handing out, and this can be done with less expensive help than if each parcel had to be weighed or measured and put up as called for by the consumer. Business is systematized; the dealer can give a certain number packages to a clerk or department and require the return of the goods or the price therefor. Leaks and waste are prevented. Consumers, too, are quick to see the advantage of buying specific quantities which are guarateed by large and responsible manufacturers; so time, on the part of both dealer and consumer, is economized.

The preservation of food products in tin has placed a much needed supply of anti-scorbutic food within reach of the masses at all seasons, and improvement in diet means improvement in health and morals. Society owes as much to M. Appert, the inventor of preserving food by hermetically sealing it in tin or glass, as it does to Jenner or any of the other great pioneers in the healing art. Indeed, prevention is better than cure, and on this theory Appert is entitled to the first place.—*Kate Fields Washington.*

There is one principal cause of all the diseases that now hurry half of every generation to the grave before they are twenty years of age. Self-abuse sows the seeds of death. Three-fourths of those who die beyond twenty and under forty are victims of that, or other health-destroying habits contracted in their youth. Parents are fearfully responsible for the moral and physical decay and death of children and youth.

Bathe the feet in warm water frequently in the winter and upon removing them dash cold water upon them to prevent taking cold, then wipe them thoroughly and hold them to the fire rubbing them with the hand until they are dry and pliable in every part. This promotes warmth and health, as well as cleanliness and comfort. Keep the feet warm and the head cool if you want to get well or keep well. Cold or damp feet are sure to bring on some ailment.

Constipation is the cause of three-fourths of the ordinary sickness such as headache, neuraligia, piles, and gastric troubles. Constipation is caused in most cases by medicines swallowed for various ailments such as coughs, colds, throat diseases and consumption. These contain opium and other drugs which repress disease partially, but do not permanently relieve in *any* case while they leave the system clogged, and health is gradually undermined. Use coarse foods and take exercise in the open air, but avoid pills or any nostrums for the regulation of the bowels.

Oh, this ringing in the ears!
Oh, this humming in the head!
Hawking, blowing, snuffing, gasping,
Watering eyes and throat a-rasping,
Health impaired and comfort fled,
Till I would that I were dead!

What folly to suffer so with catarrhal troubles, when the worst cases of chronic catarrh in the head are relieved and cured by the mild, cleansing and healing properties of Dr. Sage's Catarrh Remedy. It purifies the foul breath, by removing the cause of offence, heals the sore and inflamed passages, and perfects a lasting cure.

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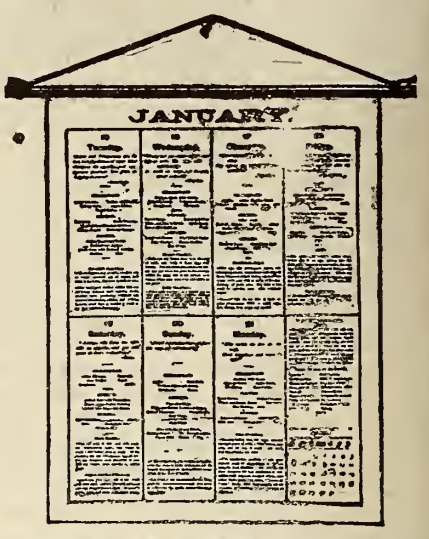
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FARM NOTES.

Under favorable circumstances nature is supposed to be self-sustaining. Where the entire vegetable product of a farm is fed upon the farm and the urine and excrement carefully husbanded and judiciously returned to the land the actual loss is not large. This not being the case, however, and as our population is largely collecting in towns and cities where excrement and sewage are carried to waste, thus effecting an absolute waste for the country farm, the question becomes an important one, "How shall we maintain the fertility of our farms?"

In the time of Abraham and Lot, wealth consisted in "flocks and herds," now in "stocks and bonds." The produce of virgin soils of the West by rapid railroad transit is now thrown into sharp competition with the more costly production of the worn farms of the East. All this emphasizes the question above named, and farmers need to bestir themselves and study the problem opened before us.

It is an admitted fact that the continued growing of the same crop upon land is unwise, is exhaustive. Hence the natural question is as to a judicious system of rotation.

A point of prime importance is to adopt a system which shall secure and profitably utilize a frequent recurrence of *forage crops* of which red clover as a recuperative crop probably stands at the head. Thus, the farmers of western New York follow wheat by clover, and when the soil is well filled with clover roots there is material available as plant-food, when plowed under, for a succeeding crop of wheat.

In New England a very common practice has been to turn under sod-land, plant corn with a moderate dressing of stable manure, then follow with potatoes, using a "special fertilizer," succeeded by a grain crop, usually rye or wheat, seeding at the same kind with 10 quarts of timothy and 4 to 6 quarts of medium red clover per acre, to be mowed two years and then be put through a similar rotation. These crops with good management are usually remunerative, but the ultimate success of this system depends largely upon the profitable feeding of the forage upon the farm and thus returning as far as possible what has been abstracted from the soil.

Any system which ignores continuous depletion must lead to deterioration and ultimate failure. Therefore we strongly favor *dairying* as an essential aid in carrying out the idea of restoring in urine and excrement those elements to the farm which are constantly being taken out by continuous cropping. Something can never, by human means, be produced from nothing. A pond with a free outlet but no inlets will soon become dry; the same principle holds true on the farm. Therefore it is often good policy for the farmer to make liberal and judicious purchases of bran, oil-meal and other feeds from the use of which he can see a profit, and also an essential aid in maintaining the fertility of the farm.

But aside from these wise and important returns to the farmer to aid in restoring lost fertility, the forage crops, by their effect upon the soil in filling it with their ramification of roots acting upon the soil and subsoil, mechanically and otherwise, are a most important factor as a restorative agent, and never in any system of rotation to be overlooked. Hence frequent resceding with clover and the grasses cannot be too strongly emphasized.

Experience seems to show that with all crops a continuous repetition is not wise; for two reasons—first, because of the withdrawal of the required elements in the soil to make just those crops; second, the presence of fungous and insect parasites, as is often the case, induced to the injury of a repeated crop. We find this true with annual crops. We find it no less true with regard to orchards. Hence the apple may follow the peach or the pear the apple, or vice versa, but to repeat on the same site is folly. But no orchard has as good promise repeated after any other orchard, as on new land.

In conclusion we advise to convert vegetable into animal products as far as practicable in order "to let one hand wash the other." And also to invoke the aid of recuperative forage crops to be fed on the land or *turned under*, as the special circumstances may demand.—*P. M. Augur, Connecticut State Pomologist.*

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See advertisement, page 14.

NEWS OF THE WEEK (*Continued from 13th page*).

him to declare himself and announce whether he was for or against the Exposition being open on Sunday. The letters are understood to be from Col. Shepard.

COUNTRY.

Wednesday at East Lynn, Conn., Judge Hall decided that a "paster" put on a blank space on a ticket made the ballot illegal under the State law. If sustained, the decision will invalidate 3,500 Prohibition ballots and elect Morris (Dem.) Governor.

Statistics published in the last issue of *Engineering News* show that 5,775 miles of new railroad tracks were laid during 1890, against 5,095 miles in 1889. The total amount of railway now completed in the United States is 167,172 miles.

The twelve railways in Central and Southern Kansas under control of the Gould interest, have been consolidated into one company, to be known as the Kansas, Colorado and Pacific Railroad Company.

A conspiracy to flood the United States with counterfeit silver dollars was unearthed at Pittsburg Friday by the arrest of nineteen Italians employed to pass the coins. Eleven hundred dollars in spurious coin was secured. The counterfeit is nearly perfect.

Capitulations of Indians are reported at Fort Bennett and Fort Sully, about 590 surrendering at the latter place. Sitting Bull's men say they are afraid to return to Standing Rock, and desire to remain at Cheyenne.

The latest reports from the agencies in South Dakota state that the ranks of the hostile Indians are rapidly diminishing, and all danger of fighting is over for the present. The troops are so arranged as to surround the rebel camps and prevent mischief to settlers.

Six ex-aldermen at Des Moines, Iowa, were Tuesday indicted on the charge of conspiracy to defraud the city. A number of justices of the peace and constables were also indicted for blackmail and conspiracy to defraud the county by piling up costs in liquor cases.

An unknown woman, aged about 60, fell on a sidewalk in New York City Thursday. Her long hat-pin was driven into her brain, causing almost instant death.

A car of stone became overbalanced while being unloaded near Gosport, Ind., Tuesday, and upset, throwing ten men down a forty-foot embankment. Five were hurt, two fatally.

The Eastern Market building at Detroit, completed six weeks ago, was wrecked by a whirlwind Tuesday. Three persons were hurt and a number of horses were crushed.

It was announced Tuesday that the London parties who were negotiating for the Emmons mine in Colorado would start for America Saturday to complete the deal. The price is $17,000,000.

A severe earthquake shock was felt at Knoxville, Tenn., and in the surrounding county at 6 o'clock Tuesday morning.

The heaviest storm of sleet ever known at Lexington, Ky., occurred Thursday afternoon and during the night. Shade trees and telegraph and telephone poles were broken and miles of wire were down. The city fire-alarm system was entirely ruined, many of the boxes being burned out.

Heavy snowstorms prevailed Thursday throughout Ohio, seriously impeding street car traffic at Cincinnati and Columbus. Railway trains were also considerably delayed.

A fierce wind struck the new syndicate town of Barberton, near Akron, O., Tuesday afternoon. The only building destroyed was the new shoe shop and the Creedmoor Cartridge Company. All of the brick work had been finished, and the carpenters were at work on the ridge pole when the high wind demolished the walls down to the first story in a twinkling, and seven men were hurled into the heaps of timbers and brick. One was instantly killed, and six severely injured.

A severe storm raged Friday in New York and New England reaching south to Virginia and west to Ohio. Business was much delayed, and in some places a very low temperature was recorded.

The first loss of life from the great snowstorm is just reported from Hamlin, Lincoln county, W. Va. James Vest, a school teacher, was found frozen to death near there. He was buried in a snow drift on a road leading across the mountains, and was evidently on his way home to spend New Years when overcome by the cold.

FOREIGN.

Owing to the railroad strike, which has been in progress in Scotland for some time past, several sugar refineries in Greenock have been compelled to suspend operations.

It was estimated last Thursday that about nine thousand men are out on strike on the various railways in Scotland. Traffic on the North British railway has almost ceased. The company will suspend the operations of its steamers on Loch Lomond and the Clyde in order to obtain employes to work on the railway.

The Paris papers announce that Emperor William has decided to visit that city. The Emperor, according to the *Gaulois*, will travel in strict incognito, and will not take up his residence at the German embassy. Subsequently still, according to the newspaper mentioned, the German Emperor will proceed to Cannes and San Remo.

Her majesty's ship Magnet left Portsmouth Dec. 22, for the coast of Galway. The Magnet is loaded with meal and potatoes, together with a quantity of government stores of all description. This cargo is one of a series sent and to be sent by the government to relieve the distress of the famishing inhabitants of certain sections of Ireland. Three other British gunboats which have been engaged in similar work for some time past, have been ordered to continue this duty three months longer, when, it is hoped, there will be no further necessity for rendering assistance along the coast.

In the Kilkenny election in Ireland the Parnellites suffered a crushing defeat. The McCarthy candidate was elected by 1,200 majority. Parnell, however, blindly pushes forward and protests that he will keep up the fight.

Sound advice. If you have a bad cold, invest 25 cents in Dr. Bull's Cough Syrup.

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SPECIAL RATES, ETC.

Read on last page the latest offers for new and old subscribers.

The political operations of the secret Farmers' Allianee and Farmers' Mutual Benefit Association recall the excitement two years ago at the discovery of a secret organization in the Republican party in southern Ohio, popularly known as the "Stranglers." For several years this secret oath-bound fraternity ruled in the political affairs of Cincinnati and other cities of that State. Exposure seemed to kill the odious organization, but it is said to be reviving, being cherished by Foraker and other Freemasons of like kidney with the hope of keeping old John Sherman out of the Senate after his present term. The State of Ohio cannot afford to tolerate such business as this.

A serious charge was made in some of our city papers last week against the State and National banks. They hope to get a bill through the next Legislature limiting the independence of private bankers and subjecting them to official examination. This is well enough; but the statement is that in order to create a popular sentiment that will sustain the measure and insure it, the incorporated banks have used the unfortunate failure of Mr. Kean to further this purpose in a most dishonorable way; that they have employed the Jewish lawyer who has been prosecuting the investigation before the county court, and by him have created the impression that the assets of the Kean bank will hardly realize ten per cent, whereas the assignees hope to pay forty and probably more. To victimize a man of Mr. Kean's long and well-known standing for such a purpose is a gross injustice, the effect of which will certainly react upon the heads of its agents.

The School Board of this city saw the petition of 1,600 citizens for the restoration of the Bible to its place in the public schools, heard the eloquent plea of the women who presented it, and then unanimously voted that "the prayer of the petitioners be not granted." But France, vacillating between Masonic infidelity and the intrigues of the Jesuits, is learning a lesson that our Catholic-infidel-Protestant school men of Chicago may some time wish they had been wise enough to heed in time. The French minister of Public Education lately confessed while the school budget was being discussed in the Assembly that the abolition of religious instruction in the high schools and colleges was so injurious to the interests of the State and depopulated these schools in such an alarming manner, that the teachers of religion had to be reinstated. The same thing was reported of the lower public schools. Since the enforcement of the radical school laws the public schools have lost two-thirds of their pupils, who are sent by their parents to the free church-schools.

Christendom has been long amazed at the opium traffic of Great Britain. How a nation nominally, and really, so Christian, can continue to ruin millions of human beings, body and soul, for money, is past understanding. But our own Christian administration is at the same business. Mr. Blaine's reciprocity speeches and continental leagues are coming into market. The State Department has just issued a pamphlet, which shows that the consuls employed by the United States in Spanish America have been directed to obtain all information possible that could be useful in promoting a certain kind of trade, carried on by citizens of foreign name and lineage under the American flag. Mr. Blaine has spoken so earnestly for the opening of these southern markets to our manufactures, that all good men ought to be interested in the result. Therefore this pamphlet might be supposed to be of vast interest,—to the boot and shoe trade, or the manufacturers of agricultural implements, for instance. Not so! The United States Government, under the direction of Mr. Blaine, has made itself AN AGENCY FOR SELLING BEER! Not satisfied with killing off his fellow citizens by ten thousands, this man is prostituting his high office and using the public funds to help kill off as many as possible of the citizens of other nations, for whom he has for years been protesting the greatest friendship! Verily, what will the end be?

A big fire in Baltimore, Dec. 26, wiped out the Masonic joss house of that city and the Grand Lodge of Maryland is in deepest mourning. All its precious records are gone to smoke, its costly banners, and relics "which throw light on the early history of the city." Alas! beside these unspeakable losses the Knight Templars lost their trumpery of feathers, gold lace, big gloves and pewter swords. Their 500 suits were worth they say $100,000, or $200 apiece. Their families can probably say that they deserved to lose them: and the public can say, if the lodge organizations could have gone up in smoke also, leaving the individual members honest, untainted American citizens, unsmirched by lodge oaths and folly, it would have been thrice a blessing. The public has a right to know, too, what sort of Masonic trinkets or records *"throw light"* on the history of Baltimore. Were they some memorandum of lodge favoritism in courts, or politics?

A later report informs us that the burned out lodges applied to Secretary of the Treasury Windom for the use of the old United States courthouse, and received a prompt reply granting the request, and the building was formally handed over to be used by the Freemasons until their temple is rebuilt. There is nothing in the language of the report to show that this was a business transaction and that the government would be reimbursed for the use of its building, but rather that these lodges are to be housed at government expense, when nothing is more evident that lodge triumph means the overthrow of our republican institutions. An application of Judge Anderson's anti-Mormon decision is needed in Washington.

In connection with Bro. Hinman's notice of the Jewish exodus from Russia it is interesting to note that in the months of June and July of the past year there came to this country about 10,000 Russian Jews. So says one of the Hebrew journals. This flow of immigration is likely to increase, for the condition of the Jew in Europe grows more perilous and intolerable. There are two points toward which these moving columns generally go, Palestine and the United States. But the president of the Jewish Alliance says that for one Russian Jew who goes to Palestine nearly ten come to America, and the Jews already resident here are almost in consternation at the number of poor, pillaged, discouraged co-religionists who are constantly appealing to them for help and direction. They have organized several colonies, but only two are in any respect prosperous—the colonies at Rosenhayne and Vineland, N. J. There is now a movement agitating the wealthy Jews of Europe, and which may enlist the Rothchilds, to remove a half million of their countrymen to the fertile lands of Buenos Ayres. The estimated cost will be some $20,000,000, but it will be the founding of a new empire in a propitious district.

A PRACTICAL SURVEY OF THE COLLEGE FRATERNITIES.

BY REV. H. H. GEORGE, D.D., EX-PRESIDENT OF GENEVA COLLEGE.

The college with which I have been connected for a number of years, had among its uncompromising principles this one, viz., That no secret society should have any place within the range of its authority. With this as a fact, I have not had the opportunity of such familiarity with the workings of the college societies as some others have had. But I have a number of serious objections to them. And,

1. Their secret character allows them to organize, and carry on their dark movements in colleges, where they are not permitted.

It is a well-known fact that they do exist in colleges whose laws expressly forbid anything of the kind. I know of a college whose code is emphatic against such orders, and yet it is an open secret among its students, that two or three fraternities are running flush, and doing a thriving business. This is sheer deception, and deception that could only be carried on under a cover of secrecy. An exposure would make liable to the censures of the college.

Young men ought to go to college to observe, and not to break, law. When by as ystematized order of night meetings, a number of students band together to oppose the Board, to deceive the Faculty, and to put themselves squarely against the well known laws of the institution, is it an honorable thing? Can honorable men bind themselves by secret bonds to continually trample law under their feet?

What must be the effect of such an organized effort to deceive upon the character of the young man himself? He enters college, matriculates, and promises to obey the laws. He attends chapel exercises, goes before his professor in recitation, and discharges his daily duties as a law-abiding student. He leaves the impression upon all he meets, in the daytime, that he is loyal to the college, but at night he gathers with his cabal and plots rebellion; he desires and plans and purposes to carry out his course of opposition to that college law that forbids such societies. The effect of this can only be to cherish and cultivate a false element in the character of that young

man. He is educating himself to deceive; and deception is deception all the same wherever you find it. It may be found in different lines of effort, and may have different degrees of consequences, but it is always deception the same. Should this element in one form get a place in a young man's heart at school, it is not a great stretch to suppose that it might have a place in the same heart when that young man has gone out of school and has gone into business.

No parent can have a proper sense of the exceeding sensitiveness, and tender delicacy of the elements that enter into genuine character, who would not use all his influence to prevent his son from a deliberate course of deception, or a confirmed habit of it. For if that parent have any intelligence, he must know that the habit of mind becomes very strong; so strong, indeed, that no matter in what different directions the mind may turn, or to what engagements, the habit is always there.

Nor is this element in the young man's character only a mere deception, to be overlooked as a slight equivocation; but if you push the analysis of the case it will be found to be bald falsehood. Take the concrete case: A. B. C. D. E. and F. appear before the proper officers of the college on September the 15th on entering college, and that day they promise faithfully that they will keep all the laws of the institution while attending it, one of which (and it is read to them) "that there shall be no secret societies in this college;" and on the night of the 15th of November, the same A. B. C. D. E. and F. go into some secret room, close the door and darken the windows, and enter into a Kappa Phi organization, in direct opposition to the college law. What name must the Professor of Ethics give to a course of that kind? The act in November is directly opposite to the promise in September. To the same question in September, will you obey this law, the answer is yes, and in November it is no. They cannot both be true, for logic says contradictions cannot both be true, and by the same logic they cannot both be false; hence between them is a bald falsehood. Then the boy learns to lie. Pitiable as the conclusion is, the fact cannot be evaded, that the student of an anti-secret college who enters into, and helps to carry on a secret fraternity, when he has solemnly promised that he will not do so, is cultivating the element of falsity in his character; which should be deplored and labored against, and prayed against the same as any other false bent that prophesies evil in the student's life.

It has in it, as well, the element of presumption. The fact that the college has a law against such societies proves that it believes them to be wrong. When students organize them in such a college, they say, The college is wrong, or it does not know. We propose to set them up in the face of the college, and trample under foot any law it may have made on the subject.

2. These student secret organizations cannot be for the good of the college, but must be alone for the selfish interests of the student.

Was it ever heard of, that a number of students had to meet at night with closed doors and dark windows to plan the good of a college? If there be something not right about the college in the opinion of these men, something wanting that might give the college greater efficiency, why not talk about it in daylight; talk to the professors about it; nobody is supposed to be more interested in the welfare of the college than they. Don't hide the matter. Don't get behind the door to concoct it. The college is open; willing to consider suggestions. It has never yet been proposed as a reform measure; the world has never yet heard that a clique of students had to organize a college reform society in the night, and take oaths, and have signs and grips and passwords to carry out their reformation.

Then they are alone for the peculiar interests of the parties getting them up and carrying them on. The college is supposed to extend alike privileges to all students. No well-conducted institution can have any favoritism. Any professor who for a moment indulges in anything of the kind, falls beneath the dignity of his position. But it is with this share-and-share-alike privilege that these society men are dissatisfied. There is a grade to be made in examination, a contest place to be filled, a prize to be won, or a society honor to be reached, and alike privileges do not satisfy these aspirants. They are not willing to risk the chance for these prizes upon the fair race of talent and study and effort. They will plot another way. They band together for the purpose of thwarting others; putting obstacles in their way, prejudicing their efforts, and running through their prospects. They plot to bring combined influence upon professor and fellow-student, and especially literary societies, to oust the hopeful student in order to get the place and prospect for another.

By this means, frankness and fairness and justice are sacrificed. The student of real merit is discriminated against; too magnanimous himself to get down to such a pot-house-politics plan of reaching an honor, and hindered from reaching it in any fair way, the honor is taken from the deserving and given to the undeserving. It is not at all strange that men who have trained themselves to such habits, or gotten such bents of mind in college, when they come out and enter political circles, are ready for any kind of maneuvering there. To jostle a man out of a place of honor in the literary society of college, by defamation of character, by plotted prejudice, by secretly-conspired votes, is a deed precisely like that of politicians who, by bribery, and slander, and divers conspiracies, defeat men in their aspirations for political trust. The deeds are similar enough in their maturity, to be recognized as twins in their origin. When college men learn these things at college, what is to hinder them from practicing them out of college? If you separate selfish plans and aims and objects from college fraternities, in my judgment you cut their tap-root, or you draw away all the soil and moisture and richness that nourishes from their roots, when they must necessarily wither and die.

3. The time and attention given to these societies are damaging to college work.

No college should have more, and every college should have as much, work as will occupy all the time and talent of the student. If not in its curriculum of study, that should be supplemented by a carefully systematized course of reading. The college years are not long enough to be run through by any organized system that will consume any part of their time, or waste any portion of the strength to be given to them. The work of a college period of life is too definite, too unique, too momentous in its prospectiveness, to be tampered with by anything that will emasculate it. These societies do levy severely upon time. They take time in their meetings in planning, and they take time out of meetings in talking over what was done, and arranging to carry out their plans. They engage the mind and draw it off from its rightful study, they excite the brain with some secret scheme, they divide the attention, they dissipate study by their own projects. All this they do, while every hour of time and force of attention given to anything not properly college exercise, are so much wasted. In the vivacity of youth men do not always see the grade of scholarship, as also the grade of character and noble manhood every man ought to carry with him out of college; nor do they always duly estimate the character of those things that must inevitably detract from this grade. The time and divided attention of fraternities cannot help but lower college standards. Nor can they take to themselves the claim of recreation, or rest from study; they are not such. They are exacting upon strength, exciting and exhausting, but in a direction that cannot help, only harm their college work. A student cannot run the rounds of a fraternity, endure its waste of time, bear its exhaustion of strength, and be the student he might have been if he had never entered it.

I object, then, to the whole system of college fraternities, because they waste the time, burden the strength, and seriously interfere with the student in his college work.

4. They divert money needed for college expenses, to unwise and often unholy purposes.

The average parent who sends his son to college has no means to spare, beyond what the boy actually needs. There are college needs, not a few, that must have money to supply them. And if the means sent by parents for college needs, be wasted in fraternity lines, or any other unnecessary ways, the student is embarrassed just so much. Besides the sin and folly of wasting money for useless objects, it saps so much of the vitality from college efforts. Books are unbought, facilities for improvement are not secured, students make false pretences to get more money,—and all because they have diverted needed funds from their designed ends, to selfish and unhallowed purposes. If these fraternities cost nothing, they were unworthy the worthy student, and every farthing they cost, just adds so much to their objectionable character.

Beaver Falls, Pa.

THE RUSSIAN EXODUS.

BY REV. H. H. HINMAN.

The recent and renewed persecution of the Jews by the Russian government, and the flight of great numbers to other lands, notably to Great Britain and the United States, recalls the wonderful statements of both history and prophecy in reference to this people.

The number of Jews in Russia is from 4,500,000 to 5,000,000, twice as many as came out of Egypt and equal to the population of Palestine in the days of Solomon or in the time of our Saviour. They are, in fact, an *imperium in imperio* of such gigantic proportions and such cohesive and financial power, that the modern as well as the ancient Pharaoh has become alarmed. Nor is this anti-Semitic feeling confined to Russia. In Austria, Germany, and all over Continental Europe, where the Jews are in sufficient numbers to constitute an important factor in society, there is the same race antagonism. The only nations that offer to the Jew a genuine hospitality are Great Britain, her colonies and the United States.

Whether this indicates, as some suppose, that the Anglo-Saxon race are of Hebrew origin, it at least indicates that the two greatest of the Protestant nations are to bear an important part in the conversion of this people to Christianity and their restoration to their ancient home in Syria.

If there are any two facts more clearly predicted than all others, they are the conversion of the Jews to Christ and their rehabitation as a nation in the land of their fathers. The route from southern Russia to Palestine would not seem to be by the way of the Atlantic Ocean and the Mississippi Valley; but in the providence of God they come here for protection, instruction, and for the accumulation of the wealth essential to the founding of a great Christian nation on the Eastern shore of the Mediterranean. There are already more Jews in Jerusalem than returned from the Babylonian captivity; and the new railroad from Jaffa to Jerusalem will make it both easy and profitable for this people to occupy their ancient home.

Berea, Ky.

SUNDAY PLEASURING.

From four different sources testimony comes as to the increasing desecration of the Sabbath by the habit of devoting its afternoon and evening to social pleasures. Rev. Dr. Hamlin of Washington, the President's pastor, declared in a Sabbath convention of this year that he considered the habit of devoting Sabbath afternoons to social pleasures the most serious peril that now threatens the Sabbath. He mentioned the fact that several fashionable families in Washington boldly announce Sunday receptions, while others, more quietly, in increasing numbers, receive their friends in the afternoon and give Sunday teas, thus driving out the American Sabbath and introducing the Continental Sunday even in the very capital itself. Dr. John Hall has publicly lamented the increase of Sunday evening parties among fashionable people of the metropolis. Mrs. Sangster, whose position as the editor of *Harper's Bazar* makes her an authority in this matter, also deplores the fact that even Christian women apologize for, and participate in, these Sunday evening gayeties, which cannot fail to make an ever-widening breach in the wall that protects the Rest Day. An incidental confirmation of these three utterances came unconsciously in the answer of a dealer in bric-a-brac, who being inquired of as to what is wanted of decorators, replied that "among the things that are most asked for just now are novelties for Sunday evening teas." These social pleasures on the Sabbath in the homes of the rich are hostile to the whole spirit of the day, not only from a Christian, but even from the humane, standpoint; for they open the way for the poor, who have no handsome parlors and attractive music, to demand the saloon and the Sunday theatre.

This Sunday pleasuring of "society" is a bad case of Anglo-mania. At the very time when we

are getting so much horrible evidence that the so-called "nobility" of England needs the moral culture of well-kept Sabbaths to improve both reputation and character, they are multiplying Sunday parties at which theatrical performances, smoking concerts, comic recitations, exhibitions of jugglery, billiards, coach drives, lawn tennis, boxing, and dancing turn the Lord's Day into a day of labor and revelry. Even the St. James *Gazette* (April 18, 1889), which is by no means Puritanic, is driven to the following protest: "Purely selfish amusements, which exact the labor of others, are more inexcusable on Sunday than on any day of the week. The silly and empty-headed ostentation often displayed in the so-called upper circles cannot be denounced too strongly. 'Society'—if one must use the word—might do far more than the church ever can in this matter, by setting the example of wholesome rational relaxation on Sundays. The utter absence of right feeling and good taste among people who might be looked to for refinement is nowhere more apparent than in the Sunday diversions of the rich and 'smart.'"

Washington and New York "society" has not yet caught up with the lustful, drunken lords of London in this assault upon the national Sabbath, but they are on the same road, and there is no logical stopping-place between a Sunday dinner-party and a Sunday dance or drama. The so-called Christians who sanction these Sunday parties are the superlatives of hypocrisy.—*Our Day.*

THINK NOT THAT GOD DESERTS THE FIELD.

Think not that God deserts the field,
Though Truth the battle loses;
But grasp again Faith's sword and shield,
And follow where he chooses.
He shrouds himself in dark events,
No mortal eye beholds him;
And many an adverse providence
As in a cloud enfolds him.

We see Truth's foes closing around,
Distrusting her resources;
Faith fills the teeming battle-ground
With chariots and with horses.
And lo, God's standard rises clear
Amid the smoke and thunder;
Embattled armies disappear,
Or into fragments sunder.

The baffled surf ebbs to the sea,
As though its task forsaking,
But to return more mightily,
In greater volumes breaking.
What God hath sworn shall yet be done,
No power of man can stay him,
Upon the seas he plants his throne,
And all the waves obey him.

Soldiers of Christ, take heart again,
Fear not dark portents solemn;
God moves across the battle plain,
In many an unseen column.
The very stars of the blue night,
As they fulfill their courses,
Shall wheel obedient in the fight,
And add them to our forces.

—*J. E. Rankin, D.D., LL.D.*

SLAUGHTER IN WARS OF THE LAST THIRTY YEARS.

According to the estimates of French and German statisticians there have perished in the wars of the last thirty years 2,500,000 men, while there has been expended to carry them on no less than the inconceivable sum of $13,000,000,000. Of this amount France has paid nearly $3,500,000,000 as the cost of the war with Prussia, while her loss in men is placed at 155,000. Of these 80,000 were killed on the field of battle, 36,000 died of sickness, accidents, or suicide, and 20,000 in German prisons, while there died from other causes enough to bring the number up to the given aggregate. The sick and wounded amounted to 477,421, the lives of many thousands of whom were doubtless shortened by their illness or injuries. According to Dr. Roth, a German authority, the Germans lost during the war 60,000 men killed or rendered invalid and $600,000,000 in money, this being the excess of expenditure or of material losses over the $1,250,000,000 paid by France by way of indemnity. Dr. Engel, another German statistician, gives the followiug as the approximate cost of the principal wars of the last thirty years: Crimean war, $2,000,000,000; Italian war of 1859, $300,000,000; Prusso-Danish war of 1864, $35,000,000; war of the rebellion (North), $5,100,000,000, (South) $2,300,000,000; Prusso-Austrian war of 1866, $330,000,000; Russo-Turkish war, $125,000,000; South African wars, $8,770,000; African war, $13,250,000; Servo Bulgarian, $176,000,000. All these wars were murderous in the extreme. The Crimean war, in which few battles were fought, cost 750,000 lives, only 50,000 less than were killed or died of their wounds North and South during the war of the rebellion. The figures, it must be remembered, are German, and might not agree precisely with the American estimates. The Mexican and Chinese expeditions cost $200,000,000 and 65,000 lives. There were 250,000 killed and mortally wounded during the Russo-Turkish war, and 45,000 each in the Italian war of 1859 and the war between Prussia and Austria. In the other wars the loss of life was relatively less, which did not make either the men or money easier to part with in the more limited areas where they occurred. And this is but a part of the accounting since it does not include the millions expended during the last twenty years in maintaining the vast armaments of the European powers, the losses caused by the stoppage of commerce and manufactures, and the continual derangement of industries by the abstraction from useful employment of so many millions of persons held for a period of military service extending from three to five years.—*San Francisco Chronicle.*

POLITICAL SECRETISM.

The anti-secret reform has need for double diligence in this age and land of secret conclaves and orders. No man can tell what dynamitic plots may be hatching in the secret halls of the many-headed secret dynasty. Men are trained in these secret orders to conceal their operations from the eyes of the outside world, and they form habits of reserve in all the relations of life that fits them for dangerous operations, though they may not be actually so engaged. No government can be entirely secure, while a million secret conclaves are being held within its borders, where the members are sworn to secrecy.

We now have the spectacle before us of a secret political organization formed expressly for political objects, and already electing their Congressmen and Legislators to carry out their special objects. They have among their leaders the wily politician, who is seeking his own ends without regard to the interests of society, as well as the sturdy yeoman. It would be perfectly safe, we think, to say that either the party will break to pieces, or it will ultimately break the Government to pieces. If some classes conspire in secret, others have the same right, and they will use it just as was done at the time of the French Revolution. History is continually repeating itself, and we are at fault if we learn no lessons from the past in regard to the dangers of conspiring, one against another, in the face of our oft-repeated declaration of equality of rights. The *Christian Cynosure*, of Chicago, is doing valiant service in battling against the various orders in the country. It is worthy to be sustained in its work by all who love open and fair dealing among men.—*Christian Instructor.*

"Neither Christianity nor any other system of religion is a part of the law of this State." Such was the point of a decision of the Supreme Court in one of our States. That is a sophism which is coming into general legal popularity. It is thoroughly and radically untrue. Christianity is the basal, the fundamental, law of the United States and of every State, and it is recognized in the statute law of every State, to say nothing of the common law, which is permeated with it. The functions of the church and of the State are separated by impassable boundaries, but both rest upon the common Christian foundation. The attempt to eliminate Christianity as a part of the laws, and as a part of the education of the people is an attempt to disintegrate the foundations upon which our free institutions rest.—*The Interior.*

"Freemasonry is a philosophical development of the ancient system of sun-worship." So says *Mackey's Manual.* Surely, then, the lodge should have no attractions for Christians. Sun-worship, in all its branches and developments, is one of the works of the devil, which the Son of Man came to destroy.—*United Presbyterian.*

CHRISTLESS PRAYERS.

THE JEWISH CONFERENCE AND THE SECRET LODGES.

The attempt of some papers and pastors of Chicago to make a point against the Anti-masonic discussion after the late Jewish Conference, was noted in these columns at the time, their misrepresentations pointed out and their arguments refuted. Since then the *Tribune* has published Pres. C. A. Blanchard's reply to his criticisers and other editors have added an interesting comment. These are all worth preserving and we give them herewith:

PRESIDENT BLANCHARD'S LETTER TO THE TRIBUNE.

WHEATON COLLEGE, Dec. 2.

I have been deeply interested in the letters and interviews which you have printed bearing on the Christian-Jewish conference recently held in your city. Before the assembling of that conference I saw some criticisms on its general plan, but since its work was done the only part of it which seems to be objected to is that taken by the Christian ministers who were requested to conduct the devotional exercises. It is a subject of congratulation that all are now agreed that those holding two faiths so related as are the Jewish and Christian may meet for kindly interchange of views without awakening the theological hatreds of ages now happily long past. Should another such conference be held doubtless some of our brethren who could not find time to attend the one recently in session will be present, in which case they will be prepared more intelligently to pass judgment upon the exercises as a whole and in detail.

It is, I confess, a matter of great surprise to me that these brethren should be so deeply stirred by the use of Christless prayers as they seem to be. Several of them announce themselves as Masons, and some who do not, might, I think, properly do so. Now every reasonably well-read professional man knows that Freemasonry is a complete deistic system, rejecting Jesus Christ and boasting that pagans, pirates, rebels, and Indians are eligible to membership in its lodges. I read at a single sitting sixty-five prayers printed for the use of those Christian ministers who are chaplains of lodges, chapters, councils, consistories, etc., not one of which contained mention of our Lord Jesus Christ, a confession of sin, or allusion to the Holy Ghost. This is, as I say, known to all well-read men; that it is known to some of the men who furnished your reporters with protests against Christless prayers in public, is clearly stated by themselves. Still further and far worse this same lodge which prays not occasionally but always and by law without any mention of our Saviour, lays hands on the New Testament and strikes out that holy name from the page, where it was written by the Spirit of God. It has always been impossible for me to understand how Christians could for one hour remain connected with an institution which thus ignores and insults the Saviour of the world.

Others who were interviewed and who are so filled with alarm have been in Chicago for years, where thousands of men are connected with nearly one thousand different lodges, in most of which our Lord Jesus Christ cannot be lawfully named. I have heard some of these brethren privately express themselves against these Christ-rejecting orders, but have not known them to do so publicly except in the case of the Clan-na-Gael, when they simply echoed the daily press. I rejoice greatly that they so clearly see the character of prayers from which the name of our Lord and Saviour is purposely excluded, and shall expect to hear from them such a continual and earnest protest that all Christian men in this region shall understand that to write, print, and read prayers, or to offer them without reading, if the name of Jesus be purposely omitted, is like the denial of Peter or the treason of Judas. Pastors occupying such pulpits as that of the Second Presbyterian or Union Park Congregational Church cannot speak out manfully against Christless prayers without doing great good. I trust that their zeal may not diminish, for I believe with all my heart that the whole list of prayers from which the name of Jesus has been excluded and which are repeated in the lodges of Chicago, week by week, are an offense to God and the ruin of the precious souls for whom the Saviour died. It is quite time that the thousands of well-intentioned

but uninformed men who have united with these secret orders to obtain some petty political or business advantage were warned of their danger from the deistic (atheistic) religions which they involve and teach. It is a source of sincere gladness to me that we are to have the aid of so influential men in accomplishing so great a task.

It will be naturally inferred that the writer never agreed to offer prayer in the late conference or elsewhere which should omit that name which is above every name. When invited to offer prayer at that gathering it was my impression that the two parties to the conference were honest men and nothing has yet occurred to change that opinion. I expected the Christians to act as Christians, the Jews as Jews, and that each party while self-respectful should also respect the other. Accordingly I prayed as always in the name of Jesus. My engagements were such that I heard none of the other prayers with which sessions were opened, but I suppose that other men who led the devotions of that remarkable assemblage did in all good faith as I did—i. e., prayed according to the faith which they profess. The *Tribune* report of the prayer which I offered included possibly one-third of the words uttered, and the reporter would probably be the last man to pretend that he took my words verbatim. It is certainly a compliment to the reporting of the Chicago press that men who have been residing in cities should have assumed verbal accuracy in a case in which it was not even intimated.

I am sure that my critics do not hate the Jews. The Jesus whom they receive as the world's Saviour was of that nation. The Paul whose words echo and reach through so many ten thousands of Christian churches was a Jew, and I am sure that they could, any one of them, sit down in friendly converse with representatives of that people whose long past has been such a heart-breaking tragedy, whose future is so radiant with prophetic hope. In this converse they would not be blundering and brutal, for they are educated men. They would not attempt to exalt and magnify points of difference; they would, on the contrary, emphasize points of agreement. Beginning at Moses and all the prophets they would speak with their friends of the Messiah who came once in shame and anguish, but who is truly coming again with the names of his people in his heart, and the scepter of a universal dominion in his hand. This I understand to be our purpose. This seemed to me the effect produced by the able paper of Dr. Marquis. If we did not accomplish all that others might we did honestly what we could. CHARLES A. BLANCHARD

COMMENTS OF THE PRESS.

We are more than gratified that Dr. C. A. Blanchard denies the report that he made a Christless prayer in the Jewish Conference here a short time since as was reported in the papers. The *Tribune* of last Thursday contains an article from his pen strongly condemning such prayers, as might be expected. From the first we felt there must be a mistake about the matter. But the correction was so long coming, we began to fear there was some foundation for the report. But now it looks like a plot to injure his reputation on account of his opposition to Masonic prayers which are Christless. The very men who have been active in condemning the Doctor have nothing to say against the Christless prayers offered by ministers in the lodges all over the land. We hope this episode will serve to open the eyes of many Christians to the wickedness of Christless prayers under any circumstances.—*Christian Instructor, Dec. 11.*

Why did the papers speak out so decidedly against Christless prayers when used in this Jew-Christian Conference, and yet have not a word of condemnation for ministers and other members of the Christian church who are year after year praying in the lodges of Freemasons, Odd-fellows, etc., and by law of the lodges rejecting the name of Jesus from the religious services? Is it not as sinful in the one case as in the other? In the Conference Jesus' name was omitted out of deference to the Jews. In the lodge his name is omitted for the same, or a similar reason. Indeed, the matter seems, if possible, to be worse in the case of the lodge than in the Conference. In the former Christ's name is rejected by law and permanently; in the latter it was only temporarily or for a single occasion omitted. Will the editors of the papers here referred to think over this matter, and will they answer our "Why?"—*Idem, Dec. 25.*

Christless prayers we know are common. Secret orders have their rituals, and from every prayer they contain, the name and mediation of Christ are studiously excluded. They hold that as their membership is made up of Jews, Mohammedans, and deists, as well as Christians, everything of a distinctively Christian character must be omitted from their prayers. But every intelligent Christian man knows that such prayers are not only useless, but highly dishonoring to the hearer of prayer. It would be far better to make no pretense of worship whatever, than attempt to approach God in any other way than through the Lord Jesus Christ.—*United Presbyterian.*

Dr. Blanchard, Jr., of Wheaton, was among those who were reported to have omitted the name of Christ, out of deference to the rabbis, at the late Jew-Christian Conference, and on that understanding of the facts was sharply criticised, because one of the sharpest of the counts in his indictment of Masonry is the paganism of its ritual. The young Doctor lay low in the grass while the criticism was going on. Dr. Noble of the great west-side Congregational church was lurid in his remarks. "Judas Iscariot has a younger brother," he said. A Christian minister who would purposely, and for the purpose of winning grace from unbelievers, refuse to speak Christ's name in prayer, is according to Dr. Noble and some other ministers, a brother of Judas Iscariot. Then Blanchard up and let fly both barrels, and trudged home with a bagful of Masonic ministerial game. He was misreported. He did not omit the name of Christ in his prayer. And so he is now loaded for bear with the ammunition that was fixed for him. Blanchard is a mild spoken sort of a man, but he is never at home so comfortably as when out of doors in a scrimmage.—*Interior, Dec. 11*

INDIANS AND EDUCATIONAL METHODS.

That the so-called "Indian problem" is gradually resolving itself under the educational methods which intelligent minds and honest hearts are centering into a system can not be doubted. Reports sent out by the Indian Rights Association and by Commissioner Morgan leave little room to doubt that, under just treatment in his material conditions, the Indian, generally speaking, is not only willing but is even anxious to learn and follow the ways of peace. In view of what has been accomplished by decent and just dealing with the Indian it is cowardice or vicious greed that urges procedure against the red men on the theory that the only good Indian is the dead Indian. Persons who advocate humane and philanthropic measures and declare the possibility of converting our Indians into orderly, respectable, and educated industrious citizens have been sneered at over-much, and we hear a great deal about the treachery, intractability and instinct savagery of the Indian; but from influential and disinterested sources we hear altogether too little of the outrages, public and personal, to which the Indian has been subjected as the result of frontier encroachments and the avarice of white men.

The outbreak in Dakota, deplorable to the last degree, has been, nevertheless, of very great service in supporting the educational system. Ten years ago such an uprising, especially coupled with an intense religious enthusiasm, would have precipitated one of the worst Indian wars in the last third of a century; whereas now the disaffected and hostile forces that withdrew from the reservations were not of that numeric dignity to threaten serious opposition to the soldiers. Indian haters found in this outbreak so much to sustain their extreme opinions how the Indians should be dealt with that they did not give thought to the lesson presented in the attitude of the trained Indian scouts who remained faithful to their implied trust, though they had in so doing to turn against their brothers and kindred. Let it not be forgot that the men who went intrepidly forward under orders to capture Sitting Bull or to disarm the hostiles at Wounded Knee were the Indian police who might—had treachery been the dominant characteristic of the Indian—have turned their weapons against the government that employed them.

In proportion as the Indian is educated is he reluctant to engage in a futile war against the overwhelming whites. It is ignorance or the despair of outraged humanity that sends Indians upon the war path now, and with personal justice supplementing the educational system we have everything to hope for from the rising generation of Indians. The public has been clearly in sympathy with the humane methods of General Brooke at Pine Ridge Agency, and are now in sympathy with the policy of General Miles in his attempt to force a surrender without further bloodshed. Men who fight like the Sioux must have some future in a nation like this, and while the people favor decisive action against savage outlaws they favor educational methods with the masses of Indians. We believe with Commissioner Morgan that there should be larger appropriations for schools and educational purposes. He says "$3,000,000 will be necessary to the care of 15,000 boarding and 6,600 day pupils, whereas the appropriation for Indian education for 1891 is only $1,842,770. This is an illustration of the inadequate way in which we undertake to deal with our great problem." The figures suggest their own comment. There has been a gradual increase of appropriations to the race, for in 1877 only $20,000 was allowed. But we have been flipping crumbs where we should be tendering loaves, and it is time we grew wisely just. Justice will do more than bullets to make good Indians.—*Inter Ocean.*

NEW ENGLAND LETTER.

New Year moralizings.—Prohibition facts.—Parlor meetings.—Dr. Cuyler on Club houses.

The old-fashioned New England winter is not yet obsolete as the merry jingle of sleigh-bells, and the record of the mercury for a week past testify. Indeed, the way it has now come to the front after its long period of retirement with Boreas at the North Pole reminds us of the similar manner in which moral issues may pass out of sight for a time, but only for a time. Both temperance and anti-secrecy have had their moribund periods, but there is something in the very air of New England that makes it impossible for a moral question to die without hope of resurrection before it is finally settled. Even in its ashes live its wonted fires, and as soon as the angel of an awakened public sentiment rolls away the stone from the sepulchre it will come forth to confound its adversaries. There are some wonderful analogies in nature. For instance, the robins it is said have flown much farther south than usual this season, warned by their instinct that a winter of unusual severity is ahead. But instinct is a very easy word to speak and a very hard one to explain. Ask in what way nature whispered her secret counsels to these tiny intelligences, and you have touched a mystery before which the learned and the unlearned are alike dumb. And yet how many refuse to believe that there is such a thing as spiritual instinct; in those strange impressions for which no reason can be given at the time, yet prove in the sequel to have been the pressure of God's guiding hand, by which without knowledge or forethought of its own, the trustful, childlike soul has been led in ways it knew not! Every devout Christian life will show more or less remarkable experience of this kind, and the skeptic who doubts them may well learn his inconsistency by considering the fowls of the air.

The result of the Worcester election has much chagrined the best part of her citizens, but as the mayor and aldermen are are not obliged to grant licenses unless they choose it is hoped that the pressure of public sentiment will be so strong against their doing so that "the first prohibition city of New England" will still continue practically, no-license. The police records show that more than three thousand *women* were arrested for drunkenness in Boston last year. This is certainly appalling when we take into consideration that these figures do not give the whole number, as a certain portion always escape arrest. But such facts emphasize the justice as well as the necessity of giving municipal suffrage to women that they may help in the only practical way to banish this terrible stumbling-block over which so many of their frail sisters are falling daily, wounded and dishonored. The independent women voters

of Boston, at the late election, succeeded in electing four of the eight candidates they nominated, while Mrs. Emily A. Fifield, the only woman who received a party nomination, had a larger vote and a larger majority by 2,000 than any other candidate; and yet not one of these was nominated by the successful Democrats, which certainly shows that a power lies in woman's ballot, and why the liquor sellers and their allies are prepared to fight to the last extremity against giving it to her. One noticeable fact was that very few with the right to vote stayed away from the polls, and even these few had good excuses. This is in strong contrast with the action of many male voters who stay away for no better reason than their own indifference. "You ladies can account for your absentees," said a prominent Republican politician;" we cannot account for ours." And this is the sex that we are assured would show nothing but absentees if given the ballot!

Bro. Stoddard reports the last parlor meeting at Mrs. D. Towers as unusually spiritual. It was on Odd-fellowship, explained by a chart; and as this is the secret order which seems to have most popularity and influence—the Governor of Vermont is said to have lately joined it—it would be well if these parlor meetings could be made to extend beyond the vicinity of Boston. Conventions are excellent, even indispensable; but as a leavening agent the humble parlor meeting with its quiet yet effectual way of presenting the truth, to some of the most intelligent minds in the communities where they are held, must take precedence, at least in this stage of the work, of any other. Many people who know nothing about the lodge seem to have the impression that it is a dry subject, but if this is so Bro. Stoddard is the man to clothe the dry bones with flesh, and make it appear as the most living and vital of themes. There is more entertainment as well as instruction by far in one of these parlor talks than in the average popular lecture, and I would especially counsel every anti-secret woman who wishes to reach in the immediate circle about her, her own sex, to consider what she can do in this direction.

Dr. T. L. Cuyler preached in Park St. church last Sunday, and though he did not preach an anti-secret sermon, he made a good point against those associations that exclude the wife and mother, by saying: "God created the home. I am not sure that he created the club-house and many another rival and antagonist of home. A man has no more right to rob his family than to swindle his creditors. Many times I think that if the mothers should apply a torch to a great many of the club-houses we should applaud the righteous incendiarism." We never went so far as to say this ourselves, but so long as the eloquent Brooklyn pastor has done so, we venture to add our earnest Amen.

ELIZABETH E. FLAGG.

REFORM NEWS.

ANOTHER METHODIST RECORD.

DEAR CYNOSURE:—I need not write to you of the annual meeting of the Iowa Association after the interesting account of it given by the corresponding secretary. Although the meeting was held in the eastern part of the State, I was pleased to meet the venerable Rev. McKee of Clarinda, and his young and vigorous brother in the ministry, Rev. Sharp of Blanchard, both from southwest Iowa. Rev. M. A. Gault, also from southwest Iowa, cheered us by his presence and edified us by his able address. Pres. C. A. Blanchard was with us and presented Christ as the Redeemer and only Saviour of men. He objected to secret societies on the ground that more young men are kept from coming to Christ by the lodges than by any other means that Satan has devised.

I love the Iowa brethren and rejoice in the work that God has wrought among them, in turning so many away from the lodge and in keeping so many others from being caught in that dreadful snare of the wicked one.

While at Lisbon, Iowa, I was informed that Rev. Newell, the present pastor of the M. E. church of that place, took several degrees in Freemasonry, but has become thoroughly disgusted and does not want anything more to do with it. He says the Methodist ministers are fast leaving the lodge.

Dr. Heald, the Methodist pastor at Mt. Vernon, Iowa, said he was persuaded to join the Masons. He became disgusted and left, and did not mean to have anything more to do with them.

Rev. Cripin, a presiding elder in the Upper Iowa Conference of the M. E. church, took many degrees, but has now turned from the lodge and will have nothing more to do with Masonry.

Rev. Mr. Barnes, formerly pastor of the Methodist church of Lisbon, Iowa, took three degrees in Masonry and then renounced it, giving as his reasons: 1. Masonry necessitates late hours; 2. Masonry has oaths and rites that belong to barbaric times; 3. Church members who are active Masons are rarely active Christians; 4. Masonry, with very many persons, becomes a substitute for the religion of Christ, which is the only saving religion.

Upon Rev. Mr. Barnes' declaration of reasons for renouncing Freemasonry, I would remark that intelligent churchmen, be they ministers or laymen, who have passed through the ceremonies of initiation, and taken the oaths of Freemasonry and are not disgusted with their *barbaric* character, should not complain, if, in the language of John Brown to the pro-slavery ministers who visited him while awaiting execution in Virginia, they are regarded as "heathen gentlemen" by those who are acquainted with the ceremonies they have gone through and the oaths they have taken. The ceremonies, certainly, are disgusting, and the oaths are horribly wicked and profane.

I would further remark, that it is not possible that any man loyal to Christ, whose eyes are open to the fact that Masonry and Odd-fellowship are Satanic conspiracies to supplant Christianity and substitute in its place a heathen deistical worship, can adhere to and uphold these orders. The fact that, as Rev. Mr. Barnes says, *very many persons* are led to accept Masonry as a *substitute* for Christianity, and base their hopes of heaven upon it instead of becoming Christians, ought to and WILL *arouse every truly loyal Christian* and constrain him to come up to the help of the Lord against the anti-Christ of the lodge.

Mr. Bunner, a very wicked man, was converted at a Free Methodist camp meeting in Story Co., Iowa. He was a Mason and an Odd-fellow. He was admonished to leave those orders, and promised to think and pray over the matter. After much prayer for Divine guidance, he concluded to open the Bible and receive, as the word of God spoken to him, the first Scripture that met his eyes, and be guided by it in determining his relation to the secret orders. He opened the Bible and was confronted by the Divine injunction:

"Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

In obedience to the Divine Word he immediately renounced Masonry and Odd-fellowship. He had been invited to take part in a Masonic parade, but he now positively refused and told the Masons that he would never have any further connection with them; that he now left them forever.

This occurred four years ago and he is still firmly opposed to the secret orders. He began to preach the Gospel and is said to be very successful in winning souls to Christ.

The leaven of Anti-masonic truth is working in the meal of our churches. Let us freely consecrate money and personal service to this work until the court-house and the church are freed from the domination of the lodge. If you cannot go forth to the battle against this foe of equal justice and of our holy Christianity, do not, I intreat you, for the love of Christ and native land, withhold the money that is needed to push forward this reform.

If Satan through the secret lodge system is choking the life out of the churches and flooding the land with infidelity; if the covenants of the lodge, as so many cable-tows, are binding our young men to Satan; if, even now, the percentage of our young men who are won to Christ has become alarmingly small, is it not time to awake and come up to the help of the Lord against this mighty foe of God's annointed one, our *only Saviour?*

Brethren! by *pen* and VOICE and PURSE let us resist the Masonic anti-Christ. Your fellow worker with Christ, C. F. HAWLEY.

CORRESPONDENCE.

ALL THINGS THROUGH CHRIST.

CINCINNATI, O., Dec. 29, 1890.

EDITOR CHRISTIAN CYNOSURE:—The purpose determines the life. A good purpose makes a good life, a great purpose a great life. The Saviour indicated the high purpose of his life when he said: "I have glorified thee upon the earth." The inspiration in the life of the Apostle Paul in all his missionary journeys and in every trial from the Macedonian prison to the block at Rome, is indicated in his declaration, "For me to live is Christ." Francis Xavier, misled though he was, had the spirit of the Master. He washes the sores and cleanses the garments of the crew sick of the scurvy; he rings the bell in the streets of Goa to call the boys to his school; and though warned in a dream that privations and perils would be the price, his prayer still was: "More souls, O God, even more!" No wonder that in ten years he visited fifty kingdoms, preached over 9,000 miles of territory and baptized 1,000,000 souls. Seven men met in a tailor-shop in Hamburg in 1835, and resolved to personally undertake the work of publishing the good news. In twenty years they organized 50 congregations, won 10,000 converts, distributed half a million of Bibles and 8,000,000 pages of tracts and preached the Gospel to 2,500,000 souls. If there were 250 such consecrated souls in the church, within thirty years the Gospel might be preached to all the inhabitants of the world. If every member of the Reformed churches would give one cent per day for missions, it would amount to $365,000,000 per annum. If we cannot "go down into the mine" with Carey, we can with Fuller "hold the rope." What possibilities! The world evangelized within the present century.

Last Sabbath I preached morning and evening in the Sixth Presbyterian church. At 3 P. M. I addressed a colored church. This society was established last March and under the care of Bro. Johnston has gained very rapidly. Though his talents are small, they are consecrated. When Theresa, the Spanish maid, would build a convent she had only four ducats. Her friends said she could do nothing with that. "Theresa and four ducats are nothing," she said; "but Theresa, four ducats and God can do anything." All God asks is for us to consecrate what we have. His strength is made perfect in our weakness.

At 6:30 P. M. I attended the Y. P. S. C. E. of the Sixth Christian church. One of the striking signs of the times is the fact that God has put it into the hearts of the young people in all the churches to organize for service. Joan of Arc, the French peasant girl, called of God, rode at the head of the French army carrying a little banner, and led them from victory to victory, until the enemy was driven out and the king enthroned. "A child shall lead them." A young man in Boston works twenty-four hours every day. He is a clerk and works twelve hours per day. Out of his salary he supports a student missionary in China, who works while his helper sleeps. The young people can take the world for Christ. J. M. FOSTER.

SAVE THIS CHURCH.

MONTDALE, Pa.

There is in Pennsylvania one Baptist church opposed to secretism, both in theory and practice. Last winter God revived us, and many souls turned to God. Our anti-secret record was maintained in taking in members, some pledging to forsake the lodge for a home in the church. Now anti-secret Baptists are coming in from twenty-five miles and more, to find a congenial church home, out of reach of the dragon flood of lodgery.

While these things transpire, the enemy is sow-

ing bad seed (he has no good seed), and found in the church a candidate for Odd-fellowship,—an odd fellowship indeed for a Gospel church. Through pure spite, secretists "compass sea and land to make one proselyte," and so break down the hated rule of this church against secretism. Next, the lodge members began to boast. By this it became apparent that something had happened. Though secretly done, this was too good a secret for them to keep.

Nine-tenths of the church are in favor of keeping this body free from false worship, and in due time will so speak. There *must be* in northeast Pennsylvania one church where right-minded Baptists can find a congenial church home. The brother of whom we speak left this church twenty years ago for the Good Templar church, preferring false worship to the true. But on confession, some years later he re-united with this church, being forgiven and cordially received by all. But now, knowing well the church rule against secretism, he repeats the offence, to the grief of all who understand the case. Peradventure God will once more pardon him on confession, and the church has the pleasure of forgiving this second lapse into the false worships. It seems this time to have the complexion of an *apostasy*. We hope better things, and "things which accompany salvation, though we thus speak." Brethren, pray for him and us.

Among the anti-secret brethren who have fled from lodge worship, is Bro. A. F. Sanford, formerly of Oneonta, N. Y. He is forged by the God of nature for a successful evangelist, and is a candidate for ordination in this church on Jan. 7th, 1891. God has repeatedly sanctioned his efforts to win souls to Christ. H. I. Higgins, Gospel singer from Massachusetts, is now assisting him in meetings at Tomkinsville, Pa. They seem to be God's men, and clean from liquor, lodgery, tobacco, and, we hope, from all filthiness of the flesh and spirit. They are outspoken against all sin as they see things.

Perhaps you may think me not as active in circulating the *Cynosure* as I ought to be, and may be I am not. But allow me to explain. I intended to contribute at least $3 a year to give the *Cynosure* to the colored pastors of the South. I am grieved that at present I cannot do this. I have tried to get subscribers to this best of papers, but it seems next to impossible. Now for the cause. There is nothing causeless, though many things void of reason. The best men and best things are most slandered. Angels, who "are ministering SPIRITS," could not live among men, only that they are *spirits*, and godless men cannot see them. Angels in Sodom had to defend themselves by supernatural means. The prophets, "of whom the world was not worthy," were men, and had bodies as well as spirits, and so were subjects of wicked assaults. Jesus, who took on a human body, could never have lived in our world thirty-two years, but for special Divine interposition. No other human form was ever so cruelly defamed.

Among all the journals known to me, I know of none *so much needed*, and at the same time so intensely hated, as *our* "*Liberator*" in *this* reform, the *Christian Cynosure*. Many would like it, only it would hurt their business among lodge-ridden people. Please be not hasty in condemning us in this statement. Facts for faces and faces for facts. In our midst are good people who regard the *Cynosure* an emissary, and the men who publish and who read it as dangerous to the peace of society.

HAVE THEM READ IT!

Just what we are trying to do; and in some degree we are digging under this rock-bluff of Satan. If the *Cynosure* is most hated, it is for the cause that the *best is most hated*. Here the battle of *no fellowship for the lodge* has been fought; and the senior editor, with his son, C. A. Blanchard, president of Wheaton College, helped win the victory twenty years ago. "*Glory to God in the highest,*" *good will to the Cynosure and its editors.*

I am now in my 71st year, and am "ready to be offered on Truth's altar, and put off the militant, the war suit, and take a crown of glory. Can one so unworthy expect a crown? I am too old to run *down hill*, but can run up hill and help to scale Satan's strongholds. So "guards, up and at them!" Truth is on the field.

Very truly yours, NATHAN CALLENDER.

AMERICAN SABBATH UNION.

BATAVIA, N. Y., Dec. 24, 1890.

EDITOR CYNOSURE:—The root of the division in the American Sabbath Union at its recent annual meeting, and the cause of my previous resignation, is in the following facts:

I have in hand one of the *Mail and Express* envelopes that was sent to a Southern vice-president of the American Sabbath Union which contains a circular headed "Office of the American Sabbath Union," and wholly devoted to urging those to whom it is sent to subscribe for the *Mail and Express*, special reference being made to its relations to the Grant Monument fund. This paper is dated "January 20th, 1890." I was then a secretary, but it was signed only by secretaries Knowles and Taylor, and was never shown to me or authorized by the Executive Committee. The envelope also contains two regular advertisements of the *Mail and Express*, one in red mostly devoted to the Grant fund, the other, of eight pages in white. This last contains among other things the following statements: "The *Weekly Mail and Express* is a Republican paper, not a narrow, partisan sheet, but a strong and fearless exponent of true Republican principles." "The *Weekly Mail and Express* is the organ of the American Sabbath Union."

This last statement is false. The official organ of the American Sabbath Union is a syndicate column of Sabbath reform news and notes called "The Pearl of Days" column, which, by vote of the Executive Committee on the only occasion action was taken on this matter, was to be sent out to the press simultaneously, that all papers desiring to do so might use it at the same time. Either the matter was not worth using in other papers, or President Shepard and Secretary Knowles have habitually neglected to use it as ordered. In any case, the statement that the *Mail and Express* is "the official organ" is as false as it has been harmful.

WILBUR F. CRAFTS.

PENNSYLVANIA FRIENDS, ATTENTION!

YORK, Pa., Dec. 20, 1890.

EDITORS CYNOSURE:—I desire to say to you, to all our anti-secret friends, and particularly to all Pennsylvania readers of the *Cynosure*, that I regard the three months' trial for twenty-five cents as the best plan we have ever had to secure subscribers for the paper. Many will take it on trial, if asked to do so. I have received four trial subscriptions, and expect to get more. And as the *Cynosure* is needed more in Pennsylvania than in any other State, I am anxious to hear of our friends in all the counties going to work, determined to secure all the readers possible..

Pennsylvania must be "brought to light." The Philadelphians are demanding a new Philadelphia. They are disgusted with the present Jesuitic city civilization. But the entire State needs to be born again, religiously, socially, politically and morally. We have too much Jesuitic pressure to the square inch in every town and township. So let us start a new era in Pennsylvania, by scattering *Cynosure* readers all over the State.

E. J. C.

A Michigan woman whose husband went out to chop and didn't return at night dreamed that she saw a tree fall upon and crush him. She got assistance to look for him and he was found crushed. It wasn't under a tree, however, but on the public highway, where he got drunk, lay down and let a load of hay roll over him.

PITH AND POINT.

THE FARMERS' ALLIANCE IS AN OPPORTUNITY.

The Farmers' Alliance is pushing this lodge question into politics, where it must be settled. The outlook now is that in '92 every candidate can be successfully interviewed on lodgery and induced to commit himself for or against the anti-American system. In the meantime the farmers are being diverted and alienated from political prohibition. The lodge-ridden Alliance in politics precipitates the real question at issue and gives us a fighting chance. Let us man our bark for '92.—M. N. BUTLER.

A GOOD RESOLUTION.

I was out two days after I received those tracts, but failed to get a subscriber; but got some tracts where they will bring forth fruit unto life everlasting. I expect to be out enough to procure my quota, i. e., fifteen subscribers, if the Lord will. I realize that the walls of Jericho, i. e., the Secret Empire, will not tumble down without a long and persistent effort; but it must fall, because it is in the way of the progress of Zion. I see it clearly, and also the confounding of the languages of the Secret Empire, as there was at the Tower of Babel. I hear the Masons say Masonry is revealed. Thanks be to God there is enough revealed to make it very loathsome to those that are co-workers with Christ.—M. L. WORCESTER.

TRACTS AND CAMP MEETING TESTIMONY.

I have given away and induced others to give away about three pounds of tracts in the last few months. I have also spoken to some eighteen preachers and evangelists on this lodge question. This question is upon us to be settled. At a camp meeting last August, the preacher in charge, C. A. Fleming, rebuked the lodge from the pulpit on both Sabbaths of the meeting. Tracts were also freely given out. I believe it would be good to have a lecture here to reach the people.—GEO. HAWKINS, *Seehorn, Ill.*

IS THE NATIONAL REFORM ASSOCIATION A TWO-HORNED BEAST?

There is a book published by the *Review and Herald* Publishing Co., at Battle Creek, Mich., Chicago, Ill., Toronto, Can., and Atlanta, Ga., called "Bible Readings for the Home Circle." They claim that the two-horned beast spoken of in Rev. 13: 11 is the National Reform Association in the United States. Now it seems to me if they had said the two-horned beast represents the Secret Empire, they would have guessed it exactly; that is, admitting that the first beast which John saw represents what they claim, then the Secret Empire would represent the "image" of that beast. The two horns being the claim of Christianity and the claim of benevolence; or, worship of God and love to man.

I write to express a wish that some one capable of doing justice to the subject would criticize said work along this line, from page 226 to page 254 inclusive, and publish in the *Cynosure*.—IRA A. CHAMBERLAIN, *Bristow, Iowa.*

Will some friend who has access to this volume give us some reply as suggested in Bro. Chamberlain's note?

GOOD WORDS.

The *Cynosure* is a blessed accompaniment to the Word of God.—INCREASE LEADBETTER.

The *Cynosure* improves with age and is having a good influence on *this* age.—REV. W. G. WADDLE.

I like the paper more and more, and I wish I could send you a hundred subscribers. God bless you and open the hearts of his people to the needs of the times.—R. J. HILL.

The *Cynosure* is pure gold, the more it is rubbed the brighter it shines.—B. DODGE, *Missionary of the A. M. A. among the mountain whites on the Cumberland Plateau, Pleasant Hill, Tenn.*

The Lord bless your work and bring the counsels of evil men to naught. I have read and aided to scatter your excellent paper in years past and hope to continue to do so in the future.—JASON F. AMES.

LITERATURE.

"*Jew and Gentile*" is the name of a volume containing the journal of the proceedings of the late conference between Israelites and Christians recently held in Chicago. It is worth noting in this connection that Rabbi Hirsch is now delivering a lecture on the striking topic, "The Crucifixion from a Jewish Standpoint." It contains of course the different papers and addresses by Drs. Goodwin, Barrows, and others. In its minute of the proceedings a careless compiler has left the reporter's incorrect minute of the prayers of Prof. Curtis and Pres. C. A. Blanchard. This partial and very inacurate report led to the controversy about Christless prayers. It is to be regretted that such mischievous things get into permanent form.

"*Britain's Crime against China*, a short history of the Opium Traffic," is the title of a striking document from Dyer Brothers, London, England, written by Maurice Gregory, one of the editors of the *Banner of Asia*, Bombay. The iniquity of the opium trade, and especially of the compulsion used by England to secure its sale, and the resulting revenue, are told in calm but terrible sentences. The efforts to check the evil and prevent its farther ravages are also recounted. Other tracts on the same topic and of a similar nature accompany the pamphlet. It is a question that deserves the attention of American Christians as well as English.

The Collins Printing House, Philadelphia, publishes a discourse by Rev. W. A. Patton, Wayne, Pa., containing some *Lessons from the Life of George W. Childs*, proprietor of the Philadelphia *Ledger*.

Dr. A. J. Gordon, who lectures before the Chicago Bible Institute (Mr. Moody's Training School) during January, is one of our best devotional writers. His "In Christ" and "Twofold Life" are largely read. A few

months since he published "Ecce Venit," a tender presentation of the premillennial idea, and the book has already exhausted its first edition. The second edition will soon be out.

A. S. Barnes & Co., New York, have just published a new atlas by the famous geographer, James Montieth. It is entitled "A School and Family Atlas," and contains all the latest maps and statistics, and is illustrated with numerous engravings showing the physical outlines of the different countries and the various characteristics of the industrial centers all over the world.

OBITUARY.

DAVID MARSHALL was born in East Tennessee, seventh month, 17th, 1821; died at Carthage, Ind., twelfth month, 22d, 1890, aged 69 years, 5 months and 5 days.

In 1847 he was united in marriage to Elinda Binford. There were born to them two children, neither of whom are living. He was converted in early life; has ever since been a consistent, devoted follower of Christ, and a firm believer in the doctrine of the Gospel as held by Friends.

He was recorded a minister near the year 1860. He loved the church and lived not for himself alone, but for others. He had a quick perception of the truths of Scripture, and took a broad, comprehensive view of its doctrines, so as to stand in the front ranks as a teacher of righteousness. His time, talents, and means were consecrated to the Master. His character among his neighbors and his social qualities were of the highest order. His place in the Sabbath-school and pulpit was never vacant when he was able to attend, feeling it to be a pleasant duty to engage in these, as way opened for work. When he kept still in our meetings, we felt that he had a calm, restful assurance in the merit of Christ; when he spoke he gave a clear testimony to the power of atoning blood, and the preciousness of a conscious indwelling of the Holy Spirit. On account of failing health, his labors the last few years were mostly in his home meeting, where the worth of his ministry and wise counsel cannot be estimated.

He was much interested in all branches of church work, was one who spoke out clearly against all sins, and in favor of every good cause. He was careful, in the first place to examine all phases of truth and error, and then to speak so that all knew just where he stood. One of his loved themes was the resurrection, and he joyfully anticipated that day when men shall know what full salvation means.

The death of this loved friend removes another of those trusty veterans in the Lord's army, who faithfully and patiently bore many persecutions and reproaches, and yet remained in active service, daily adorning the doctrines delivered to others. Truly, a great and good man has fallen, and while he has gone to his eternal and glorious reward, we who are left feel like saying, "Help, Lord, for the godly man ceaseth, the faithful fail from among the children of men." K. M.

With his thumb, a boy is said to have saved the Netherlands from inundation. Many people have been saved from the invasion of disease by a bottle of Ayer's Sarsaparilla. This medicine imparts tone to the system and strengthens every organ and fibre of the body.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, JANUARY 8, 1891.

A LESSON FROM AFRICA.

Henry M. Stanley, the African explorer, is lecturing through the country and spent a portion of last week in this city, speaking twice in the Auditorium. His books are now being read by thousands, and they strikingly confirm the Bible cosmogony. The Bible dictionaries tell us that in the region of that "Darkest Africa," which Stanley has explored in hunting Emin Pasha, there were once civilized people, in the days of "Candace, Queen of Ethiopia," whose treasurer was reading Isaiah when Philip met and baptized him.

But now Bartellot and Jameson, of Stanley's rear guard, with a handful of half-starved men, could whip, torture, murder, and sell those peoples to be killed and eaten by cannibals; and, though surrounded by natives, a thousand to one, this little squad of men kept those thousands at bay, day and night, though they were human beings like Stanley's men; and one wonders why those thousands did not wipe out the Christians and Mohammedans of Stanley's party in a single night.

The explanation is this: In Bible cosmogony, if we go back where eternity opens into time, we see God and angels on one side, and Satan and legions of devils on the other, originating and keeping up the ceaseless conflict between right and wrong, which we see going on about us at this day.

Stanley tells us that he read his Bible every night before turning in, and worshiped God. The natives around him, though descended from peoples who, ages since, had Christian States, and have furnished one Ethiopic manuscript of the Bible, yet let their religion run down into idolatry, which, Paul says, is Gentile worship of devils. Cole and Hinman tell us those natives have lodges cut out of dense chapparel, where they meet at midnight and practice their mysteries. In Sierre Leone, when Hinman was there, there were three secret orders: the Purrow, the Bondoo, and another whose very name was secret, but who killed and ate a human being, and sent a piece to each member who should be absent from the lodge meeting. Mr. Hinman says the governor of Sierre Leone ordered them to leave and burned down their village.

Idolatry imbrutes men, and men can whip brutes. The Satanic legions, once angels, who met and resisted Christ, mesmerize and imbrute their worshipers. Even Jameson, the papers say, had become so imbruted by contact with idolaters, that he bought a girl ten years old, for six pieces of cloth, and sold her, or gave her to be tied to a tree, stabbed and eaten; and looked on while the thing was done! Horrible as this seems, it is little if any worse than the Masonic murder of Morgan, Cronin in Chicago, and lately Henessey in New Orleans. Masonry, Mormonism and popery are of the same nature. Their god is, Christ says, "a liar from the beginning;" and as the good Dr. Norris says: "They include the spirit of murder, and every crime this side." Let us rejoice that "Darkest Africa" is opening, and the fire of the Gospel can now be kindled at the bottom of the human grate.

THE LIFE TO COME.

Is it certain and real? If so, why not uncover it to men?

It is certain, because the Bible reveals it, and Christ "brought it to light." God, and "the sons of God" who sang and shouted when the earth was founded, were and are inhabitants of that world. So were the angel messengers who came to Abraham, Lot, Manoah and others. They did not belong to this earth. They moved by their wills. Gravitation had no relation to their bodies. Then the visions vouchsafed to patriarchs and prophets, as to Jacob at Bethel, and to Elisha's young man who saw "horses of fire and chariots of fire round about Elisha,"—those were real defenders, as what followed showed. Then, also, Abraham, Isaac, and Jacob whom Christ proved to the Sadducees to be alive; and Moses and Elias in the Mount, and the angel prophet who gave the Apocalypse, all these were real persons.

Then many persons like Paul, 2 Cor. 12: 1–6, and John the Revelator, have been permitted to see the inhabitants of the next world, and to hear its sounds of joy. And, moreover, many like William Tennent have seen heaven and returned. Tennent, born in 1705, died in 1777, the year of our Independence, one of the most sober and truthful of our patriots. He said he was three days in heaven; and books by Judge Boudinot and others take his testimony concerning what he saw and heard in heaven—of the reality of the next world as entirely reliable. There are many such witnesses as Tennent, the best and holiest of men; and though men, women and children have borne such witness, their testimonies never clash. But Christ went into eternity, and walked back into time, and near two thousand years of history have proved and are proving his words true.

Why not then uncover the next world to ordinary mortals? Because it is not necessary. Our duties are here. Because it is impossible. Our race is sin-blind. Because men would worship its glorious inhabitants as Daniel and John would have worshiped angels. They even now worship devils. No! "The veil which covers the next world is woven by the hand of mercy."

THE INDIAN TROUBLES.

As we have for some time anticipated, the Democrats in Congress are moving to create political capital out of the Indian war for the campaign of 1892. They are not much to be blamed for yielding to so great a temptation. The administration has been morally weak in dealing with this case, as in various others. Had it been a case of defalcation or fraud, as with Gen. Belknap during the Grant administration, a prompt investigation would have been ordered, and the party leaders would have used the utmost diligence to save themselves from popular disgrace. President Harrison, in his late message, congratulates the country on the purity of his administration from such a misfortune. But what is a public steal like Belknap's or the Whiskey Ring swindles in comparison with administrative injustice, with the violation of public pledges on the part of the government; and pledges made, not to the powerful who could defend themselves from wrong, but from the few and the weak?

This movement in Congress seems not to have been suggested until the fighting really began on Monday of last week. The ghoulish reports of the butchery of Indian women and children fleeing for their lives from brave U. S. troops form a lurid coloring for the picture the Democrats will soon hang up before President Harrison; while the treachery of the Indians, long a prey to white rapacity, and their own exaggerated fears, is easily explained.

More reasonable and statesmanlike proposals have been suggested in Congress for several weeks. Senator Manderson introduced a resolution with a view to secure the thorough investigation of the Indian troubles and reach, if possible, the real seat of the dissatisfaction and secure a law transferring them to the care of the War Department, or in some other way settling this vexing question so as to prevent future disturbances. Senator Pettigrew of South Dakota, on the day following (Dec. 20) introduced a bill making it "a crime to sell, give, trade to or by any means place firearms or ammunition in the hands of Indians on reservations or under the control of agents unless by special permission of the Secretary of the Interior; also authorizing the President to immediately disarm all Indians on reservations or who receive assistance from the government."

On the 22 ult. Representative Blanchard of Louisiana offered resolutions calling for the investigation of the Indian troubles, and especially the killing of Sitting Bull, which his preamble said "appears to have been accomplished under circumstances recognized neither by the laws of war nor those of peace."

Protests are also being filed in Washington from Eastern philanthropists against the slaughter of Indians, who seem from ample testimony to have a just grievance against the government. One of these is a memorial from the Friends of Pennsylvania, New Jersey and Delaware, which says:

"The discontent and suffering which have followed the reduction of rations due the Sioux under the stipulations of former treaties, at a time when the failure of crops had already caused a scarcity of food, by which they were threatened with starvation; and the opening of eleven million acres of their land to occupation by the whites, before the terms of the agreement for its sale, as they understood it, had been ratified by the government, and the money provided for its payment; appear to have been the chief causes of the distrust and animosity toward the whites, and the disposition on the part of some of them, to acts of violence which now exist. These feelings have no doubt also been stimulated by the delusion industriously propagated among them of the speedy appearance of a supernatural being as the avenger of their wrongs and their deliverer. . . . Statistics have been published in the daily press which show that the expenses of this government since its formation in 1776, to 1886, a period of one hundred and ten years, on account of the Indians, have been upwards of nine hundred and twenty-nine millions of dollars; and that of this sum six hundred and ninety-six millions have been expended by the War Department in wars with them and expenses incident thereto. Of this enormous aggregate over two hundred millions are stated to have been expended in hostilities with different tribes during the ten years from 1872 to 1882; the primary cause of which, in accordance with the testimony before adduced, has been the rapacity and injustice of the whites."

We have before mentioned the fact that General Miles and his subordinate, Gen. Brooke, who are personally directing the campaign in South Dakota believe that the Indians have been deeply wronged. Those who are intimate with the circumstances do not hesitate to give their opinion, that the injustice with which the Sioux were treated after the last treaty was made, to open a large part of their reservation for settlement, so agitated the late General Crook as to hasten his death. Ex-Gov. Foster of Ohio, who recently served on an important Indian commission, and whose views ought to have great weight, lately said: "In my opinion the difficulties might be easily avoided. The whole matter has been brought about by a combination of bad policy and of the incompetency of some officials. The Sioux are starving. Give the Sioux plenty to eat and there will be no further trouble."

A Roman Catholic missionary, Crafts, at Pine Ridge agency, has lately written to the *Freeman's Journal*. He says that in the beginning the Indians hoped for much aid from the government to enable them to become like the whites. They were, however, in every way abused, mocked, and discouraged. Instead of being wards they have felt they were the victims of unscrupulous politicians, who benefited by their misery. He adds:

"I know what I say, for I have shared their sufferings for many years. In their desperation General Crook brought them hope. Their confidence in him led them to hope that he would be able to realize their hopes. His death was their death blow, and they felt it. The Indians are not fools, but men of keen intelligence. Reduction in rations increased their fears. Even the Indian agents protested against the cruelty. Mr. Lee, who took the census, made grave mistakes. He counted less than the real numbers and made false reports of prosperity that did not exist. It is not to be wondered that they believed in a Messiah, whom they at first doubted, and listened to every deceiver who promised hope."

There is much more evidence of the same sort, as a recent letter from the special correspondent of the *Inter Ocean* at Pine Ridge confirms the above statements. Such testimony can be powerfully used by the opposition party in the investigation which is quite sure to come. And, if General Miles fails in the defensive and pacific measures which he has wisely determined to use to the utmost, the result will only be more unfortunate for the administration which has suffered such abuses to grow into disastrous war.

—Rev. O. S. Juul, pastor of the Norwegian Lutheran church, corner of May and Erie streets in this city, is preparing a paper on Good Templarism for the next meeting of his conference.

—A letter from the New England agent came in too late for the present number. We regret the delay as we are all deeply interested in the N. E. work since the late successful meeting in Boston.

—Some 800 copies of Joseph Cook's address before the last April conference have been just sent from this office to Baptist home missionaries, with a commendation from Dr. Morehouse, missionary secretary, and from Dr. A. J. Gordon of Boston.

—Rev. A. J. Gordon is now in this city lecturing for the month of January in the Missionary Institute. He preached in the Moody church on the Sabbath. Mr. Moody is preaching in Dr. Gordon's pulpit, Clarendon Ave. church, Boston, during the month.

—The students and instructors who find this number of the *Cynosure* on their reading room tables will find Dr. George's article on the col-

lege fraternities instructive reading. We also most heartily commend to them the addresses at the Boston meeting, several of which are engaged for the *Cynosure*.

—The Roman Catholic Bishop Freppel of France gave a reception on Friday to the priests of the diocese of Angers and made an address, in which he declared that the campaign of irreligious Frenchmen, i. e., Freemasons, against the church, although now less glaringly conducted, was still continued. He was of the conviction that Catholics must organize; not as a party, but under the directions of their bishops, and "wrest from Freemasons and Free Thinkers the rights and liberties of which they have been deprived."

—W. B. Wickersham, of the Friends, graduated at Earlham College in 1867, and has been connected with the public library of this city for eighteen years. He is now its superintendent. In this great collection there is a circulating library of 135,000 books, from which there were made 843,971 loans last year; and a reference library of 30,000 volumes with large and well furnished reading rooms in which were used 376,508 volumes. There are twenty-two delivery stations in the city where orders left for books in the morning are filled the same day.

—The *Christian Standard* of Philadelphia is a "National Association Holiness Journal," and speaks very truly respecting Sabbath-school entertainments which are prepared for the sole purpose of pleasing the world and are modeled after its fashion: "What good can result from these juvenile exhibitions of elocution and song, finery and vanity, flowers and gilt pasteboard? They do indeed, 'draw' immensely, but not to the truth nor to Christ. A young man who was employed in a theatre, said that he received his first training and taste for the stage in Sunday-school concerts."

—Confirming the press reports of destitution in Nebraska and the Dakotas, Mrs. C. A. Blanchard has lately received several letters asking for aid. One from the "Dorcas Society" of Huron, S. Dakota, says that the last dry season causes harder times than ever. Many who did not need aid last year are now compelled to ask it. The society had forty-two families on their list absolutely dependent on charity for all clothing, with little to supply them. Applicants were daily turned away. The C. & N. W. R. R. will take goods free up to Feb. 10th. Goods sent to "President of the Dorcas Society, Huron, S. D.," will go safely.

—The *Christian Standard* of Cincinnati rebukes some features of fashionable white society by contrasting them with the antics of the poor savages in the West: "Officials were surprised to find that Indian youths who had been in the Government schools for several years, wearing the garments of civilization and imbibing its culture, had put on the blankets of the savages and gone into the "ghost dances." But why should this be more surprising than that young women who have been reared in Christian homes, under the most elevating and refining influences known to civilization, should put on immodest apparel and engage in dances quite as impure, if not so savage; or, that young men, reared under the same holy influences, should take to swearing, drinking and all manner of wickedness? The backward step from Christian training to such immoralities, which thousands of our young people take, is really greater than that which the Indian youth takes from a Government school to the 'ghost dance.'"

—Rev. Addison Foster, the *Advance* correspondent in Boston, gives a kindly notice of the late New England convention. It will cheer the Boston friends and all others to read it, only Bro. Stoddard will not wish the remarks concerning himself to discount his standing as a reform worker. The paragraph reads: "The New England Christian Association, an organization opposed to secret societies, has just held its annual convention in the Park Street church. Its secretary, Rev. J. P. Stoddard, made a report stating that 40,000 circulars and tracts, and 30,000 copies of the publication of the organization had been distributed, while seventy-three meetings had been held. Mr. Stoddard is not denunciatory or harsh in his methods, as are some reformers, but seeks to win men by reasonable speech. He does much work in a quiet way, especially among young men. Addresses were made at the convention by Rev. L. W. Frink, Rev. E. M. Darst, Rev. Jas. M. Gray, Rev. Roland D. Grant, Rev. F. O. Cunningham, and Rev. Hezekiah Davis. The speakers agreed that secret societies tend to draw men away from the church, and so greatly hinder the work of Christ among men."

—A painful interest yet lingers about the Phœnix murders in Park, Dublin, seven years ago by the Irish secret society known as the Invincibles. The subsequent assassination of the informer Carey, by a member of the society believed to have been sent for the purpose from this country, and the execution of several of the gang, will ever form a remarkable chapter in the history of secret societies. A Dublin dispatch last Friday, gives a glimpse of some of the survivors of that desperate affair. A prisoner who has just been released from confinement in Downpatrick Prison gives an account of the daily occupation in jail of his fellow prisoners who belonged to the Dublin secret society known as the "Invincibles." Joseph Mullett, he says, supervises the book bindery department, and has charge of the prison library. McCaffrey works in the laundry; FitzHarris, Laurence, and Hanlon pass their time in attending to business in the tailoring department; O'Brien and Maroney are interested in the workings of the shoemaking department; Dan Delaney is a feature of the carpentering department, and James Mullett is variously occupied in doing odd jobs about the prison.

THE WORLD'S FAIR PETITIONS.

EDITOR CYNOSURE:—Every petition to the Columbian Commission with reference to the Sabbath at the World's Fair needs to be preceded by a special petition for its proper reception. Unless there has been a change of plan since the writer visited headquarters, not one of the hundreds of petitions—all but one then against Sunday opening—has been even "received" by the Commission, except the individual petition of a Commissioner from Tennessee. The sender of each petition gets a prompt letter from the secretary, and the petition itself is beautifully buried in a scrapbook where inquiring friends may see it if they wish. The "right of petitions" is thus practically denied. Let any one contrast this with the reception of petitions in the United States Senate, of which the Commission is a minature, and he will see why the following resolution introduced by the writer in the Western Pennsylvania Sabbath Convention should be widely adopted and its request urged by pulpit and press and personal letters: "Resolved, that we appeal through our officers, and ask others to join us in appealing, to the Columbian Commission, which is a special senate of two persons from each State and Territory, to follow the custom of the United States Senate by receiving at every meeting the petitions with reference to Sunday opening of the World's Fair, that the Commissioners may know what petitions are coming in on both sides, and and that they, and the public also through the record, may feel the influence, meeting by meeting, of this petitioning."

WILBUR F. CRAFTS.

"Knights of Reciprocity"—this is one of the latest of the new secret societies that have come into existence so plentifully recently. Leaders of this new order met a few days ago in Garden City, Kansas, to organize a Grand Lodge of the State. All these organizations are objectionable, not only on the ground of their secrecy, for which there is no justification whatever, but also and especially, because a Christian cannot be intimately associated with irreligious men without endangering his Christian character. "Have no fellowship with the unfruitful works of darkness, but rather reprove them."—*United Presbyterian.*

—A dispatch from Hillsboro, Ill., to the *Inter Ocean* says that since last August Miss Jennie Denham has been confined to a dark room most of the time suffering from a complication of nervous troubles and sore eyes, being unable to walk or see at all. A few days ago she was visited by a number of the Pentecost sisters. They prayed for her for some time, and before they left the house Miss Denham arose from her bed and walked about, and she also removed the bandage from her eyes and was able to see very well. She has since been able to take long walks and seems fully restored to health.

OUR WASHINGTON LETTER.

WASHINGTON, Dec. 31, 1890.

The local churches are beginning to take some interest in the question of closing the World's Fair on the Sabbath day, and resolutions something like the following are being adopted: "That the ——— church, having a membership of ——, a Sunday-school of —— scholars, and about ——— adherents, hereby petitions the Columbian Commission to close the World's Fair exhibition every Lord's day, in obedience to the Divine command, which is binding upon every human being, thereby presenting to the other nations there represented the object-lesson of a Christian nation publicly obeying God's law."

The intent of this resolution is good; but in the first place it is not strong enough, and in the next place it is not properly addressed. Congress is the authority to impress with the necessity for closing the Exposition on the Sabbath. It will be a much more forcible and useful object-lesson to foreign nations for Congress to enact a law prohibiting the opening of the Exposition on Sunday, thus showing a dutiful recognition of God's law by our highest law-making power, than it will be to have the Exposition closed by order of the Columbian Commission, a subordinate body; and besides that, if there is no law against its being open on that day, and the attendance should not be as large during the week as the Commission anticipates, the Commission might see fit to change their minds and authorize it to open on Sundays, when it would be too late to prevent it. There is only one safe way, and that is to demand of Congress the enactment of a law that will make it impossible to open the Exposition on the Sabbath day. Remember that, and address your petitions to Congress, and not to the Columbian Commission.

In no other city is the custom of paying New Year's calls observed as extensively as it is in Washington, and in no other city is wine offered to callers by as many women. This question has been uppermost in the minds of Christians and temperance people as the first of the year draws nearer, and earnest entreaty and prayer has been, and is being, used to lessen this evil and remove this great temptation from the paths of susceptible young men. The W. C. T. U. are this afternoon offering a "prayer for public awakening against social wine drinking," and many good men and women are engaged in trying to persuade those who will receive callers to offer them coffee or tea in place of wine; and some promises, unfortunately only a few, have been obtained.

Mrs. Secretary Noble tells a pathetic little story about social wine drinking that is deserving of the widest possible circulation. She said: "I was some years since deeply impressed by a simple incident during the evening reception at a friend's house in St. Louis, which influenced me to take a decided stand. The circumstance was a conversation I overheard between two young people. The young man was offered a glass of wine by his fair hostess, who, upon his refusal, urged the glass upon him. 'Do not ask me to drink,' he pleaded, 'as it is my weakness, and I fear to indulge.' In a spirit of thoughtless vanity she ignored his excuse, and handing him the wine said: 'Only take this to please me, and drink to my health.' He complied rather than to appear ungallant, and was intoxicated for three weeks afterward. I shall never willingly be the means of placing temptation in another's way, and my New Year's reception will be no exception to this rule."

Mrs. Senator Carlisle said "I never touch wine of any kind, and I never permit it to appear upon my table."

Mrs. Secretary Windom said, "I believe that one should be governed in such matters by conscience rather than by the mere following of a fashion. I would rather run the risk of giving offense to the few than risk being the instrument of evil to any."

More than a thousand public school teachers, from New York, Brooklyn, and Philadelphia, took advantage of the holidays to visit Washington this week. They inspected everything, and the President tendered them a special reception, after which they visited Mount Vernon in a body.

*

THE HOME.

HIS COMING.

They tell me a solemn story,
But it is not sad to me,
For in its sweet unfolding
My Saviour's love I see.

They say that at any moment
The Lord of life may come
To lift me from the cloudland
Into the light of home.

They say I may have no warning;
I may not even hear
The rustle of his garments,
As he softly draweth near.

Suddenly in a moment,
Upon my ear may fall
The summons loved of our Master,
"Answer the Master's call."

Perhaps he will come in the noontide
Of some bright, sunny day,
When with dear ones all around me,
My life seems bright and gay.

Pleasant must be the pathway,
Easy the shining road,
Up from the dimmer sunlight
Into the light of God.

Perhaps he will come in the stillness
Of the mild and quiet night,
When the earth is calmly sleeping,
'Neath the moonbeams' silvery light;

When the stars are softly shining
O'er the slumbering land and sea,
Perhaps in the holy stillness
The Master will come for me.

—*Horatius Bonar.*

"HE'S COMING TO-MORROW!"

"The night is far spent; the day is at hand."

I.

My soul vibrated for a moment like a harp. Was it true? The night, the long night of the world's groping agony and blind desire—is it almost over? Is the day at hand?

Again: "They shall see the Son of Man coming in a cloud, with power and great glory. And when these things begin to come to pass, then lift up your heads, for your redemption draweth nigh."

Coming! The Son of Man really coming, coming into this world again with power and great glory?

Will this really ever happen? Will this solid, commonplace earth see it? Will these skies brighten and flash? and will upturned faces in this city be watching to see him coming?

So our minister preached, and for moments I felt a thrill of reality in hearing. But, as the well-dressed crowd passed down the isle, my neighbor, Mr. Stockton, whispered to me not to forget the meeting of the bank directors on Monday evening, and Mrs. Goldthwaith poured into my wife's ear a charge not to forget her party on Thursday; and my wife, as she came out, asked me if I had observed the extravagant toilet of Mrs. Pennyman.

"So absurd," she said, "when her income, I know, cannot be half what ours is! and I never think of sending to Paris for my things; I should look on it as morally wrong."

I spoke of the sermon. "Yes," said my wife, "what a sermon—so solemn! so solemn. What could be more powerful than such discourses? My dear, by-the-by, don't forget to change Mary's opal ring for a diamond one. Dear me! the Christmas presents were all so on my mind, and I was thinking of them every now and then in church; and that was so wrong of me."

"My dear," said I, "sometimes it seems to me as if our life were unreal. We go to church, and the things that we hear are either true or false. If they are true, what things they are! For instance, these Advent sermons. If we are looking for that coming, we ought to feel and live differently from what we do! Do we really believe what we hear in church? Or is it a dream?"

"I do believe," said my wife, earnestly (she is a good women, my wife,) "yes, I do believe, but it is just as you say. O dear! I feel as if I am very worldly—I have so much to think of!" and she sighed.

So did I; I knew that I, too, was very worldly. After a pause I said, "Suppose Christ should really come this Christmas, and it should be authoritatively annouuced that he would be here to-morrow?"

"I think," said my wife, "there would be some embarrassment on the part of our great men, legislators, and chief councilors, in anticipation of a personal interview. Fancy a meeting of the city council to arrange a reception for the Lord Jesus Christ!"

"Perhaps," said I, "he would refuse all offers of the rich and great. Perhaps our fashionable churches would plead for his presence in vain. He would not be in palaces."

"O!" said my wife earnestly, "If I thought our money separated us from him, I would give it all—yes, all—might I only see him."

She spoke from the bottom of her heart, and for a moment her face was glorified.

"You will see him some day," said I, "and the money that we are willing to give up at a word from him will not keep him from us."

II.

That evening the thoughts of my waking hours mirrored themselves in a dream.

I seemed to be out walking in the streets, and to be conscious of a strange, vague sense of something just declared, of which all were speaking with an air of mystery.

There was a whispering stillness around. Groups of men at the corners of the streets, and discussing an impending something with suppressed voices.

I heard one say to another, "Really coming? What? to-morrow?" And the others said, "Yes, to-morrow: on Christmas Day he will be here."

It was night. The stars were glittering down with a keen and frosty light; the shops glistened in their Christmas array; but the same sense of hushed expectancy pervaded everything. There seemed to be nothing doing; and each person looked wistfully on his neighbor as if to say, "Have you heard?"

Suddenly, as I walked, an angel-form was with me, gliding softly by my side. The face was solemn, serene, and calm. Above the forehead was a pale, tremulous, phosphorous radiance of light, purer than any on earth—a light of a quality so different from that of the street lamps, that my celestial attendant seemed to move in a sphere alone.

Yet, though I felt awe, I felt a sort of confiding love as I said, "Tell me, is it really true? Is Christ coming?"

"He is," said the angel. "To-morrow he will be here!"

"What joy!" I cried.

"Is it joy?" said the angel. "Alas, to many it is only terror! Come with me."

In a moment I seemed to be standing with him in a parlor of one of the chief palaces of the city. A stout, florid, bald-headed man was seated at a table covered with papers, which he was sorting over with nervous anxiety, muttering to himself as he did so. On a sofa lay a sad-looking, delicate woman, her emaciated hands clasped over a little book. The room was, in all its appointments, a witness of a boundless wealth. Gold and silver, and gems, and foreign furniture, and costly pictures, and articles of virtu—everything that money could buy—were heaped together; and yet the man himself seemed to me to have been neither elevated nor refined by the confluence of all these treasures. He seemed nervous and uneasy. He wiped the sweat from his brow, and spoke—

"I don't know, wife, how you feel, but I don't like this news. I don't understand it. It puts a stop to everything that I know anything about."

"O John!" said the woman, turning towards him a face pale and fervent, and clasping her hands, "How can you say so?"

And, as she spoke, I could see breaking out above her head a tremulous light like that above the brow of an angel.

"Well, Mary, it's the truth. I don't care if I say it. I don't want to meet—well, I wish he would put it off. What does he want of me? I'd be willing to make over—well, three millions to found a hospital, if he'd be satisfied and let me go on. Yes, I'd give three millions—to buy off from to-morrow."

"Is he not our best friend?"

"Best friend!" said the man, with a look of half-fright, half-anger. "Mary, you don't know what you're talking about! You know I always hated those things. There's no use in it; I can't see into them. In fact, I hate them."

She cast on him a look full of pity. "Cannot I make you see?" she said.

"No, indeed, you can't. Why, look here," he added, pointing to the papers, "here is what stands for millions! To-night it's mine; and to-morrow it will be all so much waste paper; and then what have I left? Do you think I can rejoice? I'd give half, I'd give—yes, the whole, not to have him come these hundred years." She stretched out her thin hand towards him, but he pushed it back.

"Do you see," said the angel to me solemnly, "between him and her there is a 'great gulf fixed.' They have lived in one house with that gulf between them for years! She cannot go to him; he cannot come to her. To-morrow she will rise to Christ as a dewdrop to the sun! and he will call to the mountains and rocks to fall on him—not because Christ hates him, but because he hates Christ."

Again the scene was changed. We stood together in a little low attic, lighted by one small lamp—how poor it was—a broken chair, a rickety table, a bed in the corner where the little ones were cuddling close to one another for warmth. Poor things! the air was so frosty that their breath congealed upon the bed-clothes, as they talked in baby voices: "When mother comes she will bring us some supper," said they. "But I'm so cold," said the little outsider. "Get in the middle, then," said the other two, "and we'll warm you. Mother promised she'd make a fire when she came in, if that man would pay her." "What a bad man he is," said the oldest boy, "he never pays mother if he can help it."

Just then the door opened, and a pale, thin woman came in, laden with packages.

She laid all down, and came to her children's bed, clasping her hands in rapture.

"Joy! joy, children! O joy, joy! Christ is coming! He will be here to-morrow."

Every little bird in the nest was up, and the little arms around the mother's neck; the children believed at once. They had heard of the good Jesus. He had been their mother's only Friend through many a cold and hungry day, and they doubted not he was coming.

"O mother, will he take us? He will, won't he?"

"Yes, my little ones," she said softly, smiling to herself, "He shall gather the lambs with his arms, and carry them in his bosom."

Suddenly again, another scene was present.

We stood in a lonely room, where a woman was sitting with her head bowed forward upon her hands. Alone, forsaken, slandered, she was in bitterness of spirit. Hard, cruel tongues had spoken her name with vile assertions, and a thoughtless world had believed. There had been a babble of accusations, a crowd to rejoice in iniquity, and few to pity. She thought herself alone and she spoke: "Judge me, O Lord! for I have walked in my integrity. I am as a wonder unto many: but thou art my strong refuge."

In a moment the angel touched her, "My sister," he said, "be of good cheer. Christ will be here to-morrow."

She started up with her hands clasped, her eyes bright, her whole form dilated, as she seemed to look into the heavens, and said with rapture—

"Come, Lord, and judge me; for thou knowest me altogether. Come, Son of Man, in thee have I trusted; let me never be confounded. O, for the judgment seat of Christ!"

Again I stood in a brilliant room, full of luxuries. Three or four fair women were standing pensively talking with each other. Their apartment was bestrewn with jewelry, laces, silks, velvets, and every fanciful elegance of fashion; but they looked troubled.

"This seems to me really awful," said one with a suppressed sigh. "What troubles me is, I know so little about it."

"Yes," said another, "and it puts a stop to everything! Of what use will all these be to-morrow?"

There was a poor seamstress in the corner of the room who now spoke. "We shall be ever with the Lord," she said.

"I'm sure I don't know what that can mean," said the first speaker, with a kind of shudder, "it seems rather fearful."

"Well," said the other, "it seems so sudden—when one never dreamed of any such thing—to

change all at once from this to that other life."

"It is enough to be with him," said the poor woman. "O, I have so longed for it!"

"The great gulf," again said the angel.

Then again we stood on the steps of a church. A band of clergymen were together; Episcopalian, Methodist, Baptist, Presbyterian, Old School and New School, all stood hand in hand.

"It's no matter now about these old issues," they said. "He is coming; he will settle all. Ordinations and ordinances, sacraments and creeds, are the scaffolding of the edifice. They are the shadow; the substance is Christ." And hand in hand they turned their faces where the Christmas morning light began faintly glowing, and I heard them saying together, with one heart and one voice—

"Come, Lord Jesus; come quickly."—*Mrs. Harriet Beecher Stowe.* (*Republished by request.*)

A FEW APHORISMS.

Think what you please, say what you ought.
All food is fit to eat, but all words are not fit to speak.
The same stick that beat the black dog may beat the white one.
He who speaks, sows; he who keeps silence, reaps.
The sun rises here, he sets there.
What God has wet he will dry.
The evil which comes from thy mouth falls into thy bosom.
The sun sets, misfortunes never.
The good white dies, the black remains.
All are not thieves that the dogs bark at.
It is only at fruit-trees that thieves throw stones.
All are not friends that speak one fair.
All are not saints that go to church.
Punishment is a cripple, but it arrives.
Stretch your arm no farther than your sleeve will reach.
In laying your plans, measure your resources.
What comes with the flute goes with the drum.
Only those who have smelled the smoke of battle will answer the bugle call.
Every man carries a fool in his sleeve.
Hang your knap-sack where you can reach it.
Feed the hungry, but don't put the trough too high.
God has made no one to abandon him.
He who needs fire will seek it with his fingers.

—*Compiled by Mrs. V. A. Buck.*

NORSE LULLABY.

The sky is dark and the hills are white
As the storm-king speeds from the north to-night,
And this is the song the storm-king sings,
As over the world his cloak he flings:
"Sleep, sleep, little one, sleep;"
He rustles his wings and gruffly sings;
"Sleep, little one, sleep."

On yonder mountain-side a vine
Clings at the foot of a mother pine;
The tree bends over the trembling thing
And only the vine can hear her sing:
"Sleep, sleep, little one, sleep—
What shall you fear when I am here?
"Sleep, little one, sleep."

The king may sing in his bitter flight,
The tree may croon to the vine to-night,
But the little snowflake at my breast
Liketh the song *I* sing the best—
Sleep, sleep, little one, sleep;
Weary thou art, anext my heart,
Sleep, little one, sleep.

—*Eugene Field.*

NEW YEAR WORDS TO GIRLS.

You are sitting quite quietly watching the old year as it fades away and the new one as it comes in. You think of all the joys and sorrows that have come to you during 1890, and of your hopes and ambitions for 1891; you believe just as you did a year ago—that you will make a great resolve that the year shall be better and your life nobler and more unselfish than it was last year. Now don't do this. Don't make the big resolve. Think, hope and pray what you want to, but in its place, make a lot of little resolves that each one of which will in time tend to make you reach the goal you desire to.

Resolve to think a little less about yourself and a little more of the comforts of others.

Resolve to be less quick of speech and more certain in action than you have been.

Resolve not to let the wicked little demon of envy enter your heart and make you bitter and fault-finding.

Resolve to consider those of your own household; the inclination on the part of too many of us is to reserve our virtues and our graces for those outside, and this is all wrong.

My dear girls, you had better blush unseen, as good daughters and good sisters, than gain all the fame imaginable as bright talkers and great beauties without any homely talent. I like that word homely—I use it perhaps in a different sense from the one you give it. It means belonging to the home; and as the home is the place where love and charity should abide, so the talents that belong to it are best worth possessing. God bless every one of you and give you some day a home of your own. It may come in the new year. It may be in the years that are far off, but if it never comes just remember that the talent of making a home may be yours, and even though you can only exercise it in a single room you must not bury it and count it of no value.—*Ruth Ashmore in the Ladies' Home Journal.*

TEMPERANCE.

SPURGEON ON STRONG DRINK.

Water is the strongest drink. It drives mills, it's the drink of lions and horses, and Samson never drank anything else. Let young men be teetotalers if only for economy's sake. The beer money will soon build a house. If what goes into the mash tub went into the kneeding trough, families would be better fed and better taught. If what is spent in waste were only saved for a rainy day, work-houses would never be built. The man who spends his money with the publican, and thinks the landlord's bow and "How do ye do, my good fellow?" means true respect, is a perfect simpleton. We don't light fires for the herring's comfort, but to roast him. Men do not keep pot houses for the laborer's good; if they do they certainly miss their aim. Why then should people drink "for the good of the house?" If I spend money for the good of any house let it be my own, and not the landlord's. It is a bad well into which you must put water; and the beer-house is a bad friend because it takes your all and leaves you nothing but headaches.

He who calls those his friends who let him sit and drink by the hour together, is ignorant—very ignorant. Why, red lions, and tigers, and eagles, and vultures, are all creatures of prey, and why do so many put themselves within the power of their jaws and talons? Such as drink and live riotously, and wonder why their faces are so blotchy and their pockets so bare, would leave off wondering if they had two grains of wisdom. They might as well ask an elm tree for peas as look to those loose habits for health snd wealth. Those who go to the public house for happiness climb a tree to find fish.—*Herald of Life.*

STRONG DRINK AMONG THE INDIANS.

[Letter from Miss Caroline E. Greene, a gifted young lady from Providence, R. I., and teacher in the Seminole school at Sasakwa, Indian Territory.]

It is a well known fact, that many years ago a law was passed by the government of the United States, which prohibited the sale of intoxicating liquors to Indians in any part of the country. Notwithstanding this law, quantities of the vilest liquors are every year brought into the Territory, working a vast amount of harm and causing much misery to these already benighted people. The violators of this law, together with all Indians who have committed crimes against white men, are arrested by a United States Marshal who passes through the county once every two or three months and are carried to Fort Smith, Arkansas, or Wichitaw, Kansas, at which place all trials take place. An Indian, immediately on leaving the prison at Fort Smith, can step into a saloon and easily obtain any quantity of the very stuff which caused him the trouble. Only recently a Choctaw Indian, having gone to Fort Smith as a witness, became intoxicated and attempted to take the life of an officer, whereupon the officer shot him down instantly. This is one of many such instances. Little or nothing is done with the violators of this law at Fort Smith, and the common plea of the saloon-keeper is that he did not know the man to be an Indian.

A drunken Indian is said to be worse than a drunken white man. They do indeed seem to be more dangerous. The women seldom drink, but stand in awe and terror of a man under the influence of liquor, and well they may, for such men are usually armed, and use their weapons at random. Last evening a poor woman fled from her home to avoid meeting a drunken brother, and came to the mission for safety. There are times when the women at a church service scarcely kneel during prayer, so fearful are they of the drunken men just outside. Often at night the inmates of the mission are disturbed by drunken men prowling about, shooting and whooping. At such times the girls become greatly excited and it is difficult to control them.

Almost every man in the nation who is not a Christian, drinks; and sad as it is, many times Christians yield to the temptation. A short time ago one of the foremost men of the nation returned to his home from St. Louis in an intoxicated state, and in possession of a number of bottles of the dreadful stuff which had been given them as a present. He had been away for some time, and his little daughter, a child of about six years of age, at the mission, went home Saturday night to see him and remain over Sunday. On her return when asked if she had had a pleasant time, the only answer "Papa was drunk" was indeed pitiful to hear, and spoke volumes. He is a man respected for his strict integrity and strong Christian character, and one to whom the missionaries look for much help in the furtherance of the Gospel among this people. Terrible are the deeds which are being heard of constantly, resulting from intemperance, and little is being done to prevent it. A few societies exist among the Creeks along the line of railroad, at places visited by Frances Willard a short time ago; but temperance work in the interior is limited to the efforts of the missionaries in the churches. At this mission school temperance meetings are held once every month, when the workers seek to show to these young Indian girls the terrible effects of alcoholic drinks on the body, mind and spirit. Many of them have fathers and brothers slaves to drink, and it is our earnest prayer that through these girls we may reach the victims of this dreadful evil. We ask your prayers that this great evil of intemperance which has caused so much suffering and wretchedness to these poor degraded Indian homes, may be speedily swept out, and the Seminole people become that happy people whose God is the Lord.—*The Outlook.*

EDUCATIONAL NOTES.

—The Minnesota Legislature will be asked to appropriate about $175,000 this winter for the State University. The sum of $100,000 is to be asked for to erect a medical building on the university grounds, and $75,000 for a building at the State farm. The latter is something of a new departure, but the regents feel that it is important that the expenditure be made if the university is to keep among the educational institutions of first rank. The present total enrollment exceeds 1,100.

—The regents of Heidelberg University, Tiffin, Ohio, have chosen Rev. John A. Peters, D.D., pastor of Shiloh Reformed Church, Danville, Pa., president of the literary department of that institution, lately vacated by the resignation of Rev. Geo. W. Williard, D.D. This election, says the *Christian World*, of Dayton, has given general satisfaction. The whole German Reformed church seems united in expressions of pleasure at his election, and a general hope is indulged that he may be able to accept soon.

—The Leland Standford, Jr., University is advancing to speedy completion, and it is thought that it will be ready for the occupation of students on the first day of October of next year. So far as is yet determined the institution is not intended for the admission of free pupils. This educational establishment is not calculated to become eleemosynary in its character, nor to become the resort of any class of pupils except those who are desirous of acquiring an education. The cost of maintenance of pupils is to be fixed at a minimum, probably not less than $200 per annum.

—Haverford College (Pa.), Isaac Sharpless, LL. D., president, the oldest collegiate institution under the control of Friends, was opened in 1833. The college has a healthful situation in extensive and beautiful grounds. Furnished with various scientific laboratories, an astronomical observatory, and working library of 25,000 volumes, it offers great advantages to those desiring a higher education. All undergraduates are required to pursue courses in Biblical study. An active Y. M. C. A. holds weekly meetings and a number of the students are engaged in mission work.—*Christian Worker.*

—Prof. W. G. Frost of Oberlin College spoke of the recent meetings conducted by the Evangelist Mills before the Chicago ministers last week. Most of the students in the college were already Christians when he came; but the students in the preparatory school and young people of the village were quite generally brought into the

meetings and to Christ. Students already Christians had become so quickened that through meetings held by them in adjacent places 140 conversions had occurred. A number of revivals have also sprung up in distant places through the correspondence of the students. The college is gaining steadily, though yet without a president. No other institution is more thoroughly governed by all of the faculty, so that no slackening in the work has occurred.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON III.—First Quarter.—January 18.

SUBJECT.—God's care of Elijah.—1 Kings 17: 1-16.

GOLDEN TEXT.—They that seek the Lord shall not want any good thing.—Ps. 34: 10.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—1 Kings 17: 1-7. T.—1 Kings 17: 8-16. W.—1 Kings 16: 29-34. T.—Ps. 23. F.—Matt. 6: 25-34. S.—Jas. 5: 13-20. S.—Ps. 34: 1-10.

COMMENTS BY E. E. FLAGG.

1. *Elijah's message.*—v. 1. It does not follow from this abrupt introduction that Ahab did not know of the existence of such a prophet before. It is much more likely that this was the culmination of a long series of disregarded warnings. It is noticeable, however, that this greatest prophet of the old dispensation is the one of whose lineage and early life we know the least. It is generally thought that he was not a native Israelite, and it is certain that he was brought up among a people accustomed to a nomadic way of life, and quite outside the pale of the fashion or even the civilization of that day. All the more startling must have seemed such an apparition in King Ahab's court where his connection with a Tyrian princess could not have failed to introduce a luxury unknown to purer and simpler times. There is a sublimity in his message that makes it well worth our study. The first idea, "As the Lord God of Israel liveth," brings us face to face as it were with "the eternal years" of God. The second, "Before whom I stand," shows us the spring of the prophet's fearless courage. There is nothing like the consciousness that he stands continually in the King's presence, to make a Christian fearless; but if he serves God one day and the world and self the next he will never be an Elijah. We are apt to take too low a view of our Christian possibilities, and be content with admiring the saintly heroes of past ages without a thought that we are expected to emulate them. Yet nothing is more clearly taught in the Bible than this: that with all the diversities of Christian service the command is "that ye come behind in no gift." The same elements go to make up the physical body, whether of philosopher or peasant; so every true spiritual life needs the same elements for growth that Paul or Luther needed, though there may be a difference in degree or proportion. What was there in Samuel extraordinary?" asks Milton in his Defence of the English people. "He was a prophet, you will say; so are they that follow his example." The times demand Elijahs, men in whom the fear of the world has no place; and according to James, who tells us that "he was a man of like passions with us," there is nothing to prevent every Christian from being an Elijah.

2. *Elijah's first refuge.*—v. 2-8. God always has a hiding place ready for the soul that obeys him, fearless of consequences. To drink from a brook and be fed by ravens was not luxurious living. The Lord has never promised to provide his servants with delicate or costly fare, but "their bread and their waters shall be sure." "And he drank of the brook." In every Christian's life, though it may wind through desert and wilderness there is always a "brook by the way." He is never left without providential indications of God's unfailing care. And when the brook dries up God is not limited in his resources. He can and will provide "some better thing" for those who trust him.

3. *The widow of Zarephath.*—vs. 8-16. We are not told that Elijah felt a moment's anxiety regarding his future supplies, nor the least reluctance to obey the seemingly strange command, to seek the protection of a kinswoman of the murderous Jezebel who was hunting for his life. The Bible never hides the weaknesses of its greatest and best characters, so we are sure that any such feeling on the prophet's part would have been recorded. But how natural would it have been to give way to doubt and despondency as he saw the brook slowly drying up. They who follow his example in opposing evil are often put in severe straits. There are many to-day who are conscious of the evil the lodge is doing, but they fear its power and are silent. They have not the courage to be Elijahs, and look to God for their daily bread. If the native country of his deadly enemy seemed to the prophet a strange hiding place, the widow's destitute condition must have been a still greater trial to his faith. Yet the very fact that she was of Jezebel's race and known to be in extreme want, was the very reason that Elijah was safe under her roof. The most untoward circumstances may surround the man who is faithful to God, and at the very moment when he seems about to be crushed, they are often made to form his refuge. But if Elijah's faith was wonderful, that of this poor woman is even more so. She was certainly one of those select souls like Cornelius and the centurion who, though reared in a heathen land, are in some mysterious way taught of the Holy Spirit. As she took the last of her scanty store of meal to bake a cake for the prophet, it does not seem to have occurred to her for a moment to doubt Elijah's word that the barrel of meal should not waste nor the cruse of oil fail. Her case finely illustrates the proverb, "There is that that scattereth and yet increaseth." What we give to God in the person of his servants is always rendered back. Whoever receives a prophet in the name of a prophet never fails of a prophet's reward.

RELIGIOUS NEWS.

—Speaking of his proposed missionary enterprise in India, Rev. George F. Pentecost says it was suggested to him by some high caste Hindus, of whom there are five millions in India.

—Rev. Wm. H. Chandler, evangelist of the Congregational Home Missionary Society in Illinois, lately closed a very successful series of meetings in De Pue. There were forty-six conversions. Twenty-six united with the church, nearly all adults. The testimony of Mr. Chandler is that the success of the work is largely due to the faithful preaching and personal labor of the pastor, Rev. Parker Hurless.

—Rev. N. D. Fanning, years ago pastor in Aurora and Marengo, Ill., closed his work with the Robbinsdale, Minn., church, Dec. 21. During his ministry the church has been greatly strengthened and a building costing nearly $1,000 is approaching completion. Mr. Fanning has already begun work with the Oak Park church, Minneapolis.

—Armour Mission in this city suffers a severe loss in the resignation of Rev. J. D. McCord, who has conducted the religious work at the Mission from its beginning, and has been very successful. Mr. McCord, it is understood, enters a field of greater usefulness in working in connection with an organized church, and has been chosen as assistant pastor to Dr. Goodwin of the First Congregational Church.

—Six colored ministers, with their elders, belonging to the Southern Presbyterian church in Mississippi, have met in conference and asked to be set apart as a separate colored presbytery. There was some difference of opinion before the result was reached. The reasons given are brief and general: "1. That it will be an incentive to greater effort among our people. 2. That it will remove a great many of the embarrassments that now meet us in the way."

—The First United Presbyterian congregation of Lincoln, Neb., has been organized with thirty-six members. The date of the organization was Dec. 12, 1890.

—The deaths from cholera last summer in Japan were estimated at 27,000, of whom only fifty were Christians.

—The "Evangel," the American Baptist Mission steamer on the lower Congo, is the first vessel to make the passage from the mouth of the river to Matadi in a day.

—There are eleven provinces in China with 982 walled cities, in 913 of which there is no missionary.

—A local paper speaks thus of the revival in Elgin, Ill.: "The union revival services which began Sunday in the Congregational church, under the leadership of Rev. B. F. Mills, have stirred our people most profoundly. It is conservatively estimated that 1,800 people were present at the morning service and 2,200 in the evening. At least the house was crowded, with many people standing. The earnest words of the preacher are listened to with wrapt attention. Such things can but bear fruit, and we believe there are great things in store for Elgin."

—That the schools of the Baptist Home Mission Society for the colored people and the Indians are thoroughly religious in spirit is shown by the fact that in the last seven years nearly two thousand students have made a profession of faith in Christ. Dr. Owen, of Roger Williams University, writing of the conversion of fifteen young men in the school, says, "The meetings have been as calm and orderly and free from noise and excitement as if held among a thoughtful and earnest white congregation."

1891.

For the last three months of 1890 the *Christian Cynosure* has given especial attention to the college secret societies for the benefit of the hundreds of colleges to whose reading-rooms it is sent. This interesting discussion, in which have appeared the opinions of some of the very ablest American educators, will be incidentally continued next year.

But with the first of the year will begin to be published the results of a wider investigation than has yet been made into the identity of

MODERN AND ANCIENT SECRETISM.

The ancient secret societies were the *MYSTERIES* practiced in Chaldea, Egypt, Phœnicia, Greece, Rome, etc. These were the *pagan religious systems* of the ancient world.

WERE THEY RELATED TO THE LODGES OF TO-DAY?

This question we shall endeavor to answer. We believe that new evidence of the most intimate relation has been lately found, and that the presentation of this evidence to be made in the "Cynosure" will amaze Christendom the moment it is realized.

THE WHITE CROSS LEAGUE

and Social Purity movement is come none too soon, as will appear in the course of this investigation.

In connection with this most important topic the *Cynosure* will give particular attention to the

OATHS OF THE SECRET ORDERS,

publishing them in full so far as they can be obtained, and showing their absolute incompatibility to good citizenship as well as to Christianity.

The peculiar features which have made the *Cynosure* so valuable in the past will be continued. *Current events* and the interference of the lodge in them will have especial attention. *Able correspondence* will be continued from New England, Washington, the Southern Mississippi district, and the Pacific Coast. *The portraits* and sketches of notable persons who have been identified with Christian reforms will be continued, and will be, as in the past, a very popular feature of the paper. *The Sabbath-school* lesson notes by Miss E. E. Flagg will be continued. For all who wish to wisely improve every opportunity against the lodge they are the best. *The Home and Temperance* and other departments will continue to be filled with excellent reading for the fireside.

BE SURE

that the *Cynosure* comes to your home during 1891.

You can nowhere else read fully the writings and sayings of such men as Joseph Cook, D. L. Moody, George F. Pentecost, D.D., E. P. Goodwin, D.D., Pres. J. Blanchard, Pres. H. H. George, and a host of men as good if not as great, on the subject of secret societies.

Nowhere else can you read of the progress of this reform week by week; and as the secret societies are now beginning openly to nominate and elect men to Congress and State offices, as they number hundreds of orders and millions of members, the issues they raise are of importance to every American.

Since the lodges are so aggressive every citizen should understand their nature and history and something of the men who invented and who manage them. You need the *Cynosure*, therefore, to keep abreast of the times as a well-informed American.

You ought also to help on this movement against the secret lodges. How better begin than by subscribing for the *Cynosure?* And $1.50 is but little to give in aid of so good a cause.

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January 1st to December 31st

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Beware Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back*. 245 JAMES PYLE, N.Y

NEWS OF THE WEEK.

CHICAGO.

The government building is settling gradually and unevenly causing much trouble by the breaking of gas and water pipes. The other day a 6-inch water pipe broke and flooded the mailing department in the basement. The Government architect is working on plans for a larger building to occupy the same block to cost $7,000,000. More than half that amount has been spent on the old building, of which the Masons laid the cornerstone in 1876 with great parade.

In Chicago, during 1890, 2,219,312 cattle and 5,733,082 hogs were slaughtered, against, respectively, 1,763,310 and 4,211,767 in the previous year. The increase in general trade in the city has been from 6 to 33 per cent, and the products of factories is $25,000,000 greater than in the year 1889.

Henry M. Stanley lectured on his late African explorations to an immense audience in the Auditorium on Friday and Saturday evenings.

The 11,608 buildings erected in Chicago in 1890 cover a frontage of fifty and one-half miles, at a cost of $47,322,100.

George E. Warne, late cashier of the Kean Bank, was discharged by Justice Hamburger, and then brought suit against W. W. Royer for $50,000, on a charge of malicious prosecution.

The Government show in Chicago will far surpass the one it gave at the Centennial in Philadelphia, as will be readily perceived when the fact is considered that at the exposition of 1876 only $80,000 was spent upon a building and $500,000 upon the display it contained. The building for the coming World's Fair will cost $400,000 and $1,000,000 will be spent upon the exhibit in it and its annexes. In the latter, which will afford more than 50,000 additional feet of floor space, will be accommodated the navy, the life-saving service, the military hospital service, etc.

THE INDIANS.

A battle took place on Wounded Knee creek near Pine Ridge agency last week Monday. The Seventh Cavalry was disarming the Indians of Big Foot's band. The scouts thought the work complete, when the order was given to search for hidden weapons. Instantly the Indians opened with revolvers and rifles which had been concealed under their blankets. At the first volley Capt. Wallace, in command of Company K, was killed, and Lieutenant Garlington was wounded in the arm. Every one then began firing. The Hotchkiss Battery turning their shells loose in the crowd, in a flash all were scattered, the soldiers chasing the few fugitives up the draw. There are from twenty-five to thirty soldiers killed and wounded, so far as could be learned in the confusion, and the Indian band was wiped out.

Specials from Gordon, Neb., Jan 4, say that two scouts just arrived there confirm the report of a battle the day before. The first reports were to the effect that a battle was raging about ten miles northeast of Gordon. The booming of cannon could be heard distinctly. The fight was between the Indians and a detachment sent out by Gen. Miles from Rosebud agency to bury the dead Indians killed at Wounded Knee battle of Dec. 29. The hostile Sioux objected to the burial of their dead by the pale-faced foe and opened fire. After desperate and sharp firing of the Hotchkiss gun they were forced to return to the protection of the friendly ravines. No deaths were reported.

The Kickapoo Indians began a ghost dance on their reservation near Hiawatha, Kan., on the 28th ult. and continued

(*Continued on 16th page.*)

DONATIONS.

For Current Expense Fund:

J. O. Anderson	$ 10.00
D. Molyneaux	10.00
Walter Lasby	1.00
C. Hillegonds	10.00
Ira Green	10 00
F. J. T. Fischer	5.00
J. W. Cole	4.80
S. M. Neff	10.00
Rev. W. G. Waddle	3.00
E. Whipple	2.00
Rev. E. L. Harris	5.00
College Church (Wheaton)	3.83
E. P. Chambers	2.05
Mrs. E. Yerkes	2.50
Previously reported	814.59
	$893.77

For Southern Ministers' Fund:

T. D. Anderson	$ 3.50
R. P. Brorup	1.00
R. R. DeLong	1.00
Ira Green	8.00
H. H. Hinman	.40
Thomas White	.50
Mrs. H. E. Kellogg	.50
Mrs. A. E. Amesbury	1.50
Mrs. M. F. Carr	1.50
W. H. Parker	2.00
J. Talbott	1.50
Previously reported	242.20
	$268.10

For Free Tract Fund:

W. C. Wilson	.50
S. F. Neff	.65
Mrs. M. F. Carr	.80
D. S. Faris	.50
H. Siemiller	.65
Previously reported	26.68
	$ 29.78

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 29 to Jan. 3, inclusive:

J McNabb, O Tichenor, S Cook, A M Miller, J C Young, J Collins, C W Hiatt, J Porter, F F French, W H Parker, H L Erb, C C Stevenson, H Olson, Rev A Alverson, Mrs M A Fowler, Mrs E A Rowley, Mrs A E Amesbury, C W Hurd, N Whipple, Mrs M E R Jones, C B Knight, J Harley, A R Livesay, J D Dickinson, J W Woods, S Dodd, L B Lathrop, L H McMillan, D W Farnham, D S Ervin, Mrs H Kerlinger, L Rice, J W Suidter, A Austin, L Roberts, Rev D Yant, W H Bauser, J L Burrell, Mrs M F Carr, W Skinner, H Roberts, J Saunders, S P Miers, A Overholt, W N Perrin, Rev O W Hartman, Rev J Squier, Rev W H Turkinton, W Hoverstork, Rev E L Harris, A Cunningham, R L Park, J P Shattuck, Rev R Ewells, A A Smith, R Ulsh, E Jarvis, J Bailey, E W Wilson, Deacon E Smith, J P Thomas.

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One Cake of Vaseline Soap, unscented	10 "
One Cake of Vaseline Soap, exquisitely scented	25 "
One two-ounce bottle of White Vaseline	25 "
	$1.10

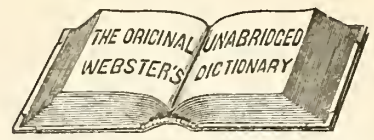
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CHICAGO.			
Wheat—No. 2	89		90
No. 3	81	@	85
Winter No. 2	88	@	91
Corn—No. 2	49	@	49
Oats—No. 2	42½	@	44½
Rye—No. 2	65		
Bran per ton	16 50		
Hay—Timothy	7 00	@	9 50
Butter, medium to best	12	@	28
Cheese	05	@	12½
Beans	1 75	@	2 20
Eggs	21	@	24½
Seeds—Timothy	1 11	@	1 20
Flax	1 09	@	1 12
Broom corn	03	@	04½
Potatoes, new, per bu	70	@	88
Hides—Green to dry flint	05	@	09
Lumber—Common	10 00	@	13 00
Wool	15	@	34
Cattle—Choice to extra	4 40	@	5 50
Common to good	1 25	@	4 30
Hogs	3 40	@	3 60
Sheep	3 20	@	4 80
NEW YORK.			
Wheat	1 04½	@	1 07⅛
Corn	57½	@	61½
Oats	48	@	56
Eggs	27		28
Butter	11	@	30
Wool	14	@	39
KANSAS CITY.			
Cattle	1 75	@	5 00
Hogs	3 00	@	3 70
Sheep	2 75	@	4 35

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HOME AND HEALTH.

A COLD IN THE HEAD.

A genuine cold is simply the closing of the pores of the surface, about seven millions in the human system, retaining a portion of the effete particles of the ever-decaying body, more or less poisonous, this retention necessarily antagonizing good health; the lungs—sustaining a very intimate relation to the skin—usually are more especially affected, performing some of the labors of the surface. It is usual, however, for the weaker parts of the system to take on diseased action, which is but another name for recuperative efforts, the efforts of nature, by apparently inimical means, pain producing, ordinarily—by which to remove a real difficulty, not always observed by the victim. Some of these efforts are regarded by the masses as "colds in the head," while it is probable that not more than one in ten of these supposed colds have any connection with the closing of the pores. Most, if not all of the irritation in the nasal passages, the inflammation of the mucous surfaces, not only of the nasal passages, but of the throat, etc., with the sores about the nose and on the lips, usually regarded as "cold sores," have their origin in a deranged state of the stomach, the inner surface of this organ having a similar appearance. As a result of improper dietetic habits, taking food very difficult of digestion, too much of ordinary food, or at improper times, eating so rapidly that it is not half masticated, some have a continuous "head cold" and are unable to breathe with the mouth closed, thus inducing additional disease. The appropriate treatment of such supposed colds, etc., is the adoption of simple habits, careful dieting, making the grains and fruits more than usually prominent, eating flesh very sparingly—if at all—no pork, or any of the products of the filthy scavenger! In these modern, progressive times there are so many excellent, nutritious, easily digested, delicate and palatable preparations from the grains, that none need select food of a doubtful quality, these preparations being sold for far less than the popular luxuries, although they contain much more nourishment. These preparations may, with great propriety, constitute a part of the morning meal or the dinner, while the majority of all communities would be benefited by using them as the only food taken at the latter meal. Such a course, with due care in all respects, would soon remove that "all gone feeling at the pit of the stomach," with other unpleasant sensations, when the "head colds" would also disappear. I will add that these supposed colds have led many persons to take undue care of the head, in contrast with the feet, which demands a great deal more attention as the means of warding off such dreaded evils, such as wearing fur caps or close hats, and in audiences covering the head when there may be the slightest air stirring, etc., while those of reasonable intellect and a normal amount of hair should have sufficient brain activity to keep the head as warm as it should be, under ordinary circumstances.—*Dr. Hanaford in the Phrenological Journal.*

SLEEP FOR SCHOOL CHILDREN.

We all know how much greater is the need of children for sleep than of grown persons, and how necessary for their good it is to be able fully to satisfy this need; but how great it is generally at any particular age of the child is very hard to define exactly. The amount varies under different climatic conditions. In Sweden, we consider a sleep of eleven or twelve hours necessary for the younger school children, and of at least eight or nine hours for the older ones. Yet the investigations have shown that this requirement lacks much of being met in all the classes, through the whole school. Boys in the higher classes get but little more than seven hours in bed; and as that is the average, it is easy to perceive that many of them must content themselves with still less sleep. It is also evident from the investigations that the sleeping time is diminished with the increase of the working hours from class to class, so that pupils of the same age enjoy less according as they are higher in their classes. It thus appears constantly that in schools of relatively longer hours of work, the sleeping time of the pupils is correspondingly shorter. In short, the prolongation of the working hours takes place for the most part at the cost of the time for sleep.—*Prof. Axel Key, in Popular Science Monthly.*

—Soup made of dried peas, is recommended as a substitute for beef tea for invalids. Peas are very nutritious, and a dish of well made pea soup with good bread will make an excellent and economical dinner for a well person.

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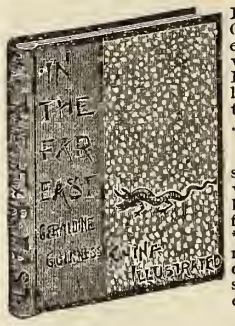
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FARM NOTES.

FEEDING MILCH COWS IN COLD WEATHER.

One cow fed generously will be far more profitable than two cows supplied with a small allowance of feed. Much of the feed consumed is employed to maintain the temperature of a cow's system. If a cow is supplied with barely enough feed to keep up the animal heat, there will be no material for making milk. If one cow be fed with an amount of fodder and meal that would be a small allowance for two cows, a part of the food will be appropriated to the production of milk. The temperature of all the cold water that a cow takes into her stomach, must be raised to blood heat by means of the consumption of food that would otherwise make milk. Hence, if the drinking water be heated to about eighty or ninety degrees Fahrenheit, all the food that would be required to warm that water would be saved.

My own practice in the management of the cow while she yields milk in cold weather, used to be when we kept a cow, to take a teakettleful of boiling water to the barn, both morning and evening, and pour the hot water on a large basketful of cut hay and cornstalks. The mass was then shoveled over and over, until every piece was wet, after which two quarts of wheat bran and a quart or two of oil meal were sprinkled over the smoking feed. The whole was then forked over and over, and fed warm. About an hour after feeding, another teakettle of hot water was taken to the barn, and poured into two pailfuls of cold water, which the cow swallows at one draught.

At noon she was supplied with a peck of roots, cut fine, and all the hay and cut cornstalks she will eat. At evening she was again fed with warm feed and supplied with warm water. The teakettle was always kept on the kitchen stove full of water. It pays generously in milk, to incur the little extra trouble of warming the water for a cow, when the weather is freezing cold. During the very cold snaps, if one does not take extra good care of his cows, there will be a great falling off in the daily quantity of milk. Then when there is a shrinkage of milk in cold weather, it will be found exceedingly difficult, even by extra feeding, to increase the daily yield to the quantity given before the shrinkage.—*N. Y. Evangelist.*

CUTTING AND GRINDING FEED.

There may be some difference among scientific experimenters regarding the exact measure of benefit derived from grinding and cutting feed, but that there is a saving of feed by so doing is an accepted fact. One man raises the objection that it costs more to cut and grind the feed than the saving amounts to. The reply is: Those feeders, like street car companies, fancy dairymen and others, who figure every item of cost, say we can cut and grind our feed cheaper in a steel and iron machine than in the cow or horse. It is an accepted fact for the horse, the fattening steer, or the dairy cow, the best results are secured by feeding considerable grain. It is claimed that when the grain is ground and mixed with chopped straw, hay, or fodder, it is easier and more rapidly digested, that a larger percentage is assimilated by the animal, and that there is less vital force exhausted in the dairy work.

Another argument in favor of cutting feed is the fact that whatever refuse there is, is so short and fine it becomes a better absorbent of liquids, making the manure more valuable and more easily handled. But the most convincing reason we find is that wherever the practice of grinding and cutting the feed is in vogue, there we find the animals in thrifty condition, horses fat, dairy cows giving large yields of milk, steers gaining rapidly, and doing this on much less feed than where grain is fed whole, corn fodder fed from racks or on the ground, and the loose hay thrown in the mangers by the forkful.

Last winter we saw cows and horses in a stable with several inches of refuse hay under their feet, and the mangers full in front of them. The owner said it would not pay to cut hay or fodder, or grind feed; they were too cheap; his stock were all thin in flesh, and he did not have a marketable animal in the place. He also admitted that he did not know how much feed it took to winter an animal; he never had a feed mill or feed cutter on the place; never cut up corn, it did not pay; he had never tried it, but he knew. Those who have tried it say it pays, and it would seem that they are the ones who ought to know.—*Farm, Stock and Home.*

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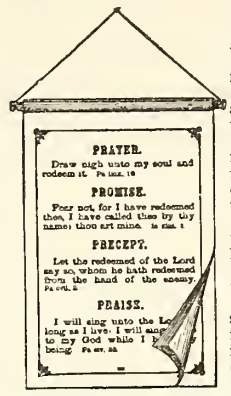
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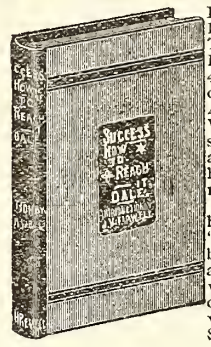
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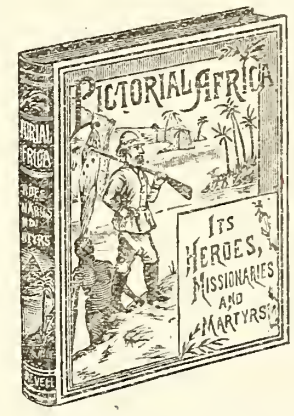
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Or we will send to any old subscriber who renews and encloses for the *Cynosure* and the *Calculator* $1.70. New subscribers can have it for the same rate.

A PRESENT FOR MOTHER.

Something useful valuable, inexpensive. The good effect o its use will be felt daily by all the family.

It is the HEALTH CALENDAR, which contains a temperance bill of fare for every day, and hundreds of good recipes. It hangs on the wall in constant sight.

See advertisement, page 14.

NEWS OF THE WEEK (*Continued from 13th page*).

several days. One of their number fell dead with exhaustion Wednesday. No trouble is expected to result from their fanaticism.

COUNTRY.

For two days following "Christmas" the papers reported an extraordinary number of murders. There were two cases of persons burned to death by fire catching in the Santa Claus disguises which they wore.

The newspapers at Dubuque, Iowa, have received official notice that the printing of drawings of prizes at church fairs and other entertainments, is a violation of the lottery law. It is not explained what churches thus tempt the papers to violate the law.

The Chattanooga *Tradesman* says the increase of white population in the South has been 26.2 per cent, and of the colored population only 10 per cent; and that there are now 475,930 persons of Northern birth in the South, against 240,385 ten years ago. The State, county and municipal indebtedness of the South aggregates $183,772,353. The first of these statements is quite problematical.

Among the bills to be pushed by the Farmers' Alliance in the Kansas Legislature are: Suppression of the Pinkerton detective and similar organizations; for the Crawford system of primaries; the Australian ballot system; revision of mortgage and redemption laws; making the interest rate 6 per cent, and reduction of railway rates so as to make the rate of income 6 per cent on the actual investments.

Thirty coal mines along the Monongahela river are now idle on account of the strike for an advance of ½ cent per bushel in the price of mining. About 3,000 men are out, and the strikers claim the strike will be general in a few days.

In the county court at Pittsburg Judge Stowe handed down an opinion on the pumping of oil wells on Sunday. Suits were brought by the Law and Order Society, but were dismissed by the Judge, who maintained that the pumping of the wells on Sunday was an absolute necessity, since salt water generally ruins a standing well.

Friday morning Mrs. George Bain, living near Irwin, Pa., arose at 6 o'clock and drowned herself in a well. Three weeks ago her lovely young daughter went crazy. This drove her husband insane, and he died in a mad-house here Dec. 30, and now the last of the family commits suicide.

Five men were instantly killed by the bursting of a cylinder head on the towboat Annie Roberts, at Portsmouth, Ohio, Friday.

Two men, a woman and a boy were burned to death in the Avenue Hotel at Corsicana, Texas, Thursday night. Firemen attempted to rescue them but failed and barely escaped with their own lives.

The Braddock, Pa., Wire Works, the Scottdale Rolling Mill and Pipe Works, and the Charlotte Furnace and Coke Works were closed down Friday, throwing 1,400 men out of employment. The business of Scottdale is almost paralyzed.

It is reported that in a riot at Catharine Station, Ala., on Tuesday night, a number of persons were killed. Facts touching the affray are meager, but it is known that the colored postmaster was driven out of town.

An earthquake shock was felt over central California on Friday. Prof. E. S. Holden, of Lick Observatory at Mount Hamilton, telegraphs that registers there indicate that the shock was the most severe that has occurred since 1868. Ceilings were cracked in the observatory and fell to the floor. The large telescope at the observatory is believed to be uninjured.

A correspondent of the Boston *Transcript* reports the finding in Hundred Dome Cave, in Edmonson county, Kentucky, of over 2,000 mummies of what must have been a superior race of men, and which he believed antedated Adam. The bodies are well preserved.

On the last day of 1890 it was telegraphed from Bismarck that the "continued summer weather in North Dakota is the source of considerable conjecture. Thus far this winter the mercury has not dropped to the zero mark. Farmers have been plowing in their fields all winter. The 'oldest settler' fails to recall a similar instance in the history of the Missouri slope. This morning opened as pleasant as a June day. Men can wear straw hats and linen coats without feeling uncomfortable, and the ladies find use for their parasols. There were flakes of snow last week, but they were quickly dissolved by a warm rain."

FOREIGN.

The railway strike in Scotland is about over. Several hundred of the strikers continue to hold meetings, but their places are being rapidly filled. Railway traffic is resuming its normal condition, and it seems that the men who are unyielding must permanently lose the positions they recently left.

A London dispatch of the 2d says: "A family of five persons without a home, who have been tramping through the country, were found by a road side near Cambridge this morning all frozen to death."

The communications from Mr. William O'Brien to several members of the Irish party disclose the fact that at the Boulogne conference Mr. Parnell's terms of reunion with the party, as expressed by him, included a merely nominal withdrawal of his claims to the leadership and a merely temporal retirement from political life, and a voice in the councils of the Home Rulers.

The London *Chronicle's* Vienna correspondent says reports have been received from Russia that severe anti-Semitic measures are being enforced; that hundreds of Jewish shops are being closed daily, and that thousands of families are being expelled from the different villages throughout Russia. A great exodus of Russian Jews, especially to America, the correspondent says, may be expected in the spring.

The Vienna *Tagblatt* says that the German Government has taken the initiative toward calling a conference to consider the establishment of an international system of protection against anarchist outrages.

On Dec. 3, at Lima, Peru, followers of Pierola attempted to start a revolution by capturing Fort Santa Catalina. A fierce fight, lasting two hours, followed, in which seventy-five of the insurrectionists are reported to have been killed.

A terrific storm prevailed early last week at Trieste. Numerous chimneys and roofs have been blown down and torn off by the wind, and many accidents to passers-by resulted. Carriage traffic was impossible, and wayfarers were compelled to cling to ropes to make their way along the streets. In London, at the same time, it was said the weather prevailing throughout England was the severest that has been experienced since the year 1813. On the continent the weather was equally severe. Reports of intensely cold weather come from Paris, Vienna, Berlin and Frankfort-on-the-Main. In the last mentioned city seven persons were found frozen to death in the streets.

Have a bottle of Salvation Oil always on hand, it may save you infinite pain. 25 cents.

Don't forget to take a bottle of Dr. Bull's Cough Syrup with you to Florida this winter.

BEECHAM'S PILLS cure Bilious and Nervous ills.

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Dr. Price's Cream Baking Powder.

Used in Millions of Homes—40 Years the Standard.

DONALD KENNEDY

Of Roxbury, Mass., says

Don't write to me when taking the first bottle of my **Medical Discovery.** I know how it makes you feel, but it's all right. There are certain cases where the **Discovery** takes hold sharp, but it is the diseased spot in you it has taken hold of, and that's what you want. The **Discovery** has a search warrant for every humor, from backache to scrofula, inside and outside, and of course it makes a disturbance in your poor body. But the fight is short, you are better by the second bottle; if not, then tell me about it, and I will advise. I will, however, in the future, as in the past, answer any letter from a nursing mother.

Sincerely yours,
DONALD KENNEDY,
ROXBURY, MASS.

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When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. **H. G. ROOT, M. C., 183 Pearl St., N. Y.**

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WHEATON, ILL.

A School for Men and Women.

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For Catalogue address with stamp,

C. A. BLANCHARD, Pres.



Two Bottles Cured Her. 6

CARROLL, IA., July, 1889.

I was suffering 10 years from shocks in my head, so much so, that at times I didn't expect to recover. I took medicines from many doctors, but didn't get any relief until I took Pastor Koenig's Nerve Tonic, the second dose relieved me and 2 bottles cured me. S. W. PECK.

Vanished.

Rev H. McDONOUGH of Lowell, Mass., vouches for the following: There is a case of which I have knowledge, and I am very glad to avail myself of the opportunity to make known the good derived from the use of Koenig's Nerve Tonic. The subject is a young lady, who had been suffering from early childhood. On my recommendation she procured your remedy, and for three months, the fits of epilepsy by which she has been so long subject have ceased entirely.

Our **Pamphlet** for sufferers of nervous diseases will be sent **free** to any address, and **poor** patients can also obtain this medicine **free** of charge from us.

This remedy has been prepared by the Reverend Pastor Kœnig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

KOENIG MEDICINE CO.,
60 Wes. Madison, cor. Clinton St., CHICAGO, ILL.
SOLD BY DRUGGISTS.
Price $1 per Bottle. 6 Bottles for $5.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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SPECIAL RATES, ETC.

Read on last page the latest offers for new and old subscribers.

The suggestion of our Washington correspondent last week, that petitions against the opening of the World's Fair of 1893 on the Sabbath day be sent to the members of Congress, is a good one. We understand that resolutions have been introduced in both houses to this effect. Let the movers be immediately sustained by the petitions of the people everywhere. Congregations and all proper assemblies can pass resolutions which should be forwarded without delay.

A recent cablegram from Dublin shows that the vindictive spirit of the secret lodge is not dead, although the "Invincibles" connected with the murder of Secretary Burke and Lord Cavendish in Phœnix Park, Dublin, are executed or serving sentences in prison. In December Rev. John Healy, Roman Catholic bishop of Cloufert, Ireland, was visiting one of the parishes of his diocese, and spoke in a sermon in strong condemnation of secret societies. That night while sleeping in the house of the priest a bullet was fired through the window, believed to have been intended for the bishop. He was asleep, however, and did not know of the outrage, because the careful priest, alarmed lest some member of his flock thould be discovered as its author, concealed the effect of the ball as long as possible.

The situation in Dakota was little changed last week. The army under General Miles was carefully maneuvered to close in upon the Indians who have left their agencies, and at the same time prevent another conflict. Reports from these outside Indian camps promise frequently that they are breaking up, and it is said that General Miles is much disappointed that these reports have not yet come true. There are in all 20,000 of the Sioux Indians. Of these 16,500 are peacefully abiding on their reservations, leaving but 3,500 in the hostile camps, surrounded by 8,000 soldiers. The situation of the Indians is hopeless, but it may also be so desperate that they prefer to die fighting rather than return to the agency. The plan of the commanding general is a pacific one, and there will be no art of persuasion untried to induce them to again yield to the tender mercies of our government.

A Sunday dispatch informs the public that Powderly of the Knights of Labor, "Grand Master" of American workingmen, has just issued a circular to his lodges recommending a joint conference of industrial organizations to be held next July at Washington, D. C., for the purpose of formulating a political industrial platform. "The object of the conference is to perfect measures and form a third party for aggressive educational and political work in the campaign of 1892, which, it is declared, should result in the election of a President and a Congressman committed to the interests of labor." The call for a similar conference issued from Kansas is of similar purport. Both ignore the Prohibition party which has been courting their friendship. This, on the part of Powderly, is very unkind toward his friends in the W. C. T. U.

The farmer who burned down his barn to be rid of the rats was a wise man compared with the managers of the so-called "National Religious Liberty Society," whose single aim seems to be to antagonize every effort for the perpetuity of the Sabbath day as generally observed by the Christian church. The managers of this singular organization were in Washington last week lobbying against the measures now before both houses providing that no exposition for which appropriation is made by Congress shall be opened on the Sabbath. They leave no stone unturned to hinder the effort now made to preserve this day from absolute secularization. They boast much of personal liberty and separation of church and state, but their real purpose is not manifest. They are very strenuous observers of Saturday for Sabbath, but when they have succeeded in destroying *all regard* for the Sabbath, as their work is certainly calculated to do, what possible basis will they then have on which to set up a Saturday Sabbath? If the seventh day is the Sabbath their work is fanatical; if the first, it is wicked.

Roman Catholic writers have long boasted of the chastity of their church of which the rarity of their divorces was an evidence. But they do not tell us all the truth at once. Domestic infelicity is probably as frequent in Romanist families as any other; but while the outside world runs to the courts and fills the daily press with the disgusting details of marital quarrels, the papist goes to his priest or bishop who manages to quietly effect what is made notorious with the Protestant. A few days since, when the publication of marriage licenses was urged in Baltimore Cardinal Gibbons opposed it decidedly, as interfering with private affairs and because of "human frailty." The nature of this frailty is signified in the dispatch published in the last *Catholic Review*, which thus reports the words of the Cardinal: "There are daily cases which come before him, he said, where it is almost a necessity that the date of the marriage should be kept secret. For instance, only a short while ago an application was made for a dispensation, and it was granted beause of the fact that the young woman was in a delicate condition, and it was to the interest of the parties to conceal the exact date of the marriage. If the issuance of the license had been published the woman's reputation would have been blighted and the marriage prevented." This is the other side of the picture which the priests have so long been holding up to the world to show what Eden-like virtue exists in the perpetual sunshine of Romanism.

LODGE RELIGION.

ADDRESS OF REV. F. O. CUNNINGHAM, SOMERVILLE, MASS., AT THE LATE BOSTON CONVENTION.

I am to talk a little while to-night, in regard to lodge religion, and when I say "The Lodge," I do not mean simply Masonry, though I believe Masonry to be the highest type of what the lodge is; but I mean the general lodge idea. Every organization which we find in this world, stands for some idea, some central thought. Many lodges claim to stand for the principles of fraternity, mutual protection and mutual insurance, but we find that the lodge has in it other ideas than these.

I wish to say to you first, that the lodge is a religion, because it has a certain ritual and a priesthood. Men tell me very often: "Well, Mr. Cunningham, if I only live up to the teachings of Masonry, that will be sure to gain me admittance into heaven; that will be religion enough." But the fallacy of that claim has been already proven by selections from their own ritual. And so, assuming at the very first that the lodge is a religion, I have a few matters to bring against it; and I bring them forward only after careful study of the subject, and after comparison with what the Scriptures teach us is pure religion.

In the first place, lodge religion does not recognize Christ as the foundation. There are some people who claim that Christ is recognized in the lodge in some senses; but whatever there may be of truth in that statement, it is true that Christ is not recognized as the foundation of lodge religion; and my Bible tells me distinctly that other foundation can no man lay, than that is laid, which is Jesus Christ.

Thus lodge religion is proven at the start to be a false religion, because it is not *based upon* the only foundation.

Then lodge religion has, in nearly every one of the prominent lodges, a counterfeit regeneration. Christ said except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Now the lodge ritual teaches us that a man may inherit the kingdom of God by adherence to his vows in the Masonic lodge. But there is a very material omission. The presence and power of God's Spirit is never invoked or even recognized in a lodge such as the one spoken of.

Lodge religion has oaths, by some declared to be bloodthirsty; I do not know positively, I never took one. But they are at least in direct violation of the command of Christ, when he said: "Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool, nor by your own head." A man has no right, if he is loyal to Christ and to his commands, to take any oath of the character which must be taken to gain admittance to a lodge.

Lodge religion has high sounding titles. If they mean nothing, they are childish and foolish; if they mean something, they are blasphemous. No man on earth has any right to even take a title which is "worshipful." There are many other titles which I have no time to speak of, but this is certainly blasphemous. When John, on the Isle of Patmos, fell down before the angel, more worthy of worship than a man, the angel said: "See thou do it not." When Cornelius fell down before Peter, whom he awaited in answer to prayer, Peter said, "Stand up, I myself also am a man." But in the very name "worshipful," which is assumed by the master of one of these lodges, there is an assumption of divine attributes, and a recognition of the right of one man more than another to worship, by thus drawing comparisons. A man has no right to take the Name of names, and assume the character which goes with it. Lodge religion has a ten-

dency to degrade the individual, and to degrade his ideas of what worship is.

Lodge religion, again, is misleading; misleading because it does not present the "whole counsel of God." It garbles Scripture. It is said to rest on the Bible, but the Bible on which it rests is sadly mutilated, the most precious name of all being omitted.

I once went to a funeral, and as I was coming out of the door, one of the members of our church, who was a Mason, said to me: "Pastor, I think the clergyman who conducted that funeral service was a Mason." "Why?" I asked. "Well," said he, "from the way he quoted the Bible." Said I, "Didn't he quote it correctly?" "No." "Do you mean to tell me as a Mason," I asked, "that they do not quote the Bible correctly?" I had turned him on himself, and he said "They never do; they haven't the right to do it." I said that any system which made it impossible to quote the Bible correctly, was unworthy of confidence.

Lodge religion flatters men. It teaches men that there is only the necessity of certain rites, certain forms, a certain ritual to be obeyed, that the man may finally reach heaven. Man is a sinner; they must know this if they read the Bible carefully, for the character of man is shown there. What men need to be told to-day is that they are sinners, and that needs to be proven to them by the power of God's Spirit; and never till a man recognizes his sinfulness, is he in a position to receive the grace of God.

Lodge religion makes much of its charity. How badly they must misuse the Greek word *Charis*, which means love. Their charity is extended to the widow and the orphan of their own members, who were in good standing in the order, and had paid their debts to their own lodge. This has no relation to true Christian charity, which goes out to relieve any widow, any orphan, anyone in need, *anywhere*. There is no such thing as confining the spirit of ministry, if it is in us as it is in the Gospel of Christ.

Lodge religion is of the earth, earthy; we are told distinctly that Christians are to keep themselves unspotted from the world, and that this is a part of pure religion. A Mason said to me the other day: "We believe that pure religion, and undefiled before God and the Father, is this: to visit the widow and the fatherless in their affliction;" and there he stopped. I said to him: "You do not go far enough. There is more in pure religion than simply to visit the widow and the orphan, commendable as that is." "How, then, can I keep myself unspotted from the world?" "By moving in the world, and yet being so filled with the Spirit that its touch may not contaminate."

Lodge religion is suspicious because of its secrecy. I spent an hour talking with a policeman the other night, in regard to his work, and how it was continually bringing him in contact with wrong-doers. I said to him: "Doesn't it give you a peculiar feeling to realize that your only duty is to grapple with felons; that you have nothing to do with peaceable citizens?" And after talking a little while, he said: "At one o'clock the lights go out, and the streets become dark, and it is then that I have especially to keep my eyes open. If I hear a firm and steady step coming down the street I make up my mind that that man is all right, and honest, and I pay no attention to him; but if I hear a hesitating, halting step, I immediately think: 'that man needs attention;' and I watch him." "Then," I said, "you believe that under the cover of darkness and secrecy, is the time for the performance of foul deeds?" "Certainly," he said; "that is the reason we double our force in the night time." So that works done in secret are a cause for suspicion. Darkness suits foul deeds and wicked counsels. The Gospel tells us to have no fellowship with the unfruitful works of darkness, but rather to reprove them.

It is the mission of the church to stand in its place as the light of the world, and its testimony is directly opposed to all things which are secret, and done under cover of darkness.

Lodge religion is dangerous to Christianity, because so many professed Christian ministers sit in the council of the lodge room, and hear their Bible and their faith mutilated and torn to pieces, and are silent. How can any man belonging to a lodge in this country, have any respect whatever for the teachings of a man who will sit quietly, listen to the mutilation of the most sacred teachings of the Word of God, and yet claim to be one called of God to proclaim his truth.

Again, lodge religion is contrary to the spirit of brotherhood. In the spirit of the Gospel of Christ there is no Jew, nor Greek, bond or free, perfect or maimed. But it has been proven that there are these distinctions in the lodge, and so the true idea of brotherhood is entirely done away with.

I heard of a lodge the other day that was called the "Good Samaritan Lodge," and it moved me to write a little article for the paper. The Good Samaritan did not ask for the "grip" before he came to the assistance of that poor man. He ministered to one who not only did not belong to his fraternity, but who was separated from him by centuries of national prejudice.

We have already seen to-night that lodge secret rites are begotten from the ancient mysteries, which always had power over the degenerate human heart.

The lodge sets itself squarely against the church and truth of God, when the test comes. We may sometimes think that the church and the lodge can live peaceably. So they can. The dog and the cat can so long as there is no special test. But as I heard a man say the other day in this connection, as soon as there comes a test between their two natures, the dog nature and the cat nature, there will be trouble. And so between the lodge and the church, as soon as the test is applied, an open defiance of the church follows.

The Grand Master of Alabama says, "A Mason, having joined a church, the laws of which require a renunciation of Masonry, notwithstanding he holds a demit, is not entitled to its benefits; neither is the widow of such an one entitled after his death." So that the Masonic law means that a man cannot join a church that has courage enough to express itself on this question. It is a somewhat new way of putting it, but one with which I have entire sympathy, that any "organization which attempts to close the mouth of a Christian man or woman, is not a safe organization." (Applause.)

The lodge also states itself against government; now follow it: "We know no North, no South, no East, no West, and we know no government save our own." I sat down in my study to-day, and I said: "What can I say to them to-night about that;" and after I had formed a good sentence, I took up Joseph Cook's speech, and began to read it, and he had said the same words, so I said I should not bring them here to-night, without giving credit. But as he has said: "If that is not buncombe and braggadocia, it is treason."

Loyalty to the personal Christ is the supreme duty of the hour. Separation from the world, consecration and concentration upon the mission of the church, is what is most demanded. I firmly believe that the church of Christ is unique in its foundation,—the Rock of Ages on which it rests,—there is no organization on earth that can take its place. Here abide faith, hope and love, these three, the three links of truest brotherhood; and if any man wants to join an organization, I advise him to join the best, which is the church of Christ. A man said the other day, speaking about his lodge, that he was sick for weeks, and the lodge came to him, provided a watcher by him, gave him five dollars a week for twenty weeks, and made up a purse of one hundred and ten dollars for him when he got well; and then when he went to church, the first thing that was presented to him was a bill of fifteen dollars for pew rent of a pew that he had not occupied. He said, "I pay about two or three hundred dollars a year into the church, and about six or eight into the lodge, and this is the difference in the returns I get from the two."

"Well," I said, "If you are going to draw comparisons, taking the best of your side and the worst of ours, I won't admit it. Then again, you had paid that lodge faithfully, and they had promised you just what you received. That was simply business. If I pay for a life insurance, I do not consider that the company is proving itself very kind and charitable to pay the policy to my wife when I am dead. I have paid all I agreed to, and what they do is simply business; and in the same way you understood when you joined this lodge, that they were to give you these benefits. And then the church, knowing that you were so well cared for by your lodge, had no special need to meet in your case; did it? And besides this we are to notice this fact: I do not believe that a church that would present you a bill for pew rent under such circumstances, is a church of Christ. (Applause). I don't believe in pew rents anyway. If you have been so unfortunate as to join a church of this kind, you had better get out of it, and join a church that is a true church." (Applause.)

The church's sphere is self-sacrifice. Her mission is her commission. When we preach the Gospel of love in the spirit of Christ, then shall the poor have the Gospel preached unto them, and the broken heart shall be bound up. The church is to "preach deliverance to the captive, and recovering of sight to them that are blind." We are here to-night, not in anger, but in love, to preach deliverance to the captives, bound by their lodge oaths; and recovering of sight to those blind ones who went into their lodges hoodwinked, and have been so ever since. We are here to preach the truth.

I do not believe in delegating this work to a body of reformers who have no Christian principles. It is the mission of the *church of Christ* to reprove the unfruitful works of darkness, and to be the light of the world. Some say that we had better put up with Masonry, and have as much in common with it as possible, in order to number them among our friends in a time of test. There are people who say that we want to tolerate the Masons, and help them along all we can, because by-and-by there is coming a struggle between the Protestants and Papists, and we shall need their help. But I say to them, "How do you know they will help us?" No system that has so much that is in common with Romanism in it, is fit to rely upon when the test comes. If a time of test comes, those only will stand who have a personal faith in the personal Christ. Christian men should testify against an evil in their midst, just as freely as they would testify against an evil in Africa or the isles of the sea. As Bro. Grant said, there are men who may not feel called upon to speak out against these systems, and very rightly, but nevertheless, it is more and more the duty of every Christian man and every Christian minister to speak out against these false systems. It is the place especially of the ministers to lead the people, and not be led by them. I said to my people, that it would be a curious sight to see a flock of sheep leading a shepherd; we should suppose that some goats had come into the flock, because this is the nature of goats and not of sheep; or perhaps we should think there were some wolves there in sheep's clothing. The nature of the sheep is never to lead the shepherd. That man only is called to be a pastor, who has the courage to lead. He should trust the Word of God, and not be diverted by men who claim to have the good of the people at heart.

It is a day of loose ideas in religion. Fundamental truths are carelessly ignored and denied. In the midst of these conditions, the church has no right to cater to the world in matters of entertainment for revenue. Abraham would not accept a thread or a shoe-latchet from a pagan king, and it is time for Christ's people to have some independence of spirit.

Wouldn't it have been queer if, when the children of Israel were commanded to build the tabernacle, they had got up a great fair, and got the Philistines and the rest of the Canaanites to come and buy of them, and had built the tabernacle in that way? There wouldn't have been any story of the tabernacle to come down to us; but the Israelites brought in their gifts freely, until they were restrained.

It is the privilege and duty of every Christian to stand in the tent of meeting, even Christ, and with trumpet voice demand, "Who is on the Lord's side?" The golden calf, which was the result of human construction, was a sample of devil worship. The church must be true to her King. A person cannot accept Christ as Saviour alone, they must accept him as Lord also, and must be loyal to him; let us remember that. Our citizenship is in heaven, whence we wait for our King, and may we be ready to meet him with joy, and not with grief. (Applause.)

The depth to which the Republican party has fallen is well illustrated in the remarks of a Worcester, Mass., restaurant-keeper to a reporter who asked him regarding the chances for Hewitt, the 32-degree Masonic liquor-seller, "that he controlled too many votes to make it policy to keep him on

the outs altogether, and though he had suffered for his indiscretion in the past, now that they had come to an understanding no trouble need be apprehended about his case." He ended by naming over a list of those who would be likely to get licenses, that sounded like the roll-call of Boston's aldermen. And it is at the hands of the Republican party in the person of Worcester's public officials that they are to get their permit to make widows and orphans, and fill jails and poorhouses with the fruit of their abominable traffic.

THE AGGRESSIVENESS OF EVIL.

BY ELDER NATHAN CALLENDER.

In history nothing is more apparent than the pushing capacity of thoroughly bad things. How the serpent got into Paradise must remain a mystery; but the fact must be a warning to all.

Leaving God out of the conflict, it is a question whether, in this world, good can compete with evil, right with wrong, in any case. In the eye of holy beings there must be an inherent power in *right* and *goodness*. But in this world it is necessary to remember the tendency of the soil both literally and morally. In both the natural and the moral world the obnoxious grows without the gardener, and almost in spite of him. We need not sow tares, ragweed, and Canada thistles, nor till the soil to grow them. In the moral kingdom, "the wicked one" sows bad seed enough, and he does not lack helpers. They are "legion," both on earth and from hell.

Such facts as these must make it plain that evils *let alone* in the world will engulf it in total ruin. In spite of Noah and Lot, evil culminated in the old world in a fatal deluge, and flames in the case of Sodom. Noah was a "preacher of righteousness" in antediluvian days, and a standing reproof by a continuous protest against ungodliness. I wish we might know more about the ministry of Noah; but that he did not let the sins of the world go unrebuked, as many of the popular titled clergy do now, is certain; for he *was a preacher of righteousness*. Poor Lot's "righteous soul was vexed from day to day," and he came near perishing in the doomed city of Sodom.

Now it is a fact beyond dispute, that *sin in the church*, specially *organized* sin, left alone, will sooner or later work ruin to any church fellowshiping it. Such a church disobeys God in the act of sinful fellowships. Proof texts might be quoted here, but it is not necessary. Secretism in all its branches is organized conspiracy against Christ and the Gospel. Let the church of Christ harbor and fellowship one representative of any one of these orders with its disloyal oaths, and such a church aids and abets the planting of a torpedo that will explode and blow it to dust, or else that pet of false worships will manipulate the whole body into an agency of the adversary of all good. Sad cases of this kind are thick all about. There are churches right around us the large majority of whose members are opposed to secretism, who loathe it, and still they are tied hands and feet by the one or two prominent members who worship at the altars of Baal. Masons boast that there is not a church without at least one secretist, and that *single one* can and will keep that church all right if left alone. Though this is not literally correct, there is too much truth in it by far to be overlooked.

As to the unmeasured potency of evil, "the whole creation travaileth in pain" under the untold anguish. God, angels and good men have the battle of "Armageddon" on hand. Waiving the question of the definite meaning of the term in Rev. 16: 16, one thing is sure, that the moral questions looming up to mountains, to be scaled by the invincibility of God's host, present a formidable front to the thoughtful reformer.

Let us take a square look at just one of the "spirits that now work in the children of disobedience."

Nine hundred millions of dollars annually used to conduct the alcoholic war against humanity, home and heaven! This in our country alone, embracing sixty-three millions of people. Nearly $14 to each soul!—yes, SOUL. Has this hellish business nothing to do with souls? What is its influence on *morals*, *character*, and on ETERNAL DESTINY? Can any one but the Omniscient comprehend? Can any duration but eternity measure the evil? We are now on the aggressive character of sin. Will the "powers that be" of these United States confine themselves to the debauchery and the demonizing of this dear people? Oh, no! See the stupendous enterprise of this evil—the superhuman push in "Prince Alcohol." Here allow me to quote from the New York *Voice* of Dec. 25, 1890:

"*A Drummer for Beer—Secretary Blaine Prostitutes the Consular Machinery in the Interests of the Brewers—U. S. Officials Used to Introduce American Beer.*" READ THE FACTS IN "VOICE!"

"All our consuls in Mexico, South and Central America, and the West Indies, receive at the request of leading brewers, a circular letter instructing them to procure all information necessary to introduce and develop the business of American *drunkard-making* in these countries. An official pamphlet has been printed containing the replies of the consuls, which can be obtained only by addressing the Secretary of State."

Think of this. Is this our model government, —serpent-like to crawl into every garden of the world to prostitute its inhabitants into beer demons? Temperance tax-payers pay large salaries to U. S. consuls to help develop, by the agency of the Secretary of State and the government, this "irrepressible" beer interest! *What a mission!* And what missionaries! Can Satan outdo them? When dignitaries of state and church enlist in the work of the "Dark Continent" of sin, either by actual work for the empire of Satan, or by *sinful silence*, we might imagine his majesty at leisure to go to some popular resort, escorted by legions of time-servers, who know too well how to live on fat salaries while they consume the hard earnings of the brave and true. When will enough self-denying brave men go to these "pleasure grounds" to see fair play in the combat between the good and the bad elements striving for the mastery?

Come we to secretism and we find a power known as "the unfruitful works of darkness," less open but more subtle, and perhaps more dangerous than the rum god—because only a few know his strength, while many are resolved that none shall know it. It takes a hero to reconnoiter the field and make a true report. Men of state and pulpit say, "I don't know anything about the lodge and *don't want to!*" Oh, what public servants! Worth their weight in *vacuity*. A paid servant of the people, paid to know the things vitally affecting their weal or their woe, knows nothing of the oath-bound gangs of his fellow citizens numbering millions; and moreover, DON'T WANT TO KNOW!

But we must look briefly at the *practical bearings* of the aggressiveness of evil in our world. We are not sure that moral evil can work at all without agents. Anything, even a *serpent*, as in Eden, can, by the consent of the occupants, defile a world at once. By this fact let God's agents be educated into co-workers with God. "We then as workers together with him, beseech you also, that ye receive not the grace of God in vain." We war against the strong man armed, but he is not omnipotent. We work with One who is. The crying curse of the world is that God's professed people do not "come up to the help of the Lord against the mighty." The possibilities to be contemplated by God's loyal army are measured only by infinity. Why does the bad triumph in our world so shamefully? Because the good is not made aggressive by the united, courageous, faithful, and invincible efforts of the Christian church, the pulpit and the press. With such facts in view, it is a burning disgrace that the votaries of Satan so control this nineteenth century that even yet our world must "lie in the wicked one." Satan is having his way in the state, and alas, in a large degree in the church also. "The burden of the Lord" is on *us* as it was upon the prophets thousands of years ago. Awful is the responsibility of those to whom God has given the opportunity to roll back the tidal wave of evil by his power, and yet refuse to do it.

Montdale, Pa.

The Louisiana Lottery business has been fast declining since the new law. The business in the North is almost entirely cut off, and despite a desperate struggle which gave a momentary show of advantage, the hand of the Government is choking it down. A final blow seems to be the death of the president, Dauphin, the central and inspiring genius of the company. It is believed that he has no successor, and that the fight will be given up.

THEY ARE ONE!

IDENTITY OF FREEMASONRY AND MODERN SECRET SOCIETIES WITH THE ANCIENT PAGAN MYSTERIES.

THOUGH MASONRY IS IDENTICAL WITH THE ANCIENT MYSTERIES, IT IS SO IN THIS QUALIFIED SENSE, THAT IT PRESENTS BUT AN IMPERFECT IMAGE OF THEIR BRILLIANCY.—*Albert Pike, Grand Commander of the Supreme Council, Sovereign Grand Inspectors-General, in "Morals and Dogma," p. 624.*

Behind this veil of Isis I have long thought was concealed our Masonic birth. I now fully believe it. There was the *cradle* of Masonry: no matter by what name it was called: no matter by whom it was enjoyed.—*The Genius of Masonry, by Samuel L. Krapp, p. 99.*

There is no doubt that our ceremonies and mysteries were derived from the rites, ceremones, and institutions of the ancients, and some of them from the remotest ages.—*The Spirit of Masonry, by William Hutchinson, Carlisle, Eng., 1802.*

The Mysteries of Freemasonry; or an exposition of the religious dogmas and customs of the ancient Egyptians; showing from the origin, nature, and object of the rites and ceremonies of remote antiquity, their identity with the order of modern Masonry.—*Title of a book by John Fellows, A. M., published in London, 1860.*

We recommend to our reader to peruse the treatise of a most learned and zealous Mason, dedicated *Demen die es Verstehen*, or *to those who can understand.* He leaves no stone unturned throughout antiquity to prove the identity of the ancient mysteries of Eleusis, of the Jews, of the Druids, and of the Egyptians with those of Freemasonry.—*Memoires of the Abbe Barreul.*

The original object of the secret rites of Freemasonry has been a subject of inquiry for upwards of six hundred years, and the enigma seems not to have been satisfactorily solved. The initiated, as well as those without the pale of the order, are equally ignorant of their derivation and import. *What mote it be?* is a question as difficult of solution now as when first propounded by King Henry VI. of England. The intention of this work is to endeavor to unravel the intricate web in which the mystery is involved, by tracing the order back to its source, and by showing its intimate connection and similitude to institutions more ancient, put it beyond a doubt, that it sprang from, and is a continuation of the rites and ceremonies observed in those establishments.....What are emphatically called the *mysteries*, is but another name for religion; and an exposition of what they consisted, is of course embraced in the subject as forming a parallel with the rites of Masonry.—*The Mysteries of Freemasonry, by John Fellows, Int.*

Freemasonry is based on Sabeism, the worship of the stars; but, as before observed, its original intention has long since been lost sight of and abandoned. Modern Masons not only continue the ceremonies of ancient Masonry, consisting of seven degrees, which relate exclusively to pagan rites, but have added thereto about fifty others. These are founded partly upon pagan mysteries, and partly upon Jewish and Christian doctrines; forming altogether an incoherent medley of opposite principles. The partisans, however, of opposing sects seem to be reconciled to it, not stopping to inquire into the meaning of the symbols, or willing to be deceived by the false explication given of them, congregate together in great harmony. And, although the ceremonies relate wholly to religion, either pagan, Jewish, or Christian, discussion on the subject is absolutely prohibited in the lodge.—*The Mysteries of Masonry, by John Fellows, p. 257.*

NEW ENGLAND LETTER.

Census statistics.—Shall our school children study history? Arelic of New England's dark ages.—Some Indian names. —The benefit order craze.—Rev. L. W. Frink and the grange.

The late census reports put Massachusetts at the head of the list for density of population, "Little Rhody" following very close after. If Texas had as many to the square mile she would have over thirty-one million of inhabitants. Statistics like these give one some idea of America's future immensity, and the overwhelming importance of her settling the great moral questions now pressing upon her before her population becomes too unwieldly and too heterogenous to settle them without strife. Think what the labor question may grow to be, with lawless secret combinations on the one hand, and billionaire money kings with their powers for wholesale corruption and bribery on the other! Yet our government has the ability to prevent a future reign of terror by at once making illegal all secret societies, and levying a direct income tax which by making the rich pay their just and proportionate share, will shift the burden of taxation from the shoulders of the poor, and keep down these overgrown fortunes which are really a greater menace to the future peace of our country than all the anarchists the old world can send over to these shores. But governments are always short-sighted; or if they foresee the evil day, they seem by their actions to say with Louis XIV., "After us the Deluge." What if the framers of the Constitution had been sagacious enough to nip slavery in the bud, instead of leaving it for their descendants to do, thus saving the nation those four years of civil strife!

Apropos to the above, it is rather amusing that while New England is stirred up over the question of school histories that shall satisfy the Romish church by leaving out all mention of anything unfavorable in her past records, the Southern States are agitated over a similar problem; the trouble being that the text-books now provided for Southern schools, being generally the work of Northern writers, persist in speaking of it as the Civil War. This does not please the *ante-bellum* element, and they are therefore demanding that there be no history taught in the schools until books are provided which shall give it the somewhat ponderous title of "The Rise and Fall of the Confederate States." Poor Clio! Surely the majestic Muse of History has fallen on evil times.

The other day a man cutting down a white ash tree in Porter, Maine, came upon a curious relic of New England's dark ages, in a lock of hair imbedded six inches or so under the bark, and evidently placed there as a charm to cure the toothache by some sufferer thereby, whose headstone has doubtless been gathering moss for a century. We can only hope that his or her faith worked a cure, for drawing teeth in those days when gas and ether were unknown, and the only dentist was the family doctor, had terrors impossible for this generation to realize. The ghoulish notion that when consumption appeared in a family its future progress could be stayed by disinterring the corpse of a member who had died of that disease and burning the liver, was another old country superstition, which aged people tell me had its believers in most New England communities. What would our simple-minded ancestors have said to this new discovery of Dr. Koch, and all the talk about *baccilli* and the germ theory; and to know that after all it was a literal "worm" that nipped so many of their fairest household blossoms in the bud.

We make fun of the jaw-breaking Russian names, but in the State of Massachusetts we have a lake named Chanbunagungamang. This with Chinquassabamtook, and Moostocuraguntic, ought to give the Russian "funny man," if there be such a personage recognized on journalistic staffs in the Czar's dominions, a fine chance to retaliate. The fading race of the red man has at least left an indelible mark in these formidable names, which look as if they ought to be shrieked by a steam whistle, yet in reality have a music in their liquid, flowing syllables that makes them linger in the memory, sweet as the strain of some half-forgotten song.

The Springfield *Republican* is authority for the statement that in the little city of Waltham no less than 125 of the so-called benefit or endowment orders are operating; and complaint is made by the local merchants that the working men and women, particularly in the watch factory, are unable to pay for food and clothing, not because they do not earn good wages but because "their money is mainly thrown into the maw of these endowment associations. Other towns are suffering just as acutely from this mania to get something for nothing; but the greatest harm done by this new kind of mathematics is not so much in teaching that two and two make eight, as by teaching people to rely on the goddess of Chance instead of Providence and their own industry. The assertion of the *Republican* that, "It is worse than a dozen Louisiana lotteries planted in so many parts of the commonwealth," does not emphasize the evil any too strongly.

The very candid and able address of Rev. L. W. Frink at our late convention on "The Grange and Country Churches," has stirred anew the ashes of the former controversy, and shows that there is still a hot fire raging underneath. I doubt if another pastor in New England has been so roundly abused in print by the lodge, or treated to so many of their choicest epithets as has Bro. Frink—all because he has so nobly and courageously stood for the truth. Is it possible that a minister of the Gospel in free and enlightened Massachusetts cannot express his views on a great moral question; in other words, cannot do his bounden duty as a watchman on the walls of Zion, without bringing down upon himself a storm of scurrilous abuse? His contest with the grange has attracted sufficient attention for Mr. Frink to be interviewed by a reporter of the Worcester *Telegram*, and the result in a closely printed column and a half now lies before me. Bating the professional varnish of humorous exaggeration with which the *Telegram* reporter tells the story, it is a very fair account of Mr. Frink's position; and through the columns of that paper which is widely read, they will reach a large number to whom anti-secrecy is a new question. The folly and blindness of the lodge party was never more clearly shown than in thus stirring up a controversy which had apparently died down, and thus giving it celebrity far beyond the locality to which it was at first confined. And the end is not yet. The starving, boycotting process which has been tried on so many faithful ministers, the modern substitute for the rack and the thumbscrew of less enlightened days, will doubtless be used against Bro. Frink. He needs our prayers. Let them rise as a wall of fire round about him while he battles in the name of Christ against the adversary who would destroy His Bride, the church of the living God.

ELIZABETH E. FLAGG.

—Miss Mary C. Collins, a well-known missionary teacher among the Indians, who has been several years in the South Dakota agencies, reached Keokuk, Iowa, last week. She visited Sitting Bull's camp just before the latter was killed by the police. She says the old chieftain promised her the ghost dances should be stopped at once, but broke his word. In reference to the battle at Wounded Knee she said the soldiers wanted to avenge Custer's death and Spotted Eagle wanted to avenge Sitting Bull's death. She is greatly opposed to massing troops on the frontier and thought had not the soldiers been sent to interrupt the Indians at their dances they would soon have quieted down and the sacrifice of so many lives would thus have been averted.

—The national headquarters of the Woman's Christian Temperance Union have been removed from this city to Evanston so as to be near to the national president, Miss F. E. Willard. Four rooms have been fitted up as offices, which will be occupied by the general officers of the National as well as the World's Woman's Christian Temperance Union, so that Evanston will have in it the executive forces of these two great organizations. The headquarters will be opened January 15 with an appropriate dedicatory service and a reception in the evening. The *Union Signal* office and publication rooms will be continued in the same quarters in this city they have long occupied. All departments will come together again in the new Temperance Temple when it is completed.

—The conflict between Masonry and Catholicism in Italy seems to lose none of its warmth. The *Journal of Rome* says that "The Italian elections of 1890 have been carried by Masonry;" that "Crispi has given himself, bound hand and foot to Masonry;" that "ruler now of the tribunals where it administers justice, of the prisons where it places its disciples, of the administrative offices ..... of Government and Parliament, Masonry has now become the the true Sovereign of Italy." The Masonic Lodge of the Valley of the Tiber in its election manifesto speaks of pulling down the Vatican in order that the stones may be used "to construct the temple of emancipated reason." The conflict seems irrepressible, but in deciding where to bestow sympathy it should be considered that Italian Masonry seems to be much more rationalistic than American Masonry.—*Christian Standard, Cincinnati.*

REFORM NEWS.

LODGE INSURANCE FRAUDS.

FROM THE N. E. SECRETARY.

BOSTON, Jan 2d, 1891.

The weather and walks are exceptionally bad here to-day. The rain and slush is in striking contrast with yesterday's sunshine and superb sleighing. The first *Cynosure* of 1891 has just been hastily perused. Reports of progress are encouraging and will incite us, I trust, to renewed energy and liberal offerings to sustain the work which God has so manifestly blest during the past year. I note with especial interest the vigorous movement in the direction of another conference of churches, to be held in Chicago. The value to the cause of Christ of those before held, was, and is, very great; but this will, I trust, be seven-fold greater. When the meeting is held I hope the cause in New England will be represented by some of its ablest advocates.

"ROBBING PETER TO PAY PAUL."

"Such is the main principle of 'Endowment Societies.' "

This is the caption of an article of a column and two-thirds in the Boston *Herald* of Dec. 31st, in which some pretty severe strictures are made upon these "Benevolent (!) Orders." After giving facts and figures, the writer adds:

"When it comes the turn of the second batch to be paid off with these profits, the receipts from still later members are used in the same way. A new debt is created and the old one has not been paid. This is the beautiful financial plan of some of these 'investment companies' (heaven save the mark!). It is in effect the plan of the late Mrs. Howe's 'bank,' which in the same way borrowed the money of its depositors to pay its liberal rates of interest, the object of large interest payments being to attract fresh deposits. In the nature of things such companies must end in ruin."

Said a well-known business man to me yesterday, in speaking of these orders, "Obligations mature and are paid in their numerical succession from No. 1 up, and the officers and those in the 'rings' secure all the first numbers, and by the time these are paid off the company is broke." This interesting little game is exposed by the *Herald* as follows:

"How about the 'bond' schemes that have come in from New Hampshire and elsewhere?"

"An investor pays $5 for a bond and $1.50 per month for assessments. The $5 goes to the management, and 25 or 50 cents of each assessment finds its way into the same capacious pocket. When they have sold 100 bonds, holder No. 1 gets $100, at a minimum cost of $6.50. Each one costs a little more than its predecessor.

"They have a seemingly fair rule that no one shall hold bonds of two consecutive numbers. See how neatly this is evaded. Suppose ten men organize a company. The president takes bond No. 1, the secretary No. 2, the treasurer No. 3, and so on to No. 10. Then they begin again. The president takes No. 11, the secretary No. 12, the treasurer No. 13. This system of repeating is followed until the first 1,000-bonds are taken up by the organizers. All these must be paid before anybody else gets a cent, and by that time the company goes up, and everybody but the first ten gets left.

"The Iron Hall will burst in the end. No man has yet invented a scheme whereby $1 would pay for $3. The Louisiana lottery, which is forbidden by the State and national laws, is at the top notch of morality, when compared with some of these schemes. In that the poor at least have an equal chance with the rich.

"I am so thoroughly convinced that the multiplication table tells the truth that I shall continue to fight these schemes to the end."

Some who read the Boston papers will remember that in a recent over-hauling of the "Benevolent" Order of Good-fellows, it appeared that its founder, Darius Wilson, was deriving an annual income of *forty-five thousand dollars* from this

order alone, which suggests why greedy and unprincipled men are so active in multiplying these associations and schemes of robbery to fleece the poor out of their hard-earned wages.

To-day's *Herald* contains another lengthy article on the subject; and now that the investigation seems to be started in earnest, we may hope that the eyes of some, at least, will be opened to see and escape the snares set for their feet. While in an office at Worcester not long ago, I was shown a list with localities and names of 757 of these secret "benevolent" orders that had collapsed within a few years. I think the publication and a wide circulation of this list would be a warning and do much to arrest the "craze" so prevalent for "wild cat" insurance.

NEW HEADQUARTERS IN BOSTON.

JAN. 8, 1891.—A half-hour's wait for an out train gives me an opportunity to say to the friends that it is well with us, and with the cause in Boston. The advanced interest of the work, in the estimation of our friends, makes a change in our location desirable. Every well-wisher of the work appreciates the timely aid of Mrs. Jones in giving our cause a place on one of the busy thoroughfares of this crowded city for the past year. In this as in other instances the cause has found in her "help in time of need," and her prompt and decided action will be held in grateful remembrance with the prayer that she may receive a liberal reward.

We have secured three commodious rooms, with all modern conveniences, in "Hotel Howland," 218 Columbus avenue, which will be our address in future. We have arranged to move on Saturday, the 10th inst., and shall be glad to see our friends in the city, or who may be in the city at any time. Our quarters are pleasant and easily reached by the elevator, and as Columbus is one of the best known avenues on Back Bay, and Hotel Howland is near the Providence depot, and recognized as among the first-class family hotels of Boston, our friends from abroad will have no difficulty in finding us.

This, like other cities, furnishes a field for philanthropic volunteer effort; and among the goodly host who have on the whole armor of Christian warfare, and go down to do battle in the dark places of sin and suffering, with very rare exceptions these brave men and women have no fellowship with self-seeking, vain-glorious lodges. The Master has been pleased to so enlighten some of the most active Christian workers through parlor talks and other agencies, that they feel constrained to lift up their voices and show others the great iniquity which has but recently come to their knowledge.

The question is being frequently asked, "Can't we have another meeting like that in Park Street church?" I think it practicable to make the attempt somewhere in New England; and as an outgrowth of the awakened conscience and enlightened understanding of Christians upon this subject, I am confident it would result in great good. Is there a pastor and church in New England who will invite and entertain such a conference of Christian workers for two evenings and one day? If so, write me at Hotel Howland, or to Miss E. E. Flagg, Sec. N. E. C. A., Wellesley, Mass. "Up! it is Jehovah's rally," and who will "come to the help of the Lord against the mighty?"

J. P. STODDARD.

CORRESPONDENCE.

MISS WILLARD'S ADDRESS.

CINCINNATI, O., Jan. 7, 1891.

EDITOR CHRISTIAN CYNOSURE:—A copy of my book, "Reformation Principles," was placed in the hands of each of the one hundred members of the Kentucky State Constitutional convention. One of the delegates, Hon. J. C. Johnson, writes me since that the questions discussed in that work are before them now and they hope to stand by the truth.

Last Sabbath morning I preached in the Ninth St. M. E. church, Covington, Ky. In the evening in the Fifth St. Christian church.

I have been reading Miss Willard's annual address at the Atlanta National W. C. T. U. convention. It is a statesman-like document, which all the friends of reform will want to keep by them for reference. Her pointed sayings one cannot forget. The Bible has been upset twenty-seven times in the past five years by the enemies of divine revelation. But it is like a cube of granite, upset it and you set it up. The Bible and Prohibition are alike in this. President Harrison could send a note of encouragement to South Dakota in her struggle against the Louisiana lottery, but he had no word of cheer for Nebraska in her struggle against the saloon. In New York 27,000 husbands are supported by their wives. We hear much about eight-hour husbands; what about the sixteen-hour wife? In London 60,000 families live in cellars. No wonder the great soul of Booth, with his muscular Christianity, proposes to lift them out. While her belief that the wage-system will pass away, may be chimerical, her demand that all be granted an opportunity to make a living, and that drunkards and moral incurables be placed within walls and compelled to work, must be granted Every one ought to read that address. J. M. FOSTER.

THE LODGE IN POLITICS.

EDITOR CYNOSURE:—We are standing to-day on the threshold of the new year. The last twelve months have not been idle ones. Many able men and women have had their attention called to this lodge question. Once their minds directed into right paths of investigation and we can only leave the results with Him who holdeth the nations in the hollow of his hand. Will the seed sown in weakness be raised in power? Doubtless some of this effort will bring forth thirty, sixty, or mayhap an hundred-fold. We have simply done what we could, and now we turn from the past to the present and future.

This has been indeed a busy New Year's day. Correspondence and mailing literature, planning and pondering, preparing for the oncoming campaign. At last, and much sooner than some of us expected, the lodge has thrown off the mask and boldly entered the arena of American politics. Masonry has been waiting a favorable opportunity to ride into power. The Farmers' and Laborers' Union is only the cat's-paw to rake the political chestnuts out of the fire, and somebody is going to get scorched. A deluge of lodge politics omens no good to our land and country. To see the yeomen of the nation marching under lodge banners and leaders, should startle every true American. There is a battle ahead. The question has passed from the church and the pulpit, and the ministry and laity, if they keep abreast of the movement, must now enter the primary, the convention and legislative hall. The lodge is massing its forces for '92.

American patriots, sound the alarm! There is not a moment to lose. Begin at once to drum up recruits. Deluge your community with telling literature. Use the printing-press and the post-office. Let every American newspaper, religious and secular, speak in clarion tones. We have thousands of pages of convincing literature ready to send out. For a limited time we will mail fifteen pages of literature, including a copy of our "Masonic Government," to any address for only two cents. Thus one dollar will reach fifty influential homes direct from our headquarters by mail. We have found several thousand of our tract on Masonic Government, and we are willing to donate them while they last. If need be we will start a rapid press, and run it night and day, to grind out information for the people on this particular phase of lodgery. In fact, our literature is peculiar to itself, and W. L. Enlow has a rapid press that should be kept going until after the next general election.

The *Cynosure* and the N. C. A. can do a grand work by leading the churches of America to the ballot-box in the coming contest. Every agency should be in motion. Men and women, at their homes and business, can send in their dollars, fives and tens, and names by the fifties and hundreds of influential people in their own county or State, it is desirable to reach and enlist. Many have been trying this plan and find it very effective.

At one bound this lodge question has sprung to the front in American politics. Shall we stand by our American principles, doctrines and institutions against the despotism and treason of oath-bound lodgery? When you have decided, just pen us a line. We can rely on the Old Guard and thousands will doubtless be flocking to the American standard by '92. M. N. BUTLER,

Avalon, Mo.

THE WOLF HOWLS.

EDITOR CYNOSURE:—The correspondence herewith speaks for itself. Please give it an insertion in your paper, which is one that Masonic boycotting can't suppress. I have lived at Lawn Ridge, Ill., a small borough twenty miles north of Peoria. I am well known there, and the character of Mr. Smith also. JAMES H. JONES.

LAWN RIDGE, Ill., Nov. 12th 1890.

James H. Jones, Esq., Cambridge, N. Y.,

DEAR FRIEND:—Do You Know of A Man by the Name of McKinley Who resides someWhere in the East, And is About to Engage in Publishing A Book Exposing Free Masonry, *I. E.*, if he Can find a partner who is a Mason, Now allow me to Caution you not to engage in that buisness with him, Any mason who will breake his Solem Masonic obligation is no less than a Perjured OUT CAST VILEN AND CAN NOT BE BELEIVED UNDER OATH And I Caution you not to Engage or associate with any of that Class of Republican Broken doun Poletecians As they hereafter will have a rough Road to travel Very Respectfully Wm E Smith

LANSINGBURGH, N. Y., Nov. 24, 1890.

Wm. E. Smith, Esq., Lawn Ridge, Ill.,

DEAR SIR:—Yours of the 12th inst. reached Cambridge, as directed, by due course of mail and forwarded thence to me here and is now before me. Though short, it is very pointed and constitutes a text for quite a chapter in response. It properly deserves to be treated in silent contempt. But being acquainted with your traits of character, with your tittle tattle and laughs over your sayings and written productions, that your vanity leads you to think are smart, when not met in a way to take you off, induces me to give my version of your letter and yourself lest you will chuckle (which you are wont to do) to your Masonic brethren that you have given me a stunner and that I dare not reply to it, and that my silence is equivalent to a plea of guilty of the perjury you are so bold to assert, and evidently impute to me.

Now in the first place I assume you have seen the Jones blue book entitled "Wolves in Sheep's Clothing;" in fact I have been informed that such is the case. This is what makes the old wolf howl thus: "Any Mason who will breake his solem Masonic obligation is no less than a Perjured out cast vilen and can not be believed under *Oath.*"

Solemn Masonic obligation!—conceived in sin and born in iniquity, and with all the solemnity with which it is clothed, the candidate cannot be trusted without taking upon him the most diabolical penalty that human ingenuity can invent, which is used in the Entered Apprenticed degree, as given by Morgan:

"Furthermore do I promise and swear, that I will not write, print, stamp, stain, hew, cut, carve, indent, paint or engrave it on any movable or immovable thing under the whole canopy of heaven; whereby or whereon the least letter, figure, character, mark, stain, shadow or resemblance of the same may become legible or intelligible to myself or any other person in the known world, whereby the secrets of Masonry may be unlawfully obtained through my unworthiness. To all which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation or self-evasion of mind in me whatever; *binding myself under no less penalty* than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low-water mark where the tide ebbs and flows twice in twenty-four hours. So *help me God*, and keep me steadfast in the due performance of the same."

Then again in the third or Master's degree, which penalty is to "have my body severed in two in the midst, and divided to the north and south, my bowels burnt to ashes in the center, and the ashes scattered before the four winds of heaven." And, sir, you don't stop here. Just think of the terrible oaths and damnable penalties that follow in each and every degree up to the thirty-third, respectively, which you can learn by reading the blue book.

You boldly assert that any Mason who breaks his solemn Masonic obligation is no less than a perjured, outcast villain and cannot be believed under oath. Why, sir, what can I think of you, whom I have seen in church at divers times in the attitude of pious devotion at prayer time, but a wolf in sheep's clothing. You must have two gods to serve. One a lodge god, the other a religious god.

Perjury! He who takes such oaths and penalties of self-destruction, irreligion and blasphemy and keeps in league with the Masonic fraternity, is a perjurer manifest, and his veracity is to be

questioned. Read the blue book, and learn more about Masonry than you can find out in your little Lawn Ridge lodge; and then confess and repent and be saved by the true God before it is too late. Do not try to serve both God and mammon. To carry such a burden as this is enough to round anybody's shoulders. I don't wonder that yours are so much bent. What benefit has Masonry been to you? Yours truly, JAMES H. JONES.

A FAITHFUL CONFERENCE.

DEKALB, Iowa.

The United Brethren church under the constitution of 1841 of the conference of West Des-Moines convened near Norwood in annual session in October, and continued three days. It was a grand success. Bishop Barnaby lectured on the state of the church for more than two hours one evening to a large and appreciative audience. He also lectured in the Baptist church at Carlisle, where the U. B. church was locked against him by liberals, but it caused the lecture to bear immediate fruit. Eighteen of the most prominent persons signed a paper to stand by the old constitution and confession. One of them had paid five hundred dollars to build the church there. So you see the "radicals" will have some of the men of "means and influence" even in West Des Moines, and best of all, the approbation of God, in that they have not compromised with "the unfruitful works of darkness." "There shall be no connection with secret combinations," so hated by the lodge and the devil, "has caused all our trouble," say liberals. What became of their covenant of fidelity to it? The constitution survives the wreck. There are many, however, who passed from the old to the new, which has the secrecy clause stricken out or so weakened that there can be no successful attempt to keep secrecy out. Many of them have been so blinded as to think or say the new is the strongest against the orders. It seems to me that what is most needed in this age is a type of Christians who will stand up to honest convictions and act it out in the face of all opposition. All heaven is calling for *men* who will trust God for grace to "stem the flood" of worldliness that has deluged the churches in the "perilous times of the last days." There is "spiritual wickedness in high places," to be counteracted when bishops and leaders in Israel will compromise with anti-Christ. God wants a people who will be and are faithful to him alone. To be faithful to God and the reform principles of his Gospel is just the right kind of Christian perfection and the only kind that will be crowned. "Be thou faithful unto death and I will give thee a crown of life."

West Des Moines conference, which covers enough territory to engage sixty ministers or more, was consolidated to thirteen circuits and missions; preachers were mustered to man nine of those fields. There was but one presiding elder elected to superintend the whole. J. E. Ham is the elder this year. He is an able minister. The conference passed short, pointed, strong resolutions on rum and lodgery, in harmony with the Word of God, and the usages and constitution of the denomination.

There are a faithful few here even of the United Brethren, who would "rather be right than to be popular," as Bro. Siemiller says.

CYRUS SMITH.

PITH AND POINT.

A HAPPY NEW YEAR.

"A happy New Year" rings out on the air,
From homes full of joy, from homes full of care,
From hut of the lowly, from hall of the high,
Merry glad voices to voices reply;
From voices of children, so free and so clear,
A happy, a happy, a happy New Year!

"A happy New Year" rings out on the air,
To hearts who're nearing the verge of despair;
The rainbow of hope shall span their dark sky,—
This happy New Year that's passing them by;
To those who are weeping, O dry every tear,
Say softly, A happy, a happy New Year.

JOHN N. LLOYD.

A GOOD LETTER TO BRO. W. B. STODDARD.

I am very glad now that I subscribed for the *Cynosure*. I find much valuable information in it, and it arms me for the fight which must be continued between the church and the world. I shall keep my papers for future reference. I surely wish that I was able to send something to pay for copies to be distributed among colored pastors. I wish you success in your work; may the Lord bless you.—J. MILTON WALDRON.

I spoke in Bro. Waldron's church and am convinced that he is not one of the compromise kind. Should he succeed in getting his members out of the lodge he will do a great work.—W. B. S.

THE AGED MAY HELP BY PRAYER.

I will send a few names to which you may, if you please, send sample copies of the *Cynosure*. I get almost discouraged I find so many weak-kneed Anti-masons. They take so many papers they do not get time to read the *Cynosure*. I am an old man, but would be glad to help in the good cause you are engaged in. The Lord is a prayer-hearing and prayer-answering God.—M. WOODWARD.

HE VOTED FOR BIRNEY.

I have taken the *Cynosure* since its publication commenced, and expect to take it, if its high character is preserved, as long as I live. The *Cynosure* reminds me of the *National Era*, published in Washington, D. C., in 1844 and later, which took the uncompromising work in behalf of the Liberty party, and the abolition of slavery. I gave my first vote for Jas. G. Birney in 1844 for President of the United States.

The *Cynosure* has done a good and noble work. When it began to awaken the people out of their slumber there was but little said or done in opposition to secret societies; but that evil is being exposed throughout the nation.—SAMUEL HARPER, *New Concord, O.*

HARD TIMES IN NEBRASKA.

Times are very hard in this part of Nebraska. We have had a failure in corn crop this year, so I will have to ask you to discontinue the *Christian Cynosure* to my address for a while: I would be very glad to help along the reform work if I could, but I cannot this year. I have given away your tracts and copies of the *Cynosure*. I have tried to get subscribers but have failed.—W. C. GADDIS, *Wescott, Nebraska.*

A QUESTION FOR BRO. DIVOLL.

I would like to ask Mr. Josiah Divoll, in the *Cynosure* how he expects to get *God* in the *Constitution*, without voting for it? or how he expects to obey that command, appoint righteous rulers over us, without voting for them?—O. TICHENOR.

HOW OUR GOOD WOMEN ARE WATCHING AND WAITING.

I am especially interested in Miss Flagg's letters, and that our W. C. T. U. will also stand by this very unpopular reform; also am praying that God will get underneath and shake things terribly, and mightily prevail against our common foe. With what interest thousands of women are looking on and watching in this great moral conflict. If God would come and unite the different forces in the field on the basis of truth, how God's cause would move on. I trust he is doing this,—I know he is doing this very thing just as fast as individuals wheel into line.—A. R. M.

GOOD WORDS.

With love for the cause and the workers, I am as ever yours.—MRS. GEORGE CLARK, *Oberlin, O.*

We have been readers of your paper for two years. It it a very correct exponent of our views on secret societies. We could hardly feel at home without it.—W. S. KINNER, *Rockford, O.*

I could not do without the paper,—no, not I. I have been reading it nearly from its first number. We expect to send you a club soon. Your paper is a big gun. It is so constructed that it hits every sin. ROBERT. W. SPEER, *New Concord, O.*

I just want to say, Be encouraged. Be not in the least discouraged. There is a mighty host who, if only they would not be afraid to speak out, would be on the Lord's side,—yes, very many. It should be said to them, "If the Lord be God, serve him; but if Baal, then follow him."—S. L. WOOD, *State Center, Iowa.*

LITERATURE.

THE TWO-FOLD GIFT OF THE HOLY GHOST. By Thos. K. Doty, author of "Lessons in Holiness." Pp. 240. Price, 75 cents. Christian Harvester Office, Cleveland, Ohio.

The revival in the church of holy living as a specific and fundamental doctrine and experience in the past fifteen years is a marked era in ecclesiastical history. Associations have been formed and numerous papers established to support the movement. The *Christian Harvester*, of which the author of this work is editor, is one of these papers,—earnest and full of kindling zeal for a pure Gospel. In connection with this revival naturally greatly increased attention has been given to the person and work of the Holy Spirit, until we are come to regard the present in its proper light as the dispensation of the Spirit. We have come to regard him as God, a person not an essence,—the God with us, comforting and counseling believers, and inspiring them to be witnesses for Christ, so that as his blessed guidance is followed, through the Word, the church is to go on more earnestly fulfilling the final command of our Lord. The personal work of sanctification is immediately that of the Spirit, as is also that of regeneration. The sanctified believer has put away all "filthiness of the flesh," and the holiness movement has therefore set free many who were bound of Satan in the lodge, of whom Bro. Doty was one. His book is one of the most excellent, instructive and practical of any that have come to our knowledge. The exposition of the Scriptures concerning the personality and work of the Spirit is very clear, able and comforting. There is much dogmatizing on these topics by Christians who never fully felt the power of the Spirit's work, or are not living in gracious fellowship with him. To all such and to those who have not yet learned what gifts the Lord is waiting to bestow on his people we heartily commend the careful reading of this volume.

The first installment of the selections from Talleyrand's long-expected Memoirs is the most striking feature of the January *Century*. A sketch of Talleyrand by Minister Whitelaw Reid prefaces this installment. The opening pages tell of Talleyrand's neglected childhood, and his entry into Parisian society. They also give his views of La Fayette, on the French Revolution; some account of the beginnings of the latter; a sketch of the author's stay in England and the United States, and a highly interesting conversation between himself and Alexander Hamilton on Free Trade and Protection. The California series gives us the "Pioneer Spanish Families in California," and an account of the contemporary life in the Spanish "Missions of Alta California." Both articles are illustrated from authentic sources, Mr. Fenn having made a special trip to California to make his sparkling drawings of the Missions, which refute the charge that "America has no ruins!" In "A Romance of Morgan's Rough Riders," General Basil W. Duke, who was Morgan's right-hand brigadier, describes General John H. Morgan's famous raid into Indiana and Ohio; General O. B. Willcox contributes a chapter on the capture of a large part of the command; and Captain Thomas H. Hines, who planned the escape, relates how Morgan and a few of his officers tunneled out of the Ohio State Penitentiary, and, after thrilling adventures, reached the Confederate lines. The frontispiece is a portrait of the sculptor Augustus Saint-Gaudens, engraved by Whitney from a painting by Kenyon Cox.

The *Missionary Review* for the month presents a fine portrait of Rev. Dr. Sherwood, the editor lately deceased, with a sketch. Dr. Pierson writes a strong editorial on Livingston and Stanley and is eloquent with so noble a theme. Rev. John Rutherford of Rothesay, Scotland, writes a very instructive article on the theme: "Examples from modern missionary history of the unmistakable interposition of God in answer to prayer and in behalf of his servants and their work." Dr. Laurie of Providence, R. I., answers the question, "Do heathen multiply faster than converts?" proving that while figures discourage, facts give good cheer to every one who prays for Christ to return. Several other interesting articles, editorial notes, missionary news, the international department, etc., make up a valuable number.

The last number of the *Church Review*, quarterly, is replete with elaborate and learned discussions of all matters that pertain to the Protestant Episcopal church, of which it is the organ, and especially of the question of the *reunion* of *Christendom*. The April number contained a symposium on Christian Union from twenty distinguished non-Episcopal divines. The present issue is, in a measure, a reply by some of the most distinguished members of "The Church." They mainly consider the subject of the Historic Episcopate and define the attitude of the Anglican church towards other communions. They all reach the same conclusions; and while most American Christians will dissent from them, none will dispute the marked ability and profound research with which the investigation has been conducted. The *Review* is published at No. 1 Union Square, New York, at $4.00 per annum.

The Missionary Link, the organ of the Woman's Union Missionary Society, is hereafter to be issued every month, and will thus be able to put this old and useful organization more prominently before the churches. The January number begins the twenty-second volume of this first periodical in America devoted exclusively to the conversion of heathen women. The society inaugurated the special form of work known as "Woman's Mission to Women," and is the mother of all the woman's mission boards among the churches. The *Link* is sent for 50 cts per year. Address, Bible House, New York.

The *Converted Catholic* for the month opens with a portrait of the celebrated Father Gavazzi. Rev. Mr. O'Connor, editor of the magazine and pastor of the Reformed Catholic congregation, has been deprived of the use of the Masonic Temple hall, where he has preached for ten years, but finds a number of Christian pulpits open to him, and the effort to secure a permanent house of worship will now be pushed to completion.

The attractive part of *Vick's Magazine* this month, is the vegetable exhibition at the Illinois State Fair, where large prizes were distributed to those who competed for

the best crops from Vick's seeds. Skillful gardeners report how they attained success with various vegetables.

All our readers will be pleased to learn that *Hood's Calendar* for 1891 is now ready, and copies may be obtained of the drug stores or by sending 6 cents in stamps to C. I. Hood & Co., Lowell, Mass. Every year it seems handsomer than the year before. The issue for '91 represents two boys and a girl playing musical instruments, all brought out in beautiful colors.

In the January *St. Nicholas* Charles Dudley Warner calls up the thousands of its readers to hear "A Talk about Reading," which is delivered with all the earnestness of a true humorist when talking of graver matters. The Pratt Institute, Brooklyn's "Great Industrial School," is fully described by a well-informed writer, and explained by the artistic illustrations of Mr. Wiles, and the young people will marvel at this wonderful school wherein are taught all things teachable, from high art to dusting a room. The young readers will all be charmed by the short but complete article on Michael Angelo by Alexander Black, illustrated by the frontispiece.

OBITUARY.

AARON S. HAMLIN died at his home near Clayton, Mich., Oct. 16, 1890, aged 85 years, 6 months and 18 days.

He with his wife and three children moved from New York on the farm on which he died, in June, 1835. He was a member of the M. E. church for sixty years. Many years he had been a faithful reader of the *Christian Cynosure*, being a very strong anti-secret-society man; probably stronger on the question than most of the friends of the reform, as he lived in the vicinity where the Morgan tragedy occurred; and with this awful murder on his mind he never failed to present the evil of secrecy to the visitor, whether he be stranger or otherwise.

F.

MRS. G. G. WILCOX passed to her reward above Oct. 14, 1890, at Asherville, Kansas, aged 74 years, 4 months and 14 days.

She was born in Vermont of godly parents, and early gave her heart to Christ, always contending for the faith once delivered to the saints, a reader of the Bible and a constant attendant upon the worship of God in his house. She was a subscriber to the *Christian Cynosure* for many years.

A. O. F.

WILLIAM B. WALTHALL died at 8:10 A. M., December 22, 1890, at his home at Quaker Hill, Ind.

He was born in Dinwiddie county, Va., on the 25th of January, 1818. His parents, Wm. B. and Martha (Bailey) Walthall, were natives of Virginia, but of English descent. In 1830 his parents, being Quakers, and opposed to slavery, moved to the free State of Ohio. They located in Clinton county, where the mother of the deceased had relatives. In 1842, when he had attained the age of 24 years, he left the parental roof to find a home in the then far West. After traveling on horseback for eight days, he reached Vermillion county, Indiana, settling on the farm where he continued to reside up to the day of his death. On the 9th of March, 1842, he was united in wedlock, before a monthly meeting of the Society of Friends, to Sarah Haworth, who died April 28, 1854. In the autumn of 1855, he was united in marriage to Lydia J. Branson, who died less than a year ago.

Mr. Walthall had been a member of the Friends church since early manhood, and always tried to live an upright and Christian life. For years he had been an active worker in the temperance cause, and spent his time and money in trying to build up a sentiment in his faith of believing. He was a good man, an earnest and devout Christian, and his loss will be greatly felt in the community where he has lived so long.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, JANUARY 15, 1891.

THE COLORED PASTORS.

God is remembering them. We have not so urgently pressed for contributions to send the *Cynosure* to their homes this year, since other work of the N. C. A. was in great need also of funds. The responses to our brief invitations have been cheering, but not more so than the thankful letters that come from the colored pastors. As this number was about ready for press a letter from Rev. Edward Hildreth informed us that there had been appropriated from the bequest left by Philo Carpenter, the well-remembered benefactor of our reform, a sum sufficient to send the *Cynosure* to 300 pastors in the South. This is grand news. If now the friends of the colored race in the country can add 300 more to this list we can well supply the Baptist pastors in several States and all the Congregational teachers and pastors in the South. Few of these are able to subscribe. Their resources are small—in many cases ridiculously so. But they are very susceptible to the truth, and are ready to give it to their people. If the paper could be followed next year with an able lecturer, whole States might be carried against the lodge, so far as the colored churches are concerned. *We thank God and take courage.*

EVANGELISM.

The golden shower of tongues which came on the disciples in that "upper room," (Acts. 2: 3,) appears to have pictured "the gifts to men" which Christ gave to his disciples soon after his ascension. And "evangelists" are next after "apostles," and before "pastors and teachers." They were a class of preachers not permanently stationed, but sent to bear the "Good News" of salvation by Christ to one community, and then pass on to another.

Within the last few years, evangelists have increased in the churches in the vicinity of the lakes. Their labors have had encouraging success, and large additions have been made to many churches.

Questions are raised as to the relative value of the work of evangelists, compared with the labors of settled pastors. Such questions are generally answered by the providence of God. There have been no great revivals of religion except where the regular channels of religious labor have overflowed their banks. Christianity was spread from Pentecost by evangelists. Luther's colporteurs were evangelists and spread over Germany. Wycliffe said he considered his vocation to be "teaching simple men and women the way to Christ." Before our American Revolution the churches had run low. In 1740 Whitefield and the Wesleys in England, and joined by President Edwards and the Tennents in the United States, were leading evangelists in what the histories call "*The Great Awakening,*" which, added to the churches, estimated between twenty-five and fifty thousand members. Edwards and the Tennents were pastors, but they traveled extensively and preached as evangelists. This "Great Awakening" was a baptism of the Spirit to save the churches from extinction by the terrible demoralization of the seven years' war, which soon followed.

The Constitution was adopted in 1789, and extensive local revivals, particularly in Kentucky, followed soon after the settling of the government. In the year 1800, Peter Cartwright and the eccentric Lorenzo Dow, as Methodists, and many Presbyterians, preached with great power, and the awakening was general. Educated ministers could not be had, and uneducated evangelists were called in to supply the deficiency. They were first ordained in Cumberland county, and thus originated "*the Cumberland Presbyterian church.*" This work spread into Tennessee and southern Ohio, where the Gallaghers held Presbyterian camp meetings with great popular effect. Jerks, outcries, faintings and convulsions marked and marred this great religious upheaval. A few Presbyterian ministers seceded and formed a society of Shakers. And Esquire Carey, near Cincinnati, said to the writer, that he had seen men of property and standing in society, on their hands and knees, barking at trees, and saying they had "treed Jesus Christ." This movement extended to near 1830. Then 1500 Masonic lodges went down in the Middle and Eastern States, and the mighty void in the time and mind of the population was filled with the Spirit of God, and a wave of revival swept over the entire field where devils had been worshiped in the lodges. The Evangelist Finney was prominent in these mighty turnings to God. But this greatest of American revivals was by no means limited by the labors of Finney and the evangelists who followed him.

The labors of Evangelist Moody, who is now preaching in Boston, are too familiar to our readers to need mention. Both Finney's and Moody's labors have not only swept widely over this country, but extended into Europe.

The rule for employing evangelists is, engage only those whose labors are owned of God; when you can by their help gain access to the people, and when a handful of Christians who have a mind to the work and are ready in the day of God's power are prepared to second his efforts.

LODGE RULE IN CHICAGO.

In 1889 this city deliberately selected for its chief magistrate a man whose moral and religious training had been in the Masonic lodge. It was to have been expected that the character produced by such nurture should be manifested, and that effect upon the welfare of Chicago would be apparent. No intelligent man or woman of our million people is indifferent to that effect to-day, what ever may have been their opinion two years ago. The sentiment given by Dr. Noble at the meeting of the Congregational Club last fall, that the ruins of Chicago were only the dirty old shed known as the Illinois Central depot and the reputation of Mayor Cregier, is held by all respectable people in Chicago. It was about the same time the Citizens' Association issued a remarkable report which used denunciatory speech, thus:

"Every gambling house, lottery place and policy shop in the city can be closed within forty-eight hours and kept closed if the mayor chooses to do it. He has the law and the requisite means at his command, and if he will but exercise the will he can accomplish the object. It is idle to tell us that it would take the whole police force to do so; it would not; that is but a figure of speech. Still more absurd is the statement which has been so often made, that the mayor has no knowledge of the existence of these public places for gambling and lotteries. . . . Prominent citizens, his personal friends, fortified by affidavits which we procured for the purpose, have called on him in friendly remonstrance. What has been the result? To all except the last there has been a contemptuous indifference."

Dr. John H. Barrows, pastor of the First Presbyterian church, in a address a few days later used this vehement language:

"Everybody knows that the mayor and the majority of the aldermen are only the standing committee of the grog-shops.

"The real mayor of Chicago is rum and the so-called mayor is simply the tool of the rum bottle as well as the lackey of the gambling-room. The saloon is the institution which the common council of Chicago informs us is entitled to the most careful consideration, the most constant defense against the slightest infringement of its rights.

"With the tools of the saloon controlling the common council and the chief executive, the liquor-shops are planted just where the liquor-sellers please—in the precincts of schools and under the shadow of church spires. Every ordinance that would curtail the saloon abomination is violated. Sunday is made the chief day of carrying on this diabolical traffic and the mayor of the city brazenly breaks his official oath by permitting its continuance."

The daily press which have some care for the moral character of the city like the *Inter Ocean* and *News* approved this terrible arraignment as a conservative speech. The *Inter Ocean* last week published the record of Cregier's public services in Chicago for which he has been well paid by the city for thirty-eight years. There are other public services, and services not public, for which he has his reward from the lodge. Except for that influence he would neither have been mayor, nor would he have so long and steadily drawn upon the public treasury. Twice of late has this Past Grand Master appealed to the influential business men of this city for their sympathy, but with such cringing and dishonorable terms that they either denounced him to his face, or left the room in speechless disgust. This excellent Mason is now accused of manipulating the police to secure a re-election. The Clan-na-Gael is again showing its red hand on the force. If a man is known to oppose them, he is set aside; and the mayor is depending on them and the gamblers, and the secret societies of vile women, and the other secret societies to keep him in power.

Altogether Chicago seems to be an agreeable place for a World's Fair!

—The Washington agent has again been laid by for a few days with an attack of malaria. He writes of improvement and expectation of soon assuming active work on his important field.

—The introductory note to the beautiful hymn *Veni, Creator Spiritus* in our Home department should have been credited to the excellent volume "The Two-fold Gift of the Holy Ghost," noticed in our literary review.

—The *Christian Witness* and *Independent Christian* both publish this month a portrait of the popular and well beloved president of the New England Association, Mr. John A. Conant of Willimantic, Conn. The accompanying sketch is by Miss E. E. Flagg.

—A business man in Boston who has paid over $1400 into the treasuries of the secret lodges, but now, converted to the Lord Jesus Christ as his only Saviour, renounces the whole secret business, begins with the *Cynosure* this year, expecting a better investment of his money.

—Parlor conferences and meetings for special prayer have been a very effectual aid to the New England work. A number of good women of the W. C. T. U. are engaged with Mrs. Stoddard in getting out the *Home Guard*, and in attending meetings where their testimony against the lodge iniquity may be heard.

—"Death to Informers" was on the card pinned to a dead white man hung in a roadside tree on the border of Lumpkin and Dawson counties in Georgia, a few days ago. No one knew the victim, nor was there any clue to the Morganizers. The perpetrators of the horrible affair are well concealed by a secret combination of some sort.

—The office of the New England Secretary, Rev. J. P. Stoddard, was last week removed to a more convenient location for his work at No. 218, Columbus Ave, Hotel Howland. In the front parlor on the first floor a lady friend who has become warmly enlisted, will keep a table full of tracts and a sample of the books for sale at the Boston office. Bro. Stoddard is much encouraged by the co-operation of a number of Christian workers in Boston.

—Bro. M. H. Nichols, our California agent, has changed his address to No. 520 Kearney St., San Francisco. He wrote last week from Seattle, Washington, where he had gone with the expectation of entering land. He found friends among the Free Methodist brethren and an opening for lectures. We sincerely hope that he may find the work opening more favorably than in California. Among others he met our old friend, Rev. Henry Cogswell, who is well known to many of our readers in Ohio, Illinois and California.

—The rage for great office buildings has affected the Y. M. C. A. of this city, and they have concluded plans for a fourteen-story building to occupy the present location of Farwell Hall continuing to and fronting on La Salle street. The total investment will amount to $1,400,000. The present quarters of the Y. M. C. A. are not altogether convenient, and Farwell Hall does not seem to be so much used as formerly for conventions and public entertainments; but it is questionable whether the vast sum named for this new building might not be employed to much greater advantage in some other way to promote the cause of our Lord Jesus Christ. The Association has been steadily drifting away from the poor young man, whose clothes or manners might be offensive to the wealthy member. The latter have pleasant meetings at the hall, but we do not hear of conversions as when years ago Mr. Moody was manager of the Association.

—We find the following notice of an interesting anniversary in the *Flail* of Wheaton, Ill., of the 8th inst. The readers of the *Cynosure* will of course be interested in the event: "The eightieth birthday of Pres. Jonathan Blanchard, for more than thirty years one of our citizens, and identi-

fied with the religious and educational interests of the State for nearly fifty years, will be publicly celebrated in the College chapel on the evening of January 19, 1891. Brief addresses will be made by a number of personal friends, letters will be read from those at a distance, a good musical program will be provided, and all are invited to share in the pleasures of the evening. Should religious meetings be in progress at this time, an arrangement will be made for another hour of religious service, so that the event which we are to celebrate will not detract from the movement toward a higher and better religious condition of things for which we are all hoping."

—Bro. C. S. Bullock, the representative from Northwestern University, Evanston, Ill., in the College contest at our last State Convention in Illinois, writes us from Brown's Town, Jamaica, West Indies. After the Missionary Conference at Indianapolis, in September, he engaged to go to Jamaica to superintend an interesting independent mission, but later wrote us of disappointment in that expectation. He expects to return to the United States during the present month to labor for a time for African missions. Dr. James Johnston, the founder of the Jamaica mission, is planning an African mission for colored men in this country. We understand that a company have been engaged and expect to go to the field next month. Bro. Bullock is an enthusiastic worker. While at Evanston he addressed the students on the college secret societies, against which there has been such an uprising of late in the University. He was also chairman of the Students' Bureau of Correspondence. He desires to speak on missionary themes on his return, and churches in the vicinity of Chicago who would like to hear him will please address this office.

PERSONAL NOTES.

—Hon. Richard Edwards, our late Superintendent of Public Instruction in Illinois, and Dr. J. E. Roy, are among the speakers expected at the anniversary at Wheaton next Monday, noticed in another column.

—Rev. S. F. Porter, our college agent, wrote last from Sherwood, Tenn. He was suffering from a fall received in Berea and from a cold and was threatened with illness, from which misfortune may heaven protect him.

—Rev. C. Conkling, an old resident of Oberlin, but lately residing in Cleveland, O., was in Chicago early this week arranging to fill an engagement for the Sabbath Alliance. His field will be Southern Illinois, with headquarters at Springfield.

—Bro. Davidson is still toiling on in New Orleans with a cheerful courage, bearing burdens of sickness at home and discouragement abroad from poverty and race prejudice that would sink many men. He patiently waits for the fulfillment of his prayers for the establishment of his church on a better financial basis.

—Rev. S. A. Gilley, who has for several years been a Wesleyan pastor in southwestern Iowa, has lately removed to Marengo in the eastern part of the State. Bro. Gilley is a steadfast reformer, and has of late years given much attention to the prohibition work. He was nominated for Congress by the Prohibitionists of his district last year.

—Rev. D. Simon, long pastor at Prospect, Ohio, has become editor of the *Lutheran Standard* of Columbus. The *Standard* for some years was edited by Prof. M. Loy, president of Capitol University of that city. Rev. Mr. Simon has for years been prominent in the Lutheran church of Ohio, and has been an able contributor to the *Cynosure* on topics related to our reform.

—The September India *Watchman* of Bombay thus describes Bro. W. J. Gladwin who has lately returned to his missionary work in that city: "Is a feeble man to look at, but he is one of God's chosen vessels. His eighteen years of service in India is marked with much divine favor, and almost all India and Ceylon have been put under obligation to this unselfish servant of God, who like Paul has not consented that any other than his own hands should support himself and family nearly the whole of these eighteen years. His reputation is as wide as the empire and we hesitate not to say he holds a deep place in the confidence of many of the best people in India. It is not now the time to mention his varied and tremendous service to many good causes in India. A lone man, uncommissioned by any great society, he has found an unprecedented call for his services ever since he went to America and longing to get back to India, he is led step by step by the Spirit of God as to the time of his return. His visit to America will result in much good to India. Fifty candidates are on his books as correspondents looking to the foreign work. Let our readers pray for our absent comrade."

—A private letter from Bro. H. W. Johnston, missionary in Free Town, Sierre Leone, to the Wesleyan Missionary Secretary, announces his probable immediate return home with his wife, whose health is rapidly breaking down from repeated attacks of African fever. Physicians urge this step as the only remedy. Miss Harris, connected with the mission, has also been severely ill but is recovering. Bro. Johnston was formerly connected with the *American* at Washington and the *Crank* at College Springs, Iowa. Miss Harris was a student at Wheaton several years ago.

BRO. ARNOLD WATCHES THE FUND FOR COLORED PASTORS.

IRONTON, Ohio, Jan. 5, 1891.

DEAR FRIENDS:—I just learned yesterday through the *Cynosure*, that your funds were in Kean's bank, which must, of course, crippled you for the present. I hasten to send you all I have on hand now,—six dollars, which is for the Minister's fund.

I hope others will send in their contributions, as I consider the *Cynosure* a positive necessity. The present condition of church, society and nation demands it. Had two very large gatherings on the boat yesterday. (Sabbath).

I. R. B. ARNOLD.

THE CALL

FOR A CHRISTIAN CONFERENCE ON THE SECRET LODGE SYSTEM.

We, the undersigned, believe that there is no good which can be accomplished, in times of peace and in a free land, by secret societies which cannot be secured more easily and perfectly by open organization.

We believe that much of the time and money so greatly needed by the cause of our Lord Jesus Christ is wasted in the large and unprofitable expenses of secret orders.

We believe that union of Christians with men of the world in oath-bound organizations is forbidden by the Word of God and always injurious to the spiritual life of those Christians who enter such societies.

We believe that some oath-bound societies are clearly hostile to the peace and welfare of our country.

We therefore invite all those who sympathize with us in the views above expressed to meet in "A Conference of Christians," to be held under the auspices of "The National Christian Association," in the city of Chicago, to consult and pray respecting the best method of saving men, the churches, and our land from the injurious influence of such societies.

[Give name, postoffice, county and State, plainly, with public or official position and denomination.]

☞The friends of the N. C. A. everywhere are urgently requested to secure the names of pastors or other influential persons to the above call and send to the Corresponding Secretary, W. I. Phillips, at this office. ☜

—The class of 1826 at Yale College, of which there are now but six survivors, has received a new recruit, a descendant of one of the famous men of this country. He is Douglas Putnam, of Ohio, a grandson of the old General Israel Putnam, who has been as rugged and as sterling a son of Ohio as his grandfather was of Connecticut. Among the original members of the class were two brothers, who rode to New Haven from Ohio on horseback at the beginning of their college year in 1822. In their junior year their father died, and only one of the boys could be spared from home to return for the senior year. The other brother, Douglas Putnam, was kept in Ohio busy in the settlement of his father's estate, which comprised a large interest in the Ohio Land Company. He afterward became one of the founders and trustees of Marietta College. Mr. Putnam is now a vigorous man of eighty-four. The corporation of Yale University have voted to admit him to the degree of B. A. and restore him to the rolls of his class.—*New York Tribune.*

OUR WASHINGTON LETTER.

WASHINGTON, Jan. 7, 1891.

"Nations and their rulers" is the subject for to-day in the annual week of prayer, which began with last Sabbath in every civilized nation, and which was originated in far-away India more than thirty years ago by an invitation from the Christians of Sodiana mission to all other Christians to join them in a week of prayer that "God would pour out his Spirit on all flesh, so that all the ends of the earth might see his salvation."

When one reads the telegraphic news from the Indian reservation in the Northwest it cannot fail to impress upon his mind the need which this nation and its rulers have for the prayers of all Christians; therefore it is a consolation to know that in every country in the civilized world, and in many that are only beginning to feel the first quickening effects of those twin sisters of light, Christianity and civilization, good men and women are to-day offering orisons to the great Ruler in behalf of our nation and its rulers; and the knowledge inspires the hope that the authorities of the United States may be governed by true Christian charity and a forgiving spirit, and not by the savage and pagan idea of revenge in their future dealings with the Indian. The thought should never for a moment be lost sight of that the United States is in sentiment, if not in law, a Christian nation, and that our every act, be it for good or bad—there have already been too many bad ones—in dealing with a race far below the Anglo-Saxon in the scale of civilization, is telegraphed to the furthermost parts of the world, and analyzed with critical care by people who have been educated to look to America for that exact justice between man and man, which Jesus taught his followers. Let us not disappoint the people who regard us as forming the front rank of the world's grand army of Christianity and enlightenment. Rather let us justify that regard by our acts.

There is a disposition to justify un-Christian acts upon the part of our officials in their dealings with the Indians by citing the acts of other nations in dealing with inferior or weaker races. Such a justification is worse than none at all; because it carries an implied approval of acts of which the nations that permitted them have become heartily ashamed, and of which no American has ever approved. If we are worthy, as a nation, to continue in the vanguard of the army of Christianity and civilization, let us demonstrate it to the world by our treatment of the Indians; it is a grand opportunity; we cannot remain stationary, but must go backward or forward. Let every Christian pray that it may be forward.

Rev. Dr. S. S. Mitchell, of Buffalo, N. Y., made glad the hearts of many people Sunday evening by an eloquent sermon preached from the text: "All things work together for good for them that love God."

This evening there will be a distinguished gathering of Episcopal prelates at the missionary meeting of the woman's auxiliary at Epiphany church. Bishop Paret will preside, and it is expected that Bishop Dudley of Kentucky, Bishop Leonard of Utah, and Bishop Leonard of Ohio, will be present.

There is great grief among temperance people on account of the death of Mrs. C. N. Whitney, who came here a few years ago from Portsmouth, Va,, and at once became prominent as a worker in the cause of reform.

Postmaster-General Wanamaker made a strong appeal to the audience at the Central Union Mission Sunday night to come out of a degraded and sinful life and pursue the better way.

A temperance mass meeting under the auspices of the W. C. T. U. was held Sunday afternoon. Among the speakers were Dr. A. B. Leonard, of New York; Rev. Anna Shaw, and Representative Pickler, of South Dakota. It is particularly gratifying to note the large number of our public men who are aiding by word and example the cause of temperance at the capital.

THE HOME.

THE "VENI, CREATOR SPIRITUS."

The remarkable Hymn to the Holy Ghost, *Veni, Creator Spiritus*, was one of the seven great hymns of the Mediæval Church. It was a mark that was left by the lengthy contest which was waged concerning the Person and Work of the Holy Ghost. It was sung at Whitsuntide, the annual festival commemorative of the Descent of the Holy Ghost at Pentecost. Early in the thirteenth century, it was sung by the boys of the unfortunate "Children's Crusade," as they sailed out of the harbor of Marseilles to slavery and death. In the Romish Church, it is still used on solemn occasions, such as the elevation of popes and the cornation of kings. It was among the early translations of the Reformation, and is still used by various Protestant churches in their ordination ccremonies.

The authorship of the *Veni, Creator Spiritus* is attributed by some to Gregory the Great, who died A. D., 604. But it is popularly attributed to Charlemagne, who lived A. D., 742–814. The first historical noticc of it is under the date of A. D., 898. As it now appears, the last stanza is supposed to be the product of a later period.

The following is the English translation of the hymn by Cosin:

Come, Holy Ghost, our souls inspire,
And lighten with Celestial Fire;
Thou the Anointing Spirit art,
Who doth thy seven-fold gifts impart;
Thy blessed Unction from above,
Is comfort, life, and fire of love.

Enable with perpetual light,
The dullness of our blinded sight;
Anoint and checr our soiled face,
With the abundance of thy grace;
Keep far our foes, give peace at home;
Where thou art Guide, no ill can come.

Teach us to know the Father, Son,
And thee, of Both, to be but One;
That, through the ages all along,
This may be our endless song:
Praisc to thy Eternal Merit,
Father, Son, and Holy Spirit!

THE HOLY SPIRIT.

The church seems to have scarcely realized the greatness of its privileges under the dispensation of the Spirit. We are not to think as we read the New Testament records of divine inspirations enjoyed by the apostles and early Christians that they were more highly favored than ourselves. To many the language used in speaking of the spiritual gifts of the apostolic churches seems to describe an extinct experience—an experience not possible to man at the present time. How few habitually realize the Spirit's presence! As for the mass of believers, is it not true that they know nothing of that presence by experience? The language commonly used in prayer seems to assume that the Spirit is far away, that we must ascend up into the heavens to bring him down, or descend into the deep to bring him up. God is entreated to "send" the Spirit, as if his dispensation had closed, and he had left the world and could only be induced to return by a special mandate of the Father, issued in answer to the most vehement importunity. Why this habit of thinking and praying as if the Spirit were afar off? If he is to abide with us forever, how is it that his presence and influence are felt so seldom and so feebly?

Doubtless one reason is that the pulpit does not pay enough attention to the manifold offices of the Spirit. Probably not more than one sermon in a hundred has for its theme the doctrine or work of the Spirit; yet, in view of the fact that this is the dispensation of the Spirit, to whom, since the ascension of Christ, all the work of the Trinity in the salvation of men has been committed, not one sermon should ignore him. Another reason for the feeble and fitful consciousness of the Spirit's presence is unfaithfulness to the light we have. The Spirit is quenched by disobedience to his commands, by refusing to follow his guidance, by the dominion of selfish purposes and pre-occupations. The jangle of worldly voices makes the soul deaf to the gentle whispers of the Comforter. These are some of the reasons why the doctrine of the Spirit seems obscure and mysterious, and why the inspired accounts of his dealings with the first Christians are to many but a record of an obsolete and no longer possible experience. The remedy will be found in a revival of what used to be characterized as "Holy Ghost preaching," and in a general and earnest effort to lift the church to a higher plane of Christian experience and spiritual power.—*Dr. Edwards in Northwestern Christian Advocate.*

LED OF THE SPIRIT.

How does he lead us? I reply, by acting upon and asserting his supremacy within every faculty of our nature. He captivates our imagination, setting before our minds a high and godlike ideal, the very contemplation of which awakes holy enthusiasm within our souls. He enlightens our understandings, giving us to know more and more of the mystery of his will. He warms our affections by such manifestations of the love of God as must necessarily awaken a response, even within our cold hearts. He binds us in the chains of our holy friendship to the eternal God, establishing a blessed intercourse between the human soul and its Lord; and thus, through our imagination, our understanding, our affections, he wields our will as the instrument of his own good pleasure—wields it in happy obedience surrendered to his control.

Led of the Spirit! How does he lead us? Very delicately, very gently, a step at a time; not laying before us the map of our future lives, but indicating what can be done at the moment; and as he gives the light, he assures us of the power: "I will guide thee by mine eye." O brethren, if we would be led by him, how jealous need we to be of anything which in any way interferes with our intercourse with him! how jealous of any object which draws aside our gaze from him! Surely it is only as it becomes the habit of our life to look into his face, that we can be guided by his eye! and it is just here that we fail. We let a coldness arise in our intercourse; we grieve that gentle, sensitive Spirit by our indifference; then, as we lose the light of his eye, we begin to look about for some substitute for our heavenly guide, and by and by we put the bit and bridle of the law into our mouth, and offer ourselves to be dragged hither and thither, even while we might still hear his voice whisper in our ear: "Be ye not like unto horse and mule, which have no understanding, whose mouth must be held with bit and bridle." O, my dear brethren, if you desire to grow in grace, yield an eager and ready ear to the slightest suggestion of the Spirit's mind and will. Thus shall ye understand more and more fully what St. John meant when he said to his disciples: "Ye have an unction from the Holy One, and ye know all things."

How does he lead us? Certainly by the "Word." As the Word is his sword in attacking the human heart, so the Word is his lamp in guiding our steps. Without the Spirit the Word is but "the letter that killeth;" but when we put the Bible into his hand, and ask him to open the sealed book, what treasures do we discover there! Should we not read our Bibles to better purpose if we make it a rule never to open them without first confessing our inability to discover the truth, even when God has revealed it? Casting ourselves in simple faith on the divine illuminator, that in the study of the Word, and by the Word thus studied, we may be led of the Spirit of God.

How does he lead us? By witnessing to the character of Christ, he does not speak of himself, but he takes things of Christ and shows them to us. We may have a sentimental admiration for Jesus without being the subjects of the Spirit's teaching, but we only know him personally as the divine Spirit reveals him to us. Then it is that the soul, captivated by the beauty of her Lord, breathes forth her earnest desire, "draw me, and I will run after thee," and thus it is that, beholding his glory, we are changed into the same image, from glory unto glory, as by the Spirit of God. What wonder that the Holy Spirit should lead us into the steps of Christ, when we consider that it was he who led the Christ himself! It was by the Spirit that Christ was led into the wilderness to be tempted of the devil, and by the same Spirit that he was led in that last fatal journey when he set his face steadfastly to go up to Jerusalem; and it was by the eternal Spirit that he offered himself for human sin. Surely, brethren, he who led Christ so well may be trusted to lead us where Christ is gone.—*Rev. W. H. Aiken.*

The doing the big things for Christ has often more of self in the doing than of Christ. *Every Thursday* puts it thus: "But our difficulty lies in covering the commonplaces with such high heroisms of spirituality. We join a church—we give our children to go among the heathen—any one of these majesties of awful surrender, these painful sacrifices which convulse the soul, we are wont to make with due and dignified solemnity. But these little daily forbearances—dull labors, wretched facts, vexations from children, watching by an invalid's bedside—these we toss off as of no account. We do not seem to think 'dying to the Lord Jesus' includes them."

ACTS XIX: 2.

In an editorial of the *Advance*, I find this criticism of the service of Dr. Swing. "In the sermons of a whole year, one will hardly hear the name of the Holy Spirit mentioned." The remark is in line with certain great and growing fears for the evangelical churches; may I briefly state certain facts which have come unsought to my attention?

1st. I note the list—for 1888—of daily topics prepared by the Y. M. C. A. International Committee. Of three hundred and sixty-five lessons this suggests, the Holy Spirit has not one.

2d. A book of topics and Scripture lessons for a year put forth by the *Advance*. Fifty-two lessons, and not one on the Holy Spirit.

3d. Two year books of topics—1888–9—issued by the *Congregationalist*. Among these one hundred and four lessons, the Holy Spirit has not one.

4th. A six column article in the *Congregationalist*, on "Intellect in the modern pulpit." The author is a well-known, highly-honored, and strictly orthodox professor and preacher; but the Holy Spirit is not once named as being needed in intellect or pulpit.

5th. A pamphlet sermon of eighteen pages on "The practical training needed for the ministry of to-day." It is the utterance of a professor in one of our theological seminaries, both school and teacher of unquestioned orthodoxy, but no mention is made of the Spirit, or of his having anything to do with the ministry.

6th. Dr. Daniel Steele is authority for the published statement that "In forty years not one article on this topic is found among the 1,200 in the *Bibliotheca Sacra*, or in the *Methodist Quarterly Review*."

□7th. For eighteen years, and on an average of once a week, I have heard a sermon from a minister of some evangelical body, including nine bishops of English and American churches, but not one has been led to take as his theme, "The Comforter, which is the Holy Ghost."

These facts have come one by one and have not been gathered up to "make a point," and I shall be among the last to charge anything more than forgetfulness; but if they give any fair indication of the general drift, are not families and churches, children and students; with other congregations besides that of Dr. Swing, coming perilously near the place where they will say with those Ephesian disciples, "We have not so much as heard whether there be any Holy Ghost.—*Lewis Bodwell in Exchange.*

WESLEY'S TESTIMONY TO ENTIRE SANCTIFICATION.—"Many years since, I saw that 'without holiness no man shall see the Lord.' I began by following after it, and inciting all with whom I had any intercourse to do the same. Ten years after, God gave me a clearer view than I had before of the way how to attain it; namely, by faith in the Son of God. And immediately I declared to all, 'We are saved from sin, we are made holy by faith.' This I testified in private, in public, in print; and God confirmed it by a thousand witnesses. I have continued to declare this for about thirty years, and God has continued to confirm the word of grace."

If all ministers who pretend to follow Wesley in the non-profession of holiness would imitate him in the matter last named, we would be quite satisfied.—*Christian Standard.*

Prof Henry Drummond very well says: "It is not worth while being religious unless you are altogether religious. It won't do to be merely playing at religion, or having religion on as a bit of veneer. It must saturate us. Some seek first the kingdom of God; others put in a second place. Then prayer meetings are dull, and fellowship gatherings are uninteresting. But the moment a man begins to seek first the kingdom of God

and his righteousness, all things are right. To any man who has not heartily thrown himself into the kingdom of God, but who is seeking secondly the kingdom of God, he may be religious; but there is something he loves more, and both worlds are spoiled to him. He has neither the cream of one nor of the other. The great desideratum of the present day is not more Christians, but a better brand of Christians."

READING THE BIBLE.

When Mr. Hone, who wrote the *Every Day Book*, and was of skeptical views, was traveling through Wales, he stopped at a cottage to ask for a drink of water, and a little girl answered him, "Oh, yes, sir; I have no doubt mother will give you some milk. Come in."

He went in and sat down. The little girl was reading the Bible. Mr. Hone said, "Well, my little girl, are you getting your task?"

"No, sir; I am not," she replied. "I am reading the Bible."

"Yes," said he, "you are getting your task out of the Bible."

"Oh, no," she replied, "it is no task to read the Bible; I love the Bible."

"And why do you love the Bible?" said he.

Her simple, child-like answer was, "I thought everybody loved the Bible."

Her own love to the precious volume had made her innocently believe that everybody else was equally delighted to read God's Word. Mr. Hone was so touched with the sincerity of that expression that he read the Bible himself, and instead of being an opponent to ths things of God, came to be a friend of divine truth.

KEEP A CLEAN MOUTH, BOYS.

A distinguished author says, "I resolved, when I was a child, never to use a word which I could not pronounce before my mother." He kept his resolution, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar expressions, which are never heard in respectable circles. The utmost care of the parents will scarcely prevent it. Of course, no one thinks of girls as being exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father or mother.

Such vulgarity is thought by some boys to be "smart," "the next thing to swearing," and "not so wicked;" but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young reader, keep your mouth free from all impurity, and your "tongue from evil;" but in order to do this, ask Jesus to cleanse your heart and keep it clean; for "out of the abundance of the heart the mouth speaketh."—*The Christian.*

WHAT A BRIGHT BOY ACCOMPLISHED BY READING.

I do not think it is very serviceable to make a list of books for children to read. No two have exactly the same aptitudes, tastes, or kinds of curiosity about the world. And one story or bit of information may excite the interest of a class in one school, or the children in one family, which will not take at all with others. The only thing is to take hold somewhere, and to begin to use the art of reading to find out about things as you use your eyes and ears. I knew a boy, a scrap of a lad, who almost needed a high chair to bring him up to the general level of the dining table, who liked to read the encyclopedia. He was always hunting round in the big books of the encyclopedia—books about his own size—for what he wanted to know. He dug in it as another boy would dig in the woods for sassafras root. It appeared that he was interested in natural history and natural phenomena. He asked questions of these books, exactly as he would ask a living authority, and kept at it till he got answers. He knew how to read. Soon that boy was an authority on earthquakes. He liked to have the conversation at table turn on earthquakes, for then he seemed to be the tallest person at the table. I suppose there was no earthquake anywhere of any importance but that he could tell where it occurred and what damage it did, how many houses it buried, and how many people it killed, and what shape it left the country it had shaken. From that he went on to try to discover what caused these disturbances, and this led him into other investigations, and at last into the study of electricity, practical as well as theoretical. He examined machines and invented machines, and kept on reading, and presently he was an expert in electricity. He knew how to put in wires, and signals, and bells, and to do a number of practical and useful things, and almost before he was able to enter the high school, he had a great deal of work to do in the city, and three or four men under him. These men under him had not read as much about electricity as he had.—*St. Nicholas.*

TEMPERANCE.

UNLOADING ON NINNIES.

It appears that stimulated by the financial success of the English brewery syndicates, whose investments in this country now aggregate over $80,000,000, a series of American breweries are about to be capitalized and brought out on the American market on the English plan. The first series will be known as the Connecticut Breweries company, and will include the Meriden Brewing company, Meriden, Conn., and A. Wintter & Co., Bridgeport, Conn., the former brewing ales and lager beer, the latter lager beer only. They are capitalized at $700,000; of this amount $350,000 is in 8 per cent preferred shares at $25 each, and $350,000 in $25 ordinary shares, no debenture bonds being issued.

We warn the speculators who propose to push these brewery shares and would-be investors that they are dangerous financial risks. The Supreme Court of the United States has recently reaffirmed the constitutional right of the State to prohibit the liquor traffic, and brewers in Connecticut and elsewhere are bound some day not far distant, if they persist in brewing, to go to the penitentiary and their breweries be closed.—*National Temperance Advocate.*

A THRILLING INCIDENT.

At a temperance meeting in Philadelphia some years ago, a learned clergyman spoke in favor of wine as a drink, demonstrating it quite to his own satisfaction to be Scriptural, gentlemanly and healthful. When the clergyman sat down, a plain, elderly man rose, and asked the liberty of saying a few words. "A young friend of mine," said he, "who had long been intemperate, was at length prevailed on to take the pledge of entire abstinence from all that could intoxicate. He kept the pledge faithfully for some time, though the struggle with his habit was fearful, till one evening, in a social party glasses of wine were handed round. They came to the clergyman present, who took a glass, saying a few words in vindication of the practice. 'Well,' said the young man, 'if a clergyman can take wine, and justify it so, why not I?' So he also took a glass. It instantly rekindled his fiery and slumbering appetite; and after a rapid downward course, he died of delirium tremens—a raving mad man."

The old man paused for utterance; and was just able to add, "That young man was my only son, and the clergyman was the reverend doctor who has just addressed this assembly."—*Ex.*

A foreign exchange states that the next official bulletin of the Congo Free State will contain a decree prohibiting the importation or sale of distilled alcoholic liquors in that region where the use of these liquors has not been established.

A year and a half ago a saloon-keeper sold drinks to a man who was night watchman in a big mill in Worcester, Mass. One night the man was so drunk that he let the fires go out, and the pipes burst throughout the factory. The mill-owner sued the saloon-keeper for damages, and recovered $161.72 from him last week.

Sir Charles Mitchell says that no one who has carefully studied the various social problems in South Africa can fail to be struck with the absence of drunkenness among the natives of Natal, compared with the prevalence of it amongst the natives of the surrounding states, and that this result is due to the anxious care with which the government and legislature of Natal have endeavored to safeguard the native interests in this respect.

A London telegram states that General Booth, of the Salvation Army, has issued a stringent edict against smoking, in which he denounces the habit as "wasteful, dirty, injurious and entirely inexcusable." Henceforth no member of the Army who smokes shall receive any promotion, and sergeants, bandsmen, sergeant-majors, secretaries and treasurers must abandon the practice or cease to hold office in the corps. In this, as in many other practical matters, the Salvationists present a praiseworthy example, which other religious bodies and teachers might follow with great advantage.

Since the first of last April, in obedience to a decision of the committee on diet, no intoxicating drink as a daily ration has been served to any patient in any asylum under the London county council. Instead of the pint in the day and half pint at night, milk has been provided, so that it cannot be said that nourishment has been reduced. The attendants and nurses were offered, in lieu of beer, sixty and fifty shillings per year, and in nearly every case, the liquor has been relinquished and the money accepted. The medical officers are unanimous in favoring the new departure. "The patients are quieter." "They don't quarrel nearly so much." "They are less excitable." "I am sure the patients are much less trouble now." "It is better for everybody." "It was strange at first, but now we like it, and should not wish to change back again," were the substance of the majority of their testimonies. Not only does the abstinence from liquors improve the health and morals of the patients while in these asylums, but it teaches them that beer is not that necessity to life which is inferred when it is made a part of their daily rations. Hospitals in this country might well take pattern from this successful London experiment.

RELIGIOUS NEWS.

—The American Baptist missionaries on the Upper Congo have made discoveries which show that Lakes Mantumba and Leopold are connected and form a secondary course for the waters of the Congo river. It appears more and more that the upper Congo valley is one vast network of lakes and rivers.

—Beirut, Syria, has now a self-sustaining Christian church with a native pastor. An association has been established in London to send colonies of poor Jews to Palestine. So many are going to Jerusalem that it is one of the most rapidly growing cities in the world.

—The following statistics of the "Christian" church have been furnished by J. J. Summerbell to the census office: Ordained ministers, 1,417; number of churches, 1,831; church members, 129,353.

—The Salvation Army has property in various countries to the amount of $3,250,000. More than one half of this is credited to Great Britain. In the United States the value of its property is less than $35,000.

—Rev. Mr. Guinness of the East London Missionary Institute, is maturing plans for a grand advance of three columns of missionaries up the three branches of the Congo—the northern, central and southern. The central one may be considered as started by the recent departure of eight missionaries from London.

—The last quarterly report from Rev. Frank Chalfant, formerly of Pittsburgh, Pa., now of Wei Hien, China, stated that there were 650 inquirers, and that 150 had been baptized at that station.

—Rev. B. M. Krikorian is soon to sail for Ouria as the missionary of the Fifth Avenue Baptist church of New York City. Ouria is supposed to be the "Ur of the Chaldees" of the Bible. If this is so, Mr. Krikorian will probably be the first to organize a Baptist church in "Ur of the Chaldees."

—The appropriations of the American Baptist Missionary Union for the year ending March 31, 1891, are $503,159.53. The society calls for an immediate special contribution of $50,000 to meet the deficiency caused by the passage of the silver bill.

—The first stone of the monument erected to the memory of John Williams, who was killed in the South Sea Islands, was laid by the son of the man who slew him.

—The Church Missionary Society of England proposes to send out one thousand new missionaries during the next five or six years. A much larger proportion than heretofore will be laymen.

—Bishop Walker's church on car wheels has a parallel in a sailing church on the Mississippi. Rev. M. A. Shepard, Free Baptist minister of Lebanon, Ill., has built a floating church which has been in use for some time: a substantial flat boat two stories high, the lower floor used for religious meetings and the upper floor for

himself and family. He is now going down the Mississippi preaching to the boatmen, and in the spring he will have the boat towed to the upper Mississippi and go down again.

—Rev. J. D. McCord, who has been engaged as assistant pastor by the First Congregational church of this city, will give large attention to the much neglecied district between Ann street, where that church is located, and the river a mile distant. There is no church in this section of the city, but several missions on Madison, Halsted and Desplaines streets are doing a good work.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON IV.—First Quarter.—January 25.

SUBJECT.—Elijah and the Prophets of Baal.—1 Kings 18: 25-39.

GOLDEN TEXT.—How long halt ye between two opinions? If the Lord be God, follow him.—1 Kings 18: 21.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—1 Kings 18: 25-29. T.—1 Kings 18: 30-40. W.—1 Kings 18: 17-24. T.—2 Chron. 7: 1-7. F.—Joshua 24: 14-24. S.—Ps. 135: 13-21. S.—Deut. 30: 15-20.

COMMENTS BY E. E. FLAGG.

1. *The trial by fire.* Vs. 25–29. It was at the command of the Lord that Elijah hid himself from the wrath of Jezebel; and now at the same command he comes boldly forth from his retreat, sends word to Ahab where he may be found, and boldly reproves him to his face. There are times when it is the duty of the persecuted servant of God to flee from the rage of his enemies, and other times when it is just as plainly his duty not to flee, but to make a bold stand for the truth, and there may be just as much courage involved in the one course as in the other. Taking into consideration the fiery, impetuous nature of the prophet, we must think that his spirit often chafed during those three years of inaction. The only incident of his exile which the Scriptures record is the raising of the widow's son, yet we may assume that there were others blessed by the prophet's stay beneath her roof. For it was just as true in Old Testament days as under the light of the Gospel that "no man liveth unto himself." The stern Jewish exclusiveness of our Saviour's time was the fruit of formalism and false tradition. It had been grafted on to their law but was not the fruit of genuine Judaism. Neither Moses nor the prophets, rightly understood, taught it; as we can see by the way our Saviour, who came not to destroy but to fulfill the law, expounded the great principle of love to our neighbor in the parable of the Good Samaritan. Anyway we are sure that Elijah was blessed himself in his lonely retirement. Nowhere in history have we a parallel case: a fugitive outlaw dictating terms to the very king who sought his life. And we may well question if even Elijah would have been equal to such a superhuman trial of his courage before he had been taught the lessons of those wonderful three years. Ahab, awed by a superior power, calls the prophets of Baal together for one supreme test, "The God that answereth by fire let him be God." Our offerings avail nothing without Holy Ghost fire to kindle them. Before we can give ourselves a living sacrifice our hearts must burn with this fire from heaven; not with a mere passing excitement kindled by human eloquence, or fine music, or any other merely human source. Attempts to get up a revival in Christian churches have often failed as signally as did Baal's prophets, because they were conducted on the mere human line.

2. *Truth can always bear the light.* Vs. 30–35. We see by verse 23 that Elijah took precautions against a common trick with the pagan priests of that day—of concealing fire in some part of the altar, which, at the right moment, would be made to blaze forth and consume the sacrifice. Unfair methods are to be unmasked as far as possible, for this is part of every battle for the truth. We notice (1) that Elijah calls on all the people to come near that they might see for themselves that there was no trickery, and also to emphasize the difference between himself and the priests of Baal who shrouded their rites in mystery. Secrecy is any important factor in all false religions. As a Masonic writer has said of the lodge, "It is necessary to their existence." (2) He repaired the altar that was broken down. He was inaugurating a great religious reform, and to reform means to make over. It may include a great deal of pulling down first. All the false ideas and wrong theories; all the rubbish of fable and tradition must be swept away before God can be truly worshiped with that spiritual worship which he requires. Nothing has done so much to break down God's altars in church and family as the countless lodge altars which have been built on every hand. (3) The altar was broken down because it had been neglected. The people had forsaken it for the altars of Baal, just as the churches of Christ are suffering to-day financially and spiritually, because the money and influence which should have gone to build them up have been used to rear other altars dedicated to secret and Christ-ignoring rites. The drenching of altar and sacrifice with water may be considered a type of that purification of heart which must come first before our offerings can be acceptable, as well as a proof that God does not call on us to believe wonders and signs without giving us the clearest manifestations of their truth.

3. *Elijah's prevailing prayer.* Vs. 36–39. Elijah was careful to give God, not his common title by which he was known to Gentile nations, but that by which he revealed himself to his covenant people—Jehovah God. So prevailing prayer must always address him through Christ, and the assertion often made that the unscriptural titles used in the lodge are just as acceptable is clearly untenable. Such prayer can never bring down an answer by fire, no more than could the prayers of Baal's prophets.

EDUCATIONAL NOTES.

—American colleges derive two-fifths of their income from students; while English universities obtain only one-tenth from that source.

—Connecticut claims the honor of producing a larger proportion of college graduates than any other State. The proportion is one to five hundred and forty-nine.

—At Berea College, Kentucky, last year the attendance, representing nineteen States, was made up of 198 colored students, 157 whites; 186 males, 169 females.

—One man in five thousand takes a college course in England; in Scotland, one in six hundred and fifteen; in Germany, one in two hundred and thirteen; and in the United States, one in about two thousand.

—The Leland Standford, Jr., University is advancing to speedy completion, and it is thought that it will be ready for the occupation of students on the first day of October of next year. Its substantial buildings are almost complete.

—The students at Williams' College have formed an organization "for the promotion of temperance and purity." It is called the Philocarthian Society. At a recent meeting the president of the college and other members of the faculty spoke in hearty commendation of the society and in behalf of a high standard of morality among the young men.

—From the catalogue of Oberlin College for the year 1890–91 it is ascertained that 1,709 persons received instruction in 1890, of whom 940 were women. These persons were assigned as follows: Department of theology, 96; classical course, 210; philosophical course, 230; literary course, 95; select studies, 46; preparatory department, 690; musical department, 635; school of arts, 49.

—The attendance at Wheaton College was nearly 200 last term. As the winter term opened last week, it was found that such an addition had been made to the number that the large lecture room, which has been used for the daily chapel service for some eighteen years, was too small, and these interesting exercises will now be held in the large and beautiful upper hall, which will seat several hundred more.

—A new Congregational college, to be called Finney College, is projected near Spokane, Wash., to be endowed after an original plan. The trustees control three thousand acres of lands three miles from Spokane, on which they propose to issue bonds secured by the present value of the land and the added value of improvements in the erection of an ideal town. The trustees offer the opportunity of a profitable investment, and at the same time the establishment of a good college.

—Dr. William R. Harper have formally accepted the presidency of Chicago University, and the board of trustees of this new university has adopted Dr. Harper's educational plan, which embodies several new features, and has the indorsement of many of the most prominent educators in the country. The plan proposes that four terms comprise the college year; that students be admitted to the university at various periods of the year; that provision be made against passing all men, good and poor alike, through the same course at the same time; permit "men to be absent during portions of the year when they can best provide means for continuing their course;" make it possible for students to study bookkeeping, stenography, etc., in addition to their regular studies; provides opportunities for teachers and ministers who cannot attend a college to avail themselves of university advantages, and places the work on a level with any other institution. There will be three departments, an absence of all creeds and no class lines.

1891.

For the last three months of 1890 the *Christian Cynosure* has given especial attention to the college secret societies for the benefit of the hundreds of colleges to whose reading-rooms it is sent. This interesting discussion, in which have appeared the opinions of some of the very ablest American educators, will be incidentally continued next year.

But with the first of the year will begin to be published the results of a wider investigation than has yet been made into the identity of

MODERN AND ANCIENT SECRETISM.

The ancient secret societies were the *MYSTERIES* practiced in Chaldea, Egypt, Phœnicia, Greece, Rome, etc. These were the *pagan religious systems* of the ancient world.

WERE THEY RELATED TO THE LODGES OF TO-DAY?

This question we shall endeavor to answer. We believe that new evidence of the most intimate relation has been lately found, and that the presentation of this evidence to be made in the "Cynosure" will amaze Christendom the moment it is realized.

THE WHITE CROSS LEAGUE

and Social Purity movement is come none too soon, as will appear in the course of this investigation.

In connection with this most important topic the *Cynosure* will give particular attention to the

OATHS OF THE SECRET ORDERS,

publishing them in full so far as they can be obtained, and showing their absolute incompatibility to good citizenship as well as to Christianity.

The peculiar features which have made the *Cynosure* so valuable in the past will be continued. *Current events* and the interference of the lodge in them will have especial attention. *Able correspondence* will be continued from New England, Washington, the Southern Mississippi district, and the Pacific Coast. *The portraits* and sketches of notable persons who have been identified with Christian reforms will be continued, and will be, as in the past, a very popular feature of the paper. *The Sabbath-school* lesson notes by Miss E. E. Flagg will be continued. For all who wish to wisely improve every opportunity against the lodge they are the best. *The Home and Temperance* and other departments will continue to be filled with excellent reading for the fireside.

BE SURE

that the *Cynosure* comes to your home during 1891.

You can nowhere else read fully the writings and sayings of such men as Joseph Cook, D. L. Moody, George F. Pentecost, D.D., E. P. Goodwin, D.D., Pres. J. Blanchard, Pres. H. H. George, and a host of men as good if not as great, on the subject of secret societies.

Nowhere else can you read of the progress of this reform week by week; and as the secret societies are now beginning openly to nominate and elect men to Congress and State offices, as they number hundreds of orders and millions of members, the issues they raise are of importance to every American.

Since the lodges are so aggressive every citizen should understand their nature and history and something of the men who invented and who manage them. You need the *Cynosure*, therefore, to keep abreast of the times as a well-informed American.

You ought also to help on this movement against the secret lodges. How better begin than by subscribing for the *Cynosure?* And $1.50 is but little to give in aid of so good a cause.

NEWS OF THE WEEK.

WASHINGTON.

Secretary Noble said Monday that he would oppose the proposed transfer of control of the Indians from the agents to military officers.

The War Department on Monday confirmed the report that Colonel Forsythe had been relieved of his command, owing to the killing of women and children in the fight on Wounded Knee. Officials are reticent, but it is surmised that the President is at the bottom of the matter.

Senator Stanford has introduced a bill for the extension of the executive mansion in accordance with the plan proposed by Mrs. Harrison, to embrace the present mansion as a private executive mansion, enlarged by the addition of an executive office or official wing on the west and a public wing or gallery of pictures, historic relics and art treasures on the east.

COUNTRY.

Twelve men were descending a shaft at the Utica mine near San Andreas, Cal., Monday, when the rope broke precipitating all to the bottom, 450 feet below. All were killed.

A train on the Richmond and Danville Railroad ran off the track on passing over a trestle Wednesday near Gaffney City, S. C., when the boiler of the locomotive exploded, killing the engin,eer fireman, and two brakemen, and seriously injuring three others.

In a riot at a religious meeting near English, Ind., Sunday night, five men were mortally hurt and several others were seriously injured.

A passenger train on the Pan-handle Road struck two hand cars near Coshoc-

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 5 to Jan. 10, inclusive:

Mrs A R Miller, Rev C D Brooks, Rev L H Norem, Mrs E Yerkes, Rev H Siemiller, Rev J P Dyas, Rev D Dodge, G O Myran, M A Adams, O Sholes, A Merrill, J Talbot, O Pickens, Rev D S Faris, J G Stauffer, Rev A Lent, J Life, Mrs M A Stegner, J H Murray, I A Haines, J R Letts, M Orton, Eld A B Lipp, A O Howell, H Haywood, H E Barrett, W Heldman, Mrs J A Knight, T Chestnut Sr, Eld A Megrew, J O Doesburg, B S Culter, H Johnson, L A Cole, O A Chillson, J S Bibbins, W W McMillan, H S Curtis, T Kingsnorth, J Morris, Rev J S Buck, B T Pettengill, J Levitt, M C Pearson, S Kuffel, R Montgomery, Mrs J Burge, R D Wilson, J W Barnlund, S B McGrew, Rev B F Worrell, W H Figg, J Osgood, Mrs H C Smith, J W Modlin, J Parker, J W Plummer, D M Baker, Rev R H Hunter, H Hulburt.

Home Without a Mother.

The room's in disorder,
The cat's on the table,
The flower-stand upset, and the mischief to pay;
And Johnny is screaming
As loud as he's able,
For nothing goes right when mamma's away.

What a scene of discomfort and confusion home would be if mamma did not return. If your wife is slowly breaking down, from a combination of domestic cares and female disorders, make it your first *business* to restore her health. Dr. Pierce's Favorite Prescription is without a peer as a remedy for feeble and debilitated women, and is the only medicine for the class of maladies known as female diseases which is sold under a *positive guarantee* from the manufacturers that it will give satisfaction or the money will be refunded. It is a positive cure for the most complicated cases of womb troubles.

A Handsome Catalogue

The catalogues issued in the different branches of trade for 1891 show in many instances a decided improvement over those of 1890, high as the standard of excellence reached by some of them in that year was. It is a recognized fact that the seed trade leads all others in the beauty and cost of these publications. One now before us, sent out by Wm. Henry Maule, Philadelphia, Pa., well illustrates the truth of the above statement. And it may be added that his catalogue leads in a trade whose catalogues lead all other trades. Typographically, and that is what first strikes a publisher's eye, it would be hard to equal. Its 120 pages are marvels of type composition, engraving and press-work. It would be difficult to find a space on any page that has not been utilized, both artistically and practically. In addition to the colored outside pages, twelve colored plates are scattered through the body of the catalogue, which will compare favorably with the lithographer's art as displayed in his most expensive productions. We doubt if the most critical disciple of the "art preservative" could find a peg on any page upon which to hang a fair adverse criticism. So much for its typography. As a catalogue to convey information of the business it advertises, it is equally perfect. The letter press condenses all the needful information which will enable the farmer, gardener and fruit grower to select such seeds, plants or trees as he desires, in a wonderfully compact, yet intelligent manner. Space is not used to display verbosity, neither is it economized at the expense of a clear and definite description of the seeds and plants offered for sale. The illustrations are used in such connection with the printed descriptions as to give to its readers a clear, accurate, conception of the ripened products of Maule's Seeds. We notice in glancing through its pages that last year Mr. Maule offered and paid $1,500 in cash prizes for field and garden products raised from his seeds, and $1,000 for the largest club orders for seeds sent him in 1890. He repeats these offers for the current year. It is no disparagement to many other artistic catalogues and but simple justice, to say that Maule's Seed Catalogue for 1891 is as near perfection as it seems possible to bring such things.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Distress After Eating

Sick Headache

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

Heart-burn

Sour Stomach

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

$3000 A YEAR! I undertake to briefly teach any fairly intelligent person of either sex, who can read and write, and who, after instruction, will work industriously, how to earn Three Thousand Dollars a Year in their own localities, wherever they live. I will also furnish the situation or employment at which you can earn that amount. No money for me unless successful as above. Easily and quickly learned. I desire but one worker from each district or county. I have already taught and provided with employment a large number, who are making over $3000 a year each. It's NEW and SOLID. Full particulars FREE. Address at once, E. C. ALLEN, Box 420, Augusta, Maine.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St., N. Y.

GRATEFUL—COMFORTING.

EPPS'S COCOA

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—"Civil Service Gazette."

Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus:

JAMES EPPS & Co., Homœopathic Chemists, London, England.

WHEATON COLLEGE,

WHEATON, ILL.

A School for Men and Women.

WINTER TERM OPENS JANUARY 6TH, 1891.

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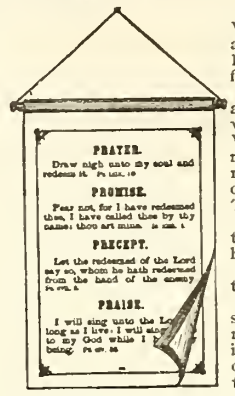
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HOME AND HEALTH.

CELERY AND TYPHOID.

From the *Medical Journal:* An item regarding the alleged absorption of the typhoid bacillus from the soil into the juices of plants, where the fertilizing agent that has been used has been night soil from the city vaults, has had some currency in our sanitary periodicals. While the typhoid bacillus can at times be detected in the manure obtained from scavengers, no competent observer has, we think, detected it in the juices of vegetables that have been manured with that substance.

The use of such manure is, however, not wholly free from danger, and vegetables that do not pass through the process of boiling in their preparation for the table should be cleansed from all attached foreign matter with unusual care. In the neighborhood of many of our cities the cultivators of celery and other garden vegetables add liquid night soil manure to their fields in order to advance the growth of their crops.

A certain portion of this fertilizer cannot fail to lodge on the leaves and stems of such edible plants as celery, which filth will not be all disengaged and washed away by the ordinary processes of cleansing for table use.

CHILDREN'S EATING.

Some parents compel their children to eat against their will, as when they come to the breakfast table without an appetite, or have lost it in prospect of a visit or a ride, or for the sake of "eating the plates clean" in discouragement of wasteful habits. Unless we are thirsty we cannot drink the purest spring water without aversion, and as for eating when there is no appetite, it is revolting, as any one may prove to himself by attempting to take a second meal in twenty minutes after having eaten a regular dinner. The appetite, the hunger, is excited by the presence of gastric juice about the stomach; but if there is no gastric juice there can be no hunger, no appetite, and to compel a child to swallow food when it is distasteful is an absurdity and a cruelty.—*Hall's Journal of Health.*

A word of caution needs to be given in regard to administering food to young children—that it should first be tasted by the mother or attendant. Unfortunately, this simple precaution is not always taken, and the consequence is that food improperly prepared is given to a child, who may refuse it for no more important reason than that it is not properly salted or otherwise suited to the taste; it is, perhaps, then discarded and an experiment made with some other, to the detriment, of course, of the stomach, which has, perhaps, already been the object of too many experiments. Especially is this important on account of temperature; many a child has had its mouth permanently scarred inside with a food too hot to be borne, through the neglect of previous tasting. It is, perhaps, needless to add that the tasting should be done with a teaspoon which must not be returned to the food without cleansing. Too many mouth diseases have been traced to contagion in this way to allow the risk to be run.—*Babyhood.*

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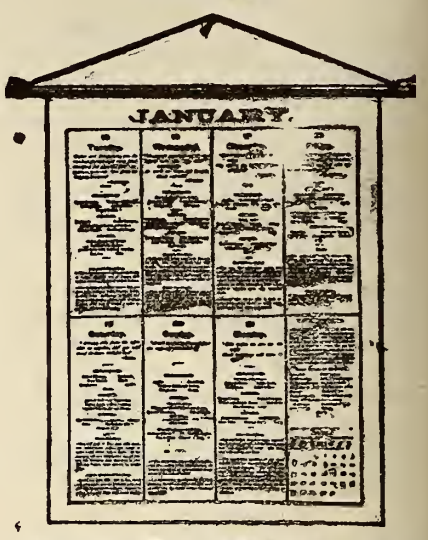
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The writer has in his mind's eye at this moment a stable of the finest Jerseys, collected both from this continent and the island of Jersey. The manure is allowed to accumulate, and while boiled feed is used, sugar-beets fed, and, in short, everything of the best is fed and the best care bestowed, the owner can't understand why the hair won't lie down. It is because the animal oil is desiroyed by ammonia and other gases.

I once heard a coachmaker say that to run a new buggy on a smoking manure heap for a night would ruin the paint. I asked no questions, but knew it was the action of the ammonia on the oil used in the paint.—*Correspondent of the Farmer's Magazine.*

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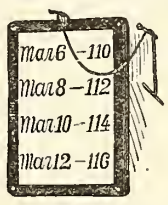
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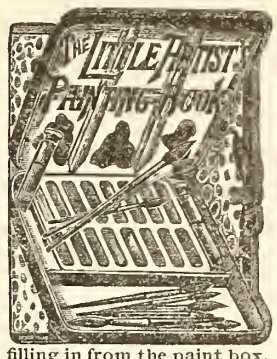
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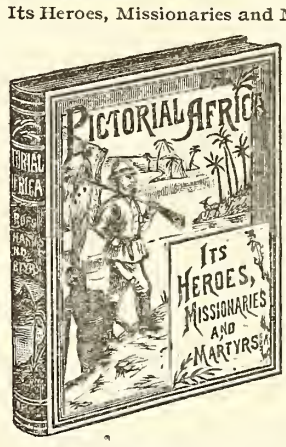
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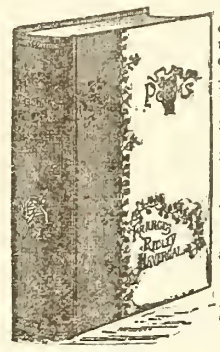


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See advertisement, page 14.

NEWS OF THE WEEK (*Continued from 13th page*).

ton, Ohio, Tuesday, on which were twenty-two men, killing two. The others escaped by jumping.

A nitro-glycerine magazine exploded Friday twenty-five miles south of Toledo, Ohio, the concussion being so great that the people of Toledo mistook it for an earthquake shock. It was also felt at Monroe, Mich., twenty-four miles north of Toledo.

Near Clintonville, Wis., Herman Puntleeff, a wood chopper who had cut his foot, was devoured by wolves while his companion was seeking assistance.

The Standing Rock, Rosebud, Pine Ridge, Cheyenne River, and Tongue River Indian Reservations have been temporarily placed under military control and General Miles has been given full authority to act.

Tuesday the Legislature of Nebraska met at Lincoln in biennial session. The Farmers' Alliance had a clear majority and elected the temporary officers. The assembly of New York was called to order at Albany. The Democrats have control. Governor Hill in his message announced that he would not again be a candidate for the Gubernatorial chair.

The old log school-house near Zanesville, Ohio, in which Garfield taught in 1851, has been purchased for exhibition at the World's Fair.

Youngstown, O., Jan. 11.—All the furnaces in the Mahoning and Shenango valleys, Ohio, twenty-three in number, closed down Sunday. The shut-down is due to high railroad rates and the high price of coke. Ten thousand men are thrown out of work. The object of the furnace men is to force the coke operators to reduce the price of coke and the railroads to reduce freight rates to and from the valley.

FOREIGN.

At a meeting of the leading citizens of Glasgow Jan. 9, a committee was appointed to confer with the boards of directors of the railroads in an endeavor to bring about some settlement of the railroad strike.

The steamer Britannia from Leith came into collision with the steamer Bear from Grangemouth in the Firth of Forth, Scotland, at an early hour this morning. The Bear sunk immediately, her crew having no time to launch a boat or make any effort whatever to save themselves. Of the fourteen men on board the Bear twelve went down with the vessel.

All Europe is suffering from the great storm of last week which was probably one of the most severe of the century. From the press dispatches we take the following:

Copenhagen, Jan. 6.—The severity of the weather is seriously affecting business throughout the country. The Danish railroads are at a complete standstill owing to a snow blockade.

Berlin, Jan. 6.—A snowstorm phenomenal in its severity prevails throughout North Germany. Reports from various sections are to the effect that the railroads are blocked on all the northern lines, and that in many instances the trains are embedded in the snow, causing considerable suffering to those who have been forced to travel during the storm.

Rome, Jan. 7.—A terrible snowstorm, accompanied by wind of hurricane force, has been raging since this morning on the Gulf of Triest and along its shores. The storm extended from Capo d' Istria to Venice. The severest cold weather known to the present generation now prevails in the olive growing region of Italy. A violent rainstorm, accompanied by lightning, descended upon this city this evening. The palace of the propaganda was struck by lightning.

Berlin, Jan. 7.—Nine thousand workmen and 1,000 carts are engaged in the work of clearing the streets of this city of the immense mass of snow which fell during the recent storm, a storm phenomenal in its severity.

Paris, Jan. 8.—Bitterly cold weather prevails here, and is causing much distress among the poorer classes. The bodies of three persons, who had been frozen to death during the night, were picked up in the streets this morning.

At Fiume and Triest, on the Adriatic, the storm rages with unabated severity. The blizzard is so fierce that it is dangerous to venture out. Traffic is at a complete standstill and the streets are almost totally deserted.

Rome, Jan. 8.—A dispatch from Mantua, says that snow has been continuously falling there for fifty hours, and that it is reported that several persons have lost their lives in the storm and all trains are several hours late.

London, Jan. 9.—It is now the seventh week of the prevalence of frost throughout the United Kingdom, with no signs of abatement of the severity of the weather. From John o' Groat's house to Land's End the country is wrapped in snow, and canals and streets are icebound. For duration of the frost period this is the greatest winter of the century, and in point of severity, the winters of 1813 and 1814 alone exceeded it. Numerous deaths have resulted from the extreme cold, several of them at the very gates of work-houses, where groups of poor people were waiting for shelter.

At Antwerp 10,000 workmen have been thrown out of employment owing to the unusually severe weather which is prevailing at present. The misery caused among the poorer classes in consequence is widespread and intense.

The use of dynamite is about to be tried to break the ice at Copenhagen where several steamships lie icebound.

All Bavaria is covered with snow, and in the country between the Danube and the Alps the snow is eighteen inches deep. In certain localities along the Rhine snow drifts are piled in some spots seventeen feet high, threatening inundations when they thaw.

In Northern Italy snow began to fall on Wednesday and did not cease until Friday. The inhabitants of that region are suffering acutely, such weather being entirely unknown to them, and it is feared that numbers of people have perished in the storm.

A telegram from Madrid reports heavy snowfalls in Spain, and says that communication with all the provinces of Spain is difficult. It also reports the prevalence of intensely cold weather in Valencia, where orange groves have been swept by the storm, entailing heavy losses to the owners.

At Marseilles the hospitals are crowded with sufferers from various affections caused by the cold weather.

A violent storm, accompanied by hail and snow, and extending a long distance inland, is reported from the sea-port of Algiers, North Africa. The report is coupled with the assurance that nothing like such a severity of weather was ever known in that region before.

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SPECIAL RATES, ETC.

Read on last page the latest offers for new and old subscribers.

Fifty farmers held a meeting at Alton, Ill., last week behind locked doors. The meeting was so carefully guarded against outsiders and kept so secretly, that it might have been supposed that the gravest concerns of society were at stake, —either some wide-reaching horse-thief organization was to be run down, or similar warlike disorders were to be combatted. But when these fifty farmers got through their secret meeting it transpired that they were only about to *open an Alliance store.* Such a beginning of their enterprise casts a genuine suspicion upon it. Are they proposing to measure with a yard stick thirty-five inches long, or give fifteen ounces for a pound? Farmers ought to be in better business than this, and the saying about the shoe-maker and his last is also worth remembering. They are not all so young that they forget the grange experiences of fifteen years ago.

Down in Georgia Chief Justice Bleckley has given a remarkable decision, which shows that the distinctions between church and state sometimes become very dim. A Baptist church failed to pay its preacher, and the latter, like Paul, appealed to Cæsar. The judge ordered the church building to be sold and the debt to be paid. His opinion might be read for a sermon from the text: "Ye tithe the mint and rue and all manner of herbs, and pass over judgment and the love of God." "If any debt ought to be paid," he said "it is one contracted for the health of souls." If any class of debtors ought to pay, it is the good people of a Christian church. "No church can have any higher obligation resting upon it than that of being just." Justice is "the hog and hominy, the bacon and beans of morality, public and private." We suggest on behalf of several other poor preachers that the opinion of the learned judge be published for wide circulation.

Boston has lately sent out West to us a bright little lady, Mrs. Margaret L. Shepherd, who fell among thieves here in Chicago. She is a seceder from Romanism, was once an inmate of a nunnery, and has been a successful lecturer in New England. Last week she spoke in the First Methodist church here, but was in Aurora, Ill., a day or two before. In that city the priest of St. Mary's church went to all the newspapers to thwart her meeting, but with indifferent success. Then he assailed her bitterly from his own pulpit, and while Mrs. Shepherd was speaking Catholic women attacked her sharply, threatening to shoot her. All this rather helped than hindered her cause. But here in Chicago she fared much worse. The chairman of her meeting was said to be an infidel, and the man who introduced her was a drinking infidel Freemason and "grand master" of the Orangemen, who belied her religious principles to her face. But in spite of such hostile surroundings the brave little woman began her lecture with prayer and gained the sympathy of at least some of her hearers. But there can be no overthrow of popery by infidels and lodgery.

The municipal election in Chicago is already, months before the time, an important topic, both with party leaders, the press, the pulpit, the home, the saloon, the brothel and the gaming-house—every interest is awake to the critical condition of affairs. Every good interest, every single-hearted desire for the promotion of the public welfare, the security of life and property is leagued against the representative of the Masonic lodge, Past Grand Master Cregier; all the rest wish him retained in office. The Democratic leaders are alarmed lest this man secure a party nomination and so further sink their organization with his misrule. They met last week to start a popular movement against him. The sentiment given by Dr. Barrows of the First Presbyterian church in a late speech, is becoming first in the minds of many citizens. These were his caustic words: "Why should not the citizens here to-day resolve to start a movement for the coming election? The mayor should be a clean man. You can have such a man if you will, instead of the abject scrap of a magistrate you now have. You may see the public's offices taken from the disreputable gang now dancing the ghost dance around the City Hall." Cregier is already marshalling his lodge array,—the Clan-na-Gael in the police force, and Saturday he captured the Wah-na-ton, the secret Democratic society.

Miss Kate Bushnell, an educated physician and reformer, has just left this city, commissioned by the W. C. T. Union as a world's missionary. She will spend three years in going around the world, extending in different countries the influence and power of this great organization. She carries with her, also, the "great petition," a paper that is intended to be signed by at least two million names, representing a universal protest against legalizing the sale of alcoholics and opium, and is to be presented to every government on both hemispheres. A few years ago Miss Bushnell gained a national reputation by her attack on the dens of infamy in the Wisconsin pine woods. She will, it is said, first go to England, there to study social purity under Joseph E. Butler, and from there to Switzerland, where these studies will be completed. It must be regretted that the W. C. T. U. managers did not retain a woman of so much courage and energy as Miss Bushnell in this country to complete her studies in this respect. Where the lodge has its completest development, we believe she would find the widest field of investigation. If the lodge system be identical with the ancient heathen mysteries its philosophical instruction will be like them; and there is evidence enough that those mysteries, were always surrounded with gross lasciviousness, and inculcated the very vices which this missionary is engaged to banish from society. Dr. Bushnell may come home at last to complete her study of the social purity question.

ADDRESS OF REV. ROLAND D. GRANT,

PASTOR OF THE HARVARD STREET BAPTIST CHURCH, BOSTON, BEFORE THE LATE NEW ENGLAND CONVENTION.

The question of secret societies is one that it will do no good to discuss with hot words, although it is one about which it is very easy to become enthused and say some sharp things. And yet, the question may be asked, why should we say anything about a subject upon which we can make so little result as we shall be able to make concerning secret societies. Possibly because we take pleasure in talking about it; and if so, they ought to be generous enough to let us poor simpletons talk a little. I suppose we should never be considering ourselves as gaining anything, if we should set our ideals of what we expect too high. As in the temperance work, I have never been willing to admit that we were defeated, because I had never set my ideal as being a perfect condition of things; therefore, I have simply said: "Every victory counts," and so have never felt defeat in that line.

In this direction, there are so many things that press in upon us that we would like to say, that it is very difficult to speak understandingly and carefully, unless we should take sufficient time and care for the work.

I would say first, that this is a free and enlightened country of ours; it furnishes the benefits of freedom, and the benefits of security; that it is not needful that any set of men should band or bind themselves together for the purposes either of freedom, or of security. All these are provided for the perfect safety, and upon the grandest scale possible. With our enlightened civilization, there can be no reasons of this kind for lodges. As to the origin of these orders, especially that of Masonry, which we must consider as the most dangerous of any, there is indeed an altogether ridiculous side. One cannot consider the question of its antiquity without a broad smile. When we recollect its history, how in days when apprenticeship was worth more than it is now, when men in their craft (that word meant something then, and does not mean anything now,) found it necessary to defend themselves, it was proper that they should be organized together for their own support and for their safety. When they spoke of Masonry then, it would be an all-inclusive term, which would give us the idea of an architect, a builder, a carpenter, and a mason, all combined; and it belonged to a system, and should be spoken of rather as the Crispins; or some of the societies of laboring men to-day, who associate together that they may be preserved from infringement in their systems of work, or in their time or pay. The three common degrees represented nothing more than a labor organization, and could be looked upon as nothing else. It would be impossible to give a date earlier than 1648, when any man was permitted to take a place in any Masonic lodge, except he were a craftsman, and joined it for the purposes for which it had been organized. In that year an individual in England was taken in on what might be called by us an honorary membership. The expression "freeman" would refer to one that was well advanced in his craft, but they that were accepted as honorary members, took the name of accepted members, pure and simple, from which arises the terms "free and accepted Masons." In that sense there are no free Masons to-day, they are all "accepted;" because it does not represent the idea of freemen or of craftsmen, but is wholly social.

The history reveals times when the honorary membership became enlarged in the lodges, that even the king found it necessary and pleasant to indulge. This was for convivial reasons, and for the enjoyment of social life; and by and by it became composed almost entirely of those who did

not need to be there for reasons of labor, and only for social purposes or intrigue. So says its own history. We find them going from England into France; and France, with its culture and refinement, and its attenuated state of society, demanded things that were in advance of what the simpler craft of Masonry could produce, and so they began to add on and add on, until they arrived at forty-five degrees; when there had been but three at any time previous in England. And then back from France to England, and from England to France, back and forth it plied, until it had grown to be a huge system.

At about the time the Jesuits were being suppressed, then under the influence of the church of Rome, they continued and maintained their position as strong as possible, working themselves into the lodges. Indeed, the fifteen last degrees of chivalry in the Parisian lodge are such as seem to have been assumed at the suggestion of Rome under the Jesuit influence. Therefore we find that religious emblems, and biblical titles, with biblical scenes and times and history, are so largely wrought into the lodge ritual.

But we find that the Jesuits began to influence it too much. The condition of so-called church life in France during that time had fallen very low, and was a mere dead formalism. It is then we find that the rising tide of skepticism, which had great distinction during that period, found itself face to face in these lodges with the hypocracy of the so-called church influence. Then the struggle began as the lodge system sought to rid itself of the church power. At this time we find such men as Mirabeau and Condorcet members of a lodge in Paris; we find also that some of the papers given to the world later, by Condorcet, was first delivered by him to the lodge in Strasburg, and latter appearing as his work in Paris. The attempt was made and carried through the lodges, until they overcame all other power of church or state; and the questions in debate, which finally consummated in the French Revolution, were born and bred in the lodges of Paris. And it is, I think, safe to say that the French Revolution could not have been what it was, if it had not been for the Masonic lodges of Paris, that were so largely centers of operations.

Thus we find that it has been a power behind the throne, a power to dictate and destroy; and its last chapters were not written in any past century, but its hand has been seen shaping politics in every direction, from its secret conclaves, where they can plot without fear of the light.

The lodge members often smile at the church because of her divisions; it would seem, however, that we have not divided purposely as churches; we have not chosen to be divided because we thought it would be any more pleasant; we do not separate from each other into different denominations because we have thought that it would be more comfortable, or that we might classify ourselves as a little better than each other, and so climb from one denomination to another. (I don't know at which end we should begin to climb.) But our lodge friends have so divided themselves purposely into classes, from the lowest to the highest, and they have put such barriers between each one of these classes, from the bottom upward, that it makes it impossible for them to recognize each other in their separate classes. So if you are speaking about divisions in the church, what will you say about the *chosen* divisions in the line of the lodge world?

Speaking of the relation of the lodge to the church, my first statement concerning it is this, that I must protest (and methinks I see the lodgeman smile and say, "Protest at your pleasure,") protest against it as a *religious* organization. It certainly presents itself to us as such. Pastors know how many times they have had fairly well-balanced men say that their "lodge was good enough," and if "they lived up to their principles all would be right and well." As to whether this is true or not, remains to be seen.

Is the lodge a religious organization? It is said that we have no right to interpret them,—they profess to be founded upon old Essenism, and the oath of Essenism was a good one. They used to pledge themselves to the " 'exercise of piety toward God,' 'and justice toward man;' 'to shun the wicked, and emulate the good; to show fidelity and obedience to those in authority,' " to be a lover of truth, and a reprover of falsity, and to keep his hands clean from theft, etc. You do not find such a pledge in modern lodges; I wish it might be. But this modern Essenism, so-called, has the following expression in its ritual that I have in my hand. This is not an expose, it is their own ritual. It is not printed in words, but in symbols. I read the following:

"This ritual which is here given to *assist* us in *becoming bright* and zealous workers on that symbolic structure here below, to the end that we all may be the better enabled to eventually enter that Spiritual Building, that House not made with hands, eternal in the heavens."

Is there any "hope" taught in that creed? It looks so. The three steps made prominent and referring to "youth, manhood and age" are symbolized by the three orders mentioned to you, the Entered Apprentices, the Fellow Craft and the Master Essene. In connection with this idea notice the following clause: "To the discharge of our respective duties to God, to our neighbor and to ourselves, so that in age as Master Essenes (which you know means Masons,) we may enjoy a happy reflection consequent on a well spent life, and die in the hope of a glorious immortality." What should such expressions as these mean, if they do not mean to say that it is a religious organization?

In the first degree, during the time that he is being initiated, the reason is given that a certain question has been asked the candidate, and it is this,—it alludes to the text in Scripture, namely: "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." We apply this text of Scripture to the situation, and we then read as follows: "You asked the recommendation of a friend to be made an Essene, you sought admission through his recommendation, you knocked, and the door of free Essenism was opened unto you." Such applications does not mean anything they say. I could read thus at considerable length, but this will suffice to call attention so far to the fact that the system recognizes in some mystic way that it offers hope and future blessing to those who shall receive its benefits. Also it is open to criticism because of its ritual, which recognizes no distinction whatever between holiness and sin; that knows no difference between the greatest sinner and the best saint, because its ritual of death proceeds exactly the same for the bad as for the good; knows no distinction between them. In consequence, when it presents itself at our houses of worship, asking us to mingle in their ceremonies, some of us who have made a very careful study of these things, without prejudice, but with diligence, have analyzed the rights and symbols and find them largely borrowed from the worship of the ancient pagans, then we ask to be excused.

When an institution presents itself at our church door, and so asks us to divide with them the holy privileges of a church of Christ, with what we believe to be the rites that are not right, then we feel obliged in all candor and carefulness to say that we must ask to be excused. But it is a free land, and no one of us would ever venture to say that they have not a right to any form or system of burial services at the grave, that they please. This is none of our business. But it is some of my business as to whether I shall take part in it; as to whether I shall recognize it. This I cannot consent to do. And while we cannot deny them their liberty, we simply ask in return that they should show some respect for the positions that we are driven to take as Christian pastors; that is all. And that is what we do not always get.

One other comparison concerning it as a religious body:

Not long ago I attended a funeral by force, at the time when I declined to attend any more. They came into the church; they had a right to, but when they assumed my pulpit without asking leave and performed their rites and ceremonies, I did object. The clergyman who conducted the services, after I had finished, said the following words: "*If* there be any future life, our brother has found it." There are no "ifs" in my theology. (Applause.) And furthermore, he added, "How many times have we met this brother in the most holy place of prayer." He meant the lodge room, for he had not met him in the prayer room. If that is the most holy place of prayer, then that is in keeping with the assumption of titles, which is positively shocking. The Scripture says: "Call no man master." And in a free government like ours, men call so many men more than masters; for you cannot tell me of a title that in Holy Writ is applied to God, that is not by some twist of words, applied to men in these lodges.

As to its danger to the church, first, we meet simply for discussion, to see what are the facts in the case. We know that we have very many men who are members of our churches, who are members of lodges. I must confine myself to Masonry; it is upon this I wish to speak, because in this I have had the most experience. We know that those who are connected with the lodges, are not the ones who are the most spiritual; are not the ones who are so helpful in religious work.

I count among my best friends, men who are high in Masonry, and I have taken great liberty to speak upon it; and yet they are my friends who wish me well, and I find no fault, because they do me no harm; they would have welcomed me among them, but I will not say why. It certainly was not because I in any sense refrained from speaking my convictions, for one of the worst weaknesses I have, is speaking out. (Applause.) This country of ours is a free country; this is my hobby.

Just a word now as to the common expression that "if we do as well as Masonry teaches, we shall be all right." Now at the first, these symbols seem to be very good. The four cardinal virtues: "Temperance, fortitude, prudence, justice," these are all good. I will not spend time to read them all, but I will decipher for you one of them: it is temperance. Any one, of course, will say that Masonry teaches temperance. Let us see: "Temperance is a due restraint upon our affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Essene, as he is thereby taught to avoid excess, and the contracting of any licentious or vicious habits." Mark how good that sounds. Now notice why the poor fellow should not drink: "The indulgence in which might lead him to disclose some of those valuable secrets which he has promised to conceal and never to reveal, and which would consequently subject him to the contempt and detestation "of all good Essenes; and also to the penalty of his oath, wherein he swore to have his throat cut from ear to ear, should he divulge, etc.

Do not drink, brother Masons, for fear in some fit of drunkenness you should,—tell what you know. (Applause.)

As to its being kind and benevolent, speaking of one of the emblems it has concerning doing good to others, it says: "In that it teaches us that . . . we should ever be industrious and honest, never sitting down contented while our fellow creatures are in want, especially when it is in our power to relieve them without inconveniencing ourselves." *Without inconveniencing ourselves.* (Laughter.) These are excellent points. There is no benevolence in the lodges; it is all *quid quo pro.* Simply pay for what you get, and as an insurance plain and simple is a grand thing.

The anchor and the ark are among their emblems. And of these it reads: "These are emblems of a well-grounded hope and a well-spent life. They are emblematical of that divine ark which shall safely waft us over the tempestuous sea of troubles, and the anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary are at rest."

I ask now in all honor and candor, and without prejudice, do these expressions from their own book suggest to us that it is safe for us to allow the rising generation to be taught the doctrine that there are institutions beside what Jesus Christ established,—remember I say Christ, the Messiah,—that there is hope in any other; not only any other name, but in any other system? Here is the chief danger: that it is constantly holding out a false hope. And while they tell us that these things do not mean this, and while they say that we who are outside do not know anything about it, I simply say to them that they do not know whether all of us have been outside all our lives or not, and they can't find out. That has been their perplexity sometimes.

(*Concluded next week.*)

Mothers with sons in college, who have not yet had their attention drawn to the evils of secret college fraternities are recommended to read the following clipped from an exchange: "We learn that some years ago, a student at Harvard, while being initiated, was walked a long distance blind-

folded and was told that at the end of his journey he must jump off a precipice. Whether in reality it was deep or not we do not know, but the effect in advance was on the presumption that a dangerous leap was to be taken. Before reaching the place the young man became unconscious, and was so seriously affected mentally that he was obliged to leave college, and for years was afflicted with trouble in the brain."—*Public Good.*

A NATIONAL LESSON.

TO BE LEARNED FROM THE BACKSLIDING OF WORCESTER INTO LICENSE.

BY REV. HENRY T. CHEEVER.

The inquiry comes in from different quarters, Why has Worcester in the late municipal election so unexpectedly reversed her splendid no-license record of the year past? How is that what people call the heart of this commonwealth has backslidden into the arms of the harlot saloon?

It is admitted on all sides that the law of local option has been well enforced by a Republican mayor, now re-elected by a heavy majority. And the result of such an honest enforcement of a good law curbing the liquor traffic has been: happier homes, better trade, less crime, more reliable workmen in the shops and factories, fewer cases in court, fewer inmates in the penitentiary; more money in savings banks, and better food and clothing in the families of laborers.

This is the testimony of nearly all the prominent business men of the city. Whence then the lamentable change? and what are we to learn by it? It is simply this, that in Worcester and all our large cities as well, swarming with voters of foreign birth or descent, no-license cannot yet get a steady majority at the polls. Last year there were feuds in the Democracy, by reason of which the Democratic vote was divided and reduced. No-license was therefore carried by a small majority of 70. This year those feuds were healed, and the united Democracy went for license with a rush. It was well said that the net gains for license from every Democratic precinct piled in like the breaking up of winter.

This then is to be learned, burned, if you please, into the minds of patriots in Worcester and of the country at large,—namely, that as things are, Worcester cannot be permanently carried for no-license, nor the country at large, until the right of suffrage is given to women.

We say nothing now of the treachery of those recreant Republicans who (as in Pennsylvania on the prohibitory constitutional amendment question) voted effectively for their tried party candidate for the mayoralty, and then by another X voted with liquor-selling and liquor-drinking Democrats for the re-opening of the demoralizing saloon. We say nothing of the unwise neglect of the No-license League Committee of the churches, to rally Christian voters at Mechanics Hall the Sabbath afternoon before election, to be started from their apathy and enthused by eloquent speeches at a great mass meeting.

But we do say that the lesson to be learned by the late humiliating defeat of no-license at the polls, after seven months of such acknowedged successful trial, is this: Agitate now for suffrage to woman as a necessary measure for self-preservation to society at large. Send representatives to the legislatures pledged to a law giving the ballot to woman in all municipal and town elections. Let a law be passed giving the franchise to all women that are 21 years of age, able to read and write, and having taxable property to a certain amount. This will secure to the State the effective support of the most moral and intelligent portion of society.

It is not that intelligent women themselves want the right of suffrage for its honor or utility to them, but it is fully demonstrated that society in America *needs* woman suffrage for its own safety. Balanced as the dominant parties now are, we cannot master the crying evils that exist in cities without the voting help of women. It is proven that the highest Christian civilization and the protection of the American home cannot be maintained while one-half of society, and that the best half, is unrepresented by voice or vote. Patriotic women are only waiting to be cordially invited to a participation with men in the affairs of state. Let them be invited now. Let us henceforth heed the lesson of the hour. Let us follow the leading of Divine Providence. Let us introduce woman to the polls as the co-equal of man, that she may share with him the responsibility and power of republican self-government.

If we longer fail so to do, then, as Coleridge once said of society in England, "Instead of statewisdom we shall have state-craft, and for the talent of a wise governor we shall have the cleverness of an embarrassed spendthrift, which consists in tricks to shift off difficulties and dangers when they are close upon us, so as to keep them at arm's length, but not in solid and well-grounded courses to preclude or subdue them. More fire engines against fires, life-boats against inundations; but no houses built fire-proof, no dams that rise above the common water-mark."

The kingdom of God is surely coming in this world. Many believe it to be close at hand, by judgment or mercy, by peace or war, by the bright appearing of the Lord or the brighter spiritual effulgence of the Holy Ghost. But it is a necessary condition of that coming kingdom that here and now the loyal subjects of our Messiah King

> Keep time with God: For then the power
> Which in his mighty arm doth lie,
> Will crown the designated hour
> With wisdom, strength and VICTORY!

Your correspondent thinks it proper to say further that out of 11,814 ballots dropped at the late election in Worcester (a larger number than ever before), 5,200 were cast by determined men for no-license. It is therefore proposed to memorialize the board of aldermen, now made up of six Republicans, two Democrats and the no-license mayor, to grant no licenses this year to hotels, victualling shops, or saloons, and only to a select number of respectable apothecaries for selling as medicine. The local option law of this State provides that:

"In a city which at its annual municipal election, or in a town which at its annual meeting votes to authorize the granting of licenses for the sale of intoxicating liquors as hereinafter provided, etc., licenses *may be granted* annually, by the mayor and aldermen of cities or the selectmen of towns, to persons applying therefor. But nothing herein shall be so construed *as to compel* said mayor and aldermen or selectmen to grant licenses."

It must then be apparent that the mayor and board of aldermen are in no case under any legal or moral compulsion to grant licenses, if they have reason to believe such grants to be incompatible with the highest welfare of the city for which they act. The prevalent erroneous impression has been that the major vote of a town or city *allowing* its selectmen or aldermen to license, makes such licensing *imperative*. But it is plainly not so. On this ground it is hoped that the mayor and aldermen of Worcester, after such a demonstration as they have had of the benefits of no-license the last year, and after the solid "No" vote of 5,200 men of property, standing, intelligence and morality, will issue no license to hotel, victualler, or a saloon, but only to a select number of responsable apothecaries for sale as medicine.

It is safe to say that the churches of the city will be thoroughly canvassed for signers to such a memorial. And women who are now denied the franchise will not be slow to make their influence felt in favor of the same.

Let there a moral pressure be brought to bear upon the responsible aldermen that cannot be resisted. Let it be proven on Worcester's "fair field and open encounter" that standing and intelligence, patriotism and property, principles and piety, are stronger than ignorance and brutality, than lucre or lust, although they be alike armed with the ballot. It should be added that the most widely circulated journal of the city, the *Daily Morning Telegram*, is warmly committed to this course, and will persistently press it upon the public attention as the policy to be pursued unto final victory.

Worcester, Mass.

Temperance is that due restraint upon our affections and passions, which render the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess, or contracting any licentious or vicious habits, *the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal, and never reveal*, and which would consequently subject him to the contempt and detestation of all good Masons.—*Sickel's Freemason's Guide.*

THEY ARE ONE!

IDENTITY OF FREEMASONRY AND MODERN SECRET SOCIETIES WITH THE ANCIENT PAGAN MYSTERIES.

THOUGH MASONRY IS IDENTICAL WITH THE ANCIENT MYSTERIES, IT IS SO IN THIS QUALIFIED SENSE, THAT IT PRESENTS BUT AN IMPERFECT IMAGE OF THEIR BRILLIANCY.—*Albert Pike, Grand Commander of the Supreme Council, Sovereign Grand Inspectors-General, in "Morals and Dogma," p. 624.*

If Masonry, or its idolatrous substitute, be considered under the worst and most forbidding forms, it invariably preserved the moral dogmas and institutes of each national religion. It is true that false religion produced false Masonry; and the latter, faithful to the principles by which it was supported, proceeded no farther than an idolatrous worship would sanction. In a word, the Mysteries were the only vehicles of religion throughout the whole idolatrous world; and it is probable that the very name of religion might have been obliterated from amongst them, but for the support it received by the periodical celebrations, which preserved all the forms and ceremonies, rites and practices of divine worship; and the varieties of custom in this particular, constituted the sole difference betwixt the Masonry (shall I so call it?) of different nations. Wheresoever the Mysteries were introduced, they retained their primitive form, adapted to the customs and usages of the national religion; and, if varied in some unimportant points, it was to commemorate certain extraordinary performances of the tutelary deities, or to perpetuate some remarkable circumstance attending their first institution in a particular country. Hence the same, or similar ceremonies, which were applied to Osiris and Isis in Egypt, the great source of secret and mysterious rites, were celebrated in Greece, in honor of Bacchus and Rhea; at Eleusis, they were applied to Ceres and Proserpine; in Tyre and Cyprus, to Adonis and Venus; in Persia, to Mithras and Mithra; in India, to Maha Deva and Sita; in Britain, to Hu and Ceridwen; in Scandinavia, to Odin and Frea; and in Mexico, to Tlaloc and the Great Mother; for these appear to be but different names for the same deities, and most probably referred to Noah and the Ark. They were all originally the same System, founded on primitive Masonry; but being deteriorated by false worship, bore a very imperfect resemblance to the divine pattern. They all, however, preserved a disguised tradition of the creation and fall of man, and the universal deluge; they used as most significant emblems, the Theological Ladder; the triple support of the universal Lodge, called, by Masons, Wisdom, Strength, and Beauty; the Point within a Circle, and many other legitimate emblems of Masonry; they used the same form of government; the same system of secrecy, allegory, and symbolical Instruction; all tending to the same point, the practice of moral virtue. None were admitted without previous probation and initiation; the candidates were bound by solemn oaths; united by invisible ties; taught by Symbols; distinguished by Signs and Tokens; and, impelled by a conscientious adherence to the rules of the Order, they professed to practice the most rigid morality—justice towards men, and piety to the gods.—*From the preface to "Signs and Symbols," by Rev. George Oliver, D. D.*

The prevalence of drunkenness in Russia is said to have become so great as to attract the attention of all Europe. In Odessa alone during the past year 300 deaths have been due to the use of intoxicants.—*Ex.*

OUR WASHINGTON LETTER.

WASHINGTON, Jan. 14, 1891.

It is always a pleasure to chronicle the inauguration of a new educational enterprise, and the pleasure is all the greater when the education to be given is along the lines of Christianity. The fifty-third Chautauqua assembly of the world has just been organized in this city under the title of the Glen Echo Chautauqua, and present indications are that the new assembly will ere long become one of the largest and most useful in existence.

Among its incorporators are many of our most prominent ministers of the Gospel; and the large number of wealthy citizens who are also incorporators make it certain that the new assembly will not be hampered in its operations by lack of funds, which is the bane of most new organizations, and indeed, of many old ones too. The charter of this assembly, which was issued under the laws of the State of Maryland, where its grounds and buildings are to be located, on the high and picturesque banks of the upper Potomac river a few miles—just a pleasant hour's drive—above this city, makes provision for the expenditure of $1,000,000 in the construction of college buildings, schools for physical culture, kindergarten, school of cookery and necessary improvement of grounds. All of the buildings are to be of stone, quarried on the grounds. The amphitheater, which will seat 8,000 people, is to be built first, and the other buildings as rapidly as possible. The first session of the new assembly will be opened June 2, of the present year, and already contracts have been made with many eminent men and women to lend their aid in making it a success.

The history of the beginning of the wonderful Chautauqua movement is doubtless familiar to most of your readers, but it is interesting enough to bear a condensed repetition. Something over a quarter of a century ago Rev. J. H. Vincent, D.D., then pastor of a village church in New Jersey, conceived the idea of such an organization. It was not until 1874, however, that the first Chautauqua Summer Assembly was held, upon the shore of the beautiful lake from which the organization takes its name. The objects, as then stated, were first to bring together Sabbath-school teachers for conference and for a systematic course of Biblical instruction, and second, to eventually include all learning, secular as well as sacred. The Chautauqua Literary and Scientific Circle was organized Aug. 10, 1878. The course, which is planned for a course of four years' study, a few minutes each day, embraces history, science, literature and Bible study. All over this country, and indeed, I might say the world, may be found men and women who never tire of saying, "God bless the Chautauqua Assembly," and I say Amen.

Representative Morse delivered a most interesting address to young men at the Y. M. C. A. rooms several days ago. Mr. Morse read the story of the prodigal son, which he made the basis for his remarks, which were made by striking illustrations specially applicable to young men inclined to go astray, and impressing upon them that God was always ready to welcome them when they should show a desire to return to the paternal mansion.

It was thought that the International Copyright bill, which has already passed the House, would have been passed by the Senate this week, but its consideration is now doubtful, as Senator Paddock has given notice that as soon as the Financial bill, which is to be voted upon this afternoon, shall have been disposed of, he will call up the Pure Food bill; and there are other bills, all of which will antagonize the Copyright bill.

Petitions asking the closing of the World's Fair on the Sabbath day are coming in quite freely, but Congress has not yet shown the slightest disposition to act upon them. The W. C. T. U. is making some progress in its fight upon tobacco. It has succeeded in having the bill against selling it in any form to children favorably reported to the Senate, and if it can be brought to a vote it will undoubtedly pass, as it should. *

At a conference of Christian workers in Paris from England, Russia, Holland, Belgium and Switzerland, the duty and necessity for special work among Roman Catholics was urged by the speakers, most of whom have labored many years in the countries from whence they came. One gentleman from Belgium said that, with the Romanists, the Bible has no more authority than the songs of Beranger. A French delegate declared that the conscience of the French people has been falsified by Roman Catholicism. "Popery is paganism under a Christian cloak," said he. "There are grand individual exceptions, *but the system is infernal.* Some Protestants lose sight of the duty of evangelizing Roman Catholics. But for what else has God preserved Protestantism? Our churches must either conquer or perish."—*Primitive Catholic.*

REFORM NEWS.

A BOSTON PARLOR MEETING.

January 13, 1891.

An incident or two at our parlor meeting last evening may encourage others who are willing to work or preach as the Master did at the well. The number was small, only ten, but the place was filled where we were sitting.

One lady who came with her son said her husband had not attended the Masonic or Odd-fellows lodges for some time. She had spoken to him about it, but found that he was not inclined to talk on the subject. This was her first lesson on the mystic orders, and she thought she had found out the secret of her husband's silence, and was confident she should never again encourage him to return to active connection.

A gentleman of mature years, of blessed Christian experience, and one who is well known and heartily welcomed in the missions of Boston and other New England cities, made this first visit, and after listening to a quiet talk on Masonry and Odd-fellowship gave a faithful testimony. While a *formalist* in religion, he passed through the lodge and chapter, adding the council and other degrees. His motive was worldly advantage, his solemn averment to the contrary notwithstanding. He saw little conflict between church formalism and Masonic ritualism until he sought and obtained a new heart. Being blinded by the god of this world, he thought the church and the lodge about equal in merit and that both would certainly be sufficient. When his body became the temple of the Holy Ghost, and he attained unto that perfect love that casteth out all fear, he turned away from dead forms to a living, present Christ. He has never felt called to enter upon an active, aggressive work against the lodges, but bears a fearless and faithful testimony whenever he deems it proper to do so.

Thus the witnesses are multiplying as the investigation goes quietly on. I speak at Hardwick, Vt., this evening, God willing.

AMONG VERMONT HILLS—HOW TO PREPARE FOR LECTURES.

HARDWICK, Vt., Jan. 14.—The sleighing here is superb. The cold last evening was intense. Reaching the station at 6 o'clock P. M., a half hour late, I was greeted by our indefatigable coworker Bro. F. F. French, who escorted me to the Centennial Hotel, where he had secured comfortable quarters, and where I have received every attention from "mine host" that could be asked. At 7 o'clock I met a fair audience in the "Town Hall," which listened attentively for an hour and three-quarters while I talked in an informal way, using charts, and relating incidents to fasten the more important points in their memories. I find to-day that a goodly interest was awakened and that the "talk" and the talker are being discussed in the stores and shops of the village.

A second meeting was appointed for this evening, and we expect to hold the third to-morrow evening and then I go to West Barnet with Rev. D. C. Faris and people on Friday evening. The season is unfavorable for an extensive campaign, but I hope to get acquainted with the Vermont friends and establish a center from which to extend operations when conditions are more propitious.

The quiet and, as is proven, effective work in Boston, has reached a point where my assistant can carry it on as effectively and perhaps better than I could. Mrs. Stoddard is pleasantly located and can call to her aid a number of Christian workers, men and women, some of whom can speak from a personal knowledge, and who are stirred in spirit and feel called of God to prepare themselves to enter actively into this department of the Lord's work.

Will friends in New England make a note of this fact. Your missionary and agent, appointed at the annual meeting in Boston, Dec. 17 last, is ready to give attention to any calls for lectures or work, and will be glad to hear from you at Hotel Howland, No. 218 Columbus Avenue, Boston, Mass. Get a church for meetings if you can. The next best thing is a hall. But if you fail of these, arrange for at least "two or three" to meet in some private house. Don't wait until you have money enough to pay for some high-toned, high-priced lecturer, but make up your mind what the Lord wants you to give, and if you feel led that way, speak to any of your neighbors you may hope to interest, and then trust the Master. Don't let the waste places suffer and the people go into captivity for want of knowledge, because you can't promise ten, twenty, thirty, or fifty dollars to a lecturer. Remember this movement is not on the line of so much preach, or so much talk for so much pay. We are out on the line of "Bear ye one another's burdens and so fulfill the law of Christ." Let every man give of his substance as the Lord has prospered him; and whether much or little is offered, the cause will go forward; but the one who covetously keeps back what the Master calls for, does not imperil the cause, but his own worldly estate and his highest spiritual attainments. Brethren, there are no failures in God's bank, and no discount on checks drawn on the promise "ALL THINGS ARE YOURS." Send in your orders for work, pay your part of the bills, and if the Lord don't pay his part, it will be the first instance in the world's history where parchment signed and sealed with "The Blood" has ever gone to protest. J. P. STODDARD.

COLLEGES VISITED IN TENNESSEE.

SHERWOOD, Tenn.

DEAR CYNOSURE:—On Sabbath, Dec. 28, I preached a reform sermon in Howard Chapel, Nashville, at 11 A. M., and addressed the convicts in the penitentiary, by invitation, at the close of the Sabbath-school in the afternoon. But being nearly prostrated with a severe cold, I have but a meager report of work done during my stay in the city. I visited Roger Williams University, which appears to be advancing in its good work among the freedmen. The Carpenter library I found on their shelves in apparently good order. Not being able to address the students, I passed on.

I also visited the Peabody Normal College, and looked through the library, which is quite extensive, and made arrangements with Prof. H. Payne to donate a few reform books to the college.

On Sabbath, Jan. 4, I spoke briefly in the Mt. Zion Church on McLamore St. There was quite a crowd and considerable interest was manifested. At the Central Tennessee College I did not see Dr. Braden, but I found a number of the Carpenter books in place in the library apparently in good order. The same was true of the Meharry Medical department. Here they have a new and large building devoted to dentistry, and they are evidently enlarging the borders of their important work.

In conclusion, I was glad to find the *Cynosure* so generally in the reading rooms; and it is evidently being read by the students, and opening the way for the full Gospel of the dear Saviour.

As ever yours, SAMUEL F. PORTER.

AMONG THE OLD YORK HILLS.

LAUREL, York Co., Pa., Jan. 15th, 1891.

DEAR CYNOSURE:—It is always a pleasure for me to visit the York county hills. In addition to meeting many kind friends, I always find pure invigorating air, clear spring water, and tables laden with the good things of earth. The water is a happy contrast with that we sometimes get from the Potomac river at Washington, in which we too often find meat and drink combined.

The welcome of friends is most cordial, and we are assured of their sympathy by many kind acts. Brother Israel Gable's home is the home of the anti-secret reformer. I have had occasion to test his hospitality a number of times, and still it holds good. His best horse and carriage are always at my disposal. I visited and gave lectures in this section one year ago. In securing renewals of those who subscribed for the *Cynosure* for

the first time one year ago, I have been gratified to find that our work is appreciated by so many.

I called on Bro. J. L. Myers. Before stating the object of my call he handed me the price of our paper for another year. When I asked Bro. C. Collins how he liked our paper, he replied, "I more than like it." Many others in giving their renewals have spoken words of commendation.

Two lectures have been given which were attended with good results. On Tuesday evening I addressed an audience of over one hundred who gathered in what is known as Mt. Olivet United Brethren church. Many who were present knew nothing of N. C. A. work. They largely received the truth I had to bring with gladness. Some new names were added to our subscription list. Bro. C. Gable was my right-hand man. Bro. C. Collins took the best of care for my temporal needs, and invited me to return. I am now at the home of Rev. Jno. Jamison. Bro. Jamison is of Scotch descent. I am indebted to him and his daughter for the pleasant gathering we had last night in the United Presbyterian church, of which he is the beloved pastor. Sabbath being too stormy for the people to get to the house of worship, notices were sent far and near to the schools by these friends. As I have spoken here twice before, the *people* knew what to expect, and, *I* knew what to expect, for Psalm-singing collections are usually of the first order. These people pay as well as pray for the right.

I go on to-day to Hopewell Center, from thence to Muddy Creek forks, Airville and Chanceford. At the latter place I am told some stories have been circulated, which, if true, would be detrimental to my character. Guess I will have to go and see how bad I am. Yours for Christ and reform, W. B. STODDARD.

—A card from Bro. Nichols at Tacoma, Washington, says that he lectured on the day before, (Sabbath) in the Christian church at Sherman of which our old friend, Rev. Henry Cogswell, of Pyallup, is pastor. Sherman is the seat of a Presbyterian College. The pastors of the place all announced the address. There was a good audience to encourage our Pacific worker and he was heard with unflagging interest for an hour and a half. Bro. Nichols hopes to lecture also in Tacoma. We are cheered to hear of this success on the Pacific Coast, and trust the work will open more widely before Bro. Nichols.

CORRESPONDENCE.

SOME OHIO COLLEGES.

OBERLIN, O., Jan. 15, 1891.

EDITOR CHRISTIAN CYNOSURE:—Wednesday morning I lectured in the Ohio Normal University at Ada, Ohio. They have 1,000 students this term. All told 2,500 attended last year, among them representatives from every county in Ohio, and a goodly number from western Pennsylvania. The Lebanon Normal University, of like proportions with this, receives its patronage chiefly from the South by way of the Queen & Crescent R. R., as this is supplied with students chiefly from eastern Ohio and Pennsylvania by way of the Fort Wayne & Chicago R. R. An hour was given in connection with chapel exercises to discuss Sabbath reform.

On the afternoon of that day I visited Heidelberg College, Tiffin, O. This institution is under the auspices of the Reformed church. The chancellor has taken steps to have an appointment made for me to lecture in their chapel. Their new president comes in April.

On Thursday afternoon I lectured in Oberlin College. This is one of the great institutions of the country. Last year they had 1,709 students, from all the States, Territories, Mexico, Japan, China, India, Turkey, Bulgaria, England, etc. They have thirteen buildings, valued, with the aparatus and grounds, at $500,000. They have an endowment of $500,000. Oberlin received its first impetus in 1833, when the majority of Lane Seminary students and professors came here on account of the action taken by the directors in forbidding the discussion of slavery.

President Finney, in 1835, was chosen as president of Oberlin College. He agreed to accept it on three conditions, viz.: that colored students were to be admitted on a par with white students; that the government should be by the faculty and not trustees, and that a portion of each year should be given to evangelistic work. The financial break of 1837 crippled the institution for a time. But it has had a steady and healthy growth. It has demonstrated that the blacks are as capable of receiving an education as the whites. It has demonstrated that young ladies and gentlemen can work together in the class-room with advantage to both. It has demonstrated that a college, under the influence of Christian men, governed by Christian principles, finds a place in the hearts of the American people from which it cannot be dislodged.

I have had many appreciative audiences, but Oberlin College excells them all. I shall long remember the visit. J. M. FOSTER.

LOS ANGELES SETTLES THE SUNDAY SALOON.

[A business letter from our former N. C. A. Treasurer contains so much of interest respecting the great moral victory in the metropolis of southern California, that we cannot forbear to give a portion of it to our readers.—ED.]

But I must tell you about our closing of the saloons on Sunday. For rather than lose either voice or vote, I came back to vote for Sunday closing, though told in Santa Barbara that it was of no use, "It could not be done." But it was done by nearly 600 majority (587 exactly); and though there is neither Prohibition nor Sabbath-keeping in the constitution or laws of California, we now have both in the second city of the Pacific coast.

And this is not all. Following in the good way, Santa Barbara has since voted both for closing of the saloons on the Sabbath and earlier closing on week days as well. Next comes San Bernardino, whose supervisors (as I understand), withoutwaiting for the mandamus of a popular vote, have not only closed the saloons on the Sabbath, but now refuse license in cases where citizens, living in the vicinity of the proposed new gateway and opening into hell, protest, as ever they surely ought. And so, although temperance men here had to shoulder the entire expense of a city election, before the city council would grant us the privilege of putting it to the test, and the mayor vetoed the ordinance at that, so that it had to be passed over his veto, it already pays a good dividend,—let alone what is sure to come by means of it to scores of other cities and towns which will be moved and take heart by what has been done here; and these scattered all up and down this Pacific coast.

Perhaps I ought not to have written at such length on what is so largely a local matter, but I must add a word for your benefit, who have so much and hard work to do in dear old Chicago. For we must have utterly failed had we not done as you will have to do in order to success. We kept the question clear of all political parties, and all other issues indeed.

At that memorable gathering of old-line Abolitionists in Chicago (in 1874, was it?) at one of the meetings in the Second Baptist church, Burleigh's interpretation of the war as a sequel of the causes leading to and through it, was, as I remember his words, "I have learned never to despair of the Republic; for any question that can be fairly brought before the mind and pressed home upon the conscience, the American people may be counted on ultimately rightly to decide." But in that struggle there was virtually but a single issue, and it is far easier to reach unity on a single question than on a half dozen or more. Thus, 1x1=1; 2x2=4; and so on in geometrical ratio as the issues increase. It seems clear to me that we never could have carried our point without keeping the question entirely separate and distinct from any other issue. This on the one hand cut off all room for excuse because of different ideas on something else, and on the other brought the plain, simple question directly home to the mind and conscience without any chance of escape.

My induction may not be from a sufficiently wide survey, but it does seem to me there is a lesson for us in this somehow "off" Prohibition year, not only along the line of temperance, but as well in almost every other reform.

"Bad Boy" Peck, though supported on either hand by a Romish and a Lutheran bishop for his lieutenants, could never have dug the underpinning out from under the "Little Red Schoolhouse" in Wisconsin, had not the minds of its defenders been diverted while arguing high or low tariff, free coinage and the like; and let us heed the lessons. It is a hopeful sign when an article like that copied in the *Cynosure* from the Los Angeles *Times* on "Secret Societies in the Courts," finds a place in an ordinary daily paper, even though, as in that case, taffy from the same shop has to be thrown over into the Masonic fold lest the herd prick up its ears too sharply and take fright . . . . Sincerely yours,

EDWARD HILDRETH.

A GOOD PLACE FOR "GRANGE" WORK.

WEST BOYLSTON, Mass., Jan. 14, 1891.

Editor Cynosure,

MY DEAR BRO.:—A Western newspaper recently received the following answer from a person who was requested to act as subscription solicitor:

"From a perusal of your sample copy I consider your paper to be a dicknailer of the first water; but, owing to the fact that the crops were a failure last year, and the blizzard in January wiped out the cattle, and that the population in this place is only two families and a water tank, and one of the families is away at the Hot Springs, and the other one, which was only Jed Roach himself, is dead since December; and as, dear sir, I am going East, because I have *no society here*, except freight trains and telegraph messages, that do not stop as they pass by, I do not think it would pay me to make much of a boom for your paper, even if you increased the commission and threw in a three-bladed pocket knife. You asked me to hand your letter to some other person in my town, provided I cannot work for you myself. I have no one to hand it to, but I will nail it to the water tank when I leave."

From several specimens of the *elevating* (?) influence of the grange, recently received from State masters, down, I deem the place to which reference is made in the above item, a *capital* point in which to organize a grange, and gather "fruit unto life eternal," as their ritual expresses it. L. W. FRINK.

WHAT A QUALIFICATION FOR PREACHING!

SALEM, Oregon.

EDITOR CYNOSURE:—I will write you a little incident which occurred eighteen or twenty years ago, when I was traveling as colporteur, or agent of the American Bible Society and Tract Society jointly, in that then very sparsely settled portion of our country embraced in eastern Oregon, Washington and Idaho, including many gold and silver mining camps.

It was my practice to preach whenever and wherever I could collect an audience under admissible circumstances; to see that all were supplied with the Word of Life who desired it; to give some appropriate tracts to those who would read them and sell some religious books if I could; and try to call attention to the great question so nearly forgotten in the cager quest for filthy lucre.

Churches were almost unknown, and schoolhouses nearly as scarce; dwellings were small—and even the hotels had no sitting room. The only place of resort in the smaller mining towns was a saloon, and these were generally the best,—indeed, the only good buildings in town. The miners told me there would be no trouble in securing one of these for preaching on the Sabbath; that the miners would all be in town that day; that the games would be stopped and the bar closed for an hour or so, and I should have an attentive and appreciative audience; and that very likely some one of the worst of the gamblers would start out with his hat and take up a rousing collection of tens and twenties.

I had heard the same before and did not doubt its truth.

A new saloon had just been fitted up—the largest and finest in town, finished on Saturday night, and not to be opened till Monday—I think it was not from conscientious scruples, but do not know the reason. Men and women said, "That's just your opportunity." This man had owned a saloon in another town, and had always welcomed the preacher with special hospitality. No one had ever preached in this town. You may imagine my surprise and disappointment when he refused me the favor. I told him what I had heard of his former kindness and generosity. He

said, "Yes, there was a little fellow who used to come round, a first-rate fellow—he liked him—was a member of the same society with him—a Mason—and he used to clear up the tables and shut down the bar and let him preach—was a smart preacher—he was not very hard on the boys—said he knew their circumstances and surroundings were very different from what they were at home—but they must try and not get too far from the right path." But he could not be persuaded to let me preach in his saloon, and my application met the same fate at both the other saloons in town. Indeed, I never preached in a saloon.

Is comment necessary here? Were these two brothers mutually working for each other's advantage? Does this account for the generosity of gamblers to some ministers? The preaching would bring many to the saloon who, otherwise, would never go. Such preaching would encourage them to stay, and they would be easily fleeced and ruined. And if Freemasonry exerts such an influence upon Christian ministers what must be its influence upon those who have no such faith, and no such principles to stand for? It is certainly full of the deceivableness of unrighteousness. The saloon-keepers, so far as I know, were all Masons. W. ADAMS.

DEMOREST, THE PROHIBITION HOME IN GEORGIA.

WORCESTER, Mass., Jan. 12, 1891.

Editor Cynosure,

DEAR BRO.:—In regard to Demorest, the town is doing well and we are getting a very fine class of people there, clean and sweet. We have now two churches, Methodist and Baptist. The Baptist, of which I am a member, was organized with about twenty-five constituent members, mostly Northern people, and some very bright ones. We put into our church covenant the strongest kind of a temperance pledge, and also say, We discountenance the use of tobacco and other narcotics. Both men and women use tobacco in the South, and, I am sorry to say, whisky as well, in the church and out. I told our people I thought it was about time somebody set up an ensign.

This Northern emigration South is doing more to straighten out things down there than any other one thing. The Republican party have made a dismal failure of it; and they might as well disband, reorganize under a new name and let the rum element go where it belongs. We can then unite the best people, North and South, in a new party that may win glorious victories for a righteous government. We have several business industries started at Demorest, two sanitariums, one for nervous diseases, and one Homœpathic. As a health resort Demorest will be unsurpassed, and any of your friends who are troubled with asthma can find relief at once there. We now have over four hundred people, mostly Northern, and more coming all the time. No saloons, no brothels, or gambling dens, and we don't intend to leave any lodge alone, as "Good Templars," which is already going. We have very pure, soft water and a climate unsurpassed, either in summer or winter, in the U. S. Yours truly,

C. B. KNIGHT.

THE TWO-HORNED BEAST.

WEST UNITY, Ohio, 1st month 14, 1891.

EDITOR CYNOSURE:—In the January 8th number, page 6, I see the question is asked, "Is the National Reform Association a two-horned beast?" I answer, no; but it would more truly come under the head of the white horse, illustrated in Revelation, whose rider is the Lord Jesus Christ, who is to go on conquering and to conquer, until every enemy is put under his feet. The two-horned beast is the Protestant church, which was to make war with the first beast. Why is it so called? Because it was to retain two principles (for a while) like unto the first beast, the Roman church. They are Pride and Secrecy. The Protestant sects have their institutions from whence come preachers or speakers who, some of them, deny the immediate change of heart and the gift of the Holy Spirit to direct their speech or sermon. Such ones are truly of the second, or horned beast, and not of Christ's Spirit, but of the proud, ambitious, beastly, or domineering spirit who are truly of the "man of sin, sitting in the temple of God showing forth that he is god" (or godly) whom Paul said, "should be revealed," before the coming of Christ's reign on earth. The *Cynosure* is helping to reveal the man of sin by bringing the hidden things of dishonesty to light, especially the false system of religion, the anti-Christ, the Masonic lodge, or other horn of the beast—which I think is the worst—that it retained from the first beast, or the Roman church.

I haven't read the book J. A. Chamberlain speaks of, but have studied the book of Revelation much and also the rest of the New Testament, and I am sure my idea is correct that I have stated above. I have read much on the subject of Masonry, its horrid oaths with the rest, which none but the man of sin would wish to take or try to obey; and also I have taken the *Cynosure* ever since I got the first number, only when a man of sin sent word to the editor to stop my paper for me. I suppose he did not like to hand it out to me. I have taken it nearly twenty years, and it has given the very best of instruction and light to myself and family in a religious sense. B. J. BORTON.

PITH AND POINT.

A PAULINE PREACHER.

It is likely that some of you wonder why I do not do more for the N. C. A. But I try to make the Gospel of Christ as Paul said, without charge, and when I lecture it is free, and bear my own expenses. I keep no account of donations; my wife and oldest children say that I have given away more than we have left, and still we live comfortably at home. I feel sure that it is more blessed to give than to receive; and in my travel I find so many cases of need. I surely do have pleasure in preaching to the poor, so I am not working as much among the wealthy as most men who even preach less than I do. But it is likely that I have not taken the pains to get subscribers for the *Cynosure* that I might have done, but will try to keep it in mind more.—(Rev.) A. B. LIPP, *Martinstown, Mo.*

THE ALLIANCE AND THE CHURCHES.

Our secret, oath-bound preachers seem to hover over the churches as a hen hovers over her brood, and if you say anything against any of the secret orders it seems to set them on fire. The Alliance is cutting quite a figure now. According to its ritual it is a religion, having its altar, its chaplain, its opening and closing ceremonies, prayers and songs, with burial ceremonies and songs all provided, and any member is eligible to the office of chaplain or any other office. They have about broken up one United Baptist church, and are making inroads on others. I wonder what the devil will think of next. —R. A. CULLOR, *Unionville, Mo.*

TWO GOOD PAIR OF CS.

Seeing that some of your money was shut up in a bank, and knowing by sad experience how inconvenient that is, I thought I could send my renewal a little before hand. We feel that although all the banks should fail, yet must the *Cynosure* never fail. We sometimes take the *Cynosure* and the *Christian Conservator*, and wonder which one we could give up, if compelled to give one or the other. We feel that it would be like asking which of the children can we let go. But we pray and believe that God will have the friends and the means to sustain both. After the mail comes in on Thursday, if we do not get one or both of our C. Cs. we feel as if something is out of place. God bless editors, publishers, and every friend of our C. Cs.—H. SIEMILLER, *Blockton, Ia.*

A DEBATE IN MAINE.

We discussed the secret society question last night (Friday) in the Literati Society, and they were of great service to me. It was the first time that question has been discussed here, and the results are very satisfactory. We came within one vote of making a tie on the question, and everyone wanted to borrow my books and investigate for themselves. I am heart and hand with you in this work; am a young local preacher and this is my last year here, but if you ever send a lecturer into Maine send him here.—H. L. CROCKETT, *Kent's Hill, Me.*

THE BIBLE CREED ENOUGH.

God has given us the Bible for our creed, and has forbidden us to add to or diminish therefrom. Secret societies have made creeds said to be agreeable to and founded on the Bible, but there is just a little anti-Christ in every one of them. Give me God's Bible and Jesus Christ and let all the creeds go. The church is Christ's and ought to have his creed and no other.—W. N. WILSON.

MAY GOD HELP THE DELUDED MEN OF THE LODGE.

I do not want the *Cynosure* to stop. I am nearly 79 years old, and have taken the paper from the beginning. I intend to do so while God spares my life, for I cannot do without it. I am a Free Methodist and free in Jesus, and on my way to glory. Although many belong to the Freemasons and other secret societies and then talk about enjoying sanctification and living up to the Bible, I fear for them; for how can they take those horrible oaths and enjoy even justification is contrary to my view of the Bible; but I pity them and will *pray* for them while I live. Both preacher and class-leader here belong to the lodge, and the leader says he never knew what real enjoyment was until he joined the Masons. He admits to me that the two lost Masonic preachers they had were not even Christians. I hope he also will see his error before he dies, and take Christ for his guide; for he dare not when he meets in his lodge. But I thank God that God is able, ready and willing to save all that come to him aright and take him at his word. My daily prayer is that he may keep me steadfast unto the end and meet you in heaven.—ELBERT MARCY, *Emporia, Kansas.*

ORANGEISM IN CANADA.

I saw a copy of your Moody leaflets yesterday. I have not seen a copy of the *Cynosure*. If you send 250 of those leaflets, or any tracts, I will distribute them around my circuit here. This is a strongbold of L. O. L. Last week I heard a remark on municipal contest now on in this township. It was said, "*It is no use for anyone not a member of the Orange Lodge contesting, as they cannot get in;*" and in many other ways the evil of this thing is seen, as the council during the past year have put all they could in the hands of Orangemen to the exclusion of better men. I pray God's blessing on your efforts to spread *truth and righteousness.*—WILLIAM GRIBBLE, *Free Methodist preacher in charge of Bracebridge circuit.*

AFTER FIFTY YEARS' OBSERVATION.

A copy of your paper has come into my possession through a Congregational clergyman, and so fully supplies a want relating to the evils of Freemasonry, that I send you herewith the subscription price for one year. It gives me great satisfaction to find one paper that has the courage to attack this insidious evil. Personal observation for nearly fifty years leads me to the inevitable conclusion that through the influence of Masonry the incendiary has been shielded from the punishment deserved, and the murderer has been set at liberty.—J. P., *S. Britain, Conn.*

CAN HE SERVE GOD AND MAMMON?

I am informed that one member of the National Holiness Association has taken degrees in several secret societies, but does not affiliate. I suppose that to mean, that he is a silent member, but does not attend their orgies. Is he not still a member, and the lodge has his moral support, until he renounces and denounces lodgery? Presumably Masonry is one of the secret societies he joined, by silence he acknowledges the binding force of those vicious oaths with death penalties. Can holiness and lodgery blend in any such way? If I am mistaken please set me right. The cause of truth and righteousness requires plain dealing. May the Lord bless his cause to the downfall of secrecy.—J. MARSH, *Milton, Fla.*

See Matt. 6: 24; Eph. 5: 11; 2 Cor. 6: 14–17; Ps. 1: 1; 1 Cor. 10: 21; Rev. 18: 4; and many others.

GOOD WORDS.

I must have the *Cynosure* for 1891. I could not well keep house without it.—ORIN SHOLES.

I take many papers, but I like the *Cynosure* better than any other.—REV. R. H. HUNTER, *Merrick, La.*

The *Cynosure* seems like an old friend. Hope it will always continue.—J. P. SHATTUCK, *East Deering, Me.*

I am a constant reader of your paper. I consider it the best paper by odds that I have ever seen.—H. S. CURTIS, *Kansas.*

The *Cynosure* has been a great help to me and to my church against the lodge system.—(Rev.) LAMPARD ALEXANDER, *Macon, Ga.*

Many papers come to my table but none so welcome as the *Cynosure.* With kind regards for your welfare and its increased prosperity.—(Rev.)W. W. MCMILLEN.

I wish you you a happy, prosperous, and very successful year in your laborious, up-hill work. May God advance and speed the cause.—J. L. BURRILL, *Oberlin, O.*

The paper is first-rate, and all the time improving. I do not know of an objectionable feature, and it is conducted in such a spirit as must command the respect of all honest men.—MYRON ORTON, *Pekin, N. Y.*

Money matters are very close in Kansas, having lost our last year's corn crop. But we cannot dispense with the weekly visits of one of our best friends, the fearless *Christian Cynosure.*—J. S. ROCK, *Mankato, Kas.*

Again, after an absence of fifteen years or more, I desire the weekly visits of the dear old *Christian Cynosure.* May purity, peace and God's blessing ever be with those who strive with spiritual wickedness in high places. God bless the reform workers.—S. B. MCGREW, *Kansas.*

LITERATURE.

The *Evangelical Repository* continues the interesting article "Testimony of the Catacombs" by Dr. R. J. Miller. Dr. Philip Schaff answers the Romanist accusation that Luther committed suicide, very effectually. Rev. C. W. Rishell writes on socialism in Germany, Rev. Dr. Logue of Monmouth gives a critical examination of Rev. 20: 4, and Rev J. B. Galloway takes up the Wisconsin State politics and unravels their perplexity with a sound and patriotic solution.

Rev. R. S. MacArthur, D.D., a prominent Baptist pastor of New York city, preached on last Thanksgiving day a sermon on the three essentials to national perpetu-

ity and power, a free ballot, a free school and a free church, in the Calvary Baptist church of that city. By request the sermon is printed in neat pamphlet form, and is a valuable contribution to the discussion of these topics. It is published by E. Scott, 463 Hudson St., New York, at ten cents per copy.

Current Comment in its latest issue continues the legal biography of Salmon P. Chase and discusses various topics of especial interest to the legal fraternity, but in a popular style, so as to be of general value to the reading public.

Emma C. Thursby, Clara Louisa Kellogg, Madam Albani, Campanini and Maud Powell will each have an article, giving some vocal helps and musical hints to girls and women with musical aspirations, in the February number of *The Ladies' Home Journal.*

The New Year's number of the *American Garden* is a beautiful magazine in which beauty and utility, art and philosophy are combined to ennoble the peaceful and attractive business of gardening. A handsome colored plate opens the number, and articles on the "Economic Plants of Japan," "Promising Wild Fruits," "Peaches and Yellows," etc., are well illustrated.

Mr. Fleming H. Revell, the well-known publisher (New York and Chicago), has transferred his entire business to an incorporated company, to be known as the Fleming H. Revell Co., of which Mr. Revell becomes the president. With ample capital and enlarged facilities the business is to be considerably extended, even beyond its remarkably rapid growth during the past several years.

The American Agriculturist opens the year with a new departure. Besides the usual articles on the farm and farming, stock, products, management, invention, etc., it has a symposium on the farmers' movement which has taken such a hold on politics in some States. This movement is discussed from the standpoint of: A Student of Public Affairs, a Republican, a Democrat, a Nationalist, a Financier, the Farmers' Alliance open and the the Farmers' Alliance secret, the Grange and the Farmers' Political League.

The "Holiday Special" number of the *Journalist* is a great 76-page magazine with fine portraits of R. W. Gilder, the editor, and Roswell Smith, the publisher, of the *Century*, and a score or two of characteristic stories of real and ideal life, sketches, criticisms, and witticisms which reveal wonderfully the Bohemian life of a journalist. Many of these are adorned with a fine portrait of the writer. Among the number is a sketch by Will Miller of Streator, Ill., of his experience in Berea, Kentucky. He speaks cordially of Mr. Fee and Elder J. F. Browne.

Don't experiment with your health. You may be *sure* of the quality of your medicine, even if you have to take much of your food upon trust. Ask your druggist for Ayer's Sarsaparilla, and no other. It is the standard blood-purifier, the most effective and economical.

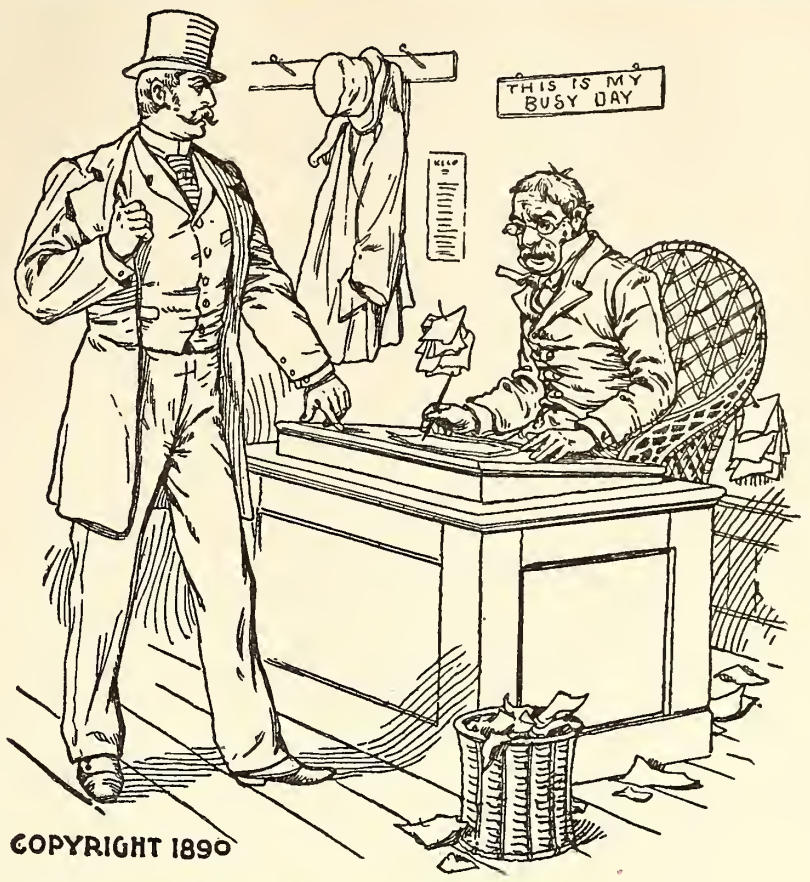
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THEY PROVE EVERYTHING.

[SCENE IN EDITOR'S SANCTUM.]

Enter Subscriber—"I suppose you are ready to substantiate any statement your paper makes?"

Editor—"Oh, yes; we have the compositors 'prove' everything that is 'set up.'"

Sub.—Well, then, can you prove that Dr. Sage's Catarrh Remedy will cure Catarrh in the Head—you advertise it to do so?"

Ed.—Certainly, my dear sir. Tens of thousands have proved that. Why, the proprietors offer $500 for an incurable case of Catarrh in the Head, and they are responsible and able to pay if they fail."

SYMPTOMS OF CATARRH.—Headache, obstruction of nose, discharges falling into throat, sometimes profuse, watery and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; eyes weak, ringing in ears, deafness, difficulty of clearing throat, expectoration of offensive matter; breath offensive, smell and taste impaired, and general debility. Only a few of these symptoms likely to be present at once. Thousands of cases result in Consumption and end in the grave.



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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, JANUARY 22, 1891.

THE ADDRESS

of Rev. Roland D. Grant, which we regret we could not conveniently print entire in this number, will be read eagerly not only by the members of the late New England Convention, whose frequent applause testified their appreciation, but by thousands of others who will remember the moral bravery of this young Baptist pastor in the convention of 1889 in Tremont Temple, and at his home in Lowell. This address will be published for general circulation, as is that of Rev. F. O. Cunningham which we printed last week. These are a noble pair of brothers of whom any city might be proud. One or two other addresses from the late Boston meeting are promised for us.

Next week we intend giving some report of the interesting anniversary at Wheaton Monday evening, which concern all the *Cynosure* readers, the eightieth birthday of their editor. As the forms are ready for press Monday afternoon, this report is of necessity somewhat delayed.

"OUTCRIES, FAINTINGS, AND CONVULSIONS."

The above results followed President Edwards' revival preaching in the Congregational church in the sober town of Enfield, Mass. They were not peculiar to that place, or that preacher, but followed the preaching of Whitefield, the Tennents, and others throughout New England, New Jersey, Pennsylvania and elsewhere. Edwards was a Congregationalist, Whitefield a churchman, and the two Tennents, Irish Presbyterians. Nor were these results peculiar to those times or to those men.

Before the Cromwell Civil War the Scottish clergy held meetings throughout Scotland; and, Hume says, "The people expressed their assent by groans and amens." In Wales, a sect arose in 1760 called "Jumpers," whose worship consisted, in part, in jumping three or four inches from the floor. In the year 1836-7, the writer attended seven camp meetings in Pennsylvania. At an M. E. camp meeting at Carlisle, a young woman leaped one or two feet from the ground, while another held her by the arm. In the Juniata woods, at an Evangelical or Albright meeting, held by John P. Leib, presiding elder, all the women in the camp moved round in a circle, tossing their arms, embracing each other, leaping and laughing for joy; while the elder sung an agreeable hymn tune in German. So far as could be learned they were an excellent people. Like scenes were common in the early meetings held by Rev. John Winebrenner, founder of "The Church of God," accompanied with "faintings and fallings."

These bodily demonstrations were common under the preaching of the Wesleys. John Wesley attributed them to God; Whitefield, to the devil. (*Tracy, Great Awakening, p. 224.*)

Do reason and the Scriptures afford any clear and certain explanation of these diversified bodily exercises and manifestations? and, if so, what?

Ezekiel, Daniel, Saul and his company, while on their way to Damascus, fell with their faces to the earth when God manifested his glory to them: and the disciples at Pentecost were so excited that the people thought them drunken, when the Holy Spirit came on them. In these and other cases, where God was the author of the bodily excitement, loss of strength, etc., corresponding results followed. Prophets were called and sent, and people taught and made better.

On the other hand, Ahab's false prophets were powerfully wrought upon. (1 Kings, chapters 18 and 22.) And people possessed with devils cried out: and the lunatic son, whose father brought him to Christ, was thrown down by the evil spirit which possessed him. How shall we know which source to attribute these bodily manifestations to when they occur?

The answers are many; but the general answer is, "*By their fruits.*"

The fruits of the Spirit are "love, joy, peace, gentleness." The prophets of Baal; it would seem from Elijah's mocking of them, howled aloud; while Elijah's prayer was brief, calm and rational. (1 Kings 18: 36–7.) Paul prayed with the spirit and with the understanding also.

But shouting, though admissible as an expression of joy and triumph, as when "the sons of God shouted for joy" at the creation, and the disciples, when Christ approached Jerusalem from Mt. Olives, would seem to be irrational in an ordinary prayer meeting, or listening to a sermon, though weeping is a natural expression of deep sorrow for sin; as when Peter "wept bitterly" for his denial of Christ. Such weeping is often mentioned in the Scriptures. But "*the Spirit of the prophets is subject to the prophets.*" And one or a few persons in a congregation have no right to pursue a course which, should all do likewise, the object of the meeting would be defeated.

In the Kentucky revivals of 1800, "the jerks" attacked persons out of the meetings, at times, as well as in; and the wicked and profane as well as the pious and penitent. So in the overwhelming awakening in the Irish Presbyterian church, about 1840: stout men were sometimes struck down while plowing in the field, and fell as if shot. Some of them became pious and some not, which would seem to indicate a mixed origin of these manifestations. But it has been taken for granted that they have been wholly evil or good, from God or from Satan.

This is a mistake. The devil has from the opening of human history, endeavored to blend and mix his agency with the works of God; often the two forces will be working in the same person at the same time. Hence the necessity of care and vigilance. And if we *watch* as well as pray, Satan will flee from us and leave us with Christ.

BAD FOR MR. POWDERLY.

The New York State Board of Arbitration has presented a special report to the Legislature on the great strike on the Vanderbilt road last year. The report closes with some suggestions for legislation. They urge that entrance into a railway service should be by enlistment for a definite period, upon satisfactory examination as to mental and physical qualifications, with oath of fidelity to the people and to the corporation. Resignation or dismissal from such service should be permitted for proper cause, to be stated in writing and filed with some designated authority, and to take effect after the lapse of a reasonable and fixed period; and any combination of two or more persons to embarrass or prevent the operation of a railroad in the service of the people should be regarded as a misdemeanor.

These recommendations will be approved by the general public heartily as sound and conservative. We shall expect a denunciation from Powderly, whose head is plainly turned by the seductions of the lodge. He will oppose any oath of fidelity to public safety. His Knights of Labor oath must not be set aside for anything of that kind. His practice, in short, is in exact accordance with the often quoted saying of the elder Vanderbilt about the rights of the public. The last clause is a direct blow at the K. of L. as managed of late years, and as in the nature of their secret order it will continue to be managed.

The report fairly recognizes the rights of the people for whose benefit, as well as for the owners, it should be managed. Such regulations should be generally adopted in every State. They would check any unjust measures by railroad managers, and would surely hinder the outside lodge bosses from interfering with the men.

WILL CONGRESS DECIDE?

We have noticed the opposition of a few men who claim to represent the 27,000 Seventh-day Advent brethren to the closing of the World's Fair on the Sabbath day, and have endeavored to show their inconsistent position. Their work lately before the Congressional committee had evidently little effect. Representatives of the Woman's Christian Temperance Union followed them, we hope with good results. Miss Ida Hinman, a popular correspondent for the temperance press, a slight lady with a youthful look, sweet face and agreeable manners, is earnestly interviewing different members.

The press correspondents report that nothing is being done, nor will be soon as the case has gone no farther than for Congressmen to patiently submit to hearing arguments based mainly on sentimental grounds.

But this is a misapprehension. The *Independent* has been interviewing members of both houses, and in its issue for January 8th published statements from one hundred and nineteen Senators and Representatives as to whether the Columbian World's Fair shall be open on the Sabbath day. Of these sixty-eight are decidedly opposed to the opening of any part of the Exposition on that day; twenty-four favor Sunday opening; nineteen think it might be opened under certain restrictions; and six don't care.

This indicates that a majority of our Legislators are decidedly opposed to a movement so un-American, not to say so irreverent toward God. We rejoice to know that a paper of such acknowledged influence as the *Independent* has taken so firm a stand for Christian principle. It is worthy of remark that a number of the Congressmen who take the un-American position in favor of opening the Fair, plead for it sophistically, saying that it must be so to accommodate the poor and the laborer. But these classes have made no such damand; on the other hand laborers' organizations throughout the country are demanding their rest day, and that demand is entirely inconsistent with another that they shall be entertained on the same day by another class of their fellow-laborers.

St. Louis has a bit of civil war between Mason and Roman; not so notable a combat as that between Pope Leo and Albert Pike in 1884, but still a local sensation and worth record. A society of nuns had purchased a large property in the west end suburbs of the city and planned a large building which would close one of the little-used streets of the vicinity. The Masons have some sort of a monastery they call a "home" near by, and have led in a fight to keep the street open. The city authorities were appealed to by both parties. John H. Vincil, a well-known Freemason, officer of the Grand Lodge, and Protestant clergyman, was matched by Father Phelan, editor of a Romanist paper, who is said to be an implacable enemy of Masonry, and declared that order should not be allowed to destroy Roman Catholic property. The dispatches say the papal forces gained the day. We may say, "let the potsherds strive with the potsherds of the earth;" but that is not the only lesson of this incident. Rather let us be aware of the devices of the devil. God may use these two systems of iniquity to antagonize and counteract one another; but Satan will keep them both doing his baleful work against the church of the living God, and he can afford such little scraps as this if Christian people shall thereby be deceived as to the real nature of either.

Roundabout by way of Rome we learn that Cardinal Gibbons has written a letter to the Pope on the political bearings of the school question. The head of the papal church has received a number of letters respecting the speech of Archbishop Ryan before the National Teachers' Association at St. Paul last summer. The extraordinary character of this address will be remembered. It was in a sense forced upon the program by Jesuit influence. It declared in terms for the free schools, but in the next sentence showed that the speaker did not forget his oath to the Romish see. Joseph Cook, in *Our Day*, pricked the sophistries and inconsistencies of this address with his Ithuriel spear; still by many the eloquent Irish champion was understood to endorse the public school system in opposition to the position of the Romish hierarchy. Cardinal Gibbons has written on the matter, but what is yet a secret. Whatever Archbishop Ryan may think it is evident, as Bishop Gilmour said, in that remarkable private letter of his to the Cincinnati hierarch, which he was compelled to repudiate, no individual opinion of bishop or ecclesiastic counts for anything. All such individuality is swallowed by the vortex of the papal power and is lost.

—Recently in speaking of the rejection of the Bible-in-schools petition by the Chicago school board, an error in the types made the number enrolled on the petition 1,600. It should have been *sixteen thousand.*

—Rev. C. H. Kiracofe, former president of Hartsville College, has written to the *Independent* a concise history of the division in the United Brethren church. He does not probe to find the reasons for the division, but states the facts clearly and carefully.

—The old town of York, Pa., in the vicinity of which our Washington agent is speaking, was incorporated as a city before the Constitution was adopted, and had the honor of being the seat of the Continental Congress from September, 1777, until July of the next year.

—The revival meetings among the churches of Illinois, show that the Spirit is very graciously with the labors of men who are with us against the synagogue of Satan, the secret lodge. We note in a single number of the *Advance* the names of evangelists Miller, Chandler, Holt and Wyckoff and pastors White and Coquillette, whom we know to be true men for Christ on this question.

—The secret Farmer's Alliance does not work well in Kentucky. In Simpson county two farmers were expelled by their lodge and appealed to the county society where they were present. An effort was made to eject them. They resisted, pistols were freely drawn and a riot looked inevitable. But D. B. Hunt, the sheriff of the county, who is a member of the order, managed to prevent it.

—Further evidence of the distress on the western border settlements of the Mississippi valley comes to us from Lawrence, Kan. J. B. Shirley, of Northfield, Sherman county, in western Kansas, was last week in that city, soliciting aid for the destitute settlers there. He was appointed by a committee of starving farmers who gave him as credentials a signed appeal for aid. The appeal says that their crops have failed for five years past and that now they are actually dying from destitution, starving from want of food and freezing from want of clothing and fuel.

—In addition to the above the *Daily News* of this city says: "According to the investigations of the Woman's Christian Temperance Union, the results of which are vouched for by Miss Frances E. Willard and leading women philanthropists of Nebraska, there are more than one hundred and fifty families in Frontier county alone that are said to be starving and freezing through sheer destitution. Local help has been rendered, but the condition is so grave—new cases of destitution being constantly revealed—that outside assistance is imperative."

—Bro. A. D. Zaraphonithes writes us from New York city of his plans for resuming the Greek mission. He has been some three years returned to this country, part of the time pursuing technical studies and part of the time lecturing and preaching. After attending the missionary conference in Indianapolis last fall, he traveled slowly eastward, speaking as occasion offered. His proposition is to establish a school that will embrace practical instruction in the common arts in some degree. This school will form the nucleus of the revived mission. Friends have given valuable books and tools to aid the enterprise, and Bro. Zaraphonithes hopes to be able in the coming spring to start once more for the isles of Greece, of which the hopeless Byron sung:

"Eternal summer gilds them yet,
And all except their sun, is set."

Bro. Zaraphonithes and his excellent and devoted wife have more faith in the power of grace to light a new fire that shall burn more brightly and perpetually, than could the baleful light on pagan altars.

THE ADVANTAGES OF CONVERSATION.

The most agreeable way of getting information is by conversation. If you talk with a well-informed person, who can express clearly his ideas on any subject in which you are interested, you can ask questions, you can have explanations, you can go over the subject until you thoroughly understand it, and searching out in this way, in the mind of another, a thing which you earnestly desire to know, you are more likely to remember it, and to profit by it. This is why a competent teacher is better than any text-book. Besides, talk inspires both the speaker and the listener—the one becomes more eager to know, and the other more eager to communicate.—*Charles Dudley Warner in St. Nicholas.*

NEW ENGLAND LETTER.

"More aldermen for Boston."—Gov. Russel's inaugural.—The Leffingwell collection.—The cigarette still sold to minors.—Why Americans are fond of the secret military orders.—The Moody meetings.

Now is a favorable time for repeating the story that when some emigrants from the Emerald Isle were going on board the steamer at Cork, somebody called out from the shore, "More aldermen for Boston," which proved to be the sober truth; for all the most important offices at the City Hall are now, under the new Democratic government, being filled with Irishmen.

I have often wondered why the political wisdom which is so cheap on paper, is such a costly thing when it comes to practical application. We should have admirable governments if they were half as good as the State papers put forth by their respective heads. Gov. Russel's inaugural address contains some excellent recommendations. The taking off of the poll-tax is of course a sop to the foreign voters to whom he owes his office; nor can he find anything better to say on liquor legislation than a few words in favor of a return to the open bar. But Wm. Penn's considerate request in his letter to "Dear Samuel and Hannah Carpenter"—which was among the treasures lately sold in the Leffingwell collection for $100; "I send you a new governor; pray be as easy as truth will let you towards him," is good advice to put in practice. And as Gov. Russel is a very young man, and quite inexperienced in State affairs, it would not be very strange if his administration afforded plenty of chance for doing so. Queerly enough, he came very near being disqualified from serving by an antiquated property clause in the State Constitution, of whose existence very few people knew, that the governor "must be seized of his own right of a free-hold within the commonwealth of the value of one thousand pounds sterling." It was discovered, however, in time to prevent a contested election, and made right by his wife deeding over to him her own property; otherwise we might be to-day in as bad a plight as our sister State of Connecticut, where the gubernatorial snarl quite equals that in Nebraska. Of course the Prohibitionists, as usual, are blamed for this state of affairs; for their votes, the Republicans affirm, made all the trouble. It is convenient in republics as well as in families to have a scape-goat on which to lay the blame when things go wrong.

Speaking of the Leffingwell collection, it was one of rare interest from the number of autographs of colonial worthies which it contained. A letter of Roger Williams brought $310; Roger Williams, who

"For sending his bright, far-seeing soul
Three centuries in the van,"

was exiled to the wilds of the Rhode Island Plantations; and who probably little thought when heartsick and weary with the hardships of his terrible wilderness journey,—"he reached a fertile spot at the head of a winding bay, which he named Providence,"—that his autograph would ever be valued at so high a price. Twenty-seven dollars was paid for a liquor-license, written by Sir William Phipps of Massachusetts, on the application of one Mrs. Hannah Wainwright. One feels a mild curiosity to know something more about this lady of the olden times, who was, no doubt, a good church woman, and believed herself to be serving her day and generation in a humble but most useful and indispensable capacity. What would she have thought of the Mikes and O'Sullivans and Biddies, who have usurped her place as vendors of the ardent? But as such an occupation was not in those days any more derogatory to one's character than keeping a bake shop, she was doubtless, as I said, a good woman; and were she living in the present era, she would very likely be an honored W. C. T. U. president, making it hot for offenders against the law, and marshalling her little company of dove-eyed women wherever the battle was raging hottest, "for God and home and native land." Peace be to her ashes, wherever they rest!

I wonder if our W. C. T. U. workers are aware how largely the law against selling cigarettes to minors is either violated or evaded? I do not remember reading or hearing of one single instance of arrest for this offence; and yet every day boys under the prescribed age may be seen smoking the filthy cigarette. Where do they get them? The same lynx-eyed vigilance which is used in detecting offenders against the liquor laws, if turned on vendors of the weed might check, if it did not entirely stop, this illicit sale.

It is reported that Sir Titus Salt of Saltaire, Eng., contemplates locating a branch factory at Fall River. His philanthropic care for his workmen which makes Saltaire a wonder to visitors, will render the project more welcome than most of the foreign syndicates that are seeking for a foothold on our soil. Fall River is the scene of an experiment in profit-sharing which, though not on so extended a scale as in some other places, is a very interesting one to political economists, and enough in itself to demonstrate that this idea, conceived as have been most of them, in the brain of a Frenchman, Turgot, is the only way to solve the labor problem. This is at the Bourne Mills where the average weekly earnings have increased six per cent under the new system. National prohibition, and the universal introduction of profit-sharing, would make America the paradise of labor, and do away with the fancied necessity of joining a secret benefit order, expecting in defiance of mathematics and common sense, to get five or seven hundred dollars by paying in two hundred.

An exchange commenting on the public fondness for those carpet-knights whose parades monopolize at times so large a share both of the public highway and of the public prints, observes, "Our social life is of a neutral tint, and for a bit of color, for some warm tints and glitter, Americans flock to the standard of those secret orders that march in procession in the glory that is gilt and the grandeur that is brass bands." If so, it is a proof that we as a people have not yet put away childish things, and we certainly cannot flatter ourselves that we have attained to the full stature of republican manhood till we do.

Moody's noon meetings are thronged. Without any diminution of his wonderful power, there is a certain winning tenderness in his exhortations and aptness in his illustrations that mark growth since his first visit to Boston twelve or thirteen years ago. Certainly there is no diminution of his popularity. The same immense crowds flock to hear him. If he would bear in Boston the same brave and true witness against the lodge that he bore in Chicago, the effect would be tremendous. We often pray for meetings held by some successful evangelist, but forget to pray for the evangelist himself. This is a mistake. Let us pray for Mr. Moody.

ELIZABETH E. FLAGG.

THE CALL

FOR A CHRISTIAN CONFERENCE ON THE SECRET LODGE SYSTEM.

We, the undersigned, believe that there is no good which can be accomplished, in times of peace and in a free land, by secret societies which cannot be secured more easily and perfectly by open organization.

We believe that much of the time and money so greatly needed by the cause of our Lord Jesus Christ is wasted in the large and unprofitable expenses of secret orders.

We believe that union of Christians with men of the world in oath-bound organizations is forbidden by the Word of God and always injurious to the spiritual life of those Christians who enter such societies.

We believe that some oath-bound societies are clearly hostile to the peace and welfare of our country.

We therefore invite all those who sympathize with us in the views above expressed to meet in "A Conference of Christians," to be held under the auspices of "The National Christian Association," in the city of Chicago, to consult and pray respecting the best method of saving men, the churches, and our land from the injurious influence of such societies.

[Give name, postoffice, county and State, plainly, with public or official position and denomination.]

☞The friends of the N. C. A. everywhere are urgently requested to secure the names of pastors or other influential persons to the above call and send to the Corresponding Secretary, W. I. Phillips, at this office.☜

THE HOME.

FOR THE PRAYER MEETING.

BY REV. R. S. MORTON.

Our Father, hear us now,
While we before thee bow
And humbly pray;
O, pardon all our sin,
And make us pure within,
That we may truly sing
Thy praise this day.

We ask in Jesus' name,
And do thy promise claim,
That thou wilt be
Where thine own children meet,
To worship at thy feet,
And hold communion sweet
Dear Lord, with thee.

Not to our will, but thine
We cheerfully resign
With sweet accord;
As people of thy choice,
Make us to hear thy voice,
Then shall our hearts rejoice
In thee, our Lord.

Thou Lamb of God, Divine,
We would be wholly thine,
Without alloy;
Help us to follow thee,
From error, keep us free,
Till we thy face shall see
With perfect joy.

May it be ours to bring
Trophies to Christ, our king,
Each day and night,
Until the war shall end,
And we to heaven ascend,
With Christ our Lord to blend
In glory bright.

Melville, N. S.

JUDSON AND THE JEWS.

It is related that Dr. Adoniram Judson, while laboring as a missionary to the heathen, felt a strong desire to do something for the children of Abraham according to the flesh; but it seemed that his desire was not to be gratified. During a long course of years, even to the closing fortnight of his life, in his last sickness, Dr. Judson lamented that all his efforts in behalf of the Jews had been a failure. He was departing from the world saddened with that thought. Then, at last, came a gleam of light, which thrilled his heart with grateful joy. Mrs. Judson was sitting by his side, while he was in a state of languor, with a copy of the *Watchman and Reflector* in her hand. She read to her husband one of Dr. Hague's letters from Constantinople. The letters contained some items of information which filled him with wonder.

At a meeting of missionaries at Constantinople, Mr. Shauffler stated that a little book had been published in German, giving an account of Dr. Judson's life and labors; that it had fallen into the hands of some Jews, and had been the means of their conversion; that a Jew had translated it for a community of Jews on the borders of the Euxine, and that a message had arrived in Constantinople, asking that a teacher might be sent to show them the way of life.

When Dr. Judson heard this his eyes were filled with tears, a look of almost unearthly solemnity came over him, and clinging fast to his wife's hand, as if to assure himself of being really in the world, he said:

"Love, that brightens me, I do not know what to make of it."

"To make of what?" said Mrs. Judson.

"Why, what you have just been reading. I never was so interested in any object. I never prayed so sincerely and earnestly for anything but it came—at some time, no matter how distant the day—somehow, in some shape, probably the last I should have devised, it came!"

What a testimony was that! It lingered on the lips of the dying Judson; it was embalmed with grateful tears, and is worthy of being translated as a legacy to the coming generation. The desire of the righteous shall be granted. Pray and wait. The answer of all true prayer will come.

In Judson's case, the news of the answer came before he died, but it was answered long before. So we may know the results of prayers and toils even while we sojourn here; but if not, what sweet surprises shall await us in the great beyond!—*Sel.*

THE INDIAN MESSIAH.

For many years we have regarded the Indian's belief in a Supreme Being as very vague and undefined. He has, however, appeared to recognize a "Great Spirit" and a "happy hunting ground," the home of the departed braves—a country where beautiful prairies and forests are abounding in game, watered by cool streams, forming an ideal Indian heaven. This belief seems a part of his nature, just as his love for his free and savage life, which the advance of civilization is forcing him to renounce. The buffalo is a thing of the past, and even the elk, the antelope and the deer have nearly disappeared, and he finds he must live on the bounty of the white man or starve. For years he has been confined to military reservations, and has chafed under the restraint thus put upon him. Little wonder he looks for a change, and longs for his once free life, and gladly grasps the new belief in the red Saviour.

It seems impossible to trace the exact origin of this Indian faith. An Indian from the upper Columbia river, named Smohalla, preached the doctrine of an Indian Messiah some ten years ago. This Indian thought that there would be an upheaval of nature, which would destroy the white man, and restore to the Indian his ancestral domains, and that the dust of countless dead Indians would spring to life, and would surround, without one word of warning, each pale-face, who will be swept from the face of the earth. None of the deadly weapons of civilization or skill in their use will avail, and the blood of eighty millions of whites will atone for the wrongs done to the red race. Within a few months the belief in this new religion has spread from tribe to tribe with marvelous rapidity. Runners have traversed thousands of miles to reach distant tribes and bear the glad tidings. The Arapahoes, the Shoshones, the great Sioux tribes, the Cheyennes, both north and south, and many other tribes, have been taught the faith; and the "ghost dance," the religious ceremony of the creed, is being danced by all these tribes.—*Harper's Weekly.*

AGREEABLE PEOPLE.

We all know people whom it is pleasant to meet; people from whom we are sure to receive a smile, a kind word, a cordial hand-shake, or some other token of good-will. When one is depressed in spirits, or, as the common saying is, "blue," the meeting with a genial, merry-hearted friend has a magical effect; indeed, I have known the encounter with such a person to turn the whole current of one's life.

Agreeability is dependent upon many conditions; it may be inherent, it may be the result of judicious early education, or of pleasant surroundings, or of a happy combination of circumstances, but all will agree that it is a desirable quality, and whether inherent or not, should be carefully cultivated. There are people whose mighty efforts to be agreeable are so apparent and distressing as to defeat their object. Such people should bear in mind that agreeability must proceed from the heart, and in a grown person is the result of continued practice. One feels so comfortable after having said or done something to brighten the pathway of another, that it pays one's self to be agreeable.

Some people allow all their little annoyances to affect their conduct toward others, whether their unfortunate friends are to blame or not. I was once visiting a charming family. All its members, with one exception, were interesting and agreeable. The only son of the house was in business in the town in which they lived. If his affairs had moved prosperously through the day he came home in a pleasant, entertaining mood, but if anything had annoyed him he was outrageously disagreeable and rude, no matter how many guests were present. The discomfiture of his mother and sisters may well be imagined; indeed, as the dinner hour approached they were in a state of nervousness, which disappeared immediately if the "tyrant" came in with a bright face; otherwise it continued until he had relieved us of his disagreeable presence. If the fact had not been so positively demonstrated to me, I would not have believed it possible that one disagreeable person could have counteracted the influence of four agreeable people. I believe that the young man's disposition was the result of continued indulgence by his mother and sisters. He had tyrannized over them for years, and had become a powerful despot in the household.

"Tired and cross" is a common expression, and most of us know what it means. A friend of mine, a most agreeable woman, says that when she finds herself getting "tired and cross," she takes a nap, a bath, a walk, or a drive, goes to see some one whose walk in life is less pleasant than her own—does anything different from the work that has tired and worried her. In this way she preserves health and temper, governs well her children, and keeps her entire household in a state of peace and happiness.

Many parents do not realize that in training their children a regard for others should be instilled into their minds. A spoiled, selfish child may be very dear to its parents, but after the parents have passed away and the child has become a disagreeable man or woman, what disinterested parties will tolerate the selfish, tyrannical ways of such a person?

There are people who have hosts of friends—people whose presence is always sought by both old and young—people who are supposed to have been "lucky," when in fact they are simply unselfish and agreeable.—*Ladies' Home Journal.*

DOUBTS.

I have somewhere read that the eminent Swiss writer, Dr. Merle D'Aubigne, was grievously troubled with doubts during his student days. He went to his old experienced teacher for help. The veteran refused to discuss them, and said: "Were I to rid you of these doubts, others would come. There is a shorter way of destroying them. Let Jesus Christ be really to you the Son of God, an almighty Saviour; and his light will dispel the darkness, and his Spirit will lead you into all truth." The old man was right. He saw that the young man was falling into a sinful habit that would grow worse by tampering with it. To attempt to poke away clouds with your own hand is sheer folly; your true course is to plant yourself in the clear, broad sunshine of Jesus Christ, and stay there. "Sun of my soul, thou Saviour dear," is a line that ought to be said or sung every hour of the Christian's life.—*Cuyler.*

LIGHT IN THE DARK MINE.

"This your first day in the mine?" asked young David Gilchrist.

"It is the first, the only time I was ever in the mine!" replied the man who had come with David in the car that traveled from the mouth to the shaft down to the bottom, and then went up again into daylight. The man gave his name as Wallace Reid. He was disposed to be friendly, and David on his side kept open doors and welcomed everybody to his confidence who wanted a friend.

"Where do you work?" the man asked David.

"Oh, Mr. Reid, I am in the first room, first north entry, east side. I know the north entry pretty well."

"That is a pretty dark place, somebody said."

"Yes, but I have got kind of used to it. When I got through my schooling I began to work in the mine, and I know all the parts of it pretty well. I know some parts better than I know the roads round my home."

"A pretty—pretty shut-in kind of a place, if I do say it. I don't know as I shall get used to it."

"Well, I try to look at it this way: I am sure of earning so much money every week, and when I get up where the fresh air is at night and get home, I can say to myself that my wages will give me more comforts and help those at home have more comforts; and you know, Mr. Reid, we have all got to do something in this world. If it isn't one kind of work, it is another, and I notice that those folks seem to be the happiest and do the most good in the long run, who try to make the best of things and keep cheerful and contented."

"You—you are quite a philosopher. I am glad I met you the first day I was to work in the mine."

The two parted, and went off to work in different streets in this underground world. At night

they met again, and had a ride together in the car up to the mouth of the mine.

"How did you get along?" asked David when in the car.

"Oh," said his companion, "quite well, I hope. A poky place. I shall be glad to get up to daylight again."

He was soon there, but went in the morning back to night and lamplight again.

A second evening came, and David, at the bottom of the shaft ere mounting in the car, looked about him to see if his new friend might be in the group of miners waiting for transportation to the top of the shaft.

"Don't see him!" he muttered. "He may have gone up."

"Hop in!" somebody cried. "Hop quick, if you are going to!"

David jumped into the car, and upward it promptly went. At the top of the shaft, though, was no Wallace Reid. Neither did inquiries bring any Wallace Reid. He was not at the mouth of the mine, at his home, or in any of the stores.

"I am afraid there is trouble," thought David. "I must go down into the mine."

The old car swinging over the black pit was put in service again. Rattling away, down it went swiftly, and David stepped out. He knew just where to find his own place of work, but what about the man's?

"Let me see!" he reflected, wandering along, guided by his lamp. Suddenly he stopped. He wondered if his friend could have possibly strayed into any part of the "old mine," so-called, a quarter now disused.

"Not impossible!" he reasoned. "Might have got confused and strayed off—and now, let me try it! I'll stop and shout into the old mine."

"Hel—loa—a—a!" he called, halting before a dark passage way.

Did he catch a reply?

"Hel—loa—a—a!" he shouted again.

"Here—re—re!" did some one say?

"Yes, that is it!" excitedly exclaimed David, and pushed ahead. In a few minutes out of the gloom, out of the night, came Wallace Reid.

"Oh, if I ain't glad to see you, Davie! I heard your voice and I saw your light. That light was just beautiful. The voice I could not so well tell about, just where it came from, but when I saw the light, a-spreadin' up over the roof and a-sparklin' on the sides, and—and—then a-burstin' on me, growin' bigger and bigger, I felt happy, I tell ye!"

They quickly gained the bottom of the shaft, were hurried skyward in the old black car, and went to their homes rejoicing.

Something of interest happened within a few months.

There were many seeking the Saviour, and the church, ordinarily so thinly attended, saw large numbers thronging within its walls. David heard the earnest words of the minister one night, when work in the mine was over, and he made his confession to Wallace Reid as the two walked away together at the close of the meeting. The man long ago had found his Saviour, and still was humbly following him. The boy had the desire to find and follow.

"The whole subject looks very mysterious," David told his companion. "I want to be a Christian, but I don't seem to have what light I want. It makes me think of being in the mine."

"Davie!" said his friend, interrupting him, "do you remember when you came and hunted for me in the mine?"

"Oh, yes!"

"Well, I remember when I first saw your light, it was just a spark. No, it did not seem as sharp as that, but just a bit, a bit of kind of glow. I said, 'I will follow that.' Now, what if I had given it all up, and sat down, and refused to follow that bit? 'No,' I said, 'I will go towards that little light which I see. I will head that way.' So I kept on; the light grew, grew, till I saw you, Davie!"

He here laid his hand on the boy's shoulder affectionately, "See, here!"

"What is it?" asked the boy looking up.

"You follow the light you have got. You know you are a sinner. You know Jesus Christ is an almighty Saviour. Now, you head that way, and give yourself up to him, and keep at it. The Bible says we must seek God with all our heart, and if you seek, you will find. God calls them blessed 'that seek him with the whole heart.' That is it, Davie! Follow the light you have got, and see if it won't grow! I did in the mine, and after awhile I saw the one coming so nobly after me. Davie, you will see him who is a-huntin' for ye, the light in his hand."

One day, David came to the miner and said, "The light has grown! I have found him!"—*Rev. E. A. Rand in the United Presbyterian.*

AN OLD SONG WITH A NEW TUNE.

There's a saying old and rusty,
But good as any new—
"Never trouble trouble,
Till trouble troubles you!"

Trouble's like a thistle,
That hangs along the way;
It cannot fail to grab you
Some other bitter day.

But why not walk around it?
That's just what you can do;
Why should you trouble trouble,
Before it troubles you?

Trouble is a bumble bee,
It keeps you always vexed;
It surely means to sting you
The next time or the next.

But bless you, bee thinks only
Of breakfasts dipped in dew;
Keep right ahead—this trouble
Will never trouble you.

O merry little travelers,
Along life's sunny ways,
When bumble bees and thistles
Affright you at your plays,

Remember the old promise
That your sorrows shall be few,
If you never trouble trouble,
Till trouble troubles you.

—*The Independent.*

TEMPERANCE.

ROMAN CATHOLIC SALOON-KEEPERS.

The Nun of Kenmare wrote powerfully a while since in *Our Day* showing that the Romanist church had power to stop the liquor business of this country. The vast majority of the keepers and patrons of the saloons are under the control of the priests, and would obey their word. The following article is a confession of the truth of Miss Cusack's proposition. It is the first confession of the kind we have ever seen in the *Catholic Review*, from which (Jan. 11) we copy:

OUR SHAME.

Some months ago, under the above heading, we commented on the fact that in a committee of forty-four members appointed by the liquor-dealers to look after the saloon interests throughout the State, twenty-four were Catholics. We characterized this fact very properly as our shame. The last Council of Baltimore put a stigma on the liquor business for Catholics which cannot be removed. Argue as you may, the selling of liquor in the indiscriminate fashion countenanced by government in our day, is a disgrace both to government and to the sellers. The public opinion of the time is so much against it that the very children are ashamed of the father who keeps a grog-shop. His character counts for nothing in such a business. Though he were a model of holiness his business will be forever a stain upon his good name.

Our enemies love to charge the Catholic body with their devotion to the liquor trade; our friends, when they see such figures as those above can say nothing in our defence. They can say still less when they see the aldermen of New York for the coming year. Here are the liquor sellers of the Board: [Here follow the names of a dozen men.]

They are Catholic almost to a man! What a showing for the great Catholic body of the greatest city on the continent! Where they have the opportunity of displaying their good qualities to the world they seem to take delight in showing their worst. Perhaps eight Catholics on the city's legislative board, all liquor-sellers! We know what use these men will make of their position so far as their own business is concerned. They will do all in their power for the spread and continuance of liquor-selling. What is the Council of Baltimore to them? Perhaps they are not so very much to blame, since their brethren tolerate them, elect them, support them. It would be a good rule for Catholics throughout the land, and a faithful carrying out of the spirit of the Baltimore Council, never to cast a vote for a liquor-selling candidate, whether he was directly engaged in the business or carried it on through others. But in practical measures of this kind the total abstinence people are singularly helpless. They prefer to chase that will-o'-the-wisp called Prohibition.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON V.—First Quarter.—February 1.

SUBJECT.—Elijah at Horeb.—1 Kings 19: 1-18.

GOLDEN TEXT.—Fear not, for I am with thee, and will bless thee.—Gen. 26: 24.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—1 Kings 19: 1-8. T.—1 Kings 19: 9-18. W.—Ps. 77: 1-12. T.—Isa. 40: 25-31. F.—Isa. 41: 8-14. S.—Ps. 121. S.—Ps. 118: 1-14.

COMMENTS BY E. E. FLAGG.

1. *Elijah's weakness.*—vs. 1-3. Everything seemed ripe for a genuine national reformation. Both king and people had acknowledged the conclusiveness of the test, and only a wicked woman thoroughly given over to idolatry stood in the way of Israel's renewing its broken allegiance to Jehovah. Jezebel was the Catherine De Medicis of that land and age. She too had been the instigator of a St. Bartholomew, the details of which have not been preserved. We learn from 1 Kings 18: 13, that she had ordered a general massacre of the prophets in which nothing saved Elijah from being included except his instant flight at the command of the Lord. But he seems on the present occasion to have been stricken with such sudden fear that he did not wait for any command. "He arose and went for his life," until he came to Beersheba in the boundaries of Judah where he left his servant, who, Jewish tradition says, was the son of the widow of Zarephath, while he himself pushed on into the wilderness of Sinai at the southern border. It seems hardly possible that a woman so crafty as Jezebel would have defeated her own murderous designs, by sending him warning if she had had the power to carry them out. Like the priests and scribes in the case of our Saviour, she probably feared that the people would rise in insurrection if she laid violent hands on the prophet now that he was on the high tide of popularity, and threatened because she did not dare to do anything more. But Elijah evidently did not stop to reason, or to think what the moral effect would be of his deserting his post at such a critical juncture. This was the only recorded weakness of his life, and it stands out in such bold relief because it is the only one. Surely there have been very few even of the most devoted servants of God who have succumbed to their unworthy fears *but once.*

2. *God's pity for Elijah's weakness.*—vs. 4-8. He who made our frame can sympathize with the weakness of the flesh. He saw that Elijah was suffering from nervous depression, and must be sustained and comforted by physical means before he would be in a fit state of mind to bear argument. "The submerged truth" of humanity must be warmed and fed before the Gospel can be presented with any hope of acceptance, and all our Christian workers now labor on this line. It was very inconsistent of Elijah to pray for death, when he had fled from duty to escape it; but very few if any who pray for death realize what they are praying for, or that it is "more life and fuller that they want." It was a foolish, weak prayer for this great man to pray, but God answered it as lovingly, as a mother the petulant cry of her sick child. The Lord knows when our life journey is going to be too great for us, and sends extraordinary provision for extraordinary needs.

3. *The true way to convert men.*—vs. 9-14. Elijah probably sought Mt. Horeb for two reasons. In its inaccessible fastnesses he would be safe from Jezebel, and in those sacred solitudes where the law had been first proclaimed, and Moses had talked face to face with God, he might, if anywhere, expect heavenly communications. For by this time he had doubtless become conscious in some degree of his error, and felt that he needed some further revelation of God's will. First, by the sharp question, "What doest thou here, Elijah?" God shows him that he is out of the way of duty. But self had not yet been put entirely out of the way. Had no others in Israel been jealous for God's honor? There is egotism

and humiliated pride in his answer. So he is given an object lesson. The three most awful and destructive of natural forces, the tornado, the earthquake and the lightning, are made to do their dreadful work before his eyes. But God was not in them. Nature may manifest God's power and wisdom, but she cannot reveal himself. Only in the still small voice of Gospel revelation can we find God. Reformers often make Elijah's mistake. They think evil can be put down by denunciation, yet all the thunders of Sinai will never reform a drunkard or make lodge men repent of their wicked oaths. Only the still small voice that speaks from Calvary can do this. It makes Elijah wrap his face in his mantle like a humbled child, and although he replies in the same words when the question is asked again, we are sure that the spirit of his reply is no longer petulant and complaining, but, "What wilt thou have me to do?"

4. *Elijah recommissioned.*—vs. 15–18. Elijah is first given some work to do. Nothing drives away the spirit of selfish complaint like honest work for God. Then he is encouraged with the promise of the downfall of idolatry in Israel. So all false worships will surely have an end, for Christ is to reign supreme. And instead of foolishly and vainly thinking that we stand alone in the conflict, by our example and words we are to anoint others who will stand in our places and complete our work when we lay it down.

RELIGIOUS NEWS.

—During October and November Moline, Ill., was blessed with a wonderful work of grace, in which the churches were revived, and about 500 souls converted. The awakening there stirred up a desire among Christians to obtain a like blessing for Rock Island. Union evangelistic services were begun and have been in progress six weeks. Although the revival here has not been so great nor so marked as it was in Moline, yet many have been converted.

—Beginning with Sabbath, Jan. 4, special evangelistic services are to be held in the Allegheny, Pa., churches for six weeks by Major D. W. Whittle. There is earnest supplication and effort that these meetings may result in deepening and quickening the life of professors and in a great ingathering from the world.

—There are already 1,500 communicants in the mission churches established along the Congo by English and American missionaries. Considering how short a time it is since this whole region was unexplored, this is a remarkable record.

—The Swedish-Congo Mission during the last ten years, has opened five stations with eighteen workers. The principal station is Mukimbungo, where large numbers of natives come and listen to the Gospel. A good many conversions have taken place, but the work is hard.

—Rev. J. C. McFeeters is pastor of the Second Reformed Presbyterian church of Philadelphia. At the last communion 274 persons were at the Lord's table, 25 of whom had been received since the previous communion.

—After all that has been said of the demoralization of church fairs during the past ten years, we read with amazement of one held by the Reformed Presbyterian church of Kansas City.

—Special meetings begin this week Tuesday by the College Church at Wheaton. Pres. C. A. Blanchard will have charge during the week.

—Rev. B. Fay Mills will open meetings in Evanston on the 22d inst., and not at an earlier date, as we were informed. He has been conducting a series of meetings of unusual power at Elgin, Ill. At one time all the stores of the city were closed for the purpose of having all the clerks and business men at the revival service. There were 1,500 men alone. Extensive preparations are being made by the committees at Evanston, and a great meeting is expected. The students of Northwestern University are warmly engaging in the work.

—In 1889 reliable statistical tables gave the number of Seventh-day Adventists at 25,000. Last year the *Independent's* report, which is generally considered reliable, gave their number as 27,700. Now, in connection with the reports of a case in Tennessee where a man was indicted for plowing on the Sabbath, they claim 60,000 members. It has been before noted that this sect has published grossly exaggerated reports of its numerical strength in order to effect public sentiment.

—It is somewhat difficult to state, even approximately, the strength of the religious denominations throughout the world. In general, however, it is stated by Malhall that there are about 192,000,000 Catholics, 70,000,000 of the Greek church, 5,000,000 Jews, and 10,000,000 Mohammedans in Europe and the United States, besides 124,000,000 Protestants of various denominations. Scheur states that there are 201,000,000 Roman Catholics, 106,000,000 Protestants, and 81,000,000 Christians belonging to the various Eastern churches, Greek, Armenian, etc. He also places the number of Buddhists at 340,000,000, Mohammedans at 201,000,000, Brahamananism 175,000,000, followers of Confucious 80,000,000, Sinto religion 14,000,000 and Judiaism 7,000,000. At the best, however, these are but estimates.

—At Bartlett, Ill., the Congregational church, Rev. Alexander Thomson, pastor, has been holding meetings two weeks. A number of hopeful conversions were experienced. K. A. Burnell, the evangelist, assisted Bro. Thomson.

—The noon meetings begun in Lincoln Hall, No. 72 East Adams street, Chicago, some three months ago by representatives of the various evangelical churches, continue to have a large attendance and considerable interest. The meetings are led by prominent Christian workers of this and other cities. Monday H. W. Frost, who in this country has charge of the great China inland mission work, led.

—A number of Christian people of Chicago have secured Central Music Hall for Sabbath afternoon services for working people, beginning last Sabbath. The meetings will for the present be under the direction of the Rev. F. J. Brobst. These meetings are designed to answer the charge made by socialists and anarchists that no religious services are held in Chicago especially for the workingmen—and the attendance of such is especially desired.

—The collections in some of the wealthy churches of New York are simply enormous. Recently in the Fifth Avenue Presbyterian church, after a sermon by the pastor, Dr. John Hall, the collection for home missions amounted to $21,000.

—Rev. J. N. Lenker, of Leadville, Col., has gathered the statistics of all branches of the Lutheran church throughout the world. He finds in Europe a total of 22,980 ministers, 29,644 churches and 43,133,696 baptized members; he finds in North America 4,710 ministers, 7,964 churches, and 6,511,500 baptized members. Including the statistics of Oceanica, South America, Africa and Asia, with those already given he makes the grand total in the world of 28,406 ministers, 38,381 churches and 50,061,280 baptized members.

—While services were being held in the Baptist church of Peru, Ind., a week ago, a man dressed in ragged clothing entered. He sat in the rear of the church and seemed greatly agitated. When the minister asked for remarks from any one wishing to be saved the man arose and inquired in broken accents if there was any hope for a wicked sinner, one who had broken every commandment. He was told there was, and then he said he had planned a burglary here, but before he undertook it he had been drawn by something he did not understand into the church, He says he has a wife and two children, in Iowa. His wife prayed for him, he said, before he went away.

—Dr. George F. Pentecost writes to the *Advance* of his safe arrival in India, the cordial welcome given him and the hopeful opening of his mission to the English-speaking natives of wealth and high cast, whom he expects to reach with the Gospel, and who are seldom reached by the ordinary labors of the missionaries. He says: "I have been preaching daily for more than a week to a large number of English-speaking native Bengali gentlemen, at which services there have been marked tokens of the presence of the Holy Spirit. A daily morning prayer meeting held at 7.45 A. M., is attended by a company that taxes the capacity of the room. Pressing invitations are pouring in from all parts of India, to come over and help. The European residents in Calcutta are also interested, and a cordial letter signed by many of the leading citizens, asking for a series of meetings for themselves, has been received, and the opera-house has been taken for the meeting which will begin next week. The outlook for India is most hopeful. The older missionaries all over the land are full of expectation. Important conversions are occurring at all the stations and there is a general feeling of expectancy on the part of all Christians who are in the work. It seems to me that now is the time to lengthen our cords and strengthen the stakes. The mission field is sadly undermanned. I venture to ask that you will earnestly beseech all Christians in America to make fervent prayer for an outpouring of the Spirit over all India, and especially in connection with our own evangelistic mission. What is needed now (and unless it is given the work of God must drag on wearily) is a mighty outpouring of the Spirit." We doubt not this gifted and fearless evangelist will find other evidence among the pagan customs of India to use in condemning the secret lodge worships of our own country.

1891.

For the last three months of 1890 the *Christian Cynosure* has given especial attention to the college secret societies for the benefit of the hundreds of colleges to whose reading-rooms it is sent. This interesting discussion, in which have appeared the opinions of some of the very ablest American educators, will be incidentally continued next year.

But with the first of the year will begin to be published the results of a wider investigation than has yet been made into the identity of

MODERN AND ANCIENT SECRETISM.

The ancient secret societies were the *MYSTERIES* practiced in Chaldea, Egypt, Phœnicia, Greece, Rome, etc. These were the *pagan religious systems* of the ancient world.

WERE THEY RELATED TO THE LODGES OF TO-DAY?

This question we shall endeavor to answer. We believe that new evidence of the most intimate relation has been lately found, and that the presentation of this evidence to be made in the "Cynosure" will amaze Christendom the moment it is realized.

THE WHITE CROSS LEAGUE and Social Purity movement is come none too soon, as will appear in the course of this investigation.

In connection with this most important topic the *Cynosure* will give particular attention to the

OATHS OF THE SECRET ORDERS,

publishing them in full so far as they can be obtained, and showing their absolute incompatibility to good citizenship as well as to Christianity.

The peculiar features which have made the *Cynosure* so valuable in the past will be continued. *Current events* and the interference of the lodge in them will have especial attention. *Able correspondence* will be continued from New England, Washington, the Southern Mississippi district, and the Pacific Coast. *The portraits* and sketches of notable persons who have been identified with Christian reforms will be continued, and will be, as in the past, a very popular feature of the paper. *The Sabbath-school* lesson notes by Miss E. E. Flagg will be continued. For all who wish to wisely improve every opportunity against the lodge they are the best. *The Home and Temperance* and other departments will continue to be filled with excellent reading for the fireside.

BE SURE

that the *Cynosure* comes to your home during 1891.

You can nowhere else read fully the writings and sayings of such men as Joseph Cook, D. L. Moody, George F. Pentecost, D.D., E. P. Goodwin, D.D., Pres. J. Blanchard, Pres. H. H. George, and a host of men as good if not as great, on the subject of secret societies.

Nowhere else can you read of the progress of this reform week by week; and as the secret societies are now beginning openly to nominate and elect men to Congress and State offices, as they number hundreds of orders and millions of members, the issues they raise are of importance to every American.

Since the lodges are so aggressive every citizen should understand their nature and history and something of the men who invented and who manage them. You need the *Cynosure*, therefore, to keep abreast of the times as a well-informed American.

You ought also to help on this movement against the secret lodges. How better begin than by subscribing for the *Cynosure?* And $1.50 is but little to give in aid of so good a cause.

NEWS OF THE WEEK.

WASHINGTON.

The Senate passed the silver free coinage bill Wednesday by a vote of 42 to 30. The elections bill was then taken up on motion of Senator Hoar. Vice-President Morton gave the casting vote which put the bill on issue. The Republicans in the Senate have determined, it is reported, to pass this bill. Friends of free coinage in the National House of Representatives claim te have a good working majority and that the Senate bill will pass.

CHICAGO.

New buildings erected in Chicago during the year 1890, 11,608; having a frontage of 266,284 feet; total cost, $47,322,100. The largest previous year was 1889, when 4,931 buildings were erected, with a frontage of 119,573 feet, and at a cost of $25,065,500. The year of 1890 exceeded the previous year with 6,667 houses. The excess of frontage was 106,711 feet. The cost of the buildings exceeded by $22,566,600 those of 1889.

Articles of incorporation of the Hydropneumatic Power Company at Chicago, capital stock $12,000,000, to manufacture machines, were filed with the Secretary of State of Illinois Friday.

John W. Root, of the firm of Burnham & Root, consulting architect for the World's Fair Directory, died suddenly last week, after a very brief illness. Mr. Root stood among the first in his profession in the country. His firm had in charge the construction of the Temperance Temple, and his loss is severely felt at this juncture of the Fair.

COUNTRY.

The Farmers' Alliance in the Kansas Legislature decided to unseat seven Republican members of the lower house, and seat the seven contesting Farmers' Alliance candidates. When this fact became known the Republicans of the Senate met, and it is said, decided to adjourn the Senate on the very day that the Republicans of the lower house are unseated. The adjournment will be *sine die* and will prevent the holding of a joint session for the purpose of electing a Senator. The choice of a Senator to succeed Mr. Ingalls will then devolve upon Governor Humphreys who, it is said, will name Mr. Ingalls to succeed himself.

A State convention of Negroes has been called to meet on the 27th inst., at Topeka, Kan. The object is to recommend that the educational law be so amended as to admit Negroes to all of the schools.

General Miles telegraphed the Washington authorities Thursday that he considers the war at an end, and that a "more complete submission to the military power has never been made by any Indians." The Indians will give up their arms at the west side of the agency. The children are to be returned to the schools and

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 12 to Jan. 17, inclusive:

J Shelly, Rev S Alexander, L R Coyner, Mrs J Kuns, S Dodge, W Miller, R A Cullor, J Rife, L Woodruff, Mrs S H Nutting, J W Moss, Rev E Hildreth, P Beck, S T Reed, R W Kirkwood, Mrs S Patterson, J Henderson, N Martin H F Buffham, J Scouler, Rev J S Thompson, W D Lowry, Rev H Y Leeper, A S Burnell, W A Pratt, H Haywood, Mrs C W Ctrabtree, J B Turner, Mrs R Bloss, Rev W Hobbler, J W Thompson, J F Mitchell, H D Whitcomb, J W Field, Mrs R W Doolittle, J F Icke, G W Lewis H A Kenyon, Prof Lowe, H H Vine, Rev D Morrow, C O Russell, Mrs A B Hubbard, W O Percival, A Alexander, J Killough, M F Eaton, A C Staples, M C Salsbury, B Rohrer, J W Allen, E Smith.

The superiority of Hood's Sarsaparilla is due to the tremendous amount of brain work and constant care used in its preparation. Try one bottle and you will be convinced of its superiority.

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below:

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To Get

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Hood's

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CHICAGO.

Wheat—No. 2	90		91
No. 3	85	@	87
Winter No. 2	91		92½
Corn—No. 2	47½	@	48
Oats—No. 2	42½	@	45
Rye—No. 2	71½		
Bran per ton	18 25		
Hay—Timothy	7 00	@10	50
Butter, medium to best	12	@	28
Cheese	05	@	12½
Beans	1 75	@ 2	20
Eggs	17	@	21
Seeds—Timothy	1 14	@ 1	22
Flax	1 21	@ 1	24
Broom corn	03	@	04½
Potatoes, new, per bu	80	@	100
Hides—Green to dry flint	05	@	09
Lumber—Common	10 00	@13	00
Wool	15	@	34
Cattle—Choice to extra	4 80	@ 5	70
Common to good	1 50	@ 4	70
Hogs	3 20	@ 3	70
Sheep	3 20	@ 5	00

NEW YORK.

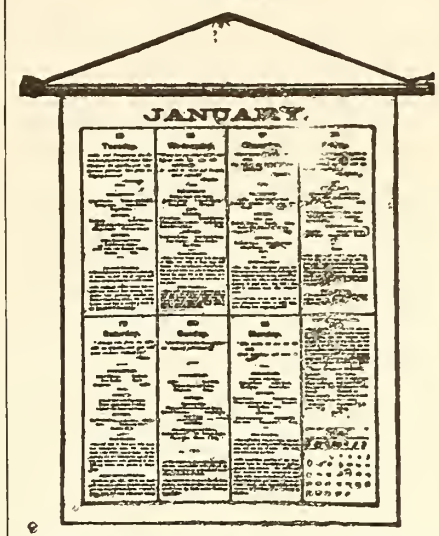
Wheat	1 05	@ 1	14¾
Corn	59	@	60½
Oats	48	@	52
Eggs	27		28
Butter	12	@	28
Wool	14	@	39

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Scrubbing brushes should be kept with the bristles down and they will last twice as long. Common sense will tell yon if you stand them the other way, the water will run down and soak into the back, loosening the bristles, whether they be glued or wired.

A good rule is to use pastry flour whenever baking-powder is used and bread flour with yeast.

A sickroom screen should be made very light, so it can be moved easily. A clothes-horse will answer for the frame. Buy a couple of tubes of darkest green, thin with linseed oil and a little turpentine, and with a flat bristle brush paint the light wood frame. Dark green Silesia, tacked on one side firmly to the wooden frame, will shut out light. On the other side you can pin up one picture at a time. If there is color in that one picture, so much the better. The nearer you make your sickroom screen like the screen an artist uses in his studio, the better for the recovery of the sick child. The use of this screen is to rest and protect the eyes. The use of the picture is to amuse the sick child.

Never put potatoes on the table in a covered dish. They will reabsorb their own moisture and become sodden.

For stomach worms in a child, mix one teaspoonful of powdered sage in two tablespoonsful of molasses, and give a teaspoonful every morning.

Lamp chimneys may be cleaned by holding them over the steam from a teakettle, and then rubbing them with soft cloth. Polish with newspaper.

For an aching tooth, saturate a piece of cotton with ammonia, and lay it on the tooth.

To take the rust out of steel, rub the steel with sweet oil; in a day or two rub with finely powdered unslaked lime until the rust all disappears, then oil again, roll in woollen and put in a dry place, especially if it be table cutlery

To bleach muslin take one half pound of chloride of lime to twenty yards of muslin. Boil the lime till thoroughly dissolved in one gallon of water. Strain and pour into cold water sufficient to cover your goods; let soak ten minutes. —*Ex.*

FOURTEEN WAYS TO HELP A DOCTOR.

1. When it is necessary to send for medical service do so, if possible, before the physician goes out for his morning round of visits. Do not delay until he has come in tired, having possibly been in the very street in which you live. 2. If possible, send a note stating which member of the family is ill, and briefly detailing the symptoms, and giving the doctor an idea with regard to the case. 3. If unable, for any cause, to send a note, at least try to send some intelligent messenger who can write out the call in full on the doctor's slate. 4. In case of poisoning be sure to send word, if known, what poison has been taken, as the doctor may then be able to bring with him an antidote in time to save life. 5. When the doctor comes let some one person who is familiar with the case give him the details with regard to it; too many informants create confusion. 6. Do not discuss the case before the patient. 7. Have a pencil and slip of paper, and write down at once the instructions received. 8. *Try to be exactly accurate in statements.* 9. Do not have children or dogs in the sickroom during the doctor's visit, as the children and dogs will divert his attention. 10. Carry out faithfully and exactly the orders given by the medical man. 11. "Trust me not at all or all in all," should be the doctor's motto. 12. When consulting a medical man in his own house, do so during his office hours. Do not go just the time he takes his meals. 13. Finish the professional interview with him in his consulting-room, and do not continue detailing symptoms in the hall when being shown out. 14. Bear in mind the comfort of the doctor, and when the conditions suggest do not forget to give him a cup of cold water, or of hot coffee, or a plate of soup, as the case may be. You will give him renewed inspiration for his work.—*Good Housekeeping,*

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IN BRIEF.

There are still 11,226,584 acres of unoccupied, untilled land in Nebraska.

The Trinity church estate in New York is worth $150,000,000, and is rapidly increasing in value.

A pecan grower of St. James Parish, La., sold some choice nuts this season at forty-five dollars a barrel.

The returns from overland shipments of fruits from California this season are set at a round $10,000,000.

A fruit grower at Brocton, N. Y., has picked nearly 13,000 pounds of grapes from half an acre of land this year.

This season's crop of wine in California will be 15,000,000 gallons, a decline of 2,000,000 from last year's vintage.

In China less than 30,000 officials suffice to rule, in a most perfect manner, one-third of the world's inhabitants.

The total value of beef, hay and dairy products exported from the United States during the eleven months ending November 30, 1890, was $118,194,430; the figures in 1889 were $105,279,304.

The Dutch have an original way of collecting the taxes. If, after due notice has been given, the money is not sent, the authorities place one or two hungry militiamen in the house, to be lodged and maintained at the expense of the defaulter until the amount of the tax is paid.

In the matter of railways Japan appears to be going ahead tolerably fast. Considerably over 1,000 miles are already in operation, while an equal amount is under construction or surveyed, and will be open within a year or two from now. The projected railways exceed 700 miles in length, with a capital exceeding £6,000,000.

A strange maniac reached the Detention Hospital in this city lately. His name is Christiansen Hgloyoromend, a Dane, who has been driven crazy by watching the revolution of wheels. The man was employed as a laborer in the cable power-house at Rockwell street. The first that was noticed of his peculiar mania was his desire to stand and watch the big wheels for hours at a time. Yesterday afternoon he had to be restrained from throwing himself into the machinery. He stood watching the wheels and became fascinated. Slowly he began to approach them, as though drawn by invisible force. Fortunately he was observed just as he was about to hurl himself to instant death. When taken to the police station he kept his arms moving in a rotary motion like a wheel. When allowed his liberty he walked round and round in a circle until he fell prostrate from dizziness. He even moved his eyes in a circle, and altogether his case is most remarkable.

Several of the students at the Haskell Institute, the Indian school at Lawrence, Kas., have received letters from their relatives in the Indian territory regarding the Mesiah craze. One of the letters is from a chief to his daughter. It is dated Anadarko, and tells of the ghost dances. The chief tells his daughter not to ridicule the coming of the Indians' Christ, for she knows nothing of the wondrous manifestations the Indians have recived from him regarding his appearance on earth again. He says that maybe sometime her Indian instincts will assert themselves and then she will come back to her people, join in the dance and make herself ready to receive the Messiah. The old chief says the belief is confined mostly to the good Indians and he regrets the bad ones will not mend their ways and accept the Christ. Another of the letters is from an uncle to his nephew. This letter also tells of the wonderful revelations that have been made at the ghost dances and of the marvelous interviews that the inspired Indians have had with the Messiah. Some of the inspired Indians, says the writer, have had interviews during their trances with dead relatives who have told them to prepare for the coming of Christ and not treat him as did the white people of old. The writer cautions his nephew not to reject the Messiah until he has attended a ghost dance and has had an opportunity to judge himself of the evidences of the coming of Christ.

It was Ben Johnson, we believe, who, when asked Mallock's question, "Is life worth living?" replied, "That depends on the *liver*." And Ben Johnson doubtless saw the double point to the pun. The liver active—quick—life rosy, everything bright, mountains of trouble melt like mountains of snow. The liver sluggish—life dull, everything blue, molehills of worry rise into mountains of anxiety, and as a result—sick headache, dizziness, constipation. Two ways are open. Cure permanently or relieve temporarily. Take a pill and suffer, or take a pill and get well. Shock the system by an overdose, or coax it by a mild, pleasant way.

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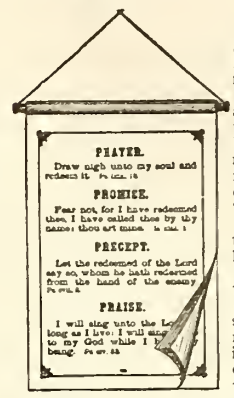
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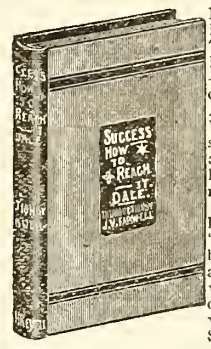
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See advertisement, page 13.

NEWS OF THE WEEK (*Continued from 13th page*).

the chiefs become responsible for the action of their young men. All the chiefs agree to these conditions, and promise to arrest and send the young men to the guard-house if they do not obey. The war is over so far as these Indians are concerned, but it will take a month to settle all details and make it safe to remove all the troops.

The Sioux City Law and Order League, which has waged an energetic war to enforce the prohibitory law ever since the murder of the Rev. George C. Haddock, has given up the fight. Officers of the league say it is impossible for the league to make headway when all the officers are opposed to enforcement and are elected on that issue. No more prosecutions will be made.

The deficit of State Treasurer Woodruff, of Arkansas, is $94,000. His bondsmen have decided to make good the shortage.

The supply of natural gas at Columbus, Ohio, is expended, and the fixtures are being taken from the houses.

Tuesday the Supreme Court of Nebraska allowed ex-Governor Thayer to file a quo warranto petition citing Gov. Boyd to show cause why he should not vacate his office. The court said, however, that he recognized James E. Boyd as the Governor of Nebraska, as did all the State departments, and that it would do Mr. Thayer no good to further resist.

It is reported that American manufacturers of spools, bobbins and shuttles, in conjunction with British capitalists, are forming a syndicate with $5,000,000 capital to control the business.

G. W. Bender, superintendent of the Big Four Railway Lines, is inquiring into the drink habit of employes of the road in Indiana. Several men who have been in the employ of the company for years have been asked to resign.

During the progress of an Italian wedding festival at the residence of Michael Sussano at Erie, Pa., the baby son of the host fell into a caldron of soup, and was cooked to death before he could be rescued.

Monday seventy-five women of Peru, Ind., whose husbands frequent gambling dens, notified the gamblers that they must close their places in twenty-four hours, and leave the city in ten days, or their furniture would be burned in the streets.

A storm along the New England coast Monday caused great destruction. The tide was the highest for many years. Vessels were driven ashore, wharves were swept bare and harbors strewn with wreckages. Much damage was caused by ice gorges and floods along the Housatonic River, and also in Pennsylvania.

Brakes failed to hold a Maine Central freight train while descending a grade near Crawford's, Vt., Monday, and while going at frightful speed twenty cars were hurled down an embankment. Two brakemen were killed,

Mrs. Kate Peterson of Keokuk, Iowa, has brought suit for $5,000 against Charles Nagel, John Burns and William Worley for selling liquor to her husband, causing him to fall and break his collarbone. It is said that similar suits will be brought against forty others. This is the beginning of a crusade against the saloons, as the local authorities have made no attempt to close the places of thirty-two keepers recently indicted.

FOREIGN.

At Glasgow, Scotland, the Southwestern railway employes having refused to rejoin the strikers the men are losing heart and gradually returning to work. The Caledonian railway company is still holding places for repentant strikers.

Further details of the destruction wrought by the severe earthquake in Algeria reported on the 15th inst. have been received. The towns of Gouraya and Villebourg were practically destroyed by the shocks, and forty persons were killed by the falling of walls. The amount of damage done to property is estimaeed at £20,000.

A dispatch from Buenos Ayres says that the revolt in Chili is spreading rapidly. The insurgents are very energetic and are said to be managing their campaign in a very skillful manner. They appear to be possessed of large resources and the issue of the rising, according to the dispatch, is very doubtful.

Information received from Seraievo the capital of Bosnia, says that an avalanche crashed down from the mountains, near Livo, burying a number of houses. The immense weight of snow crushed the houses upon which it fell and the occupants were buried in the ruins of their dwellings. Attempts were immediately made to recover the bodies of the dead and to extricate the living. So far the rescuers have succeeded in recovering the bodies of seventeen persons who were crushed to death. In addition to the dead they have removed a number of persons who are severely injured.

It is announced on the authority of a Canadian cabinet minister that Mr. Blaine has made overtures to the Dominion Government with a view to the establishment of closer trade relations between Canada and the United States. While no information is forthcoming as to the nature of the propositions it is learned that the dominion authorities have asked the imperial government to take action in the matter.

The British government officials, in order to relieve as much as possible the distress in portions of Ireland have opened works at Misenhead. Thousands of men and women of all ages are already employed there, and steps are being taken to give work to many more. It is said in this connection that unless the government takes prompt action at Achill Island the fearful scenes of 1846 and 1847 are likely to be reproduced.

At a mass-meeting of the Scotch railroad strikers the chairman reported that the strikers on all the roads had resolved to remain firm. The men could not accept the terms offered to them by the railroads, though they regretted the inconvenience the general public was put to on account of the strike.

Three earthquake shocks occurred recently at Parral, Mexico, causing the gallery of a convent to give way, killing six and wounding nine persons.

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MY LIFE-WORK.

PAPER READ BY PRES. J. BLANCHARD AT THE CELEBRATION OF HIS 80TH BIRTHDAY.

January 19, 1891.

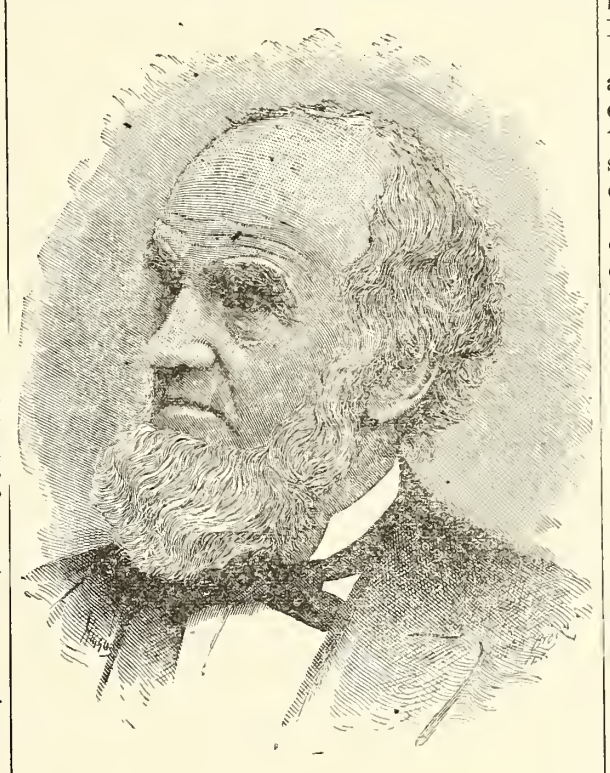
MY DEAR CHILDREN, GRAND-CHILDREN AND ASSEMBLED FRIENDS:—By your motion, not my own, I am the occasion of this gathering. And as I am but one person in the countless hosts who are crossing, have crossed, and are yet to cross this narrow isthmus of Time, into Eternity, I desire to speak to-night what relates to all these human hosts. And, as my former pupils in Knox and Wheaton Colleges have for years urged me to put into print facts concerning my life and thoughts which I have uttered to them, my present remarks may prove to be an introduction to the volume which they have asked.

I was born in a large red farm-house, on the Green Mountains, in the town of Rockingham, Vermont, Jan. 19, 1811.

There were then no steamboats, railroads, telegraphs or telephones to make mankind next-door neighbors; few libraries to teach them; few factories, in this country, to clothe them; and no lucifer matches to light their fires. I remember seeing woods chopped down and burned to clear fields which have since waved with harvests, but which are now frowning back to forests, already more than half depeopled. Homes and schoolhouses have disappeared, and the population largely gone with them and foreigners invited to occupy their vacant farms.

September 11, 1814, I was three years and seven months old. I had climbed upon a wall, where my brother was feeding pumpkins to pigs, when he spoke of hearing the guns at Plattsburgh battle. I was horrified to learn that men were shooting each other, and from that hour have hated what destroys human life or welfare. In my native town every child learned to read; the few "town's poor" were boarded in families; funerals were large, and the neighborhoods were all mourners. And, in a long life and much travel, I have seen no spot where there was more happiness and less misery than in the place where I was born. I went to "district" school at four, began the study of English grammar at seven, Latin at twelve, and taught school at fourteen and a half years of age.

Yet there were draw-backs. The best Christian in the town distilled cider-brandy, and harvesting was deemed impossible without New England rum. Liquor was free at huskings, trainings, and dances. Card playing and small gambling were common. But, though our honored parents were non-professors, they taught us industry, honesty, and that the Bible is the Word of God; and revivals of religion followed after



awhile. I now think that the Holy Spirit influenced me from my early childhood. I hated liquor, though I loved its taste; for I saw that it ruined men. While a lad I broke, with a hammer, a jug of rum in our cellar, and my brothers banished liquor from haying and harvest; and my first writing, beyond a school composition, was a temperance speech, printed at Bellows Falls. I entered college at 17; was graduated at 21, and taught at Plattsburgh Academy two years. I had then learned that there were Americans enough to people our largest State who could neither write or read a vote, or a lettered shop-sign, a finger-board at a road-crossing, or a sentence in the Word of God! I called and held a common school convention, and lectured against liquor in several counties. I hated what destroyed men; and popular ignorance and liquor were destroying them, and I spoke and acted against both while I was preceptor in Plattsburgh.

My religious profession had begun some years before, while I was fitting for college under U. C. Burnap, Chester, Vt. Though accounted a moral youth, I knew I had sinned against God, reason and right; and I knew, too, that my heart was "deceitful above all things, and desperately wicked." I went to Christ, and was joyously "reconciled to God." But before I found Christ, I had quit balls and dancing, because I saw they yielded an over-balance of unhappiness; and cards, because they were associated with all moral evils. But from the time I believed and trusted in Christ, which was sixty-four years ago, by the grace of God I have never swerved from my Christian profession, though conscious of weakness and imperfection.

At Plattsburgh a Unitarian asked me: "Mr. Blanchard, what state would you bring mankind into? What is a perfect state of society?" The question thrilled me, and I have since thought and written more on that one theme than any other. I could see that from my childhood, I had been seeking a perfect state of society, by resisting social evils,—"seeking the kingdom of God," without seeking its King. But I could now see what John Baptist and the Saviour meant when they preached "the kingdom of God." They meant a perfect state of society. Supreme love to God and equal love to man, into which Christ condensed the whole Bible, would as certainly stop sin and misery, as two halves make a whole or two and two make four. He who truly loves God will not offend him; and he who loves his neighbor will not injure him. This accords with Paul's definition of the kingdom of heaven: "Righteousness, peace and joy;" and also with the angels' proclamation: "Glory to God, peace on earth and good will to men;" and I now had a test of all moral questions, viz.: "A perfect state of society," and I have been applying it ever since.

At Plattsburgh in 1834 I advocated the "immediate abolition" of slavery, because I saw it was defying God, and destroying our country. And though I was said to treat opponents with urbanity, it cost me years of proscription and persecution by my brethren. Mr. Garrison advocated non-resistance, non-voting, no-Sabbath, and no-churches, and his followers were "come-outers." I resisted those errors, and stood fast by the communion-table. In 1834–5, after two years at Andover, I lectured amid mobs in Pennsylvania, where I made the acquaintance of Gov. Ritner, Thaddeus Stephens, and a young girl of seventeen, who became afterwards the dear companion of my life, and who, last year, January 11, 1890, ascended the mountains of New Mexico, as Moses the mountains of Moab, and did not come down.

In 1837 I went to Cincinnati; preached to two colored churches, lectured to the Ladies' Anti-slavery Society in the house of Mrs. Dr. Colby, sister of S. P. Chase, afterwards Governor, Senator, Secretary of the Treasury, and Chief Justice of the United States; graduated under Dr. Lyman Beecher; married, and was ordained pastor of the Sixth Presbyterian church September, 1838. Next year, 1839, at Oberlin Commencement, I addressed some 3,000 people in their great tabernacle on "A Perfect State of Society." The speech was printed and sold; a second edition issued; and I was appointed professer by the Oberlin board, but did not accept.

While in Cincinnati, I saw the city three days and nights in the power of a mob, and three printing presses broken with sledge hammers, and thrown into the Ohio river. Yet I received 500 members into my church, and left it free from debt. In 1842, I preached and printed a "Sermon on Slave-holding," by appointment of the Synod of Cincinnati; and next year (1843) I was the American vice-president of the World's Anti-slavery Convention in London, England. On my return I lectured in the Cincinnati College on the wrongs of Ireland. I held public debates with R. R. Gurley and Dr. N. L. Rice, which last was put in a volume. I rode 800 miles at my own expense to start the paper now called the *Herald and Presbyter*, in which I printed lectures on Sabbath reform and public morals; and by appointment of Presbytery, I preached as an evangelist and received members to twenty churches in southern Indiana and Ohio. In 1845 a woman who, with her husband, had paid dues promptly to a Masonic lodge twenty-five years, asked aid to bury her husband, and was refused. I published the fact, and a mob of fifty to one hundred men, from the saloons of Covington, Ky., attempted, but failed, to put me in the Ohio river. I preached in my pulpit on the next Sabbath from the words of Christ (Jno. 18:20): "In secret

have I said nothing;" and showed that no one could follow Christ into a secret society. The discourse was endorsed by Dr. Hodge, in the Princeton, N. J., *Review*; and Dr. Rob. Morris in one of his many books attributes the revival of the anti-secret discussion to the author of that discourse.

Next year (1846) I came to be president of Knox College, Ill. We left in Cincinnati many friends and no known enemies, and I said to my fearless and beloved wife, "Knox College is founded, and Galesburg settled, by Anti-masons, from the vicinity of Morgan's murder. The lodge is dead, and I never intend to speak again in public on the subject." But, though I was silent, the lodge gave its profound attention to the College. I soon learned from Rev. Levi Spencer, of Peoria, that a lodge in that city was discussing us in their midnight meetings. Two sons of my oldest professor joined, one the Odd-fellows, the other the Masons; and Geo. C. Lamphere, a Knight Templar Mason, opened a drug store in Galesburg in which my students first drank brandy. The professor himself, though professing temperance and anti-secrecy, had liquor on his table at dinner; his son put into our city charter the power to license saloons; and his father attempted to start a theological seminary in Galesburg, with slaveholders in its board!

I had found the College $5,000 in debt and running behind five dollars a day. I credited the treasury more than ($6,000) six thousand dollars, given me for my personal support by J. P. Williston, Esq. I received from Judge Chas. Phelps, a family connection, eighteen quarter-sections of land, which sold for $30,000; and, by rigid economy, saved the College lands, procured by Prof. Gale, the founder of Galesburg, from being sacrificed. I wrote the College diploma; procured a College seal; a library; graduated thirteen classes, and left Knox College free from debt and worth $400,000. I came to Wheaton in 1860, "still seeking "a perfect state of society," and a college "for Christ and his kingdom." So I have been here thirty-one years.

While in Galesburg, I wrote and published a little sheet called the *Christian Era*. At Wheaton I doubled its size and continued it till failing health drove me to the Rocky Mountains. Returning I started the *Christian Cynosure*, of which I have been an editor twenty-three years.

When I resigned the presidency of Knox College, the board employed me, at an advanced salary, to teach another year and graduate the next class, which I did. During that year the friends of six colleges asked me to become their president; Iowa College unanimously appointed me theirs; and important churches in Massachusetts, Michigan and Illinois invited me to be their pastor. But, against the remonstrance of my beloved friend and counselor, J. P. Williston, whose funds saved Knox and Wheaton Colleges from dissolution, I came to Wheaton. Here I have acted as president twenty-two years, till 1882, when I resigned the College to my successor, in whose hands it is eloquently speaking for itself.

Why did I come to Wheaton? And why make opposition to secret societies so prominent? I answer: 1. Because Wheaton was near Chicago, the Gate City between the Atlantic and Pacific, between Western Europe and Eastern Asia. 2. Because the Wesleyans had given up their Institute, on condition that their testimony against the lodge should be maintained. 3. But the chief reason was, I believed the Lord had need of Wheaton College, to aid in preparing the way for his coming. The state of our nation at the time will explain this. In 1832, Freemasonry had fallen in the North, gone South and organized the war, which opened three months after I came to Wheaton. The ten lodges in the District of Columbia all had gone "secesh," and the chief Freemason in the United States was raising Indians to scalp Union troops. Northern copperheads and Southern rebels were in sworn fealty to the lodge, and to each other; but by a benign Providence, our government was in the hands of Lincoln, Seward, Chase, and Stanton with Sumner, Wilson and Hale in the Senate; Lovejoy and Stevens, in the House, Grant in the army, and Charles Francis Adams in England; all Anti-masons; yet, though these were mighty men, hatred of the Negro, whom the white lodge excluded, and obedience to its secret oaths, nearly swamped our government. And orthodox churches, which had disfellowshiped Channing and the Unitarians, were "brothering" with the non-professing deists of the lodge! I believed that the Lord had need of a college near Chicago, to open the eyes of the American people; to enthrone Christ, whom the lodge dethrones; and to teach the nations of the earth, who worship devils, that there is no reaching the Infinite God without a Mediator. Congregationalists, who are Anti-masons by their history and their creed, had no college near Chicago. The Lutherans who peopled Scandinavia, by the Reformation "had given the death-blow to all the Masonic lodges in every portion of Europe." (See Rebold's Gen. His., page 54.) And there are 300,000 of these Northmen now in this country, and they are blending with the Congregationalists in their Chicago Theological Seminary. And if the Swedes locate a Collegiate School in Wheaton, as is contemplated, as the merging of the Northern steel with Anglo-Saxon iron has nearly taught all Christendom to speak English, the blending of these two great classes of the freest minds on earth, may, with God's help, aid to emancipate American Christianity from the darkness, deism, and despotism of the lodge.

Mr. Moody says, "Christ is what men want." God to pardon, and man to die for sinners; and yet eternally the same, "yesterday, to-day, and forever." And Prophecy declares him the desire of all nations. He is our only unchanging Priest, to negotiate our salvation with God. The "strongholds of Satan to-day are the false priestism of the Papacy, Mormonism, Paganism, Spirit worship; the blindness in part of the Jews, and the lodges of Christless worship the world over. The Gospel of Christ will "pull down" all these "strongholds," when once it is divorced from the blendings of Satan, for then, and not till then, it will be "mighty through God!"

A WOMAN'S ANSWER TO MASONRY.

AN OPEN LETTER TO REV. MR. SCHULTZ OF THE FLETCHER M. E. CHURCH, WASHINGTON, D. C.

DEAR SIR:—As I have been much interested in your sermon on Freemasonry, published in a recent number of the Washington *Post*, may I be generously granted the privilege, which even the apostle Paul allowed the inferior sex, of asking questions?

The first feeling which naturally stirs a woman's mind on reading your glowing description of the order, must be a new sense of the cruel bondage in which the feminine part of creation are still held. Why, oh! why can't women be Masons? You say that "when its teachings are once instilled into the mind and heart they make us better citizens, husbands, fathers and brothers." Now if Masonry can do all this for men, it seems to me to be your plain duty both as Christians and patriots to open its doors to us. I know many women who make it their daily prayer that they may be better wives, mothers and sisters; and many more, alas! who are not filling these sacred relationships as they should, and need the great light of Masonry turned on their path to show them how.

"For 6,000 years," you say, "Masonry has stood like a giant oak, waving its branches in defiance of the storm." I forbear to ask with Job, "Wast thou made before the hills?" and meekly take the statement on trust, for that is what we women are used to doing. In fact, we have to get the largest part of our knowledge that way, and I have a theory that this is what has so developed the faith side of our nature, and made a woman skeptic one of the rarest things in the universe. But did Adam form a lodge all by himself? I want to ask. Or was that Salic law of Masonry which excludes women passed after the fall? If so, surely that law should be rescinded at once, for did not Christ come to restore woman to all her pristine rights and privileges? And I humbly beg in behalf of my sex that you, my dear sir, or some one else in the fraternity who is held in honor for their work's sake, will present a memorial to this effect at the next grand convocation of your venerable order.

I am not surprised to learn that Masonry has its enemies, for the best institutions have always received the hardest knocks; but that some of its bitterest foes should be found "among the cannibals of the Fiji Islands," as you assert, did strike me as a new and singular, as well as very melancholy instance of man's native depravity. But perhaps, if the chance to become Masons had been offered to the Fiji *women*, they would have embraced it with joy. Who knows?

I perfectly agree with you that "it is a difficult matter to arrive at the precise time, place or circumstances in which Masonry or its true prototypes began." For instance, your statement that "after the death of their grand master, Moses," all knowledge of the craft died down among the Jews, until King Solomon, in connection with "the widow's son," revived it at the building of the first temple, seems directly opposed to Rebold, whose History of Freemasonry is recognized as a standard authority in Masonic lodges. He dates it (p. 259) from the year 715 B. C. in the reign of Numa Pompilius, when the first College of Builders was established at Rome. He also states (p. 20 of preface) that "the authors who pretend—and their number is very great—that Masonry originated at the construction of Solomon's Temple, are led into this error by the numerous allusions to that construction which have place among the lectures of our lodges of to-day." When doctors differ, what shall ordinary mortals do? Still I am forced to believe that this subject could not have occupied very much of the attention of the great Law-giver, or would he not before his death have provided for a succession of "grand masters"—*a la* Father Bonnani—that would have kept the line unbroken? His culpable neglect to do so I am inclined to think was one of "the mistakes of Moses," not mentioned by Mr. Ingersoll.

And then to read such a list of all the good and great men who have been Masons, and not a single good and great woman among them! My dear sir, this won't do. What is sauce for the gander ought to be sauce for the goose. This is reversing the old saying, I know, but then it is a poor proverb as well as a poor rule that won't work both ways. This is woman's century, and the next is going to be the same, only more so. It is high time that Masonry came out of its medieval shell and recognized the new situation. Give the women a chance. If they refuse to enter an institution of such "exalted benevolence" and "pure morality," when its doors are thrown open to them; and persist in thinking that the religion of Jesus Christ is good enough for them, and contains all the benevolence and morality they can well put in practice, it will be their own fault.

It is true that to think of a woman kneeling with a cable tow around her neck, a hoodwink over her eyes, and neither barefoot nor shod; and swearing on a square and compass placed over an open Bible to "have her throat cut from ear to ear, her tongue torn out by the roots, and her body buried in the rough sands of the sea, at low water-mark, where the tide ebbs and flows twice in twenty-four hours," if she divulges any of the secrets of a lodge brother, who *may* be a libertine, or a saloon-keeper, is decidedly shocking to my sense of propriety. But I think it would shock me quite as much to see Paul in such a plight; and infinitely more would it shock me to see the Lord Jesus—I was about to say, initiated into a Masonic lodge, but I forbear, for the very thought is too blasphemous.

And yet have you not solemnly pledged yourself to follow in the steps of Him of whose blessed Gospel you have been made a minister? And is it not a most important part of your ministry to be "an ensample to the flock?" Did not Paul say, "Be ye followers of me as I also am of Christ?" Yet how can you be said to follow Christ when you submit to ceremonies so degrading, and take oaths so savage and brutal that the most irreverent mind could not think of them in connection with his sacred person without a shock? And how can your flock follow *you* when you join yourself to an institution that half of them, at least, are debarred by their sex from ever entering?

These questions I respectfully submit with the hope that you will search prayerfully for their answer by the light of reason and Scripture. May the Spirit of Him "who of God is made unto us wisdom and righteousness and sanctification and redemption," guide you into a knowledge of the truth.

Very sincerely yours,

ELIZABETH E. FLAGG.

Mr. Spurgeon on Christian union: "On all hands we hear cries of unity in this, and unity in that; but to our mind the main need of this age is not compromise, but conscientiousness.

'First pure, then peaceable.' It is ease to cry 'a confederacy,' but that union which is not based upon the truth of God is rather a conspiracy than a communion. Charity by all means; but honesty also. Love, of course, but love to God as well as love to men, and love of truth as well as love of union."

THE CHURCHES OF MY COUNTRY.

BY VICTORIA ALEXANDRA BUCK.

How beautiful they stand,—
Those grand old churches of my native country,
Moss-grown and hoar, o'er all our pleasant land!
O'er mountain, vale and hill, in tender beauty,
Gracious and fair, by heavenly breezes fanned,
How beautiful they stand!

And oh! we love them still!
Far o'er the land we hear the anthem swelling;
From thousand choirs the joyous notes arise,
Love to Jehovah their glad lips are telling,
Where'er those spires point upward to the skies,—
Oh! but we love them still.

How beautiful they stand!
In queenly grace o'er all my native country,
Those grand old churches of my native land!
Oh! may they speak, through all the coming ages,
Owned, and upheld, by our Redeemer's hand,
How beautiful they stand!

Our Father loves them well.
When Sabbath morning dawns the pilgrims gather,
While perfumed airs through open windows steal;
Old age and childhood breathe the prayer "Our Father,"
As low beside the altar-rail they kneel,—
How beautiful they stand!

How beautiful they stand!
When he shall come, and from the grave-dust dimly
Shall lift to future bliss each sleeping band,
My sweetest dream of earth shall be the memory
Of those dear churches of my native land,—
How beautiful they stand!

Randolph, N. Y.

ADDRESS OF REV. ROLAND D. GRANT,

PASTOR OF THE HARVARD STREET BAPTIST CHURCH, BOSTON, BEFORE THE LATE NEW ENGLAND CONVENTION.

[*Concluded.*]

I also wish to say that much of the secret society business of to-day, looks like child's play. When we know what it means, and that strong men submit themselves to the blasphemous initiation rite,—why, I should be positively ashamed to tell boys of fifteen that I wanted them to go through the system of initiation that is gone through with. It looks so silly to see a concourse of men wearing their darling little white aprons in a civilized and enlightened community. It is marvelous and majestic. As to the antiquity of the order, I suppose that the aprons that Adam and Eve wore, gives us to understand that at least Masonry ante-dates the garden of Eden. (Laughter.) But I am glad there was a woman in it then. (Loud laughter.)

As to its great kindness, let me read an oath: "I hereby promise and swear that I will keep the secrets of a brother Master Essene, that is committed to me in charge as such, murder and treason only excepted, and these left to my own discretion;" and later on, murder and treason are not mentioned at all. An organization that shall have its men upon bended knee, with oaths, swear that their throats may be cut from ear to ear, and buried where the tide ebbs and flows twice every twenty-four hours, and their body burned, and their ashes scattered to the four winds of heaven,—with such an oath as this to pledge themselves to hide and guard the secrets of any man, murder and treason only excepted, that is *not a Christian's place*,—(Applause.) is not a *man's* place, and is not a *citizen's* place. (Applause.) It is in defiance of the law; and I am glad the Clan-na-Gael did just what it did, that it may scare the people into recognizing that unless the system were broken, there could be no justice in the land.

Let us see some more items as to its breadth and moral highness. "I hereby promise and swear that I will not wrong, cheat or defraud a brother of this rank, knowing them to be such." If this is the morality of the lodge, it is not the morality of the church. They promise that they will not wrong a brother Mason; we, that we will wrong nobody. But they say, We don't always keep it. No, neither do they. But add the final clause, "knowing them to be such." If one should wrong a brother Mason, he would not find it hard to say that he did not know he was such.

And now for the ladies. Are they, or not, worthy to be Masons? "I hereby promise and swear that I will not be present at the making a Mason of a woman, an old man in his dotage, an atheist, a libertine, a madman or a fool, *knowing them to be such.*" Notice the company. Women, old men in their dotage, atheists, libertines, madmen and fools, "knowing them to be such." (Laughter.) They are all goats in the lodge; it is no fit place for gentlemen when a woman can't go, but they are afraid the women will "tell."

Here is another: "I hereby promise and swear that I will not violate the chastity,"—let this go to the press,—"of a brother Master Essene's wife, mother, sister, or daughter, *knowing them to be such.*" Heaven save other men's wives and daughters! This system of morality is beneath anything that has ever been suggested by any (savage race) on the face of the earth, because it does assume that it is morality, and a system of morality. There is no morality in swearing to do good even to all; certainly not when one swears to be decent to a select few.

Another oath that a Christian man ought to hesitate to take is, when on bended knee before a table with coffin and skull and six knights pointing sword at his throat the candidate says:

"This pure wine I take from this cup, in testimony of my belief in the mortality of the body, and the immortality of the soul; and as the sins of the whole world were laid upon the head of our Saviour, so may the sins of the person whose skull this once was, be heaped upon my head in addition to my own, and may they appear in judgment against me both here and hereafter, should I violate or transgress any obligation in Masonry or the orders of knighthood which I have heretofore taken, take at this time, or may hereafter be instructed in; so help me God." (Drinks the wine from the human skull.)

Did you notice the last clause of the oath? "The secrets that have been given me, that I receive now, or *shall hereafter receive.*"—If I ever divulge these. If a person should say: "Will you keep any secret that I may give you?"—it would make a boy or girl hesitate, before they would make such a promise as that. Anything you have a mind to tell me, it does not make any difference what it is, I will keep it! That oath unfits any man,—if it means anything, and if it does not, how foolish,—if it means anything, it unfits any man for church relationship, for neighborhood, and for citizenship. It unfits any man to be trusted, absolutely, (Voice: "That's so.") and for a Christian to so imprecate upon his own head the sins of another if he may ever in future have some revelation that might haunt his conscience and yet must make a hell in his own breast. The man who calls down upon his head the sins of a possible Gitteau, and prays that these sins may be heaped upon himself in addition to his own, and appear against him in judgment, this seems to me enough to unfit any man for citizenship.

Men who have come out from the lodges, and who know the power there is in them, just as certainly as they do come out, you will find that it is because they have become more spiritual. I could tell you of many a case within my own personal knowledge of men having been connected with numerous secret clans and yet who were church men; but they were lodge men ten times where they were church men once; but having been enlightened and spiritually awakened under a revival, they could bear the burden no longer. The oaths are extra-judicial and therefore are not binding on any man. We have all law for this.

One thing more, for I must not weary you: I would like just a word on expurgated subjects. Things that it is not safe to talk about are sins that it is not safe to have in a society. If there is an institution that it is not safe for a minister to preach upon nor speak about without endangering himself, that institution is not a safe institution. If a pastor's mouth is to be sealed by fear, shame on those who seal it! You may charge him with cowardice; though they are not all cowards that keep silent. (Voice: "That's so.") Some do not care whether they are smashed up or not; some do, and it is not necessarily cowardice in either case. I doubt not there are many who are cowards, but I would say to each, that all are to exercise their best judgment, as to whether it is wise to speak, or to refrain from speaking, and I shall respect their judgment. Personally I am so constituted that I must either speak out or burst, so I speak.

But the facts are that many a man has been unable to secure a place after he has been dismissed in a polite way from the place where he ventured to speak in defence of his church against its enemy. And I am sure ministers are at least as good as other folks, and ought to have as fair and honest a right as other people to their common privileges; that being so, we simply say that if there is any system in our free government that makes it impossible, or doubtful, or dangerous for them to preach upon it, when it refers to morals, that institution ought not to be smiled upon. But the church in the olden time mixed herself in with the lodge very much, and later she wished she hadn't. The same condition will result again, that, whereas the churches have put themselves very much into the lodges, the day is not far hence when they will wish they hadn't. Unequally yoked with unbelievers,—Christ and Belial. Now, remember this, my friends, that any institution that presents itself as a religious organization that does not recognize Christ, let us be slow to endorse it, no matter what its name is. Any organization that makes it dangerous to talk about it, had better get up and go out.

And lastly, the church worker will find demands made upon him that will take all his energy, all his heart, all of his spiritual force, and all of his manhood; it will take all there is of him to give himself to Christ. For the word "consecration" in the Bible, is from two old Hebrew words, one which means "hand," and the other, "full." And from these old words that meant "hand full," comes our word consecration; so when we say that a man is consecrated, we mean that his hands are full; and if a man is consecrated to Jesus Christ, his hands will be full of his work: they will not be open to hold much of six or seven other semi-religious orders, which claim time, money, and influence. Let us not covenant with those we do not know, and become party to their wrongs, while we are covenanted in the blood of the Son of God to separateness.

When the corpuscles of blood become bunched in our veins, that congested condition results in dangerous fever and death. When the police find men unduly gathered on our avenues, he removes such congestion and says, "Move on!" The multiplication of secret gatherings in the veins of our body politic, in like manner threatens fevers that prophesy only disaster. To all such congested masses let our civilization say, "Move on and flow in regular channels."

SABBATH versus SUNDAY.—Some one inveighs against the use of the word "Sabbath" in a newspaper, and pertly declares "it is not journalistic —Sunday is the correct word." Pray, for what reason? Sunday comes to us from a dead mythology, which was once the world's curse; Sabbath from a live religion, which is now the world's blessing. Sunday has associations so cruel they might make angels weep; Sabbath has memories so gentle and so sweet that they make men rejoice. One in its very sound is harsh and cold; the other is soft and musical. One has in it the noon-day glare; the other the soft light falling through cathedral windows. Sunday recalls the noise and bustle of a Parisian holiday; Sabbath brims over with suggestions of quiet and of rest. The Sabbath day! Long may those words remain the favorite designation of the day most dear to hearts American.—*Chicago Post.*

CHINESE FREEMASONRY.—"The Yee Hing" or "White Lily" or "Triad Society" is a powerful secret society operating in China, Malacca, the Straits, Siam, and among American Chinamen. The members themselves say to inquirers, "It is just like Freemasonry." It is in its secret, horrible, oath-bound character. We hesitate not to affirm our conviction that one superhuman genius has presided over the origination and development of the secret empire in all its multifarious forms and characters. We find it in heathen Africa, Buddhistic China, enlightened Protestant Europe and America, and Catholic Ireland and Spain. Names and differentiæ are mere incidents. The enemy of Jesus Christ, who did nothing in secret, is at the bottom of it all.—*India Watchman.*

—Corsets, tight shoes and all artificial and fake ideas of dress are discountenanced at Mr. Moody's Northfield school, and girls are taught the higher ethics as well as practical results of physical culture.

SECRECY IN OATHS.

In this paper I will proceed to the consideration of the problem of secrecy, as found in various organizations of modern times. We turn willingly to the Scriptural and generic meaning of this term: Secrets or *secrecy* as found in the inspired Word of God; and secondly, the use of secrecy in organized forms to-day:

This term "secret" is used in the Bible as meaning "an affair where only a few people are included, something that should be properly kept private;" or something *which is hidden* from the comprehension of all men, and known only to God. Deut. 29: 29: "The *secret things* belong to the Lord our God." Thus, the counsels and purposes of God, concerning nations and persons, his providential government *over them*, and his judgments and mercies towards them," *are hidden* in his own bosom." See Amos 3: 7.

The secret blessings and favors of God are bestowed according to the counsels of his own infinite wisdom. Job 29: 4, and Psalm 25: 14: "The secret of the Lord is with them that fear him." His eternal salvation for all his creatures was planned in the secret counsels of his infinite mind. 2 Cor. 3: 13, 14, 15. There are *secret* dreams and visions. Dan 4: 9. In Romans 2: 16, we read, "In that day, when God shall judge the *secrets of men* by Jesus Christ." Therefore, at this point we lay down the proposition, that there are no *absolute* forms of secrecy among men; but the word is used in a *relative* sense. Job 15: 8: "Hast thou heard the secret of God?" "In the secret of his tabernacle he shall hide me." Psalm 27: 5. Matt. 6: 4: "That thine alms may be in secret." John 18: 20: "I spake openly, ... in secret have I said nothing."

Brethren, is it not true that God is the real author of *generic* and *absolute* secrecy? Are there not passive emotions, thoughts and volitions in the mind of the Eternal? Man is finite *in all his transactions.*

Therefore, in the second place, the charge that all Freemasons and other oath-bound organizations are a *source of evil* in the nation, and of positive danger to the Republic, is a serious and dangerous libel upon the lives and usefulness and character of many excellent citizens. *We abhor the charge.* There never was an absolute generic secret organization on the face of the earth. The all-seeing Eye penetrates everywhere. *Wherever* and *whenever* the effects or designs of a secret lodge, or body of men, are felt, *known* and *recognized* in modern society, there and then the absolute forms of secrecy become obliterated.

Furthermore, every family in the land has their own private or secret affairs. Many of these privacies are of the most sacred nature. They are so delicate, and so tender in the soul and lives of the family, that only a monster of cruelty would spread them abroad. Every person keeps his or her own counsels, and a tale-bearer becomes a nuisance in every place. Thousands enter secret lodges for the protection and promulgation of *private interests*, which are as *precious as life itself.* Thousands consider it a mark of dishonor to break their oaths, or reveal the inside business of a lodge. In all ages of the world, men have been bound together by secret oaths and friendships. In distress and shipwrecks and death, they have kept their oaths. Men have taken oaths against cruel and terrific despotisms. Brethren, we cannot wholly agree with the continued abuse of citizens because of their membership in secret lodges.

Therefore, in the kindest spirit, and in the broadest Christian affection, we conclude that public and private oaths are essential to the well-being of government. That secret societies are only relatively private, and that they are essential to the progress of every pure, high, glorious and free Republic; and moreover, humanity will never again submit tamely, and like craven cowards, to any more monstrous forms of cruelty and terrific oppressions. Yours sincerely,

(Rev.) T. MELBOURNE MAY,
Shutesbury, Mass.

(*See reply on eighth page.*)

I furthermore promise and swear, that I will assist a companion Royal Arch Mason, when engaged in any difficulty, and will espouse his cause so far as to extricate him from the same *whether he be right or wrong.* I furthermore promise and swear that I will keep all the secrets of a Royal Arch Mason, when communicated to me as such, *without exception.—Oath of the seventh degree of Masonry.*

In this same degree the candidate, who acts the part of Moses, while being led around the lodge-room is made to stop in front of a bush saturated with some inflamable material to make it burn, and a member of the lodge who may be a saloon-keeper or a clergyman, stands behind the bush and blasphemously personates Jehovah. This explains the origin of many mysterious fires which have started in Masonic lodge-rooms, on nights when a Royal Arch initiation was in progress.—*National Home Guard.*

NEW ENGLAND LETTER.

The labor unions and the Boston Post.—Rome and the rum traffic.—A new departure in Harvard University.—Dr. Sargent and the military drill in schools.—The Woman Suffrage meeting in Boston.

One of the peculiar features of "the servant girl question," as every tried and long-suffering house-wife, who has been obliged to have "hired help" knows, is the fact that many of this class, especially among the daughters of Erin, object to the oversight of a mistress in the kitchen, no matter how intelligent and capable she may be; and, as a rule, the more ignorant and uncultured the help, the more strong this objection. It is rather funny to find that a parallel state of things has prevailed in the composing-rooms of the Boston *Post*, until the business manager, L. L. Morgan, struck, and ordered that no more members of the Typographical Union should be therein employed, "on account," as he says, "of their arbitrary way of making rules for the government of composing-rooms, without any consultation with the representatives of a paper." He adds his opinion that "if he was giving employment to a number of men, he was entitled to, at least, some influence in the room where they work, and consultation in case new rates, rules or methods were considered." Mr. Morgan's action would be a more commendable one, were it not that he has discharged the members of the Typographical Union, only to fill their place with members of the Printer's Protective Fraternity, which the former allege "was brought into life for the especial purpose of opposing honorable and honest members of Typographical unions." So the whole affair resolves itself into a Kilkenney cat fight, in which the public at large can feel no particular interest.

The newly awakened opposition to the endowment orders has roused them up to begin an aggressive action by seeking for further legislation in their favor at the present session of the Massachusetts Legislature. To counter-balance the attacks made on them in the public press, they are now entering into lengthy explanations, through the same channel, of their peculiar modes of business, of which I can only say that they are calculated to leave one in a deeper depth of darkness than before.

It will be remembered that when the Knight Templars visited Chicago some years ago, many of the rum-shops and houses of ill-fame were marked with the holy sign of the cross. But Rome is not behind the lodge in this matter. Rev. Joseph Slattery, the eloquent ex-priest, in his lecture at Music Hall last Sunday, stated that Philadelphia has a brewery called the Salvator Brewery, Salvator being the Latin for Saviour; while a rum-shop in the same city has on its sign-board a representation of Jesus Christ! The resemblance between Rome and Masonry, grows stronger the more they are mutually studied. One is surprised at every turn by some unexpected side-light thrown by one upon the other.

Is the luxurious and extravagant living of the present era a sign of political decadence? Deeper thinkers than I so consider it. Where is the plain living and high thinking of other years? We produce cart loads of dilettante literature but fewer great names. Emerson and Hawthorne have left no successor, and when Lowell and Whittier "join the choir invisible," who will wear their mantle? In public life we have a superfluous number of little great men; but the broad-minded, great-souled leaders of other days, where are they? The judgeship of the State Supreme Court, left vacant by the death of Gen. Devens, goes a begging because it is not a sufficiently lucrative post. It was offered to Patrick A. Collins, who declines it on the ground that it costs him ten thousand dollars a year to live, and he could not possibly live on six thousand. Poor man!

Says Sylvia Carmen, the poet queen of Romania, "I feel a personal pride in the triumph of every woman." Women in general, and one woman in particular, has lately scored a triumph for the sex, in the endowment of a thirty-thousand-dollar fellowship in connection with the new department of archæological and ethnological study, lately opened by the faculty of Harvard, and the appointment thereto of Miss Alice C. Fletcher. This is the most richly endowed fellowship in the college, and the money was given by a woman, Mrs. Mary C. Thaw, who, of course, had the appointing power. It was too rich a gift not to be accepted, and thus Harvard puts itself into the queer position of establishing a fellowship for a woman, while refusing to give her, or any of her sex, even the degree of Bachelor of Arts. But how do the Harvard students relish having their professors say (as they do) that they have to prepare their lessons better for the annex than for the college, because the young women are so much sharper questioners than the young men? Boston, however, progressive as she is, still continues the policy of separate normal and high schools for boys and girls; but surely an unprejudiced mind would see less to object to in co-education, than in the attempt to make young Amazons out of the latter by putting them through a course of military drill like their brothers. Whether this is a wise kind of instruction to introduce into schools, is a subject that is now being discussed pro and con. Some of our best minds object, not only to the moral effect, but the physical results, which they claim make a boy stiff instead of graceful, by inducing angular and machine-like movements. One of the best authorities is certainly Dr. Sargent of the Hemenway Gymnasium at Harvard, who takes strong ground against the drill. According to this eminent teacher of physical culture, it does not afford the essential requisite for developing the muscles and improving the general health, while any malformation or local weakness is increased by it rather than helped; and military authorities are so far aware of this that they introduce gymnastic exercises to remedy the defects of a mere military training. Thus physically as well as morally, the drill makes a poor showing, and seems to be a step backward in true education rather than forward.

Looking over the program of the Woman's Suffrage Association, which meets next week in Tremont Temple, must give one who can remember back forty years, a vivid sense of the change in public sentiment, since that despised movement first began. It is fitting that the W. C. T. U., whose noble work has done more for the cause than all other associations combined, should have a prominent place in the person of Mrs. Fessenden, our new State president. Three women's colleges, Holyoke, Vassar and Wellesley are represented on the program, not one of which had existence when Miss Anthony and others first began to preach the unpopular doctrine of Woman's Rights, showing that she has already secured one more important to her than the ballot—the right to as high and liberal an education as her brother man. ELIZABETH E. FLAGG.

REFORM NEWS.

GRANGE MONOPOLY.

WEST BARNET, Vt., Jan. 17, 1891.

We had good attendance, good attention and a good collection at the meeting here last evening. Bro. D. C. Faris, whose hospitality and willing service far exceeds anything I have discovered in the system of lodge benevolence, has not swerved from the Covenanter line in the faith or practices of the church, nor has he abated in zeal for reforms one whit. He deals his bread to the hungry reformer with liberal and un"gripped" hands, and accounts twenty miles over the crisp snow with mercury below zero no hardship in the interest of a good cause. It is a benison to sit with father, mother and the seven children of the household at their quiet fireside, "all of one accord," and to have part at the morning and evening worship in such a God-ordained and holy service.

Writing from a neighboring State, a dear saint whom I have never met says, "Most of the young

people belong to some secret society, and say that if they live up to their creeds, that is as good religion as they want. . . . We had a Free Baptist society and held a monthly conference. The grange came in and held their monthly meeting on the same day. The deacons and most of the members joined. The conference was held on the first Saturday of each month. This had to be hurried off so as to go to the grange. Then it had to be carried over to the Sabbath day. Wife and I thought that if the cause of God was not worth one-half day in a month, without being swallowed by the grange, we would leave, and so we left. The last conference held was on Sabbath, and the church is gone. So much for the grange."

This is the history of other feeble churches in the rural districts, and many that are eking out a sickly existence are paralyzed by the same cause. When will the people learn wisdom by experience? J. P. STODDARD.

THE GREEN MOUNTAIN BOYS ARE READY.

HARDWICK, Vt., Jan. 17, 1891.

EDITOR CYNOSURE:—J. P. Stoddard, of Boston, has been here and given us three able lectures. Notwithstanding there was but one church member and a very few Masons out, he had fair audiences, mostly young men.

It was a successful brush with the powers of darkness, because truth never was, and never will be defeated, although it may long be hindered by the blindness and ignorance of poor, fallen humanity. When the church and the lodge are united, as they are here, it brings down a darkness so thick that you can feel it.

The hollow logs around here are all filled up with moral cowards who claim to be opposed to Masonry, but who fled in awful terror from this skirmish. They will probably not crawl out again for months; and it is doubtful if some of them ever see daylight again.

As for myself, my soul is filled with holy triumph and bounding joy. For I know that this battle is the Lord's, and that the black and roaring thunder clouds of the lodge, are but the devil's tumult. Yours truly, F. F. FRENCH.

BRO. HAWLEY'S WORK IN NEW YORK.

DEAR CYNOSURE:—As you know, very soon after returning from the West, I left home on a special mission to the State of New York. I went first to Otsego Co., and spent a little time at Schuyler's Lake. The churches of the place were closed against Anti-masonic lectures, but I was invited to preach in the M. E. church. I canvassed the place, putting anti-secrecy literature in the houses.

I also found persons at Schuyler's Lake and at an adjacent village, who would receive books and pamphlets, to hold in trust and loan to the people, and established several such depositories. I gave private instruction to those who were willing to learn, so as to develop as far as possible a sturdy class of conscientious workers by whom the Spirit of the Lord can lift up a standard against the lodge iniquity.

In a few instances the Masons manifested a hostile spirit, and refused to receive the literature I offered them, and indulged in some discourteous remarks, to which I meekly replied and went on to find more willing recipients of the favors offered. Some hints were thrown out of possible complications, if I did not hasten my departure; but as this seemed to relieve their minds, and did not hurt me, I could well afford to indulge them in such pastimes.

The snow was three feet deep on the level, so I could not extend my labors over the surrounding country so far as I would have done.

Leaving Schuyler's Lake I came to Syracuse, where I remained over the week of prayer, that I might attend the ministers' meeting of the city. I spoke several times in the Wesleyan church of Syracuse, of which my friend Rev. Knappenberger, is pastor. I called on Rev. Hall and Wardner at the W. M. Publishing House, and upon the pastors of the United Presbyterian and Free Methodist churches, that I might counsel with them and secure such co-operation as they might be able to give. At the conclusion of the ministers' meeting I presented each of the ministers with a copy of Joseph Cook's speech. They were received with thanks.

One Italian, a Waldensian minister, who is on a visit to this country, accepted the pamphlet, but spoke contemptuously of our work, as though it were an unreasonable thing to oppose Freemasonry. The Waldensian church has suffered much at the hands of the papal power, and the Masons of Italy are warring against the Pope; but these godly people who have suffered so much because they have repudiated the spiritual harlotry of Rome, ought not now to commit spiritual lewdness by worshiping at Masonic altars. I distributed some literature in Syracuse, and left some with two faithful men, to be distributed after I had gone.

From Syracuse I came to Sencca Falls. Here I found a meeting in progress in the Wesleyan Methodist church. I was invited to address the people after the sermon, the first night; and, by invitation, preached the following night. I also distributed some literature. Among others I conversed with the pastor of the Baptist church, and found that he had only struck the outer circle of secretism, having had connection with only one minor secret order. I spoke to him of the noble men of his denomination, who have renounced Freemasonry and testified against it, and called his attention to the weighty reasons, why all who love our Lord Jesus Christ should refuse to be yoked with unbelievers in the lodges.

From Senaca Falls I went to Shortsville, where I expected to find an old reformer, Danforth Booth. I learned that he was dead, and so took the train and came to Canandaigua, where I spent one day in calling upon friends, and then came to Varick. Here I have spoken several times, and will lecture on the Religion of Freemasonry before I leave. I am stopping with Rev. G. L. Paine, the father of Pres. E. G. Paine of Hartsville College, Ind. It is in his church that I am to lecture.

While I am in the State I will respond to any calls to preach or lecture for the upbuilding of the church of Christ, and the pulling down of Satan's stronghold, the secret lodge system. Address me at Houghton, Alleghany Co., N. Y.

C. F. HAWLEY.

CORRESPONDENCE.

METHODIST MISSIONS EXTENDING.

FROM KUCHENG, CHINA.

EDITOR CYNOSURE:—It may be of interest to some of your readers to know that the Methodist Episcopal church has opened two new mission stations in this (Fukien) province outside the provincial capital, Foochow. Our work at Foochow, the first of the Methodist Episcopal church in China, was begun in 1847. Despite various obstacles it has gradually spread and now occupies a large part of the province. Besides this from Foochow have gone forth the founders of the Central China and North China Missions, both now large and flourishing.

Within a few years it has become apparent that the more distant parts of our work in this province could be operated more effectively, and with less expenditure of time and money, from other centers than Foochow. For example, this city, though but eighty miles up the Min river and thirty miles overland, a total of 110 miles, is practically as distant from Foochow as New York from San Francisco. Yet from here hundreds of towns and villages are within two days' journey. This is also true of Hing Hwa, the mission station just opened to the southeast of Foochow, this being to the northwest.

I am now in the midst of the fourth quarterly meeting for this district, which, I am happy to say, are proving seasons of refreshing from the presence of the Lord. Among those I have recently baptized is a man of wealth and social position, who became a Christian less than a year ago, but who has already persuaded ten of his fellow villagers to cast away their idols and worship the true and living God. This wealthy convert, now as meek and gentle as he was before proud and unapproachable, makes a liberal offer of money, by means of which I shall be enabled soon to build a chapel and appoint a preacher to his native village, which will thus become another center of divine light and power.

In this city of Kucheng two families now reside —that of Dr. Gregory (a medical missionary) and my own. We hope soon to receive the means for building a hospital, which, under God, cannot fail to be very helpful in our evangelistic work. All departments of mission efforts in this province are prospering. Pray for us. Your brother in Christ, M. C. WILCOX.

THE SABBATH WORTH KEEPING.

CINCINNATI, O., Jan. 19, '91.

EDITOR CHRISTIAN CYNOSURE:—Cincinnati is now in the midst of a remarkable revival. Dr. Morris, of Lane Seminary, says: "In my residence here of twenty-seven years I have not witnessed anything like it." The Presbyterian church of Walnut Hills has 600 worshipers every day. It is not peculiar in the number attending or the number of conversions, but in the deep fervor that pervades the meetings. Every minister you meet speaks of the peculiar religious interest that is sweeping over our city.

The jury law has been passed by the Ohio Legislature. It is to be hoped that it will now be possible to convict saloon-keepers for violating the Sabbath-closing law. The "Black Maria" and "work-house" are the dread of these law-breakers. There should be no compromise in this war against Sabbath-breaking. Charles Sumner said, "A good compromise is only a bad defeat for the right." The law should be enforced. Every grocery, meat-shop and bakery should be closed on Sabbath. Any one breaking the law should be punished. The drivers, conductors, and grip-men on our street cars should be arrested for working on Sabbath; and the stock-holders, directors and executive officers should be arrested for ordering the cars out on Sabbath.

A professor in Oberlin went with an excursion to the Pacific coast last summer. When Saturday night came, he essayed to stop and rest over Sabbath. But the rest of the company refused to discontinue their journey. He rested over Sabbath. He overtook them early in the week. The next Saturday evening they were in Yellowstone Park. If their hacks went on without him he might be left there for three months. But he determined to obey God's law and so stopped over Sabbath. As providence would have it an unexpected hack drove up Monday morning. It had been delayed by an accident, and he was carried out without hindrance. When he reached home he found his trip had cost him $40 more than any other member of the party. He paid forty dollars for his principles in Sabbath-keeping. When President Fairchild started for his wife fifty years ago, he went by canal to Cincinnati. There he took the boat for Mississippi. He expected the boat would be tied up over Sabbath. But to his surprise he found it was no part of their intention to honor the Sabbath. So the Dr. got off Saturday night. In those days there were few boats, and he had to wait until Friday of the next week before another boat came along to take him. J. M. FOSTER.

ST. JOHN AT BLANCHARD, IOWA.

EDITOR CYNOSURE:—Gov. St. John lectured in the Covenanter church at Blanchard last Friday evening, and broke bread at our table, which we felt was a thousand times greater honor than if we had entertained Benjamin Harrison. It was a big thing for a small town like ours, with but three churches, to secure a lecture from Gov. St. John, and that at a time when he had no other appointments in the vicinity, and we must pay his full price of $50.00. But with a pleasant evening, a crowded house and twenty cents admission, we raised the amount, and had money over. It was a small investment for each one, and we feel that our money was never better spent.

The Governor asked the question that so many ask, if our town was not named after Dr. Jonathan Blanchard? He said, "I have cut loose from every secret organization." He declares that the Prohibition party will never go back on its God-in-government record. He thinks the National Reform Association is doing a grand work, but they made a terrible mistake when they invited Judith Ellen Foster to speak from their platform. He thinks the time has come when every organization must take sides with either God or the devil.

There is no aristocracy about Gov. St. John. The secret of his popularity with the common people is, that he discusses political questions from the standpoint along which the toiling mass-

es are thinking and feeling. He takes a text and speaks from the Bible standpoint of justice and right. His motto is, if a principle is right stand by it, and it matters not if you are in the minority. His statement that drink had robbed him when a boy, of home and father, and the parting words of his mother, "Stand by the right and never forget the enemy that has robbed us," goes to explain his life-long fidelity to the Prohibition cause. His main themes are those twin robbers, the liquor traffic and the tariff. He is courteous and kind and gentlemanly with his audience, and impresses all, but the most prejudiced politicians, that he is a thorough Christian. Some of our people are anxious to secure lectures next from Col. Geo. W. Bain, and Pres. C. A. Blanchard. M. A. GAULT.

FROM THE CRESCENT CITY.

STRAIGHT UNIVERSITY, NEW ORLEANS,
Jan. 15th, 1891.

DEAR CYNOSURE:—One week of my holiday vacation was spent in Point-a-la-Hasche, a rural settlement about thirty-five miles distant. I accepted the invitation of one of my scholars to visit his home. They were French Creoles and of course I had many new experiences.

They were very kind-hearted people and did all in their power to make my stay a pleasant one. They had an orange grove, and oranges from the trees were quite a luxury to me. Their home is situated almost on the border of the Mississippi river. Many large ocean steamers passed daily, and were a welcome sight.

The river bordered with live oak trees hung with moss, and the sunset reflected on its waters, presented one of the loveliest pictures I have ever seen.

The people here are nearly all Catholics. On Sabbath I attended service in a Catholic church some three miles away, but the service was entirely in French, unknown tongue to me. There are many rice plantations in this section, but at this season only the plantations are visible, as the rice was all gathered some time ago. I was laden with many tokens of the kindness of this people when I returned, and the knowledge gained of new customs and manners and scenes beside, made this a very pleasant vacation.

The day after I returned, several of us teachers visited two cathedrals here in the city. On the door of one was framed this novel notice: "*Persons are requested to keep their handkerchiefs, hats, and especially their pocket-books, before their eyes, as a pious but professional thief visits this church several times a day.*" It was signed by the pastor, and showed that piety and theft as a profession, in their opinion, might properly be combined.

From here we visited the Parish prison. There are some two hundred convicts. It was a sad sight to see them, and it seemed an awful place to be in. I should judge it was well kept. We saw several who were implicated in the Hennessy murder. The sheriff who took us through, said that there were over thirty there who were in that conspiracy. The colored people had separate appartments, which were not so pleasant as those occupied by the whites. One man we saw is sentenced to be hung, and our guide showed us the place where six had been executed. They have quite a pleasant chapel, and have services for the Protestants and Catholics. All are permitted to attend, and a good many go to both. They each receive a paper. I regreted that I had not taken the precaution to carry some with me. I have had a nice supply of S. S. papers sent me this year for the benefit of my mission school.

After an absence of four weeks from my mission S. S. work, on account of poor health, I returned to it last Sabbath. The attendance was very small, owing to a grand dinner near by in the afternoon, followed by a ball in the evening. There are many discouraging features in mission work, but when one sees the home influences that they have, it is not surprising that they find it hard to become Christians.

The fall term opened at the University with an increased attendance and bids fair to be a very prosperous one. The week of prayer was observed last week, and seemed to awaken quite an interest. There are several who have accepted Christ, and a number are "almost persuaded." I hope there may be still greater blessings for us.

Bishop John Newman spoke in this city last evening, to an audience of between two and three thousand. He said Christian manhood was the solution of the race problem. Sincerely yours,

M. LOUISE STODDARD.

PITH AND POINT.

WHAT PLACE IS THIS? LET THE LIGHT UPON IT.

I have lately returned from ——, where I have been on a visit for some weeks. Nearly all the men in the place belong to secret societies, and they seem to be altogether carried away with them. For what little I said against the lodge while in company with some I was only laughed at, and told that I knew nothing. The church seems to be set away in the background, and the different lodges take the foremost rank in society. I was very much grieved to see all this and sorry that men, noble-minded men, too, could be so completely led away and blinded. That some good work might be done there is my prayer.—MRS. G. W.

A PROPER INQUIRY.

I would like to know how that call for aid that was made last summer for $5,000 was met. This call was made after I signed or gave an obligation of ten dollars. Now if there is *need*, I wish to know how the N. C. A. is prospering, etc.; and how that obligation that I gave is, and when it comes due. I want to do everything I can to forward the interest of Zion, and the religion of our Lord and Saviour Jesus Christ.—M. L. WORCESTER.

NOTE.—Bro. Worcester looks after all the subscribers in his vicinity and gets their renewals. He drove thirty miles lately to get two of them. God bless such a worker.

WALKING IN THE WAY OF JEROBOAM—THE N. C. A. CAUSE.

This is about the nearest *God's own cause* of any I know of at present. We are having "revival services" in all our churches since the holidays. The women and children are attending and probably profiting. Some inquiry is made for the men, but the majority are interested in the "high places" established by our modern Jeroboam and are conspicuous by their absence.—H. D. WHITCOMB, *Bloomington, Ill.*

THE PAPER FOR STUDENTS.

I acknowledge herewith the weekly visits of the *Cynosure*. I have placed it on file and I know that it will do much good to our students who are already opposed to secret societies, and it will keep many that are exposed to the temptation of joining them. Mr. Stoddard gave us some time ago a very stirring lecture. We have only a few of our students belonging to the Masons or Odd-fellows, but quite a number belong to some of the smaller secret associations. Praying that God's blessing may rest on your work, I am respectfully,—C. A. BLIESMER, *Librarian of Wayland Seminary, Washington, D. C.*

THE CENTER OF THE MORAL CONFLICT.

Would that I had a thousand dollars to send you instead of five. My wife and I give our largest contribution this year to the National Reform Association, which aims to bring all legislation to the standard of the Ten Commandments. What an increase of power if all moral reform movements could be unified along that line, and thoroughly purged of secretists. Eternity will reveal that the conflict of all the ages will be to enthrone that moral law in human hearts and in national legislation. When this is done, voices in heaven will proclaim "Alleluia, for the Lord God Omnipotent reigneth."—M. A. GAULT.

HOW SHALL HE BE SIFTED OUT?

I am personally acquainted with a gentleman, a steward and trustee in the Methodist Episcopal church, who belongs to the Prohibition party, a party which has my warmest wishes and heartiest blessings. This gentleman is in the ice business. He will go into saloons, sell and deliver ice to saloon-keepers in order to make the drink more palatable for poor drunkards, and when expostulated with, attempts to justify himself by the miserable pretext that if he does not sell the ice to the saloon-keeper, somebody else will. Will you please state in the *Cynosure* what course should be pursued with a man like this?—METHODIST SISTER.

There is no society or organization in this world from which it is absolutely impossible to shut out hypocrites. If there is not enough moral sense or moral courage in a community to put the proper brand on such characters, a revival of religion is needed to change first of all the disposition of the people. The offending party might be the first one reached by such a work.

DAKOTA WEATHER—A CORRECTION.

I am sorry to see such a weather statement as published in the *Cynosure* of Jan. 8, purporting to be a telegram from Bismarck. It is true we have a mild winter so far for this climate; nevertheless the thermometer had been below zero a number of times before January, or before said telegram was sent. The ponds and creeks have been frozen over since about the middle of November, and there have been but few days since the 15th of November when it thawed as much as it had frozen in the night. Plowing stopped on account of frozen ground about 20th of November, and mostly stopped by the 5th of November, many believing that plowing the ground while frozen is labor lost. No one has any business with straw hats or linen coats on after the 1st of October, and seldom that late in the season. I have a high esteem for the *Cynosure*. I would like to see it exclude all such doubtful matter. It is a grand thing to have a paper that is reliable.—C. G. FAIT, *Monango, N. Dak.*

FROM A MOTHER IN ISRAEL.

My heart is truly glad and thankful that I can do this much, and it is full of desire to do much more in this reform, but I am too much alone to accomplish what my Father knows I would gladly do. I am praying for abundant prosperity to attend every effort, knowing that the lodge evil must be destroyed with the brightness of his coming, if not till then. O! for more Bro. Nathan Browns on this blighted orb, where many noble hearts have labored and do labor. But it seems to me nothing is so hard to reach at the present or in this city. Let all pray for power from on high. I am looking to send on more further on. Ever your friend in Christ.—MRS. A. B. HUBBARD.

Some of our friends who attended the Centennial in 1876, will remember this godly woman.

SHORT SWORDS.

I think the *Cynosure* has struck the alarm bell, in its proposed publication of Masonic oaths, etc.—A. C. STAPLES.

Be assured that I am as earnest in this good work as ever, and am determined to help as opportunity affords. —JOHN COMPHER.

LITERATURE.

EDUCATIONAL PAPERS. By Charles A. Blanchard, President of Wheaton College. Pp. 87. Published for the College by F. H. Revell, Chicago and New York.

During some thirty-five years of school-going and school-teaching a man of President Blanchard's power and observation should be able to present a volume on educational topics that would be at once attractive and instructive. No one can take up this little volume without realizing that he is communing with the thought of a writer who has a message and is able to give it. It contains four papers on educational topics printed by order of the executive committee of Wheaton College. "The College and the Church" was read before the Manhattan Congregational Association of New York. It is an argument and exhortation in favor of enlarged liberality and greater faith and nobler planning on the part of the Christian church, that our colleges should be a grander power for the hastening of the kingdom of Christ. The second, "The Business Man and the College," was published in the *Statesman* magazine. It is a balancing wing for the first. The third was prepared for and read before the National Educational Association last summer at St. Paul. It answers the question, "What have the people a right to ask of the College?" The fourth presents the particular case of Wheaton College to all thoughtful readers in happy style. If there be any so unfortunate as to deprecate in this day our collegiate institutions, they should read such a volume as this and disabuse their minds of a mistaken notion.

A good Concordance is universally recognized by Bible students as the most essential of all helps to Bible study. A *perfect* Concordance, which places the entire text of the Bible—English, Hebrew, and Greek—completely at the command of every intelligent reader of English, should be of infinite value to the Christian millions who desire a perfect knowledge of Bible teachings. Professor Jas. Strong, the veteran Biblical scholar, and editor of McClintock & Strong's Cyclopedia of Biblical, Theological, and Ecclesiastical Literature, the largest work published in this country (larger even than Appleton's Encyclopedia), and the largest in its particular field published in the language, has recently announced the publication of a work of really extraordinary magnitude and importance in the field of religious literature; a work upon which he has been continually engaged for over thirty years. It is a new Concordance to the Bible, that is pronounced, by those who are well acquainted with the work, to be as far in advance of any existing Concordance as the latest Webster or Century Dictionary is in advance of Johnson's Dictionary of the last century. Specimen pages may be had free by applying to the publisher, John B. Alden, 393 Pearl St., New York.

Our Day opens its last number with an article on "The Mormon Manifesto against Polygamy," by Rev. Dr. R. G. McNiece of the Presbyterian church of Salt Lake City. It is the ablest analysis of that remarkable movement of the Mormon church that we have seen in

print. Dr. McNiecc has been a close personal observer of Mormonism for many years, and writes with the energy of conviction, and the confidence of a man who knows his facts. He sets the picture of the manifesto in its framework of decrees and management of the Mormon hierarchy; shows for exactly what concealed purpose it was contrived, what was its intended scope by its promulgators, and what the deception practiced on the country. He praises Judge Anderson for standing by conviction and blames Judgc Lane for yielding weakly to the plausible tricks of the managers of polygamy. Dr. Hamlin writes with vigor and in a convincing manner of the action of the last meeting of the American Board respecting new missionaries and the second probation folly. An article from the London *Spectator* on Gen. Booth's plan for saving English poor, is the most discriminating and careful analysis of the scheme we have seen. Mr. Cook's Monday lecture on "Imported Unbelief in the Orient" and "Was the Birth of Christ Supernatural?" are arguments embellished with eloquent passages which always mark and popularize the addresses of this master.

The date of February 16 has been definitely fixed for the publication of Edwin Arnold's new poem, "The Light of the World; or, The Great Consummation." It will be published simultaneously in America and England, the American publishers being Funk & Wagnalls of New York. As before announced, there has been in different portions of the poem collaboration betwcen Mr. Arnold and an American poet, the results of this collaboration, of coursc, being incorporated in both the English and American editions. The American edition will contain also an Introduction by R. H. Stoddard, and a reproduction of thc celebrated paintings on the life of Christ, by the German artist Hoffman, by arrangement with the Gcrman publishers.

"The Workingman in Australia" is the subject of the first two articles to appear in the February and March numbers of the *Century* on "The Anglo-Saxon in the Southern Hemisphere." These articles are written by Mr. George R. Parkin, who will be remembered as the author of a striking article on Uppingham, and another on "The Reorganization of the British Empire," published in the *Century* in 1888.

The *American Law Register* continues the very exhaustive and able discussion of the law governing the "original package." The large number of decisions quoted and examined, and the final settlement by the Supreme Court and the Wilson bill in Congress, are set forth in good legal form, and the document will be valuable for reference in every well-equipped library.

It is a great misfortune for the young and middle aged to be gray. To overcome this and appear young, use Hall's Hair Renewer, a rcliable panacea.

For Coughs, Sore Throat, Asthma, Catarrh, and diseascs of the Bronchial Tubes, no better Remedy can be found than "Brown's Bronchial Troches." Sold only in boxes. 25 cents.

We should esteem it a special favor if our readers would kindly name the *Cynosure* when answering any advertisement in our columns.

BIRNEY.

The sketch of JAMES G. BIRNEY candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office

NATIONAL CHRISTIAN ASS'N,
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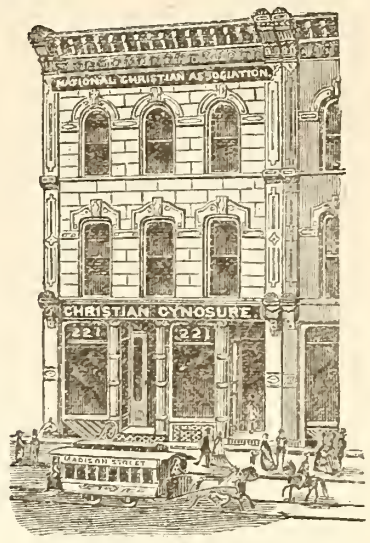
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HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, JANUARY 29, 1891.

THIS NUMBER of the *Cynosure* will be of unusual value to many of our readers because of the personal history of the editor, and the numerous commendations of his fidelity to Christian reform. His consent to the celebration of this interesting anniversary was only gained by the promise that it should be made helpful to the cause represented by the National Christian Association. That it was so we know by the fact that the great Chicago dailies, with their circulation of hundreds of thousands, gave large and excellent reports of the exercises and extracts from the life-sketch, in no case belittling or objecting to the work the subject of their report was doing against the secret lodges.—ASS'T. EDITOR.

A CURIOSITY OF MASONIC LITERATURE.

We give, in another column, and recommend all our readers to notice a letter from a minister of Shutesbury, Franklin Co., Mass. It is a perfect specimen of those writers who not "holding the faith and a good conscience," "concerning faith have made shipwreck." It is a fair average of Masonic perversion and confounding of all moral and Scriptural ideas and Scripture quotations. And what is most striking, is the perfect sincerity of the writer; as all those are sincere who verily "believe a lie."

Let us analyze, if possible, the ideas of this Shutesbury minister. He jumbles together the "secret things" which belong to God, which are only unknown because finite minds cannot know the infinite, with the secrets of bandits and lodges who strip men to their shame, and swear them to concealment to get money and obedience, office and secret advantage of their fellow men.

Then he puts the secret crimes of men, which God will judge by Jesus Christ, along with "the secret of the Lord," which holy and God-fearing men enjoy; and with the secret alms of the benevolent; and then asks with almost stupid sincerity and simplicity, "*Brethren, is it not true that God is the real author of generic and absolute secrecy?*"

What! Is God the author of the secret sins of men which he will judge by Jesus Christ? No. "Wickedness proceedeth from the wicked." God is not the author of sin, or the secrecy of the brothel, the banditti, or the lodge. Is God the author of idolatry? Did he tempt men to worship devils?" (Deut 32: 17.) Did he lead Cain to manufacture his lodge-worship of corn, oil and wine?" (Gen. 4: 3.) Does God lead men away from himself to worship idols? Or is it Satan? Every idol temple, says Warburton, was a lodge; had "a secret worship to which only the initiated were admitted." And *the lodges of this day*

PRACTICE ALL THE IDOLATRY POSSIBLE

in Christian countries. They are the out-cropping of Asiatic and African idolatries in Christian lands; shamming to save men without Christ or the Holy Ghost! Without repentance or faith! —and deceiving, if possible the very elect. And here is a Massachusetts minister who, in the sincerity and simplicity of his heart, we will presume, undertakes to defend this "abomination of desolation, standing where it ought not."

But this Congregational minister (for his name is in the year-book) speaks for the Masons and counts himself of their number. "We abhor the charge," he says, made against them. Now in the very first degree which he took in Masonry he swore, if President Charles G. Finney is a true man, to have his throat cut if he revealed the fool ceremonies of the lodge; and the oaths grow bloody and blasphemous by degrees. When this Massachusetts minister took those oaths he probably paid no heed to the meaning of the words, but had made up his mind to get the benefits of the lodge and went through; though men do not commonly do so without a shudder.

These oaths mean what they say or they do not. If not, they are bald, ribald blasphemy. If they do mean what the words import, as Masonic murders prove they do in the original intention, then "unrighteousness is a true but weak term to express their criminality and turpitude. For if the man's throat is to be cut, in case he tells what is done in the lodge, *somebody must cut it!* Now if this minister is a Mason he went forward till he had pleasure in this disgusting and horrible wickedness; and thus is making the moral "shipwreck" of those who believe the "lie" that a Christless lodge made up of preachers, deacons, blacklegs, whoremasters, saloon-keepers, Turks and infidels can take its members to heaven, "the lodge above."

Read the letter. And let us weep for the writer and pray for the deliverance of those ensnared like him.

ANGEL MINISTRY.

Lord Macaulay was the son of Zachary Macaulay, and grandson of John Macaulay of the Highlands of Scotland. The father was a philanthropist and friend of Wilberforce in the great struggle for the abolition of the slave trade. This son, Thomas Babington Macaulay became a peer of the realm by the force of his genius and the power of his pen; and of all his writings, none excel, if indeed any equal, his description of the Puritans.

He thus speaks of their belief in and reliance upon the ministry of angels:

"If their steps were not accompanied by a splendid train of menials, legions of ministering angels, had charge over them."

"The very meanest of them was a being to whose fate a mysterious and terrible importance belonged--on whose slightest action the spirits of light and of darkness looked with anxious interest."

Watts, whose lyrics were sung by Puritans as cradle-hymns to their infants, and in worship in their crowded sanctuaries, shows how intimate and universal was the intercourse of the Puritans with the invisble messengers of God. Thus:

"We for whose sake all nature stands
And stars their courses move;
We for whose guard the angel bands
Come flying from above."

No wonder that with such companions, while "abased in the dust before his Maker," the Puritan could "set his foot on the neck of his king!"

But there was this difference between Macaulay and Watts. Watts wrote for believers; Macaulay for the upper classes of English society. One believed the Bible; the other was the son and grandson of believers. Simple materialists are scarce. Few, indeed, become so imbruted as not to believe that an invisible spirit, a viewless volition, moves their feet when they walk, and their hands when they lift them to their heads. Perhaps injustice is done to the lower animals, when men who say they believe only what they can see are called "imbruted." Dogs, outdoors, often set up a pitiful wail when their masters are dying in the house. In the old Chicago jail, before the fire, where murders, suicides and other crimes had occurred, unearthly groans and wailings were heard at midnight; insomuch that hundreds of citizens for some weeks visited the jail to hear the unearthly noises. One of the night-watchmen, a respectable young man, said to the writer, "We have two terrier dogs here; and while these noises were beginning, and before the people assembled, I have seen those dogs bark and snap furiously as if at the heels of a person in the court of the jail, while the lamps were burning brightly, and no human or other living creature was in sight," We know that animals have other or keener senses than ours. Not all the philosophers in the world could discover the effluvium of a deer's track, or know of the existence of that powerful essence, if it were not for the olfactories of a hound.

But when we open our Bibles we see that the regions above us and around us are filled with intelligencies interested in the destiny of men; as the very earth and lowest rocks are full of spores. And though "angel visits are few and far between," yet angels visited patriarchs and prophets. They burst from their invisible solitudes in the sky and sung the advent of Christ. They knocked off the fetters from Peter in the jail in the night; ministered to the fasting Saviour in the desert; and strengthened him in his awful agony in the garden. We know, too, that "Christ will yet send his angels to gather out of his kingdom all things that offend, and them which do iniquity;" and, indeed, that every believing penitent who comes to Christ, "is come to an innumerable company of angels;" and the most poor and abject soul who casts off his garment of sin and comes to Christ, though a very Lazarus of humanity, will be taken by these angels who are familiar with the road, and borne to the Paradise of God.

Then let us bless God for the ministry of angels, and pray for it. Let us not be deterred by the mock miracles of papists, the lying visions of Mormons, or be coaxed from the Bible by familiar spirits who show "by their fruits" that they are evil sprits. But let us ask, believingly, for the ministry of angels, who "are all ministering spirits sent forth to minister to heirs of salvation."

BRIBES AND OATHS.

A few weeks since an extract from the introduction to Fellows' "Mysteries of Masonry" was published in these columns containing a remarkable passage from Dr. Henry's History of Great Britain. That extract is so important an evidence in the indictment against Masonry and other secret societies that we reproduce it. It has been charged against the lodge, and without refutation, that the mouthing of innumerable and vain oaths, and repeating so-called "sacred" vows and pledging "the most sacred honor" for vain and frivolous matters, and in a blasphemous manner is breaking down the conscience of mankind, so that the disrespect toward the true oath of God is most alarming. Dr. Henry says (*His. of Great Britain, v. iii., p. 425*):

"The multiplicity of oaths in the judicial proceeding of the middle ages had the same effect that it will always have, of diminishing men's veneration for them, and giving occasion for frequent perjury. The legislators of those times employed several devices to prevent this, by awakening the consciences, and keeping alive the religious fears of mankind. With this view, their oaths were couched in *the most awful forms of words that could be invented;* and these forms were frequently changed, that they might not lose their effect by becoming too familiar."

The evil of bribe-taking in Russia is a striking example of demoralization of a similar nature. The European correspondent of the Chicago *Daily News* writes thus of this moral leprosy:

"St. Petersburg had a census taken during the last days of December. A great many students volunteered to act as enumerators and their services were gladly accepted by the authorities. The students had lots of funny experiences during the enumeration, which are not without significance, however. To give the enumerators authority they wore police uniforms, and, as a consequence, they met with offers of small bribes. The refusal to accept bribes and an attempt to explain the nature of the official call were frequently met by increased offers of bribes, and, in some instances, the positive declaration that no bribe or tip was expected, but only answer to a few questions, was followed by the unceremonious ejection of the enumerator from the premises, with the remark that a man in uniform who refused a bribe must be an impostor."

"Gather not my soul with sinners," says David, in Psa. 26, "nor my life with bloody men; in whose hands is mischief, and their right hand is full of bribes."

"A SKIN GAME."

This title is a vulgarism for some method of robbery used in a gambling house. It has a double meaning when applied to a late trick of the Chicago Knight Templar Masons. One of their number by a surgical operation in a hospital had a portion of the surface of his body denuded of skin. This must be replaced artificially or his life would be endangered. The skin of some small animal was tried without success, and then the physician in charge of the case boldly struck for a heavy advertisement—of himself at least, and probably of the lodge also. He got about 150 Masons to come on a certain day and have a small piece of cuticle, as large as a thumb nail or so, carefully transferred from their arms to the flayed patient. The scheme took finely, better than vaccination. The papers were carefully and fully informed, and began to announce the matter by columns at a time. "The better the day the better the deed," and so the Sabbath must be taken; for these Knights could not spare time from ordinary business for such an affair, even to save life. They went in squads on the Lord's day to the hospital and each left a small donation of skin, which was taken in a way to please even Shy-

lock's judge, for hardly a drop of blood was lost by the whole party. This exploit filled column after column in the papers, and was a great success as an advertisement. But when the names of this "noble army of martyrs" was read some of them were recognized as scamps and "jail-birds." And when in juxtaposition and striking contrast the *Tribune* printed the story of a young wife in the country hospital, one-half of whose body was denuded of skin by fire, and whose husband submitted gladly to the flaying knife until all was taken from his arms and thighs that the surgeon dared cut off, the wonders of Masonic brotherhood were badly discounted.

A Mason held up the story before one of our N. C. A. men with a boast,—see what Masons do for each other!

"Would they do it for any one else?" was the query.

"Naw!"

"Not even to save life?"

"N-no."

"Then they have no true charity about them, and this whole affair is a fraud except to advertise the lodge!"

That is it—only a "skin game."

Old Ben Butler, once eminent as a Mason, tried this skin game years ago. He got hold of a piece of tanned human skin, said to have been taken from some poor-house patient. He dragged it into court. He held it up before the horror-stricken citizens of Massachusetts. He stretched it until it was metaphorically as big as a county. He thumped it until it sounded terrible as a Diabolonian drum. He shook it until it rattled like a pauper's bones. He held it up for a baleful light to shine through. But after all it was only to advertise Ben Butler and get him an office.

—Rev. George Warrington, editor of the *Psalm-singer*, Beaver Falls, Pa., passed through Chicago last Saturday, and beamed on the *Cynosure* a short half hour. He has been working hard to establish his paper, and to found a local news-sheet, the Beaver Falls *Journal*, which has reached already an unusual circulation.

—Our dear old friend George W. Clark is wintering in Detroit, and we regret much to say is suffering from what he fears is a third attack of "the grip." He is not debarred from writing, however, and sends us a vigorous article to smite the corruption in politics caused by the saloon, which we will soon give to our readers.

—Mr. C. W. Sterry of Pontiac, Ill., with whom our readers have become acquainted in our letters from New Orleans, was a caller at the *Cynosure* office last week. Bro. Sterry has large real estate interests in New Orleans, and he usually spends his winters in that city, giving his personal attention to his business. He is among the earliest supporters of our reform.

—A collection of the errors made in addressing the *Cynosure* would be among the curiosities of literature. If we have the disadvantage of an unusual name, it is much more than compensated by the fact that is not copied by a score of other papers to the confusion of everybody. Nor is it a name misunderstood very easily. If correspondents spell it but half right, the P. O. authorities more easily guess aright because it is a name unique in American journalism. For instance, a letter last week came to this city addressed to "*Chicago Sign Assures.*" It turned up in our office all right.

—Rev. A. D. Zaraphonithes, the Greek missionary, returned last Friday from New York to his family in Wheaton, after a prolonged absence. The *Primitive Catholic* of Brooklyn (Jan. 10) mentions very favorably his visit to that city:

"Last Sunday evening Rev. A. D. Zaraphonithes, a convert from Greek Catholicism, interested our people by the story of his experience in that twin sister of Romanism, and also by the account of his deliverance. His talk forcibly reminded us of the expression of a dusky brother regarding his two sons, George Washington and Andrew Jackson. He said they bore a perfect resemblance to each other, especially George Washington. In deceptions, frauds, bogus miracles, ignorance, degradation, drunkenness, crime, superstition, idolatry, these two sister churches are alike, especially the Greek church of which the cruel and despotic Czar is the Pope. Mr. Z. will lecture Tuesday evening, January 20, on his plan of operation among his own people in Greece, and will interest us by vivid descriptions of Oriental life. He will exhibit several relics of barbarism."

EIGHTY YEARS.

On Monday evening, January 19th, a notable anniversary was celebrated at Wheaton. The Faculty and Trustees of the College decided to take a fitting recognition of the eightieth birthday of Rev. J. Blanchard, President Emeritus of the institution; and having gained a somewhat reluctant consent for a brief sketch of his life-work, they issued cards of invitation to the public exercises in the College Hall. The day and evening were most propitious, and the beautiful audience room was crowded with friends from near and far, a large party from this city being among the number. The College building was illuminated, and the lights within vied with a brilliant moon, to render its noble proportions more attractive.

The exercises began with an organ concert by Prof. R. A. Harris, whose skillful performance on the fine instrument, lately set up, gained frequent applause. Rev. Albert Ethridge of Marsailles, Ill., offered the opening prayer. Prof. D. A. Straw read a portion of the numerous letters of congratulation and esteem, which had come in by the score from widely scattered but hearty well-wishers. Addresses were made by Rev. C. W. Hiatt of Cleveland, Ohio, district secretary of the American Missionary Association, and by Hon. Richard Edwards, D.D., late State Superintendent of Public Instruction for Illinois. The former spoke eloquently and from a warm personal esteem, being among the last graduates whom Pres. Blanchard sent out before retiring from the responsible headship of the College. Dr. Edwards reviewed more particularly the educational progress that had been made in the last eight decades, and eloquently defended the American public school system from the covert attacks made upon it in Illinois and Wisconsin.

Following them, a brief address was made by Mr. John Sutcliffe, a fellow townsman, and late member of the N. C. A. Board, who very happily applied the 128 Psalm to the venerable father, who was the center of interest on the occasion. Rufus Blanchard, the historian, also read the following short poem, as his tribute of esteem for a personal friend:

'Twas in the wake of old arrears,--
Our nation in its youthful prime,
As swift uncoiled the rolling years
In measure to the foot of time—
That first our brother saw the light,
Whose birth we celebrate to-night.

A change has overcome the world
Since that old age of simpler thought;
As innovation has been hurled
With many a subtilty distraught
Upon the boards of life's great stage,
Replete with ill or good presage.

But through these changes as they came,
Firm as a rock our brother stood,
Fearless to either praise or blame,
Whate'er he thought was bad or good;
As conscience held his tongue or pen
In service to the rights of men.

And now we greet your time-worn face,
Brother of four score active years,
To tender you the well-earned grace
That's due you from your friendly peers,
In bonds of sympathy allied
Till you shall reach the other side.

The feature of interest was the sketch "*My Life Work*," read by Pres. Blanchard himself, with which the long and interesting exercises closed. They were interspersed with musical selections by a male quartette of students, and a few grand hymns by the whole congregation. At the close the venerable ex-President was nearly overwhelmed with the personal congratulations of the friends who crowded forward to take his hand.

From the hundred or more letters that came in to give their peculiar honor to this occasion, the *Cynosure* is permitted to use some extracts that will be found of especial interest to the friends of the N. C. A., because of their reference to our reform. These have been selected rather than those which were rather personal and congratulatory. It should be said of Dr. Roy's letter, that it was one of the most interesting of all, because of its reminiscences of Knox College. The writer hoped to be present and give the story

(*Continued on 12th page.*)

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Jan. 21, 1891.

Congress is so busy quarreling over partisan politics, and there is such a short time remaining of the present session, that there is little hope felt that any action will be taken on any of the bills affecting moral questions that have been introduced in House and Senate, although the noble men and women who devote so much of their time to pushing this class of legislation are still working just as hard as if this was the beginning of the long session instead of being nearly the close of the short and last session of the Fifty-first Congress. But their work is by no means thrown away; every man or woman convinced of the necessity for moral legislation by Congress, becomes a factor in arousing public opinion, which never fails to have its effect upon Congress.

A woman enjoys the dubious honor of having sent a petition to Congress in favor of opening the World's Fair on Sundays. She claims to represent an organization of workingwomen who want the Exposition open on Sunday in order that the working classes may attend without having to lose any time. This is a very poor reason for desecrating the Lord's day, and I am quite sure that it does not represent the views of one-third of the wage-earners of the country; not one-fifth of those with whom I have talked favored opening the Exposition on the Sabbath. I don't think Congress intends to touch this matter at all at the present session, and it is extremely doubtful if it does at all, unless compelled by public opinion to do so.

In response to invitations extended through the ministers of all denominations, a large audience assembled at Foundry church Monday night to receive instruction on the purposes and aims of the new Chautauqua assembly. Rev. A. H. Gillett, chancellor of the new assembly, was the principal speaker, and his address was extremely interesting and doubtless made many new friends for the Chautauqua idea, as well as for the local assembly. Mr. E. W. Halford, the President's private secretary, made a few remarks of encouragement.

The funeral of the late George Bancroft, America's honored historian, who died here last Saturday in his ninety-first year, was held yesterday at St. John's church. The honorary pall-bearers were: Chief Justice Fuller, Justice Blatchford, Justice Field, Senator Evarts, ex-Secretary Bayard, Admiral Rogers, Congressional Librarian Spofford, Mr. George William Curtis, Prof. S. P. Langley and Mr. John A. King, who represented the American Historical Society. There was no sermon; after the reading of the service for the dead the body was borne out, while the choir sang "Hark, Hark My Soul," and was carried to a special train, which left at once for Worcester, Massachusetts, Mr. Bancroft's birthplace, where the interment will be made.

The Woman's Christian Association, which is engaged in the noble work of lending a helping hand to the old, the infirm, the unfortunate and the dissipated, heard its twenty-fifth annual sermon Sunday night. The officers of this association are: president, Mrs. Justice Harlan; vice-presidents, Mrs. Chief Justice Fuller, Mrs. S. C. Pomeroy, Mrs. Admiral John Rogers, Mrs. Jennett R. Stickney, Mrs. J. G. Ames, Mrs. D. W. Mahon and Mrs. G. O. Little.

Gen. Nettleton, Assistant Secretary of the Treasury, sent one of the strongest letters on co-operation in temperance work ever written, considering the space consumed, to a temperance meeting held here last Sabbath afternoon. I have not spaee to quote the entire letter, but commend this paragraph to the workers in the cause:

"Beyond all question the open drinking place ought everywhere to be swept from existence, just as any social cancer ought to be cut from the body politic. My personal creed would go further than this, and urge that the non-medicinal use of alcoholic beverage at all, whether at the sideboard or the communion table, is unscientific, and in every view indefensible. But I do not propose to refrain from helping to close half the saloons in a neighborhood because the neighborhood is not as yet ready to join me in closing them all, and simultaneously. Nor will I refuse to touch elbows in anti-saloon endeavor with men who neither approve nor practice total abstinence." *

THE HOME.

WHY NOT?

We're travelers on the same highway,
The same goal lies before us;
The same sun lights the path we tread—
The same God watches o'er us.

The day is brief, the journey short:
Even now night's shades are falling,
And soon our every word and deed
Will be beyond recalling.

Then why not strive, by loving care,
To ease each other's labor?
Why not reach out a willing hand
And make each man a neighbor?

For, when we sleep the last, long sleep,
Life's feverish journey ended—
When flowers shall bloom above our beds,
And dust with dust is blended—

Of what account will be our caste?
Of what our wealth or station?
Will pride prevent the form's decay,
Or gain the soul's salvation?

Then why not throw aside all strife,
And every base bond sever,
Since love is all that we can take
Into the vast forever?

—*The Repository.*

DANGERS OF THE DANCE.

"To dance or not to dance?" is a question agitating the minds of many young people—some of them young converts. That it is a fashionable and fascinating amusement makes it none the less dangerous. Despite all that may be said about putting it on "a high moral plane," and "keeping it within proper bounds," there is no better advice than that which *Puck* gives to those contemplating marriage—"Don't."

Perhaps some may be found the more ready to follow this advice now that even at fashionable watering-places and parties, those who can entertain by talking are sought and admired fully as much as those who can best exhibit the effects of their training by the use of their heels. Perhaps, also, the words of those called "Puritanical" may have the more weight now that secular papers, policemen, leaders of fashion and ungodly people speak as earnestly and even more plainly in denouncing this so-called "harmless amusement."

Legislators are not greatly renowned for their piety. And yet some legislatures, believing that not only religion, but even morality, was imperilled by masked balls, have passed laws prohibiting them. The dangers are just the same with the masks removed. The waltz is the same now as when the libertine Byron so mercilessly satirized it.

Can a Christian dance and not lose Christian influence? The most ardent advocates of the dance among the worldly, who see no harm in it for themselves, exhibit a strange inconsistency by sneering at "dancing church-members." The world itself says that Christians cannot dance without losing their claim to its respect and confidence. The dying sinner was never known to send for a frequenter of the ball-room to receive from him spiritual advice and consolation. Every Christian who dances is "spotted" by the world.

Can a Christian dance and not lose piety? Is not the whole spirit and tendency of it worldly? When the best people in the world dance, when we can find a dancing church-member that is worth anything to the church, or one equally noted for piety and dancing, or one that advocates it upon the death-bed, then it will be in order to admit that it comes within the scope of Christian liberty, and is one of those things that is both lawful and expedient.

Can any one dance and maintain purity of thought, heart and morals? Let the question be answered by asking another? Why do people dance? The plea that it is merely for physical exercise, for the cultivation of graceful movements, is untenable, for the reason that these objects could be as easily attained if the sexes danced separately. But who ever heard of such a thing? And even when the sexes are together, it is not long before they tire of the plain old dance—the Virginia reel and "Money Musk"—because they are too tame. They must waltz. They are like the toper who kept asking the bartender if he hadn't something a "leetle stronger." At last, in a fit of desperation, the barman said, "We have some 'Aqua-forties! Haven't you got some aqua-fifties?'"

You think the case too strongly put? Not more so than by a lady who has earned for herself a world-wide reputation in literature: "In the soft floating of the waltz I found a strange pleasure, rather difficult to intelligently describe. The mere anticipation fluttered my pulse, and when my partner approached to claim my promised hand for the dance, I felt my cheeks glow a little sometimes, and I could not look him in the eye with the same frank gaiety as heretofore. But the climax of my confusion was reached when, folded in his warm embrace, and giddy with the whirl, a strange, sweet thrill would shake me from head to foot, leaving me weak and almost powerless, and really obliged to depend for support on the arm which encircled me. If my partner failed, from lack of skill, or ignorance, to arouse these, to me most pleasurable sensations, I did not dance with him the second time. . . . . It was the physical emotions, engendered by the magnetic contact of strong men that I was enamored of, not of the dance, not even of the men themselves. . . . . The waltz became to me, and whomsoever danced with me, one lingering, sweet and purely sensual pleasure, where heart beat against heart, hand was held in hand, and eyes looked burning words which lips dared not speak."

Corroborating this are the statements of the New York Chief of Police and a Roman Catholic bishop, the former declaring that three-fourths, at least, of the abandoned young women of that city were first approached through the round dances by the villains who effected their ruin; and the latter asserting that the confessional of his church reveals the fact that of all Roman Catholic fallen women, nineteen-twentieths trace the beginning of their sad state to the modern dance! It is no wonder that he should characterize the round dance as the "last sigh of expiring modesty," nor that the church in all ages has put the broad seal of condemnation upon it.

It is hardly necessary to mention the physical evils which so often result. Dancing is almost always carried to excess, from early night until the "wee, sma' hours."

> "On with the dance, let joy be unconfined!
> No rest till morn, when youth and beauty meet,
> To chase the glowing hours with flying feet."

Nor is it strange that so many dancers fall into untimely graves, when we remember that for hours they are in heated rooms, from which they emerge, often insufficiently clothed, into the cool, damp air, and retire to beds from which they never rise. To hundreds it has proved the "dance of death," if not the dance of moral destruction.
—*Rev. James L. Elderdice, in Methodist Recorder.*

THE MODERN LITERARY SNEAK.

The greatest danger in literature to-day is not from what can be truthfully called sinful books, says Edward W. Bok, in the *Ladies' Home Journal*, so much as from what is termed the "suggestive" novel, in which sin is gilded and hinted at, but not openly told. And this is the novel which is working infinite damage to hundreds and thousands of girls and women. Let an author write a novel in which sin is openly portrayed, and the law lays his hand upon him and the publisher who issues it. Besides, such a book is rarely successful, since it cannot find an open market, and sin openly told is always revolting even to the most hardened mind. But it is the "suggestive" novel, which *actually* tells nothing, yet suggests the most debasing vices. The author knows just how far he can go in his nefarious traffic, and keep on the safe side of the law. With a supreme effort I can command a certain amount of respect for a really debasing novelist, for in showing his true colors, he is like a dangerous shoal which I can avoid. But the "suggestive" novelist is a literary sneak and coward. Like a midnight assassin he pursues his trade in the dark, afraid of the light of day. He will hint at vice, suggest it, and color it; but there is where he stops. Close with him in personal conversation, and he will grin at his literary cowardice and tell you that he means nothing. These are the books which are dangerous, since they rob the vices which they portray of their hideousness and make them attractive. I have heard women call them "clever," "piquant" and "lively." You may dress them in language as you will, you may tell me that the story is "smart" and "snappy," but I tell you, my dear reader, there is only one word which truthfully denominates this kind of books, and that is—*filthy.*

AN INNOCENT THIEF.

"O Johnny, come down town with me, will you? I've to get some tacks for mother, and she gave me this three-cent piece to spend. See, it's old and thin and little. They don't have three-cent pieces in our mint now; but we can get two jaw-breakers and six marbles for it, all the same."

Dick had leaned over the wall, and given their signal of a long whistle followed directly by two short ones, which had caused Johnny Burt to appear promptly from behind the wood pile.

"Well, all right. I say, let's take the three-cent piece. Where did you say they did not have any now?"

"In the mint."

"Mint?" That grows in our garden, but I never found much of a crop of silver in it," said Johnny, scornfully.

"Pooh!" replied Dick. "Do you mean to say that you don't know what the United States mint is? It is where they make all the dollars and half dollars and gold pieces, and all the money that we use in this country. There is one in Washington, one in Philadelphia, and there's another, but I've forgotten where. Father's been in the mint in Philadelphia; and he says they save the water that the workmen wash their hands in, 'cause there's little teenty-tointy specks of gold on them, and then they strain the water, and when every one has washed their hands there is quite a little pile of golddust, you know."

"My!" said Johnny. "I wish I could wash golddust off my hands." And he passed the piece of money back to Dick.

But there's many a slip 'twixt the cup and the lip;" and the little coin slipped through Dick's fingers. I am sure you can't guess what happened to that little silver piece.

A very large, observant-looking old toad had been sitting in the shadow of the wall, blinking his yellow eyes, and on the watch for any insects that might fly past. He had not been listening to the boys' conversation, and did not know that it was a very indigestible bit of silver that suddenly flashed in the sun; and out went his long tongue, and in went the three-cent bit before one could say "Jack Robinson"—in fact, the boys were too amazed to give any thought to Jack Robinson, or any of the Robinson family.

Johnny gasped, "He didn't, did he?"

"Yes, sir, he did, sir!" said Dick, excitedly. But both boys looked anxiously in the grass to assure themselves that the money was really not there.

"Not a sign of it," said Dicky, seizing the astonished toad, who blinked and shrunk together while Dick prodded and poked him all over. "Oh, the old thief!" and, taking him by the hind legs, he shook him violently; but poor Mr. Toad kept his wide mouth tightly shut. Dicky put him down and put his straw hat over him to keep him from hopping off.

"What'l we do?" he said.

Johnny thought of the jaw-breakers and the marbles, and grew red with rage.

"Ginger!" he said. "I guess I wouldn't be robbed by a warty old toad. I'd kill him, I would." And Johnny pulled from his pocket a new double-bladed jack knife which he had received on his birthday. Dicky looked doubtful.

"No, don't," said he: "you see he didn't do it on purpose. Probably he thought it was a bug. Father says they have to be quick: the minute anything goes by they just have to grab it without stopping to look."

"Well," growled Johnny, "all I know is that's our three-cent piece, and we can't get any candy or anything without it. Give him here; 'twon't take a minute."

Dicky slowly lifted the hat. The toad's jewel-like eyes seemed to him to look at him beseechingly.

"Say, John," he said, "I suppose, probably, he's got a wife and children waiting for him at home; and you see, we're a good deal bigger than he is, and I think it's not fair play for two fellows like us to pitch on a little thing like him. Now,

if he was our size, you know, it would be different."

"Bosh!" burst forth John. "Go along and get your tacks. I won't go." And jamming his hat down on his head, he climbed over the wall and disappeared behind the wood-pile, thinking Dick would give in. But Dick picked up his hat slowly, looked reproachfully at the offending toad, and then, struck with a bright idea, called out: "I say, John, we can't get the money, but we can have some fun out of it. Come down town; and afterwards we'll have a regular trial, and have him for the prisoner. You can be the judge, and I'll be the policeman; or, if you had rather, you can be the policeman, and we'll let Mary and Alice play, and then they can be witnesses or the jury. Say, that'll be fun!"

John's head bobbed out from behind the wood-pile. "Why, so it will," he said. "All right, I'll go."

As Dicky went to get a box for the prisoner, his mother met him at the door. She had been sewing at the window, and had overheard the argument. She smiled as she said: "Here's a box, dear; and, after the trial, I should be happy to have the judge, jury, and policeman come in and have some of the ice-cream which Jane is freezing. And here is a verse for you:

"'He prayeth best who loveth best
All things both great and small;
For the dear God that loveth us
He made and loveth all.'"

—*The Little Christian.*

CURIOUS SCENE IN COURT.

A dog was actually tried for his life in a Boston court last week. He was a handsome setter, name of Towser. His master had hired a good lawyer to defend him. The dog was placed in the prisoner's box, and while the crowd of people tittered and the judge smiled, the trial began. A man swore that the prisoner had bitten him, and he wanted him killed according to the law. The man confessed upon cross examination that he had provoked the dog by teasing. Several witnesses testified to the good conduct of the dog. Then the dog was led out to testify for himself. When ordered, he walked on his hind legs, played he was dead, then he shouldered arms, whined in imitation of a song; then he marched up to the desk on his hind legs and shook hands with the judge. The crowd all cheered for the dog, and the judge said, "Towser, you are a peaceable and orderly dog. I give judgment in your behalf and dismiss you, and the man who had you arrested and tried must pay the costs." The people made a great parade with the dog when he came out of the court-room.—*Vanguard.*

TEMPERANCE.

WHISKY DID IT.

At Chattanooga, Tenn., Jan. 18, S. M. Fugette, cashier of the South Chattanooga Savings Bank, was shot and killed by his father-in-law, Judge J. A. Warder, who is city attorney of Chattanooga. Judge Warder is shot in two places; one ball penetrated his breast at the right nipple and the other took off the index finger of the left hand. Mrs. Fugette is the only child of Judge Warder and is shot in the right thigh, a very dangerous wound. From the evidence at the coroner's inquest it appears that Judge Warder came home at 1 o'clock in a very drunken condition, and immediately went to Mr. and Mrs. Fugette's room, where the shooting took place as soon as he entered. Mr. and Mrs. Fugette lived with Judge and Mrs. Warder in College street. There were seven shots fired, five by Judge Warder and two by Mr. Fugette. It is said Mrs. Fugette was the first person shot, and Fugette then fell dead, shot through the heart. He was found with a newspaper in one hand and a pistol with two empty chambers in the other. Mrs. Fugette was lying over him with her arms entwining him, piteously crying for some one to save him. Judge Warder staggered to a neighbor's house and is now there in a precarious condition. Mrs. Fugette is also unable to speak and what took place in the room aside from the shooting is not yet known. From evidence before the coroner's jury it appears that Judge Warder frequently came home drunk and abused his wife and daughter, and the women would appeal for protection to Mr. Fugette. Such an affair occurred late Saturday night, and Mr. Fugette quieted his father-in-law.

Mr. and Mrs. Fugette have been married but two years, have been living happy together, and have a 5-months-old baby. Mr. Fugette was a young man of about 20 years of age, popular, and a successful business man. Mrs. Fugette is a very handsome woman. Judge Warder is one of the best-known lawyers of his State. For six years he was United States District Attorney for the Middle District of Tennessee, appointed by President Hayes. He was a brave Union soldier, and is one of the most prominent of Republican politicians in this State. He owns considerable property and has a large lucrative practice in this city. He is a man of the highest culture, of most polished and affable manners. His domestic affairs were always supposed to be of the happiest.

J. B. Gehry, of Reading, Pennsylvania, engineer of a passenger train on the Reading railroad, reports a strange experience which he had shortly after eight o'clock last Wednesday. It was very dark and when he got near Perkiomen Junction he was running slowly, at the same time keeping a sharp lookout for objects ahead. Suddenly the headlight revealed the body of a woman between the tracks ahead of him and two children lying near by. Engineer Gehry whistled down brakes and the locomotive was stopped within a few feet of them. When the train hands got off they were surprised to find another woman and three more children lying near by, all in a stupor, and as unconscious of what was going on about them as if they were dead. Of the children the oldest was ten years and the youngest three months. The crew at first thought that they had been struck by a train, but investigation showed that they were fearfully intoxicated. Being aroused, they stated that they had attended an apple-butter stirring and had drunk too much hard cider. All seven had a narrow escape from being run over and killed. The women were prosperous farmers' wives, and had no idea the cider would affect them. They were taken on board the train and carried to their destination, the next station.—*Gospel Banner.*

There was a sorry exhibition made of secular papers of supposed high standing in Philadelphia last week. In order to defeat the prohibition amendment distillers and brewers had to raise large sums of money. The funds ran out and the joint committee arranged to borrow $35,000 and odd from Moore and Sinnot, 60 per cent to be paid by the brewers and 40 per cent by the distillers and liquor dealers. The liquor dealers paid their share, but the brewers refused to pay theirs on the ground that their committee had never been authorized to make the loan. There was a suit, but just before the trial was to come off, in order that the details of the corrupt practices employed to defeat the amendment might not be brought out, a compromise was affected by which $16,500 was accepted by the plaintiffs. Of the $20,102 claimed it appears that $19,216.67 was paid to newspapers. The following, among other names and sums, are given: Philadelphia *Inquirer*, $2,488.52; *Catholic Standard*, $325; Philadelphia *Record*, $2,482; *Evening Bulletin*, $1,250; *Evening Star*, $225.09; Philadelphia *Ledger*, $145.30; *North American*, $2,942.20; Philadelphia *Times*, $3,516.30; *Evening Telegraph*, $4,000. Certainly the citizens of Philadelphia ought to be able to estimate rightly, after this, the position any of these papers take on any great moral and social question.—*Christian Inquirer.*

The closing work of the Woman's Temperance Alliance (non-partisan) was to vote down, after thorough discussion, a resolution in favor of Sunday closing of the Columbian Exposition, upon the ground that it had nothing to do with temperance. The W. C. T. U. differs with the Alliance in believing that the opening of the Exposition on Sunday is directly in the interest of the saloons; if it is thus opened, it will be against the protest of every white ribboner in the land.—*Advocate, Watertown, N. Y.*

News comes from Africa that the Arabs at Khartoum have been holding an indignation meeting, protesting against the Christian nations inundating Africa with their infernal liquor. They also resolved to sell into slavery every one engaged in the traffic.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON VI.—First Quarter.—February 8.

SUBJECT.—Ahab's Covetousness.—1 Kings 21:1-16.

GOLDEN TEXT.—Take heed, and beware of covetousness.—Luke 12:15.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—1 Kings 21:1-7. T.—1 Kings 21:7-16. W.—Lev. 25:23-28. T.—Micah 2:1-2. F.—Isa. 3:10-15. S.—Ps. 94:14-23. S.—Luke 12:13-21.

COMMENTS BY E. E. FLAGG.

1. *The sin of covetousness.*—vs. 1-4. Covetousness is the root from which has sprung almost all the sin and evil that curses our world to-day. We should have no dramshops if men were not so covetous of gain. There would be none of the various forms of gambling, or that grasping averice on the part of the wealthy which makes them withhold from the laborer his just share of the profits. Nearly all ths wars of history have been the story of Naboth and his vineyard over again; a weaker neighbor despoiled of his territory by some richer and stronger nation. This is why covetousness is made the subject of a special command in the Decalogue, and why God's Word is full of such pointed and solemn warnings against it. Covetousness does not always mean a wish to possess what belongs to another without giving a fair equivalent, for Ahab was willing to pay Naboth his price. Covetousness is inordinate desire for some material good whatever it may be, and such a desire cherished is enough at last to lead to the grossest sins. The Gospel teaches contentment with our temporal condition, but the opposite as regards our spiritual state. We are to strive after heavenly treasure and "covet earnestly the best gifts." Naboth shows the true spirit of the reformer and martyr. Had he been as temporizing as are many who stand in Christian pulpits to-day, he would never have thus sacrificed his life for a principle. Well may every true-born American, when the saloon, the lodge, or Romanism calls upon him to stifle his convictions of right, say with Naboth, "The Lord forbid it me that I should give the inheritance of my fathers unto thee."

2. *The martyrdom of Naboth.*—vs. 5-14. Had there been no principle at stake, Naboth would doubtless have been willing to save his life by selling his vineyard. As it was, his brave refusal to do so classes him among the noblest patriots of the old Hebrew times. He must have been also one of the seven thousand who had not bowed the knee to Baal, and as such exceedingly obnoxious to the queen and her heathen court. The nature of anti-Christ always shows itself in its bitter hatred of divine institutions, and Jezebel, without doubt bore an intense hatred to those laws of Jehovah on which the Jewish polity was based, for as far as they were regarded, though only here and there by some God-fearing man like Naboth, they stood in the way of her making Israel what she desired—a completely idolatrous nation. She now undertakes a new *role;* that of a consummate hypocrite. We see the same part played to-day by the saloon, which is glad enough to get a minister to espouse high license, or to garble and twist texts of Scripture into a seeming endorsement of the traffic, little as it cares for either God's Word or his ministers. Masonry and Odd-fellowship, while they reject and ignore Christ, leave no means untried to get a foothold in his churches, and seduce both ministers and laymen to worship at these rival altars. Infidels will exaggerate every failure of Christians in order to pull Christianity into the mire. Iniquity always rejoices in iniquity, just as true holiness always rejoices in the opposite. Jezebel's order to "proclaim a fast" shows how God's own ordinances may be prostituted from their divine uses and made the instruments of the grossest tyranny and oppression. The accusation, even if Naboth had been guilty of the crime charged against him, showed glaring inconsistency on the part of the government completely committed to the worship of Baal. We hear a great deal about the inconsistencies of Christian people, but the worldly and the irreligious are the really inconsistent ones. To live for this world when the one fact impressed on every human soul from the cradle to the grave is, that we must all die, makes of life itself one grand inconsistency. As with our Saviour, two false witnesses were found to swear away the life of this godly man, who was carried outside of the city—another point of resemblance—and stoned. All "in the presence of

the people," which shows how low the nation had sunk, that it could calmly witness, and perhaps applaud, this judicial murder of one of its worthiest citizens. A false religion had poisoned all the springs of justice. So the prevalence of the lodge religion in our own land has corrupted the courts till it is well-nigh impossible for one who opposes the system to obtain his just rights. This is the same spirit which killed Naboth carried out in our more enlightened land and age.

3. *Ahab's sin finds him out.*—vs. 15–18. Ahab was willing enough to enjoy the fruits of Jezebel's crime, thus making himself partaker. Without a word of horror or even regret he goes to take possession of Naboth's vineyard, and meets on the way his Nemesis—Elijah. So for every unrepented sin, every act of wrong to a fellow-being, judgment waits—either in this life or that which is to come.

EIGHTY YEARS (*Continued from 9th page*).

in person, but official duties and engagements in Iowa prevented.

From the Faculty of Chicago Theological Seminary by Prof. H. M. Scott, secretary:

"I am directed to convey the cordial greetings and good wishes of this Faculty to Dr. Blanchard, and the circle of his family and friends, on such a pleasant occasion. Prof. Willcox has heen appointed to represent our Faculty and convey in person our expressions of esteem and regard."

From Miss F. E. Willard, president of World's and National W. C. T. U.

"Honoring you profoundly for your defense of principles forever to he honored, let me join in the affectionate and grateful congratulations that hrighten your 80th birthday. May it be for you and the great causes you have loved and served always 'better farther on' is the prayer of FRANCES E. WILLARD."

From Rev. Dr. Herrick Johnson, professor in McCormick Theological Seminary:

"Honor the man who has convictions and who is fearless in their advocacy. To have arched eight decades of years with a life devoted to righteousness, is something to he grateful for and justly proud of. May he wear his crown of glory a good while yet as he walks on in the way of righteousness."

From Dr. G. T. Carpenter, Chancellor Drake University, Iowa:

"Dr. Blanchard may remember my first acquaintance with him, when, in 1858, then a student in Ahingdon College, I called at his home in Galeshurg, to ohtain some aid in preparing for a college dehate on the suhject of Masonry. The cordial reception and ready assistance I then received, has caused me ever since to reckon him among my most admired friends and early henefactors—as one of the men God has blessed, in that through him he hath greatly blessed the world."

From Rev. Dr. E. P. Goodwin, First Congregational Church, Chicago:

"I thank God, and increasingly, for colleges horn of the Book and standing squarely and unflinchingly upon it still. I fear nothing more for our country than secularistic, rationalistic, free-thinking State universities and old time Christian colleges, whose prosperity, like that of Israel of old, has lowered the standard and quality of their piety, and made some of them, I fear, allies of false gods. The Lord preserve Knox and Wheaton from all such calamity by giving them men for leadership like your venerable father, and his namesake, who strengthen every young David's hand in God. With such college presidents to lead and inspire them, our youth will stand fast for righteousness, and the people will be safe. What would not a single score of Samuels, Davids, Jonathans, Nehemiahs and Daniels be worth in Congress today?"

From Rev. Dr. Martin Post, Sterling, Ill.:

"As a minister of the Word, as an educator and reformer, Dr. Jonathan Blanchard will long be remembered and honored. May he live to see his fondest hopes for Wheaton College realized, and to see the flag of our country and the banner of Christ side hy side in happy brotherhood; their colors hlended in the one white light of divine love."

From Rev. Dr. J. E. Roy, secretary American Missionary Association, Chicago:

"Ordained as a prophet to the two generations within the 19th century allotted to his ministry, he could not he content with having had a hand in the one successful reform of the day, hut he must train his fire upon every entrenchment of Satan within reach of his guns; and so the causes of the Sahhath, of temperance, of honest labor, and of opposition to secret, oath-bound organizations, have enlisted his chivalric defense. And when the latter reform comes around to repeat its experience of 1830–35, there will he a plenty of men to garnish the sepulcher of this prophet; even, as now, a multitude are ready in their hearts to say to him, as John Wentworth said to my classmate, the Abolitionist, Charles Haven; 'That's right, young man; stick to it; and by and by we'll all be there and swear that we always were there.' In this relation I call to mind a telling instance of our conscious influence. When our president came to Knox College, our one literary society,—*mirabile dictum*—was hased upon the secret principle. But soon, without any direct influence of his, so far as I remember, we laid aside our silly secrets and arranged a new society, open to the sun, to the light of every good thing, and the 'Adelphi' of to-day, with its honored history and roll of men effective for good in their generation, is the result of that sunlight."

From Rev. Dr. E. F. Williams, South Congregational Church, Chicago:

"I beg to assure the venerahle ex-President of my respect for him, and for the earnestness with which he has hattled for freedom and for the good of humanity during his whole life."

From Thomas White, Esq., Brooklyn, N. Y.:

"In view of your noble efforts, at the peril of your life, in the prime of early manhood, for the aholition of slavery, and for your life-long struggle for emancipating our country from the thralldom of intemperance in the drinking hahits existing among our people, and from the pernicious influence of Freemasonry and kindred secret societies, so poisonous in their effects upon pure religion and sound morals, united with long and arduous labors in the college education of the young of both sexes, it is highly befitting, for all who regard such services and a life so well spent with esteem and admiration, to unite in celebrating the eightieth anniversary of your birthday."

From Rev. Dr. Hasselquist, president Augustana College:

"My hearty wish and prayer is that the Lord will give you many years more to serve in his cause. We cannot lose any Christian warrior against our enemies, the enemies of Christ and this country,—secretism, saloons and infidelity generally."

From Rev. Dr. R. O. Post, Springfield, Ill.:

"It surely is not a little thing to have stood for the right as he saw it, never counting the cost or caring what it might he. It surely is a great thing to have passed through the great antagonisms as he has, commanding the respect of his opponents, alike for large mental abilities and sterling integrity. There certainly is much of the 'old hero' in his make-up, and much of the heroic in his career."

From A. M. Hansen, LL.D., late president Northern College, Fulton, Ill.:

"I join with multitudes of American people who hope to see you live many years, that you may see the results of the noble efforts of your past life."

From Prof. H. E. Butler, Alma College, Mich.:

"I have not had the pleasure ot a personal acquaintance with Dr. Blanchard, but cannot count myself for that reason a stranger to his work. That has been so prominent that those who have had even a slight acquaintance with the current of passing events, have learned to know him and honor him."

From Rev. M. M. Longley, Bloomington, Ill.:

"Your invitation brings to mind his visit to Oberlin in the forties, and his grand and beautiful address before our Society of Inquiry. God has helped him to do much grand and glorious work, and to strike heavy blows against secretism."

From Rev. R. E. Helms, Mazon, Ill.:

"I have ever looked upon Rev. J. Blanchard as a leader in moral reform when such leadership meant and cost a great deal. May he be able to see much of the fruit of his labor, and may these coming festivities do something to crown him with the honor that should be his."

From Pres. H. Q. Butterfield, Olivet College:

"Your eighty years have been eventful ones. . . . They have seen slavery abolished, and the battle against the saloon set in determined array. They have created a religious activity which is generating many needed reforms, and which promises to clear the moral atmosphere greatly during the next eighty years. All of this you have seen and felt and shared. It is a great privilege to have lived and wrought, as you have, in such a time."

From Rev. G. R. Milton, Elgin, Ill.:

"Please convey to my dear and greatly honored brother my profoundest admiration for his unflinching loyalty to truth and righteousness, and my sincere regret at not being able to he present. May he live many years yet to fight the world, the flesh and the lodge devil."

From George W. Clark, the "Liberty Singer" of the Abolition reform:

"It was in the year 1845, at the city of Cincinnati, on the horders of the then slaveland, now forty-six years ago, at the great Southwestern Anti-slavery Convention held in that city, that I first met and hecame acquainted with your father. He was then a young man in his prime, thirty-four years of age, tall, straight as a gun-harrel; with flashing dark eyes, and hair as black as a raven. He was then pastor of a Presbyterian church in thatcity. That grand anti-slavery gathering which lasted three days and nights in the great tabernacle, was presided over by the Hon. James G. Birney, and such noble men as Hon. Salmon P. Chase, Hon. Samuel Lewis, Hon. Owen Lovejoy, hrother of the martyr Lovejoy, Rev. John Pierpont, Rev. Jonathan Blanchard, Rev. Ichabod Codding and Rev. John G. Fee, were present, giving an interest, a weight, an enthusiasm and a power to its proceedings that can never be forgotten. Rev. J. Blanchard was then well known as an earnest, fearless and outspoken Abolitionist, and his church was the only one in that city thrown open to me in which to sing the radical and thrilling anti-slavery songs of Whittier, Pierpont, Longfellow, Cowper, Charlotte Elizaheth and others. From that day to this I have known your honored father, never as a time-server or trimmer, but as a fearless, aggressive, out-spoken friend and advocate of every just, righteous and humane cause, however unpopular or hated that cause might be. And I know of no man now living in this country who has done more—nay, who has done as much, to hring before the American people and expose to them the un-Christian, unrepuhlican and dangerous character of secret, oath-bound societies."

Among those from whose letters no quotation is made, the following may be mentioned:

Rev. Dr. A. A. Smith, ex-president of Northwestern College; S. P. Bushnell, president First National Bank, Paxton, Ill.; Pres. Edward D. Eaton, Beloit College; A. Hallner, editor of the *Mission Friend*, Chicago; Hon. S. V. White, Brooklyn; Rev. Drs. F. W. Fisk, G. N. Boardman and G. B. Willcox, Professors in Chicago Theological Seminary; Rev. Dr. S. J. Humphrey, Sec'y Am. Board, Chicago; Pres. Wm. F. King, Cornell College, Iowa; Pres. Wm. M. Brooks, Tabor College, Iowa; Pres. B. M. Blount, Butler University, Ind.; Rev. B. F. Worrell, Glenwood, Ill.; Rev. E. G. Smith, Bible Society Agent for Ill.; Rev. J. D. Wyckoff, and Rev. Wm. Chandler, State Evangelists for Illinois; Rev. H. G. McArthur (a poem), Rockton, Ill.; Thos. Hodge, Esq., Oakdene, Roger's Park, Ill.; E. W. Blatchford, Chicago; Hon. L. W. Lewis, Seymour, Iowa; Rev. J. C. Armstrong, Sup't City Mission Society; Pres. Wm. A. Obenchain, Ogden College, Ky.; Rev. Morton Dexter of the *Congregationalist*, Boston; Rev. James Tompkins, D.D., Chicago; Timothy Hudson, Kalamazoo, Mich.; Rev. C. C. Foote, Detroit; Pres. James B. Angell, University of Michigan; Mary Allen West, editor of the *Union Signal*; Prof. J. M. Piper; Rev. C. J. Ryder, Boston.

The Chicago daily press published excellent reports of this anniversary with copious extracts from the life sketch in which they did not seek to avoid mention of the last and greatest work in which our venerable and beloved editor has been engaged. K.

RELIGIOUS NEWS.

—During the past ten years over 11,000 converts have been gathered in the missionary fields of the Moravian church.

—A chair for study of the English Bible was last year estahlished at Princeton College. At Yale over 150 students of the higher classes elect a course of Bible studies, with two lectures a week.

—That ardent Wesleyan missionary, Rev. Wm. Burgess, at Secunderabad, India, reports that he has baptized 200 natives this year (1890), and expects shortly to announce double that numher.

—Some 200 Hebrew students in the University of Odessa petitioned the Russian government to he allowed to go forward with their studies as Hebrews, and met a refusal. It resulted in their conversion to Christianity!

—Six London societies send out unordained missionaries, not demanding college education. Thus not only are wider doors opening hefore the church in foreign lands, but the gate of entrance for workers is becoming much broader.

—Rev. C. B. Ward, one of our faithful missionaries in India, writes in the Bomhay *Watchman* that Rev. M. F. Smootz and wife expect to sail early the present month from New York, bound for the Tellugu mission, India. The work there has long been short-handed. and this additional help is most welcome. Bro. Ward sent out January 1 an evangelistic hand, who are to travel back and forth in the Nizam's Dominions, preaching the kingdom, even as the seventy sent out by Christ.

—In the annual report of the American Board the significant event in Asiatic Turkey was the revival, wherehy 538 were added to the church in Aintah, and by its influence no less than 1,000 hopeful conversions occurred within the limits of that one field. The three centers of collegiate and theological training were specially blessed. Only a small number of college graduates, however, enter the theological school, and there is an increasing tendency to come to America to complete their studies and to better their fortunes.

NEWS OF THE WEEK.

CHICAGO.

The first actual work on the erection of the necessary buildings for the World's Fair begin Tuesday of this week. The first step will be breaking ground for putting up a temporary building on the Lake Front for the use of those who may be employed in superintending the constructions to be placed on the Lake Front Park for the use of the Exposition.

COUNTRY.

By joint resolution the Legislature of Tennessee Wednesday postponed action on the bill to appropriate $250,000 for an exhibit at the World's Fair in 1893 until the Lodge bill shall have been defeated in Congress. Arkansas and other States propose the same puerile retaliation.

Of a population of 13,913 of school age in Champaign county, Illinois, but nine between the ages of 12 and 21 are unable to read or write, and of this number six are mentally weak.

Gov. Hill was elected United States Senator Wednesday by the New York Legislature. He is to succeed Senator Everts. It looks ill for New York to follow a statesman with a shuffling politician.

The first bill introduced in the first Democratic Legislature in Wisconsin for twenty years provides for the repeal of the educational law passed by the last Republican legislative body.

A jury Friday fixed the punishment of James A. Wood, an attendant at Richmond (Ind.) hospital for the insane, for the murder of Jay Blount, an inmate, at twenty-one years in the penitentiary.

The 100th anniversary of the admission of Vermont to the Union was celebrated by a banquet by the Vermont Association at Boston Friday night.

Rosa Barton, colored, died at Galesburg, Ill., Wednesday, aged 118.

Kentucky lottery concerns are jubilant over a decision rendered by Judge W. L. Jackson in the Circuit court at Louisville on Saturday in the test case of John Mansir, an agent for the lottery company. The judge decided that Mansir is not guilty, and maintained the position of the lottery attorneys. He holds that the act repealing the lottery license is void, and that the tender of money to the State auditor is, in effect, the obtaining of a new license.

It is reported that 1,200 Indians on the Red Lake reservation in the vicinity of Thief River Falls, Minn., have been engaged in ghost dances for the last ten days and have ordered all settlers to leave the country under penalty of death. Farmers in the vicinity of the reservation are badly frightened and have begun to move their families into the towns. Gov. Merriam at St. Paul has received a dispatch from the postmaster at Thief River Falls asking for protection.

The storm which set in at New York, at 11 o'clock Saturday night and continued until noon, was the severest of the season thus far. About six inches of

(*Continued on 16th page.*)

The Parting of the Ways.

Wilkins and Watkins were college chums and close friends. They had been hard students and had taken little outdoor exercise. When they shook hands and said good-bye, at the end of their college career, they were in impaired health. Both had dyspepsia, liver troubles and troublesome coughs.

Wilkins had plenty of money, and decided to travel for his health. Watkins was poor. "I must go to work for my living," said he, "but I'll try the remedy that Robinson talks so much about—Dr. Pierce's Golden Medical Discovery."

In less than two years, Wilkins came home in his coffin. Watkins, now in the prime of life, is a bank president, rich and respected, and weighs 200 pounds. "The 'Golden Medical Discovery' saved my life at a critical time," he often says. "Oh, if poor Wilkins had only tried it!" For weak lungs, spitting of blood, all lingering coughs, and consumption in its early stages, it is an unequaled remedy.

SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors;" which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

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By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, has proven itself to be a potent and peculiar medicine for this disease. If you suffer from scrofula, try Hood's Sarsaparilla.

"Every spring my wife and children have been troubled with scrofula, my little boy, three years old, being a terrible sufferer. Last spring he was one mass of sores from head to feet. We all took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all four of my children look bright and healthy." W. B. ATHERTON, Passaic City, N. J.

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Current Expense Fund:

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Wm Hoobler	20 00
H D Whitcomb	3 50
T Kingsnorth	3 30
C O Russell	1 00
J F Icke	1 50
Mrs R W Doolittle	5 00
Peter Dyhr	1 00
J W Allen	5 00
Wheaton College Church	15 57
J A Conant	22 50
Rev Henry T Cheever	5 00
Rev M A Gault	3 50
Chas Kennicott	3 50
M L Worcester	10 00
J P Hoffman	5 00
Rev C C Foote	5 00
Ira J Ordway	10 00
Rev J S Rice	2 00
Previously reported	893 77
	$1,018 14

Southern Ministers' Fund:

Eld A B Lipp	2 00
I R B Arnold	6 00
N Martin	3 00
H F Buffham	1 33
Peter C Housel	4 50
G C Kellogg	35
Previously reported	268 10
	$285 28

Free Tract Fund:

Rev E Hildreth	1 49
Previously reported	29 78
	$31 27

W. I. PHILLIPS,
Treasurer.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 19 to Jan. 24, inclusive:

J H Jones, J B Robinson, R A Smith, J Gourley, J Stubblefield, J H Bethke, J Walter, G Bach, J Lusk, I Sanders, S Miller, W D Clay, S Patterson, J Compher, P. Gates, G W Engle, J E Ross, Rev C H Cook, W Porter, Mrs R Fry, Rev M A Gault, C Kennicott, Rev E L Arndt, E A Washburn, J B Coffrin, S G Crocker, A J Loudenback, Rev H Y Leeper, I E Pearce, Dr A H Hiatt, D Callow, Miss E E Flagg, R A Waldo, J Gowans, C W Sterry, E D Tillson, N R Corning, A N Peters, J Bignold, G C Kellogg, B Blachly, Z Graves, J R Sharp, L A Brown.

Royal Commandments; or, Morning Thoughts for the King's Servant's. 20
Royal Bounty; or, Evening Thoughts for the King's Guests..... 20
The Royal Invitation..... 20
Loyal Responses..... 20
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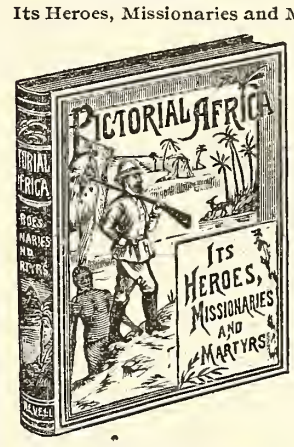
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MARKET REPORTS.

CHICAGO.

Wheat—No. 2	90¾		
No. 3	86½	@	88
Winter No. 2	87		91½
Corn—No. 2	49	@	51
Oats—No. 2	46	@	47½
Rye—No. 2	71		
Bran per ton	18 25		
Hay—Timothy	7 00	@	9 50
Butter, medium to best	12	@	28
Cheese	05	@	12½
Beans	1 75	@	2 20
Eggs	17	@	21
Seeds—Timothy	1 17		
Flax	1 21	@	1 24
Broom corn	03	@	04½
Potatoes, per bu	80	@	100
Hides—Green to dry flint	05	@	09
Lumber—Common	10 00	@	13 00
Wool	15	@	34
Cattle—Choice to extra	4 55	@	5 60
Common to good	1 50	@	4 50
Hogs	3 25	@	3 75
Sheep	3 25	@	4 90

NEW YORK.

Wheat	1 00	@	1 14¾
Corn	61	@	63
Oats	50	@	60
Eggs	26½		
Butter	12	@	28
Wool	14	@	39

KANSAS CITY.

Cattle	1 55	@	4 90
Hogs	3 00	@	3 65
Sheep	2 75	@	4 35

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FARM NOTES.

OUTLOOK FOR GARDENERS.

When one has discovered which kinds of crops he can best produce, it is important to hold steadily to raising them, and not, on account of fluctuations in the market, to shift from one thing to another from year to year. This is the regular movement, ebb and flow, of the great mass of cultivators, and the result is that some crops are always over-produced or under-produced. The onion is a notable example of this sort. Among fruits the strawberry is constantly subject to this shifting movement. Only the steady cultivator gets any benefit by a short crop, while the mass of growers are nearly always met with a full and low-priced market. Unusual success in any particular crop, by reason of superior local advantages, will often induce many others to undertake similar production, and often with the effect of finding sale with little or no profit at most, or perhaps worse, with an actual loss. Celery growing the past year has been widely extended, and in many cases far beyond the needs of local consumption, leaving heavy stocks to be thrown into the great markets where but little is realized from them. A notable instance among fruits in the Northern States at the present time is grape growing. Certain localities favorable to the production of grapes of fine quality having established a profitable industry after many years of trial and difficulty, now find that their success has encouraged many persons to plant vineyards on grounds with no particular adaptation to them and with the result of producing a large mass of fruit of inferior grade. The result is not that the good fruit brings the best price, but the price of the fruit of poor quality determines that of the whole without distinction. Such is the fact. Some newspaper writers maintain that an over-production of fruit is impossible. We know that it is not impossible, and especially with perishable fruits like the strawberry and the grape. Though the latter under certain conditions can be kept several months, yet these conditions are such that but few vine-growers can command them, and the result is the fruit must be sent forward for sale as it matures, without reference to the state of the market. Thus to-day a large proportion of grape-growers in this State are living meagerly and discounting their returns before their crops are matured. Some parties having vines for sale have led many to plant vines in unsuitable localities, claiming that a crop of grapes can be raised wherever corn can be grown. A gross misstatement, as we all know.

Shall we continue to plant apple orchards? Yes, but not largely, and only in the most suitable locations and of a few of the most profitable varieties. Comparatively little planting of apple trees has been done the past ten years, population has increased, many of the old orchards are ruined and many others are becoming so. In the future more care will be taken of orchards than formerly.—*Vick's Magazine for January.*

CEREALS OF 1890.

WASHINGTON, D. C., Jan. 14.—An estimate prepared by the statisticians of the department of agriculture places the aggregate value of the corn, wheat and oats crops of the United States for 1890 at $1,311,255,615.

The total number of acres planted in corn last year was 71,970,763. The total yield was 1,489,970,000 bushels, valued at $754,434,451. Iowa led the sisterhood of States in corn production, having an acreage of 8,777,299, which yielded 232,439,000 bushels, valued at $95,300,164. Illinois was second, with 7,154,424 acres, yielding 187,446,000 bushels, worth $80,601,741. Missouri followed with 6,796,318 acres, yielding 175,345,000 bushels, worth $77,151,802. Texas was fourth on the list with an acreage of 4,116,281. Indiana came next with 3,604,252 acres, producing 89,025,000 bushels, worth $41,841,761. Kansas and Nebraska were sixth and seventh, respectively, each planting over 3,000,000 acres.

Wheat claimed 36,087,154 acres in 1890, which produced 399,262,000 bushels, worth $334,773,678. The Dakotas captured the wheat pennant with 4,209,482 acres, yielding 40,411,000 bushels valued at $28,287,719. Minnesota grew 38,356,000 bushels on 3,143,917 acres of land and her crop should bring $31,068,187. Indiana was the third wheat State in the Union, with 2,493,605 acres, yielding 27,928,000 bushels, worth $24,576,971. Kansas was fourth, with over 2,000,000 acres, and Illinois, Iowa, Missouri, Nebraska and Wisconsin followed in the order named with more than 1,000,000 acres of wheat apiece.

Our oats crop in 1890 amounted to 523,621,000 bushels, worth $222,048,486. It took 26,431,369 acres to produce the total. Illinois led the procession in oats, devoting 3,372,451 fertile acres to the production of 70,821,000 bushels, worth $29,006,803. Iowa followed with 2,767,330 acres, yielding 71,397,000 bushels, worth $27,130,903. Minnesota, Wisconsin, Missouri, Kansas, the Dakotas, Nebraska and Indiana had from 1,000,000 to 1,500,000 acres in oats each.

After diphtheria, scarlet fever, or pneumonia, something is needed to give strength to the system, and expel all poisonous matter from the blood. Hood's Sarsaparilla is just the thing.

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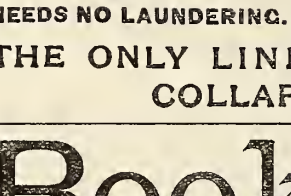
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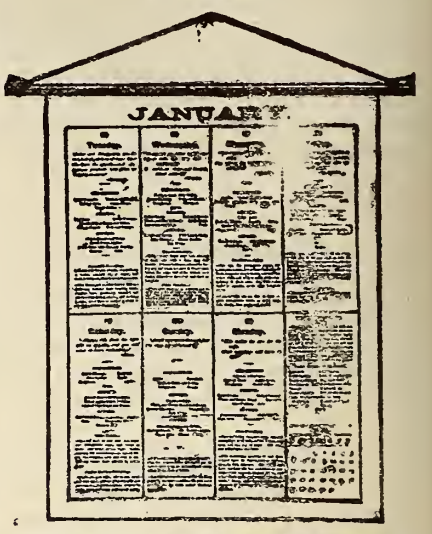
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SAFELY HOME. A message of consolation for the bereaved.

NATIONAL CHRISTIAN ASS'N,
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IN BRIEF.

The idea of utilizing electricity for the fertilization of land is not by any means new, but it has been reserved for Spain to inaugurate a use of the electric motor in plowing land. Such a plant has been set up on the property of the Marquis de la Laguna. A water-wheel of about twenty horse-power will be used for the generation of the current, and the plow will be worked at a distance of three miles from the generating dynamo.

The total number of street railways in the United States and Canada is now estimated at about 1,000, with a total length of 8,650 miles, and it is asserted that of these roads 264, or about 25 per cent, with a mileage of 1,753 miles, or about 20 per cent of the total mileage, are operated by electricity. This shows the wonderfully rapid progress of the new motive power. Cable railways have also grown in favor, representing now about 440 miles of line.—*Railway Age.*

The Drexel estate has bought for $40,000 Rock Hill College, at Woodstock, Md., an old Catholic institution, and will establish a female industrial school for Southern colored children. Miss Drexel, who entered the sisterhood of the Catholic church for the express purpose of devoting herself to the education of Indian and colored children, will, it is understood, make liberal provision for the proposed Industrial School, in addition to the amount subscribed by the Drexel estate.

A quick piece of cable service is reported from Montreal. A cablegram was sent from that city over the Commercial cable to London at 10:27 and at 10:40, just thirteen minutes, a reply was received. The message had been sent from Montreal to Canso, thence to Ireland, and on to London. A transaction was effected on the London Stock Exchange, and the reply was written, sent, and received in the time named. Such phenomenal dispatch appeared so incredible to the sender of the message that for some time he could hardly realize it, and he had to scrutinize his message and the reply thereto carefully before he was convinced of this wonderful achievement.

The swamps of the Bay of Campeachy, which are on a level with the sea, become so completely parched during the heat of summer, that the huntsmen, who lose themselves in the extensive forests with which they are covered, would be in danger of perishing with thirst, were they not provided with living fountains in the wilderness where there are no springs or running water. The trunks of a kind of pine, indigenous to the soil, are covered with a species of fungus, called, from its peculiar form, pine-apples. They resemble a packet of leaves piled one upon the other, and are so full of sap, that, on piercing them with a knife at the base, nearly a pint of clear and wholesome juice immediately distils.—*Vick's Magazine for January.*

In the year 1816 the European possessions in Africa amounted to 1,179,332 square miles, but so rapidly has the "Dark Continent" been sliced up, lately, that of the total area, estimated at 11,900,000 square miles, only 4,309,594 still belong to the Africans, while 7,590,406 are owned by European powers. According to a French publication, the allotments are as follows:

	Square miles
Portugal	774,993
Spain	210,000
France	2,300,248
Germany	1,035,720
Congo Free State	1,000,000
Italy	369,000
Great Britain	1,909,444

If Egypt and the independent States are excepted, there still remain about 2,500,000 square miles for General Booth.

By a very ingenious and original process, Dr. J. C. Ayer & Co., of Lowell, Mass., are enabled to extract the essential properties of the materials used in the preparation of their famous "Ayer's Sarsaparilla," thus securing a purity and strength that can be obtained in no other way.

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Are wrought by the use of Ayer's Hair Vigor in restoring gray hair to its original color, promoting a new growth, preventing the hair from falling, keeping it soft, silky, and abundant, and the scalp cool, healthy, and free from dandruff or humors. The universal testimony is that this preparation has no equal as a dressing, and is, therefore, indispensable to every well-furnished toilet.

"I have used Ayer's Hair Vigor for some time and it has worked wonders for me. I was troubled with dandruff and was rapidly becoming bald; but since using the Vigor my head is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth, of the same color as when I was a young woman. I can heartily recommend any one suffering from dandruff or loss of hair to use Ayer's Hair Vigor as a dressing."—Mrs. Lydia O. Moody, East Pittston, Me.

"Some time ago my wife's hair began to come out quite freely.

Ayer's Hair Vigor

not only prevented my wife from becoming bald, but it also caused an entirely new growth of hair. I am ready to certify to this statement before a justice of the peace."—H. Hulsebus, Lewisburgh, Iowa.

"Some years ago, after a severe attack of brain fever, my hair all came out. I used such preparations for restoring it as my physicians ordered, but failed to produce a growth of hair. I then tried, successively, several articles recommended by druggists, and all alike fell short of accomplishing the desired result. The last remedy I applied was Ayer's Hair Vigor, which brought a growth of hair in a few weeks. I think I used eight bottles in two years; more than was necessary as a restorative, but I liked it as a dressing, and have continued to use it for that purpose. I believe Ayer's Hair Vigor possesses virtues far above those of any similar preparation now on the market."—Vincent Jones, Richmond, Ind.

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We believe that the union of Christians with men of the world in oath-bound organizations is forbidden by the Word of God and always injurious to the spiritual life of those Christians who enter such societies.

We believe that some oath-bound societies are clearly hostile to the peace and welfare of our country.

We therefore invite all those who sympathize with us in the views above expressed, to meet in "A Conference of Christians," to be held under the auspices of "The National Christian Association," in the city of Chicago ..... to consult and pray respecting the best method of saving men, the churches, and our land from the injurious influence of such societies.

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See advertisement, page 14.

NEWS OF THE WEEK (*Continued from 13th page*).

snow fell, loading trees until they were shorn of their branches or fell prostrate with their trunks snapped off as though they had been mere twigs; clinging to the electric wires until they gave way under the pressure and broke in all directions, or until the poles, breaking under the enormous weight, fell across streets and ainst houses, blocking all traffic on the former and threatening destruction to the latter and their inmates. At daylight the work of destruction had begun and it continued until the snowfall ceased at noon, when the wrecks of trees and telegraph poles were to be found on every street.

The storm made of Jersey City a buried town. There is not an effective wire to be found, either telegraph, telephone, fire-alarm or electric light. Save for submarine cables to New York and Brooklyn the isolation is complete. The same is true of Hoboken. Fallen poles and tangled wires cumber the streets in many places.

FOREIGN.

News has been received at London from Valparaiso that a conference between President Balmacada and the Chilean deputies has taken place. Meanwhile the insurgents continue to gain strength and confidence. The workmen employed in the factories in and about Valparaiso are joining the insurgent forces in large numbers. The tide of sympathy seems to be with the rebels. Regular railroad traffic is at a standstill, and in many places the insurgents have temporarily stopped the running of trains by tearing the rails up. In some places they have also destroyed the railroad embankments. Business is in a state of paralysis. The government has declared the large towns to be in a state of siege.

A terrible disaster has occurred at the Hibernia colliery at Gelsenkirchen. Forty men were killed and thirty were severely injured by an explosiou which took place in one of the pits.

Four thousand unemployed workmen at Hamburg have resolved to send a petition to the senate asking that landlords be prohibited on next quarter day from evicting tenants unable to pay their rents, and also asking that loans of 50 marks be advanced to the destitute workmen from the state funds and that poor children in the public schools be supplied with a hot meal daily. A committee formed to help relieve the distress of the unemployed distributed 10,460 free meals daily.

During a conversation in the lobby of the House of Commons Mr. Parnell declared his intention to assert his authority as the leader of the nationalist party and to engage actively in work during the present session of parliament.

It is estimated that 50,000 persons have been thrown out of employment by the severe weather, and that the total loss to France in wages, the stoppage of trade, and the blighting of crops will probably reach 50,000,000 francs. *Figaro* makes an appeal to the churches to keep their doors open all night, and to take other steps necessary to transform them into shelters for the homeless poor of Paris. All the hospitals and infirmaries are crowded. The administration has placed the dead wood in the State forests at the disposal of the poor.

A dispatch from Vienna says the cold has considerably abated, but in the eastern provinces of Austria the temperature is still very low. Four persons have been frozen to death in Bohemia. A Galican peasant was attacked by a pack of wolves, which had been rendered desperate by hunger. The man had a terrible struggle with the starving animals, but was soon overcome and devoured.

The popular verdict is that Dr. Bull's Cough Syrup is the best in the world. 25 cents.

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One jar of Vaseline Cold Cream	15 "
One Cake of Vaseline Camphor Ice	10 "
One Cake of Vaseline Soap, unscented	10 "
One Cake of Vaseline Soap, exquisitely scented	25 "
One two-ounce bottle of White Vaseline	25 "
	$1.10

Or for postage stamps any single article at the price named. On no account be persuaded to accept from your druggist any Vaseline or preparation therefrom unless labelled with our name, because you will certainly receive an imitation which has little or no value. **Chesebrough Mfg Co., 24 State St., New York.**

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I was suffering 10 years from shocks in my head, so much so, that at times I didn't expect to recover. I took medicines from many doctors, but didn't get any relief until I took Pastor Koenig's Nerve Tonic, the second dose relieved me and 2 bottles cured me. S. W. PECK.

Vanished.

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This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

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"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

VOL. XXIII., No. 21. CHICAGO, THURSDAY, FEBRUARY 5, 1891. WHOLE No. 1,084.

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SPECIAL RATES, ETC.

Read on last page the latest offers for new and old subscribers.

Dr. Gordon of Boston has concluded his lecture course in the Bible Institute of which Mr. Moody is president. His addresses have been reported daily in the papers, and have been regularly attended. The last two addresses on the Holy Spirit were meetings of remarkable power and interest. Dr. Gordon's work has not been confined to the Institute lectures. He has spoken frequently in the churches of the city, and Mrs. Gordon, who has been with him here, has also been eminently useful in missionary and other religious meetings. Both have come to be as much esteemed in private circles as honored for their public efforts.

Mrs. Margaret L. Shepherd, the Boston lady who is preaching a popular crusade against Romanism in this city, devoted an evening last week to Past Grand Master Cregierism. She had a full house, and spoke her mind freely respecting the management of Chicago in aiding to make the public schools of the city nests of demoralization and Romanism. She was so severe upon the P. G. M. of Illinois Freemasons for this part of his maladministration that only one person in the audience was bold enough to manifest his intention to vote for his re-election.

Last Wednesday night there was another side of our Masonic mayor presented to the disgusted citizens of Chicago. His son and son-in-law, confidants and henchmen of the father, were participating in a prize fight in which two brutes were put up to fight each other down. These young fellows fixed the police so there should be no interference with their unlawful sport; and thus another evidence of the power of Masonry was given in such bloody colors that none can avoid it. A few days later another crowd who had no Masonic protection were all arrested because they set two chickens a-fighting. Past Grand Masters are altogether too pious to allow cock-fighting!

The sudden death of Secretary Windom was a national loss. He was surely oue of the pillars of the Harrison Cabinet, and probably no one member, not even Mr. Wanamaker, was so widely respected and deserved the public confidence. He has so long been known as a careful and conservative manager, and a man whose sympathies and efforts were in favor of the best interests of all the people that his presence in the advisory body of the government offset in some degree the apprehension of many who had little confidence in the life-long politicians who were called to act in the same body. He was a Christian man, aud, we believe, thoroughly in favor of temperance, though seriously mistaken in his selection of the means to promote that cause. His successor must soon be named, and among those suggested for the important position are Mr. McKinley of Ohio, and Mr. New of Indiana.

Oberlin College has for some time been without a president, since the resignation of Dr. James H. Fairchild. The effort of the trustees to secure Pres. Merrill E. Gates of Rutgers College, and his final acceptance of the offer of Amherst are a part of college history. Notwithstanding, Oberlin has prospered and reports 1,707 students during the last year, with 1,300 in present attendance. Last Wednesday the trustees held their annual meeting and unanimously adopted the equally unanimous recommendation of the faculty, making Prof. William Gay Ballantine president of the institution. President Ballantine is a few months younger than Pres. Gates, both being born in 1848. He graduated at Marietta in 1868 and from Union Theological Seminary in 1872, studied afterward in the University of Leipsic, was professor of natural sciences in Ripon College from 1874 to '76, was then for two years professor in Greek in the University of Indiana at Bloomington, and in 1878 was called to Oberlin to assist Professor Morgan as professor of Greek and Hebrew Exegesis. This position he held for two years, when that work was divided, and he was elected professor of Old Testameut language and literature, which chair he has held to the present time. President Ballantine has taken a high rank as a practical teacher. He was made doctor of divinity by his alma mater in 1887. Since 1884 he has been one of the editors of the "Bibliotheca Sacra," and has contributed many scholarly articles to its pages. His breadth of culture brings him into sympathy with all departments of the college, and his election means its development in every direction. He is also a man of convictions, and of firmness in maintaining them. As we have understood, his remarks in the First Church maintaining the rule of that church excluding members of the secret lodges, led to the popular address of Prof. King at the request of the faculty, about a year ago.

Four or five years ago the Chicago council passed an ordinance forbidding parades on the public streets without license from the police department. The Salvation Army, not being a secret lodge or a Romanist order, failed of the license and were arrested, but carried their case to the Supreme Court, which has just decided that the ordinance is void and that citizens have constitutional right, in pursuing their own business, to march through the streets in procession, provided they keep the peace and do not materially interfere with traffic. Such being the case, the City Council has no power to prohibit parades altogether, nor has it any power to vest in the Superintendent of Police an arbitrary authority to determine who shall parade and who shall not. The honorable judges are probably seldom seen in the congested streets of Chicago, so their decision is slightly out of date. But it may have the good effect to arouse the business men of the city to demand that the streets which are barely adequate for even the transaction of business, be kept free from all parades whatever on ordinary days. The *Journal* puts the case very fairly, thus: "It is in fact an anachronism to allow the processions of secret societies and uuiformed orders which have of late considered themselves entitled whenever they please to stop the traffic of the busiest streets, sometimes for hours together. Parades may be proper enough on holidays, such as the Fourth of July, and thirtieth of May. Private citizens are not expected to have any urgent business to transact on such days. But it ought to be recognized that the streets are needed and must be devoted on business days and in business hours to the needs of business." But under the condemned ordinance, since the police are, as a rule, under the thumb of one secret society or another, lodge parades have never any difficulty in getting a permit whenever they want it.

"How can Satan cast out Satan?" was the argument of our Lord to the Pharisees (Mark 3: 23) to prove that the devil does not willingly destroy his own work; but at the same time the wicked is God's sword (Ps. 17: 13) for punishing wickedness. The case of the secret labor unions and the local beer brewers of Pittsburgh may be of this kind. The secret unions have issued a circular which is regarded as a threat to all saloon-keepers who expect to apply for a license. It lists all the union brewers in one place and the non-union in another, and commands that the one be patronized, the other boycotted, otherwise the disobedient party may find his expectation of a permit from a license court cut off. The local brewers on the other hand are gathering evidence to bring suit against the lodges. A real war between the two would be a blessing to the world at large. But there is generally too strong a Masonic friendship between them to allow their anger to come to serious blows.

THE MATTER WITH KANSAS.

BY REV. T. C. MOFFATT.

Kansas has been prominent before the public eye for a good many years, and for quite a variety of reasons. From the items we see in Eastern newspapers concerning destitution in western Kansas the State seems still to be attracting considerable attention. Nearly all the things that are said of Kansas are true respecting some section, large or small, of the State, for we must remember that it is 400 miles long and 200 wide, and has quite a variety of soil and climate. The western portion, while it has a good soil has such an uncertain rainfall as to make general farming apparently impossible, at least with the old staple crops, such as corn, oats, wheat, etc.

Crop failures occur all over the State, but the present condition is due more than anything else to wrong business theories. We are suffering the effects of an era of financial recklessness in almost every quarter. There is only here and there a man who was not taken off his feet in the general scramble to get rich by "booming," that is running in debt.

One notable exception has recently come to my knowledge. A young man and his wife had between them two hundred acres of land. They kept out of debt and worked faithfully. The corn crop of 1889 was a prodigious one. Most farmers were obliged to sell it off at once at a very low price to get money to pay the interest on their debts. This young man had no debts and he was "caught" by the crop failure of 1890 with over 7,000 bushels of 50-cent corn still on hand. The result was the purchase of another two-hundred-acre farm.

It would seem as if people might see the moral standing out in such a narrative, but they will not. It is the tariff, or the railroads, or the

laws, or the monetary system that is to blame. The people will not even patronize the infant industries that have tried to establish themselves in Kansas, but still buy the old brands of goods from the East and thus destroy their own home market.

But no matter how bad the financial depression gets to be, some men have plenty of money for whisky, tobacco and lodge dues. The vices and follies have got to be attended to even if the rest of the man starves. Indeed, it sometimes seems to me that the worse the affairs of men get the more they rush into those things that are hurtful or wasteful. They seem to lose their moral grip with their financial. I am not sure but we shall yet lose our prohibitory legislation on this very account. There is a general spirit of unrest and lawlessness.

At the last term of the district court in this county there was not a single conviction; the jury either acquitted or hung in every case, although convictions were imperatively needed not only in liquor cases, but in others.

We are also badly afflicted with politics. The hope of men seems to lie in this direction rather than in a faithful, wise, and persistent individual effort. There seems to be needed a crusade of good, sound, old-fashioned financial Gospel, such as Paul preached. It is needed among the farmers, the merchants, the mechanics and even among the churches. May God give the preachers grace to face this as well as all the other lions in the way. The public is a great blind giant who needs to be led.

Douglas, Kan.

THE MASONIC COVENANT.

BY M. N. BUTLER.

The Masonic lodge is held together by obligations. Without the horrible oaths, backed by the awful penalties of death, the authority of the order would be only a rope of sand. Destroy the obligation and you free the Masonic slave. The man who does not consider his lodge oath sacred, is not a Mason.

"Where were you first prepared to be made a Mason?" "In my heart."

"If any applicant is not prepared in his heart he will never make a Mason, no matter what dramatic exercises he may be put through, or what discipline exerted upon him."—*Morris' Dictionary of Freemasonry, pp. 243, 244.*

The covenants of Masonry are more than the obligations.

"The obligations of Masonry are, in the sense of the definition, covenants, and so are the constitution and by-laws."—*Morris' Dictionary of Freemasonry, p. 76.*

The complete covenant, then, is the oath that binds the novitiate to the constitution and by-laws, and the constitution and by-laws to which he is bound.

"What is it makes you a Mason?" "My obligation."

"It is 'the obligation which makes the Mason;' and the difference between one Mason and another consists simply in the fact that *one keeps his obligations better than another.*"—*Morris' Dictionary of Freemasonry, p. 218.*

Every patriotic American is interested to know what is the nature and form of the Masonic obligation. Is it simply a promise or affirmation, or is it construed to be an oath with all the binding force of the same? Turning again to our friendly dictionary we learn this:

"An affirmation is not equivalent to an oath in Masonry, however it may be in common law, and is not legitimate in the working of the lodge."—*Morris' Dictionary of Freemasonry, p. 13.*

Now, does Freemasonry consider and teach its devotees to consider the so-called Masonic oath equal or superior in binding force to the civil oath?

"The covenant is irrevocable. Even though a Mason may be suspended or expelled; though he may withdraw from the lodge, journey into countries where Masons cannot be found, or become a subject of despotic governments that persecute, or a communicant of bigoted churches that denounce Masonry, he cannot cast off or nullify his Masonic covenant. No law of the land can affect it—no anathema of the church weaken it. It is irrevocable."—*Webb's Freemasons' Monitor, p. 240.*

Freemasonry is the most despotic, tyrannical and anti-republican system ever invented.

"The expulsion of a Mason, while it deprives him of every privilege with which his Masonic attachment endowed him, leaves him bound by every part and point of his Masonic covenant. Of this no act of his own or of the lodge can ever divest him. The tie of Masonry is perpetual."—*Webb's Freemasons' Monitor, p. 257.*

The Mason is tied hand and foot, soul and body to this arch-enemy of God and man.

"No method is provided for in the Masonic jurisprudence of modern times by which a member can withdraw himself from the authority of the society. He may resign his membership in the lodge, deny its government, even repudiate the ties by which he is bound to the institution, yet that authority remains unbroken. A 'due summons' from the lodge or Grand Lodge is obligatory upon him; and should he refuse obedience he will be disgracefully expelled from the society with public marks of ignominy that can never be erased."—*Morris' Dictionary of Freemasonry, p. 29.*

The American people will provide a way. Joseph Cook, in his lecture, went straight to the core of the whole business. These obligations are illegal, unlawful, treasonable, and the remedy is to punish all who impose or invoke them. Nothing short of this will protect society and government.

"A Grand Lodge is invested with power and authority over all the craft within its jurisdiction. It is the Supreme Court of Appeal in all Masonic cases, and to its decrees unlimited obedience must be paid by every lodge and every Mason situated within its control. The government of Grand Lodges is, therefore, completely despotic. While a Grand Lodge exists, its edicts must be respected and obeyed without examination by its subordinate lodges."—*Mackey's Lexicon of Freemasonry, p. 185.*

A Masonic case is one in which either a Mason or Masonry is interested.

"The first duty of the reader of this synopsis is to obey the edicts of his Grand Lodge. Right or wrong, his very existence as a Mason hangs upon obedience to the powers immediately set above him. Failure in this must infallibly bring down *expulsion*, which, as a Masonic death, ends all. The one unpardonable crime in a Mason is *contumacy*, or disobedience."—*Webb's Freemasons' Monitor, p. 196.*

All other crimes are pardonable except disobedience to Masonic authority, which every member is sworn to obey without question.

But we are encroaching on your space and must stop short, simply stating that all who wish these excerpts connectedly with other damaging evidences, should have our "Masonic Government," which we for the present mail to any address for only two cents.

Avalon, Mo.

TRUE AND FALSE SERVICE AND WORSHIP.

BY REV. CYRUS SMITH.

The idea of Mr. Ronayne, that to expose the "Christless religion of Freemasonry" is to advertise it and cause lodgery to grow, because the world is so corrupt that it has a relish for that kind of religion, is in a degree correct; and he who has no pleasure in, but detests evil when exposed to his view, may know it is one token of his favor with the God of Israel. It has been claimed that not more than ten per cent of the professed followers of Christ are real Christians. If that be so [It cannot be so proved.—ED.] then ninety per cent of the church have a "Christless religion," whether they belong to the lodge or not.

Dr. Walker in his "Philosophy of the Plan of Salvation" says, "Man is a worshiping animal." To worship is that part of man's nature over which the will has complete control. The will always decides in true or false worship which master to serve. All humanity worship right or wrong. All worship the god they serve. There is but little intelligence needed in the service of false worship, and no wisdom. Consequently very many "worship they know not what." God in Christ, and Satan, the god of this world, are worshiped. We are either serving one or the other of those masters. "To whom ye yield yourselves servants to obey, his servants ye are." But "no man can serve two masters." There is but one way to serve the true God. Christ is "the way." There are very many ways to worship and serve Satan. The benefits of serving the right master will never have an end. To serve the wrong master has the opposite effect.

Man in his unregenerate state, serving the wrong master, is on the side of the devil's church, the lodge, though he is seldom aware of the fact. And to show him that the religion of the lodge is Christless has not the best and right effect except that he becomes converted to God and serves him only and continually. Those who think they are in a regenerated state, but serve the wrong master, compromise with the lodge even in an anti-secrecy church. Bishop Weaver in 1862 said of secret societies, "Their religion in the main is a Christless religion." He now opposes those whom he caused by his teaching to shun a "Christless religion." He no longer opposes that which he taught us to, and is no longer in harmony with his own teaching in regard to what he called a "Christless religion." But he will not confess that he has any relish for "Christless religion." Nor can any one be induced to make such a confession. But all human beings love the religion of the master they serve, whether they be saint or sinner. Men's spiritual taste becomes depraved or they never could relish a compromise with that which they know to be a "Christless religion." But let the workers continue to let their light shine on the religion of secret societies. And show, too, the beauties and benefits of the religion of Jesus Christ, that people may choose intelligently "whom they will serve." "Choose ye this day whom ye *will* serve."

De Kalb, Iowa.

TWO OATHS.

Not long since I had a conversation with one of our county officials who has taken seven degrees in Freemasonry. Speaking of the charge that Masonry binds its members to conceal crime and protect criminals, he gave an instance from his own official life to prove this charge untrue.

He said that not long since he arrested a burglar who had taken many degrees in Freemasonry and who appealed to him as a Mason for release. These appeals he refused to heed, and when the case was called in court, the prosecuting attorney being ill, it so chanced that the case was conducted for the State by two Freemasons, one a Knight Templar, another a master of the lodge. He said that the prosecution was most ably managed and the burglar sent to State's prison for twenty years. This was to him a proof that Freemasonry does not require its members to assist one another in cases where law is violated.

Very unfortunately the premises are not sufficient to support the conclusion. No one so far as we are informed has ever claimed that all Freemasons would protect their Masonic brethren who had violated the laws of the land. That there are many Freemasons who would entirely refuse to be partners in any such perversion of justice we very well know. The trouble is, however, that there are men of another stamp in Masonry and that the oaths which are interpreted in one way by honorable officials are interpreted in another by those of a different stamp. The obligations bind Masons to recognize the signs of Masons, and to aid and assist them in cases of difficulty without specifying what the difficulty may be.

Albert Pike, one of the most eminent Freemasons in the United States, declared *in a public address* that Northern Freemasons who refused to recognize the signs of Southern Masons during the war made themselves infamous. If Masons are bound to assist one another when engaged in war against the nation it is a small thing that they help one another when simply burglarizing a house. Treason is far worse than burglary, yet all who have studied the case know that Freemasonry excludes no man from its privileges because he is a traitor; and these oaths which protect treason and traitors are made and interpreted by a certain class of officials to call for the protection of criminals of all sorts who ask for aid under the sign of distress.

As was recently said there are very many honorable men connected with the secret orders who value their citizenship and their civil oaths far more highly than their oaths to the secret lodge. We are glad to know that this is true, but the oath is against the civic oath, and no man can tell which will be observed until after the test. No man's conscience should be compelled to decide whether to keep the oath to the State or the oath to the lodge. Men who take the one ought not to take the other. The recent case in Salt Lake City denying citizenship to men who had sworn the secret oaths of Mormonism is correct principle, and universally applied as it should be, would destroy the citizenship to all persons who swear allegiance to secret powers.—*Wheaton College Record.*

"THE GRANGE AND COUNTRY CHURCHES."

ADDRESS DELIVERED AT BOSTON IN PARK STREET CHURCH, DEC. 17, 1890—2:30 P. M., BY L. W. FRINK, PASTOR.

In some parts of the country, both are found. We have granges, and we have churches. What *relation* do they sustain to each other? What is the *character* of each? When these questions are answered correctly, we are able to mark the tendency, both of the local grange and of the local country church.

Many of the country churches are independent bodies, having no bishops or popes. They hire their own pastors, and together, "pastor and people" labor for Jesus Christ, in the salvation of souls. They give no account of their stewardship to other churches or powers, but deal directly with the Great Head of the church. They are, in polity, congregational.

It is not so with the grange. That is a *national* institution, having State and subordinate granges under its control. Consequently the local grange is only an inconsiderate part of great whole.

I wish, at the outset, to be understood as speaking not of individuals, but of institutions; and while I address you upon the subject of "The Grange and Country Churches," what I shall say will be seen to apply especially to those in these institutions who profess to follow and obey Christ. If there are any in the grange who are not belivers in Christ, and who are resolved not to accept him as their Saviour, with such I have no controversy, no issue. My message to-day to all such would be, "Repent and be converted, that your sins may be blotted out." If any person in the grange or in any other society will not love Christ, and serve him, but is bent upon having a good time, to such I would say, get all the pleasure out of these things possible, for you will be wretched enough when you pass from this world —wretched forever. I love Christ, and I love his people. My loyalty to him, as well as my love for them, compels me to speak. It is in the kindest spirit that I deliver the message, and I would that in such a spirit it might be received.

If I have a just conception of the nature of the Christian life, and a correct apprehension of the Scriptures bearing upon Christian duties, Christians are to be "the light of the world." They are *in* the world, but they are *not*, or should not be, of it. They mingle with worldly men and women, as Christ's ambassadors. With them Christ is all in all. All they have, and are, they hold for him and his service.

To Christian people, then, I say, any institution or society that cannot bear, or will not tolerate, candid investigation, is not worthy of your support. [Voice: "That is so."] But, are there not many in the grange that are *good* Christian people? And if they declare that the institution is all right, are they not to be believed? If I could speak the truth, without offending any of this class,—or indeed any other class, I should be most happy to do so; but the *truth must* be spoken. ["Yes."] It is a moral necessity, from which there is no release save in the discharge of the duty. When Christian people in the grange tell me that there is *no evil* in the grange, but all is good, I give them credit for being sincere; but because they say so, I have no proof that such is indeed the case. So a faithful Romanist, or Jesuit, or Mormon might say, and think he was telling the truth. So the slaveholders of our country said years ago, of the institution of slavery.

To such deceived persons shall we tell their wrong and say *repent?* Must John the Baptist tell Herod the will of God concerning his relations with Herodias? So, it would seem, from the sacred narrative, and for his fidelity, he won the grand testimonial from Christ, "Of those born of women there hath not risen a greater."

Whether Christian people can belong to the grange and belong to the church, without suffering loss spiritually, is not perhaps quite clear to many adherents to both institutions. Some, it may be, think there is no cnoflict between these institutions. In regard to this, let me say, no Christian can have two sets of opinions, two creeds or modes of worship that are radically different, without being a great loser; ["That's so, brother"] for as an eye that looks not straight and full at its object sees nothing as it is, so a mind or heart divided between heaven and earth is all dark. "Ye cannot serve God and mammon." Christianity permits no compromise of its principles or doctrines with any religion. It is not A religion but THE religion. ["Amen."] It demands of all its adherents that they should "honor the *Son* even as they honor the Father."

Ostensibly, the grange is for a laudable purpose. The *Worcester Daily Spy* this morning represents the Massachusetts State lecturer, Geo. C. Howard, as having said yesterday at the session of the State grange in that city, "While the educational advantages of the grange do not take the place of public schools, it aims to supplement the schools. A great many of the farmers' boys leave school at an early age, and for them the advantages of the grange are great. Stop thought and progress ceases."

The conclusion is perfectly logical that *any institution* that calls together young people, that draws them out of themselves, that awakens them from mental idleness and quickens their capacity for thought, must be of value to any community in which it exists. A part of this work the saloons right here in the city of Boston perform. They call the young people together, and I know of nothing that draws them out of themselves so effectually. [Laughter.]

The same paper reports the State master, N. B. Douglass, as having said at yesterday's session, "The grange should appropriate money to build up the order *and keep pace with the rival organizations.* The plan of co-operative buying has not proved satisfactory." In that city this afternoon, while we are gathered here, those grangers are to work the third degree in full form, and to-night the sixth degree will be conferred. Such is the supplemental work of the public schools. *Is it praiseworthy?*

In opening a subordinate grange, the overseer says:

"By command of the worthy master, I proclaim this grange opened in ample form for promoting the welfare of our country and of mankind, and for advancing the interests, elevating the characters, and increasing the influence of all patrons of husbandry, by properly transacting our business and by exemplifying our principles in faith, in hope, and in charity with fidelity."

But in reality, the grange rejects the *supreme* authority of the Bible, and yet it proposes the same ultimate end as the doctrines of Christianity, viz., the sanctification and salvation of the soul. In being initiated the candidates are told:

"The road you *have* travelled is familiar and easy; but the one you are now entering is full of obstacles, rough and uneven, environed with dangers, and leads you know not where."

Having crossed the field, filled with obstacles, etc., the master of the grange, among other things, says:

"We are constantly passing (blindfold) over obstacles in the field of life, confidently believing that God will ultimately bring us into the broad and pleasant fields of paradise."

The scope of this declaration appears, when it is remembered that no barrier exists against *infidels* joining the grange,—no belief in A *Supreme Being*, as in several other orders, being required. But grangers tell me that their organization is not a religious order! If not, why should they find it needful to have a religious manual, with a funeral ceremony provided for the chaplain's use? Judged by its own language, I say that its *religion* is a *false* religion. It rejects the supreme authority of the Bible which forbids Christians yoking themselves with unbelievers, 2 Cor. 6: 14–18. Hence for Christians to unite with the grange, involves fellowship with unbelievers. Such fellowship is sinful. ["Hear, hear."] The grange obligation even cannot be taken without sinning, as Lev. 5: 4, 5 and 17, as well as the reference to Paul's writings, most clearly shows.

Sometimes, as an excuse or pretext for joining the grange, I have been told, "The members of *this* grange are nearly all church members,"—to which I have replied, "Yes, and over in the next town they may be nearly all infidels." This local grange is only a part of the whole. All *pay* tribute to the national treasury. Sinning ignorantly, one's guilt is lessened; sinning after light comes, one sins without excuse. If he remains in such a course, he sins wilfully. This unequal yoking may seem of small importance, since the application of the ceremony of initiation is said to be "as gentle as that of the silken thread that binds a wreath of flowers," although it holds its members as with a "band of iron;" but it involves a great principle, nevertheless.

When the grange master tells the candidate that the grange obligation will not conflict with a Christian's "moral, social, religious or civil duties," if that grange master happens to be an unbeliever, I would like to ask, what does he *know* of a Christian's religious duties? Even if he is a Christian who makes the statement, that is the opinion of somebody else, and not of the candidate; the testimony of another conscience rather than the testimony of his own.

Just before closing, the grange master says:

"Brothers and sisters, as we are again to separate and mingle with the world, let us not forget the precepts of our order. . . . . Keeping ourselves unspotted from the world."

From this it would seem that worldlings cease to be of the world, as soon as they become grangers. In the ritual, it is to be said there are some pretty word pictures; but not a little of its theology is decidedly unscriptural, and therefore false.

Among the "precepts" of the order which its members are requested not to forget, I find such as the following, viz.:

"In no occupation does a man's daily labor bring him in such close companionship with the great Creator, as in the cultivation of the soil."

"Let us fertilize our minds with the virtues of love and truth and charity that never fail to add vigor and happiness to life, so that at the harvest, the ripened grain may meet our Heavenly Father's approval and be garnered in the paradise above."

"Allow no returning spring to pass without planting one fruit-tree and one vine, hoping *thereby* that your labor will help hasten the advent of that glorious time when every one may sit under his own vine and fruit-tree, and every heart be made glad by the yield thereof."

"The fields of our labor are ever white unto harvest, and in them, he that reapeth receiveth wages, and gathereth fruit unto life eternal."

"This it is to love the country and to make it not the home of the person *only, but of the soul.*".

"Brothers, you have labored diligently and I say to you, 'Well done, good and faithful servants.'" "Sisters, having made full proof of your ministry," "be kind to one another."....."Weave for yourself garlands of noble deeds that shall adorn your life on earth, and be crowns of rejoicing in immortality." "Be careful then to engraft those truths which shall be a guide and teacher when your voice shall be silent and you have passed to another *and a better world.*" "And now, my sisters, that all may extend to you the *'right hand of fellowship,'* I declare a recess for interchange of greetings and courtesies."

The installing officers says of the grange teachings:

"These teachings are the loftiest that man can seek." "There is no calling more elevating to the mind than agriculture, *when viewed as presented in our order.*" "We *believe* there is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labor."

"And now, patrons, cherishing in our hearts every kind feeling towards all other orders and associations which seek to promote human welfare, let us strive with them, working hand in hand for the good of our fellow-beings."

I believe the Mormon's secret society and the Clan-na-Gael's both claimed to be for the promotion of human welfare. So are many others ready to assume such distinction; but "by their fruits ye shall know them."

The seventh degree in the grange organization (of which members of the national grange who have served one year may be a part) has charge of the secret work of the order, and "shall be a court of impeachment of all officers of the national grange." The national grange has the power to "frame, amend, or repeal laws;" and whatever laws it may frame, to those laws, *all State* and *subordinate* granges *must conform.*

"The ritual adopted by the national grange *shall* be used in all subordinate granges, and any desired alteration in the same must be submitted to, and receive the sanction of, the national grange."

But I am told by grange advocates that the grange is different from what is was a year ago; that the ritual has been changed, and that those who used to know about the grange, now "know nothing." But according to this law concerning the ritual, it seems to be not sueh an easy task in a few months to revolutionize the workings of the order. It is true that an important change has been made in grange tactics of late; for at the twenty-fourth annual session of the national grange, at Atlanta, Ga., November, 1890, it was declared that "Juvenile granges may now be es-

tablished under the jurisdiction of the subordinate granges, admitting children from eight to fourteen years of age; admission, fifteen cents; dues, five cents a quarter." The significance of such a decision, and its *importance* to "the welfare of our country and of mankind," may well be pondered by those parents who see no harm in permitting their children to be trained in a course of which the parents themselves are denied knowledge, unless they will join the order.

Moreover, in all the working of the four degrees, which are wrought out in subordinate granges, the name Jesus Christ is not mentioned. The only place used in the ritual is in the funeral service at the grave, where it is mentioned twice. Thus we see that while the grange has its prayers and ceremonies, yet in the light of the law relating to the ritual Christ is practically denied. He is not honored by name, nor given equal honor with the "Almighty Father." If, therefore, in the grange prayers the "Father" is not approached in the name of Jesus, may we not justly ask, "To whom do grangers pray?" Jesus himself has said, "No man cometh unto the Father but by me."

In view of all this testimony, what shall—what *must* the conclusion be concerning the relation of the grange and country churches?

Unless it be universalist churches, *the relation is not helpful*, since the theology of the grange manual is clearly universalistic. Not only from the teachings of the manual of the grange, but also from the experiences of professing Christians in the grange, the conclusion is unavoidable that the grange destroys the spirituality of its members; it robs professing Christians of their love for the meetings and work of the churches, and thereby robs the churches of workers, of members and of money. Yea, it perverts the Christian conscience so that the individual seems to be unable to distinguish between TRUTH and *error;*—these *fruits*, to say nothing of the sensitiveness which it breeds, the cliques it produces, and the self-satisfaction kindled and fostered in the hearts of worldlings so that it is almost impossible for the churches to reach them with the Gospel of Christ,—*these* are enough to condemn it as unworthy of Christian patronage or support. ["True, brother."] Because of these things, I say, the grange is a curse to the country, and a stumbling-block to sinners in coming to Christ and to his church. The church to be attractive for sinners must be Christ-like; but towards Christ-likeness, grange membership does not tend. Indeed, I know of no Christian in the grange or in any other secret organization who has received the baptism of the Holy Spirit; but a number who have received such a blessing have told me that they had to leave the lodge; the two did not go together. [Applause.]

All about us we can behold too many specimens of this false religion; one severed from the atonement of Christ, one of *good works* alone, by which men hope to get to heaven, or the grangers' paradise. Too much does the church walk with the world, so that it is difficult to distinguish the worldling from the Christian; the litter of the serpent from the brood of the dove. Said Jesus, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

It is my desire that every professing Christian may be separated from the world, separated unto Christ, emptied of self and sin, that the Holy Spirit may fill the heart, and the fullness of the blessing of the Gospel of Christ may be enjoyed, "giving no offence in anything, that the ministry be not blamed," and not unto self, but unto Christ Jesus "that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." [Applause.]

THE GREATEST SIN.—A young man being in deep distress of mind, applied to Dr. Goodwin for advice and consolation. After he had laid before him the long and black list of sins that troubled his conscience, the doctor reminded him that there was one blacker still, which he had not named. "What can that be, sir?" he despondingly asked. "The sin," replied the doctor, "I refer to is that of refusing to believe in Christ Jesus as the Saviour." The simple words banished the anxious one's guilty fears.

NEW ENGLAND LETTER.

A fairy-like scene —A W. C. T. U. president on athletic sports in college.— The endowment orders in politics.— The laws changed to benefit liquor-dealers.—Municipal suffrage for women.

Our old-fashioned winter is treating us to many fairy-like spectacles—from the ice-storm of one or two weeks ago, when every elm and wayside shrub looked as if they had been suddenly transplanted out of the enchanted gardens around some Alladin's palace, to the more delicate and visionary beauty of a morning like this, when all the trees to the tiniest twig are covered with a mantle of new-fallen snow. We seem to walk in an unreal world, where, as in dreams, even the most commonplace objects take on strange and fantastic forms. But presto! the sun comes out, and the snowy robe of Mother Earth grows white and dazzling as the garments of those who walk the streets of the New Jerusalem. Surely if one small planet like ours contains such wonderful variety and extremes of beauty, what will the whole universe with its systems of worlds, countless as the drops of dew that gem the grass on a summer morning, have to show us when we are given the freedom of our Father's house, and can roam through all its chambers at will?

A W. C. T. U. president commenting the other day on the craze for base ball and other kindred sports in our colleges, and the untold mischief to the student's morals, of which they are the prolific source, said she thought it a bad sign as well as a grievous evil under the sun that in our institutions of learning, athletics should so largely take the lead of *mental*ics—an opinion in which I heartily coincide. But isn't it a little queer that we have to coin a word to express what we mean when we refer to pure exercise of mind as distinguished from those of the body? Even in the wonderful old Greek tongue I believe there is no word exactly correspondent in the realm of mind to what athletics is in the physical; and yet the ancients were wiser in some things than we moderns. They knew they could not get a splendid animal, and a soul cultivated to the highest degree, united in the same individual; and they did not attempt it. All the energy and enthusiasm, the time and animal force which a student expends in physical training, is so much taken from a higher set of faculties, and he can no more hope to excel in both than he could be at once an Edison and a John L. Sullivan. An account of a base ball match like the one which culminated in such disgraceful, drunken vandalism at Harvard, will take up whole columns in the daily press; but whoever heard of Harvard or Yale contesting the palm of victory with each other in some philosophic or literary debate, and growing wild, and the general public with them, over the result?

It is a little odd, by the way, that the perpetrators of these foolish and criminal acts have either never been discovered, or being the sons of wealthy parents, have been shielded from public disgrace by a conspiracy of silence on the part of the faculty. The question naturally arises, why college students may do with impunity things that would put anybody else in States prison, and whether college secret societies haven't a good deal to do with this shielding of offenders. It is certain that these deeds of lawlessness prevail in exact ratio to these secret combinations among the students, and the amount of encouragement which they receive from their respective faculties.

Florence in Hampshire county is suffering from the craze for entering endowment orders to such an extent that one or two of her leading merchants have been obliged to close out their business, owing to the depression which it has caused the local trade. The Iron Hall has 196 members, all contributing about $25 each a year; the sisterhood of the Iron Hall has 100 members, the People's Five-Year Benefit order 269, while the Fraternal Circle, Commercial Endowment, Progressive Benefit, and others show a similar proportion of membership and assessments. Now let any one with a mathematical turn of mind figure up the aggregate sum which the members of all these orders in the one small town of Florence pay into their several treasuries, and he will be appalled at the amount. No wonder that business cannot flourish in the vampire clutches of the endowment orders, for so far as sucking the life-blood out of legitimate trade is concerned they are even worse than the saloon, for unlike that they take the money of the sober and industrious instead of the vicious and improvident classes. "The effect on the town", says the *Springfield Republican*, "is very much what the effect would be of a yearly investment of thousands of dollars by citizens in the Louisiana lottery wheel at New Orleans."

These societies are not generally looked upon in the light of political organizations; but the system of organized secrecy, even when the secrecy is in infinitesimal doses, is sure to invite political wire-pullers. We have a case to the point in the Farmers' Alliance; and now the endowment orders are said to be silently but vigorously helping forward Speaker Barrett in his boom for the Massachnsetts governorship. The following from the *Traveler* is one of the straws which show why our legislators are so favorable to these orders, while they must know how they are swindling the dear people whose interests they profess to have so much at heart: "Brockton is said to be solid for Barrett. It is a great city for endowment societies, and they claim to be a power in the primary meetings when they set themselves to work." Thus by manipulating the primaries, they cannot only secure nominations favorable to their interest, but can defeat the election of every candidate who incurs their displeasure, whatever his talents or integrity. Considering their immense membership, and the unscrupulous character of their leaders, no one can doubt the "power" of these orders to intimidate and control.

Boston liquor-dealers have already secured one change in the law for their express benefit, and are eagerly hoping for "more to follow." At special city elections they can now keep open, except in those wards where the election is held.

Once more the Massachusetts Woman's Christian Temperance Union has petitioned the Legislature for municipal suffrage for women. Nobody expects, and they themselves least of all, that they will get it; but with a heroic perseverance for which future generations will honor them they continue to ply with arguments the deaf ears of our law-givers. I have often wondered if the latter see the humorous side to this question, as it was well expressed by a certain wealthy lady in the city, who said that though she was a real estate owner, and her four daughters are young women of more than average intelligence, yet the only person in her household who has a voice in the administration of national and municipal affairs is Cato, their colored butler! Of course the liquor men as well as their high-license sympathizers may be trusted to fight municipal suffrage for women to the last ditch; but it seems to me a pity that Mr. Dunning, the new editor of the *Congregationalist*, when interviewed lately on the subject, should express himself as having no opinion about it. Surely the editor of a great religious paper ought to have opinions on all important matters that affect the weal of church and state. This unfortunate habit of never leading public opinion, but always lagging a little way behind it, is what has prevented the *Congregationalist* from taking its true place as a moulder of current thought.

ELIZABETH E. FLAGG.

A young man wanted to get from a philosopher an argument for the immortality of the soul. "Sir," was the reply, "what have you done to deserve it?" A man may know the exact altitude of all the holy hills of Palestine; he may have sailed with guide-book to Lake Gennesaret; he may have bowed at the Holy Tomb; he may have climbed Olivet and Sinai's hoary peak—but if that man cannot forgive an enemy, or master his temner, or control his appetites, we throw him and Mount Sinai into the Red Sea as worse than useless, for all his knowledge has not helped pay a debt. The fact is, men are fearfully hard on one another. You want cash or collateral. You want deeds, not intentions. You want a man who lives holy, not a man who has read Jeremy Taylor on "Holy Living." You want a man who fought Xerxes, not a man who has read in Plutarch about the Greeks who fought him. Everywhere and in all things it is the doer who wins and is commended. Success succeeds. The man who uses five talents well gets other five; and the man who has but one, and does not use it, is stripped of even that one. That is the way of the world—and of God, too, when it comes to rewarding. Then let us be doers of the Word, not hearers.—*Rev. John R. Paxton.*

REFORM NEWS.

SOUTHEASTERN PENNSYLVANIA MEETINGS.

McALEVY'S FORT,
Huntingdon Co., Pa., Jan. 26, '91.

DEAR CYNOSURE:—I am on higher ground than when I last wrote. The Psalmist exclaimed, "I will lift up mine eyes unto the hills from whence cometh my help." Again, "As the mountains are round about Jerusalem so the Lord is round about his people from henceforth even for ever." I have come over the mountains and here nestled in the valley I find some of God's people. As the towering mountains protect from destructive storms, so does our Heavenly Father those who put their trust in him. What a blessed thought to the one who feels his weakness as compared with the giant forces of evil at work!

I found Bro. Aiken, pastor of the United Presbyterian church, Airville, had planned a series of meetings for his people, and at his request I remained for two services. There was a good attendance at each, and I judge a good spiritual interest prevailed. Bro. A. and several of this congregation are readers of the *Cynosure*, and of course up to the times on the secrecy question. He kindly volunteered to try and arrange for a series of lectures, which it is thought could be given to better advantage later.

Learning that the Stone Valley U. P. congregation had not been able to secure preaching for some weeks, and it being thought that such service as I could render would be acceptable, I made my way to this place before the Sabbath. I stopped a short time at York and found Bro. Chalfant well, and full of plans for the furtherance of the causes nearest his heart, of which ours is not the least.

At Harrisburg I had the pleasure of meeting the members of Big Spring presbytery of the United Presbyterian church. A called meeting of this presbytery was held to consider the resignation of Rev. J. B. Work, pastor of the McCoysville charge. Bro. Work has been appointed to succeed Rev. McDowell as principal of the U. P., Norfolk, Va., mission school. The congregations that this brother has served for three years past were very reluctant to part with their pastor; but as the call to this new field seemed to be from the Lord, the presbytery complied with his request. He will commence work in his new field about Feb. 1.

Bro. John White's face smiled a welcome to me as usual at Steelton. No matter how adverse are earthly circumstances he knows that "joy which passeth understanding." As the steel works in which he labors are only running half their usual time, which means to the men half pay, it would be but natural that he should have felt his own needs great. The joy with which he slipped a five-dollar gold piece into my hand for our work is only known to those who make personal sacrifice for the Lord's cause. Many words of approval and some subscriptions to the *Cynosure* were received while at Steelton.

An army of men, women and children crowded the streets of Harrisburg inauguration day to do honor to the newly-elected governor. Eternity alone can reveal the sorrows and woes caused by the drunks of that day. The saloons were all open. Many were intoxicated before noon. As I took the 12:10 train for Mexico I cannot report the closing scenes of this great gathering. At Mexico, I am assured there will be an opening for lectures later. Communion service and special meetings made them inopportune at present.

As I expected, my service was most welcome to friends here. I spoke Sabbath morning and evening to good congregations and have an appointment to lecture this evening. Two lectures given here last year served as an introduction, so I feel quite at home. There is no little stir, I am told, among the secretists. One man in Ennisville, I am told, wishes to discuss the merits of the Golden Eagles with me. As I know but little about this bird, I can perhaps learn something from this gentleman, and have promised a friend if an arrangement can be made for a discussion of profit, I will remain another evening to attend it.

TUESDAY, Jan. 27.—The lecture of last evening was well attended. Many secretists, I am told, were present. A good collection showed the interest of friends. Time and space do not permit mention of the many personal kindnesses received; suffice it to say that I shall carry many pleasant recollections of this visit to Stone Valley. The Golden Eagle man backed out when I told him I would discuss the merits of his society if he chose to meet in public discussion, as he had suggested.

W. B. STODDARD.

CORRESPONDENCE.

THE MOUNTAIN WORK IN KENTUCKY.

BEREA, Ky.

There is much to encourage faithful labor among the mountain people. Not that they are all saints, or are likely to be, but all are willing to listen without gainsaying to the simple truths of God's Word. I have recently made a number of visits to Jackson and Rockcastle counties, and though it involved great labor and fatigue, I felt abundantly rewarded in the good that seemed to be accomplished. This has been my only reward, for the people here felt too poor to contribute of their means.

Last Saturday and Sabbath I was at Pine Grove. The ride was very fatiguing as the roads were exceedingly bad, but I met good and attentive congregations, to whom I preached three times. This little church had their house of worship burned last summer. It was the best school-house in the county, and had been known as Pine Grove Academy. They had also been aided in their school work by the American Missionary Association. When that aid was withdrawn and their house burned, they were much cast down. But they have put up a new building on the old foundations, and during the past month have held a series of meetings with the result of seven or eight additions to the church. They have also called one of their number to be their pastor, and will rally around him. Another brother has, within a few months, developed a considerable capacity to preach, and goes out to destitute communities. Though his education consists in little more than a capacity to read and write, he is a diligent student of the Bible, and will do good to the people among whom he labors. I have undertaken to solicit some books for this brother, James Rose, and for their pastor, Jos. Lunsford. Are there not some ministerial brethren who can spare some books from their libraries, and who will send them to me at Berea?

Lest it shall be thought that there is no special work to do in that region, I would say that our congregation on Sabbath was somewhat annoyed by several men and *boys* who were drunk. Two men, under cover of a United States government license, were selling whisky, and some more were becoming a terror to the people. No licenses are granted in Jackson county, but the people seemed too much terrorized to punish these violators of the law.

I may add that the winter term of Berea College is unusually full, and everything in reference to it is prosperous.

H. H. HINMAN

LODGE OATHS.

ARCADE, N. Y.

"Let us hear from all the *Cynosure* readers who have an opinion about Masonic oaths."

I hardly know whether I may be counted, properly, among those thus invited. For, being in the sixty-eighth year of my life in Christ, I have, as a natural and legitimate sequence, long since passed out of the dimly-lighted chamber of opinion, having received a "shock of enlightenment," from the Word and Spirit of God, into the chamber of positive knowledge, in regard to this matter. Believing fully, as I do, in the declaration of the world's Saviour, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life, "I have followed him, and have in my own case experienced the fulfillment of the negative and the positive declarations given and therefore there is no such darkness of my mental or my spiritual vision, in regard to "Masonic oaths," as that I am left in the twilight of barely an "opinion" in regard to their character.

In the light of the world's luminary they are shown to be silly, degrading, wicked and horribly blasphemous. Freemasonry *pure* and *unmixed*, does not acknowledge the God of the Bible, for it very emphatically ignores and denies Him of whom the Bible declares that, "whosoever denieth the Son, the same hath not the Father." Masonry has a god, but that God has no Saviour but itself. The Bible speaks of "the children of Israel, who look to other gods, and love flagons of wine." It is probable that Masonry's god is one of these, judging from the fact that many Masons turn with a keen zest from "labor to refreshment." The oaths may be consistent with the choice of such a god.

It is well to spread out before the gaze of the world such depravity as is revealed in the taking of them, but such revelation must not be relied upon as a converting force. The name of Jesus the Christ is the ONLY power to save from the wiles of the devil, be they Masonry, rum, voters who place in power defenders of saloons, denominational or sect schism in the family of Christ, or any other diabolism.

R. W. LYMAN.

EDITOR CYNOSURE:—You ask for opinions touching Masonic oaths. I freely give you mine. I can only regard them as being, both in spirit and letter, at war with the plain teachings of God's Word, and directly against the interests and claims of our holy religion, and in every sense damageing to the cause of our Divine Redeemer in the world. How professedly good men can assume them has long been mysterious to me; and it grows none the less so with my advancing years. They feel and see religion very differently from me. I do not want to stand in their shoes in time or eternity.

E. THOMPSON, *Senecaville, O.*

GRACE CROWNS THE WORK.

CINCINNATI, O., Jan. 26, 1891.

EDITOR CHRISTIAN CYNOSURE:—Tennyson has celebrated in verse the "Knights of the Round Table," a special order of good King Arthur. Only the fittest were allowed in it. Those who distinguished themselves on the field of battle and in the tournament were accepted. But Arthur could not make his brave knights virtuous; and he found at last that he had nursed a nest of scorpions. Nothing but the grace of God can change the human heart and make the man worthy, upright and true. A reform that does not recognize this fact must fail. In physical geography a "water-shed" is the dividing ridge from which the water flows both ways. The entrance of the Holy Spirit into the human heart is the "water-shed" of human destiny. Without that life our being flows backward and downward until it empties into the lake of fire. With that Spirit our lives flow onward and upward until they empty into the crystal sea.

Sabbath morning I preached in Madison Avenue Presbyterian church, Covington, Ky., Rev. W. H. Neel, pastor. They have some 450 members, 170 being added in the two years of Bro. Neel's pastorate. Sabbath reform was well received by the people. At 3 P. M. I preached in the Work House. There are more prisoners there now than at our last visit. There are bright, well-educated men among them. The more part are low down. Some of them when brought there are filthy to excess and covered with vermin. They are taken through the bath, barbered, and dressed in clean clothes; and then it takes constant watching and urging to make them wash and change their garments. Such men, lost to all honor and self-respect, come there frequently. And the warden assured me that they would not wash from the time they were released until sent back again. Sin has made terrible havoc of men.

While speaking there a temperance meeting was being held in St. Paul M. E. church, Bishop Walden presiding. Dr. Morris expressed the belief that more women drink in Cincinnati than men. The saloon-keepers recognize this feature of their trade, and so they have "Entrance for Ladies" at every saloon. The Work House has its share of female inmates. As one looks into their faces we cannot help thinking of the words of Tennyson, "A fallen woman is the worst of men."

In our reform work we reach all we can. We know it is only a minority, but that is all that is necessary. D'Aubigne remarks, "When a great revolution is to be effected in the bosom of a people (who have the Reformation particularly in view), God instructs the minority by the Holy Scriptures, and the majority by the dispensations of the divine government."

J. M. FOSTER.

A GIDEON'S BAND.

CRANDON, WIS.

EDITOR CYNOSURE:—President Harrison's proclamation is a grand one. He invites all nations to unite with ours at Chicago, Ill., in 1893, from the first day of May to the last Thursday of October of the same year, by representatives to present such exhibits to the World's Columbian Exposition as will fully illustrate their resources and industries, with their progress and civilization.

Now this is a wise movement for the children of this world. Shall they continue to be wiser than the children of light? Luke 16: 8. God forbid that this state of things should continue any longer. Hence a new proclamation from the Creator of all worlds, to that class of his people who may be found in this and all other nations of this earth who are willing and would be glad to take their places, as did Gideon's three hundred, in a band to follow God only during this important six months at the WORLD'S FAIR. As there can be in the band but three hundred at one and the same time, should God send along the true and the tried by the thousand all will find work by the hour, the day, or the week, according to the numbers on hand; no one of this class to be left out. Hence Gideon's true band can write me at any time.

All who write me, in order to be answered in full, must make plain to me as to why they are called to this particular work. As God alone will run this department of the Exposition, as in Gideon's case, God is to give all the orders. The vaunting and fearful classes God cannot admit. All of the Lord's papers in the known world are invited to copy. All the papers which insert the above will please send me a copy of their paper, so I may know how far and how fast this notice is spreading.

By reading seven verses of the 50th Psalm, all may see this is the mighty God's arrangement. As men from the rising of the sun, unto the going down thereof, will assemble to see the beautiful and the wonderful; as our God gathers his saints from all nations unto himself, and proves to the whole world that they are one; then must all admit that "out of Zion beauty in its perfection shines." This alone will pay Chicago, in that it is worth more to them than the $10,000,000 and the whole world, one hundred-fold more than all their expenses!

Hence let God's band, as in Gideon's day, come to the front and be on time. R. SMITH.

PHYSICIAN, HEAL THYSELF.

MILLVILLE, N. J., Jan. 19, '91.

EDITOR CYNOSURE:—Evangelist Geo. L. Barker, a revivalist of considerable local reputation, has just closed a two-weeks' service of protracted meetings in the Trinity M. E. church of this city, and departed to other fields of labor. Quite a number have professed conversion and united with the church on probation as a result of his labors here, while the church edifice was crowded to its utmost seating capacity nearly every night in the week and at both services on the Sabbath, indicating the ability of the evangelist to catch and interest the public ear.

One or two incidents, however, connected with this evangelist's labors in our city, both this and the preceding winter, have, we are sorry to say, manifested a weakness, as we think, which we were more sorry to observe. During his labors in our city last winter he took the liberty to announce publicly in the church where he was conducting his revival services, that he was a member of the society of Golden Eagle (one of the recent offshoots of organized secretism), and that by special request of the local "nest" (as we suppose the local branches of the order must be called) he would on a given date preach them a special sermon in the name of the order or society; which appointment he doubtless filled.

There is a young man residing in this city who, standing upon the platform of the N. C. A., regarding the evils of organized secretism, and being well aware of Mr. Barker's attitude toward such societies, as exemplified in the above cited incident, took the liberty, on Mr. Barker's return to this city this winter, of sending him some anti-secret tracts through the postoffice, hoping to thereby at least call his attention to the fact that the propriety of Christians belonging to such clandestine associations had at least been called in question by some of the greatest and best men whose names have ever graced the pages of American history and the profession of the Christian ministry.

Well, that same evening the evangelist remarked in the public service that he had been receiving some anonymous letters, and that among them was one containing four tracts deploring the evils of secret societies. (This was all that the envelope contained.) He said that he supposed that it was the purpose of the sender to intimate that he should not belong to secret societies, intimating that whoever he, the sender, was, he was a coward because he did not enclose his name (when there was no personal message sent). He then proceeded to say that he should join all the secret societies he wanted to, adding that the one who sent the tracts was no Christian anyhow, whoever he was.

The young man who sent the tracts had no idea of being adjudged a coward for failing to furnish his name when he had sent no personal message, and being not in the least ashamed or afraid to confess to having sent the tracts, much less of the Christian sentiments they contained, immediately sat down and wrote the reverend gentleman an open, free and frank letter, in which he "claimed the honor" of having sent the tracts, and sending him also two or three more containing the sentiments of D. L. Moody, Geo. F. Pentecost, Dr. Howard Crosby and Nathaniel Colver. Granting him the legal right to join any secret society he chose, the Clan-na-Gael and Mormon Endowment House not excepted, he yet expressed a sincere doubt as to his *moral* right to form any such unholy alliances. The young man also informed the evangelist that he was endeavoring to lead a Christian life, and that he was a member of the church where he (Mr. Barker) was holding his revival meetings. The evangelist has not been heard from further on the question, and the probabilities are that he never will be, *i. e.*, by the young man.

How can these professed Christian ministers maintain such an attitude toward these "works of darkness," while even the chief official organ of their church, the New York *Christian Advocate*, speaks out unmistakably in the Sept. 25th, 1890, number on the question of Christian ministers desecrating the sanctity of God's house by preaching set sermons to such societies!

God hasten the chariot wheels of right and reform. In the language of Hon. J. R. Lowell:

"I honor the man who is willing to sink
Half his present repute for the freedom to think.
And when he has thought, be his muse strong or weak,
Will risk t'other half for the freedom to speak."

DEMPSTER TOWER.

PITH AND POINT.

ONE CRAZE AFTER ANOTHER.

A few years ago I thought that anti-secrecy was gaining ground here. I started a anti-secret library and induced a number to take the *Cynosure*. But the G. A. R. seemed to sweep the reform sentiment away. The last year or two there has been more freedom in talking about secret societies, but now the Alliance is the popular thing. But whether the farmers can hold their own against the old and trained secretists of the old parties, remains to be seen. I would love to see the day when Christ's teaching alone is followed by his professed followers.—W. D. C.

AN OCTOGENARIAN.

I have taken the paper almost from the first and have taken a great interest in reading it. I have been diligent in getting others to read the paper, and to obtain new subscribers, and to distribute tracts. I can only distribute them this winter by putting them into letters, as my health is very poor. I have passed my eighty years in life. I want to read the *Cynosure* as long as I am able.—(Dea.) EBENEZER SMITH, *Strafford, N. H.*

THE LINOTYPE.—THE LATE MISSIONARY BROWN.

Can you tell me anything about the Linotype? Something was said about it in the *Cynosure* of Aug. 1st 1890, and I have seen nothing more about it. What is it? I began taking an anti-slavery paper published at Chicago, and called the "*Christian Contributor*." It was consolidated with another paper and afterwards removed to the State of New York. The name of the editor and the city or town is gone from my memory. But it became the organ of the American Baptist Free Mission Society, and was edited by Nathan Brown (a returned missionary), and was called the *American Baptist*. I continued to take it till Elder Brown went to Japan, and its name changed to the *Baptist Weekly*. As soon as I found a copy of the *Christian Cynosure* I subscribed for it, and have taken it ever since. Elder Brown attended a Free Mission mass meeting held in Bedford, Ohio, where I lived; he came to our house and stayed all night. I corresponded with him since we came to Nebraska City. He had some city lots here which I looked after for him.—HARRIS JOHNSON.

The Linotype is a machine which sets up a line of matrices in which is cast a line of type, and doing this continuously it produces lines of type, ready for the press. It is much more successful than the old forms of type-setting machines.

THE LODGE AND SECTARIANISM.

In an article in the last *Literary Digest*, there is one point that we do well to consider, i. e., that the divisions of Protestantism are the occasion of the rise and growth of Freemasonry. The remedy for Masonry and all its legitimate and illegitimate off-spring is, an active, united and aggressive Christianity. So long as denominationalism is the prevailing influence among Protestants, there never will be a candid and ample discussion of the lodge system. The pulpits and newspapers that represent the sects, cannot afford to enter into a discussion of this question. To do so will be to imperil their denominational interests. The bulwark of slavery was sectarian divisions; so it is to the lodge system.—H. H. HINMAN.

SHARPER POINTS.

I have received three copies of your splendid paper. I am pastor of the colored Baptist church of this place, and like the paper very much indeed.—(Rev.) C. H. CAREY, *Prescott, Ark.*

I am one alone for the reform here, and have taken the *Cynosure* ever since it started. I don't want the paper to stop as long as it stands for truth and righteousness.—C. O. RUSSELL.

I have taken the *Cynosure* since before the Chicago fire, and have tried to enlarge its circulation, with a little success. I consider it a first-class paper, and when I have renewed, have always sent other names along.—T. KINGSNORTH, *Sonoma, Mich.*

May God bless and hold you up and assist you to cry aloud and spare not. I do, and always have since my conversion, like to see people take the stand that Paul took when he said, "For me to live is Christ, to die is gain." Once more I say, God bless you for Jesus' sake. —(Rev.) A. ALVERSON.

—Foot ball in any form has been strictly prohibited by the authorities of the University of Heidelberg, Germany.

LITERATURE.

In this age of cyclopedias and dictionaries the enterprising New York publishers, Funk & Wagnalls, have undertaken a great enterprise; nothing less than the publication of the "Standard Dictionary of the English language." This title may seem to border on presumption, but a comparison of its pages with "*the best*" completed work of the kind is very favorable to the claim of the publishers. In some important points this dictionary differs widely from the plans of others: (1) The "locating" of the verifying quotations; that is, the giving in each instance not only the name of the author, but also the name of the book and the number of the page where the quotation can be found; to thus "locate" 50,000 quotations is of itself a herculean task. (2) The use, in the pronunciation of words, of the Scientific Alphabet, adopted by the American Philological Association. (3) The placing of the etomology *after* the definition. (4) The placing of the most important current definition *first*, and the obsolescent and obsolete meanings last, that is, the substitution of the order of usage for the Historic Order usually followed in dictionaries. (5) In the case of disputed pronunciation the giving of the pronunciations preferred by other dictionaries. (5) The giving of 50,000 vocabulary words more than are to be found in any other single volume dictionary in England or America. No new word is admitted to a vocabulary place, unless it has been passed upon by the able men in charge of this department, namely, Julius H. Seelye of Amherst College, Edward S. Sheldon of Harvard University, Edward Everett Hale, Charles A. Dana, and Howard Crosby. (7) The indication by the use of upper and lower case initial letters, as to whether words in the vocabulary are to be written as proper names or common names, etc., etc. The publishers announce a special discount to advance subscribers, and a still further reduction to subscribers to the *Voice*, *Missionary Review* or *Homiletic Review*.

Scribner's Magazine for February contains a variety of rich illustrations. Edward L. Wilson—author of "In Scripture Lands" and well known for many years as an enthusiastic and adventurous photographer—records in

"Mount Washington in Winter" the incidents and beauties and hardships of five notable ascents of that peak. The illustrations reproduce some of the most wonderful views of snow in the White Mountains. The narrative has the real charm or stirring adventures, with the added merit of thorough appreciation of beauty and grandeur in nature. In "About Africa," J. Scott Keltie takes the African Exhibition in London as a text for a review of fifty years of African exploration—from Livingstone to Stanley. In brief compass he presents a clear and entertaining account of each explorer's part in enlarging the area of known country in the Dark Continent. A series of maps graphically illustrates this, and there are portraits of Livingstone, Hannington, Burton, Speke, Grant, Du Chaillu, Baker, Johnston, Cameron, and Wissmann. Mr. Keltie states succinctly many of the great African problems which are waiting to be solved. Sir Edwin Arnold's third "Japonica" paper continues the subject of Japanese people, with special reference to their habits in dining, and other domestic customs. "A Box of Autographs" is Richard Henry Stoddard's account of some of his unique treasures, with fac-similes of manuscripts of Addison, Burns, Mrs. Browning, Campbell, Scott, Thackeray, and other worthies.

Music-loving girls and those with vocal aspirations, will find a rich treat in *The Ladies' Home Journal* for February, in which Emma C. Thursby, Campanini, Madame Albani, Clara Louise Kellogg, Maud Powell and Albert Parsons have crisp and practical articles on voice-training, piano-playing and music and vocalics generally. There is many a help and hint in the words of these great artists, who make room further on in the number for Sister Rose Gertrude's first printed article on "My Work Among the Lepers," in which the young heroine of the leper settlement of Molokai tells the true reasons why she renounced her work among the stricken lepers. Edward Bellamy follows his original nationalistic ideas in an article on "Woman in the Year 2,000," which will certainly be entertaining to thousands of women, since the picture is a bright and sparkling one. George W. Cable begins a series of papers on "How to Teach the Bible."

In the February *Arena*, Camille Flammarion, probably the most eminent European astronomer, writes at length on "New Discoveries on Mars." His paper is accompanied with a full-page geographical map of this wonderful star, as prepared by Flammarion and other leading astronomers. It also contains two small maps illustrating strange changes that have recently taken place on one portion of Mars. The distinguished Frenchman's paper in the short compass of sixteen pages gives the busy reader the important astronomical discoveries of recent years in a nutshell.

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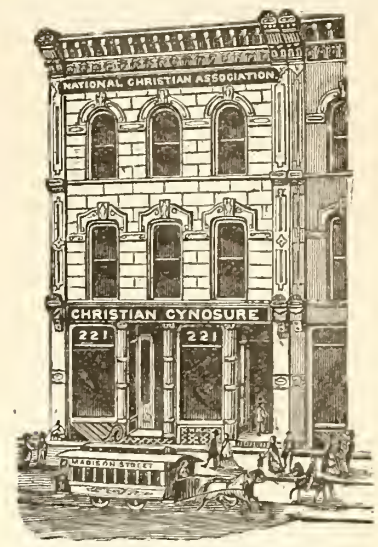
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CHICAGO, THURSDAY, FEBRUARY 5, 1891.

PROF. SWING ON THE NEXT CONFERENCE.

Prof. David Swing publishes our committee's call for an anti-secret conference, with comments, in the *Evening Journal*, Jan. 24. We suggest that those who have access to the *Journal* re-read his article. Mr. Edgar Wylie, of Chicago Theological Seminary, has a very sensible reply to Dr. Swing in the *Journal* of Jan. 30. But as our readers will be glad to know that the *Journal* has opened its columns to the discussion and that Dr. Swing has embarked in it, we give some sketches of what he has to say.

He criticises the call as indefinite because it uses the words "the secret lodge system" instead of Freemasonry or Odd-fellowship. As the conference held last April in the First M. E. Church, Chicago, was addressed by Joseph Cook, Dr. Goodwin, and many other prominent men; and as its ample minutes were all ordered and sold in an edition amounting to several thousands; those who issue the present call my be excused for taking it for granted that the public understand what they mean by "*the secret lodge system*" without minute explanations or being suspected of secrecy. Dr. Swing also speaks of "men who organized a secret society for helping escaped slaves to Canada." The answer to this is that *no such society ever was "organized"* or had an existence. The writer of this, with his church and friends in Cincinnati, aided many such escaping slaves; and we were well acquainted with those who operated "the underground railroad," east and west, and they were all *opposed to secret societies.* Levi Coffin and the Quakers have always turned secret societies out of their church; and John Rankin of Ripley, Ohio, who aided more fugitive slaves than any other one man, preached against all secret societies. A person who should have proposed to "*organize a secret society*," as Dr. Swing says they did, to aid escaping slaves, would have been regarded with abhorrence. Dr. Swing was in Ohio before coming to Chicago, but neither there, nor here, has been connected with unpopular reforms; and he cannot therefore justly be blamed for ignorance concerning them. Indeed, those who read his articles will notice that it asserts nothing, proves nothing, advocates nothing; and as he has taken in hand to advise us, we return his favor by inviting him to call at the building, given by that great citizen, Mr. Philo Carpenter, No. 221 W. Madison St., where he will get from the gentlemanly young men in charge, all the information concerning the secret lodge system which he is disappointed not to find in the brief "call" which he publishes; and he will thus escape the stinging reproach of our greatest, truest statesman, John Quincy Adams, who, speaking of the non-committal clergy of his day, said they profess concerning secret societies "*an ignorance which they are careful to preserve.*"

Dr. Swing will there learn that Freemasonry, which is now erecting a twenty-story Babel in Chicago, means something more serious than a lockless, stockless gun without a barrel; and he will read the opinions of men of whom America and the world are justly proud: notably of Daniel Webster, who wrote to the Alleghany convention that "all secret associations, the members of which take upon themselves extraordinary obligations to one another and are bound together by secret oaths, are naturally sources of jealousy and just alarm," and he approved the enactment of a law prohibiting them; and of Seward, who crowned his distinguished life by his utterance in the U. S. Senate:

> "Before I would place may hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men."

Dr. Swing is not so old that he has lost the power to blush. He may regret that he has likened such men as Charles G. Finney, Joseph Cook, Dr. Goodwin, Gen. Grant, and a host of other noble Americans who have written and published against secret societies, to timid old women; and the lodges which are eviscerating the morals and religion of this country, to "guns without lock, stock or barrel." We would not be severe on Dr. Swing. He has a certain good-humored brilliancy of parts which God may yet employ for noble uses. He has been cast off by his Presbyterian brethren, who took slave-holders into their General Assembly, and kept them there, while slavery was throttling the country; and who now fellowship lodges which swear their members to have their throats cut if they reveal their doings. It is not wonderful that he should be puzzled to know why brethren who could fellowship the murderers of Morgan, could not fellowship him; and that he should take a pleasant, good-humored revenge by criticising men who, like Presbyterians, are in earnest in what they do believe.

We therefore invite Dr. Swing, in sober earnest, to the company of men and women who are as much opposed to one plain sin as they are to another. We will furnish him, gratis, all the information concerning the lodge which he fails to find in that brief "call." And if he will attend our coming conference, prepared to give us,—not his hinted approbation of possible secret orders to discover wife-whippers, gamblers, and cruelty to dogs and horses, but his sober estimate of the one thousand secret lodges actually existing in Chicago, we promise him a courteous reception and a fair share in the discussions.

And, haply, when the secret "strongholds" of Satan shall be pulled down, as they surely will be, we may look back upon their ruins, as now we look back on the ruins of the slave system, without the upbraidings of conscience that we spent our time criticising others, while ourselves teaching nothing in particular and "shunning to declare the whole counsel of God."

ROMISH CONSISTENCY.

Rev. John Lee, of Joliet, Ill., sends us a marked copy of the *Catholic Mirror*, Baltimore, containing his letter to that paper, and the editor's reply, in which it appears that, prior to 1870, when the Pope was declared infallible, Father Keenan's Catechism, endorsed by Archbishop Hughes and the Romish priesthood generally, declared the dogma of the Pope's infallibility "a Protestant invention." An edition of Keenan's Catechism, issued after 1870, omits that article, because the Council of 1870 had converted what was declared, by infallible authority, to be a "Protestant invention," into an infallible doctrine of the Romish church.

The *Mirror* editor publishes Rev. Mr. Lee's letter and replies to it. He treats it as a trivial matter that priests in Europe and America, by endorsing Keenan's Catechism, declare the Pope's infallibility "a Protestant invention" (of course a falsehood); and an ecumenical infallible council should declare the same "infallibility" an infallible truth. The editor coolly says, that before 1870 Catholics believed the infallibility (invented by Protestants) all the same as after the Council declared it. But after the Protestant lie had been exalted into infallible truth, Keenan properly "omitted," dropped out of his infallible Catechism the declaration that infallibility was a lie invented by Protestants!

This is certainly cool. This editor says the universal belief of a Protestant invention (lie) is "a wholly insignificant fact."

ROMISH PURITY.

In the same number of the *Mirror* a furious attack is made on Luther's marriage with the nun Catherine Bora. The writer calls it a violation of the Second Commandment, which forbids taking God's name in vain. At twenty-four years of age Luther made a vow of chastity as an Augustinian monk. At forty-two he broke that vow by marriage, and thus took the name of God in vain: and the *Mirror* article says, "How strange that Christian men and women in this land should honor him as the champion of freedom, religion, and light." The answer to this singular remark is this:

1. Vows made in restraint of marriage are immoral and void by English and American law, which law multitudes of Romanists accept and swear to.

2. "Forbidding to marry," 1 Tim. 4: 3, is in Scripture called a "doctrine of devils" taught "in the latter times" by men "speaking lies in hypocrisy," "having their conscience seared with a hot iron!" Will our Romish friend explain this terrible Scripture?

3. Paul commands bishops to marry, Titus 1: 6 and 1 Tim. 3: 2.

4. The first prohibition of marriage to the Romish clergy was the local council of Eliberis in Spain, A. D. 305. It was not forbidden by a pope till eighty years after, by Siricius in 385. And now celibacy is not a matter of doctrine but of discipline.

4. Paul says, "I will that the younger women marry." If nuns are young they are included. Catherine Bora was 26.

5. The argument for keeping priests unmarried was, "The affections of married priests for their wives, children, relatives and country, would detach them from the Roman See." Thousands of men, compelled by this order of Pope Siricius, cast off their wives and children. Thus Romish celibacy was, and is, the most gigantic iniquity on record. Luther's faults mentioned by the *Mirror* were the remnants of his brutality as a monk. But for an intelligent paper like the *Mirror* to call Luther's marriage "unchastity," and the cause of unchastity in Protestant countries, argues in that sheet an immense ignorance or seared conscience. We have not to go off the North American continent to find Romish priests openly keeping concubines and raising children by them; while convents and nunneries are often houses of prostitution.

A NEW CONSTELLATION RISING.

"One swallow does not make a summer," neither does one reformer make a reformation. Elijah seemed almost to have accomplished such a work, but the more quiet teaching force of Elisha was needed. Wickliffe, Huss and Savonarola prepared the way for Luther; and even while he was leading the reformed conscience of Germany in a way he knew not, other watch-fires blazed up in the mountains of Switzerland under Farel and Zwingle, to answer to the bonfire of the Pope's bull in the Wittemburg town square.

It was so with the anti-slavery cause, and so, too, with our own. While in Chicago, Boston, Washington and other cities, our banner is set up for Christ against his lodge enemy, in St. Louis a new and independent work has just begun. A few weeks since Rev. Dr. B. Carradine preached a powerful sermon before an audience of two thousand in the Centenary M. E. church, for an hour and a half arraigning the lodge system in the name of Christ and his church in an eloquent and logical manner.

Dr. Carradine is presumably of the M. E. Church South, as he not long since came to St. Louis from New Orleans, where he was well known as an opponent of the lottery system. When the St. Louis papers asked for the sermon and professed to print it entire, yet left out the strongest half, the New Orleans press printed the omitted portion. It is an able address which all the readers of the *Cynosure* will want to see.

As the representative of another denomination which seems to be rising grandly on the horizon of our reform we hail this herald of the new constellation of the M. E. church. There are many pastors of that faith in the North who will heartily take the hand of their St. Louis brother. Our agent, Bro. Hawley, has been reporting them from time to time in Iowa. We could name others in various parts of the land who will be ready when a Gideon, filled with the Spirit of the Lord, shall blow his trumpet. We shall find them at hand as when the Baptist brethren, Gordon, Gifford, Grant and Cunningham, stood up in Boston in 1889, or when the Congregationalists were represented by such names as Cook, Goodwin, Clarke and King in our last Chicago conference. Thus as

> "The world rolls Freedom's radiant way,
> And ripens with her sorrow,"

these constellations rise one after another to usher in our day.

—Several articles and letters in the present issue discuss the Masonic oaths from various standpoints. Let others write on the same topic, so that side lights from every quarter may be thrown upon it.

—Ripley, Ohio, is the present address of I. R. B. Arnold of the River Mission. He is doing

good work at the river towns as he floats along. All who have religious papers of value for distribution to the thousands he meets can send to that point until further notice.

—The National Farmer's Alliance (Northern) which was founded as a non-secret association, is gravitating toward the Southern, secret, negrophobist society of the same name, we fear. At the eleventh annual meeting, held at Omaha lately, "representatives of the press were refused all information."

—The last number of the *Advance* is devoted to the Home Missionary cause, and a double number is required to tell the story of this work adequately. This fact alone is eloquent of the greatness of the work; and the Baptists, Presbyterians, Methodists, etc., could repeat the record again and again.

—We print again on page 15, the copy of the call for the next conference to be held in this city shortly. Let each of our readers get the signatures of their pastors and others whose names ought to be given to promote such a meeting, and forward them to the Corresponding Secretary, W. I. Phillips, at this office.

—Rev. M. H. Nichols, our Pacific agent, lectured in the Swedish Evangelical Lutheran church at Tacoma on Sabbath afternoon, Jan. 18, to a good audience, who gave good heed to the truth spoken. Bro. Nichols has been assisting the Free Methodist brethren in revival meetings, and is invited by pastors of two Methodist Episcopal churches to aid them also. He hopes to find the churches more willing soon to receive and believe the whole truth respecting the work of God and the devices of the devil to destroy it.

—Rev. N. R. Johnston of Oakland, California, has been engaged to take editorial charge of *Our Banner*, and will soon move to Philadelphia to take up his new work. Dr. Johnston has for years been identified with the Chinese mission established by the Reformed Presbyterians in California. Failing health constrained him to give that labor into younger hands. Mrs. Johnston has been also prominent in Christian work in California. She is president of the W. C. T. U. of the State and edits its organ. The removal to Philadelphia will sever many associations these well-beloved people have formed in the Pacific metropolis, and take them from a beautiful home in the highlands of East Oakland.

—The Clan-na-Gael is not yet out of business. Some months ago John Spelman, the young son of Edward Spelman, the millionaire distiller of Peoria, president of the whisky trust and high muck-a-muck in the Clan-na-Gael, was arrested and indicted for burglary. The case against him was a clear one, but the defense was that the culprit was insane. The jury so decided and Spelman was sent to the asylum at Kankakee. News has now been received that he has been released from the asylum and has disappeared. Spelman was once arrested at Peoria in the act of burglary and was bound over, but skipped his bail. He was also wanted for similar crimes at Pekin and at Evansville, Ind., having robbed a ticket office at the latter place. He is also wanted by the postoffice department for the theft of a mail bag near Peoria. He is certainly in need of a secret society.

—As he concluded a sermon on the subject "Is Life Worth Living?" last Sabbath morning, Rev. Neville D. Fanning was taken suddenly ill and died soon after. He had just been installed pastor of the Oak Park Congregational church, Minneapolis, in which he was ministering when the sudden summons came. Mr. Fanning began his work as a minister of the Gospel as a Free Methodist some twenty-five years ago. In 1867, when stationed at Aurora, he called, with another brother minister of the same denomination, on the editor of the *Cynosure* to advise a meeting opposing the lodge. The Aurora convention of that year and the organization of the N. C. A. at Pittsburgh next year was the result. Mr. Fanning was afterward pastor of an independent church at Marengo, Ill., but was obliged to remove to a more favorable climate because of ill-health. He had been for some twelve years connected with the Congregationalists.

—John L. Sullivan, the pugilist, saloon-keeper, drunkard and wife-beater, is a member in good standing of the "Protective Order of Elks." He belongs to a lodge in Newark, New Jersey. A few days since the papers published an order from "Grand Exalted Ruler Simon Quinlin," a physician located far south on Indiana Avenue in this city, expelling Sullivan from the order. It transpires that the bruiser was reported at his old business of pounding—this time not his wife, but a brother Elk. So our Chicago Grand Exalted doctor summarily cuts him off. But the lodge in Newark does not so understand it, and says this man is yet a good member, and fit company for the actors and sporting people who belong to the order. One of the judges of our Illinois Supreme Court lately joined this honorable fraternity, and there is a Chicago Episcopalian preacher named Perry, who is forever advertising himself as a member. They are excellent company for Sullivan, perhaps; but their reputation for virtue and other good things is not improved by the relation. This episode reveals a feature of the Elks which is more or less common to all the lodges. Sullivan's past life of brutality and debauchery has no effect on his membership; he can beat women to his heart's content; but if he clinches a fist under the nose of an "Elk" he is suddenly a rascal and out he goes.

The New York *Independent* is continuing its good work for the Sabbath and the World's Fair. In addition to the opinions of over one hundred Senators and Representatives who lately gave their opinion, its columns now give us two letters from the Cabinet in which the late Secretary Windom and Attorney General Miller strengthen the hands of all good men. Mr. Miller holds that one day of the week devoted to rest is more valuable, both economically and morally, than used in any other way; while Mr. Windom expresses his earnest sympathy with the sentiment that would preserve the American Sabbath inviolate. Sixteen governors also give their views; eight would have the gates closed on the Sabbath day, five think they should be open, two express no opinion, and one appears to be undecided.

EDUCATIONAL NOTES.

—One out of every 549 in the State of Connecticut attends college. The ratio is not equalled by any other State.

—Alexander Montgomery of San Francisco, has given $250,000 to the Presbyterian Theological Seminary of California.

—The teachers of Philadelphia have taken steps towards establishing a fund for the pensioning of teachers. The association is open to all teachers who are eligible, any time within two years of the organization. About 1,100 teachers have joined the association, and a fund of $17,000 is already provided.

—The report of the treasurer of Harvard College shows the invested funds of the college to amount to $7,121,854. During the last year the gifts for the capital account have amounted to $277,282 and gifts for immediate use to $162,225, while numerous gifts for the library and for other uses for the college are acknowledged.

—The Baptist Education Society has been in operation two years, and in that time has distributed $160,000 among institutions of different grades, on terms that have been accepted by these institutions, and will, on compliance with the conditions, yield endowments amounting to between $900,000 and $1,000,000.—*The Examiner.*

—Eastman's Seminary at Clarksville, Mich., has been changed in name to Beulah Seminary. Mr. Eastman, the founder, managed it for one year and then disposed of it to the "Primitive Holiness Mission," which now controls it by a board of directors, one of whom is Rev. S. Shaw. Mrs. Etta E. Shaw is principal of the school. It is largely a charitable institution. The worthy poor and orphans will be received at $1.50 a week, including board, room, tuition, washing, mending, etc. To pay expenses of the school, agents canvass the country for contributions. The pupils number nearly 100. Further information can be obtained by addressing Rev. S. B. Shaw, Clarksville, Mich.

—Dartmouth College is located at Hanover, N. H., just across the Connecticut river from Norwich, Vt. The faculty of the college having succeeded in enforcing the prohibition law in Hanover, so as to preserve the students from temptation, a liquor seller whose place was shut up moved across the river and reopened his saloon at the Vermont end of the bridge, for the express purpose of catering to the students of Dartmouth College. The Vermont Supreme Court very soon had a chance to try him on 1,000 distinct charges, and he was convicted of 715 offenses against the prohibitory law of Vermont, thanks to the energy of the Dartmouth faculty, and the aggregate of fines imposed on him was $8,000.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Jan. 28, 1891.

The present situation in Congress gives a bit of encouragement for those interested in moral reform legislation, to hope that after all something may be accomplished at this session, provided the bone of political contention, which is now apparently out of the way, will be allowed to stay out of the way.

The W. C. T. U. never tires in the good work. This week its members succeeded in prevailing upon the police authorities to seize a lot of indecent lithographs and posters used to advertise a theatrical company. The ladies should keep this up, as there have been few weeks for a long time that pictures of this class have not been posted in the most conspicuous places that could possibly be found for them, that were lewd enough to bring a blush to the face of every lady compelled to pass them.

Recently I had occasion to express my belief that the statement made by a member of Congress affirming that more wine was consumed in Washington than in any other city of its population, was correct. This week I accidentally saw the following paragraph in a letter, giving the personal experience of a New York lady, which I quote as further proof on the subject:

"It is the custom in this town to serve punch at all afternoon teas, and even the unpretending at-home days. Mrs. B. gives you rum punch, Mrs. X. has a claret cup, Mrs. W. champagne cocktail in a glass bowl with a big ladle beside it. Dear me! When you get through at Mrs. W.'s you don't pay much attention as to what sort of beverage is to be found at the next hospitable mansion, but you drink it all the same. It is bound to have rum in it. Everything has rum in it—even the tea. Yes, indeed. One lovely lady I know makes a specialty of 'rum tea.' It consists of half a cup of hot tea with sufficient Santa Cruz to fill up the receptacle. It doesn't taste very strong when you drink it. But it tastes strong afterwards. I assure you that a round of teas in Washington means as many glasses of punch as the visiting cards you leave, and never has such a variety of this particular concoction been seen anywhere on the face of the earth—red punch, white punch, amber punch, green punch, pink punch."

Comments are superfluous. The disgraceful story is fully set forth.

Secretary Windom, in carrying out a most commendable custom of the government, has just awarded a silver life-saving medal to Daniel J. Reagan, of South Boston, Massachusetts, in recognition of his bravery and skill in saving Theodore Westman from drowning in Boston harbor on the last 4th of July. Nearly all civilized countries encourage brave men in the saving of human lives by giving honorary decorations of some kind to the savers; but what about the savers of souls?

The virtues, the example, and the life-work of the late George Bancroft, formed the subject of Rev. Dr. Bartlett's sermon last Sunday evening, his text being Job. 5: 26, "Thou shalt come to thy grave in a full age, like a shock of corn cometh in his season." Dr. Bartlett did full justice to his subject, and among other striking oratorical etchings was this one: "He stands for many as American history. He did many things during his life, but that is what he was. If a great sculptor should undertake to represent American history, he would carve the figure of Bancroft. He had been a politician at times; he had spoken when Lincoln's remains were received at New York, and had delivered the address on Lincoln before the two houses of Congress; but we do not associate him with politics or any other form of literature—he is to us, statuesque and severe, American history." *

The "Catechism on Alcohol," published by the English National Temperance League, has reached a circulation in this country of 292,870 copies. It has also been translated into Finnish, German, and Bohemian, and lately into Urdu, in order to further the temperance work in India.

Prof. E. L. Youmans says that alcohol is specifically and to all intents and purposes a cerebral poison. It seizes with its disorganizing energy upon the brain, that mysterious part whose steady and undisturbed action holds man in true and responsible relations with his family, with society, and with God, and it is this fearful fact that gives to government and society their tremendous interest in the question.

THE HOME.

THE ROOF OF THE WORLD HANGS LOW.

BY VICTORIA ALEXANDRA BUCK.

O, the roof of the world hangs low, so low,
That the winds of heaven sweep by,
And the angels sing, while the breezes blow,
And the hills seem nearer the sky;
O, it hangs so low that the faintest prayer
Goes up to the Father's ear;
And the heart, be it ever so faint, can dare
All danger, with heaven so near.

So low, we can feel from the Father-land
Heaven's fragrant breezes blow;
So low, we can reach and clasp his hand
The nearer to heaven we go;
So low, not a whisper is breathed in vain
While love's sweet fountains flow:—
O, be glad, my friend, that in joy or pain
The roof of the world hangs low!

So low, that he marks the sparrow's fall,
And he heeds the raven's cry;
And he hears his children when loud they call,
And the mourner's faintest cry.
So low, that he knows when our hearts are sad,
And he marks when our tear-drops flow;
And so, though his throne be hihg, I am glad
That the roof of the world hangs low.

Though bitter may be our strife with sin,
And though dark be our field of wrong,
It is only the humble and meek who win,
It is only the brave who are strong.
We can feel, though our path may thorny be,
The breath of the Spirit blow;
So we pass through his gates on bended knee,
For the roof of the world hangs low.

So low, that 'tis easy to lift the bars
That swing 'neath the heaven's blue;
So that safe from this dark world's strife and wars,
His conquerors may march through.
He holds on our brows a golden crown
Which the faithful win, and so
We march through his gates with heads bowed down,
For the roof of the world hangs low.

Randolph, N. Y.

RECENT RESEARCHES INTO BIBLE LANDS.

The geographical position and history of Palestine were such, that its people came into contact with all the leading nations of antiquity. Not only with such smaller people as the Edomites, Moabites and Philistines, but also with the powerful Egyptians, Assyrians, Babylonians and Persians, was the fate of Israel often bound up. In these lands, too, Biblical investigations have been reaping rich and ever richer harvests.

Not the least is this the case in Egypt, the land of archæological surprises. While it is true that with a single exception, and even that of doubtful character, the hieroglyphs do not contain any direct reference to the Israelites and their sojourn in Egypt, yet these same records, in everything that they give concerning the old customs and manners of the Egyptians, agree with and even confirm to the smallest minutiæ the Egyptian historical data and background of Genesis and Exodus. The researches of Egyptology have not only an apologetic value, but have also contributed positively to the interpretation of a number of points. The further these investigations have been pushed, the more it appears that where Herodotus and other historians do not agree with the Biblical accounts of Egypt, the native records of the latter prove the correctness of these accounts. Just within recent months have these investigations contributed valued material. We refer not so much to the rediscovery by M. Naville of the great storehouses built by the Israelites in Goshen, of which mention is made in the opening chapters of Exodus, as to the wonderful discovery at Tell-el-Armana of scores and scores of tablets, covered with cuneiform inscriptions, which show that fifteen hundred years before Christ, there was an active literary movement in Western Asia and Egypt, and that extensive correspondence was carried on throughout the whole region. Prof. Sayce has made a special study of these tablets, and according to his statements we learn that in the fifteenth century before Christ—a century before the exodus—active literary intercourse was carried on throughout the civilized world of Western Asia, between Babylonia and Egypt and the smaller states of Palestine, Syria, Mesopotamia, and East Cappadocia. This intercourse was carried on by means of the Babylonian language and script, and demonstrates that Babylonian was the language of culture and diplomacy all over the civilized East. Sayce says that Kirjath-Sepher signifies Booktown, and it is assumed that this was the seat of a famous library.

The existence of a literature at such an early period, has received a wonderful confirmation in the inscriptions found by Dr. Edward Glazer last year in Southern Arabia. He gathered 1,031 of these, and they are revealing a new world of Biblical history. It appears that as early as almost five thousand years before Christ, a kingdom was established under Jewish influence in Southern Arabia. The bearing of these discoveries on Biblical discussion is apparent. For decades it has been the favorite view of neological critics that the traditional views of an early literature in Israel, dating back to the days of Moses, must be given up for want of evidence; and here we have a wealth of evidence, that over the whole period intervening between the age of the patriarchs and Moses, there existed an active literary movement throughout the whole length and breadth of the land in which Israel moved and lived. The data thus furnished by the tiles of Egypt and the rocks of Arabia are cold facts, before which subjective rationalizing must hush.

Another of the most gratifying and remarkable finds in this line of search has been the actual rediscovery of a once powerful Oriental and Biblical people, the Hittites, of whom nearly all traces had been lost in secular literature. It is now known that the Hittites were a strong people on the borders of Babylon as far back as twenty-four hundred years before Christ.

Ancient Babylon and Nineveh have proved regular storehouses for the Bible student. Literally tens of thousands of cuneiform inscriptions have been unearthed. A whole library has been discovered in the palace of Assurbanipel, including two epic poems. In one of these, of which the Biblical Nimrod is the hero, there are found accounts of the creation and the flood which have a remarkable similarity to those of the Bible.

In spite of radical critics, the tendency of this whole field of research, as of all modern Oriental research, has been to confirm and strengthen the Biblical records.—*Prof. Geo. H. Schodde in Homiletic Review.*

ORIENTAL JUSTICE.

Dr. Henry M. Scudder relates a case of Oriental justice that cannot be outdone for sharp and subtle discriminations even by a Philadelphia jurist:

"Four men, partners in business, bought some cotton bales. That the rats might not destroy the cotton they purchased a cat. They agreed that each should own a particular leg of the cat; and each adorned with beads and other ornaments the leg thus apportioned to him. The cat, by an accident, injured one of its legs. The owner of that member wound about it a rag soaked in oil. The cat going too near the fire, set the rag on fire, and being in great pain, rushed in among the cotton bales where she had been accustomed to hunt rats. The cotton thereby took fire and was burned up. It was a total loss. The three other partners brought a suit to recover the value of the cotton against the fourth partner who owned the particular leg of the cat.

"The judge examined the case and decided thus: 'The leg that had the oil rag on it was hurt; the cat could not use that leg; in fact, it held up that leg, and ran with the other three legs. The three unhurt legs, therefore, carried the fire to the cotton, and are alone culpable. The injured leg is not to be blamed. The three partners who owned the three legs with which the cat ran to the cotton will pay the whole value of the bales to the partner who was the proprietor of the injured leg.' "—*Exchange.*

George M. Pullman, the possessor of $50,000,000, recently said to a correspondent of the New York *Tribune*, when asked how it feels to be a millionaire: "I have never thought of that. But now that you mention it, I believe that I am no better off—certainly no happier—than I was when I didn't have a dollar to my name and had to work from daylight until dark. I wore a good suit of clothing then, and I can only wear one suit now. I relished three meals a day then a good deal more than I do three meals a day now. I had fewer cares; I slept better, and I may add, generally, that I believe I was far happier in those days than I have been many times since I became a millionaire. And yet it is a comfortable feeling to be rich."

THE INVENTION OF THE COTTON GIN.

One day, in the fall of 1792, when General Washington was President of the United States, a company of Georgia planters happened to be assembled at the house, near Savannah, of Mrs. Nathaniel Greene, widow of the famous General Greene of the Revolution. Several of these planters had been officers under the command of the general, and they had called, naturally enough, to pay their respects to his widow.

The conversation turned on the depressed condition of the Southern States since the close of the war. The planters were generally in debt, their lands were mortgaged, their products afforded little profit, and many of the younger and more enterprising people were moving away. The cause of this state of things, these planters agreed, was the difficulty of raising cotton without profit, owing to the great labor required in separating the fibers of the cotton from the seeds.

Many of our readers, we presume, have never seen cotton growing, not even a boll, or pod, of cotton. This pod, which is as large as a hen's egg, bursts when it is ripe, and the cotton gushes out at the top in a beautiful white flock. If you examine this flock closely you discover that it contains eight or ten large seeds, much resembling, in size and shape, the seeds of a lemon. The fibers of the cotton adhere so tightly to the seeds, that to get one pound of clean cotton without wasting any, used to require a whole day's labor. It was this fact that rendered the raising of cotton so little profitable, and kept the Southern States from sharing in the prosperity enjoyed by the States of the North after the close of the Revolutionary war.

When the gentlemen had been conversing for some time, the idea was started that perhaps this work could be done by a machine. Mrs. Greene then remarked:

"Gentlemen, apply to my young friend, Mr. Whitney; he can make anything."

Few words have ever been spoken on this globe that have had such important and memorable consequences as this simple observation by Mrs. Nathaniel Greene.

Eli Whitney, of whom she spoke, was a young Yankee, born in Massachusetts and developed in Connecticut, who had come to Georgia to teach, and, having been taken sick, had been invited by this hospitable lady to reside in her house till he should recover. He was the son of a poor farmer, and had worked his way through college without assistance—as Yankee boys often do. From early boyhood he had exhibited wonderful skill in mechanics, and in college he used to repair the philosophical apparatus with remarkable nicety—to the great admiration of professors and students.

During his residence with Mrs. Greene he had made for her an ingenious tambour-frame on a new principle, as well as many curious toys for her children. Hence her advice, "Apply to my young friend, Mr. Whitney; he can make anything."

She now introduced Mr. Whitney to her friends, who described to him the difficulties under which they labored. He told them that he had never seen a pod of cotton in his life. Without giving them any promises, he resolved to procure some raw cotton forthwith and see what he could do with it. Searching about the wharves of Savannah, he found, at length, some unclean cotton, and, taking home a bundle of it in his hands, he shut himself up in a room in the basement, and set to work to invent the machine required.

All the winter he labored in his solitary cell. There were no proper tools to be had in Savannah. He made his own tools. There was no wire. He made his own wire. The children, the servants, the visitors to the house, wondered what he could be doing in the basement all alone; but he said nothing, and kept on tinkering, hammering and thinking, till, early in the spring of 1793, he had completed his work. Having set up the mysterious machine in a shed, he invited a number of planters to come and witness its operation. Its success was complete. The gentle-

men saw, with unbounded wonder and delight, that one man with this young Yankee's engine, could clean as much in one day as a man could clean by hand in a whole winter. The cotton grown on a large plantation could be separated from the seed in a few days, which before had required the constant labor of a hundred hands for several months. Thus was the cotton-gin invented.—*Selected.*

SITTING BULL AND LITTLE EAGLE.

The famous and dangerous Indian chief, Sitting Bull, was arrested (Dec. 15th) by a body of Indian policemen, in the service of the government. In the attempt at a rescue which followed, five of the Indian policemen were killed. One of these, Little Eagle, was a Christian Indian.

The *American Missionary* for March, 1888, contained a sketch of the heroic death of Harry Little Eagle, an Indian boy who died in the triumph of Christian faith. Connected with the account of his death was a reference to the father of the little boy, Little Eagle, the policeman whose death is mentioned above. We cannot forbear making an extract from the sketch. His father, Little Eagle, was present and seemed inspired. New Year's Day he stood up before some Teton Indians and said: "I am one of you. You all know me. You all see me. You see the same body that has been on the war-path with you many times; the same body that has been rigged out in paint and feathers and rattlers, and has danced with you in the dance. The body is the same, but that is all. The part of me that your eyes cannot see is not the same, I am not the same. I think differently; I feel differently; I plan differently. I like different things; I am a new man. My heart is made clean in Christ. When I first tried to follow Christ, I was satisfied. I tried to do right and I thought God would own me. When my boy died he said: 'Tell the people that God has said: Thou shalt have no God but me. Thou shalt not kill. Thou shalt not steal. Thou shalt not commit adultry. Remember the Sabbath day to keep it holy.' Then my heart was heavy. All day and night I sat mute. I said: 'I have done all these things and my boy never did any of them. He will be saved and I shall be lost.' I went to Winona (Miss Collins, our missionary) and told her. She told me: 'My friend, if we never had sinned, Christ would not have died. Because you sinned and broke God's laws, Christ died for you. His death makes you his.' Then light came. Yes, I am a sinner, just like the rest of you. We have all done the same things. Now I stand here acquitted. Come to Christ. Come to God."

TEMPERANCE.

DR. CHEEVER'S BRAVERY.

This was the title given to the author of "Deacon Giles' Distillery" by his classmate, Longfellow. The death of Dr. Cheever brings out many reminiscences of him. Horace Greeley was wont to call him "the man that made sinners miserable." A very Boanerges he was when attacking sin; rose-water methods of reform were too slow for him, and impersonal dealing with iniquity was a thing to make him frantic. Yet this son of thunder was the lovingest of men, tender and pitiful when dealing with the penitent sinner, as he was firm in denunciation of organized sin. He was a pioneer temperance worker, his vision of "Deacon Giles' Distillery" having been one of the first bombshells dropped into the enemy's camp. An old gentleman lately gave me a copy of this book, one of the first edition, with its quaint pictures, showing the deacon's distillery with the casks labelled, not "Rum," "Brandy," "Gin," but "Destruction," "Poverty," "Ruin," "Death." It is hard for us to realize the great commotion this harmless-looking pamphlet caused. Its immediate result was a riot and mobbing of Dr. Cheever in the streets of Salem, and his arrest for "libelling one of his church members," for Deacon Giles was a deacon in his own church. He was prosecuted, convicted and imprisoned for thirty days in Salem jail; that imprisonment made his Dream immortal. It had an immense circulation in this country and in Great Britain; was translated and largely circulated in the language of France, Germany, Italy, Belgium, Switzerland, Norway and Sweden.

Not long before his death Dr. Cheever related an instance of strange fruitage from this early seed-sowing. He had preached in Boston, and as he came down the aisle from the pulpit was accosted by a middle-aged, well-dressed stranger who introduced himself as Mr. Giles, the son of Deacon Giles, owner of the famous Salem distillery. "I stopped you, Dr. Cheever," he said, "to thank you for writing that Dream. It was the means of making me think of the evil effects of distilling intoxicating liquors, and determined me to give up distilling; further reflection under the influence of the Holy Spirit led me to see that I was a lost and guilty sinner, and brought me to confess and renounce my sins and accept the offer of salvation through Jesus Christ." Dr. Cheever was very much touched by the incident.

Slavery as well as intemperance felt the weight of his blows; there was no evil which he did not denounce fearlessly. Nor was his work altogether polemic; he was a poet and philosopher as well as a brave fighter, and as the smoke of battle drifts away, posterity will love him for his poetry as we now venerate him for his fearless denunciation of wrong.—*Union Signal.*

OKLAHOMA AND THE WHISKY BUSINESS.

The deliberate refusal of the present Federal Administration to enforce the Prohibition enacted by Congress for Oklahoma, and the allowing by President Harrison's appointees of hundreds of lawless liquor dives to gain a foothold in the new Territory in spite of their sworn statements to uphold the law, has at last borne its legitimate fruit in the shape of an infamous license law for the once Prohibition Territory. Oklahoma is no longer under Congressional Prohibition. The Legislature which adjourned last week passed almost at the last moment, in spite of the protests of temperance people, a law providing for license in the Territory. The fee is placed at $200, and an additional fee of not less than $100 or more than $500 may be charged by other cities. County Commissioners are empowered to grant licenses on petition of thirty tax-payers. A bond of $2,000 is required; no gambling device, pool or billiard table is allowed in saloons; neither blinds nor screens. The sale of liquor is forbidden within three miles of any camp-meeting. A fine of $25 is imposed for sales to minors; $50, for sales to insane, idiots or habitual drunkards, and $100 for sales on Sunday and election day. Any officer failing to enforce the law shall be removed from office. The Legislature, which was controlled by the Farmers' Alliance, refused to consider a Prohibition bill or to enact Woman Suffrage.—*Voice.*

SAWED THE SALOON IN TWO.

On Jan. 21 Street Commissioner Patterson of Kansas City, Kan., and his corps of workmen yesterday sawed and tore down the Kansas end of the notorious Bill Lewis' saloon in Toad-a-Loup. The Missouri end is left standing. The saloon stood on the State line of Kansas and Missouri, and Lewis ran the place without a license. The exact location of the line was never determined until yesterday, and Lewis when arrested by the officers of one State always claimed to be doing business in the other. Yesterday the State line was definitely located, and that part of the building found to be on the Kansas side was sawed off and torn down, which proceeding is authorized by the Kansas prohibition law.—*Daily News.*

AN EXAMPLE TO AMERICA.

"Students' Total Abstinence Union" is the name of an organization of ministerial students of six Nonconformist theological colleges in England, which held its annual soiree recently at the Wesleyan College, Richmond. There are 239 theological students in these colleges, of whom 232 are abstainers. The Union has been in existence thirty-four years, and when formed in 1856 the percentage of abstainers among all the students was forty. Now the percentage of abstainers is ninety-seven. In three of the six colleges all of the students are now abstainers. We wish as much could be said of the students of all our American colleges.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON VII.—First Quarter.—February 15.

SUBJECT.—Elijah taken to heaven.—2 Kings 2:1-11.

GOLDEN TEXT.—And Enoch walked with God; and he was not for God took him.—Gen. 5:24.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—2 Kings 2:1-11. T.—Gen. 5:18-24. W.—Heb. 11:1-6. T.—Luke 12:35-40. F.—2 Tim. 4:1-8. S.—2 Pet. 1:10-15. S.—Rev. 7:9-17.

COMMENTS BY E. E. FLAGG.

1. *Elijah and Elisha.*—vs. 1–8. It was fitting that Elijah, the most unique and wonderful of all the Old Testament prophets, should have this strange and glorious termination of his career. He had burst upon Israel's wicked king and court like a whirlwind of divine wrath, and by a whirlwind he is carried up to heaven; a kind of foregleam of that blessed lot awaiting those of God's saints who shall be alive at Christ's second coming—caught up to meet the Lord in the air without tasting death. Impelled by a divine forewarning that he is soon to depart, he sets out on a farewell tour, visiting the schools of the prophets in the south, and doubtless warning and exhorting them to be true to their God, and stand as the nation's bulwarks against the tide of heathenism which was ever threatening under Israel's apostate kings to overwhelm the land. There may have been two reasons why he dissuades Elisha from accompanying him:—the desire for solitude in such an hour, and the wish to spare his loving friend and disciple the pain of witnessing his final departure. Elisha's answer reminds us at once of Ruth's in its unconquerable fidelity, its tender and clinging affection. The young prophets at all these widely sundered places, even at Jericho in the neighboring kingdom of Judah, meet him with mysterious intimations that he is about to lose his beloved master, but they tell him no new thing. "Yea, I know it; hold ye your peace." A great sorrow is always dumb. It is not strange that Elisha did not want to talk about it, still less that he did not wish it to become a subject for common talk and gossip. "And they two went on" till they came to Jordan. Here their further journey seemed impossible, but Elijah with his mantle smote the waters, and they parted right and left leaving a pathway through. There are Jordans of sorrow so bitter that we cry out with the psalmist, "All thy waves and thy billows are gone over me." But we have God's word of promise that if we cling in faith to him they shall never overwhelm us; and we may even pass through them dry-shod if our faith is strong enough to take hold of God with a perfect, unfaltering trust. But death is *the* Jordan that rolls darkly before every human soul. A little child was much afraid to pass over "the dark river" as she had heard it called, but she put her faith in Jesus, and with her last breath she exclaimed in joyful tones, "Why, it is only a little brook!" The happy deaths of so many Christian believers show us that if we cannot pass over it dry-shod, the great and swelling river will indeed shrink to "a little brook" if we are supported by the everlasting arms beneath us.

2. *Elijah translated.*—vs. 9–11. The desire to leave some valuable gift behind one as a keepsake to a dear friend is a natural human wish. Jesus had this desire and so he instituted the Last Supper to be his abiding memorial to every believer until he should come again. "What shall I do unto thee?" Not, "What shall I give unto thee?" Elijah had neither money nor lands to leave him, but as a prophet he had power to bestow what neither silver nor gold could buy. Yet Elisha does not ask for temporal advancement, or for anything which looked toward self-aggrandizement,—only for a double portion of his master's spirit, his zeal, his faithfulness, his power with God, that he might carry on the work after him as his spiritual heir. Elijah might well say, looking back on his own life, an exile and an outlaw, yet called to deliver his message from God in the very teeth of death, "Thou hast asked a hard thing." Would Elisha, made of so different mold, be able to drink such a bitter cup? Yet he could not have one without the other, any more than the sons of Zebedee could share Jesus' throne without sharing his baptism of anguish and death. If we would be the spiritual heirs of the great and good who have gone before us, we must not shrink from walking in the same path of hardship and drinking the same bitter cup of scorn and misunderstanding. If a young preacher wants the

spirit of Bunyan or Wesley or Paul to rest upon him, he must be as brave for truth as they were, counting not his own life dear unto him. And if we would be not merely the sons and daughters of Puritan sires by natural descent, but their spiritual heirs, we must bear their unflinching testimony against all the evils that would bring our nation into bondage—rum, Romanism, and above all, the lodge with its false worships, based on the very system of Baalism against which Elijah warred.

RELIGIOUS NEWS.

—The revival meetings in Beloit, Wis., conducted by the evangelist, B. F. Mills, resulted in a general awakening of all the churches, and a large number of conversions: about 500 pledge-cards were signed. Mr. Mills, during the ten days, preached twice daily and three times on Sunday, as well as on Friday and on Tuesday, each of which days was observed as a week-day Sabbath. The students of Beloit College warmly engaged in the work, and there were many among them that began the Christian life. Meetings are still being held in the various churches under the direction of the several pastors.

—Frank Hoover, a student of Iowa College, while spending vacation at his home near Quasqueton, Iowa, began a few Gospel meetings in the neighborhood. A revival interest was apparent at once, and soon about thirty persons had professed conversion, and the people are asking for a church organization.

—Central Park church, in this city, began revival services the first week in January. The pastor, Rev. H. W. Sears, preached each evening for three weeks. As a result of these efforts there were sixty-six conversions and fifty-one accessions to the membership.

—Some two years ago at the People's Tabernacle, Denver, an Indian was converted and joined the church. Since then he has taken an active part in the work. Pastor Uzzell has just completed arrangements to send him to an Indian school for a five years' course of instruction preparatory to becoming a missionary to his native tribe, the Cheyennes.

—A San Francisco dispatch says: Advices from Tahiti report that wreckage has been discovered supposed to be from the missionary schooner Phœbe Chapman, which left Honolulu a year ago in charge of Elder J. H. Cudeny, of Nebraska. All hands are now given up as lost. Another missionary schooner was sent to the South Seas some months ago, and reports that there is no longer any doubt of the missionary Cudeny's fate.

—In Australia the Christian Endeavor movement seems to be spreading with the same rapidity as in America, though the first society there is scarcely more than a year old. The first meeting of the Victorian Christian Endeavor Union indicated much interest, and its proceedings have been published in pamphlet form. There is talk of forming an Australian United Society of Christian Endeavor similar to the one in America.

—In Jaffna, Ceylon, the Christian women take from the portion of rice daily measured out for the family food, a double handful and put it into a bag hanging against the wall for an offering to God's work. A heathen priest heard of the practice and commended it, introducing it among the heathen women, and from their offerings, in time, a temple was built. This shows how little things aggregate and become powers for good or evil.—*Heathen Woman's Friend.*

—It is not easy to get full statistics of colored membership in the churches of the United States. Colored members are counted with white members in the thousands of congregations, both North and South. We can only give in the table which follows an approximate idea of the number of colored communicants, as we find them in colored churches, or colored conferences. In no case is the number overstated:

Churches.	*Communicants.*
Colored Baptists,	1,071,000
African Methodists,	1,199,000
Presbyterian (North),	16,661
Cumberland Presbyterian,	15,000
Disciples of Christ (estimated),	15,000
Congregational (in the South),	7,209
Christians,	5,000
Union American Methodist Episcopal,	3,500
Protestant Episcopal,	4,000
Union African Methodist Protestant,	3,000
Methodist Episcopal Church (South),	653
Southern Presbyterian,	267
Free Baptists, Lutherans and others,	.....
Total,	2,340,290

This is not all, as we have intimated, of colored communicants. The million of colored Baptists hardly covers the number in Alabama, Georgia, Florida, Mississippi, Louisiana, Texas, Arkansas, Missouri, Kentucky, Tennessee, Virginia, North Carolina, South Carolina. There must be large numbers in Northern and Western States of which we have no account.—*Southern Presbyterian.*

CONFERENCE LETTERS.

From A. O. Bersell, Professor of the Greek Language and Literature, Augustana College, Rock Island, Ill.:

In signing the enclosed call, the views of which I am in hearty sympathy with, I have not proposed any time, leaving that to those who better can determine the most suitable for such a meeting.

From R. A. Torrey, Superintendent of the Bible Institute, for home and foreign missions, Pearson St., Chicago:

I certainly believe with all my heart, that the union of Christians with men of the world in any way is certainly contrary to the Word of God. I am, however, not willing to sign a call for a conference, for the simple reason that I think we are conferenced to death.

From Rev. Nathaniel Smith, Geneseo, Ill.:

I sympathize most truly with you in your efforts to exterminate secret lodges. I have been opposed to Masonry since Morgan's abduction, which I very well remember. But now, being past 80, I cannot trust myself to go far from home in the winter. But I give you my good wishes for success.

From Rev. A. Willey, Northfield, Minn., Anti-slavery historian:

I regard secret lodges as one of the greatest dangers of our country. Our government rests on *individual responsibility*, and so does Christianity; but this is transferred to the lodge, and is what that is. Personality is lost in the organism, and that will be and do whatever human nature all concealed will do. "Every one must give account of himself to God." But this system substitutes the word *lodge*, for *himself*, and thus defies the Almighty. Let this go on a little farther, and our country will be in the hands of these combinations, sworn to total concealment by their lives. Where then shall we be? Ruined,—lost. And manhood and honor are lost in this skulking, hiding, concealing; confessing on the surface that they are either ashamed or afraid to have people know what they are about. And some of these systems, like Masonry, are paganism substituted for Christianity. It is insisted that Christians ought to have no complicity with these works of darkness, but to *come out* and keep out. And every church of Christ should hold this position. May the light so shine by constant endeavor that this shall be gained. The religious press has great responsibility on this subject.

From Rev. James D. Smith, Lodi, Wis.:

I trust the "Conference" may be a great means of good.

From Rev. E. F. Bartholomew, D.D., Professor of English Literature and Philosophy, Augustana College:

I am in the most hearty sympathy with the movement against secret societies.

From Rev. G. D. Gordon, Dunreith, Ind.:

While I am in sympathy with the movement against oath-bound secret organizations, I am not prepared to sign the call sent me, from several considerations. Principally, however, because I am not prepared to endorse the statement of ¶ 3, in the call. It may be true, and I would not be surprised if the Last Day will show it to be so, that connection with such organizations is "*always* injurious to the spiritual life of those Christians who enter them." But I am not yet prepared to say I believe it to be true.

From Rev. A. Rohnstrom, Swedish Baptist pastor:

I am very thankful for the copy of Joseph Cook's address. Translate it in Swedish and let it be spread all over the country.

From Rev. J. S. Thompson, Utica, Ohio:

I take pleasure in attaching my name to the call that you inclosed to me. I trust that the convention may be marked with as great a measure of success as the last one was, and that great good may come of it. Your work is one that deserves the support of every Christian man and woman, and especially of every Christian minister; but I am sorry that so many are entangled in associations with the lodge, so that they have no desire to speak the truth in regard to it, and that so many others have their mouths shut through fear of offending some of their hearers who are associated with the lodge. The whole system is working evil, is endangering our free institutions, but worst of all, is hindering the coming of the kingdom of Christ, and keeping them out of heaven by offering them another way of salvation than through the shed blood of the Son of God. May God bless you in your work.

From Rev. L. Taylor, Rutland, Ill.:

I am in hearty sympathy with the proposed convention, and may the time speedily come when the lodges will exist no longer.

From Rev. W. P. McNary, Tarkio, Mo.:

I am glad there is some person to do this work. I appear to be so busy in my pastoral work that I cannot get time for the various kinds of reform work that I am interested in. I hope you will have as good a meeting as we had last year.

1891.

For the last three months of 1890 the *Christian Cynosure* has given especial attention to the college secret societies for the benefit of the hundreds of colleges to whose reading-rooms it is sent. This interesting discussion, in which have appeared the opinions of some of the very ablest American educators, will be incidentally continued next year.

But with the first of the year will begin to be published the results of a wider investigation than has yet been made into the identity of

MODERN AND ANCIENT SECRETISM.

The ancient secret societies were the *MYSTERIES* practiced in Chaldea, Egypt, Phœnicia, Greece, Rome, etc. These were the *pagan religious systems* of the ancient world.

WERE THEY RELATED TO THE LODGES OF TO-DAY?

This question we shall endeavor to answer. We believe that new evidence of the most intimate relation has been lately found, and that the presentation of this evidence to be made in the "Cynosure" will amaze Christendom the moment it is realized.

THE WHITE CROSS LEAGUE and Social Purity movement is come none too soon, as will appear in the course of this investigation.

In connection with this most important topic the *Cynosure* will give particular attention to the

OATHS OF THE SECRET ORDERS,

publishing them in full so far as they can be obtained, and showing their absolute incompatibility to good citizenship as well as to Christianity.

The peculiar features which have made the *Cynosure* so valuable in the past will be continued. *Current events* and the interference of the lodge in them will have especial attention. *Able correspondence* will be continued from New England, Washington, the Southern Mississippi district, and the Pacific Coast. *The portraits* and sketches of notable persons who have been identified with Christian reforms will be continued, and will be, as in the past, a very popular feature of the paper. *The Sabbath-school* lesson notes by Miss E. E. Flagg will be continued. For all who wish to wisely improve every opportunity against the lodge they are the best. *The Home and Temperance* and other departments will continue to be filled with excellent reading for the fireside.

BE SURE

that the *Cynosure* comes to your home during 1891.

You can nowhere else read fully the writings and sayings of such men as Joseph Cook, D. L. Moody, George F. Pentecost, D.D., E. P. Goodwin, D.D., Pres. J. Blanchard, Pres. H. H. George, and a host of men as good if not as great, on the subject of secret societies.

Nowhere else can you read of the progress of this reform week by week; and as the secret societies are now beginning openly to nominate and elect men to Congress and State offices, as they number hundreds of orders and millions of members, the issues they raise are of importance to every American.

Since the lodges are so aggressive every citizen should understand their nature and history and something of the men who invented and who manage them. You need the *Cynosure*, therefore, to keep abreast of the times as a well-informed American.

You ought also to help on this movement against the secret lodges. How better begin than by subscribing for the *Cynosure?* And $1.50 is but little to give in aid of so good a cause.

NEWS OF THE WEEK.

THE LEGISLATURES.

In the lower branches of the Legislatures of New York, Indiana, and West Virginia resolutions were adopted on Monday against making appropriation for the World's Columbian Exposition should Congress pass the elections bill.

Thursday the Legislature of Pennsylvania adopted a resolution calling on the United States Senators from Pennsylvania to support the Federal elections bill by all fair and honorable means.

The Missouri Senate passed a resolution Friday pledging itself not to appropriate any money for the World's Fair should the force bill become a law.

The Nebraska House Friday afternoon indefinitely postponed the bill providing for a recount of the votes cast at the late election on the prohibitory amendment. The bill appropriating $100,000 for the relief of the drought sufferers in the western part of the State, was passed by a unanimous vote.

In the Wisconsin House Tuesday the Bennett law was repealed, the vote being taken under suspension of the rules. Both branches balloted separately for United States Senator, resulting in the election of Colonel Vilas.

A bill providing for the Australian ballot system only needs the signature of the Governor to become a law in Oregon.

COUNTRY.

The Iowa Supreme Court decided Friday that under the prohibitory law an injunction against a building in which liquors are sold is perpetual.

Hon. William Windom, Secretary of the Treasury of the United States, died Thursday at 10:05 o'clock in the banquet hall at Delmonico's, New York, where he was the guest of the New York Board of Trade and Transportation. His had been the first toast of the evening. He had finished his response, had seated himself, swooned at once, and died almost immediately. Every effort to restore him was made, but in vain. He died of heart disease.

A humane bureau has been established at Kansas City to prevent the shipping of hogs and cattle in the same cars, resulting in many of the animals being maimed or killed. Several shippers have been fined for their cruel economy.

General Miles left Pine Ridge, S. D., Monday, after naming a committee of Indians to visit Washington.

Reports from Grand Rapids, Mich., say the annual sales of furniture have practically closed, with the largest business in the history of the trade.

The *Live Stock Indicator*, of Kansas City, has special reports from the principal cattle feeding districts of Missouri, Kansas, and Nebraska which show that

(*Continued on 16th page.*)

DONATIONS.

For C. B. Ward, India:

From James Brandt.....$ 4 00
A thank-offering from J. V. D. K. for a child restored to health.... 5 00
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SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 26 to Jan. 31, inclusive:

J Bignold, A H Leach, Mrs P B Shaw, Rev A Curtis, Mrs H M Cole, A G Collins, Rev O Newell, S Waite, C F Gromewald, Eld J G Smith, S L Wood, E Blackburn, W W Cheney, G Brokaw, Rev F Tresselt, L C Livesay, C G Callison, H Preston, Miss K McCreary, W Frazier, G W Griffith, W T Elliott, D Griffith, C M Swan, Miss L H Rublee, Rev J L Barlow, J Merrill, W C Gaddis, R Moore, C Denham, N Benham, H C Spencer, A Teter, O Breed, Rev E L Arndt, Mrs R Leggett, A F Worden, J McLaren, G M Schmucher, A W Bliss, W R Boomer, W C Bissell, Rev J W Logue, W Ralston, A Worman, Rev J. Marks.

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Bran per ton	16 50		18 25
Hay—Timothy	7 00	@	9 50
Butter, medium to best	12	@	27
Cheese	05	@	12½
Beans	1 75	@	2 20
Eggs	17	@	21
Seeds—Timothy	1 17		
Flax	1 21	@	1 24
Broom corn	03	@	04½
Potatoes, per bu	80	@	93
Hides—Green to dry flint	05	@	09
Lumber—Common	10 00	@	13 00
Wool	15	@	34
Cattle—Choice to extra	4 50	@	5 50
Common to good	1 75	@	4 35
Hogs	3 40	@	3 75
Sheep	3 25	@	4 90
NEW YORK.			
Wheat	1 04½	@	1 19¾
Corn	62	@	64½
Oats	50	@	62
Eggs	24½		
Butter	12	@	27
Wool	14	@	39
KANSAS CITY.			
Cattle	1 55	@	5 35
Hogs	3 00	@	3 60
Sheep	2 75	@	4 35

Disloyal SECRET OATHS

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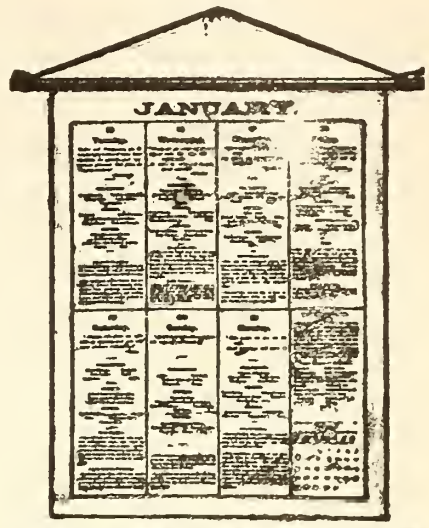
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HOME AND HEALTH.

HASTY EATING.

There is no doubt that the average American eats too rapidly. No one who has witnessed the feats of deglutition performed by commercial travelers at a railway station will cavil at this assertion. It is safe to attribute the national disease of dyspepsia to this cause fully as much as to the indigestible viands of which the ordinary citizen makes his chief diet. And this haste is not confined to the hotel eating-room or the railway eating-house. In the private household as astonishing and disgusting exhibitions of rapid gorging may be seen as are ever witnessed in public restaurants.

No one who had once beheld the spectacle could ever forget the fashion in which meals were conducted in a certain home where wealth and every evidence of outward refinement gave promise of better things. The father, a man of business from his sixteenth year, plainly considered eating the duty to be accomplished at the table, and quite ignored such minor considerations as the interchange of thought or observation, or any of the social features usually connected with the operation of dining. If he could not quite equal Napoleon the First, who was said to have often devoured his entire dinner in six minutes, he did not fall far behind the great warrior. Soup, meat, vegetables, dessert, were swallowed in rapid succession and in almost utter silence. The slight delay inseparable from a change of courses was endured impatiently. Almost before the last mouthful was down, the eager man would push back his chair, spring to his feet, and, with a muttered word of farewell, make a rush for the street. In an instant the slam of the front door would announce that he was on his way back to his office.

His children were not backward in imitating him, and all the pleadings of their refined, careworn mother were powerless to check the influence of the father's example. With such a rush at meal-times, elegant or even tolerably decent table manners were impossible, and the visitor in the home found eating a difficult business when accompanied by the sight of a haste and habits that often could only be described as revolting.

If the mid-day meal must be hurried, let it also be simple. There is no rhyme or reason in attempting to dispose of a three or four course dinner in thirty or forty minutes. If only half an hour can be allowed for the repast, let this consist of two courses only, either a soup and a meat course, a meat course and a salad, or a meat course and a dessert. These should be served promptly, but in an orderly fashion, and both the conduct of the dinner and the gastric powers will be benefited by such simplicity.

Upon this point the house mother must insist. Even if her husband will not conform to her wishes in this regard, she should require from servants and children a certain amount of propriety in serving the meal and decorum in its discussion. After seeing that the dinner is punctually served, and that the courses follow one another promptly, she should herself set the example of deliberate eating, and should strive, by the introduction of interesting subjects, to encourage the pleasant chat that is a potent aid to digestion. It will cost an effort to do this when she is weary and harrassed by household worries, but she will enjoy her own meal more if her mind is, by any agreeable means, distracted for a little while from her cares.—*Christine Terhune Herrick, in Harper's Bazaar.*

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See advertisement, page 13.

NEWS OF THE WEEK (*Continued from 13th page*).

very few cattle are being fed as compared with last year, and that it is the intention of the feeders to ship those which are being fed to market before June. The number is estimated at less than one-half of last year.

Low water in a saw-mill boiler at Meredith, Mich., Wednesday, caused an explosion which killed two men and injured many others.

Miss Grace Gridley, of Amboy, Ill., aged 18, awoke Saturday from a trance of nine months' duration. She lost little flesh, but is unable to talk.

T. A. Mann, of Minden, Neb., becoming enraged at a cow, tied her in a stall and sawed her legs off. He was compelled to flee to escape lynching.

It was reported Thursday that the wheat crop of Nebraska was 10,000,000 bushels short of the amount reported by the Governor, and that the growing crop was in bad condition.

Fire broke out in the Chapin mine at Iron Mountain, Mich., Thursday evening. Eight miners were imprisoned below, all but two of whom escaped.

By an explosion of fire-damp in the Mammoth shaft at Scottdale, Pa., Jan. 27, over 100 miners were ushered into eternity and many seriously injured. The explosion occurred shortly after 9 o'clock and it is supposed was the result of the ignition of a miner's oil lamp. The after-damp, which followed the fire-damp explosion, suffocated nearly every workman. A special from the Mammoth mines January 29: This afternoon it was discovered by the rolls of the company that twenty-three more men are missing, in addition to the 107 found dead. This increases the total dead to 130. It is probable the remaining twenty-three will not be found for weeks, owing to the immense piles of wreckage that must be undermined.

Lieut. Schwatka, the arctic explorer and lecturer, was probably fatally injured in Mason City, Iowa, Jan. 30. Upon returning from a drive he ascended the steps of his hotel and when near the top fell backward over the banister to the floor beneath. His face and head are terribly bruised.

Ten tramps attempted to take possession of a passenger train at Tippecanoe, Ohio. They attacked the train crew with knives; the latter were re-enforced by the engine men and finally drove the tramps out of the car after shooting three of them, two mortally.

Four men were killed by the explosion of a bleacher in a paper mill at Rock Falls, Ill., Wednesday evening.

It was reported Tuesday that Captain Godfrey and six soldiers of the Seventh Cavalry were fatally injured in the Union Pacific wreck at Irving, Kan., Monday night.

FOREIGN.

Dispatches from Greece tell of a horrible disaster wrought by an evalanche. A huge mass of snow, ice and earth came rolling down from the mountains upon the town of Athamana, and twenty-five persons were killed outright and many injured, while eighty houses were destroyed.

At a meeting in London of delegates of English workmen's and shipping unions Thursday, it was decided to attack the shipping federation by means of a series of strikes, beginning in Liverpool and London.

The great railroad strike in Scotland has at last collapsed and the leaders of the strikers are treating with the officials of the different companies with the view of securing for the men their former places.

According to Chilean advices there have been desperate and sanguinary battles fought in the provinces of Chile between the rebel forces and the government troops. Many have been killed on both sides, but the reports are conflicting as to which side proved victorious. There seems to be but little action taken on either side at Santiago de Chile, the capital.

An insurrection in Portugal was suppressed Sunday after a battle in the streets of Oporto. The front of the Town Hall and several buildings in other streets, where conflicts took place are much damaged and battered. Most of the insurgents who surrendered themselves were conveyed abroad a man-of-war to-day. It is estimated that 24,000 shots from rifles and machine guns were fired during the fighting. It has transpired that the insurgents counted upon simultaneous risings at Coimbra, Braga, and Vizen, and were only waiting for the departure of the troops to attack the capital, but it appears that dissension revealed at recent Republican conferences upset their plans.

Signor Crispi, the Prime Minister of Italy, tendered his resignation Saturday, but King Humbert refused to accept it. There is a heavy deficit in the Italian treasury, and there is no hope but of its increase. The French press is pleased at the downfall of Crispi, claiming his administration as hostile to the good feeling between the two nations.

There are startling rumors current in Polish circles in Warsaw to the effect that Russian nihilists are preparing for another political murder. March 13, the anniversary of the assassination of Czar Alexander, is said to be the date determined upon by the nihilists for their next coup.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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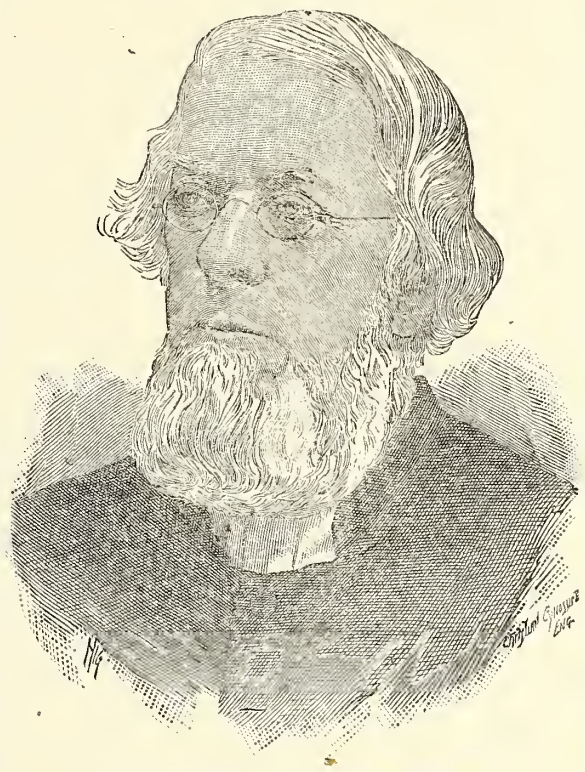
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Our Chicago Knight Templar Masons are only five-cent heroes after all. A young lady in Saginaw, Michigan, was desperately burned several weeks ago, and last week the operation of skin-drafting was performed to save her life. Her sister gave, with genuine heroism, eleven pieces of her own skin one inch wide and seven long for this purpose. The physicians who performed the difficult and dangerous operation successfully, were honorable and gallant gentlemen who could not refrain from contrasting this brave deed with the petty affair of the Chicago Masons, which was so widely heralded all over the country as almost an act of martyrdom for the sake of their lodge oaths.

The sixteenth year of the Boston Monday Lectureship opened in Tremont Temple at noon on Monday the 2nd inst. with an attendance that shows unabated interest in the lecturer and his themes. The preludes will this year be devoted to such reform themes as, Anti-Mormonism, Constitutional Prohibition, High License, Municipal Misrule, Sabbath Observance, Race Riots in the South, Jesuit Aggression in America, and the Friends and Foes of Free Schools. Mr. Cook has been urged to repeat these lectures in other cities, and the general lyceum field has been demanding more and more of his time. The season, in view of these demands, will close this year on March 9, with six lectures instead of the usual eight, Mr. Cook promising during the year two emergency discourses in Boston when the Lectureship Committee shall arrange for them. Rev. Drs. Gordon and Gray are members of this committee, the former being chairman.

An important element in the approaching municipal election in Chicago is the "Sunday Rest League," an organization of secular character, whose object is to secure the Sabbath for rest for the workingmen of all classes. The League now reports every ward of the city in working order, and that its total membership is 32,000. These may not all be voters, but so large a proportion are such, that they no doubt hold the balance of power between the old parties in the city. They agree to support no candidate who does not give pledges to use his endeavor to close the Sunday saloon. The corrupt and incompetent Past Grand Master, now Mayor of Chicago, would hardly be trusted by this League even though he should pledge himself most solemnly to this object. Like the Mormons, he is too well known, and suspected. If no other candidate is named who will agree to this platform, the League will nominate one. The importance of such a movement, and the need of its success is most manifest, as Chicago will now elect for the World's Fair.



THE LATE DR. HASSELQUIST.

[See page 8.]

Enclosing a subscription to Prof. Dickie for the Prohibition cause in politics, Dr. Herrick Johnson of the McCormick Theological Seminary, writes an epigrammatic note that is good for all reforms and reformers: "Ceasless agitation: frank, thorough, carnest, honest, manly discussion; organized, aggressive persistent work;—by these we shall capture convictions and at last carry our cause. No rancor, no spleen, no bandying of offensive epithets, no over-statement; but facts, figures, merciless logic, tender appeal, storming the judgment, evoking the conscience, moving the will. In the end we shall rout this foe to everything good."

The Senate last week authorized the publication of a message by President Harrison respecting the African slave trade and liquor traffic. The message was dated two weeks ago, Jan. 29, and is really a letter of transmittal, sent for the ratification of the Senate, of the general act agreed upon last summer by the representatives of eighteen nations, including the United States, most of the European governments, the Shah of Persia and the Sultans of Turkey and Zanzibar. The provisions of this act are of the utmost importance for Africa. They are of a stringent nature and propose the practical exclusion of firearms and spirituous liquors from equatorial Africa, as well as the abolition of the slave trade. As a means of effecting the latter purpose an international bureau is to be established at Zanzibar, as well as strongly occupied posts in Central Africa. The construction of roads and railroads, and the establishment of steamboats in the inland waters, supported by fortified posts, will also help to secure the proposed end. The government of Holland has refused for some time to agree to this compact, and the delays that have already and that must yet be overcome, will make the enforcement of such vastly important measures more difficult. Especially in the suppression of the liquor traffic, after these murderous years, when it has been free to the ghouls of Christendom, and the vicious appetite has been fixed in large populations of Africa, every hour of delay is grievous. But let America be foremost to do her part in removing this curse from Africa and make amends for past dishonor.

The National Farmers' Alliance and Industrial Union, though started unhappily in the unrighteous path of secretism, does not present so hopeless an outlook as many of the lodges. At the late national meeting at Ocala, Florida, they resolved:

"That we, the National Farmers' Alliance of America, believing that obedience to and veneration for the laws of God is the conserving and saving force of human government, do hereby request that the Directors of the great National Fair of 1892 do not desecrate the American Sabbath by keeping open the gates of the same on the Lord's day."

This resolution drew no serious opposition and no one voted against it. This is good evidence that the members are not yet fully imbued with the lodge spirit and may be saved from further demoralization. If they can stand upon this plank of the platform of rightcous government long enough to be persuaded to step upon another, they may be won away from lodgery altogether. The secret societies which, as such, have regard for the Sabbath day could almost be counted on the fingers of one hand.

CONGRESS SHOULD FORBID IT.

BY WILBUR F. CRAFTS, D. D.

I have been saying to Sabbath reform workers of late, that I think we have made a mistake in petitioning the Commission instead of Congress, in regard to the Sabbath at the World's Fair. I am glad to find my thought confirmed so admirably by the following words in a recent Washington letter to the *Christian Cynosure*:

"Congress is the authority to impress with the necessity for closing the Exposition on Sundays. It will be a much more forcible and useful object lesson to foreign nations for Congress to enact a law prohibiting the opening of the Exposition on Sunday, thus showing a dutiful recognition of God's law by our highest law-making power, than it will be to have the Exposition closed on Sundays by the order of the Columbian Commission, a subordinate body; and besides that, if there is no law against its being open on Sunday, and the attendance should not be as large during the week as the Commission anticipates, the Commission might see fit to change their minds and authorize it to open on Sundays, when it would be too late to prevent it. There is only one safe way, and that is to demand of Congress the enactment of a law that will make it impossible to open the Exposition on the Sabbath day. Remember that, and address your petitions to Congress, and not to the Columbian Commission."

This closing advice we are the more encouraged to adopt because the *Independent* symposium shows a majority of Congress to be against Sunday opening, and because a bill has been introduced in both houses of Congress as follows:

"A bill to prohibit the opening of any exhibition or exposition on Sunday where appropriations of the United States are expended. Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That no exhibition or exposition for which appropriation is made by Congress shall be opened on Sunday. Sec. 2 That any violation of this act shall be punishable by a fine of not less than one hundred dollars nor more than one thousand dollars for every violation of the foregoing act."

Let every church and convention and other organization opposed to Sabbath opening at once adopt, by vote, and send to one of the Senators and the appropriate Representative, with signa

tures of presiding officer and statement as to the organization voting and its membership, the following petitions:

To the United States Senate: We earnestly petition you to pass the bill "to prohibit the opening of any exhibition or exposition on Sunday where appropriations of the United States are expended."

To the United States House of Representatives: We earnestly petition you to pass the bill "to prohibit the opening of any exhibition or exposition on Sunday where appropriations of the United States are expended."

Personal letters to Senators and Congressmen are even more effective than petitions. Let writing to Congressmen about pending legislation become the people's habit. That is the way to make "government of the people, by the people, for the people," something more than a pretty saying. Legislators tell me they seldom get any letters that are not selfish—if not applications for office, at least for seeds. A letter that urges attention to a great moral question from philanthropic motives is "as rare as a day in June," that is, there are only about thirty such in a Congressman's big mail in a year. They are, therefore, influential, even though badly written. Such letters have been quoted in the Senate as evidence in the workingmen's interest in pending bills. The Sunday rest bills for the capital and for the World's Fair would doubtless become a law during this Congress, if every one who believes in them would at once write to his two Senators and his Congressman, the stockholders in the national corporations, thus informing the directors of their wishes. Let us try righting by writing.

The petitions to the Commission have been the occasion of useful agitation at least, but are manifestly insufficient. The above law having been passed by both houses of Congress and signed by the President would be a final victory, but a decision of the Commission might be reversed at any moment.

228 North Avenue, Allegheny, Pa.

A PROPHECY AGAINST CERTAIN EDITORS.

THE OBSEQUIOUSNESS AND BASE SUBSERVIENCY OF THE OLD POLITICAL PARTY PAPERS TO THE DEPRAVING LIQUOR POWER—AND THE PATRONAGE THAT POWER CONTROLS!

BY GEO. W. CLARK.

This is true of almost every old political party paper throughout the country, and especially in our cities. So obsequious and completely are they subsidized or cowardized by the all-controlling liquor interest, and the pecuniary and political patronage it dispenses, that it seems impossible through them to enlighten and arouse the people to a sense of the danger that threatens our institutions, our rights, our liberties, our government and our homes from the debasing, demoralizing and depraving influence of the liquor traffic! The chicanery, bribery, and brute force used by the liquorites to carry elections in the interest of the saloons, and to defeat prohibition, are not only often condoned, but studiedly concealed from their readers. Look at the bribe money and the liquor machinations used to buy up these papers, and carry, for instance, Rhode Island, Massachusetts and Pennsylvania for whisky!

And where are the old political party papers that exposed and denounced this bribery and chicanery before the people? One of the daily papers of Detroit, soon after the recent election in Nebraska had a contemptuous "fling" at ex-Gov. St. John, to the effect that, "though he lectured in that State for the amendment at a hundred dollars a night, the measure was defeated by a large majority!" But this same editor had neither the independence, the fairness, or the sense of justice to show up before the people the base selling out of the political press to the liquorites, nor the brutal mob-violence used to cheat the people out of the inestimable benefits of the amendment. A correction and an expose of these frauds and outrages was sent to *three* of the daily papers of this city, but not one of them had the true independence to publish the expose or condemn the outrages. So Miss Francis E. Willard, Mrs. Hoffman, Mrs. Gougar and many ministers of the Gospel labored earnestly and ably to save the State from the blighting curse of the grog-shops, but mercenary considerations, aided by such papers, and by brute force, carried the State for *rum and ruin*!

The ablest speeches of the best men and women do not always—for the time being, at least—carry the most righteous cause to victory, as the history of reforms and reformers clearly prove. The hue and cry, "Away with him!" "Crucify him!" often carries the crowd, even against their own saviours and benefactors! The stale lies iterated and reiterated about St. John and the "exorbitant receipts" of temperance workers, have been refuted again and again, but like Banquo's ghost will not be let to *stay* "*down*," so long as they can be used for sinister ends. It is an old saying, however, that "the laborer is worthy his hire." Especially is this true, if the *labors* are for the betterment of mankind. But they deserve no reward but the "wages of sin," who labor for the degradation and ruin of mankind.

The frauds, the bribery, bulldozing intimidations and mob-violence resorted to, for the purpose of defeating prohibition in Nebraska, as shown by the testimony of numerous and respectable citizens, I have never seen refuted by any one of the old political party papers throughout the country; and it is only through some few liberal reform papers that a small portion of the people get the facts.

I have affidavits in my possession describing "intimidations from the opening of the campaign to the close of the election," giving accounts of assaults upon respectable people, and upon ministers of the Gospel; one declaring that "during the two hours he was at the amendment headquarters, several persons came in from different wards who had been assaulted. Some had been egged. Some had been stoned and driven by violence away from the polls." Other gross and violent outrages were perpetuated by the whisky-be-deviled mobocrats to defeat the righteous cause of temperance and prohibition, and to fasten upon the people of the State the saloon curse and all the horrors that come of it. In most cases, it is asserted the police stood quietly by, witnessing these flagrant wrongs upon loyal citizens without rebuke, interference, or protest.

Such, fellow citizens, is the depraved and fearful state of things to which this exotic, this gross, sensual and devilish saloon, with the God-condemning and law-and-order defying power it has been allowed to attain, is bringing our country and its elections! And now what old-party paper has had the manliness or patriotism to expose and denounce these now common and menacing outrages as they deserve, or the *wickedly-legalized cause* that *produces* such flagrant outlawry? Not only do these papers fail to show up the hideous nature of this crime and misery-breeding traffic, but they sell their columns to its interests for money, pander to its power for votes, and advocate *licensing its hellish dens for revenue!!* O! how we need such an independent, untrammeled, fearless, outspoken political press as Horace Greely made the New York *Tribune*, forty years ago! They would admire and liberally support such journalism, as they did the dauntless and faithful *Tribune*, which became in consequence the leading and most popular journal in the United States.

It is just as much the duty of editors of newspapers to "cry aloud and spare not, and show the people their sins," as it is the duty of the ministers of the Gospel; and their responsibility is the greater, if anything, from the fact that the editors speak to thousands every day, while the ministers speak to a few hundreds only once or twice a week.

But, "it is an ill wind that blows no good to anybody." There is in this Nebraska election a source of rejoicing as well as regret and mortification, a source of encouragement to the friends of temperance and prohibition, facts which the old-party papers do not herald, that in the face of such gross and violent outrages, the iniquitious "perpetual license" scheme was defeated, and over 82,000 VOTES WERE CAST FOR CONSTITUTIONAL PROHIBITION!! *All hail Nebraska!*

"Praise God from whom all blessings flow."

"Thrice is he armed who hath his quarrel just!"

So, *Try, try* AGAIN, *Nebraska!*

Detroit.

WORTH NOTING.—The secular press announces that Abbe Mesmer has started from Rome to assume his position at the head of the Roman Catholic University in Washington. In this case at least, we regret that the law which prohibits the importation of contract labor will not be enforced. We trust, however, that the American public will not lose sight of the fact that this new university is to be placed under the direction of a foreigner, and of one who comes with the blessing of a pope who, from his hatred of free institutions, continues to keep up the farce of his being a prisoner in the Vatican, and is arrayed in open antagonism to the civil law of Italy. If the man is like the master, we may reasonably expect that the consistent policy which has been so long maintained in Italy will not be forgotten in America.—*Missionary Review.*

THE COMMAND FOR TO-DAY.

The command of God, "Come out from among them and be ye separate," seems to be attracting increased attention among certain classes of religionists at the present time, and the lines between thoroughly loyal believers in Christ and these who seek to hold the world in one hand while professing his name, seem to be widening. God's people are distinctly commanded to "be not unequally yoked together with unbelievers," which, we contend, has pertinent reference to the marriage relation, business partnerships, and all social and fraternal organizations other than those with a distinctively Christian character. Any organization that admits Christians and men of the world on terms of equality is one where no Christian man can legitimately belong. The broad principle involved in this divine command for separation of church and world, will deny the right of Christian men to join and support lodges of Masons, Odd-fellows, Knights of Pythias, and all the multitude of fraternities—in themselves good, bad and indifferent—which are growing to be as numerous as the frogs in Egypt. "In secret have I said nothing," was a statement characteristic of the ministry of Christ, as it will be of that of his followers. Secret oaths are open to the suspicion of disloyalty to the human government, as they are *certainly* disloyal to His government who said, "Swear not at all." Secret lodges take the time that belongs to God, the money that is needed for his cause, the effort that perishing souls urgently need, and all for the maintenance of a system that has a pernicious effect upon deep and fervent piety and degrades by its limitation the true meaning of the word "brother."

The National Christian Association, with its headquarters in Chicago, is set for the opposition of all secret societies, and for a reform movement concerning them among the churches of Christ. Its organ, the *Christian Cynosure*, is a 16-page weekly, which discusses fearlessly and fairly the various phases of the lodge question, and is a useful compendium of information on the subject, gathered from all parts of the country.—*Messiah's Herald.*

SECRET WORK IN ITALY.

The announcement that affairs in Italy have been brought to a crisis and that Sig. Crispi, the pupil and friend of Bismarck, has been forced to lay down the reins of government is certainly a surprise, but the crisis was not entirely unexpected. When Sig. Crispi a few years ago demanded the resignation of his colleague, Seismit-Doda, on account of his participation in an irridentist banquet, and intrusted the treasury department to Sig Grimaldi, a pronounced high-taxer, he sowed the wind, making his reaping of the whirlwind only a question of time.

The irridentists of Italy are the men who want to extend the Italian government—whether monarchy or republic is immaterial to them—over all territories inhabited by Italians which are now parts of the Austrian empire. They are nationalists of a very pronounced type, in the European sense of the term, and most cordial haters of the Austrian government if not of the entire German people. Their political affiliation lies largely with the old conservative party by whose overthrow Crispi came in power four years ago, and their sympathies are rather for than against the Pope and the Catholic hierarchy. Their real political strength is problematical, but their secret influence is of the most dangerous character, as they employ generally the most approved methods of exciting fanaticism—secret, oath-bound societies. To challenge their open hostility would, under all circumstances, have been a very risky

step for Crispi to take, but he aggravated this risk by arousing another, an economic opposition —through adopting a high-tax policy.

Italian finances have not been very sound for a considerable period. Expenses have largely been maintained on the scale of extravagance which grew out of the many separate royal and ducal administrations and continued to impoverish united Italy just as much as she was oppressed before the accomplishment of national union. Doda had advocated reforms in administrative organization with a view to retrenchment, but his successor proposed to cover the existing deficit by increasing revenues derived from indirect taxation.

To make matters still worse, Crispi committed a great indiscretion when the question was presented to Parliament. He answered the protest against an increase of the burdens of taxation by charging the conservatives with having humiliated Italy into a position of dependency upon foreign powers through their financial policy, and this unfortunate allusion to the old Franco-Italian alliance brought out all the hidden nationalist fanaticism of the Roman race in the chambers, and a coalition of by no means homogeneous political forces which completely routed Crispi.

It is not at all probable, however, that this coalition will outlive the fall of Crispi many days. When the excitement cools down Italian statesmen will find it the wisest course to maintain Italy's present foreign relations in order to obtain time for a complete reorganization of the country upon an economic basis. Neither the irridentists nor the Vatican nor France will gain anything by Italy's present predicament, but it will unquestionably mark the beginning of economic reforms which are likely to wipe out of existence the last traces of the old regime.—*Chicago Daily News.*

A FARMER'S SERMON.

THE BUSINESS PRINCIPLES OF THE NEW TESTAMENT.

From a paper read before the Wichita, Kan., Association of Congregational Churches and Ministers, by Rev. T. C. Moffatt.

What are the teachings of the New Testament concerning the secular affairs of men? Strange to say most of them, or at least the most direct and positive ones, are found in the writings of the intensely spiritual apostle Paul; proof that the highest spirituality and the best common sense in temporal matters are not antagonistic.

Paul's first exhortation is to industry. He says to Titus, "Let our people also learn to maintain good works for necessary uses that they be not unfruitful." The margin gives us in this place "profess honest occupations" or "trades." Again, he says to the Thessalonians, "Study to be quiet and to do your own business and to work with your hands." He had given them the same charge when he was with them. The purpose of this industry he declares to be that they "may walk honestly toward them that are without and may have need of nothing." He exhorts the Romans to be "in diligence not slothful," or as the old version reads, "not slothful in business."

There is a class of men in our country whose principle of life it is, not only not to be diligent, but not to do any work whatever whenever it can possibly be avoided. He who can get along with doing the least is the best fellow. The man who can beat his way from Boston to California without spending a cent or doing a stroke of work, is among them a distinguished hero. This is a grievous social disease, and for it Paul prescribes heroic treatment. He instructed the Thessalonians both by letter and by word of mouth, "If any among you will not work neither let him eat."

The authorities ought to make the most earnest endeavor to distinguish between the honest laborer, in search of work, and the professional tramp, but when the latter is found the Pauline remedy ought to be applied vigorously enough to cure the evil.

Perhaps that injunction of Paul which most squarely antagonizes the business principles of our day, is his words to the Romans, "Owe no man anything but to love one another." These words have been translated out of very plain Greek into very plain English, but with what a foreign sound do they fall upon the ear of the Kansas boomer. They are totally contrary to his ideas.

Debts may be classified into three divisions, debts of necessity, debts of convenience and boom debts.

The second class is scarcely worth dwelling upon. There may be such a thing as necessary debts, yet we believe that the man who deliberately sets out to live up to this financial injunction of Paul as well as all other divine commands will be provided for up to the very very verge of miracle. It is our observation that most indebtedness and that which is pressing upon the public with such paralyzing, killing force is simply boom debt. Debt has been adopted as a business principle. If one wishes to embark in business and has not the requisite means the thing to do is to borrow all that seems to be needful and pay the interest demanded. Do not keep out of debt; take upon you all the debt you think you can get out from under. This is the road to success. And so the country is rotten with false capital, and we are a generation of boomers and rustlers and hustlers. When I hear these words I think of fine business blocks covered to the cupola with mortgages, with a little business in the front end of the rooms. I think of fine stocks of goods on every article of which there is a lien of some kind. I think of small towns with a system of waterworks and a stand-pipe high above the buildings, but not so high as the bonds voted to get it. I think of the farms plastered over with mortgages, some of them to buy costly and short-lived machinery, some of them to build fine buildings before the time, some of them to "put your money into stock," some to go into some great cattle-feeding speculation and some to "buy more land to raise more corn to feed more hogs." A friend of mine stood one day with a farmer on an eminence which commanded a wide view of farming country and asked him how many of the farms in sight were not mortgaged. The answer was, "One, possibly two." I see this same anti-Pauline business principle invading the ecclesiastical domain. I see two churches built where there ought to have been but one; I see churches built 40x50 when they ought to have been 30x40 and 30x40 when they ought to have been 20x30. I see the State superintendents and bishops and presiding elders in a state of perplexity over the scarcity of men,—not men of piety, not men of ability, not men of education, but men who can pick up the pieces of an exploded boom and build something out of them. Great is modern finance!

"Owe no man anything but to love one another." If we looked upon the Epistle to the Romans as a mere literary relic, we might say that Paul was an "old granny" who did not understand the financial methods of our grand and glorious modern civilization. But there are some of us who believe in the inspiration of the Scriptures, and when we see the ditch into which these modern financial methods have thrown us, all the more do these words of Paul sound to us like the voice of God. What shall we say to Christian churches that in the face of apostolic injunction cumber themselves with a load of obligations to the world? What shall we say of a church board whose business it is to help on the churches in their violation of the Pauline command? All over the West there are churches sitting in the ashes of discouragement, in an atmosphere of unpleasant letters, beneath the shadow of debts they owe to their church building boards, debts, many of them at least, utterly needless. But "credit," "loan," "mortgage," "on time," these are the watchwords of modern finance. Nor can men be made to see the folly of it. You shall see a man stick and hang for twenty-five cents on a little trade and then you shall see that same man give his note for a hundred dollars for an article that can be purchased for ninety dollars cash and calmly go on to pay ten per cent interest on it for perhaps five years. Do you suppose you can convince him that he has simply paid a hundred and fifty dollars for a ninety-dollar article? Try it, and you will be a wiser man. Great is modern finance! And we are told that the wealth of the country is all running into the hands of a few men. I do not wonder that it does. I wonder they do not get it faster than they do. I wonder they do not get it all. But if we cannot put this matter on grounds of common sense, may we not put it on grounds purely Christian? May not those who believe in Paul as an apostle be made to believe in Paul's financial injunctions? How can a man stand on the highest Christian ground who owes anything?

Paul repeatedly enjoins his converts to work with their hands, and was proud of the fact that he could do so and did so himself. He had at least one trade and often worked at it. A little investigation will show that no small part of the difficulties of people to-day is due to the fact that they do not know how to work with their hands, or if so, their ability in this direction is quite limited. The last generation made a grave mistake in the education of the present one. Their motto in many cases was "Educate, educate, educate," but they meant by education simply intellectual education. Education of the mind seemed to them the *summum bonum.* Let a boy but be well trained in the learning of the schools and his future success and prosperity they felt to be assured. The result was that a large percentage of the youth from their natural bent got away without any intellectual training to speak of, while the rest would now be better off if they knew how to do more things with their hands. This is preeminently true of our agricultural population. Nobody can truthfully deny that the agricultural interests of our country are in a deplorable shape. Nor can any one deny that, as agriculture is the fundamental industry, its decay or embarrassment places all other legitimate interests in a precarious condition. The remedies proposed are various. Some blame the farmers for not using better methods, keeping better stock, and being more saving of their present products.

But so long as the conditions under which they are now working exist we cannot see how this would avail anything. The more they adopted better methods the more they must, the more saving they were of what is now produced the more they must be, the better stock they kept the better they would be obliged to keep and the market would still take "all that the traffic will bear." The difficulty is somewhere else.

The farmers organize into alliances, but those of us who have had to do with one alliance movement, who nursed it when it was weak and sat up with it when it died, will not be very sanguine of the success of such combinations. There is nothing political or commercial that they can do except to act as a temporary disturbing force. The only thing they might do to an advantage would be to teach their members, and especially the young, sound, Christian business principles, but this is the very thing above everything else that they will not do. It is a great deal easier to lament over the poor crops or low prices as the case may be and lay it to John J. Ingalls. Under present conditions it is always either poor crops or low prices or both.

Paul's deliverance on the agricultural question is this, "The husbandman that laboreth must be the first to partake of the fruits." But how? After years of study over the matter I have come to believe that the answer to this question lies in no small measure in Paul's injunction to the Thessalonians, "Study to do your own business and to work with your hands." But does not the farmer work with his hands? Yes, in certain directions but not in directions enough so that he can be said to study to do his "own business." He does not study independence. The attempt has been made to place the farming business on the same plane as other trades, to reduce the number of products to as few as possible and by producing an immense amount of one or two staples to secure money to procure other necessities. The course of agriculture for some years has been marked by the decay of domestic industries. It is boasted of by agricultural and household writers, says Mrs. Helen E. Starrett, "Clothes-making, soap-making, starch-making, laundry-work, coffee-browning, yeast-making, butter-making—all are gone." And she proposes to send after them cookery. Yes, these and a thousand other domestic industries indoors and out are gone, but when they went they took with them the farmer's independence.

He must now go into the market and give "whatever the traffic will bear." His position is altogether different from that of others. He alone must take the prices of others both ways, and in the nature of the case there seems to be no way to help it. He is at the mercy of everybody, especially if he be in debt. If now there be no compensating element in the case his condition is a sorry one. But there is such a compensating element. It consists in the number of things he may do with his hands, if he will, to supply his needs independent of everybody else. But the farmers have to a great extent thrown

away this compensation and forgotten the arts of their fathers. How many of them can lay a stone wall, or hew a timber, or put up a building, or sew a strap, or cobble a shoe, or weld an iron? They say this is not their trade. Many of them cannot saw a board nor cure a ham nor do a multitude of things they need to have done. It is not their trade. And so they go out into the great commercial mill to be ground to powder between the nether millstone of the prices they must take and the upper millstone of the prices they must pay. I am sometimes astonished that men who are loud in support of a national protective system will, when it comes to the adminstration of their own little empires of 80, 160, or 320 acres, go and do the exact opposite. They are in favor of building up our national manufacturing industries, but when it comes to their own farms they do just exactly what the nation would do if we had absolute free trade. If the farmer would adopt the policy of producing to a greater extent the things needed to supply his wants, would he not be more independent and prosperous?

If the money that has been spent for Russian apples and apricots and other impracticable fruits, or the money that has been paid out for seeds that ought to have been saved at home had been invested in forest trees, or if the osage hedges that have been set had been planted in forest form, what difference would it make to the Kansas farmers to-day how much the coal traffic would bear?

When every farmer's boy can work in wood, iron, stone and leather, when he can cure meats, when he can build a plain house from the lowest stone in the cellar wall to the last brick on the chimney, when he understands how, so far as is possible within reasonable bounds, to supply his wants from the farm, it will not make so much difference about tariffs and monopolies and grain gambling and the money in circulation. And a general commercial system built upon the foundation of such an agricultural ideal would be a sound structure. True, it might not help on the phenomenal growth of our cities in which we take such a braggart interest, but the whole financial system would not tremble every time the hot wind was drying up the corn crop.

The prophet Zechariah asks, "Who hath despised the day of small things?" If it were not for the circumstance of his being dead he might find the answer in Kansas. We are continually engaged on the problem of the big. We have no patience with small beginnings or anything that is small. We want everything on a grand scale, pretentious, brilliant. We want everything to go up like a rocket even if it does speedily come down like the stick. All this is foreign to the spirit of New Testament Christianity. "Content with such things as ye have" is an apostolic injunction which, while it does not contravene an honorable advancement, does emphatically antagonize the spirit of the Western boomer.

I am aware that these business principles of the New Testament are very old-fashioned. They are no new departure, no new political economy. But they go clear around, through, over and under all the industrial questions of the day. The precepts of the old Bible are sufficient for all things.

NEW ENGLAND LETTER.

Superstition in New England—Activity among the liquor men—The N. H. W. C. T. U. accept a Portsmouth brewer's money—Lack of permanent result in revivals.

More or less superstition seems to be inherent in the human mind, and I doubt whether the highest civilization is after all so much of an eliminating factor as is generally supposed. It is true that superstition in a civilized community will take on other and more agreeable forms than in one that is uncivilized, and this seems to be about all the material difference. I have met with those from the old country who believed firmly in spooks and fairies, while one can find plenty of native-born Yankees who are as staunch disciples of astrology as ever were found among the disciples of Dr. Dee. The study of the stars in their supposed relation to human destiny has been widely revived of late years. Spiritualism has had its humbuggery and impostures so many times and so fully revealed that it is somewhat on the down grade, though still numbering multitudes of believers; but astrology is comparatively a new fad. There is something fascinating in the idea of reading one's future by the stars, and thinking that we are really of sufficient importance to have our lives mapped out in the heavens ages before we came into being. I do not pretend to know anything about the books which treat of this science, if such it may be called, or the general character of those who make their living by its practice; but that it may be as disastrous as Spiritualism to an ill-balanced mind seems proved by the sad case of a woman in Brockton, Mass., who recently poisoned herself and three children because an astrologer had told her her husband was unfaithful to her. This desire to gain knowledge by other than the normal human faculties, always seemed to me part and parcel of Satan's old temptation to Eve, "Ye shall be as gods." The inherent God-given dignity of man is always sacrificed when not content to be made "a little lower than the angels;" we aspire to be made a little higher. John Weiss, in treating on Spiritualism, has something so fine on this point that I cannot forbear quoting: "Did Saul wear his crown when he went off by night to see the witch of Endor? No; 'he disguised himself and put on other raiment, and he went and two men with him,' dethroned, dismantled, and defrauded of himself.'" How many visit these modern necromancers as did Saul, with a sense of shame that makes them want to go in secret, thus degrading and lowering themselves in their illicit search after the hidden things of the future.

There is much activity among liquor men and the friends of temperance are bestirring themselves, but none too soon. New Hampshire's most effective prohibition law is what is known as the nuisance act, and Frank Jones with his Democratic and Republican allies are doing their best to secure a repeal, but it will be a sorry day for the Republican party when they do. A strong and concerted movement is also being made in Massachusetts to weaken the existing liquor laws—notably the anti-bar law. As we have a Democratic governor strongly committed to this step, there is much in the present situation of things to embolden those who advocate such repeal. Mr. Dudley, secretary of the Law and Order League, has promptly accepted the challenge of the *Herald* to show that the sit-down drink is better than the stand-up drink, and in a scathing letter to its editor, says that his chief reason for not wishing the law repealed is that all the liquor dealers desire it—and surely this is reason enough. If the open bar and the stand-up drink is so much more favorable to temperance than the opposite state of things, why should they want their sales diminished by going back to the old way? It is like lodgemen "breathing out threatenings and slaughter" against an anti-secret speaker, while claiming all the time that he is helping to bring more members into the lodge.

But if liquor men and Masons are not consistent, the world expects all white ribboners to be. The "Mercy Home" for fallen women is a noble charity which has been lately opened under the sheltering wing of the New Hampshire W. C. T. U. But I grieve to say that they have accepted $100 (a very trifling sum, by the way) from the wife of Frank Jones, the money in question being given to her by her husband for that purpose. But does not Mrs. Knox, and all those pure and true women of New Hampshire who are marshaled under her leadership, know that the great curse of their fallen sisters, which is continually dragging them back again to the pit from which they have been rescued, is the drink habit? Do they not know that by means of a glass of liquor has been achieved the ruin of many an innocent girl? Are they ignorant of the fact (I state these things on the authority of the Worcester *Weekly Times*) that three most revolting wife-murders have been committed within four years by drunken men—almost under the shadow of Frank Jones' mammoth breweries? Are they aware that in Portsmouth jail three *women* accused of murder are now in one cell, two of which cases are directly and the third indirectly the result of the drink curse? Well does the *Times* call Portsmouth "the modern Sodom." But when the New Hampshire W. C. T. U. accepts money made in a business that has so cursed one of the oldest Puritan settlements in New England, there is danger that the organization will meet the fate of Lot's wife. We have fossilized churches enough that are dead as tombstones, and the Granite State will soon have a fossilized W. C. T. U. if they continue to accept money which is the price of blood—and from a man whose enormous wealth and vast political power has done more to defeat prohibition in New England than any other cause.

This reminds me of Dr. Meredith's assertion which has stirred up so much feeling lately in connection with the Moody meetings, that after the first Moody and Sankey campaign in Boston, strong, deep and successful as the work seemed to be, "there was no perceptible diminution in the tide of sin and misery in the city, no decrease of Sabbath desecration, intemperance and crime." So the great revival of 1858 seemed if anything to leave the public conscience more hardened on the subject of slavery and rivet still closer the Negro's fetters. But it is my hope and belief that among the young evangelists now coming to the front the Lord has his Elijahs who will not shun to declare his whole counsel in regard to the secret works of darkness and every popular sin.

ELIZABETH E. FLAGG.

REFORM NEWS.

THE MOUNTAIN MISSION WORK.

DEAR CYNOSURE:—The white population of the Southern States was formerly divided into two classes: the planters occupying the rich arable lands with their numerous slaves; and the mountain whites, who dwelt among the narrow valleys and along the rugged highlands of the country. They were descended originally from the Scotch and the Scotch Irish, and were possessed of firm and rugged natures. But centuries of seclusion from the rest of mankind, without education, and deprived of the business training common to men, has weakened them greatly. Possessed of few conveniences and comforts, often in want of the absolute necessities of life, they have little that they can call their own and little to labor for. There is probably no portion of the human family who need the Gospel, the missionary and the school more than the dwellers among the mountains of Virginia, Tennessee and the Carolinas. Having no slaves they generally remained true to the country, unless by force compelled to join the confederate army. So the American Missionary Association early began to care for them in their isolation and poverty. Secretism found little material for its unholy manipulations among these simple people; and the National Christian Association puts forth the hand of friendship to greet them.

Sherwood, Tenn., is in the midst of such a population, in a narrow valley in sight of the mountains of Alabama. Here is a flourishing American Missionary Association mission, with a church and an advanced Normal Academy. Rev. S. E. Lathrop, who has charge of this mission, is doing a very kind and faithful work, visiting from house to house, and caring for the sick, and dividing missionary boxes and barrels among the needy and destitute. Mrs. Lathrop, besides assisting in this work, has a large class in needle work. Some are married women, and there are many young people and little girls. They meet every week and prepare garments and bed quilts to be sent to the relief of the needy and destitute in distant places. The materials are furnished and sent here by the friends of missions from abroad, who are interested in this work, and give many barrels and boxes of clothing, shoes, books and papers for these mountain people.

The Academy is under the care of Prof. Hannum, and contains several grades. The higher mathematics and Latin are included; and Mrs. Hannum has charge of what might be called an infant class of thirty little ones, learning their A B C. This institution is doing, I think, a very important work for this people. The Carpenter anti-secrecy books I found in good order in the library here; and I understand that there are no secret societies in the place. I preached twice and assisted in the administration of the Lord's Supper, besides delivering two or three brief addresses during my stay in Sherwood. I was kindly cared for in Bro. Lathrop's family and felt much improved in health in consequence.

January 23d I went to Decherd to visit Terrill College, a new institution which is named after Pres. I. E. Terrill. They have a large, fine, new building, and some two hundred students. Pres. Terrill was the principal of the Winchester Normal two years ago, when we donated some of our

anti-secrecy books to them; these books, he told me, he had placed in the college library at Decherd. They have no secret societies in the college.

On the 30th I went to Sewanee and spent the day looking through the University of the South, an Episcopal institution. As it was vacation, most of the students and faculty (General Kirby Smith is Professor of Mathematics, I believe,) were absent and I could do nothing but leave a few tracts in the library. The library and other buildings of the University are large, and show much architectural taste; but they are built apart from each other on the knobs of the hills, in the midst of the original forests. The shade is no doubt very delightful; but the rocks and sand of which the hills are composed, have little adaptation for farming or horticulture. On the 31st of January I arrived in Chattanooga.

S. F. PORTER.

NOTES FROM PENNSYLVANIA.

McALEVY'S FORT, Pa.

EDITOR CHRISTIAN CYNOSURE:—The cause which is so ably presented by your paper and lecturers of the Association, has been brought freshly to the minds of many of the followers of Christ in our valley, by a welcome visit from W. B. Stoddard. Accepting the truth set forth in the able address of Pres. Blanchard, namely, the strongholds of Satan to-day are the false priestism of papacy, Mormonism, paganism, spirit worship, the blindness in part of the Jews, and the lodges of Christless worship the world over—believing this to be true the exhortation of Paul to the Hebrews comes forcibly to our minds, "Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we let them slip." The Association is doing excellent work along this line and it will bear fruit in days to come.

Bro. Stoddard, while quite a young man, is a living testimony of what young men can do when God's grace is the motive power in the heart, enabling them to witness for the truth. The cause is not popular with a large class. When a sin is as dear as a right hand or a right eye, we do not want to see it. It is not strange that the friends of the cause speak evil of its defenders. So we have some here that did not regard his teachings as truths of God's Word. One of our public school teachers when requested to announce Bro. Stoddard's lecture, replied that he could not do so without violating his conscience. This exemplary young man (?) is a church member and belongs to the "Golden Eagles." Naturally we would expect to find one with such a keen sense of right and wrong active in all kinds of Christian work. Such, I am sorry to say, is not the case. While nominally a professor of religion, his every-day life would not lead us to think he had been born again. If his zeal for the Master's cause equaled his zeal for the order, no doubt his conscience would be a more correct moral guide, and his meat and his drink would be to promote the cause of Christ. While being personally acquainted with many young men who are members of secret orders, I have never known one that was full of the Holy Spirit.

The order in our midst that is most popular is the "Golden Eagles." True, it is a little one compared with the parent order, Masonry. Yet it is the little foxes that spoil the vines. And when we tolerate little sins we are led to greater ones. The members of this order are making active efforts to get young men, some of them mere boys, into it. In it are many young men, professed followers of Christ, extending the right hand of fellowship to, and claiming as brothers,

(*Continued on 12th page.*)

CORRESPONDENCE.

STATE LAW REPORTS FURNISH PROOF.

WESTON, Mich., Feb. 4, 1891.

DEAR CYNOSURE:—I like the *Cynosure* for its out-spoken independence. The last two numbers are especially rich in reports and correspondence. Rev. Roland D. Grant's address is indeed refreshing. There is so much toadying to secret orders among the ministers of to-day, that the glory of the everlasting Gospel of Christ is in danger of being lost sight of. I am glad there are some Baptist ministers, as well as others, who have not bowed the knee to Baal. The old Jezebel of the lodge will doubtless hunt them as their foremother did Elijah, but God will take care of them and will commission them to organize work for the overthrow of the false worships, even as he did his ancient servant. Let them not be discouraged. There are more than seven thousand men in America who have not bowed to, nor kissed, Baal. May the number of such faithful watchmen on the walls of Zion be greatly increased.

Those of your readers who wish to find legal evidence that Masonic oaths and obligations have been revealed and made public property, will find it in Wendell's N. Y. Supreme Court reports, vol. 13, pp. 9–22. The same can also be found in the Missouri Law reports. The former of these reports can be found in almost every good law library. They put a quietus on the oft-repeated assertion that Masonry has never been revealed. Of course those who have read Morgan, Finney, Bernard, Ronayne, Doesberg and others, believe it now, but in these reports the evidence becomes simply incontrovertible. Yours for the truth,

C. QUICK.

A CASE BEFORE THE GREAT JUDGE.

DAYTON, O., Feb. 3, 1891.

Sabbath morning I preached in the Union Baptist church. They are in the midst of a revival. The gallery, isles and front of the pulpit were all filled up. Steps are being taken to put up a larger building. Last year I preached a series of discourses here. The colored people take as deep an interest in our work as the white. On Sabbath evening I preached in Finley M. E. chapel, Rev. Mr. Roughton, pastor. This young man is accomplishing a good work. His audiences have increased greatly. This church has been in a low state for many years. Their membership had run down, little money in the treasury, and not able (as they thought) to support a pastor. But the last conference sent them Bro. Roughton to make a trial. They are getting together, old members are coming back, all expenses are met and money in the treasury, and their hearts strengthened. Better days are in store for them.

At the close of my sermon the pastor said: "One week ago last Friday a man in this church hired to work for a certain firm in this city. Saturday evening the proprietor said, 'You must come and work to-morrow.'

" 'I cannot do that. I go to church on Sabbath.'

" 'If you do not come Sabbath you need not come Monday.'

" 'Well, just consider. I have been out of work. My wife and three children are hungry. We have had sickness and a doctor bill is to pay. I want to work.'

" 'You must work Sabbath or not at all.'

" 'Then, I will not work at all.'

"He came to church last Sabbath and told me. I went Monday to the man who had discharged him and said: 'You must come here and work next Sabbath or else stay away altogether.' 'Well, who owns this establishment?' 'Why, you do. I am not speaking for myself; I am pleading for a man whose wife and children are hungry.' 'I know who you mean; say nothing more. Go, tell him to come and I will take him back.'

"I went to hunt him. He was wheeling in coal from the street. The work was too heavy for him. He had no breakfast and was hungry. He was trying to get bread for his children. He fell before I reached him, and soon he died. I went back to the works and said to the proprietor: 'I came to tell you that man will not be back.' 'Why?' 'There is a trial on hand and he has been summoned as a witness.' 'What is the trial for?' 'Murder.' 'Murder! Who is the murderer?' 'You are the man. He died of hunger and a broken heart. He has gone to give his testimony before the Judge above. You will be summoned presently to answer to the charge of murder.'

"It is just as certainly murder to kill a man by heartless cruelty, relentless greed, and pitiless tyranny as to shoot him in cold blood. Many who scrupulously observe the Sabbath will have the charge of murder preferred against them at the last day."

On Tuesday afternoon I lectured in Union Biblical Seminary, Dayton. They have between fifty and sixty students. Two of their number went to West Africa as missionaries last term. In the mission to which they went a great revival is in progress. People come in from points 100 miles distant, find Christ and cast away their idols. The impressions of that revival were noted 1,500 miles in the interior.

A Prohibition convention is in progress in Dayton. Hon. John P. St. John spoke Monday night. He took President Harrison to task for attending banquets where he drank wine; and Vice President Morton for keeping a saloon in Washington. I was struck with Mr. Thompson's plea for funds. He said: "The Presbyterian church has 750,000 members. Last year they contributed $14,000,000. Deducting all home expenses and still you have left $4,000,000. Why cannot the Prohibitionists do as well. The Presbyterians gave $14,000,000 to save 35,000 souls last year. Why can we not give $14,000,000 this year to save 60,000 from a drunkard's grave and a drunkard's hell. The chairman urges that each be a committee of one to personally solicit funds. Another urged that every member of the party give systematically. That would provide the sinews of war. One can see that conscience is at work in these men.

J. M. FOSTER.

FARMERS' ORGANIZATIONS.

WEST UNITY, O.

I have been reading much in the last year about the reasons for the great movement of the farmers. I take the *Ohio Farmer* and the *Farm and Home*, which gives much information about the Farmers' League, Farmers' Alliance, Farmers' clubs, Industrial Union and Patrons of Industry; and as a man in Michigan thought it was a Democratic trick to establish the P. of I. only in Republican sections to defeat the Republican party, I wish to state in the *Cynosure* that the P. of Industry originated in Michigan, and is a non-partisan organization. Most all of the farmers in this country have joined it, and I have a chance to learn much about it and its objects.

As near as I can learn by reading farmers' papers, all their organizations are striving to better the laws of our nation. There has been so much class legislation enacted, it has brought serious depression on the farmers. The census-taker said at my house that two-thirds of the farmers he finds are mortgaged in our locality; and we live in a good country. Some laws that are favoring all other classes at the farmers' expense, should be amended or abolished; and as all other classes have organized to protect themselves and dictated to the legislature to favor their occupation, it is by concerted action only that the farmers can get their rights again as American citizens. It may be some of them advocate for a while the passing of laws that would be class legislation, but as the most of the farmers want truly American laws, I don't think they will aim to have anything but equal rights to all and special favors to none.

I will state what they wish: a law to procure the just taxation among the people; diminishing of National, State and county salaries; prohibition of National and State waste of moneys; free coinage of silver and the nation to manufacture all the money and put it in circulation, and take the management of the money business out of the control of national banks, so they cannot produce a money panic whenever they wish and bring great trouble on the people that are less wealthy; the prohibition of alien ownership of lands; the proper restrictions on railroad fare and freight; to stop extortions and to improve the condition of the nation generally; to educate one another in the best ways of agriculture and farm management. As far as I know most all the recent organizations are not secret, and have no religious form of receiving members nor forms of prayer; but they are for educative, social, and co-operative purposes.

B. J. BORTON.

A FAMOUS ANTI-MASON.

YORK, Pa., Jan. 28, 1891.

EDITORS CYNOSURE:—I have lately read a book entitled "Myron Holley; and what he did for Liberty and True Religion." Elizur Wright, of Boston, Mass., was probably its author.

Some of your readers may not know that Myron Holley was one of the great leaders of the Anti-masons during the Morgan crusade; that he was

a prominent leader in the construction of the great Erie canal; that the great State of New York swindled him out of thirty thousand dollars; that the same great Empire State owes his children and grand-children one hundred thousand dollars now; that he was one of the leading men in the Liberty party of 1840; and that the American anti-secret party is really the grand-child of the famous old Liberty party.

Myron Holley was a red-hot American; and the book I am writing about is a red-hot book. It would burn the fingers, scorch the eyes, and singe the eyebrows of the politicians who now manage the Democratic-Republican menageries, saloons, caucuses, etc.

Myron Holley died in 1841, but his spirit still lives; and we have his burning words and his noble example before us. In the future I expect to place this great Anti-masonic writer and statesman before the *Cynosure* readers, from time to time, to drive away any chills that may be running up and down the backs of all our lukewarm friends. EDWARD J. CHALFANT.

NATIONAL ACKNOWLEDGMENT OF GOD.

EDITOR CHRISTIAN CYNOSURE:—In your issue of 25th of December I said, if some good brother would show us wherein we were wrong in not incorporating, voting, and holding offices, which require an oath to a constitution and government which has cast off God and his law and put "we the people" in their place, I would be much obliged.

But the good brother has not attempted to answer my question, but in Yankee fashion has asked me another, which I think if he had understood my article he would see was already answered. I think I stated that I knew of no other remedy for the sin and wickedness of our nation but to *repent* and return to God and take his law for our rule in all civil matters; then we could all vote. But if we incorporate with a government that does not acknowledge God nor his Son for the sake of getting good men into office, I fear we would be doing evil that good might come. It seems to me that to vote good men into office to carry on a corrupt government is like putting the cart before the horse; or like trying to build a nice structure on a rotten foundation. We read in Isaiah 9: 6, "For unto us a child is born; unto us a son is given; and the government shall be on his shoulder." This is the true foundation to build our civil structure on. If we build on any other it will be like the house built on the sand, sooner or later to fall, and great will be the fall of it. If our good brother, O. Tichenor, thinks I have not answered his questions fully, I will say to him we may have God in the Constitution by petitioning Congress to make an amendment. We believe in voting for amendments.

JOSIAH DIVOLL.

ZEAL FOR GOD NEEDED.

DEAR FELLOW CHRISTIANS who have been redeemed with the precious blood of Christ, that we from henceforth should live unto him as those alive from the dead, counting not our own lives dear unto ourselves, as readers of the *Cynosure* you are doubtless aware that we are approaching a crisis, and that an advance should be made at once all along the line. Our leaders have pressed the conflict to the gates, and shall they not be supported by all of us? Away with all fears of the enemy, as of the loss of friendship, property, or anything else. If Christ dwells in us the hope of glory, can we not fight the good fight of faith, and live here as strangers and pilgrims, seeking a city out of sight, "whose builder and maker is God?"

It is necessary that the list of *Cynosure* subscribers should be raised to ten thousand at once, and circulated all over the land. After all that has been said and done, but few comparatively know that there is such a paper. The great religious papers of our day appear to stand in dread of Masonic influence, and hardly dare say a word, while our young men are being swept into the lodge vortex. Surely it is time that we who know these things should be up and doing what we can, to create a healthy Christian sentiment against the anti-Christian character of Freemasonry. It is of the earth, earthy, worldly to the core.

We might expect unbelievers to be Masons; but what a spectacle to see professed Christians, even some ministers, knocking at the tyled doors at night "seeking light."

Let every one that nameth the name of Christ, depart from iniquity and grieve not the Holy Spirit, whereby we are sealed unto the day of redemption.

F. A. ARMSTRONG.

PITH AND POINT.

A GOOD SORT OF A CHRISTIAN GIVES A GOOD REASON FOR RENEWING.

I thought I would drop the paper as I am taking so many, but it ought to be read by many around here, as three-fourths of the people belong to some secret society, and I am almost alone in our neighborhood; on that account thought I had better take it another year. After I read I send it to some one whom I hope may be set to thinking. The farmers are mostly Alliance men. Hoping this nation will see its error before long, and the Christians theirs also, I remain as ever an anti-secret society Christian.—JOHN MCLAREN.

REV. JONATHAN BLANCHARD.

The celebration at Wheaton in recognition of the past services of this man was most fitting. We had long felt that he was deserving more from both church and state than he was receiving. Fearlessly and uncompromisingly he has withstood the Goliath of oppression and wrong when others have cowed before power or been bought with flattery and favor. His early and earnest espousal of reform makes him a worthy example to the young men of this age. His self-sacrifice is beginning to be appreciated by those who have hated him without a cause. He will be even more appreciated by the next generation. We will teach our children and tell them to teach their children, to love and reverence his name for his uncompromising life-work in the cause of oppressed humanity.—(Rev.) B. M. AMSDEN, *Manchester, Iowa.*

READY TO VOTE HIS PRINCIPLES.

It has not been my privilege to do much for our reforms for the past twenty-five years except to vote for all of them in church, state and nation. I have distributed a number of tracts, books and copies of the *Cynosure* as I have had opportunity and received the consequent odium, ostracism and contempt that was the lot of the Master and all his true followers, ever since. It did not occur to me that I could do any more until I received your last circular. I therefore gladly comply with your request to send you names of some who I think would be likely to subscribe for the *Cynosure.* I have frequently asked persons to subscribe for it that professed to be friendly for the reform, but they look on it as detrimental to their interests in *business,* and their standing in popular society, etc. I am ready to do *all that I can* to put down and put away every sin, and to fearlessly advocate every virtue and truth. I hope to hear from some of the dear *Cynosure* friends when convenient. My very ardent and humble prayers are ever with you for our beloved Master s sake.—A. O. HOWELL, *Champaign, Ill.*

THE PITHIEST.

The older I get, and the more I see, hear and read the less love and respect I have for lodgery.—R. CANNING.

A great agitation stirs this city from the mischief of this secret work. But God reigns; may we ever do his will.—MRS. A. B. H., *Philadelphia, Pa.*

God bless the editor and guide the contributors to the *Cynosure,* that it may be a light to lead professed Christians out of the quagmire of secretism.—JAMES DRUMMOND.

I have taken the *Cynosure* almost from the time it was first published, without an interval except at the time of the Chicago fire, and that was short.—A. K. R., *Northfield, O.*

I intend to continue the *Cynosure* and will send money when my time is out. May the Lord bless it. I send every paper to some one through the mail. They need line upon line, precept upon precept.—S. L. WOOD.

The last is a magnificent number of the *Cynosure.* What a masterpiece is Miss Flagg's "Woman's Answer," for example! But it is by no means the only thing that makes the number notable and powerful.—(Rev.) J. ROBINSON.

By a kind providence the *Christian Cynosure* has fallen into my hand, and I believe that it speaks the truth on the different secret lodges. If you will send me some copies I will try and get some subscribers.—MRS. M. ROSS, *Stratford, N. H.*

The extra copies of the *Cynosure,* with the "Calculator," were received. Thanks. No difficulty in finding readers for them, but it is not so easy to secure subscribers, as things now are. I shall continue the effort and send in a name whenever one can be obtained.—W. C. B., *Humboldt, Neb.*

I thank you for what I receive each week from the *Cynosure,* which has become to me a household necessity, each issue bearing truths that I would could be imprinted upon the hearts of many, to whom I am sure it would be most useful. It is "The Truth" that makes free.—H. C. SPENCER, *Wysox, Pa.*

The Health Calendar came in due season. We find the recipes *very* valuable. I know of no better way for a person to invest a little money than to subscribe for the *Cynosure* and get the Calendar. I think if they will follow the good, wholesome teachings of the paper, and the good, wholesome recipes of the Calendar, they may be quite happy in this world as well as the world to come.—MISS M. E. MASON.

LITERATURE.

MEMORABILIA OF REV. DR. GEO. B. CHEEVER AND MRS. E. W. CHEEVER. 600 pages. Price, $2.00, cloth. John Wiley & Sons, 53 E. Tenth St., New York.

This volume, from the press of John Wiley & Sons, New York, is, as its name indicates, a miscellaneous collection of pieces which bear on the life and work of Rev. Dr. Cheever. It contains an introductory sketch by his brother, Rev. Henry T. Cheever, a funeral address by Rev. Dr. H. M. Booth, two parts and an appendix. Part first contains a very interesting story of the life of Mrs. Cheever, and her picture engraved on steel is the first page of part first, and a full page engraving of Rev. Dr. Cheever is found as a frontispiece of the book. The story of her life is intensely interesting and the record of her kindly service for the employed, the poor and the needy is adapted to render any careful reader more Christian in thought and action.

Part second contains the anniversary poems which Dr. Cheever was accustomed to write for his wife on the anniversary of their marriage day. There are forty-one of these anniversary poems, chaste and tender in thought, and usually elegant and powerful in expression. Her death, Nov. 19, 1888, of course put a period to these tokens of conjugal affection. There are other poems found in the volume which are largely religious and devotional, if not entirely so. His labor in reform enterprises seems to have been too direct and earnest to find expression in poetry. It was in oratory that he flamed forth against slavery, intemperance and other public iniquities. There are three or four great lessons already in his writings, contained in this work. The first one has been already referred to. The deep abiding affection which existed between this husband and wife are worthy of all praise and imitation in this age of general demoralization. The thoughts which are uttered concerning the care and training of children are of most abiding and transcendant importance. The third thought which is suggested is that of fidelity to the present truth. The whole life of this strong man was devoted to protests against the evils which were throned and crowned and sceptered in his day. He lived to see wrought marvelous changes, and yet died without the complete entrance on the promised land of which he prophesied and toward which he sought to lead the people of God. The last suggestion which may be made is that the divine promise of long life and temporal prosperity were, in the case of this brother as in so many others, fulfilled. Forty-one years he journeyed happily toward heaven with the companion of his youth. Until he had attained a ripe old age he lingered among men, his eye undimmed and his natural force unabated, and when at last his work was done, the record completed and ready for his departure, he left behind him not only the long and splendid service which he had been permitted to offer to the truth, but a share of the good things of this world to continue in various benevolent societies, the labors which during his life he had been glad to perform.

The book is one which may well be read and pondered by all those who stand at the dividing of the ways, and who are questioning whether to devote their lives to the service of God and humanity, or to seek by some other method the honor and immortality which can only in this way be secured.

Following the very able paper of Dr. McNiece, in the December number *Our Day* for January gives the report of the conferences held by the editor Joseph Cook and Mrs. Cook in Salt Lake last December. The opinions gathered at these meetings throw great light on the recent Mormon movements, and confirm the judgment of Mr. Cook in distrusting the Woodruff manifesto advising against polygamy. Dr. Crafts reviews in a cheerfully written paper the progress of Sabbath reform in 1890. The unfortunate meeting of the Sabbath Union will not check the progress of this grand movement. The Monday lecture of this number discusses in Mr. Cook's masterly style the "Scientific Temperance Instruction in Public Schools." The departments of "Editorial Notes" takes up the principles of the Farmers' Alliance and assassination as a weapon of secret societies.

The portrait of Talleyrand, by the famous French artist Greuze, forms the frontispiece to the February *Century.* The installment of the Talleyrand Memoirs in that number deals almost entirely with Talleyrand's relations with Napoleon Bonaparte. Talleyrand apologizes for taking office under the Directory; describes his first meeting

with Bonaparte; then apologizes for supporting Bonaparte, and tells a number of interesting anecdotes concerning him. The installment closes with a very interesting report of the meeting between Napoleon, Goethe and Wieland. Miss Clare de Graffenreid, of the U. S. Labor Bureau, opens the number with a striking paper on "The Georgia Cracker in the Cotton Mills," illustrated by studies from life by Mr. Kemble. The California series reaches the discovery of gold, an account of which is given by John S. Hittell, Esq., the historian, accompanied by attractive illustrations,—among them a fac-simile of an entry in the diary of H. W. Bigler (one of the party of discovery), which fixes beyond peradventure the date of the discovery as the 24th of January, 1848, instead of the 19th, as still celebrated by the pioneer societies. There are also a view of Sutter's Mill, a map of the Placer Regions of California, portraits of Marshall the discoverer, and interesting caricatures of the rush to the diggings. In the department of "Californiana," is given Marshall's own account of the gold discovery as taken down from his lips in '49 at Coloma. A third paper by Gen. John Bidwell completes his narrative of events before the gold discovery, and deals with "Fremont in the Conquest of California," setting forth a view of those events somewhat in conflict with that of General Fremont. Among the illustrations of this article is a striking full-page engraving of Kit Carson. A brief series is begun in this number by George R. Parkin on "The Anglo-Saxon in the Southern Hemisphere," this article referring to the "Working Man in Australia."

Among the instructive articles for young readers in *St. Nicholas* for February are Max Bennett's account of "How the Mails are Carried." Pen and pencil combine to unravel the mysteries of the postal service,—how the letters are transported, assorted, and dropped at their destination. Noah Brooks continues his story of the Kansas settlers. Such narratives are fast becoming historical now that our railways take new settlers to their farms with ready-made houses to set up. One of the most attractive things in the number is "A Little Girl's Diary in the East," wherein a little miss of ten tells in her own way, and very nicely too, of a trip to the top of the Pyramids.

"It is interesting to know," says *America* of this city, "that the articles relating to points of Roman Catholic doctrine for Chamber's Encyclopedia have been revised by Cardinal Manning. To-day there is only one modern encyclopedia out of which the truth respecting the Roman Catholic church and its doctrines has not been expurgated. They are all blind lights except one."

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We should esteem it a special favor if our readers would kindly name the *Cynosure* when answering any advertisement in our columns.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, FEBRUARY 12, 1891.

A FARMER'S NUMBER of the *Cynosure* ought not to be unpopular, though we may not give precisely the advice of many agricultural journals. The evils of debt, of which Rev. T. C. Moffatt speaks so forcibly in his paper, and of the secret organization, are the rocks toward which siren voices are calling our friends of the soil. Wreck and ruin certainly lurk for them there. Let us seek a better way for the prosperity of our agricultural districts.

We can promise for next week the address of Rev. Dr. Carradine of St. Louis, a part of which was not received in time for this issue. This address is as remarkable as it is eloquent, and we make no invidious comparisons when we promise our readers that they have read few speeches of late years of more interest than this will prove to be.

THE NEW POLITICAL PARTY.

The Grand Council of the Farmers' Alliance at its session in Ocala, Florida, proposed a union of all labor organizations. A meeting was called for this purpose by said Grand Council, assembled at Washington, D. C., Jan. 22d, 1891. The Farmers' Alliance and Industrial Union, National Alliance, Knights of Labor, (Powderly,) Farmers' Mutual Benefit Association and the colored National Farmers' Alliance met, by representatives, in Kenmore Hotel at the above date. They agreed to call a meeting February, 1892, and to use the time intervening to discuss and agree on principles and measures. They adopted and published the following "demands:"

1. The abolition of National banks and substitution of Government treasury notes.
2. Free coinage of silver.
3. Laws forbidding foreign ownership of lands.
4. Equal taxation.—No monopolies.
5. Tariff rigidly limited to Government expenses.
6. Taxing incomes.
7. Government control of railroads; and, if that fails to cure abuses, Government ownership.
8. President, Vice President and Senators elected by popular vote.
9. Free, fair, secret ballot, and open, fair count. Improper intereference made felony.

This is one of the most extraordinary political movements yet made. Some of these demands are good and will be adopted. Humphrey, a colored man of Texas, was vice president and member of the executive committee, and Rogers (also colored), of North Carolina was on committee of by-laws, yet the meeting was ruled by Southerners. The objections to it are:

1. No reference to God, religion, or morals.
2. It is a secret "Order" with "Grand" officers.
3. The great Prohibition party is silently snubbed.

THE MORMON DISCUSSION.

Joseph Cook and his excellent wife have recently visited Salt Lake and submitted—he, to the governor, judges, lawyers, and clergymen; and she, to non-Mormon ladies—an exhaustive series of questions on the state and prospects of Mormonism. The whole subject is spread out in the January number of "*Our Day.*" The matter was wisely planned and ably executed, and this single number of the monthly is worth the whole year's subscription.

We dislike to criticise so excellent a document, but, for the benefit of our readers who also read *Our Day*, we make two suggestions:

1. The oaths of Masonry are equal in turpitude to the oaths of the Endowment. Lay the two side by side and the truth of this appears on sight.
2. Priestism is as bad outside of Mormonism as in it.

Our Day, to be true and faithful, should make it apparent to all, that its opposition is not to Mormons, but to their errors and sins; and as thieves in the house are more dangerous than thieves outside, disloyal oaths in Chicago are more fatal to the country than at Salt Lake; and a priest who professedly sends men to heaven by his ceremonies is anti-Christ wherever he may be found.

We notice, too, throughout the whole number, that non-Mormons are called "Gentiles." This is unhappy. Gentiles in the Bible (and we know no other) were those nations who had no Messiah or Mediator and so had no access to God, and therefore, worshiped devils. (1 Cor. 10: 20.) The non-Mormons of Utah are not Gentiles but Americans, and should be Christians.

DR. T. N. HASSELQUIST.

"Help, Lord, for the godly man ceaseth, the faithful fail from among the children of men," Ps. 12: 1. We have known this beloved man, now a saint with God, Dr. Hasselquist, since 1852, thirty-nine years ago. That year he came from Sweden to be pastor of the Evangelical Lutheran church in Galesburg, Ill.

At that time the Swedes began to break prairie and raise broom-corn and make money. A Swedish peasant preacher from the sect called Readers, who had been imprisoned by the Swedish bishops for the crime of preaching without their license, had led a colony of Readers into Henry county, Ill. They were a charming set of Christians, misled through their preacher's ignorance and their own. Their preacher, Eric Jansen, believed himself a prophet and taught the Swedes that he had all the power of Christ, but the power to work miracles. Rattlesnakes bit his people, and he taught them that if they had faith in him they could take up serpents, and if they drank any deadly thing they would not die. They died, however, and he told the people they died in the sin of unbelief. Jansen was shot by an adventurer named Root. His head fell within eight feet of the judge's seat in Cambridge court-house. Another Swede, named Hedstrom, protested against Jansen's errors, drew off some of his people, and formed a Methodist Episcopal church at Victoria and another at Galesburg.

In such a state of things the arrival of Hasselquist was a God-send to the rapidly increasing Scandinavians in Knox and adjacent counties. A mild, well educated, firm man, he was a devoted Christian, and the church which he raised up in Galesburg has still the largest audience-room in the city.

When he arrived there were two weak, Swedish churches in that region. Dr. Hasselquist started a paper, and kept the Swedes out of the Masonic and other secret lodges, and took clear, strong prohibition ground against liquor. In 1860 (eight years after his arrival) he started Augustana Synod and a college at Paxton, Ill. That Synod has now more than ONE HUNDRED THOUSAND members on its church books. Had he cringed to or joined the Masons, as did some of the leading Congregational ministers in Boston, he would have now left men arguing the question, "Is Augustana Synod declining?" as the Congregational papers are now discussing the "decline of Congregationalism."

After a few years at Paxton, Augustana College was moved to Rock Island, Ill., where the visitor sees from three to four hundred students, without a whiff of tobacco smoke among them, and if one of them is seen to enter a liquor-saloon he is required by the Faculty to give the reason why he was there.

When Mrs. Blanchard died, Dr. Hasselquist, who had been her guest in Galesburg when he first came over, wrote a letter of condolence in which he said, beautifully: "Mrs. Blanchard *started to seek health in a* change of climate. She *has gone to a 'better country,' and now has perfect* health; where the inhabitants shall never say: 'I am sick.'" (Isa. 33: 24.)

Well, this great, good man is gone. He was six years and twenty days younger than Gladstone, but he has gone before him. We grieve to part with him. But if we knew all that God knows we should not. As Moses and Elias, 1,500 years after entering heaven, were still engaged about their earthly labors, so let it be with our dear brother. He can do more for Augustana Synod and College now, than while on earth, for he is now "*equal to the angels.*" (Luke 20: 36.) And the angel who revealed the Apocalypse to John, was one of the old prophets sent for that purpose. (Rev. 22: 9.) We are in the midst of the spirit world. And upon the scale of eternity all the children of God will be with Dr. Hasselquist in a few moments of duration. Nay, if we could "see as we are seen," we might possibly see him now. Here is his notice in the local press:

ROCK ISLAND, Ill., Feb. 4.—The venerable theologian, Dr. T. N. Hasselquist, president of Augustana College and Theological Seminary, died this morning. He was 75 years old. Fifty-two years of his life was devoted to the Lutheran ministry. His first pastoral labors in this country were in charge of the Evangelical Lutheran church at Galesburg, to which he was called from Sweden in 1852. Upon the establishment of the Augustana Lutheran Synod in 1860 he was elected president and became the executive head of Augustana College, founded at Paxton. Three years later he came to this city upon the removal of that institution in 1875, and has always been its President and Professor of Theology. He also gained distinction among the Swedish people as an editor. He was a strong anti-slavery worker, and took a prominent part in founding the Republican party. College exercises will be suspended the remainder of the week. The funeral will be held Monday.

THE FARMERS' MOVEMENT.

The *American Agriculturist* for January provided for its army of readers a review of the lessons to be learned from the present farmers' movement as observed from various points of view.

Hon. J. M. Rusk of Wisconsin, the present Secretary of Agriculture and member of the Cabinet, makes the following notable declaration concerning the tariff: "I believe that the general expectation and desire of the farmers of the country was for a revision and *modification* of the tariff, in line, however, with the principle of protection. They felt that in many respects the McKinley law, while affording to agricultural productions more recognition than had ever been accorded to them before, was a revision not in the sense of a modification but of an *increase* of protection." Secretary Rusk proceeds to discuss reciprocity, and believes that the most profitable markets for our agricultural products will be found for many years to come in European countries.

Congressman Hatch of Missouri, ex-chairman of the House Committee on Agriculture, pitches into "the system of national legislation so inimical and detrimental to the farmers' best interests, which they have tolerated and even encouraged for twenty-five years." He regards the farmers' demands as "so patriotic in principle, so closely allied to the broad fundamental principles of the founders of our government, that the wonder is that they were not universally accepted and promptly complied with."

Andrew D. White, late president of Cornell University, sees in the movement something far deeper than the work of demagogues. He says that "unquestionably the deepest feeling in it is that the great rural and agricultural population has been made to bear an undue share of the burdens of society. This simple statement is true; there has never been in our country any thoroughly well-considered system of taxation; all has been haphazard." Mr. White proceeds to point out how this and other abuses can be so remedied as to turn the tide again from city to country, so as to cause a steady and rapid progress of the agricultural communities.

Lecturer Whitehead of the National Grange, the lecturer of the Northern Farmers' Alliance, Mr. Ashby of Iowa, and Dr. Macune, who is credited with being the brains of the Southern Farmers' Alliance, together with President Powell of the Farmers' Political League, interpret the lessons of the farmers' movement in a more less partisan spirit as might be expected, and their views though enthusiastic and well-informed respecting the details of the movement are not entitled to so much weight as those of gentlemen less directly interested.

Speaking from the standpoint of a financier, "a Wall street banker" sees "no cause for alarm among capitalists at the present uprising among farmers, because it necessarilly implies a large degree of education in financial affairs." He thinks the farmers' representatives will be slow to advocate government ownership of railroads when they find how such a policy must bear enormously on tax-payers.

According to Edward Bellamy, the apostle of the new socialism, the fact which "constitutes altogether the most significant aspect of the farmers' uprising is that it attacks the industrial, political, commercial and social system on lines so radical as to be revolutionary. This is the char-

acteristic which broadly distinguishes it from any mere political overturn and compels its recognition as a part of the present world-wide movement of the masses for a radical change in the industrial system—a movement everywhere so alarming to those who do not understand it, so inspiring to those who do." He points out that it must inevitably result in the great national party of the people, "which is destined in the near future to establish a nobler and happier civilization in this land." But Mr. Bellamy's foresight has come from "Looking backward" and it is evident his sanguine temperament is stronger than his judgment.

THE FARMERS' MUTUAL BENEFIT ASSOCIATION.

The farmers' movement is primarily against monopolies; and yet a secret society is an invitation to the most objectionable of monopolies. Some time since the *Cynosure* reviewed the work and history of the Northern and Southern Farmers' Alliances, and condemned the lodge organization adopted by the latter. If any one will read carefully the reports from Ocala, Florida, when that Alliance was holding its national meeting a while since, some reasons for our objection to a farmers' secret society will be evident.

The Farmers' Mutual Benefit Association is another secret society, formed to make "*secretists*" of men who should be frank and "open as the day," and to whose vocation it has always been an honor that its followers had no need of concealment, for of all kinds of business, theirs is the most conducive to open-handed honesty and integrity.

This order was formed by citizens of extreme southern Illinois, the "Egypt" district of the war time. Its first headquarters was at Marion, Williamson county. Of the five men who secured the charter from the Secretary of State, September 1, 1887, one was John P. Stelle, the editor of the *Progressive Farmer*, published at Mt. Vernon in Jefferson county. It has since extended into some ten States, but the main portion of the membership is still in the southern half of Illinois and Indiana. This membership has never been accurately reported, but vaguely claimed to be some hundred thousands,—a manifest exaggeration. It has been sufficiently influential to secure the election of three members of the Illinois legislature, who- in shameful obedience to their lodge obligations, have for weeks blocked all legislation and prevented the election of a Senator to Congress.

This order presents nothing new in its declaration of principles, but in its "motto" it sets up a principle in clear opposition to the Word of God, thus:

"MOTTO.—Equal and exact justice to all; special privileges and immunities to none; charity to those in poverty, affliction or distress, and especially to those of our own Order."

This is clearly setting up an organization contrary to the word respecting the "household of frith." Gal. 6: 10.

This society which is to promote the business of agriculture and help farmers make money, has a chaplain to take care of its religion; "divine services" are a part of its order of business. After the pass-word has been whispered around, there is to be a "singing service and invocation by the chaplain." And as any member of the order is eligible to the office of chaplain, a religious service is appointed, whose priest may know no god but the god of this world, that is, the devil. To whom, therefore, are the prayers of this secret order addressed?

It has also a secret ritual; different degrees; an "unwritten work;" an "obligation in the form of solemn pledge, not administered as an oath," but having, nevertheless, the force of an oath upon the conscience; and its local meetings are called "*lodges.*" There is nothing but demoralization for farmers in such a body.

—The New England secretary announces an address in the church at 22 Emerald St., Boston, for Wednesday evening of this week. The church is probably Lutheran, but whether Swedish or German we are not informed. Rev. C. F. Johansson is the pastor.

—The *Christian Statesman* notices with regret that Peffer, the new Kansas Senator chosen by the Farmers' Alliance representatives to succeed Ingalls, is a Freemason. We have not at hand the proof respecting the latter, but fear his case was no better in this respect. Mr. Peffer has led a shifting life and there is nothing in his record to encourage the suggestion of his name for President. The fact that he belongs to the lodge is a certain proof of his unfitness.

—The *Northwestern World*, representing the non-fraternity sentiment in the University at Evanston, speaks of Knox College as "one of the fortunate colleges which are free from the baleful influence of fraternities, and, as a consequence its literary societies are of a very high standard." We regret to say that the *World* is mistaken about Knox College. Dr. J. E. Roy lately wrote of the disappearance of secret societies from the institution in 1846, and it is certain there were none till after 1860. It is no less certain that the institution would be fortunate if free from their baleful influence.

—The *Cosmopolitan* magazine which we are enabled to offer to our subscribers at very favorable rates, is widely recognized as one of the most interesting of our illustrated publications. Its publishers are anxious to secure permanent subscribers and make the *Cynosure* subscribers an excellent offer. It contains yearly some 1,500 pages of reading matter, a large proportion of which is finely illustrated. A profitable investment is offered in the *Cynosure* and *Cosmopolitan* for $3.00 to new subscribers to both; $3.50 to old subscribers to both; and $3.25 to all our present subscribers who do not take the magazine.

PERSONAL NOTES.

—Pres. C. A Blanchard addressed the students of the Chicago Theological Seminary (Union Park) last Thursday evening. His theme was on the adaptation of pastors and all preachers of the Gospel to their work and to their time.

—Mrs. C. H. Case, one of the leading philanthropic women of Chicago, an earnest worker for temperance and every good cause for many years, has been made a committee for the National W. C. T. U. on the erection of public drinking fountains in large cities.

—Miss J. P. Moore, the devoted friend of the ex-slave, still continues to publish her little paper, *Hope*, at Baton Rouge, La. Our readers will remember her letter of several weeks ago telling of the breaking up of her school by mob violence. We understand that she has not ventured to reopen it. Her paper is an excellent monthly at 50 cents per year.

—The beloved Prohibition leader, Clinton B. Fisk, though dead, yet speaks to multitudes by the provisions made in his will in aid of churches and Christian education. Mrs. Fisk, who has charge of the estate, has paid all the subscriptions made by her husband to various colleges, theological seminaries and other institutions of the church, and has paid a large subscription to Drew Seminary, on which there was no legal claim, the General not having signed the book. The corporation of Fisk University has decided to erect a memorial chapel, to be named the Clinton B. Fisk Memorial Chapel, with the $25,000 bequeathed by the General to the University, and paid by the estate.

—Rev. N. R. Johnston is not only to be editor, but proprietor also, of *Our Banner*, which he removes from California to Philadelphia to conduct. The retiring managers speak in warm terms of their successor, which all who know him well can heartily endorse. They say: "In the days of the anti-slavery conflict he was editor of an abolition journal published at New Concord, Ohio. During his residence on the Pacific coast he has been a zealous and able advocate of temperance, of Sabbath Reform and of the wronged and hated Chinese. The columns of many journals have been open to him, and the opportunity has been improved to the great advantage of the cause of truth. He has written much also in behalf of the Christian principles of civil government and the cause of National Reform. Through his whole life Mr. Johnston has been the constant and zealous advocate of all those whose rights were denied them by their fellow men. His zeal for the cause of the slave led him to the South as a missionary to the freedmen in the early days of the war. The same spirit made him a missionary for many years to the Chinese on the Pacific slope. 'Woman's Rights' found in him one of their very earliest defenders. No genuine reform has ever failed to find in him a faithful and earnest advocate."

OUR WASHINGTON LETTER.

WAR FOLLY IN THE SENATE.

WASHINGTON, D. C., Feb. 4, 1891.

It has a strange and uncouth sound which makes it difficult to believe that we are entering the twilight of the nineteenth century and that enlightened Christian public opinion has long ago declared in favor of peacefully arbitrating all international disputes and against the un-Christian brutality and inhumanity of warfare, to listen to the arguments made in the United States Senate in favor of spending millions of dollars in the erection of fortifications along our sea coasts and in our harbors. No wonder that Senator Blair suggested that it would be far better to expend the money in missionary work, and said, when a Senator spoke lightly of the suggestion, that, after all, the missionary was a greater force than the warrior, and had accomplished more good in the world.

MR. BLAIR WAS RIGHT,

as his colleagues will probably acknowledge, after the bill making the appropriation for the fortifications has passed. It is scarcely conceivable that the United States will ever become involved in a war with any foreign country, and, if it should, it would certainly be against the wishes of a large number of our most intelligent people, who have heartily endorsed the settlement of all international disputes by arbitration. The age of brute force has passed away, it is to be hoped never to return, in this country, if not in all the rest of the world.

The Women's Christian Temperance Union has just shown how much may be accomplished in the way of Congressional moral reform legislation by united, persistent, and well-directed effort. The bill, which was introduced at the request of the Union, prohibiting the sale of tobacco in any form in the District of Columbia to children under the age of sixteen, now only needs the signature of the President, which it is certain to receive, to become a law, having passed both House and Senate. There is a lesson in this success of the W. C. T. U. which may be profitably studied by those who are anxious that the coming

WORLD'S FAIR SHALL BE CLOSED

on the Sabbath day. It will, in my opinion, only be closed on that day by specific Congressional legislation, and Congressional legislation is not obtained without mighty effort, however meritorious the object to be attained thereby may be.

On Monday the mortal remains of a man who had by a long, just and upright public life earned the title of Christian statesman, was laid in its final resting place in the presence of a sorrowing multitude. William Windom began life as a farmer's boy. By his own efforts he obtained an education, and afterwards became a lawyer, a Representative in Congress, a United States Senator, and was twice Secretary of the Treasury; during all this time he was a consistent and conscientious Christian, and although his final summons came without a moment's warning, there is no doubt of his having been fully prepared to meet his Maker. His example was

A GOOD ONE FOR ANY BOY

to follow.

At the anniversary meeting of the Society of Christian Endeavor, Representative Morse, of Massachusetts, delivered an address on a question which should be of the greatest interest to every patriotic American—"Is American politics opposed to Christian living?" He took the ground that it is not, and cited the examples of a number of our most eminent statesmen as proof positive of his position. In impressing the force of example upon his hearers, he mentioned the case of Gen. Wolfe, who, when mortally wounded at the battle of Quebec, cried out to the officers around him: "Hold me up and don't let the men see me fall." "Some of you," concluded Mr. Morse, "are charged with great responsibilities. As you love this beautiful city in which you live, as you love the commonwealth you represent, as you love your native land, I charge you not to let any man see you fall, and let all the aims thou aimest at be thy country, thy God, and truth.

THE HOME.

DO WHAT IS NEXT TO THEE.

Do what is next to thee,
Love doth not measure;
If not thy pleasure,
Still thine the peace will be.

Do it with all thy might;
Brief is the living,
Blest those in giving,
As in God's holy sight.

Do it for Jesus' sake,
Though it be trying,
Sweet thy denying,
His love can ever make.

Do it with all thy strength;
Be not delaying,
But swift obeying,
For night will come at length.

Do with all care and zest;
Patient in doing,
Watchful pursuing;
So life's long days are blessed.

Do thou with prayerful heart,
Always rejoicing;
Let thy sweet voicing
Some good to all impart.

Do what is right and meet;
Wait not the morrow.
So shall not sorrow
Burden love's willing feet.

—*The Churchman.*

CHEAP RELIGION.

Things that are exceedingly cheap are often a cheat. The best fabrics require skilled labor, and that which costs but little is apt to be worth but little. A character that will stand the wash and the wear of this world, and be the passport to a better world, is not to be had for nothing. The very word "*free* grace" may be misleading. Because our Divine Redeemer gave himself voluntarily to his great work of purchasing our ransom by his precious blood, and because he offers salvation to all "without money and without price," it does not follow that a holy character, and heaven, too, are to be had *for nothing*. Jesus likened the kingdom of heaven to a "treasure hid in a field," and to a "goodly pearl;" neither of them were to be got without paying a round price for them. The merchant who wanted the precious pearl went and sold all that he had, in order to secure it; in like manner those who would secure the treasures of spiritual blessings in Christ must part with everything that would shut Christ out of the heart.

It is the wretched mistake of many people that they seek for a cheap religion. I have heard well-meaning ministers declare that it is "just the *easiest* thing in the world to become a Christian." They talk as if a gracious God had provided a free Gospel-train, by which everybody who chose to come aboard could be transported on comfortable cushions as "dead-heads" to the Celestial City! Such cologne-water preachers utterly ignore that solemn declaration of our Lord, "Whosoever will not *take up his cross* and follow me, cannot be my disciple." They make no allowance either for the stubborn depravity of the human heart, or for the temptations of the devil, or the sin-poisoned atmosphere through which every Christian must fight his way to the prize of his high calling. "*Strive* to enter into the strait gate," is the invitation of our Master. He knows what it costs. Pungently but truly did grand old Samuel Rutherford say: "Many people only play with Christianity, and take Christ for almost nothing. I pray you to make the seeking of salvation your daily work. If ye never had a sick night and a pained soul *for sin*, ye have not yet lighted upon Christ. Look to the right marks; if ye love our Saviour better than the world, and would quit all the world for him, then that proveth that the *work is sound.*"

The very first step towards a genuine, solid Christian character is repentance of sin. The key-note of Christ's ministry was "repent!" There was a logical necessity in this; for no man can cleave to his sins and lay hold of Christ with the same hand. I doubt whether any person ever makes a strong grip on the Lord Jesus until he feels the need of one who can save him from his sins. No one takes medicine until he realizes that he is sick. When David's eyes had been opened to behold the loathsome depravity of his own conduct, he is not content with any cheap compromise; he cries out with intense earnestness, "Wash me *thoroughly* from my iniquity." He was ready to be thrown like a filthy garment into the cleansing vat, and to be rubbed and pounded until the frightful black spots were washed out of the fabric of his heart. Thorough repentance is proved by thorough reformation of both character and conduct; the one is what we *are*, and the other is what we *do*. Cheap conversions make cheap Christians. The shallow "conversions" that are the outcome of shallow, sensational preaching commonly end in very shallow and short-lived religion. Bad habits are not pulled up. Old haunts are not forsaken. The new emotion dies out; but it does not leave a *new man*. The Holy Spirit has no hand in such conversions; they are a delusion and end in bitter disappointments. The plant that is set out in the church, "having no depth of *root*, soon withers away." We ministers cannot be too urgent in exhorting sinners to flee speedily from their sins to the Saviour; but we also cannot be too careful in admitting persons into the church. Thorough sub-soil conversions make solid Christians; cheap and easy professions end in hollowness of heart and hypocrisy of life.

I fear that there is quite too much cheap religion in our churches. It will not stand the pinch of self-denial. It is very willing to go to church when the weather is fair, when the roads are good, when the music is fine, when the preaching is attractive—and does not tread on its corns. It prates about "liberality" in doctrine and creeds; but when a contribution-box heaves in sight, it shrinks up, and buttons its purse. Mr. Gough used to tell the story of the glib exhorter who boasted in the prayer meetings that "his religion cost him only twenty-five cents a year." "The Lord have mercy on your stingy soul!" exclaimed the minister. Cheap religion is scrimping the salaries of hard-working pastors, is starving mission boards and all Christian charities, and is turning off the claims of Christ with the candle-ends and the cheese-parings. It kills the fatted calf for its own table, and offers the poor "crow-bait" for the Lord's altar. The punishment of all such petty larcenies is that their perpetrators became mere crow-baits themselves, and never taste the joy by which liberal souls are made fat.

Let us be done with cheating that munificent Saviour who poured out his life for our redemption! If our Christianity is worth anything, it is worth everything. The closer it cuts up our selfishness the better. The most precious things cost the most; and he is the rich Christian and the happy Christian and the useful Christian who is anxious to have the "pearl," even if he pays dearly for it.—*Christian Intelligencer.*

MUCH SHALL HAVE MORE, AND LITTLE SHALL HAVE LESS.

But, after all, though folk may have whistled and sung the same song ever since the days when anybody had something and somebody had nothing, it is not always true that the rich man is rich because he is wicked, and the poor man is poor because he is good; and maybe if they who have always piped that song had had silver money jingling in their pockets instead of copper pennies, they might have given a different turn to the music, for every man can blow as he likes on his own whistle.

Now, once upon a time, there was a king who did the best he could to rule wisely and well, and to deal justly by those under him whom he had to take care of; and as he could not trust hearsay, he used every now and then to slip away out of his palace, and go amongst the common people to hear what they had to say for themselves.

Well, one such day as this, when he was taking a walk, he strolled out of the walls of the town and into the green fields, until he came at last to a fine big house that stood by the banks of a river, wherein lived a man and his wife who were very well to do in the world. There the king stopped for a bite of bread and a drink of fresh milk.

"I should like to ask you a question," said the king to the rich man, "and the question is this, why are some folk rich and some folk poor?"

"That I cannot tell you," said the good man; "only I remember my father used to say that *much shall have more, and little shall have less.*"

"Very well," said the king; "the saying sounds good, but let us find whether it is true. See, here is a purse with three hundred pieces of golden money in it. Take it, and give it to the poorest man you know, and let us see whether it will make him the richer."

Now in the town lived two beggars who were as poor as poverty itself, and the poorer of the pair was one who used to sit in rags and tatters on the church steps to beg charity of the good folk who came and went.

To him came the rich man, and without so much as a good morning, quoth he, "Here is something for you," and so saying, dropped the purse of gold into the beggar's hat. Then away he went not waiting for a word of thanks.

As for the beggar, he just sat there for a while goggling and staring like one moon-struck. But at last his wits came back to him, and then away he scampered home as fast as his legs could carry him. Then he spread his money out on the table and counted it—three hundred pieces of gold money! He had never seen such great riches in his life before. There he sat, feasting his eyes upon the treasure as though they would never get their fill. And now what was he to do with all of it? Should he share his fortune with his brother? Not a bit of it! To be sure, they had always shared and shared alike, but here was the first great lump of good luck that had ever fallen in his way, and he was not for spoiling it by cutting it in two to give half to a poor beggar-man—not he! He would hide it, and keep it all for his very own; that's what he would do.

Now not far from where he lived, and beside the river, stood a willow-tree with a dead branch, and thither the lucky beggar took his purse of money and stuffed it into a knot-hole in the branch, and then went his way, certain that nobody could find it in such a hiding place. Then all the rest of the day he sat thinking and thinking of the ways he would spend what was given him, to get the most good out of it. At last came evening, and his brother, who had been begging in another part of the town, came home again.

"I nearly lost my hat to-day," says the brother, as soon as he had come into the house.

"Did you?" says the beggar. "How was that?"

"Oh, the wind blew it off into the water; but I got it again."

"How did you get it?" says the beggar.

"I just broke a dead branch off the willow-tree, and drew it ashore," says the brother.

"A dead branch?"

"A dead branch."

"Off of the willow-tree?"

"Off of the willow-tree."

"And what did you afterward do with the dead branch?"

"I threw it away into the water, and it floated down the river."

The beggar ran out of the house down to the river-side, howling and thumping his head with his knuckles like one possessed; for he knew that the branch that his brother had thrown into the water was the very one in which he had hidden the bag of money.

The next morning, as the rich man took a walk down by the river, he saw a dead branch that had been washed up by the tide. "Hollo!" says he; this will do to kindle the fire with."

So he brought it to the house, and taking down his axe began to split it up for kindling. The very first blow he gave, out tumbled the bag of money.

But the beggar. Well, by-and-by his grieving got better of its first smart, and then he started off down the river to see if he could not find his money again. He hunted up and he hunted down, but never a whit of it did he see, and at last he stopped at the rich man's house, and begged for a bite to eat and lodging for the night. There he told all his story: how he had hidden the money that had been given him from his brother, how his brother had thrown it away, and how he had spent the whole day searching for it. And to all the rich man listened, and said never a word. But though he said nothing, he thought to himself, "Maybe, after all, it is not the will of heaven that this man should have the money. Nevertheless I will give him another trial." So that night while the poor man was snoring away in his bed in the garret, the rich

man had his wife make two great pies, each with a fine brown crust. In the first pie he put the little bag of money; the second he filled full of rusty nails and scraps of iron.

The next morning he called the beggar to him. "My friend," said he, "I grieve sadly for the story you told me last night. But maybe, after all, your luck is not all gone, and now, if you will do as you should do, you shall not go away from here comfortless. In the pantry yonder are two great pies—one is for you and one for me. Go in, and take whichever you choose."

"A pie," thought the beggar to himself. "Does the man think that a big pie will comfort me for the loss of three hundred pieces of money?" Nevertheless, as it was the best thing to be had, in the pantry he went, and there began to feel and weigh the pies, and the one filled with the rusty nails and scraps of iron was ever so much the fatter and the heavier. "This is the one that I shall take," said he to the rich man, "and you may have the other." And tucking it under his arm, off he tramped.

Well, before he got back to the town he grew hungry, and sat down by the roadside to eat his pie, and if there was never an angry man in the world before, he was one that day. "This is the way the rich always treat the poor," says he.

So back he went in a fume. "What did you trick me with a pie full of old nails for?" said he.

"You took the pie of your own choice," said the rich man; "nevertheless I meant you no harm. Lodge with me here one night, and in the morning I will give you something worth while, maybe."

So that night the rich man had his wife bake two loaves of bread, in one of which he hid the bag with the three hundred pieces of gold money.

"Go to the pantry," said he to the beggar in the morning, "and there you will find two loaves of bread; one is for you and one for me; take whichever one you choose."

So in went the beggar, and the first loaf of bread that he laid his hand upon was the one in which the money was hidden, and off he marched with it under his arm without so much as saying thank you.

"I wonder," says he to himself, after he had jogged along awhile—"I wonder whether the rich man is up to another trick such as he played upon me yesterday?" He put the loaf of bread to his ear and shook it and shook it, and what should he hear but the chink of the money within. "Aha," said he, "he has filled it with rusty nails and bits of iron again, but I will get the better of him this time."

By-and-by he met a poor woman coming home from market. "Would you like to buy a fine, fresh loaf of bread?" says the beggar.

"Yes, I would," says the woman.

"Well, here is one you shall have for two pennies," says the beggar.

That was cheap enough, so the woman paid him his price, and off she went with the loaf of bread under her arm, and never stopped until she had gotten safe home.

Now it happened that the day before this very woman had borrowed just such a loaf of bread from the rich man's wife, and so as there was plenty in the house without it, she wrapped it up in a napkin, and sent her husband back with it to where it had started from first of all.

"Well," says the rich man, "the ways of heaven are not to be changed." And so he laid the money on the shelf, and thought no more of giving it to the beggar.

At the end of seven days the king called upon the rich man again. "Well," said he, "was the poor man able to keep his money?"

"No," said the rich man, "he was not." And then he told the story from beginning to end as I have told it.

"Your father was right," said the king, "and what he said was very true. Much shall have more, and little shall have less. Keep the bag of money for yourself, for there heaven means it to stay."—*Howard Pyle in Harper's Young People.*

Angola, Ind., is having a temperance revival such as it has not known for years. The meetings are being conducted by Colonel George Woodford, of Chicago. Hundreds are signing the pledge, and a society has been formed composed of men who a short time before were considered hopeless cases and outcasts from society.

TEMPERANCE.

WHO IS RESPONSIBLE?

On the afternoon of July 7, 1887, John H. Swift, aged 23, shot and killed his wife Katie Swift, aged 24, on Trumbull street, Hartford, Conn., as she was going from work to supper. The immediate cause of the shooting was the wife's refusal to live with her husband, because he was drunken and cruelly abusive. Swift had for several days been seeking for a good opportunity to shoot her, having announced his intention in the various saloons which he was in the habit of frequenting; but nobody paid any attention to his threats. Swift was tried during the following December, before Judge Sanford and a jury, in the superior court for Hartford county. He was found guilty of murder in the first degree, and sentenced to be hanged April 5th, 1889. Just before the sentence Swift made a statement, declaring that he had no recollection of the murder, and that it was all a blank to him. His counsel appealed the case to the Supreme Court of errors, but no error was found. Appeal was then taken to the present Legislature, with petition for commutation of sentence to life imprisonment, on the ground that the prisoner was crazed by long indulgence in liquor, and therefore not responsible. The matter was referred to the judiciary committee, who, after extended hearings, reported a bill for the commutation of sentence to life imprisonment, on the ground that "excessive" indulgence in alcohol for two years had rendered Swift such a mental wreck that at the time of the murder he was not capable of the conditions of murder in the first degree, namely, intelligent, deliberate, malicious, intent to kill. After a long debate, the Senate approved the bill by a vote of 14 to 8 and the House, after an exciting discussion, concurred by a close vote of 113 to 106. As the Legislature is the supreme authority in the State, Swift's sentence is commuted to imprisonment for life.

Without entering upon a full discussion of the significance of the Swift case at this time, suffice it to say that "the vigorous exercise of the law against murder" is *not* "the only way," nor indeed any way at all, to check the awful prevalence of crime in Connecticut. The way to stop an effect is to stop the cause. The State may hang every murderer within its borders within fifteen minutes after the crime is done, if it chooses to be thus summary, and yet the awful record will grow. Why? Because the source of by far the larger share of these dreadful crimes is in the saloon, an institution which exists in the astounding number of 2,700 legalized places in Connecticut, protected and fostered by our laws and social practices, and constantly turning loose upon the public just such vile and irresponsible "mental wrecks" as John H. Swift.

And this is not an abstract question of indefinite popular responsibility. The responsibility is fixed and plain, and the very names of the individuals can be given if necessary. Here is the specific statement, so plain that he who runs may read:

The saloon is protected by law. Our liquor laws represent a certain "policy" on the saloon question, so called. Under that policy the saloon and its fruits are growing at a far more rapid rate than our population. Yet the ruling political organizations of the State, the Republican and Democratic parties, deliberately stand by this system. Therefore, every citizen who casts his vote for either one of these parties, thus assisting and enabling them to retain joint or alternate control of the government while continuing adherence to this hellish system,—we care not whether that citizen be clergyman, deacon, church member, moralist or professed friend of law and order and opponent of the saloon,—he casts his vote and effective influence with and for the saloon, and he bears just that share of responsibility for the John H. Swifts, the Hodels, the Ruffs, and all the lesser products of this iniquitous saloon system. And the responsibility is the more striking and inevitable, when we reflect that if this class of saloon supporters would only cease their alliance with license parties and concentrate their political power where their professions point, the saloon system could not live in Connecticut one hour beyond the time it would take them to frame their convictions into law and enforce them.

Professed anti-saloonists and friends of law and order may call this fanaticism, and deny the charges, but the truth of our words yet remains and every honest heart knows it. To plead that other questions demand old-party allegiance does not avail. The saloon question, not by our assertion, but by general consent, and by the facts, is *the* question confronting the American people to-day and demanding settlement and first attention.

Poor, wretched Swift, vile and worthless as he may be to society, is yet far less responsible for his miserable life and murderous act than are the laws and social customs framed and sustained by "the best people of the State!" The Hartford *Times* and *Courant*, which plead so pitifully for justice to the memory of innocent Katie Swift and the scores of women similarly circumstanced or threatened, are daily exponents and defenders of that political and social saloon system which more than any other one thing is directly responsible for Katie Swift's death.—*Tract.*

THE STORY TOLD BY THE CENSUS.

The census office has issued census bulletin No. 22, which embodies the preliminary report on the quantity of distilled spirits consumed in the arts, manufactures and medicines in the United States during the year ended Dec 31, 1889.

The report shows that the total amount of all forms of distilled spirits consumed by wholesale druggists and manufacturers, eleemosynary institutions and retail apothecaries amounted to 10,976, 842 proof gallons.

It appears that alcohol, as such (in some cases diluted with water), is used by certain foreign elements. It is drunk to a great extent by Poles, Norwegians, Swedes, Finns, Hungarians and Russians. Large dealers in the northwest familiar with this particular trade furnish the information that fully one-half of the alcohol sold in that section is drunk as a favorite beverage by these foreigners. Competent authorities in New York city estimate that about fifteen barrels of pure alcohol are daily consumed for drinking purposes alone in that city, and a considerable amount is used for the same purposes in the coal regions of Pennsylvania and other sections, and a very considerable quantity finds its way to the low grogshops of the country, where it is compounded into low-grade whisky and retailed over the bar.

The returns sent in from all the various sources of information sought by the census office have been compiled into various tables, and show that out of the aggregate 10,976,842 gallons of distilled spirits consumed during 1889, the wholesale druggists and manufacturers used 7,966,640 gallons, the eleemosynary institutions used 102,790 gallons and the retail druggists used 2,907,412 gallons.

In all the interests and spirits combined New York led the States with 1,760,343 gallons, closely followed by Illinois, which is credited with using 1,306,322 gallons; Pennsylvania is third on the list with 1,142,941 gallons; Missouri comes fourth with 1,071,068 gallons, barely leading Massachusetts, which took care of 1,018,080 gallons, all these figures representing proof gallons.

The eleemosynary institutions of the country consumed 2,327 ordinary gallons of cologne spirits, and of this amount the District of Columbia used 1,433 gallons.

In view of the fact that the retail druggists are often accused of selling whisky, brandy, rum and gin as beverages, the table devoted to the retail apothecaries is especially interesting. New York druggists used and sold 142,180 gallons of whisky in 1889; Missouri, 95,156; Massachusetts, 93,958; Indiana, 84,364; Illinois, 51,260; Kansas, 25,517; Iowa, 17,227, and Maine, 10,047. Massachusetts' druggists used and sold 45,233 gallons of rum in 1889, which was 45 per cent of all the rum used and sold by the retail druggists of the country, and her retail apothecaries also lead in the amount of gin they consumed—27,405 gallons, as against New York's score of 19,583 gallons.

In making up this report the census office used the factors furnished by the internal-revenue department in converting ordinary to proof gallons. The average strength of alcohol and of cologne spirit was taken at 1.88, or, in other words, at 88 per cent above proof; that of high wines at 1.50, or 50 per cent above proof. Whisky, brandy, rum and gin were taken as at proofs.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON VIII.—First Quarter.—February 22.

SUBJECT.—Elijah's Successor.—2 Kings 2: 12–22.

GOLDEN TEXT.—Not by might, nor by power, but by my Spirit, saith the Lord of hosts.—Zech. 4: 6.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—2 Kings 2: 12–22. T.—1 Kings 19: 19–21. W.—2 Kings 3: 14–20. T.—Exod. 15: 23–27. F.—Acts 1: 6–11. S.—John 14: 8–14. S.—Ps. 145: 14–21.

COMMENTS BY E. E. FLAGG.

1. *Elijah's successor.*—vs 12–15. For years Elijah's influence had been so potent in the national affairs of Israel that there is singular force and truth as well as beauty in Elisha's exclamation. As a rule, a great and good man is not appreciated by the generation in which he lives, but when his guiding hand on the chariot of government is taken away, as in the case of Abraham Lincoln, a whole nation mourns the loss. And Elisha's sorrow must have been shared by thousands in Israel, while at the same time his grief was as sacred and individual as if he had been the only mourner. Elijah had, without doubt, other spiritual sons, but none with whom he had been linked by ties so strong and tender as with Elisha. Well might the sorrow of the latter be so poignant as to swallow up for the moment every thought, even of the inheritance, more splendid than the crown of an empire, to which his beloved master had left him heir. But while he rends his clothes, the Hebrew expression for extremest grief, he does not forget the first duty which lies before him, which is to take up the prophet's fallen mantle and carry forward his work. That is overmuch sorrow which makes us forget the duties of life. It is then that sorrow grows selfish, and instead of having a sanctifying and ennobling power, narrows and contracts our whole being. There was no magic in Elijah's mantle. No study of the methods of noted Christian workers will ever make us efficient to win souls. They may be very useful as instruments, but the power must always be of God. Elisha, by smiting the waters of Jordan, showed his credentials. They only are the true successors of the apostles who do the works of an apostle; and if these are wanting, whole synods of bishops may lay their hands on them in vain. But too often the genuine signs of apostleship, active piety and the power to win souls, weigh for less in popular estimation than other more showy and brilliant qualities in a preacher.

2. *The folly of human wisdom.*—vs 16, 17. These young prophets knew that Elijah was soon to depart, and they may have witnessed something of the translation scene, as "they stood to view afar off." But they seem to have thought that when Elijah was carried up to heaven, his body must be left behind. They could not take in the idea of a change from the corruptible to the incorruptible in the twinkling of an eye without that parting between soul and body which we call death. It is also to be noted that every attempt to rationalize Scripture and explain away the miracles on a natural basis always has a "peradventure" to it. Elisha's eyes had been fixed on his master when he was carried up. There was no peradventure with him any more than with the apostles who witnessed Christ's ascension, and afterwards said to the rulers when threatened with imprisonment and death, "We can but speak the things which we have seen and heard." Faith is positive, doubt negative. In most theological disputings there is more doubt than genuine faith; for, as a rule, the faith which accepts Christ's work and words for just what they are, will not waste time and strength in controversy. One of the greatest hindrances to the work of the Holy Spirit, and that which has more often blocked the wheels of reform than anything else, is this same turning aside to vain questions and dead issues, thus diverting time and attention from the actual work that needs to be done.

3. *The waters healed.*—vs 19–22. Jericho was in one respect a fortunate city. The "situation was pleasant." It was like a life filled with material good, but whose springs are all in self, and which must therefore remain barren until the healing salt—the saving grace of God in Christ Jesus, has been thrown in. It also resembles, in the fact that it was a cursed city and seemed through all its history to be under a malignant star, the lives of those who, through no fault of theirs, seem born to an inheritance of vice and misery. The tragic story of Achan was connected with its fall, and a terrible curse—fulfilled to the letter, had been pronounced against him who should rebuild it. Yet as the bitter waters were healed, so the Gospel accepted will take the curse from every life, no matter how unfortunate the circumstances under which it came into existence, or how dark its environments. Let us not pay undue honor to human instruments. Thus saith the Lord, I have healed the waters; not Elisha, nor his cruse of salt. "There shall be no more death or barren land." The Blood once applied heals forever.

RELIGIOUS NEWS.

—The union evangelistic services of the churches at Evanston and vicinity conducted by Rev. B. Fay Mills have closed. Throughout the two weeks of special services the large attendance at every meeting and the great interest shown in the work throughout the community resulted in one of the most successful revivals ever known in the place. The Chicago papers report 600 persons converted during the meeting. Such evidence is not always reliable, but doubtless a great work has been done. Mr. Mills, accompanied by his assistant, Mr. Greenwood, left for Marietta, Ohio, where they began evangelistic services immediately. The churches in Evanston continued to hold services, led by the pastors, each evening for the remainder of the week.

—At Morrison, Ill., a powerful revival is proceeding in the M. E. church. Our brother Sholes regards it as the most remarkable he has ever seen in Illinois during forty years. Some 125 have experienced conversion, 65 have been received into the church, and the work goes on with deep conviction and breaking down of pride.

—In none of the remote States has Congregationalism developed more rapidly than in Texas. Its growth in Dallas has been phenomenal. There are two strong churches already, the First with a membership of 240.

—The first Armenian church in United States was dedicated in Worcester, Mass., on a recent Sabbath. Rev. H. V. Sarajian, who has charge, officiated in a black cassock, with purple sleeves lined with purple, and over it a flowing robe of rich purple damask, secured by a silver clasp. The services were conducted entirely in the Armenian language.

—The *United Presbyterian* of Jan. 29th, says: "The Gospel meetings conducted by Major D. W. Whittle and Prof. C. C. Case in the United Presbyterian churches of Allegheny, Pa., were continued during the past week with increasing interest. The Third church, Dr. McKitrick's, where the evening meetings were held, had an accession at their communion on Sabbath of twenty-four. The afternoon meetings at the Fourth church were attended every day by large and deeply-interested audiences. They are specially designed for the benefit of Christians. They are all devoted to the consideration of one theme, 'Looking unto' Jesus. A meeting for men only, and specially for old soldiers, was held at Carnegie Hall on Sabbath afternoon, which filled the large hall to overflowing. The address of the Major to his old companions in arms was one of the most powerful ever heard in our city, and there was evidence that many hearts were persuaded by it to turn from sin and become soldiers of the cross."

—Last year, at the Conference of Missionaries at Shanghai, there was a call made for a thousand missionaries for China. A Swedish minister, Rev. Mr. Franson, who has traveled over the world very much, was in this country at the time, and hearing this call, he determined to raise up a band from the Swedish churches in this country, and send them out to China. As the result of his labors, thirty-five Swedish young men and women, all born in Sweden, but who were residing in this country, arrived in this city last Wednesday. On Wednesday evening fifteen of them were at our Swedish church in Oakland, and twenty were at our church in this city; Rev. C. Anderson, pastor. They appeared like plain, earnest, young people, with the Word of God in their heads, and the love of God and souls in their hearts. None of them are married. On Wednesday morning there was another parting meeting in Pastor Anderson's church when refreshments were served, and then a large company marched with them to the steamer. There again services were held and, after dear old Swedish parting songs were sung, the steamer bore them away to China, to tell to those perishing millions the old, old story of Jesus and his love. A collection of over $100 was taken for them at the meeting in the church. They all went as steerage passengers. It is expected that ten or more will follow on the next steamer. They all go direct to Shanghai, thence most of them, if not all, expect to go inland and join the "Inland Mission." The Swedes already have two missions in China.—*The Pacific, San Francisco, Jan. 28*

—Are the various organizations which claim to be auxiliary to the church accomplishing what was expected of them? is a question that has been asked more than once of late years, when there are so many such organizations. Here is a scrap from a paper in regard to the Y. M. C. A.: "It has been discovered that 34 per cent of the membership of the New York Y. M. C. A. do not attend any church. This is discouraging; but we fear that if an inquiry could be made at home the result would be even worse. The supreme danger of Y. M. C. A. work is that the members are apt to regard the Association as, in itself, a religious sect; and it is a fact that large numbers who attend the Y. M. C. A. Bible class on Sunday afternoon and the Y. M. C. A. evangelistic meetings on Sunday evening, never think of entering a church." Undoubtedly, there is a large grain of truth in the above statement.—*Christian World, Dayton, Ohio.*

—Rev. A. Smith, the blind pastor at Utica, N. Y., writes to the *Free Methodist* of this city of a gracious work in his field. He says: "The Lord has been reviving his work here, for which we sincerely praise him. About forty-five have professed pardon or purity of late. Seventeen have joined the church either on probation or in full connection. One of the chief obstacles to the work of God here is the prevalence of fashionable religion. All about us are churches teaching in more than one way that people can be Christians and belong to the Freemasons, dance, attend theatres, play cards, etc. The standard of piety is so very low that almost everybody can profess religion without denying themselves very much. The Y. M. C. A. raised about $11,000 net in about one week here by a series of dances by children and grown people, tableaux, etc. Several of the churches which participated in this holy dancing are now holding 'revival services.' A few weeks since a D.D., after four notices in the daily inviting the Freemasons of Utica to attend, preached a Masonic sermon—topic 'The Blazing Star,' in which he lauded Freemasonry. His choir rendered a Masonic song for the benefit of his Masonic brethren of the audience. The doctor is now holding revival meetings. Pray for us that we may walk in the old paths, and not follow the multitude to do evil."

REFORM NEWS (*Continued from 5th page*).

men who have been life-long infidels and skepties.

But this point has been ably discussed in your valuable paper, and there is another reason why Christians should not belong that is not given enough prominence.

The thought I desire to impress is found in Mal. 3: 8–11. The prophet says: "Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." I believe this curse spoken of in the 9th verse is resting on many parts of our land to-day. The god of this world has blinded the hearts of the followers of Christ. They feel the curse, yet fail to see the cause. Satan suggests a remedy in the lodge and beneficiary organizations of the same nature. What is the result? As we find them taking hold of these remedies their love to the Saviour grows cold, as is shown in their gifts.

I have never met a strong friend of the lodge who was willing to give the tithe to the Lord. To illustrate this, I will cite a case that I knew. The man was one of the leaders in his church; he received a pension of thirty dollars a month; he belonged to three orders. His dues to these was over fifteen dollars a year, yet his regard for the Master was so small that he could not be induced to raise his contribution to the support of the ordinances to five dollars.

In our midst I have been watching this phase of the question with interest. In a sister church, where many of her members are connected with the lodge, this difficulty is growing. How terribly cold must be the love of a disciple to the Master who is not willing to give as much to the support of the Gospel as he pays in dues to the lodge. "Lovest thou me more than these?"

Before closing I desire to express my hearty approval of "A Woman's Answer to Masonry." When we have such able defenders of the cause, does it not lead to but one conclusion, namely, we must give them the power to vote on these great questions if we expect to see them carried out in our land? Satan's kingdom will receive a terrible blow when our fair land allows God-fearing women to have a say in putting down these evils.

A FRIEND OF THE CAUSE.

—The *Wesleyan Methodist* publishes the able argument of Rev. George Richey of Pataskala, Ohio, before the Central Ohio Conference of the Wesleyan church. The address was in vindication of the Wesleyan discipline prohibiting membership in secret societies.

"Trust in the Lord with all thine heart."

NEWS OF THE WEEK.

WASHINGTON.

The free coinage men were defeated in their attempt in the House to incorporate a free coinage amendment in the sundry civil appropriations bill on Thursday.

The conference between Secretary Noble and the Sioux Indian delegation was begun Saturday at the Interior Department. The Secretary of War and Mrs. Proctor and Miss Proctor were present, and also the wife of Secretary Noble and Miss Halsted. Others prominent in the work for the Indians were interested spectators. Chief John Grass was the principal spokesman for the Indians and Mr. Noble talked for the government. The conference will be continued.

After the first of April the prices of sugar, both raw and refined, it is said at the Treasury Department, will drop on the average from 1½ to 2 cents a pound by virtue of the operation of the sugar feature in the McKinley tariff law and it will make a very perceptible difference in the living expenses of the people, since the estimates show that the average per-capita consumption of sugar is more than $1.

CHICAGO.

A number of constables Friday made a raid upon a Clark street gambling den. They were severely beaten by about thirty gamblers, and the game went on undisturbed.

The Hub Clothing House Company distributed 100 tons of coal to the poor families of Chicago last week.

Ten thousand dollars, half of which was in bills and half in government bonds, was found late Saturday afternoon by Henry Prentice, an employe of the Pullman company. The money was concealed beneath the cushions of a seat in the sleeping car Atlanta.

Louis Gathmann, a maker of mill machinery at 248 West Lake street, has invented a gun which, if it realizes all he expects of it, will be one of the greatest inventions in modern ordnance. By the use of liquified carbonic acid gas the gun is kept cool. It is claimed that the gun can be discharged rapidly thousands of times and will throw dynamite shells five miles.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Feb. 2 to Feb. 7, inclusive:

W H Minton, F Doolittle, E F Waring, Mrs A B Hubbard, J P Bartlett, Rev N Jackson, T W Stewart, Rev D McCoger, W Dallmann, A K Richey, Rev S R McClurkin, Mrs A Lull, Rev C H Kiracofe, D Quick, W Witter, Rev J E Coleman, J P Jones, Mrs R Park, R Fraser, Mrs C B Weaver, Rev T M Chalmers, M Shay, R T Peters, J Shigley, B J Butler, W W Templeton, Mrs A L Kennedy, Rev R W Chestnut, Mrs J Bradford, Rev D Thompson, Rev N Callender.

Takes 1,000 people to buy Dr. Sage's Catarrh Remedy, at 50 cents a bottle, to make up $500. One failure to cure would take the profit from 4,000 sales. Its makers profess to cure "cold in the head," and even chronic catarrh, and if they fail they pay $500 for their over-confidence,—

Not in newspaper words but in *hard cash!* Think of what confidence it takes to put that in the papers—and *mean* it.

Its makers believe in the remedy. Isn't it worth a trial? Isn't any trial preferable to catarrh?

After all, the mild agencies are the best. Perhaps they work more slowly, but they work *surely*. Dr. Pierce's Pleasant Pellets are an *active* agency but *quiet* and *mild*. They're sugar-coated, easy to take, never shock nor derange the system, and half their power is the mild way in which their work is done. Smallest, cheapest, easiest to take. One a dose. Twenty-five cents a vial. Of all druggists.

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DROPSY Treated free. Positively CURED with Vegetable Remedies. Have cured many thousand cases pronounced hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. TEN DAYS TREATMENT FURNISHED FREE by mail DR. H. H. GREEN & SONS, Specialists, Atlanta, Ga.

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I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P.O. address. T. A. Slocum, M. C., 181 Pearl St., N. Y.

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One two-ounce bottle of Pure Vaseline	10 cts
One two-ounce bottle of Vaseline Pomade	15 "
One jar of Vaseline Cold Cream	15 "
One Cake of Vaseline Camphor Ice	10 "
One Cake of Vaseline Soap, unscented	10 "
One Cake of Vaseline Soap, exquisitely scented	25 "
One two-ounce bottle of White Vaseline	25 "
	$1.10

Or for postage stamps any single article at the price named. On no account be persuaded to accept from your druggist any Vaseline or preparation therefrom unless labelled with our name, because you will certainly receive an imitation which has little or no value. Chesebrough Mfg Co., 24 State St., New York.

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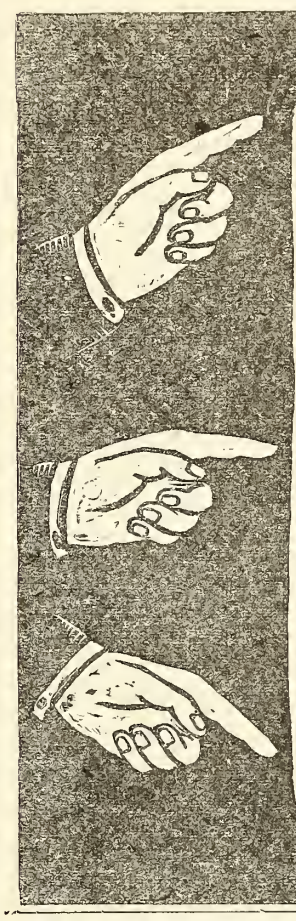
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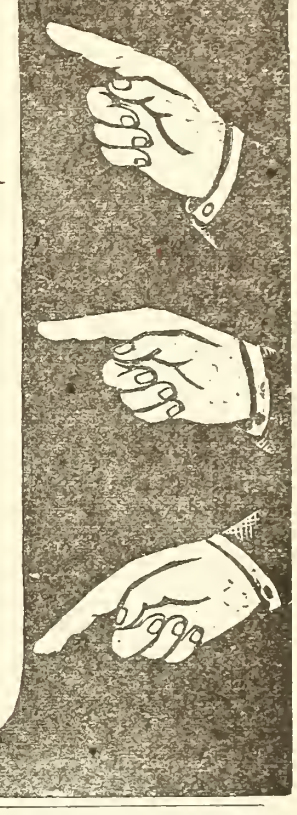
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MARKET REPORTS.

CHICAGO.			
Wheat—Spring	84	@	95½
Winter	97½		
Corn—No. 2	49½	@	51½
Oats—No. 2	45	@	48
Rye—No. 2	73		
Bran per ton	16 50		18 25
Hay—Timothy	7 00	@	10 00
Butter, medium to best	12	@	27
Cheese	05	@	12½
Beans	1 75	@	2 20
Eggs	17	@	21
Seeds—Timothy	1 17		
Flax	1 21	@	1 24
Broom corn	03	@	04½
Potatoes, per bu	80	@	93
Hides—Green to dry flint	05	@	09
Lumber—Common	10 00	@	13 00
Wool	15	@	34
Cattle—Choice to extra	4 75	@	5 40
Common to good	1 75	@	4 60
Hogs	3 00	@	3 65
Sheep	2 75	@	5 60
NEW YORK.			
Wheat	1 09½	@	1 19¾
Corn	63½	@	65¼
Oats	50	@	62
Eggs	25		
Butter	12	@	27
Wool	14	@	39
KANSAS CITY.			
Cattle	1 75	@	5 25
Hogs	3 00	@	3 45
Sheep	2 75	@	4 35

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FARM NOTES.

CO-OPERATION FOR THE FARMER.

Within the last thirty years the urban population of the United States has increased 251 per cent, or from only about 5,000,000 to nearly 13,000,000 in number, while the rural population has gained less than one-third as rapidly, or about 70 per cent. The *American Agriculturist* makes these figures the text for comment upon the marvelous growth of our cities as compared with that of the rural population, and "places no faith in the new doctrine that under our modern civilization an urban population can be trusted to insure the nation's permanency. The United States must never ignore the greatest and most enduring lessons of history—that nations depend upon a thrifty yeomanry."

The way out, according to the *Agriculturist*, lies to some extent in permanent financial co-operation conducted on a modification of the Rochdale system. It compares the enormous profits made by English workingmen under this form of co-operation with the proposed plan of relieving American agriculture that is "based on government mortgages of not only our farmers' freehold property but even the very produce of their land!"

The *Agriculturist* concludes: "Let unjust laws be repealed, special privileges abolished and equality insured for all. Here is the work for government. Then in the detail of our own business let us help ourselves. Co-operation furnishes a means for the sturdy American farmer to secure his best estate through self-help."

BLANKETING HORSES.

It is not necessary to have blankets for every horse or mule on the farm, but it is necessary and will pay to have a good blanket for every horse that is to be kept in use. On most farms one team is expected to do the winter work, and is kept shod and fed up for that purpose. Even where one team is given all the work to do, it will still be idle a good share of the time, during which the system will relax so that on being put to any considerable amount of exertion the horses sweat freely, and are subject to a chill as soon as they come to a stop. In all such cases it is a positive piece of cruelty not to have a blanket at hand to protect the horses.

It is not necessary to keep the horses blanketed all the time if the stable is properly built, and it may even be an injury to do so under some circumstances. But in most of our above-ground stables a blanket should be used in severe weather; and in all cases where the horses are being shaped up for market, free use of a good blanket is of great value. It saves feed, makes the coat soft, and hastens the fat-making process. This is hard coin in the horseman's pocket, for fat and hair have a good deal to do with selling even a good horse.

In buying a blanket it pays to get a good one, at least a strong one. The expensive all-wool blankets are not the best for all uses. But the cheap, shoddy blankets have practically no value, as they will not stand the rough usage a blanket will often have to meet, even with the best of care. A pair of good blankets properly taken care of will last long enough so that their use will not cost one dollar per year, an item so small that no horse-owner can afford to let his team go without a liberal and regular use of the blanket whenever its use would add to the comfort of the animal.—*Western Stockman and Cultivator.*

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Those who overtax the voice in singing or public speaking will find "BROWN'S BRONCHIAL TROCHES" exceedingly useful, enabling them to endure more than ordinary exertion with comparative ease, while they render articulation clear. For Throat Diseases and Coughs they are a simple yet effective remedy. Containing nothing injurious, they may be used as often as required, and will not disorder the stomach like cough syrups and balsams. For forty years they have been recommended by physicians, and widely used, being known all over the world as one of the few staple cough remedies. Sold only in boxes.

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The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. In cloth, 75 cents. Paper covers, 40 cents.

Reminiscences of Morgan Times. By Elder David Bernard. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry. 10 cents each.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason. 15 cents each.

Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church. Paper covers, price, 20 cents each.

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Prof. J. G. Carson, D. D., on Secret Societies. A most convincing argument against fellowshiping Freemasons in the Christian church. 10 cents each.

LODGE NOTES.

The South Dakota Knights of Labor, in session at Pierre, report an increase of 60 per cent in membership the past year.

A corporation license was issued at Springfield Monday to the Pariotic Order Daughters of America of Chicago for the cultivation of patriotism and social virtues.

Rev. Frank Gunsaulus of Chicago, lectured lately in Ann Arbor, Mich , before 2,000 students. He was tendered a banquet after the lecture by the Beta Theta Pi fraternity, of which he is a member.

Colonel Bee, the Chinese Vice Consul at San Francisco, declared before the Congressional Committee on Immigration Monday that there were 1,200 Chinese Highbinders in this country without visible means of support.

The preacher Freemason Pettitt, who was convicted of poisoning his wife and is awaiting the sentence of the court of imprisonment for life, attacked a fellow-prisoner in jail at Crawfordsville, Ind., lately, and beat him severely before he could be taken off.

The Farmers' Alliance, of LaSalle county, Ill., adopted a resolution requesting that the members of the Farmers' Alliance in the Legislature vote for no candidate for the United States Senate who is not in accord with the views of the Alliance upon public questions.

W. McZimmerman, the store-keeper and agent of the Farmers' Alliance supply store in Spartansburg, S. C., is said to be short in his accounts from $15,000 to $30,000. An investigation of the affairs of the store reveals the rankest sort of management, and startling developments are expected.

Eighteen Celestials who reside in Indianapolis, Ind., were lately instructed in the first degree of Chinese Freemasonry by Mang Du, Chief Master and Bishop, of San Francisco. Other noted Chinamen from San Francisco were present. The candidates were in several days hustled through ten degrees. It is the intention to organize other lodges in the State.

Thomas L. Evans, inside foreman of the Hammond colliery, and three of his miners, all residents of Girardville, Pa., have received anonymous lettere warning them to leave the county within fifteen days under penalty of death. The notes bear the skull and cross bones, a coffin, and blood spots, and are written in tones similar to those of the letters distributed by the "Molly Maguires" in the '70's. Great excitement prevails. A few days ago ex-Postmaster Glick, of Girardville, received a similar notice.

In Maryland and Washington, D. C., the Masonic order as a rule will not attend a funeral when any other organization is present to perform any ceremony, or allow any pall-bearers except the members of the lodge. In consequence of this nearly all of the beneficial orders refuse to allow any funeral benefits if they are deprived of performing their service. The question was taken to court and decided that the lodges had a right to make such laws. This action, we regret to say, has deprived many widows and orphans of money that would have been of great service to them in their hour of need.—*Baltimore Telegram.*

The builders of the new Masonic Temple, corner of State and Randolph streets, had not long since a fire relic that is by far the biggest thing yet unearthed. The site of Hall & Kimbark's big iron warehouse was at this point at the time of the great fire of 1871, and their immense stock of bar iron melted into one great lump, which sank and imbedded itself into the earth too deep for discovery in ordinary building operations. But when the foundations for this building were being prepared this mammoth bunch of melted bar iron was unearthed. The mass is estimated to weigh 28 tons, and how to move it is a problem that is puzzling the contractors. We hope other and more difficult problems will be discovered that shall put a stop to this Masonic castle.

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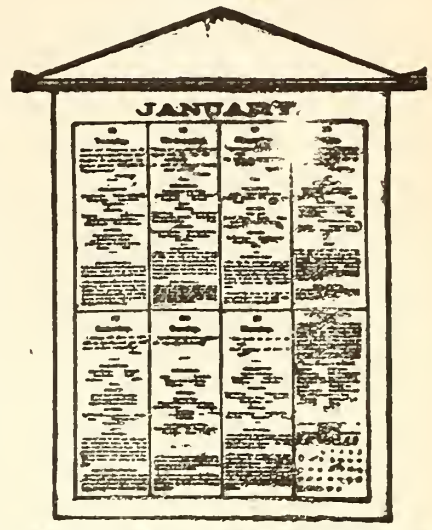
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This is a large 4-page tract at 30 cents per pound, 15 cents for half pound, and 10 cents for a third of a pound. It is an illustrated account of the death of Rev. J. W. Johnston, while being initiated by the officers of Huntington Lodge, W. Va., in January of this year. Sent postpaid at the above price. Address,

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BUSINESS.

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The paper and Calendar (publisher's price 30 cents) for $1.65. The *Calculator* (No. 1.) or a *Calendar* free to every old subscriber sending $3.00 for renewal and a new subscriber.

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The *Cynosure* and the *Cosmopolitan* Magazine (publisher's price $2.40) to new subscribers only $3.00. (See advertisement.)

The *Cynosure* and Prcs. C. A. Blanchard's new book "*Educational Papers*" for $1.70 to new subscribers.

NEWS OF THE WEEK (*Continued from 13th page*).

COUNTRY.

The effect of the Supreme Court decision on the prohibition law in North Dakota is being manifested. Attorney General Spencer this morning forwarded injunction blanks to every State's Attorney, with instruction to enforce the law. The Governor is pledged to enforce the law and there will be no hesitancy on his part.

The New York *Sun* prints a story that a colossal railway deal is in progress between Jay Gould and others for the consolidation of the Missouri Pacific, Southern Pacific and Atchison roads. If the present plans should succeed it was more than likely that the combine would go further and absorb the Texas Pacific and the Missouri, Kansas and Texas roads. This would represent over 35,000 miles of road, with an aggregate capital of nearly $500,000,000.

The Workingmen's League at Haverhill, Mass., is endeavoring to form an alliance with the farmers of the State, and to build an organization in the East similar to the farmer's confederations in the South and West.

A flood of water bursting through from old deserted mines caused two dreadful disasters in the Pennsylvania coal regions, resulting in the death of 18 men at Hazelton and 3 at Wilkesbarre.

Tuesday, by a collision on the New York Central at East Rochester, N. Y., an engineer was killed and his firemrn was mortally hurt. In a collision at Corry, Pa., an engineer and his fireman were killed and another engineer and two head brakemen were injured. A hand car was run down on a trestle near Marlin, Texas, and one section man was killed and five others badly hurt. A passenger locomotive exploded while running near Cleveland, killing the engineer and fireman.

In a collision at Beach City, Ohio, Wednesday a fireman was killed, a brakeman was mortally and two tramps very seriously hurt.

Charles H. Branscombe, who laid out the city of Lawrence, Kan., for the New England Emigrant Aid Society thirty-seven years ago, died Monday at Denver, Col.

The bolt and nut manufacturing plant of J. Henry Sternbergh & Son at Reading, Pa., the largest of its kind in America, burned Friday night, entailing a loss of $275,000; insured for two-thirds. Six hundred men are thrown out of employment.

At Palestine, Texas, Tuesday, Mayor Ward attacked Sam Jones, the evangelist, with a cane. Jones wrested the cane from the Mayor and give him a beating. Bystanders then separated the two. The Mayor was arrested and his action was denounced at a mass meeting.

At last the constitutional amendment prohibiting lotteries in North Dakota has reached the Governor for his approval. It will have to be submitted to the next Legislature and then to the people.

The worst snow storm of the season, attended by high winds and severe cold, prevailed over all the region from Minnesota to South Dakota, Nebraska and Colorado.

FOREIGN.

The terrific storm which raged over Europe lately seems to have reached China and caused terrible ravages and loss of life there. The flood and weather casualties are also accompanied by famine the province of Schuan, a hilly region, the largest of the provinces of the Chinese Empire, and contains 35,000,000 of people, who are also the most discontented and troublesome of all the Chinese. The suffering now is said to be terrible, and crowds of starving wretches with their houses leveled and bridges and temples demolished are forcing their way eastward toward Shanghai.

The Hamburg-American Steam Packet Company has issued a circular stating that it will not convey any Germans to Brazil. It is understood that this action upon the part of the steamship company is due to the recent complaints of harsh treatment made by German emigrants who have gone to Brazil.

The proof sheets of Captain Casati's new book practically confirm the charges of vacillation and lack of energy brought by Stanley against Emin, and gives the most animated account yet received of how Stanley "stormed" Emin into departing for the coast.

Advices received in London in regard to the recent uprising in Portugal are that 500 of the insurgents have been imprisoned at Oporto. The latest reports place the number of killed at 100.

Gen. Booth is in treaty for an estate in the western portion of Berkshire, England, for his scheme of relief which he foreshadowed in his book, "In Darkest England." The character of the property, which includes twelve cottages, a mill and two residences, makes it peculiarly adapted to the purposes of the General's scheme.

It is understood to-night that Sir John MacDonald, the Canadian premier, has received a severe reprimand from the British government for having made public the text of the proposal of reciprocity he has made through the British Government to the Government of the United States before it has reached the authorities at Washington.

A pastoral letter from the Catholic primate was read in the Catholic churches throughout Ireland condemning Mr. Parnell's conduct, and warning those engaged in the Boulogne negotiations to take care that the compromise reached be definite, as the country will have the last word to say on their issue.

The steamship City of Rio de Janeiro, from China, brings particulars of the burning of the steamer Shanghai December 25th. She had on board 400 Chinese passengers and one European, and carried a cargo of cotton. The cotton caught fire and the Chinese plunged overboard and were drowned or were burned to death to the number of 200 or 300.

The Dissenters of Nottingham, Eng., and neighborhood, have declared a vigorous war against the Mormons. Rev. Mr. Ward, an anti-Mormon missionary, delivered a fervid lecture upon the subject last night at South Normanton, the strongest Mormon center in England. Mr. Ward declared the Mormons were as great polygamists as ever. The matter should be submitted to the House of Commons and the Mormons compelled to abandon Mormonism or leave England.

The Pope has forbidden the Catholic paper to comment on the fall of Signor Crispi, and believes that the ex-Premier will return to power owing to the influence of the dreibund.

Negotiations are said to have been resumed between the Russian government and the Vatican. The latter has several millions of subjects in the Russian empire, to whom it has never yet been permitted to promulgate the doctrine of papal infallibilty and to whose spiritual necessities it can administer only under very oppressive restrictions. It seems that the weakening of the Czar toward the French and Mexican republics has revived papal hopes for some recognition of papal authority by the head of the great Greek church.

A dispatch from Athens, Greece, says that of a party of forty men engaged in re-opening communication with snow-blocked villages between Dimitzana and Tripoljtza, in the Morea, fifteen have been frozen to death, and a number of others have been so badly frostbitten that they are not expected to recover.

The town of Joana, Java, was wrecked by an earthquake on the 12th of last December; twelve persons were killed and seventeen wounded. Districts in the west and middle of Java suffered severely from the shock.

A white book is published in Berlin containing Emin Pasha's reports to the middle of November last. These reports form a record of Emin's extravagance and disregard of instructions. Emin ignored the order to found a station on the Victoria Nyanza. Instead he hoisted his flag at Tabora, in spite of Commissioner Schmid's efforts to dissuade him, the Commissioner objecting on the ground of the great expense. Emin spent 150,000 instead of the 60,000 marks allowed him. He repeatedly complains of the insufficiency of his supplies, owing to which, he says, his men were becoming mutinous. He, therefore, declines the responsibility for the failure for the expedition.

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A Perfect Success. 7

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SPECIAL RATES, ETC.

Read on last page the latest offers for new and old subscribers.

The branch of the German Baptist or Brethren church commonly known as "Dunkers," are systematically aiding their poor brethren in Kansas, Nebraska and Dakota who are sorely in need after repeated failure of crops. The work of relief is reduced to system and already some $6,000 has been distributed through the agency of these quiet Christian people. Unlike the Masonic and other secret societies, the money and supplies are freely given to all who are in need, and are not reserved for those who have learned to swap grips, signs and oaths in a secret lodge.

The benefits of secret political organizations, which General Grant declared in his biography "dangerous to any nation," are now experienced in several States. In Michigan the Patrons of Industry are preparing to nominate their "Grand President" for a judge of the Supreme Court. In Illinois and South Dakota long, expensive and exasperating contests for Senator are yet unsettled; and, by means of secret farmers' societies, an attempt is now being made to trade one man for another in both States, and thus secure representatives in our National Senate by secret trickery, who should rather be carefully and honorably chosen as legislators of the people.

The Grand Master of English Freemasonry is complicated with a gambling affair quite as surely, though not so villainously, as the Past Grand Master of Illinois Masons with the whole gambling business of Chicago. Our mayor Cregier has become so notorious that even so mild tempered a gentleman as Dr. Gilbert, of the *Advance*, says in a public address that he "belies and shames the great trust committed to him." The Prince of Wales on the other hand was not long since participating in a gambling scrape with some of his lordlings, and the anger of one of them over the affair brought it all out in the courts. The only connection, of course, between the lodgery of these men and their gambling is a moral one. The so-called moralty of the lodge does not interfere with such trifles as gambling and prize-fighting. That is the testimony of Sullivan, Cregier and Albert Edward.

One week ago at their usual Sunday meeting, the labor lodges of Chicago adopted a resolution threatening to cut off all their contributions to the World's Fair funds, if anything but secret society labor was engaged in building and other preparatory work. A day or two later, when some countrymen of Columbus were digging in Jackson Park,—the first work for the great exhibition—a mob of Irish and German sewer diggers, in obedience to the Sunday resolution, drove off the foreigners from Italy with such threats and force that they dared not return. If this state of things continue, and the lodge is allowed to dictate, we shall have a Donnybrook and not an American fair.

Preachers should not be lodgemen, was the decision of the Baptist theological students in Morgan Park Seminary near this city. The discussion of the secret society question last week was an interesting incident in the daily record of the institution, but it may prove to be an event in the history of some of the participants. The question discussed was: *"Resolved, that ministers of the Gospel should not belong to secret societies."* One of the students writes: "We had the debate, and it was good and stirred up no little excitement. The boys entered into it quite heartily. The judges decided unanimously in favor of those opposing secret societies. In the open debate, following regular debate, both sides were represented. There is a large number, perhaps a majority, here in opposition to secret societies. In fact it is difficult to find a student who is outspoken in favor of them."

The Chicago School Board which lately refused the prayer of 16,000 people to restore the Bible to the public schools of this city has just given another exhibition of the dominating influence of the Jesuits. Mr. Ford, a popular principal of one of the large schools, was accused of punishing boys by shutting them in dark dungeons under the school building, where the little fellows were liable to be mutilated by machinery or burned by steam pipes. The two members of the Board, most under the control of the priests, secured the immediate suspension of the teacher, and his case would have had short shrift had not there been a popular uprising against the Star Chamber proceedings of the Board. Parents, children and fellow-teachers joined with such unanimous voice in praising Mr. Ford that the prosecution broke down utterly and in disgrace. The incident has opened the eyes of many citizens to the intrigues of the Jesuits in the school management.

Some have objected that we assume too much in contrasting the saloon and the lodge; that there is no likeness between the two systems and the effort to make one is forced and illogical. Nevertheless men will continue to believe that the two are somewhere joined out of human sight, when they so often use the same agencies, effect the same results, and fraternize in such close relations. For instance, the dynamite plot of May, 1886, which resulted in the killing and maiming of over sixty Chicago policemen, was a secret society affair from first to last. But last week the U. S. detectives arrested one of the leaders of the whisky trust as principal in a dynamite plot, and found in his satchel as he got off the train a destructive chemical agent that burst into flame when poured on a piece of paper. It was to be used in the destruction of a Chicago distillery hostile to the trust, and in such a way that the lives of over a hundred men would have been in imminent danger. A startling chapter in the history of the liquor business is expected when this affair is unfolded by the courts.

Dr. John Hall of New York, is one of the most universally respected preachers of the Word now living. He has said very little in public about specific reforms, but the fundamental principles of righteousness which he maintains, cover all particular cases like the lodge and the saloon. In respect to the secret society question, we shall some day hear an earnest voice from him when the providence of God shall put the duty before him. Meantime the *Christian World* of Dayton reports to us a late address to the students of Lafayette College, in which Dr. Hall says: "Young men, attend the services of God's house and neglect not the ordinances. There is a dangerous tendency abroad nowaday toward excessive organization, toward the seemingly endless multiplication of orders and societies of all kinds everywhere. Be careful not to allow any of these to be for you a substitute for the church of Jesus Christ. That is a great and pressing danger of the times we live in. People slice off one vice from the great mass of all sin and vice, and then they start a separate organization for the uprooting of that particular form of wrong doing; and then they slice off another and start another society for that, and so on. Or, on the other hand, they slice off one special virtue from the great body of all virtue, and set afoot some new organization for the cultivation of this particular species of goodness; and then they take off another slice for another society, and so it goes. Instead of this we need to see that in the church of Jesus Christ is the remedy for all sin, and the highest possible incentive to all virtue, even 'the grace of God that bringeth salvation, teaching us that denying ungodliness and all worldly lusts, we should live soberly, righteously and godly in this present world.'"

POLICY AS AN INHERITANCE.

If a minister takes for his examples the prophets and the apostles of our Lord, policy cannot be his first consideration. That they were singularly impolitic was demonstrated by their martyrdom.

But since policy and prudence are advised and attempted, it is fair to ask which way prudent policy really lies. Was it a true policy or a safe prudence on the part of that generation of ministers who preceded us, to allow the lodge to come so heavily on the hands of us who follow them? Was it good policy or safe policy for them and the churches under their lead, to fight slavery and let its great ally alone, or to fight the saloon and not its protector? Was it policy while building up the churches to allow the devil to build forts beside them?

It is hard to speak back toward grey hairs or honored head-stones, but it is certain that our churches and ourselves suffer to-day from the awful results of a most impolitic policy that has been fully tried.

For my own part I am not at all satisfied with the results of this protracted and vigorous experiment. The silence has been very loud and its echoes thunder.

But the past cannot be helped and the new present is here. May not what was timidity or temerity them, have become necessary prudence now?

Every school-boy knows what Daniel Webster made Patrick Henry say on a similar question. Surely the hope, in our case, has proved a "delusive phantom," and the very basis of our counsellor's caution is, that our enemies have already "bound us hand and foot." "When shall we be stronger?" How much strength have we accum-

ulated thus far by our "irresolution and inaction?"

In the greatest of all his orations Demosthenes denounced his rival as a traitor and an enemy of Athens, because he counselled such a policy as is now thought not unworthy of the Christian church. He vindicated that city's declining such counsel by asking, "Was it right, that what she saw would happen if unprevented, and was for a long time, it seems, aware of, she should suffer to come to pass?"

That question, which first related to the city where it was "easier to find a god than a man," can be transferred to the Christian church without the change of a single word. And if Æschines was a traitor to Athens, and played the wolf in sheep's clothing, when he counselled waiting to see what would happen, and promised that Philip should prove not an enemy but a friend, what can be too severe to say of men who assure us that all is well, and that nothing is better for us than the policy that was rejected by Athens long ago!

This enemy of Christ and the church, like all crimes and criminals, looks for darkness and clamors for silence. Crime is never more active than in attempts to secure inaction. Its arm never strikes harder than when, because "dead men tell no tales," its heaviest investment is a bribe. Speak, and the reptile sounds its warning rattle; move, and it coils to strike.

That which is most vital to the growth and power of our enemy, is exactly what this well-tried policy of our predecessors has actually secured. Silence is what it feeds upon, and we have fed it to the full while it has grown to huge proportions.

We have stacked our arms, and sung around our camp-fires, while the enemy has foraged on our own fields. We have fairly provided the other army with ammunition and rations.

But granting we have, it may be urged that it is too late to do anything now. I answer, it is too late to do nothing. A growing danger, big enough to fear, is already too big not to fight. Both policies have been tried; and we know how they have resulted.

One rescued forty-five thousand souls and kept thousands more out of Satan's snare. The other has stood by and let the tide drift that way again.

One swept out of sight fifteen hundred synagogues of Satan, and prevented opening hundreds more. The other stands by and sees sun-worshiping temples rise to insult the sun and it Creator.

Both have been tested, and the products of both are full before our eyes. What more is to be said? Physicians promise nothing for a new remedy before experiments are tried. Mechanics believe in a machine when they see it run.

Here are two things that have long passed the experimental stage. What has spoken truth done, or what has it failed to do? What has this over-prudent, so-called policy, and long-tried discretion done that is good? What that is bad has it undone or prevented?

We are dealing with a wicked enemy. It is anti-Christian to the last degree. It is anti-American as well. It lies like its own father, and its feet are swift to shed blood. Not content with killing men, it damns their souls. With loud but hollow pretenses of care for widows and orphans, it makes them such. All truth that is true, all morality that is moral, all religion that is religious, suffers outrage. What policy shall we pursue with such a thing? The policy

THAT KILLS A RATTLESNAKE.

Let who will, run.

Why should we postpone the battle any longer? It must inevitably come, and, while we wait, the enemy is throwing up intrenchments all around. Thus far, it is fighting that has won the victory. What good is silence doing? Silence is the asylum of burglars and assassins. It is something evil that seeks silence and darkness; it is nothing good that furnishes them.

At all events, brethren in the ministry, ordained between the plow and the altar to the service of Him who spoke and died, let us know no policy that cuts across the lines of a divine plan, no prudence that does not dwell with wisdom. Freemasonry makes hollow boasts. I know it has power for mischief, but we are soldiers; Freemasonry does not own the earth. It has to hide to live. There is room for us in the sunshine. Freemasonry leaves that to us. Or, if it slinks through the shadows and plays the snake in the grass even there, then, if in that bad sense it does possess the world, there is room for us in the universe after this world is left out of our range. We are going to our Master, not in the "lodge above," but where the lodge and its real grand master can never come to do Christ's servants harm. CRUCIFER.

GOOD TEMPLARISM BEFORE THE NORWEGIAN SYNOD.

BY REV. O. JUUL, PASTOR OF OUR SAVIOUR'S CHURCH, CHICAGO.

A conference of a number of the clergy belonging to the Norwegian Lutheran Synod was lately held at Deerfield, Wisconsin. One day of its time was set aside for an open and free discussion on religious topics with the members of the Lutheran congregation at that place.

As a lodge of the Good Templar order had lately been started in the town it was very natural that the pastor of the church was anxious to get some light thrown on the workings of the secret societies—and especially on the order of Good Templars. One of the members of the church there, a very active and prominent man, had been persuaded to join that lodge, and was now one of its chief leaders. He expressed his astonishment that we were against the order of Good Templars and that we placed it on the same line with Freemasonry and Odd-fellowship; he thought that this must be because we knew too little about the order. He said that they prayed in their lodge meetings, and always in the name of Jesus.

This assertion was doubted by one of the ministers present who read a few prayers from the book, "Good Templarism Illustrated," wherein the name of the Saviour did not occur; but the man had the boldness to state to the audience: "It must be a false and spurious ritual that the pastor has got hold of."

The pastor then asked him: "Can a Unitarian become a member of the Good Templar lodge?"

He answered: "Yes, if he replies satisfactorily to the questions that are put to him."

The pastor asked again: "In regard to the confession of faith, is not this question put to the candidate, 'Do you believe in the existence of Almighty God, the Ruler and Governor of all things?'"

The Good Templar: 'Yes, that is the question."

Again he was asked: "Can a Unitarian satisfactorily answer yes to that question?"

The Good Templar thought that he could.

"Will he then be admitted as a member of the lodge?" was the next question.

The Good Templar had no doubt that he would.

The conclusion was now drawn, and it was plainly and forcibly shown him and all present, that using the name of Jesus in the lodge was nothing but sheer blasphemy; as a Unitarian, be he in other respects ever so good a man, is a confessed denier of Christ and of the Trinity. By forming a brotherhood with the deniers of Christ and having devotional exercises with them, a Lutheran or any other Christian becomes himself a denier.

The Good Templar was somewhat staggered by being driven into this corner and held fast there. And the writer of these lines is persuaded that this argument against the secret lodge system is the most telling and convincing, whether you speak with a man single-handed or defend your position before an audience.

THE LODGE AT THE DEATH-BED.

BY REV. W. J. A. WENN.

No Christian who is a close observer of lodgery, but must acknowledge, if unprejudiced, that its worship is idolatry. Satan ever seeks to emulate and outrank Christ. Is Christ King? So is this "*prince of the powers of the air.*" Is Christ God? So is the devil, "*the god of this world;*" and to him the children of this world pay homage in one way or in another.

Now the lodge is the devil's church. Lodgeites are ever religious. So were the pagan Athenians. When Paul spoke to them, he told them that they were "*too religious.*" (R. V. Marg., Acts 17: 22.) The majority of these lodge clans are not Christians, yet they bow and pray to their god. He may be called the "Supreme Chancellor of the Universe," or the "Grand Commander of the Universe," or by some such meaningless, grandiloquent and bombastic name. Yet these devotees render him worship, which is idolatry. When they approach him they are neither righteous nor reverent. The blasphemous breath will do as well as any to utter his name; their priests need not be pious at all. When they offer prayer, they go in their own name and stand on their own merits, for have they not paid their lodge dues and made brethren of all the "sons of Belial?" The lodge god is not trinity in unity. It knows not Christ, dispenses with his infinite merits and despises his atoning blood. Now, we know that God heareth not the prayers of the wicked, for he has expressly told us, that "the sacrifice of the wicked is an abomination to the Lord." (Prov. 15: 8.) What a reproach is this to a man who professes to have "*turned from idols*" "to serve the living God!" How his practice belies his profession; how can he meet the God who hates idolatry with a perfect hatred?

Two months ago a man was dying. He was without God and without hope in the world. His wife was a member of the M. E. church. Her pastor was asked to visit him. He did so and the sufferer learned of Christ and told me when I saw him a little while before his death, that his trust was in the Saviour.

In one of our town papers there are two notices of this man's decease. Both of them affirm his relation to lodgery; neither of them his connection with Christ. The obituary informs us, that the "funeral services were conducted from the M. E. church by Erie lodge, No. 109, K. of P., of which he was a consistent and zealous member." The other notice consists of a set of resolutions (so-called) which are more truly a series of affirmations describing lodge religion, the lodge faith and the lodge heaven. From these we learn that: "The *Supreme Chancellor of the Universe* did on Sunday morning, January 19, 1891, summons the spirit of our brother, ———, to the *castle hall* of the faithful and believing Knights in the realms of immortal glory. We bow in submission to the will of Him above, realizing that he has taken from our *Knightly ranks*, one in whom the chivalric principles of friendship, charity and benevolence were firmly installed. The bright dawn of the new day came calmly to our brother, and he met it with a *moral heroism characteristic of Pythian cardinal virtues*," etc., etc.

Observe how scrupulously this precious memoir avoids the contamination of anything Christian. See also that the Knights of Pythias have, or pretend to have, either bought, leased or built or borrowed "a castle hall" in the realms of immortal glory. Of the committee of three who signed this precious production, but one is a professing Christian. One other is "a Knightly scoundrel," whom I saw a week ago at one o'clock in the morning, drunk and disfigured. He boarded the same train I did, with soot on his face, a fool's hat on his head, going, as he told the people in the car, "going down the road to have a hell of a time!" I expect if he ever gets to that "castle hall," he will have a bigger time than he anticipated so gleefully.

On Saturday evening last, a Freemason, Knight of Honor, and professing Christian died. A somewhat singular thing was noticeable. He sent for two unconverted lodgemen to stay with him till he died, *and they did so*; he also sent word for no one else to come. What can true Christians think of this?

There is a doctor in this town who is a professed agnostic, and yet he has swallowed Odd-fellowship entirely as a "bonhomie" swallows an oyster. I took occasion to show him the curious and glaring inconsistency of his conduct. I have spoken to over a hundred Christians since coming here, on the sin of lodge idolatry. God save his sheep from this wolf in sheep's clothing.

Erie, Kansas.

If Christ were again on earth he would surely speak out against the abuse of the social principle and of the false method of raising church money resorted to in church fairs and festivals; against one rich, worldly man, practically determining who should occupy the pulpit of the church which he attended; and against men becoming ministers not for the sake of souls, but for the sake of the profession and its emoluments. —*Christian Witness.*

THE ST. LOUIS SERMON.

THE ADDRESS DELIVERED BY REV. B. CARRADINE, D.D.,

IN CENTENARY M. E. CHURCH, ST. LOUIS, JAN. 4, 1891, AGAINST SECRET SOCIETIES AND FRATERNITIES.

[From the press report revised.]

The explanation of this scene is in order. Why is it that there are a number of strange faces here to-day? Why is it that there are reporters from the newspapers here to-day taking down each word? It seems that two weeks ago, standing in this pulpit and preaching on the subject of kindness, and allowing myself, as I always have since a minister, to he the champion of the home, by my life and word trying to secure the happiness of the wife and child there, I pointed out the enemies of the home and drew a picture that God blessed to the melting of the entire audience, and to my own melting,—of the wife and child left alone at home; of the little hoy asking for his father, saying, "Where is papa to-night?" of his kneeling down and saying at the knees of his mother, "God hless papa;" later still asking, "Will he come home to-night?"—finally going to hed and dreaming of his ahsent father, who is gone night after night. It would be impossible for me to reproduce the scene that I drew in the glow of the occasion and the inspiration of the moment. But I noticed that God hlessed it all over this audience. Then I suddenly arraigned the saloon and the political party and the secret society as striking at the happiness of the American home.

I arraigned the secret fraternity as standing next to the saloon and being the curse of the home, the one feature in my mind heing the loneliness of the home; the one thought in my mind being, what is it that takes him away from home? It was not an analogy that was to run side hy side with the saloon. No man in sanity of mind would run the two institutions together as an analogy side by side, hut the only thought in my mind was, What it is that is emptying our homes of men; and then in that burst of feeling I arraigned secret fraternities as heing the cause of the loneliness of the home and the curse of the home next to the saloon in that category. I have more to say ahout societies to-day than I had then; but that was all that was in my mind on that day.

Let me say that I do not speak for the Methodist church here. I am not indorsed hy my official hoard at all. I have not asked their indorsement. I have never asked any man to indorse me. I stand indorsed hy God in my sermons and in my remarks. In regard to this speech of mine to-day, let any antagonism I may awaken or any opprobrium that may come from these remarks—let it come to me. You never saw a man in your life that could stand more ahuse and he happier than the man that is hefore you. [Sympathetic rustle in the audience.] These views I speak from the depths of my heart; they are the result of long ohservation of these fraternal societies, and they have heen gradually accumulating until they have formed this argument which I fling out before you this morning.

WHO SHOULD BE HURT?

1. The first point I make is, that the angry excitement of the fraternities over my remark is to be construed unfavorahly to them.

We should remember that conscious innocence is always quiet. There is nothing more tranquil under heaven than a man who is conscious that he is full of integrity and innocence to the hottom of his heart. How often is the church of Christ hlasphemed and attacked on the streets of St. Louis. You notice that we do not reply in the papers. We do not condemn the men who attack us. Do you know why? Because the church of Christ knows that it is true; that it is spotless, and that it has not a single vulnerahle spot in it as it stands related to God. Can you tell me why it is that for two weeks I have felt so quiet and peaceful in spite of the attacks made upon me? It is hecause I knew I was innocent of the things said about me.

Now, when a single sentence can stir up societies and fraternities all over the land in a spirit of anger, I cannot but argue that somehody has been certainly hurt. Now, you pass your hand over a heautiful horse. How a horse loves the stroke of his master's hand if he is well and sound! But the instant you touch an unsound spot on the back, how he flinches! If I threw a rock down the street where there were twenty or thirty gentlemen, and I saw one throw up his hands and halloo, I am just as certain that I hit him as that I live. The other gentlemen are quiet, and I say that I did not hit them. My friends, in all kindness I say to you that somebody has been hit in the last two weeks as certain as I stand here. [Sensation in the audience.] When I said these fraternities struck at the happiness of the home, that language struck somebody certain. Bear in mind that I did not mean to say that every man that belonged to a society treated his family wrong, but what I intended to convey was that the result of such a life was to strike at the happiness of the home.

One day, at the plantation of my aunt in Mississippi, there came a man along and asked for work, and we hired him and put him up in the gin raking cotton. About two weeks afterward a gentleman came along the road, and I noticed in his overcoat a pistol, and he asked me if we had hired anybody lately. I said "Yes." He said he would like to see the man. He walked up into the loft of the gin, and when his eyes fell on this man we had hired he said these remarkahle words to him, "Forty-nine, do you know me?" And you never saw a man so astounded in your life, and the surrender of the man was evident. His loins gave way and his ankle-hones failed him, and he melted in his tracks, as it were. Now, that was his numher; he was an escaped convict. If he had said, "One hundred and eighty, do you know me?" it would not have moved the man; he knew that was not his number. Do you begin to take it in? When I said the other day that the fraternities of our land were striking at the happiness of our homes, from the agitation that resulted from that remark I judge that I must have called somebody's number. [Sensation.]

2. THE FEATURE OF SECRECY

is ohjectionable.

I am not thinking of any one in particular now. I am just taking up the fact of secrecy. However desirable and necessary it was to have secret associations fifty years ago and a hundred years ago and in the Dark Ages, I cannot recognize the need in the light of the nineteenth century. I have helonged to secret political organizations, and therefore I speak advisedly when I say that I do not feel that the necessity exists to-day for secrecy in orders. You say your orders are benevolent. If they are benevolent, what is the use of their heing secret? What is the use of signs and grips and passwords to cover up these things and make mystery? What is the need of it? If it is something more than henevolence, then have you ulterior purposes, and you are not what you seem; therefore in the sight of God you stand as not heing true; you stand, in a measure, as being deceived and deceitful. The very fact of the secrecy of orders disposes me against them. If you recall their history you will remember that the blessing of God never was on them. I do not know that they ever succeeded in the ends they aimed at. I could call your attention to a secret organization that once flourished in London. I could tell you of the religious secret society called the Jesuits, that was expelled from one country to another. I could tell you of a secret corporation in the city of New Orleans, hut God forhid that I should compare the Louisiana State Lottery with any fraternity in my own country. We are talking about secrecy now. That was a corporation that was secret, for we never could get the names of the stockholders.

Where a hody of men are banded together for a purpose which is unknown to a great portion of the community, it creates uneasiness in the community and a feeling that the welfare of the public is in danger. The effect of these organizations is, I say, to produce a general uneasiness and unrest throughout the land. Yes, you say, but you are not conscious that you had any purposes that were like the organizations I refer to. I did not say that you had. But this I do press upon you, if you are a benevolent organization, why should it he a secret one? My friends, if we have got the truth on our side, we have got God on our side, and we need fear nothing. The very fact of going into secrecy is an acknowledgment of weakness and looks suspicious.

3. The method of initiation is wrong.

I do not mean to say that all of these fraternities have what you call

RIDICULOUS INITIATIONS,

but many of them do. One of the nohlest orders of our land to-day has a degree in which that is the main feature, and the result is hilarity. Many of these fraternities are now defunct, and their peculiar courses and methods are known. There has crept out a general knowledge of these things in the puhlic, so that you must not suppose that I am stating to you a single fact that I have ohtained in secrecy, as God is my judge. I now use no knowledge of my own, hut simply the general statement and general knowledge throughout the land in regard to the fact of a man being made the hutt of ridicule for half an hour hy fifty or a hundred of his fellow creatures.

I have great veneration for the human body, for it is the temple of the Holy Ghost. I venerate man because he is made in the image of God. When you strike at a man you strike at the image of God. This is the awfulness of murder. You say the Bible says that there is a time to laugh, hut the Bihle does not say there is a time to laugh at people. The spirit of the Bihle is against making man the object of ridicule, sport and butt of people. At college, in one of these secret fraternities where I helonged, a numher of which have heen suppressed since, one young man never recovered during the whole time of his collegiate course from the treatment he received; and the wonder of my heart is how a minister of the Gospel can ever consent to come into a fraternity where he is thus made ridiculous, and the wonder to me is how men who helong to these fraternities can ever venerate him the same after looking at him for half an hour thrown into the most ahsurd and ridiculous positions. He is a man of God, and as such should he considered holy and sacred. I might look for hoys to indulge in such absurdities, but for bearded men to be found thus engaged excites my unqualified wonder. Paul says, when he was a child he spake as a child and thought as a child, but when he became a man he put away childish things.

4. A forcible ohjection is the costliness of these orders.

It costs you $10 to $125 to get in. I can mention a lodge where it takes $125 to get in. O my sister, how it would make your heart sing for joy if that were laid down in your hands. [Stir among the lady members of the congregation.] Then comes the costliness of association and fellowship necessarily created hy being cast with men after that order. Then there is the costliness of attending upon the distribution of your henevolence. From the United States statistics of 1883 I get this: A fraternity of 550,000 members in it received $5,000,000; $2,000,000 of that were given to the poor and the sick, the afflicted and the trouhled, and it took over $3,000,000 to meet their regular expenses, so that it cost that fraternity $3 to give away $2. [Sensation.]

If our church did that way there would he

A LAUGH ALL OVER THE COUNTRY.

If you look at the missionary enterprises of our church, we get $100,000 given to benefit and lift up the heathen, and it costs us just exactly $5,000 to get that $100,000 in operation and apply it; that is, it costs us 5 cents to distrihute a dollar; and it costs that fraternity, according to the United States statistics, $3 to give away $2. Now, if you come to a consideration of the poor in our church, it costs not a single cent to distribute all the gratuities and contrihutions that our church makes to the poor. Just contrast the two.

I might mention the costliness of the uniforms of your order. One order costs $35, and another order $75. Just think of it! God knows I am speaking not for popularity to day, hut because I love the truth and because I love you. To think of a man walking around the streets a mass of fluttering feathers and the tinkle of glittering huttons, in all the paraphernalia of a gorgeous uniform costing $75, and his wife wearing calico of the price of $1.50 at home [A suppressed titter through the audience], and when she walks the streets in the $5 dress she has got on, she is a wonderfully favored woman. Look at the man who is now a memher of a benevolent society, walking around fluttering in feathers, with nearly $100 on him, who says, "I am in a benevolent society." I never shall forget the story that I heard of the man who sold coal for a living. One hitter, hitter cold morning in winter his clerk came into his office, and he says, "Is it very cold outside?" The clerk says, "Yes, sir; it is very cold." "Is it freezing outside?" The clerk says, "Yes." Then he says, "Is it cold enough to make a fellow's fingers ache as he walks?" "O yes, sir; colder than that, sir." "Well," he says, "John, raise the price of coal 10 cents a hushel; the Lord help the poor." My brethren, as you put on your uniforms costing $75, and after adorning your hodies, walk out into the streets, how does it appear? Just such a contradictory and inconsistent life. Here give me a fine uniform to wear—the Lord help the poor.

5. The political influence of secret fraternities.

Now this point I make, and that is the question of political and municipal influence born of these societies. I make this charge on no society here, when I tell you that I got an official envelope that long and that thick [indicating] the other day, and if I were to speak ahout the tremendous influence of the fraternities in our courts of law here you would open your eyes. In the matter of the acceptance of jurors and the rejection of jurors, and in appointments, this magical word is wonderful in its influence:

"THAT MAN BELONGS TO OUR LODGE."

"That man don't helong to our lodge." Why, that was one of the things that aroused us in Louisiana to such hurning indignation, when we found out that the lottery company was tampering with our courts; that it was exerting its influence where it ought never to have been felt.

There are two places that should be signally free from a handed outside influence; where no man should be known after the flesh, and where rich and poor, and high and low, should he dealt with exactly alike, without partiality and without favor. One of these places is the church of God, and the other the temple of justice. In the courts every man should stand on his merits; and when secret orders and fraternities hegin to encroach there, and make themselves felt, they are striking at the integrity of the home and trampling under foot the rights of the American citizen.

6. These secret fraternities are rapidly becoming clubs and convivial gatherings.

No matter what was the object for which they started, they are evidently going in this direction. Now you all know what a club is. I never heard of a man getting converted to God in a club in my life. I never heard of a man getting religion in a cluh in my life. I never heard of a man called of God to preach from a cluh in my life. A lady told me in New Orleans—and I will never forget her look—she says, "We women have heen 'clubhed' to death." Under that witticism I read the wail of a woman's hroken heart. Is it so that our fraternities and societies are drifting in that direction to hecome cluhs? I left a pile of letters at home which I received. I have made no efforts to get facts. I have not appealed to the puhlic, as some have, to get facts. But how much has voluntarily come to me! One letter that I have got, if I were to read it to you would startle you, if I could get my own consent to read it.

Did you ever hear of such a thing as banquets in connection with these fraternities and societies? What happens at a banquet? In many, many of the fraternities there is, as far as I can hear, wine and beer flowing freely. When it flows freely you know what happens. An article in the *Evening Chronicle* the other day said

that these fraternities were to build up humanity. Now look at a man as he comes from a banquet late at night and see if he is built-up humanity.

7. Secret fraternities strike at the happiness of the home.

This is done in several ways, but I mention but one. This way is seen in the frequent and protracted absence from home; it is a devoted connection which the fraternity brings about. Night after night the father and husband is away from the family circle, and this continues for years. It was just here that I drew the picture of the little boy asking for his father that so affected the audience two weeks ago,

"WILL PAPA COME HOME TO-NIGHT?"

"Will he be back soon?" Then at his mother's knee he prayed, "God bless papa." And that night he dreamed of his father.

This picture, which I fully drew at the time, the papers have made much sport of by saying that the same thing would apply in regard to a man's absence at the frequent meetings of the church. That the child would ask just as eagerly for his father and be told that he could not see him on account of his being present at the social and religious meetings of the church. Thus I myself was guilty as this parent. All this sounded very plausible, but will not bear inspection. I call your attention to its weakness. In the first place a man can carry his wife and children to the church meetings with him, but they cannot so accompany him to the lodge. Again, a man can return from the church in the early hours of the night, but the hours of returning from this meeting of secret societies are far from early. As far as my personal case, which demands frequent and protracted absences from my family, both day and night, let me say that mine is a vocation. I am called of God for a peculiar work. My life is bound to be a sacrifice for the sake of my fellow men. I love my home; I delight in the companionship of my books; I love to be with my wife and children, but all these I have to forego at the call of duty as a minister. At any hour, at all hours, day or night, the people can claim my time, by virtue of the peculiar office I fill. This is not the case with you. You are not thus called to leave the family circle for a fraternity circle; there is no mighty necessity, no divine call thus laid upon you. It is in these absences of the father and husband from the little group, where they are so much needed, that I say the happiness and well being of the home is struck at.

I believe that I speak the sentiment of countless thousands of wives to-day when I say that they would rather far have the company of their husbands at home than the insurance policy at the end of their lives, if they have to choose between. Ask them now, ask them anywhere, which will you have, the love and presence of your husband or the policy of $2,000 or $3,000, and the answer would roll like a tidal wave from every true hearted woman: Give me my husband! Let me have his love and old-time devotion, they would say, and let the money go. Why, for a woman to feel otherwise would be to transform her

INTO A JUDAS.

Recently I had to visit my study a lady of most prepossessing appearance. Her name will remain a secret with me, but the confession of a broken-hearted woman I give you. She told me how her life had been desolated. I shall never forget the sorrow of her countenance. She said her husband was absent Monday, Tuesday, Wednesday and Thursday nights until 12 and 1 o'clock. Then one night, she, with a burst of grief, said to him, "My husband, suppose I would stay from you this late every night; how long would you live with me?" And he folded his arms, looked into her face a second, and replied, "Just about five minutes, madam!" And yet, what he would not endure he expects a woman to stand. The idea utterly escapes the man that there is any suffering upon the female side.

I have a letter from a prominent lady in Chicago that if I were to read would make your heart ache. She attributes a broken heart and a ruined home to the influence of secret fraternities upon her husband. She says she is willing to go before any tribunal in the land and can substantiate all she says.

8. These fraternities rob Christ of his glory.

We all know that benevolence, or Christian charity, as we see it in its manifold and beautiful forms, is the result of the presence and influence of Christ in the heart and in the world. We fail to see such things in the heathen world. Charity belongs to Christianity. It is the work of Christ. Now, when a man gives and fails to acknowledge Christ in the gift, he has

ROBBED THE SON OF GOD

of his peculiar glory.

Let me illustrate: In a certain distant city there exists a newspaper that is anti-Christ, anti-religion, anti-everything that is holy. Whenever a case of public suffering comes up his paper opens its columns for contributions, and the contributions flow in. Two-thirds of the donors are Christian men and women inspired by the love of Christ; but mark you, a Christless newspaper gets the glory, and not the Saviour.

So you can take the benevolences of all these secret fraternities and Christ is not acknowledged or thought of. One half of the members belong to the church and give because of Christ being in their hearts and lives, but Christ does not get the glory—instead, a fraternity that may be worldly in its name and spirit gets the honor and credit.

All Christian giving when not done in the name of Jesus Christ is robbing the Son of God of his glory.

9. The fraternity hurts us in the matter of church attendance.

According to my observations the more devoted a man is to his lodge or fraternity the less devoted is he to his church. The claims of a secret society are only too apt to monopolize his time and energies to the slighting and oftentimes the neglect of the house of God. I remember a time when I had great difficulty in getting some of my members to attend an important church meeting. One could not come on Monday night on account of his lodge—a second could not appear Tuesday evening because of his fraternity meeting at that hour, and so on through the week. Each one heard a higher call than that of the church, and that higher call was his lodge.

What would you call this? Is it being a rival to the church? Is God grieved at such a spectacle? At one of the churches I once served there was a steward who attended one prayer meeting only in the month; the other three Wednesday evenings he was attending the meetings of the different fraternities to which he belonged. How did God regard that, do you suppose? The Bible says he is a jealous God. Is there not much in such a life as this to awaken the divine jealousy and displeasure? By and by this kind of life affects even the Sabbath attendance. The man hardens and becomes careless and indifferent, and then we miss him Sabbath nights, and finally altogether. The influence of the associations and the effect of church depreciation becomes unmistakably manifested.

When God looks down and sees a church member, who is a fraternity man, failing to come to prayer meeting and the Sunday-night service, and yet never failing to be present at the meeting of his lodge, then is he bound to be grieved.

[*Concluded next week.*]

NEW ENGLAND LETTER.

A terrible story.—A woman on lodge titles.—Lodge legislation.—A social decision that proves the advancement of womanhood.—Salvation Army anecdotes.—A G. A. R. funeral sermon.—Ministers afraid of Sunday papers.—A Good Templar witness.

If anything is needed to convert one with ordinary humanitarian impulses to prohibition, it ought to be the awful story told by Mrs. Beckman, who in self-defense killed her drunken husband a short time since, and now lies in Portsmouth jail with her infant only nine weeks old, awaiting her trial. It is one that might well make the angels weep. What strikes me as most peculiar about the case is its exceeding rarity. It has been stated by careful count from reliable statictics that 3,004 women have been killed by their drunken husbands in the United States during the last two years, but the sensation caused by Mrs. Beckman's case shows how very unusual is any attempt at self-defense on the part of these unfortunate victims. One sickens at the dreadful list of domestic tragedies of which this is only a single instance; and even the most orthodox can hardly help agreeing with Dr. Miner, who remarked, after listening to one of Mr. Moody's Tremont Temple addresses in which he gave the liquor fraternity an unmerciful scoring, that "The only trouble with Mr. Moody is that his hell is too far off. Better a little of it for the rum-seller in this life rather than more of it after death."

A somewhat singular bill has been introduced into the New Hampshire Legislature by Prof. Angell of Derry, which gives to the State the sole right to sell liquor, and that to be used only in the arts, or for mechanical, chemical and medicinal purposes. There is some question whether the State can be trusted in this capacity, but there is no question whatever as to the foredoomed failure of the bill. License men on their side are urging a repeal of the present prohibitory law, while ex-Governor Goodell and others are bravely battling to preserve every inch of it intact.

Straws which show how the current of popular opinion is tending on the lodge question, are now quite common on the great, overflowing stream of the daily press. Witness the following from "Lancer," the *Traveler* correspondent. "Lancer," by the way, is a woman, but she deserves her *nom de plume* for she gives many a sharp thrust at popular follies:

"It is curious to note that in this great republic, where we pride ourselves on declaring all men free and equal, that there yet has to be some channel where men can work off their smothered love of self-honor and self-superiority. To those outside the mysterious pale of lodges and secret societies this desire for honor for honor's sake seems to be the aim and end of the members of such societies. It must be an immense satisfaction to be treated and addressed as worshipful master, supreme governor, great prophet, grand regent, imperial herald, etc., even if such distinction can be recognized but once a week, and then for a few hours only. And the man who gums shoes nine hours of every day in the week but Sunday, becomes during those one or two happy hours of 'lodge night' as bumptious a grand dictator as though he were born to the manor instead of the bench."

One of the pending bills in the New Hampshire Legislature, requires the benefit or endowment insurance societies to make annual returns to the insurance commissioner of the State, who if satisfied that any of them are unworthy of confidence, can apply to the Supreme Court to close up its affairs. This bill, if passed, may have the effect of driving more of these swindling societies over the line into Massachusetts, unless prompt action is taken by her present Legislature to abate the nuisance. It is doubtful, however, whether anything will be done, for while the general public are by no means awake to the moral and financial harm—and I put the moral evil first—which these orders are doing, they themselves are fully aware of the importance of maintaining their legal status, and are exerting a hidden but very powerful influence to that end.

One of the signs that woman has, as I once heard the evangelist, Mrs. H. J. Pierson, express it, "come to her majority," is the fact that it is now considered quite old-fashioned and in bad form to use the word "lady" as a prefix when speaking of any female employment, as for instance, "lady teacher." "Woman teacher" is the correct thing. So says a social authority; and even the formal, "Ladies and gentlemen" before a public address is now nearly obsolete. This is a result of the new and more equal position in which the sex stands to-day; and I attribute the change in part to the influence of the numerous organizations for religious and philanthropic work, with the prefix, "Woman's" before them. All the motherhood of humanity throbs in that word, and well may we jealously guard its royal dignity. It is certainly something to be thankful for that we are coming nearer the idea of the New Testament age when "Woman" was the most honorable name that could be bestowed on even the mother of our Lord.

That was a very apt reply made by Mrs. Major Park of the Salvation Army, to a bar-keeper who said that he thought the *Herald* (the Army organ published at Worcester) would do very well to wrap up whisky bottles: "Yes, brother, that is so; buy a dozen and spread salvation as well as damnation." The sainted Catherine Booth has many "doubles" among the women of the Salvation Army, who move like angels in the midst of the roughest and most degraded, fearless of harm and insult; like the one who was recently taking up a collection when a wretch with the outside form of a man held up a five dollar bill and inquired, "Where shall I meet you?" "She smilingly replied, "In heaven I hope;" and passed on, so fully panoplied in her celestial armor that the vile insinuation could not touch her sweet serenity of soul.

A letter just received from one of our leading anti-secret workers in New England, states that the New York *Tribune* Almanac for 1891, contains the names of 150 universities and colleges in the United States, but has no room for Wheaton College. It is lodge policy not "to damn with faint praise," but with the boycott of dead silence all persons and institutions unfavorable to them. So this is no subject for marvel, but it *is* a wonder that so many Christian people cannot see that the minor secret orders are infusing the virus of unbelief into our nation much faster than all the apostles of "the new departure" which is so disturbing the churches. In the same letter he states that a few days ago he attended the funeral of a friend, who, though an Anti-mason had been drawn into the G. A. R., with the honors of which order he was of course buried. The officiating clergyman in his remarks extolled the G. A. R. to the very heavens, but never once did he mention to the members that they needed Christ, or urge upon them the duty of beginning to serve him. What impression can words like these make on the mind of a young man save this: that instead of Christ being the only door by which to enter heaven, there are in fact as many doors as there are secret lodges. I wonder how many revival meetings it would take to counteract the influence of one such funeral sermon.

The Congregationalist ministers of New England are sadly afflicted with the spirit of compromise. At the Connecticut Valley Congrega-

tional Club of ministers lately held in Northampton, Rev. Dr. Taylor, Secretary of the American Sabbath Union, opened a discussion on Sabbath Observance, in which, though the current of opinion was strongly against the Sunday newspapers, it was voted unadvisable to pass any resolutions against it, but as a substitute the chief officials were requested to visit the proprietors of the Springfield *Republican*, and urge the discontinuance of its Sunday edition. But the Sunday *Republican* gets published all the same, and only a jibe in its columns on the ministers who called, and the assertion of its great moral superiority over Boston's Sunday dailies, is the somewhat barren result.

The head of the Massachusetts Good Templars has published a letter to the order in which he states that 80 per cent of their losses in membership "are men and women who leave our order, because they have no time to waste in frivolous levity, in useless bickering, and in criminal inactivity, during which our lodges violate our obligations every day." This striking testimony from authority that cannot be questioned only confirms what Dr. Chas. Jewett so well said on this point years ago.

ELIZABETH E. FLAGG.

REFORM NEWS.

MASONIC JESUITS AND PROTESTANT JESUITS.

BOSTON, Feb. 8th, 1891.

I visited and distributed at the M. E. and Baptist ministers' meeting to-day, the addresses of brethren Grant and Cunningham. They were in *every instance* kindly received, and in some instances parties returned for extra copies. On Saturday afternoon, by permission of Dr. Cullis, I distributed the same addresses to the Holiness Convention, held in Dr. Cullis's chapel, and received many hearty commendations. In the evening I supplied the same audience with other tracts. Over 500 addresses and half as many tracts have gone out on their mission within the three days just past. In an address before the Baptist ministers this A. M., on Romanism in Mexico, Prof. Townsend, D.D., said, "*I can take you to a Masonic lodge in Mexico, where the four principal officers*

ARE JESUIT PRIESTS."

Many questions were asked which the Dr. answered, but I, knowing the sensitiveness of some in the audience, decided to wait until the meeting closed to ask my questions. I said, "Dr., is it your opinion, after carefully looking over the question, that the Masonic body is imposing any obstacle in the way of Romanism and its schemes for power in this country?"

He replied promptly, "No;" and then added, "It might have done so at one time, but Masonry is not what it was. Black Jesuits are exempt from many restrictions imposed on ordinary priests, and they go into the lodges and control them; and besides, I am sorry to say, there are a great many unprincipled members in the order, who use it for unworthy purposes."

A testimony from one, so eminent among the leading scholars, divines and progressive men of the age, and one who knows both the inside and outside of the orders of which he testifies, should certainly have weight, and it will. Dea. B. F. Bradbury, who is leading the weekly lecture course in Music Hall, discussing Romanism, and who has considered Masonry as one of the strong antagonists to Romanism, has great faith in Dr. Townsend. He was present and in a subsequent conversation with him, I found that he had marked the Dr.'s words, and was pondering them with care. Dr. Watson, who was the leading speaker in the Holiness Convention, spoke decidedly against Masonry, Odd-fellowship and the G. A. R.; and when I handed him one of Bro. Cunningham's addresses, with the remark, "Dr., that is one form of anti-Christ we must meet and put out of the church," he replied, "*That is so.*"

On Thursday last I received a call from a young man, whose case is one of the most interesting I have ever met. He joined the lodge on the advice of a D.D., in this city, whose name is not A. H. Quint, but of the same denominational faith. After prayer meeting the man and his wife asked the D.D., to advise them, the wife saying she feared the lodge was taking the place of the church. Having been assured that she was mistaken, and that great benefit would come to her husband and household, she said, "Dr., I have confidence in your word," and so withdrew her objections.

The man took the lodge degrees. Not finding what he had expected, he took the chapter degrees. Not finding what he had been promised there, he was induced to seek it in the encampment. Still unsatisfied, his attention was directed towards the "Scottish Rite." Thinking best to investigate before proceeding further, he came to our room, introduced himself and made known his mission by taking out a copy of the "*National Home Guard*," and asking for Scottish Masonry, and other books in the list, with which he supplied himself before leaving. He remained, and we studied the system together, using Masonic text-books, for nearly three hours. Many things were said which would interest and benefit your readers, and which I hope at some time to write, but for the present and for good reasons, I forbear.

He took the Royal Arch degree about the time Johnston was killed in Huntington, Va. The matter was freely canvassed in the lodge. While waiting in an adjacent room to take the Knight Templar degree, a Rev. (!) present, said, "There is a surprise awaiting you to-night. You will be required to take libations, and one you will have to drink from a vessel that is *neither metal, earthen or wood.*" He found the information correct when he reached the "fifth libation."

It seems a thing incredible, and yet we are compelled to accept the fact, that men standing in the pulpits in Boston, recognized and believed in as ministers of Christ, are advising pious young men to enter these lodges and take the "cup of devils." When the "devil is transformed into an angel of light," and takes the pulpit as a "preacher of righteousness," to deceive, if it were possible, the very elect, it is time for the people to fast and to pray for deliverance.

J. P. STODDARD.

SEEDING AN OLD FALLOW.

BRADFORD, Pa., Feb. 10, 1891.

DEAR CYNOSURE:—After filling my appointment to lecture at Varick, in Seneca Co., N. Y., I bade farewell to the friends there, and went to Canandaigua, and called upon John Carrington, who has long been a reader of the *Cynosure.*

I preached to the people that evening, by invitation, and the next day went to Houghton in Alleghany Co.

Here I met my old friend and son in the Gospel, Prof. Laughlin, who is pastor of the church and Professor of Theology in the Houghton Seminary. I preached for him twice on the Sabbath, and gave an address at an afternoon meeting held at Bro. Depew's, whose wife is a sister of the late Rev. D. S. Kinney. I also met Prof. Dodd, a graduate of Wheaton College, now principal of Houghton Seminary.

Twice I conducted the chapel exercises and addressed the students, and on Wednesday night lectured on "The Relation of Freemasonry and Kindred Orders to the Christian Religion." Encouraged by Prof. Dodd, the students turned out well to hear the lecture. I was pleased to have the privilege, while here, of renewing my acquaintance with the widow of the sainted D. B. Douglas, a noble man of God, and an able and faithful minister of the Gospel of our Lord Jesus Christ.

I intended to have gone into Wyoming county from here, but was persuaded by Rev. Hazlett, a former student of Wheaton, to go with him to Belmont. Here I preached at two points outside

(*Continued on 9th page.*)

CORRESPONDENCE.

WILL GOD DWELL IN SUCH A CHURCH?

EDITOR CHRISTIAN CYNOSURE:—Last Sabbath I preached in the First Presbyterian church, Covington, Ky., Rev. Dr. Blackburn, pastor. This congregation has about 400 members. It is one of the oldest in the city. Dr. Walden, now of Newark, O., was the former pastor. They are a well-to-do people of the conservative type. But worldliness is creeping in upon them. It is not uncommon for the young ladies to receive their gentlemen friends on Sabbath evening. And it has occurred that the older ladies have stayed at home from church Sabbath evening and given "progressive euchre" parties. I mention this as a sample of what is invading the church to an alarming extent. Church members are becoming worldly, and as the spirit of the world comes in, the Spirit of God goes out. The two cannot and will not dwell together. Either the church must be separate from the world or she will be judicially abandoned. That is the curse of curses. The Jewish church was originally the temple of God. Then she prospered. But when they rejected the Christ, God went out and Satan went in. Then she is called "the synagogue of Satan" From the highest pinnacle of glory to the deepest depths of degradation.

The Latin church was originally the true church of Christ. Then her symbol was "a woman clothed in the sun, the moon beneath her feet, a crown of twelve stars on her brow." But she apostatized. She persecuted the saints. Then her symbol was a harlot, sitting upon a scarlet-colored beast, and a wine cup in her hand, full of fornication, with which she makes the nations drunken? From the highest pinnacle of glory to the deepest depths of degradation.

The church in America was once pure. The Pilgrim Fathers brought a pure Gospel and an upright life. But presently slave-holders were admitted into her membership. Then secret societies were accepted. Then liquor-dealers came. Then stock-holders in Sabbath-breaking corporations followed. And to-day the church is loaded down with a burden of worldliness. Dancing and theatre-going during the week, and Sunday-newspaper-reading Sabbath morning, and progressive euchre parties Sabbath evening, are becoming common-place among church members. Will God dwell in such a church? The facts answer. More than half the people in our country never darken a church door. Out of 7,000,000 young men, 5,000,000 never go to church. It is true that 75 per cent of our young men never enter a church, 95 per cent are not church members and 97 per cent do no work and carry no cross for Christ.

GOD IS JUDICIALLY ABANDONING

The church, because, she has forsaken him, and hence her cry: "Oh, my leanness!" It is time to speak.

Monday I visited Xenia, O. The First U. P. church has called Prof. J. K. McClurkin, D.D., of the Reformed Presbyterian Theological Seminary. The present unsettled state of affairs in the Covenanter church has led to a postponement of action anent the call until after Synod. The Third Church has not called Rev. Reed, one of the suspended ministers, as reported. They are still hearing candidates. The Second Church is holding the fort, with Dr. Carson as leader.

Tuesday evening I lectured in Heidelberg University, Tiffin, O. We had a very fine audience. A number of the citizens came out, and the students and faculty altogether, gave a good hearing. The president of the theological department was formerly a pastor in Philadelphia. He knew Dr. Stevenson, editor of the *Christian Statesman*, and is deeply interested in the cause of National Reform. The acting president of the literary department urged me to remain and give another lecture. They are right with us. The temperance people of Tiffin are in the midst of a fight. They have attempted to enforce Sabbath-closing and many resist them. J. M. FOSTER.

THE BIBLE IN THE POCKET.

WHEATON, Ill.

After my conversion to God four years ago, it dawned upon my mind that I was spending from one and a half to two hours each week day on the railroad, going to and coming from Chicago, and that *here* was time to read the Bible; get acquainted with God, and learn his holy will concerning his children upon the earth. So I began to carry the Bible in my pocket, and read it on the train, and by the grace of God, expect to do so in the future.

And now let me tell you a few of the many things that I have learned from the Bible since I began to carry it in my pocket, and read it on the train.

1. That God has called, through Jesus Christ, upon all men to be converted—to be born from above.

2. That when we are converted, born from

above, we enter upon a *new* life, and that life can only be sustained by food that comes from the same divine source.

3. That this divine food or grace can only be obtained by being acquainted with God.

4. That by the food thus obtained, we may grow from a mere babe unto a perfect man, unto the measure of the stature of the fulness of Christ; and while thus growing, we live and move, and have our being in the 8th chapter of Romans: "For we know that there is now no condemnation to them who are in Christ Jesus." "The Spirit also beareth witness with our spirits that we are the children of God."

5. That when we have attained unto this perfect manhood, we have also obtained another right or privilege, and that is to move from the 8th chapter of Romans over to the 13th chapter of 1st Corinthians.

Though we know that we cannot speak with the tongues of men, much less with the tongues of angels, yet we may walk up and down those grand avenues, rejoicing not in iniquity, but rejoicing in the truth, "bearing all things, believing all things, hoping all things, enduring all things." For we know that there abideth in us, Faith, Hope, Charity, these three and especially the greatest of these, which is Charity.

J. L. REBER.

A WORD OF EXPLANATION.

ALLEGHENY, Pa.

EDITOR CHRISTIAN CYNOSURE:—In Jan. 29th issue of your paper, Mr. Gault reports that ex-Gov. St. John said in a speech at Blanchard, Iowa, that the "National Reform Association was doing a grand work, but they made a terrible mistake when they invited Judith Ellen Foster to speak from their platform."

I suppose the reference is to the invitation to speak at the convention held in Washington last February. It so happens that I know something about that invitation to Mrs. Foster. Dr. Stevenson wrote me that Mrs. Foster had been invited to speak, "but declined because the National Reform Association made the call for this convention the occasion for the circulation, in leaflet form, of the article in the *Statesman* against the non-partisan movement. Dr. S. wrote that this was a misapprehension on her part, that the National Reform Association had never taken part in the political conflict; that the Association did not control the *Statesman*, and the article referred to was the independent comment of its editors on a matter of public interest."

Dr. S. wished me to "disabuse Mrs. Foster's mind of this impression when I met her." Though urged to do so, she did not attend the convention.

Now I fail to see the "terrible mistake" in the National Reform Association inviting Mrs. Foster to speak at their convention. She is considered by many the best platform speaker in the land. She has the tact of being plain without being offensive. Editors of the *Statesman*, in the name of the Association, asked Mrs. Foster to speak. She declined. Why bring this up now?

If the National Reform Association never makes a greater mistake it will be well for them. It is composed of men of every shade of political opinion. Men and women of broad views can meet on their platform and discuss methods and questions of reform without compromising their principles.

Gentlemen, turn your guns on the enemy. Is it fair or just to hold up to public scorn a woman who has done so much to advance the cause of temperance? This "I-am-wiser-than-thou" policy of third-party people, keeps men from joining them. (Mrs.) J. S. COLLINS.

A VISIT TO WASHINGTON.

HICKMAN, Ill.

EDITOR CHRISTIAN CYNOSURE:—Not having written for our beloved *Cynosure* for some time, I improve the present occasion.

I was in the capital city of the United States recently, and while there called twice at the residence of W. B. Stoddard, in the building belonging to the N. C. A. It is a good building, and since it has been repainted and otherwise repaired, it presents a good appearance and is certainly well located, and is a good investment—worth perhaps now more than ten thousand dollars, and so bringing a fair per cent on the original investment, which was two or three thousand less than it would bring now.

For the few hours that I was in the hospitable home of Bro. Stoddard, I was pleased with the entertainment. He seems to have a pleasant lady for an helpmeet. Their home is also made happy by a beautiful little girl some two or three months old. What is more pleasant in this world than a Christian home, with husband and wife in loving accord, with some of the little folks to aid in bringing "good cheer?"

I attended five or six of the services at the Central Union Mission on Pennsylvania avenue, and was more than paid. Bro. Stoddard was with me the last evening. Bro. Bailey, well-known to the *Cynosure* readers, on two of those evenings conducted the services. He is a "workman that needeth not to be ashamed," presenting the truth lovingly, powerfully and eloquently. On every occasion the people were called on for testimony. Many of them gave interesting accounts of the saving grace of the Lord Jesus. Many would, in their simplicity, tell how they were saved from the saloon and the gutter, after everything in this world seemed to be dark; and now they were happy, with pleasant homes, cleanly in person and clad with good and clean raiment.

On one of these occasions it was incidently referred to that the membership of the various churches was composed of about two-thirds, and possibly three-fourths, women and children. The query was, where were the men? No one attempted to answer this all-important question. The answer I apprehend might be the saloon, the lodge and the tobacco habit has them. The saloon fills up men with the wrong kind of spirits, with which the Spirit of the Master will not mix or affiliate. The lodge furnishes a semi-religious, though false worship—no Christ—although they have altars.

The tobacco habit largely removes the victim from cleanliness (which is next to godliness) and thus keeps the victim from being pure and holy, which is essential to the perfect Christian.

When will the Christian people put aside every *sin* and every *weight* that *hinders* in the Christian race, so as to run the race that is set before them!

J. S. HICKMAN.

PITH AND POINT.

WON FROM LODGERY.

I notice in my last *Cynosure* under the heading, "A Curiosity of Masonic Literature," God is not the author of sin. "I form the light and create darkness; I make peace and create evil." If there is no sin we have no work to do. Because of sin we are conquerors through faith, hope, charity, victorious in doing the good. With the *Cynosure* in my hands and with the help of God several have left the lodge in this place.—J. HART, *Monroe, Iowa.*

WILL IT KEEP HIM FROM DRINKING IF THE SALOON IS OPEN?

I think you are "O. K." on the "secret lodge system," but a "little off" on the temperance question. I think men should be put at breaking stone or other hard labor for getting drunk, no difference whether they are rich or stand high socially.—F. D. HAUPTMANN.

SO HE OUGHT.

Times are hard and money hard to get, but I think every Anti-mason ought to take the *Cynosure* if possible. —W. W. TEMPLETON.

A CALL FOR LECTURERS AND REBUKE OF FALSE BRETHREN.

We need so much men of experience to lecture all through this extreme Northwest Coast, men who can beard the lion in his den. All of Uncle Sam's officials carry the square and compass as a breast-pin. I am not acquainted with a singie postmaster who is not a Mason. I have suffered most intensely for my anti-secret views; but I must be true to God. The course taken by the United Brethren has caused the Masons to be more bold here. It is a burning shame the way that they have acted here. Men who I never could have believed would have gone back on their time-honored principles, have brought a perfect disgrace upon the cause. Shame! double shame!! on such pastors. May God bless you in your work.—W. H. P., *Weston, Oregon.*

A SUGGESTION FOR A GREAT PAPER.

Out of the fullness of my heart I wish to say that I am exceedingly glad to see the *Cynosure* again. I do not know how I did without it so long. I am not sure but that it is the best weekly—the nearest a model—of all that come to my home. It has the "right ring" on so many other questions besides secrecy that I hope I will not again be without it. I must have the *Christian Statesman*, and I must have the *Union Signal*, not to mention more; but how I would rejoice to see and read a great weekly paper that would be an organ for all the great reform movements, such as National Reform, the Sabbath Reform, Prohibition and Anti-secrecy: and my wife says, "And add woman suffrage." Well, we two are one. Yours for every righteous cause.—N. R. J., *Oakland, Cal.*

THE ANTI-CHRIST OF THE AGE.

I believe that Freemasonry is *the* Anti-christ of the age, being the head and shoulders of all the lodge fraternity. "Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place: and all the people shall answer and say Amen."—Deut. 27: 15. I believe the time is not far distant when the government will have to suppress the secret lodge system. May it soon come.—H. CURTIS, *Olathe, Kan.*

LITERATURE.

THE RITES AND WORSHIP OF THE JEWS. Pp. 176. Price $1.00. The London Religious Tract Society. Fleming H. Revell Co., New York and Chicago.

The author of the valuable compendium is not given, and from the introductory notes we are at a loss whether it is Dr. E. P. Barrows or E. W. Edersheim, both of whom have written other volumes on related topics. The saying of Augustine that "The New Testament is hidden in the Old; the Old is made clear in the New," is accepted by most students of the Bible as a fundamental principle, and the modern study of the ritual of the Jewish church has been conducted from this standpoint. Many Bible students, indeed, have followed this principle to a great extreme, and have involved themselves and their disciples in many perplexities, which are an injury to true faith. This volume is of too limited a scope to entertain speculation or examine theories. It rather undertakes a careful exposition of the Levitical ordinances so as to show their harmony, and their interpretation to the pious Jew. It considers these under the heads "Holy Places and Persons," "Holy Worship" and "Holy Seasons," and very clearly explains their establishment and their formula and their sequence. The book is very valuable for this work, but we conceive that for Christians of to-day much more might have been made of the Christian significance of all these ordinances,—for Christ was the center and soul of the Mosaic system as of ours. He was the "end of the law for righteousness." This fact is not so fully developed as it should be to complete the work undertaken by the author.

ORIGINAL RECITATIONS WITH LESSON-TALKS. By Emma Dunning Banks. Cloth $1.25. Edgar S. Werner, 28 West Twenty-third St., New York.

The portrait of the author of this new elocutionary volume reveals a lady of energy and vigor, and her work is of like character with great uniformity. Indeed, the lack of variety at once appears. But the book is original in its conception and valuable as a study. One distinguishing characteristic of the pieces is that they have been written especially for recitation. Another original feature is that every poem has a lesson written upon it, full directions being given for the voice and action work. No such a book, it is claimed, has ever been published. It is, in fact, a self-instructor, while it affords teachers valuable hints for giving instruction to their pupils. Thus it gives thirty-five lessons in elocution in addition to the original recitations, and is very serviceable to those who are unable to get elocutionary instruction at home. We do not at all agree with the author's theory of breathing—"Flat abdomen, high chest." This will do for the days of tight corsets; but God made the chest of a man like a bellows, the lower ribs flexible, to be expanded with the strong muscles attached. *Deep breathing* is a better hobby, for it is nature.

The *Bible Standard*, issued by the Wesleyan Publishing House, Syracuse, New York, has a very interesting number. The notes of missionary life in West Africa, by Bro. H. W. Johnston, are of special interest. He speaks of a secret society among the natives which seems to be an offshoot of the "Parrah boys" [Purroh?] or African Freemasons. This society has become such a terror to the south of Sierre Leone that the missionaries have appealed to the British authorities, who propose to stop the work of this African lodge.

The *Missionary Review of the World* for February comes fresh, vigorous, and inspiring, as always, with its outlook over the whole field of missionary activity. It opens with a stirring editorial on The Regions Beyond. Rev. J. Murray Mitchell, LL.D., of Nice, France, con-

tributes the second of a series of articles on The Mission Outlook. Rev. Dr. Blodgett gives A Condensed Sketch of the Mission of the American Board in North China. Buddhism and Christianity—a Crusade which Must be Met, is a powerful reply to the article of Baron Hardon Hickey, who attempted, in the New York *Herald*, to show that Christianity is a copy of Buddhism. Dr. Hulbert contributes a second article on The Historical Geography of the Early Church. The Translations, International Department, and Monthly Concert of Missions, are full of good things, too many to particularize. Every Christian minister will be the better and stronger for studying such a number. Every earnest Christian can read it not only with profit, but pleasure.

The *American Agriculturist* for February is full as usual of good things for all sorts of working people whether they are producers or consumers. Beginning with the appetizing maple sugar business; winter dairying; the potato-raising contest of the *Agriculturist* which contains some very interesting reports; Lonk sheep; poultry business as an occupation for girls; the new fiber plant, sisal hemp, which some Philadelphians hope may supersede cotton; and an endless variety of thoughts and hints for the gardener and the housekeeper—these fill up a good number.

The *Evangelical Repository* continues the series on the "Testimony of the Catacombs." "The Augsburg Confession," "The Song of Songs," "Latest Results of Oriental Archæology," and "The Preacher and his Work," are other titles. The venerable Dr. Logue of Monmouth writes a critical examination of Rev. 20: 4.

The *Sidereal Messenger*, issued from the observatory of Carleton College, is now well on in its tenth volume, which is an evidence worth recognizing of the interest taken in astronomical studies. The contributors of the current number represent institutions widely separated in this country and Europe.

The Converted Catholic for the month opens with terse comments on the developments of Romanism. Chief among the contributions are Dr. R. S. MacArthur's on the Huguenots and Rev. John Lee's examination of Cardinal Gibbon's book, "Our Christian Heritage."

Vick's Magazine takes us to California with a vengeance, and with its charming photographic illustrations of the wealth of roses and climbers in that garden State, makes everybody restless to make a bower for himself amid its sunshine.

We're not waiting for the bats and moles but for men and women who have eyes and use them, who have brains and reason! There's a new world for them—suffering and sickly as they are—a new world created from the brain of a skillful physician—a discovery—the "Golden Medical Discovery."

Years ago Dr. Pierce found out that the secret of all scrofula, bronchial, throat and lung trouble lay—in the beginning at least—in impure blood and the weak tone of the system; that the way to cure these effects was to remove the cause, that human nature being the same, the same results might be looked for in nearly all cases. So confident was he that the exceptions were uncommon that he took the risk of giving the medicine to those it didn't benefit for nothing, and the results have proved that he was right.

And "Golden Medical Discovery" is the remedy for the million! The only *guaranteed* liver, blood and lung remedy. Your money back if it doesn't help you.

To the question, Which is your favorite poem? there may be a great variety of answers; but when asked, Which is your favorite blood-purifier? there can be only one reply—Ayer's Sarsaparilla, because it is the purest, safest, and most economical.

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FOR A

CHRISTIAN CONFERENCE

ON THE

SECRET LODGE SYSTEM.

We, the undersigned, believe that there is no good which can be accomplished, in times of peace and in a free land, by secret societies which cannot be secured more easily and perfectly by open organization.

We believe that much of the time and money so greatly needed by the cause of our Lord Jesus Christ is wasted in the large and unprofitable expenses of secret orders.

We believe that the union of Christians with men of the world in oath-bound organizations is forbidden by the Word of God and always injurious to the spiritual life of those Christians who enter such societies.

We believe that some oath-bound societies are clearly hostile to the peace and welfare of our country.

We therefore invite all those who sympathize with us in the views above expressed, to meet in "A Conference of Christians," to be held under the auspices of "The National Christian Association," in the city of Chicago ..... to consult and pray respecting the best method of saving men, the churches, and our land from the injurious influence of such societies.

Name, ...

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Denomination, ...

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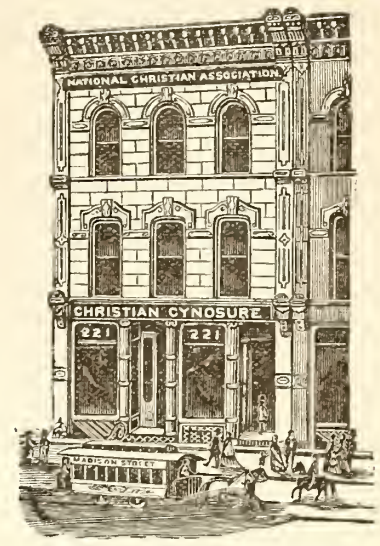
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The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

1. Historical Sketch—National Christian Association.
3. Address to American Pastors.
4. Freemasonry in the Family.
5. President C. G. Finney on the duty of Christians towards the Lodge.
7. To the Boys who Hope to be Men.
8. Modern Heathenism.
9. Ministers at Rival Altars.
12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
16. Selling Dead Horses.
17. History of Masonry.
18. Despotic Character of Freemasonry.
19. Freemasonry, a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Nathaniel Colver, D.D., on Masonry.
33. Hon. Wm. H. Seward on Secret Societies.

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

NATIONAL CHRISTIAN ASSOCIATION,
221 W. Madison St., Chicago



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(The gift of Philo Carpenter.)
AND OFFICE OF
The Christian Cynosure,
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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, FEBRUARY 19, 1891.

DR. CARRADINE'S SERMON, of which we are able to print the greater part this week, is the attraction of this number. Let none fail to read it; and have all the M. E. pastors read it also. This address has been widely heralded, but has not until now appeared in print after revision by Dr. Carradine. Our readers will join us in saying that from such a fountain must flow many waters for the healing of the people and the refreshing of the church of God.

"IS CONGREGATIONALISM DECLINING?"

The *Advance* takes this question from the London, English, *Independent*, which paper answers it in the affirmative that Congregationalism *is* declining. And to remedy and reverse this decline the *Advance* advises the English religious press to cease aplogizing for rationalism and teach a sounder "orthodoxy."

The lamp of experience is said to give a safe light. Let us consult it. Just forty years ago, the writer attended commencement at Western Reserve and Oberlin colleges, then fifty miles apart, amid a population descended from New England Congregationalists. Hudson College was orthodox, founded and sustained by orthodox churches. In 1839 Oberlin was reputed heterodox by Congregational papers; and Mr. Finney for some years was regarded so unsound that Congregational pulpits were closed against him from Oberlin to Boston. That year, 1839, fifty persons, mostly ministers, walked in the college procession at Hudson, and three thousand people filled the great tent at Oberlin. Hudson College has since been removed to Cleveland; and Oberlin has some thirteen hundred students, standing where it then stood. And though Oberlin students at that time were jailed for aiding escaped slaves, the nation has since embraced the principles of Oberlin.

Two years before, *i. e.*, 1837, four synods, representing a population of forty or fifty thousand Presbyterians, were exscinded, cut off, by the then united General Assembly. Dr. William S. Plummer, giving reasons for cutting off those synods, said they were Abolitionists and Anti-masons; "went to Presbytery with their saddle-bags stuffed with Anti-masonic almanacs." And he spoke truth. It was true that opposing secret lodge-worships did underlie Abolitionism. Gerritt Smith, Arthur and Lewis Tappan, and their co-adjutors, were all anti-Masons, disciples of those exscinded Presbyterian ministers. So, also were Seward and the host who came later. But the slave question, like Aaron's serpent, swallowed all other questions, and postponed the final extermination of the secret lodges; and under the warclouds, the organized deism of the lodge crept back into the churches, from which the great wave of revivals in which Mr. Finney was active had driven it.

The thing for Congregational churches now to do is to

"Stand up, stand up for Jesus."

A few weeks since, the entire press of Chicago, noticing a birth-day of the *Cynosure* editor, endorsed his life-long opposition to the lodge. It thus, without a single exception, endorsed the teachings of the National Christian Association.

In the present number we give an extended presentation of a remarkable discourse given in St. Louis, by Rev. Dr. Carradine, an eloquent Methodist Episcopal clergyman, late from New Orleans, which opens a new epoch in the discussion. The Congregational churches which were non-committal on the slavery question, lost one-half of their influence with New England people. Let us not make another mistake. There is no heterodoxy in the anti-secret reform. Will not the *Advance* embark in this discussion? If it will publish the call for the forthcoming Christian Conference on the Secret Lodge System, and boldly advocate the reform, the largest Congregational church in Chicago will not hold the people who will attend it.

A Swedish Congregational editor said to the writer last week, that if the Conference committee will invite the Chicago Scandinavians to join them, the largest Scandinavian church in the city can be had free of charge. The audience room, by taking in chairs, will seat three thousand people. By all means ask the Swedes to unite in the Conference. And obtain this St. Louis clergyman, Rev. Mr. Carradine, to give an address in Farwell Hall. The St. Louis *Globe Democrat* and the New Orleans *Daily Item* have published his discourses, not because they are opposed to secret societies, but because of the eloquence and standing of the man. And if the Congregational churches will be true to their Puritan ancestral creed, which excluded all man-made mysteries, they will not long be troubled with the rationalism of the lodge, or be taunted with the imputation, that it is "declining." But in Europe or America, London or Boston, churches which cringe before the worships of Satan, and "brother" with Freemasons, who begin by swearing their members to conceal their doings or have their throats cut; such churches must surely "dwindle." Without Christ they can do nothing. And Jews do not worship Christ.

THE FALL OF ROMANISM HERALDED.

For the last twenty years, civil and religious Italy, or its church and state, have been in conflict. The New York *Sun*, Jan. 4th, contains a notice of a remarkable pamphlet in this quarrel. It is written by Giuseppe Tascanelli, who, for thirty years, has been a deputy in the Italian parliament, during the first part of which period he was a stauch advocate and defender of the Roman church. But he now, it appears, has come to regard the Pope as the enemy of Italy. These are some of his words: "The return to the temporal power has become a dominating idea there" (in the Vatican). "It has become a perfect monomania." "But the Jesuits of the Vatican refuse to acknowledge that it is so; and Leo XIIIth, while he declares abroad that he desires peace, maintains a policy in Italy which keeps up a species of civil war." "The comedy of the (pretended) papal imprisonment renders the Pontiff and the Church in his person ridiculous." "The question is daily asked but never answered, What becomes of the wealth that pours daily into the coffers of the Pope?" "The policy of the Vatican is prompted by indifference to the growing division between political and religious Italy; by an obstinate determination to use all means, no matter how evil, to prevent the Catholics from becoming faithful subjects of the king," etc., etc.

Now it is a true proverb, confirmed by the world's experience, that "a house divided against itself falleth." And it is likewise true that, since Mazzini and Garibaldi, Romanism is a house divided against itself. And while it was true, as Kossuth said forty years ago, that "bayonets are beginning think," it is now much more true and obvious that "laborers have begun to think." And the greatest danger to priestism, especially the priests of Rome, is an intelligent laity. Kings and rulers want taxes and votes. And so long as priests rule the masses, kings and presidents will obey priests. But poverty and hunger are great teachers; and the country parishes in Italy are poor and hungry; while the Pope and his abettors are bloated with wealth drawn by his priests from the superstition of foreign countries.

This cannot last. This conflict between church and state in Italy must prove catching, and we read, Rev. 17: 16, "The ten horns (kings) shall hate the whore and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire." This terrible Scripture had a striking fulfillment when Henry VIIIth of England and his parliament, to stop the swindling beggary of friars and the flow of Peter's pence out of England to the Pope, sent his minister, Cromwell, to tear down monasteries and drive out the monks. And, though the book of Revelation is full of mysteries, one thing is plain, viz., that a mammoth corrupt power called "Babylon," "beast" and "whore," is yet to fall like a millstone into the sea "and be found no more at all." And the last verse of Rev. 17 shows that Rome is that monster power, covered with names of blasphemy, just as certainly as the book of Revelation is inspired of God. And apostate Rome itself is forced to acknowledge that the book is divine.

DR. B. CARRADINE was pastor in New Orleans before coming to St. Louis. He was there well known for the earnestness of his opposition to the lottery business. The lodge sent its messages far and wide before the great sermon of Jan. 4th was delivered. Even the papers of far-away Spokane Falls, Washington, on the 30th of December published the announcement of the sermon with exaggerated comments of Dr. Carradine's sensational qualities, the number and influence of the Masons in his church, and their unbounded indignation at the promised assault on their pet system of secret religion. It was even stated that "fully one-half the members of the church are Masons." Now in the first place the rule for church membership is, about three-fourths are women and minors. It is equally notorious that Masons do not rush into the M. E. church or any other: one-tenth of the men, or one-fortieth of the whole might be possible, but hardly probable. That one-half of the members are Freemasons is a story that grew all the way from the Mississippi to the Pacific. The special and providential significance of this sermon is that it is the fire of proclaimed truth bursting out in an entirely new and unexpected quarter, against the greatest evil that our churches must withstand if they will live and flourish.

—Ex-Governor St. John is announced to speak in the College Hall at Wheaton, Ill., next Saturday evening. The popular champion for prohibition will be welcomed by a great audience.

—Bro. I. R. B. Arnold last reported with his floating chapel from Vanceburg, Ky. This place is near Cabin Creek, Lewis county, above Cincinnati, the point with which we have become acquainted through the labors of brethren Fee, Hinman and Browne of Berea, Ky.

—There are said to be 24,000 German Lutherans in Chicago. All their churches exclude secret societies, and keep their people instructed by constant discussion. A conference is soon to be held in some point in Michigan, and a part of the proceedings will be a thorough discussion of the so-called "minor" orders.

—Mr. Edgar Wylie, one of the students in the Congregational Theological Seminary, who has been most interested in our reform and was made a member of the committee for that denomination at last April's Conference, has been chosen to represent his institution in an address at the inter-seminary annual meeting next week.

—The *Christian Conservator* noticing the reports that members of Lutheran churches in Schapville in northwestern Illinois, and in Massilon, Ohio, have been publicly warned against uniting with secret societies as contrary to a Christian life, says: "These are indications of the feeling that exists. And as a better and higher state of piety comes on the churches, it will increase until the lodge will be wholly classed with the world, and the church of Christ be freed from the false worship of the lodge."

—Rev. H. W. Johnston, missionary of the Wesleyan churches to West Africa, called on the *Cynosure* last week on his way to College Springs, Iowa, and vicinity. Bro. Johnston has returned from Sierre Leone on account of the health of his wife, who would soon, to all appearances, have soon succumbed to the African fever. The sea voyage was of great benefit to her. She will probably remain with relatives, while Bro. Johnston will return in a few weeks. His plan is to make a journey into the unevangelized interior, found a mission station, and erect temporary buildings before the rainy season begins. He hopes that his wife can return and join in the work after her health is recovered. Others also may join this new mission. Bro. Johnston shows the effect of African climate, but says he is in fair health. He will continue, on his return to Africa, occasional letters to the *Cynosure*.

Have you tried to get a subscriber for the *Cynosure?*

One of the most effectual ways of pushing our reform, is by circulating the *Cynosure*. Will you give *one afternoon* to help our subscription list? Your labor is not in vain, in the Lord. 1 Cor. 15:8.

REFORM NEWS (*Continued from 5th page*).

of Belmont, where Bro. Hazlett had appointments, and visited the pastors and others in the place, with a view to working up a lecture there. Neither the Baptist, Presbyterian nor Methodist pastors seemed favorable to lodgery. Indeed, the Presbytcrian pastor said that Belmont was "over lodged;" that many church members belonged to so many lodges that they had neither time nor spirit for church work; and that an issue would have to be made with the lodges. He was in favor of a meeting or convention to consider this question; but, as the Baptist and Methodist pastors were holding revival meetings, he thought the present not an opportune time to call such a meeting. So I was constrained to abandon my purpose of arranging for lecture work in the place. I visitcd the Methodist pastor and had an interesting conversation with him on the secret orders, and was pleased to find that he did not worship at their false altars.

I left Belmont and came to Cattaraugus Co., where I preached once, finding the brethren engaged in a revival meeting.

I reached Bradford, Pa., Saturday night, and spoke in the Salvation Army Hall and also in the W. C. T. U. Hall on the Sabbath, and we are working up a lecture for Tuesday night. This is a terribly lodge-ridden town, there being, I am told, as many as four lodges to one church in this city. I gave a lecturc on Monday in the daytime and will finish my work with the lecture Tuesday night. One lady who was present at the lecture Monday, who is the daughter of a 33-degree Mason, the wife of an Odd-fellow, and a W. C. T. U. worker, and who has been connected with several lodges, renounced them all, declaring her purpose to give up $4,000 of life insurance policies that she had in them. She expressed her gratitude to God for being permitted to hear what she had heard, and declared she would cheerfully give $100 to support the anti-secret society lecture work, if she had it, and said that she would makc a donation to the cause as soon as she could.

I visited the W. C. T. U. county organizer and found her strongly opposed to the secret orders. She said that many of the W. C. T. U. ladies of this county are so filled with lodgery that out of the abundance of their hearts they speak of the W. C. T. U. as "*our lodge*" or "*our order.*" This noble Christian lady will not permit them to talk thus in her presence, but frequently calls their attention to the fact that the assemblies of the W. C. T. U. are not lodges, and that the W. C. T. U. itself is not an order.

FEBRUARY 11.—Several ministers of the Gospel were present at the Tuesday night lecture; among them a presiding elder of the radical United Brethren church. I noticed two loads from four miles in the country, though it was a cold, windy night. A gentleman came forward at the close of the lecture and said he had learned things to-night about the secret orders, that he had never heard of before.

Dr. Huntington, pastor of the M. E. church, received me very courteously, when I called on him, and consented to announce my lecture from his pulpit on the Sabbath.

To my surprise the pastor of the Baptist church refused to give notice of my lecture. In view of the fact that a plan of salvation is developed in the religious philosophy of Freemasonry, as written by the highest Masons, and endorsed by high Masonic authority, in which Masons are taught that they can climb up to heaven in some other way than by our Lord Jesus Christ, it seems wonderful that this orthodox Baptist minister, who believes that there is no other way to God and heaven but by Jesus Christ, should refuse to aid me in my defense of the Gospel. Surely this dear Baptist brother believes that salvation is by grace received through faith in our Lord Jesus Christ. Why would he not aid me in defending the doctrines of grace against the Masonic heresy, that men may save themselves by their own works, while utterly ignoring the divine plan of salvation by Jesus Christ? Is it not strange that this dear brother would *help the wicked*, and refuse to aid me in my effort to exalt Christ Jesus, as the only name given under heaven or among men whereby we can be saved?

Surely this dear brother does not understand the relation of Freemasonry to Christianity. He does not know that fundamental Masonry is a compound of ancient idolatry and deistical infidelity. He can not know that Satan is working more successfully through the secret lodge system, than by any other means, to supplant Christ and subvert our holy Christianity, or, as a loyal subject of Jesus Christ, he would have sympathized with my effort to expose this Satanic conspiracy against Christ and his Gospel.

But, bless God, the people are being turned from darkness to light, and from the power of Satan, exerted through the lodge, to Christ, and the day hastens when no loyal minister of Jesus Christ will refuse to aid in the good work.

C. F. HAWLEY.

AFTER TWENTY YEARS.

THE TERRORS OF A LODGE DEBATE.

SALTSBURG, Pa., Feb. 13, 1891.

DEAR CYNOSURE:—After a brief visit with wife and baby I commended them again to God's care and came on to Indiana county, Pa. It has been some twenty years since a representative of the N. C. A. has worked in this section. Our reform has been faithfully upheld by representative pastors in the U. P. and other churches. As a result I find a field ripe for the harvest. More doors are open than I shall be able to enter at present.

I reached this place Saturday morning. Rev. Johnston, pastor of the U. P. church, on learning my mission, invited me to address his people Sabbath morning and evening. Anti-secrecy was no new theme to them, as the former pastor, Rev. Katz, a reader of the *Cynosure* and an earnest advocate of its principles, had not failed to let his light shine. Both Sabbath services were well attended, the evening congregation being specially large. A collection of $5.21 and several subscriptions to the *Cynosure* are among the evidences of approval.

It is said there is no rose without its thorn. The people of Saltsburg can not all truly be said to belong to the salt of the earth. In fact, much of the salt seems to have lost its savor.

The Lutheran pastor, Rev. Hudson, while professing sympathy, said he was not at liberty even to announce my lecture, as his congregation was small and he was desirious of building it up. As some of his most prominent members were Odd-fellows, he feared a notice of my meeting would be offensive to them. He thought if he had as many members as the Presbyterian pastor he would have more liberty in this regard.

Dr. Miller, the Presbyterian pastor, had attended a convention in Mansfield, Ohio, held by the Ohio auxiliary of the N. C. A. He there heard Dr. Fairchild, then president of Oberlin College, present an address against the Masonic lodge, which met his approval. He thought a distinction should be made between the major and minor secret societies. He was willing to ask his session to grant me his church for a lecture, but had little hope of getting it, as two at least were connected with the Masonic lodge.

This brother has had much trouble with his dancing members. A member of the Presbyterian church who joined a lodge, recently planted here, called "The Solon," gave me a copy of the "Solon's Sector," the official organ of this society, to try and convince me that it was a good thing. On page 5 I find the following:

SOLON BALL AT NORWICH, N. Y.—"Chenango Lodge, No. 62, gave their first annual ball at Burr's Opera House, it being the first public demonstration given by our lodge since the introduction of the order in Norwich."

A glowing account is then given of this dance, which it is said lasted till morning. I would respectfully call Dr. Miller's attention to the fact that this is one of those little secret societies to which some of his members belong. When twice two don't make four, then will dancing lodgers make good Christians.

I am to discuss the following questions with Rev. A. Getty, pastor of the Universalist church of this place, in the town hall this evening: "*Resolved, that the principles of secret societies are injurious to pure Christianity.*" The wording of the question is Rev. Getty's. The editor of the town paper seems very much excited over this discussion. He has begun his editorial this week with the following expressions in large italics: "THE FUR WILL FLY." "GREAT DEBATE IN THE TOWN HALL."

As this editor is evidently not acquainted with the way Christians discuss, we will have to forgive him for this improper notice, if he will try and do better in the future. One might conclude from this notice that the editor was better acquainted with cat fights than with Christian discussions. I trust there will be no fur flying in the hall this evening, as that would be annoying, to say the least. Perhaps we should thank this young editor for giving us the best notice he knew how, and hope for his improvement in the future. Some on the other side, I am told, have talked of the egg argument, but I trust for their sakes they will use them in a more profitable way than that suggested. May God overrule all to his name's glory, is my prayer.

My future appointments are as follows: New Florence, Feb. 15th and 16th; Blairsville, Indiana Co., Feb. 17th; Shelota, Feb. 18th; West Lebanon, Feb. 19th; Clarksburg, Indiana Co., Feb. 20th; Apollo, Feb. 22d; Olivet, Feb. 23d. Should any in this section desire one or more lectures they can address me at any of these points.

On Tuesday last I was very cordially received at a called meeting of the Conemaugh presbytery of the United Presbyterians. Never have I felt more the approbation of the Master, or seen more the need of just such work as the N. C. A. is doing than to-day. With heart made glad by the consciousness of divine approval, with face turned toward the sunrise of eternal glory, what has one to fear of the powers of darkness! Let us who sometimes grow weary in the unpopular contest remember there is an eternal weight of glory just beyond.

W. B. STODDARD.

TRUE HOLINESS IS IMPARTIAL.

NICHOLASVILLE, Ky., Feb. 11, 1891.

DEAR CYNOSURE:—On account of a land-slide on the Louisville Southern R. R., I have been detained here two days. Yesterday afternoon and night I attended the holiness meetings in the M. E. church of this place, conducted by Mr. Godby of the Kentucky Holiness Association. A considerable impression has been produced, and I think much good has been accomplished. I was very glad to be able to listen to earnest, faithful preaching, directed mainly to the church. Surely they need it.

But while I rejoice in every earnest aspiration for a higher Christian life, I could but realize that even *holiness* people are liable to have distorted and perverted notions of moral obligations. The same moral blindness that could see no wrong in the system of slavery, is still *color blind* when looking at the popular iniquities of to-day.

Yesterday we had for a Bible reading on the second and third chapters of John, during which questions were invited. When John 3: 19, 20, was being considered, I asked if it did not imply a condemnation of all systems of *organized secrecy*. The question was not answered directly, but led to quite a discussion. Bro. Godby said that in his early life he had joined the Masons and Odd-fellows, and continued in active relation with them until he became sanctified. He then dropped out of them, and had since nothing to do with them. He had never *opposed* them, but thought a Christian man had all he could do without giving any time to these orders, and that true religion was worth far more "to travel by" than Masonry.

The pastor of the church was sure that there was nothing *wrong* about either of these orders, and this seemed to be assented to; but another pastor thought that no Christian ought to join *any* organization except the church of Christ. This seemed to have a general assent.

The sermon at night to a crowded house was on spiritual freedom, and was, in the main, most excellent. The preacher was very severe on dancing, and thought a dancing-school worse than a saloon; but he had not a word to say against lodgery, tobacco-using, dram-drinking, or caste, sins that are exceedingly prevalent among professed Christians of the place. Some of these earnest holiness people think that the co-education of the races, as it is carried on at Berea, is a great folly and *wrong*, and hold up their hands in holy horror. It would be unjust to say that such people know nothing of true Christianity, but most manifestly they have learned but its *first* rudiments. Perhaps the natural order for the blind, on being restored to sight, is at first, to "see men as trees walking," but surely they ought to see the way of the Lord more perfectly.

H. H. HINMAN.

THE HOME.

"HE DWELLETH WITH YOU."

John 14: 17.

The Holy Ghost is here,
Where saints in prayer agree;
As Jesus' parting gift, he's near
Each pleading company.

Not far away is he,
To be by prayer brought nigh;
But here in present majesty,
As in his courts on high.

He dwells within our soul,
An ever welcome guest;
He reigns with absolute control,
As Monarch in the breast.

Our bodies are his shrine,
And he, th' indwelling Lord;
All hail, thou Comforter Divine,
Be ever more adored!

Obedient to thy will,
We wait to feel thy power;
O Lord of life, our hopes fulfill,
And bless this hallowed hour.

—*Charles H. Spurgeon.*

DR. GORDON'S BIBLE READINGS.

Dr. A. J. Gordon of Boston, while spending a month at Mr. Moody's Bible Institute in Chicago, consented to give an afternoon series of Bible readings at the Third Presbyterian church. They have called out a large attendance, from that and other congregations of the West side. The following is taken from the report by Emily Kellogg in the *Standard:*

I. The work of the Holy Spirit. Symbolism in Lev. 14: 13–18, and 8: 24–30. First the blood—Christ's work. Then the oil. The Spirit's work, Ex. 12: 6, 7. First the blood, next the laver. Christ's work *for* us, before Christ's work *in* us. His blood before our experiences. Martin Luther found no place in believing until he was told by a brother monk: "Brother Martin, look to the blood of Christ. Look to his wounds."

The relative position of things, in approaching the mercy-seat was: (1) the altar, (2) the laver, (3) the veil of the holiest. Eph. 5: 26, "That he might sanctify and cleanse it with the *washing* (root word same as *laver*) of water by the Word." Titus 3: 5, "By the *washing* (laver) of regeneration and renewing of the Holy Ghost." The touching of the right ear, right hand, right foot, signifies a consecration of our bodies, throughout, making of them a living sacrifice. Rom. 12: 1. In 1 Cor. 6: 20, the revision strikes out the last clause, rendering it, "Glorify God in your body." In this age or dispensation, the body controls the spirit; in the resurrection age the spirit will control the body. The consecration of the body must be entire: not merely the upper story but the lower story; the whole man should be possessed by Christ. Let not our consecration be like that of the early Saxon king, who at baptism reserved for self the right hand with which to punish his enemies.

The symbol of water is given in Revelation 4th, where we read of the throne and one that sat on it, and the rainbow and the elders and the seven lamps (v. 6,) "And before the throne there was a sea of glass like unto crystal." The laver was made of the "looking-glasses of women." Ex. 38: 8. The old nature or likeness was destroyed to make a fit place for the indwelling spirit.

At the mercy-seat the great high-priest should present the blood and the fire, Lev. 16: 13, 14. And in Ex. 25: 22, God says: "There I will meet thee, and I will commune with thee from above the mercy-seat." The Shekinah or visible presence having long departed from Israel, found an abiding-place with Jesus Christ. John 1: 14, "And the Word was made flesh and dwelt among us," i. e., tabernacled among us, or shekinahed among us. John 1: 32, "The Spirit descended from heaven like a dove, and it *abode* upon him." V. 33, "The Spirit descending and *remaining* on him, the same is he which baptizeth with the Holy Ghost."

The Levitical types pertaining to the resurrection and Pentecost are perfect. On the "morrow after the Sabbath," Lev. 23: 15, the wave-sheaf was offered. And in v. 16, "Shall ye number fifty days when the wave-loaf should be offered." A *loaf* is used as a type of the church. Fifty days after Christ passed into the heavens the shekinah of glory returned, Acts 2: 3. It *sat*, abode. Mark 16: 19, The Lord "was received up into glory and *sat* on the right hand of God." From that time the Holy Ghost's seat has been in the church and Christ's seat has been in heaven. When he was in the body he was limited and localized. The Holy Ghost can be everywhere in his plentitude of grace and power. John 14: 17, "He dwelleth with you and shall be in you," is the promise. The Holy Ghost at Pentecost was incarnated in the body of Christ (the church) just as the Father was incarnated in Jesus at the advent. Note the holy deference between the different persons of the God-head. At both baptism and transfiguration God commends Christ, saying: "Hear ye him." In the charge to the seven churches Christ commends the Spirit.

II. The Spirit in its work for believers. Acts 2: 38, "Repent and ye shall receive the gift of the Holy Ghost." This and the question in Acts 19: 2 imply a special bestowal of the Holy Ghost which was not the portion of all believers. Four forms of speech are used in regard to this gift. (1) Baptizing, (2) sealing, (3) anointing, (4) filling.

1. *Baptism of the Spirit.* What Christ had we may have. He depended upon this, saying (Matt. 12: 28), "I through the Spirit of God do cast out devils;" Heb. 9: 14, "Who through the eternal Spirit offered himself without spot to God." The disciples claimed this baptism, by the promise in Acts 1: 5, and received it. They were brought into the element of the Holy Ghost. We are in death, but by the baptism of the Spirit we are translated into life.

2. *Sealed by the Spirit.* John 6: 27, "Him hath God the Father sealed." Eph. 1: 13, "*Ye* were sealed with that Holy Spirit of promise. We have the same blessing with Christ and the same requirement. Eph. 4: 30, "The Holy Spirit of God, whereby ye are sealed into the day of redemption." Bickersteth says that the Apostle Paul wisely adapted his figures of speech to the people whom he addressed. The Ephesians were mercantile. Merchants from other localities came in the spring to buy lumber. When selected each one placed his seal upon his purchase, but waited till "the day of redemption" to pay the purchase money and take away the property.

At Christ's baptism the Father declares *ownership* "my Son," and *holiness*, "with whom I am well pleased;" and again in 2 Tim. 2: 19 the same claims are made, *ownership*, "them that are his" and *holiness*, "depart from iniquity." The magnet is said to draw the bits of steel to itself, by imparting to them its own magnetism; so Christ imparts to us something of his own Spirit.

3. *Anointed by the Spirit.* Luke 4: 18, "The Spirit of the Lord hath . . . anointed me." He was the Christ, the anointed one. Acts 10: 38, "God anointed Jesus of Nazareth with the Holy Ghost and with power." 2 Cor. 1: 21, "He . . which has anointed us is God." 1 John. 2: 27, "The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." Psa. 133, "The anointing of Aaron symbolic of the anointing of our great high priest; that sweet ointment poured upon his head runs down and blesses his whole body (the church). Brethren dwell together in unity when united with their head. Christ alone can baptize with the Holy Spirit.

4. *Filling with the Spirit.* Luke 4: 1, "Jesus being full of the Holy Ghost . . was led by the Spirit into the wilderness. Acts 2: 4, "And they were all filled with the Holy Ghost." Acts 6: 3, The seven deacons were thus filled. Paul was also thus filled. Stephen, "a man full of faith of the Holy Ghost," Acts 6: 5, had a countenance like that of an angel. When any great thing is wrought in power some one has been filled with the Holy Ghost. Eph. 5: 18, "Be not drunk with wine; . . but be filled with the Spirit." Wine inspires the tongue to unseemly talk. The Spirit inspires the tongue to prayer, and hymns and spiritual songs. It burdens it with the one great theme, Jesus Christ and the salvation of the world. We can not get the Spirit to use, but to be used by. God does not let us use him. He honors us by using us. We must have a great desire for the good of others. The widow by Elisha's advice borrowed vessels, and the oil of grace flowed till they were filled and then it stopped. Go borrow your neighbor's sickness, your neighbor's need, poverty, sin; bring a great vessel for Darkest Africa, another for India, another for China and another for the Islands of the Sea.

III. The Holy Spirit; his present residence is with us; while the present residence of Jesus Christ is in heaven. Both are in communion with the Father. Christ said, "I will pray the Father, and he shall give you *another* Comforter" (John 14: 16); a Paraclete, an Advocate, the words are equivalent. "If any man sin, we have an Advocate (a Paraclete) with the Father, Jesus Christ the righteous."

We have in these co-equal words a hint of the co-relationship of the second and third persons of the Godhead. The Holy Spirit is a mediator between us and Christ, and Christ is mediator between us and the Father.

God is called a Sun (Psa. 84: 11); Christ the *express brightness* of his Father's glory (Heb. 1: 3), that is the *radiance* or raying *forth* of the Father's glory. How do we get light? By the intervention of the atmosphere. Thus does the Spirit transmit to us the divine radiance. John 16: 15, "He shall take of mine and shall shew it unto you." We depend on the Holy Spirit to receive from Christ of his nature, attributes and life. The two Paracletes are like two lawyers who are partners, one being a counselor (the Holy Spirit), the other being an advocate (Jesus Christ); the one advises, helps and suggests; the other pleads in court. A verb has been derived from the noun, paraclete. This verb is variously translated: "2 Cor. 5: 20, as though God did *beseech* you," *i. e.*, paraclete you; 2 Cor. 6: 1, "We beseech you that ye receive not the grace of God in vain," *i. e.*, paraclete you; 1 Thess. 4: 18, "Wherefore *comfort* (paraclete) one another with these words." The intercession of our Paracletes is the basis of all our pleading and our comfort. Whatever Christ is, we are to be, but he does not leave us alone to gain it.

John 14:19, "Because I live, ye shall live also." Christ never forgets that he died. Rev. 1: 18, "I am he that liveth and was dead." He ever lives as though he had died, Rev. 5: 6, "a Lamb, as it had been slain." Rom. 6: 11, "Dead unto sin." How? By the Spirit's work; 8: 10, "If Christ be in you, the body is dead because of sin;" v. 13, "Through the Spirit mortifying the deeds of the body." The Holy Spirit is given to so fill us as to cast off the old inveterate habits, just as the spring-time sap pushes off the dead leaves. We must stop trying to get rid of our evil ways, and get the Holy Ghost in our hearts. Death cannot stand before life (Rom. 8: 2). This is the ultimate purpose of giving us the Holy Ghost.

Rev. 3: 5, "I will confess his name." "The faithful and true witness." It is the office of a Christian to also be his witness. We witness for a spotless, he for sinful, man. Should we not also be "faithful and true?" The word of judgment will be not, "Well done, good and *successful* servant;" but "good and *faithful.*" The truest witnessing is inevitable and involuntary. If we cannot put away an evil we should still be faithful in witnessing against it.

THE CAPTAIN'S ADVICE.

The question of giving to the cause of Christ at times must come prominently before every Christian. There are those who feel they ought to do more, and some feel that the church wants too much. Some think they ought to give just what they please, while many feel that they ought to pay so much for a seat in church and then they are entitled to all the privileges of God's house. This question is one upon which the Bible speaks a great deal. Whether you accept the position that one must give the tenth of his income, or the position of those who say: "We are judges of what we are to give," you will all find this fact in the Bible.

We are to put our conscience into giving. "God loveth a cheerful giver," "See that ye abound in this grace (liberality) also," "Not grudgingly nor of necessity," "As God hath prospered you"—are some of the expressions of Scripture on the subject. The following incident is related by Rev. A. J. Gordon, D.D., of Boston, Mass., in advocating "Systematic giving to God's cause."

Many years ago a lad of sixteen years left home to seek his fortune. As he trudged along, he met an old neighbor, the captain of a canal

boat, and the following conversation took place, which changed the current of the boy's life:

"Well, William, where are you going?"

"I don't know," he answered; "father is too poor to keep me at home any longer and says I must now make a living for myself."

"There's no trouble about that," said the captain. "Be sure you start right, and you'll get along finely."

William told his friend that the only trade he knew anything about was candle and soap-making, at which he had helped his father at home.

"Well," said the captain, "let me pray with you once more, and give you a little advice, and then I will let you go."

They both kneeled down upon the towpath; the dear old man prayed earnestly for William, and then gave this advice: "Some one will soon be the leading soap-maker in New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to him of every dollar you earn; make an honest soap; give a full pound, and I am certain you will be a prosperous and rich man."

When the boy arrived in the city he found it hard to get work. Lonesome and far from home, he remembered his mother's last words and the last words of the canal-boat captain. He was then led to "seek first the kingdom of God and his righteousness," and united with the church. He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one-tenth. "I will give that." And so he did: and ten cents of every dollar were sacred to the Lord.

Having regular employment, he soon became a partner; and after a few years his partners died, and William became the owner of the business.

He now resolved to keep his promise to the old captain; he made an honest soap, gave a full pound, and instructed his book-keeper to open an account with the Lord, and carry one-tenth of all his income to that account. He prospered; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then gave the Lord two-tenths, and prospered more than ever; then he gave three-tenths, then four-tenths, then five-tenths.

He educated his family, and settled all his income to the Lord. He prospered more than ever.

This is the story of Mr. William Colgate, who has given millions of dollars to the Lord's cause, and left a name that will never die.—*Sel.*

WHAT MAKES A BOY POPULAR?

What makes a boy popular? Manliness, says Hezekiah Butterworth in the *Ladies' Home Journal.* During the war, how schools and colleges followed popular boys! These young leaders were the many boys whose hearts could be trusted. The boy who respects his mother has *leadership* in him. The boy who is careful of his sister is a knight. The boy who will never violate his word, and who will pledge his honor to his own heart and change not, will have the confidence of his fellows. The boy who defends the weak will one day become a hero among the strong. The boy who will never hurt the feelings of any one will one day find himself in the atmosphere of universal sympathy. "I know not," once said the great Governor Andrew, "what record of sin may await me in another world; but this I do know: I *never yet* despised a man because he was poor, because he was ignorant, or because he was black."

Shall I tell you how to become a popular boy? I will. Be too manly and generous and unselfish to seek to be popular; be the soul of honor, and love others better than yourself, and people will give you their hearts and delight to make *you* happy. That is what makes a boy popular.

We can do nothing for our fellowmen, but still it is good to know we can be something for them—to know that no man or woman of the humblest sort can really be strong, gentle, pure and good without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks.*

Faith's eyes can see through a frown of God, and under it read God's thoughts of love and peace.

TEMPERANCE.

PROHIBITION POINTS.

ST. PAUL, Minn., Feb. 3.—Mayor Smith yesterday afternoon issued an order to the police to arrest all saloon-keepers having their places open after midnight. The ordinance had fallen into disuse for the last year, and drinks could be procured all night at almost any saloon. When the police set out last night they found plenty of people to arrest. The offenders were taken before the Municipal court this morning and fined $25 each, and informed that a repetition of the offense would subject them to a fine of $100 each and possible imprisonment for keeping disorderly houses.

FARGO, N. D., Feb. 4.—The State Supreme Court this afternoon handed down its decision in the test case of the State vs. Simon Frazer and George Benz. The lower court had ordered the dismissal of the case on the ground that the State law was not applicable where liquors were dispensed by the agent in unbroken original packages, even if drank at the premises. The court holds that such sale is in violation of the prohibition law; that such place of business is a common nuisance, whether such liquor was or was not drank at such place of business; and, further, that since the passage of the Wilson bill the sale of intoxicating liquors is in violation of the law.

OSKALOOSA, Iowa, Feb. 8.—Twenty injunction suits have been filed against liquor dealers here and the evidence produced will strike a heavy blow at the liquor traffic. A temperance organization has just been formed here and the influential business men are taking hold of the matter.

KEOKUK, Iowa, Feb. 8.—Keokuk business men have entered upon the law-and-order work in earnest. A constitution has already been formulated for the organization of citizens into a league for the enforcement of the law in this city. From an advance sheet of this constitution it is ascertained that the object of the league is "to take steps for the enforcement of all criminal laws and arousing and maintaining a sound public sentiment against lawlessness." What may grow out of the movement it is, of course, too early to predict, but it will no doubt have some influence upon politics at the coming election; for, while temperance and prohibition are not mentioned in the constitution, the body will not overlook the violations of law by saloons. Many of the best citizens of Keokuk have already indorsed the movement and have become members of the league.

CLEVELAND, Ohio, Feb. 9.—At 3 o'clock this morning the saloon of Fisher Coulter, in Fredericksburg, was wrecked by a dynamite explosion, one end of the building being blown out. The building was occupied by Eugene Louther, wife and three children, who lived up stairs, and Julius Schaffer and wife, who lived down stairs. None of the occupants were injured, though Schaffer's furniture was destroyed, and the bed in which he and his wife were sleeping was broken down. The force of the explosion was so great as to break windows in all parts of the town. Coulter has run the saloon in violation of the prohibition ordinance of the town, but it is thought that the explosion was the work of village toughs, who hoped to throw the blame on temperance people.

It was a sad duty last week to mention the case of Lieut. Schwatka, out on a lecture tour in the West, who through drink semed to be rushing down with toboggan-slide speed into the pit. Since then, as the papers report, he wound up with a terrible spree in Mason City, Iowa, with delirium tremens; when returing to his hotel and trying to clamber up to his room, he reeled over the banisters and fell down stairs, smashing his face, breaking his ribs, and receiving other injuries, from which it is feared he will not recover. And he has a *wife* who has been summoned to his care. And "how many other hearts must ache." The men who sold him the liquor—how terrible, too, the curse that rests on them. And what of the people of that city, who in a State having a most righteous law, have not had the civic conscience and moral gumption to see that the law was enforced?—*Advance.*

No day is well spent unless it leaves the spender in the best possible state for the following days.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON IX.—First Quarter.—March 1.

SUBJECT.—The Shunammite's Son.—2 Kings 4:25-37.

GOLDEN TEXT.—The Father raiseth up the dead and quickeneth them.—John 5:21.

|*Open the Bible and read the lesson.*|

DAILY READINGS.—M.—2 Kings 4:25-30. T.—2 Kings 4:31-37. W.—2 Kings 4:8-17. T.—2 Kings 4:18-24. F.—Luke 7:11-15. S.—Matt. 17:14-21. S.—1 Thes. 4:13-18.

COMMENTS BY E. E. FLAGG.

1. *The good Shunammite.*—vs. 8–17. Here we have one of the few instances which the Bible gives us, of the noble and great being called. Her's was the hospitality that is ungrudging; that compels acceptance. She constrained Elisha to come into her house, as the disciples of Emmaus constrained the Lord before they knew who he was. So we are led to infer that her love and reverence for Elisha grew as she discerned more and more of his holy character. Only the pure have eyes to discern the pure. Only they who are themselves the children of God can feel the tie of spiritual relationship. So it is only by making Jesus Christ our constant guest that we learn to know him in all his perfect holiness and abounding grace. Hospitality to the saints is in itself one of the best evidences of true saintship. They who "receive a prophet in the name of a prophet shall receive a prophet's reward." How many lose that reward because they are not willing to take the self-denial or inconvenience of opening their comfortable and perhaps luxurious homes to the humble servants of God as they go from place to place on their missions of mercy. "I dwell among my own." This answer brings out another great beauty in her character. She had a contented spirit. True, she was already rich and great, but it is in this very class that we find the pettiest ambitions, the most eager and selfish grasping after more wealth or more social distinction than is already possessed. Yet at the same time she had one ungratified desire; one thing lacking to make her cup of joy run over. Who of us has not some hidden, darling wish? We may have given it up, thinking it is not for us, while all the while God is keeping it for us—if not here, farther on, where we cannot be robbed of the blessing. Let us think that every good thing we crave is waiting in his secret storehouse, and that "sometime, somewhere" we shall have it.

2. *A great sorrow.*—vs. 18–28. Affliction tries character. We have found much to admire and love in the good Shunammite, but it is in the furnace fires of this great and overwhelming grief that the sterling gold shines out. Her wonderful strength of mind is shown in her heroic concealment of their child's death from her husband, both to spare him needless grief if he should be restored to her again, as she hoped and believed, and also to prevent him from hindering her on what might seem to him a wild errand. It is very probable that she knew the wonderful story of the restoring of the widow's son at Zarephath. Her marvelous faith, however, was no less rare and beautiful than that of the Syrophœnician woman of whom she strongly reminds us, though the heroine of the Old Testament lived a thousand years earlier. A violet is a violet in whatever soil it grows; and faith does not change with the centuries. And as Hilderbert, Archbishop of Tours in the eleventh century, has said: "Faith is not contrary to reason but it is above reason."

3. *The raising of the dead child.*—vs. 29–37. Why Elisha sent Gehazi before with his staff, is not very clear; but we can see that it may have served a useful purpose (1) in rebuking any superstitious reverence for mere instruments, as if there could be any magic virtue in his staff; thus making it clear to even the most ignorant mind that his miracles were wrought entirely by the power of God, and had nothing in common with the feats of heathen necromancers. (2) To prove that the child was really dead and not in a swoon. "He shut the door on them twain." He shuts out Gehazi, who with his utter lack of sympathy and spiritual apprehension would have been a hindering presence; and even the anguished mother. He would be free from every distracting influence and alone with God,—always the most favorable atmosphere for prevailing prayer. The child was not instantaneously raised. The process was gradual; but it is very interesting to trace the successive steps, and see their close and beautiful analogy to the work of raising a dead soul. It is

only through personal contact with warm, living Christian workers that the unchurched masses will ever receive spiritual life. A good Quaker lady, to the question how best to reach the full-blooded Indians, quaintly replied that "the best way to reach the full-blooded Indians was to send after them a full-blooded Christian." None who are themselves in a half-dying condition can communicate life to others. And it is only through the touch of the living Christ—He who is the Life—felt in body and soul that any are raised up from spiritual death.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Feb. 11, 1891.

The Roman Lent has come, and the mad whirl of society which is obedient to this invention of priests, is ended for forty days at least. It is at least a great relief to more fathers and mothers than will openly acknowledge it. It removes temporarily the temptation to do many things that no prudent parent wishes his or her children to do; yet for fear of being called "cranks" they do not warn their children of the danger of indulging in many dissipations that they know to be injurious to the bodies and souls of the young, and which "society" is constantly saying are harmless. Here is a specimen: At one of the largest entertainments of the season—a ball given here Monday night, in a conspicuous place, by which all of the guests were compelled to pass, was a fountain constantly flowing with—not God's pure water, but conscience-deadening, brain-dulling champagne, and near by was a bowl as big as a wash-tub filled with punch, another devil's concoction to lead young men and maidens astray. Verily, "society" is as much, if not more, in need of the services of a missionary than the slums of our great cities, or the heathen of foreign lands.

More war talk in the Senate. This time it was caused by the naval appropriation bill. It is not strange that the secular press should be constantly filled with sensational rumors of impending war between the United States and some foreign country, when a member of the United States Senate, our highest legislative body, gets up and talks as Senator Morgan did yesterday. He said that he favored an item in the appropriation bill because it would enable men to be trained to man privateers in case of a war with England or Germany. But he did not stop there. He said: "The human family is a war-like establishment anyhow. It may be said that the largest part of its progress has originated in war; the largest part of its education has been developed in battles and campaigns. Even the acquaintance of people with each other has been assisted more by the march of armies than by the circulation of newspapers."

Doesn't that read like an extract from a history of the age when might was considered right, and when every man lived in an armed camp? If the Senator be right in his deductions, which God forbid, in what are we better than were the fighting pagans of the Dark Ages? But the worst is yet to come. He closed his remarks by saying: "I believe that nothing would gratify the American people more than to have a good cause of quarrel with some great power and to go to war about it." The gentleman's means of observation must be infinitely superior to mine or that of any of the people with whom I happen to be acquainted, if he can find foundation for the belief that any considerable portion of our people are desirous of war. It is deeply to be regretted that a gentleman of Mr. Morgan's prominence should have expressed such opinions; they can only do harm.

Representative J. D. Taylor, of Ohio, has favorably reported to the House of Representatives, from the Committee on Alcoholic Liquor Traffic, a bill to prohibit the importation, exportation, and inter-State transportation, in violation of local laws, of alcoholic beverages. The committee notes in its very interesting report that seven entire States, the major part of several other States, and many places in most of the remaining States have prohibited the traffic in alcoholic liquors as a beverage. "This fact," says the report, "together with the large favorable vote in constitutional amendment contests where prohibition did not carry, and other signs of the times, clearly show that commerce in alcoholic liquors as a beverage, the use of which experience has proven is so destructive of the public health, the public safety and the public morals, will not much longer be tolerated by a majority, the ruling power of this republic."

The same gentleman favorably reported from the same committee a joint resolution proposing a constitutional amendment prohibiting the manufacture, importation, exportation and sale of all alcoholic liquors as a beverage in the United States and in every place subject to its jurisdiction. This report says: "This evil is a confluent eruption affecting every part of the national system, and it cannot be cured while in any part of the system the evil is humored."

The W. C. T. U. held a praise service Sunday afternoon on account of the new law prohibiting the sale of tobacco in any shape to children under sixteen years of age in this district. To the Union belongs the credit of having originated and pushed to a successful issue this law. *

EDUCATIONAL NOTES.

—About 4,000 of the 65,000 students in American colleges are preparing for the ministry.

—The Ohio legislature is to be asked for $80,000 to erect new buildings for the State University at Columbus.

—Boston University offers instruction in a larger number of languages than any other institution in America.

—Harvard has 16,930 graduates, of whom George Bancroft, the historian, a member of the class of 1817, was the oldest survivor at the time of his recent death.

—The number of American students reported as in attendance at the University of Berlin, for the last season, is 185, representing seventy-one of our colleges and twenty-nine of our States.

—Some institutions have too much money for their good. The University of Pennsylvania is building a $75,000 theater for the use of the students; and there is a movement on foot to establish a chair of the Irish language at the same university.

—One of the three great Italian railroad companies, the Mediterranean, has followed the German practice in establishing schools for its shop apprentices, intended to qualify them for service on the railroad. The apprentices compete for admission to the schools, and twenty are admitted to each school in each year.—*N. Y. Railroad Gazette.*

—In the Quaker schools, says the Baltimore *American*, it is very odd to hear the children call the teachers by their first names. "Mary, can I be excused from my history lesson to-day?" asks a tot with hair down her back, of her preceptress, and with the greatest *sang froid* Bobby, yet in knickerbockers, asks "if Louis will let him out an hour earlier?"

—The new "College Book" of Lafayette College shows a total enrollment of 3,780 names, of whom 1,737 have received degrees. The distribution by professions is 341 physicians, including 13 professors in medical colleges; 619 lawyers, including 33 judges; 152 teachers, besides 101 professors and residents of colleges; 520 clergymen, including 31 foreign missionaries and 62 doctors of divinity, and 62 editors.

—Prof. A. J. Steele, of the Le Moyne Institute at Memphis, Tenn., is now in the twenty-first year of continuous service under the A. M. A.—the last sixteen in the principalship of the Le Moyne. His institute makes a specialty of Normal and Industrial work. He also has a night school. His school in November numbered 508, and this, by the increase in the night school, reached about 550 in December. He has sixteen regular teachers. The school has become a recognized power in Memphis and in the Southwest. Best of all, it enjoys a revival about every year.

—The theological students and about fifty of those in Augustana College were during last vacation sent to fields situated in at least twelve different States to preach the Gospel. A number of the others spent the vacation in selling books. About half of the students are of Swedish birth, and a majority of the others of Swedish parentage, but in one of the regular classical courses, no Swedish is required, and in the course in which it is most prominent three-fourths of the instruction is in English. In the preparatory department the study of the government and history of the United States is a prominent subject.

—The Mississippi constitutional convention incorporates the following paragraph in regard to education in the new Constitution: "There shall be a common school fund, which shall consist of poll tax, to be retained in the counties where the same is collected, and an additional sum from the general fund in the State treasury sufficient to maintain common schools for the constitutional term of four months. Any county or separate school district may levy a further tax to maintain their schools for a longer time than the constitutional term of four months. The common school funds shall be divided among the several counties and school districts in proportion to the number of educatable children therein according to data to be furnished by the State Superintendent of Education."

RELIGIOUS NEWS.

—The special religious services held by the College Church, Wheaton, closed Sabbath night after continuing about four weeks. There were a number of conversions, and Christians were much quickened in zeal.

—Dr. Howard Crosby reports that of the members of his church, within the past year, only eight have died, of whom not one was under 70 years of age, and only two under 80. To be exact, the two *youngest* were 78, while the ages of the other six were 82, 84, 86, 87, 90 and 95.

—The speaker-elect of the new House of Representatives of the Japanese Empire is an earnest Presbyterian Christian, and his wife, a widely-known writer of great ability, is also a devoted Christian. The chairman of the Committee of the Whole of the House is also a Christian.

—Dr. and Mrs. J. C. Hepburn, medical missionaries in Yokohama under the Presbyterian Board for thirty years, recently celebrated their golden wedding in that city; the Japanese presenting them with a service of plate and other gifts. Dr. Hepburn prepared the first dictionary of the language ever used in Japan.

—Mr. Wanamaker, the Philadelphia merchant, and Postmaster General, organized his famous Bethany Missionary Sunday-school a quarter of a century ago, and now he has the satisfaction of knowing that the church which grew out of it has 1,750 members. Lately 245 new members were received, mostly from the Sunday-school.

—Rev. John Elliot, rector of Randwick Episcopal Church, near Stroud, in England, a post to which he was appointed in 1819, entered upon his one hundredth year recently. Until a year ago he preached a sermon every Sunday; and he is still in possession of all his faculties except hearing.

—Major-General O. O. Howard has undertaken mission work in New York since he was stationed at Governor's Island in command of the United States troops. He and his son have been teaching Bible classes in a miserable room over a stable in Elizabeth street. He is now trying to buy a deserted church in Chrystie street for the use of the school and for services for adults.

—Mrs. Drake, the wife of a Congregational minister in Iroquois, S. D., has been ordained to preach the Gospel by the largest council of Congregational ministers ever assembled in the State. There was only one negative vote. Mrs. Drake has for six years assisted her husband, who has the oversight of five churches, preaching with as much ability and acceptance as he.

—"The mission field is sadly undermanned," said Dr. Pentecost, writing to the *Christian Union* from India. He further says; "Let our men of wealth double their subscriptions to the various missionary boards, and let a hundred of our very best young men, thoroughly furnished and filled with the Spirit, offer themselves for this field. It is absolutely no good to send second-class men to India. 'Pray, brethren, pray! the dead are waking.' Do not believe the reports of the unbelieving spies. God is able to give us the land."

—Corea presents a striking illustration of the irresistible advance of the kingdom of Christ. One of the most remarkable works of grace known in modern missions is that among the Coreans. Without having heard or seen a missionary, thousands of people have heard of Christ, and turned from vain things to the service of the living and true God. These converts are the fruit of the circulation of copies of the New Testament in Corea by the Rev. John Ross, late missionary of the Presbyterian Church of Scotland in Manchuria.

—A Christian Conference, at which all the evangelical denominations will be entitled to representation, is to be held in Milwaukee. The idea of holding such a convention originated with Rev. M. M. Parkhurst, D.D., pastor of Summerfield Methodist church. A committee was appointed consisting of Dr. Parkhurst, Rev. W. P. Hellings, pastor of the First Baptist church; Rev. Judson Titsworth, of Plymouth Congregational church; Rev. A. A. Kiehle, of Calvary Presbyterian church, and the Rev. M. P. Ryan, to make the necessary arrangements.

—The Shawmut Congregational Church of Boston, Mass., of which Rev. W. E. Griffis, D.D., is pastor, during the past year has supported a missionary in Turkey, Miss Emily Wheeler, at a salary of $500; an evangelist in Japan, the Rev. Keizo Koyana, at $750; a Japanese student at Edinburgh, Scotland, at $200; and contributed $500 toward completing the edifice of the native Japanese church in Japan, of which the Rev. J. T. Yokoi is pastor, in addition to their regular and miscellaneous contributions to standard and local charities and missions.

—At a late meeting of the Board of Managers of the American Sabbath Union, arrangements were made for publishing a quarterly journal to be entitled the *American Sabbath Union*, and to bear the inscription, "I was in the Spirit on the Lord's Day," under the editorial charge of the general secretary, the Rev. J. H. Knowles, D.D.. with the Rev. James P. Mills, district secretary of the Sixth District, as assistant editor, residing at Chicago. Provisions were also made for the employment of an attorney at law for the prosecution of violators of the Sunday laws.

NEWS OF THE WEEK.

WASHINGTON.

Representative J. D. Taylor, of Ohio, reported Feb. 9, to the House from the committee on alcoholic liquor traffic, a bill to prohibit the importation, exportation and inter-State transportation in violation of the local laws of alcoholic beverages. Mr. Taylor also reported favorably from the same committee a joint resolution prohibiting the manufacture, importation, exportation, transportation and sale of all alcoholic liquors as a beverage in the United States and in every place subject to its jurisdiction.

Admiral David D. Porter died suddenly at Washington, D. C., Friday morning. The funeral will take place next Tuesday, and he will be buried at Arlington Cemetery with the highest military honors.

CHICAGO.

Democrats held a meeting at the Sherman house and effected a permanent anti-Cregier organization. A resolution was adopted declaring that the purpose of the organization was to secure an honest and economical city administration, and the election, as a successor to Mayor Cregier, of "some cultured, capable man, who would fitly represent the city in the reception of distinguished visitors to the World's Fair."

At a regular Sunday meeting of the Trade and Labor Assembly, a body said to represent 47,000 workmen of the city, resolutions were adopted demanding the exclusive employment of union men by the Directors of the World's Fair buildings. Following this the Italians who had begun work in Jackson Park were driven off by a "union" mob, and all work is at a standstill.

COUNTRY.

The Nebraska House passed the Australian ballot bill Tuesday without a single dissenting vote. Representative Gale, of Brown county, read a threatening letter from some of his constituents, saying that he ought to be hanged for failing to stick to the Alliance party.

James Redpath, the Irish Nationalist, journalist, and lecturer, died at New

(*Continued on 16th page.*)

DONATIONS.

For Current Expense Fund:	
Rev. J. S. Rice	$ 1.00
R. Ingram	1.00
Amos Dresser	10.00
C. Atwood	5.00
Rev. J. W. Logue	10.00
L. C. Livesay	1.05
Chester K. Green	3.15
Previously reported	1,018.14
	$1,049.34
For Southern Ministers' Fund:	
Geo. Brokaw	$ 1.65
Mrs. J. W. Fischer	1.50
Mrs. M. M. Shaw	3.00
Rev. G. W. Williams	.50
Previously reported	285.28
	$ 291.93

W. I. PHILLIPS, *Treasurer.*

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Feb. 9 to Feb. 14, inclusive:

J Glass, B Hutchens, Mrs E Hinsdale, T J Williams, G Haskins, A Austin, A M Paull, Rev A Bartling, J A Stegner, Rev W A Kindel, H H Shepard, H H Hinman, H Curtis, H N Waldo, L Wood, J Zumbro, J M Scott, J W Modlin, Rev T B McCormick, B Ulsh, E Van Fossen, J W Thompson, H Johnson, J R Alcock, A Lindsay, Rev D Sutton, Mrs M Bryan, E Houchin, O H Hull, W W Ames, P Kribs, A Anderson, I R B Arnold, C D Cappock, W S Titus, Mrs M Carnes, Rev C Powers, F R Hill, J Hart, A Krum.

Scrofula, salt rheum, and all diseases of the blood, dyspepsia, headache, kidney and liver complaints, and catarrh, are cured by Hood's Sarsaparilla, the great blood purifier. Try it.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Distress After Eating

Sick Headache

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

Heartburn

Sour Stomach

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Patriarchs Militant Illustrated. The complete ritual of the Patriarchs Militant degree. This is an accurate copy of the Charge Book furnished by the Sovereign Grand Lodge of the Independent Order of Odd-fellows, with the eighteen military diagrams and the unwritten (secret) work added. Paper cover, 25cts each.

MARKET REPORTS.

CHICAGO.			
Wheat—Spring	89½	@	94
Winter	91½		95
Corn—No. 2	49½	@	52½
Oats—No. 2	45	@	48½
Rye—No. 2	73		
Bran per ton	16 50		18 00
Hay—Timothy	7 00	@	10 00
Butter, medium to best	12	@	27
Cheese	05	@	12½
Beans	1 75	@	2 25
Eggs	19	@	20
Seeds—Timothy	1 17		
Flax	1 21	@	1 24
Broom corn	03	@	04½
Potatoes, per bu	85	@	97
Hides—Green to dry flint	05	@	09
Lumber—Common	10 00	@	13 00
Wool	15	@	34
Cattle—Choice to extra	4 80	@	5 60
Common to good	1 75	@	4 75
Hogs	3 10	@	3 70
Sheep	2 75	@	5 25
NEW YORK.			
Wheat	1 04	@	1 20
Corn	63	@	64
Oats	51	@	62
Eggs	18		
Butter	12	@	28½
Wool	14	@	39
KANSAS CITY.			
Cattle	2 20	@	5 25
Hogs	3 00	@	3 50
Sheep	2 75	@	4 35

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FARM NOTES.

WHAT GARDEN SEEDS WILL YOU WANT?

Now is a good time to think over and determine what garden seeds you will want for spring and summer sowing. To do this, first send for one or more catalogues of seedsmen of character, carefully look them over and see what the land you propose to cultivate or kinds you propose to grow will require, then order, thus saving money besides running less risk from poor seeds as may be found at the corner grocery store. The market gardener, or those who cultivate extensively, will hardly need these hints, as they could not well keep up with the markets or home supplies if they did, but the great mass of people who now live in suburban homes and expect to do something in the line of vegetables or flowers, or both, are very apt to put off the matter until actual sowing time, and thus run great chances of getting things of poor quality, or unfit for the purposes required. It takes but a very small patch of land, and that may be at the back of the lot, to grow a good family supply of early root crops, such as beets, turnips, radishes, onions from sets, cabbage, cauliflower, spinach; salads, as lettuce, cress and pepper grass; peas, snap-short beans, etc. While for a winter supply, or for potatoes, etc., if the land is of small extent, resort may be had to the general market. No lot of land is less than 25 feet wide, often 50x150; in such a spot, a piece used for the kitchen garden of, say, 20x40, will, if well manured, and as soon as one crop is off another put in, grow all we give above, to which tomatoes, cucumbers, and a few melon hills may be added. This leaves room for the house and a nice lawn and flower patch in the front, with a place worthy the name of a summer home. If all this is more than likely to be well attended to, then have a dozen stools of rhubarb, a bed of asparagus, with a spot, say 10x20, just to grow salads only.

If this is too much trouble even, then lay down in grass and walks (the fewer of these the better), with half a dozen clumps of fine shrubs, half a dozen trees for shade, with a few flower beds, anything to make the home lot look cheery and pleasant, and afford a pleasing occupation of an hour or two to keep all clean and tidy.

As to quantities required, the following may be of service. One ounce of beet seed will give a row of fifty feet; a pint of dwarf beans, fifty feet; one-fourth ounce of carrots, seventy-five feet; a quart of onion sets, forty feet; the same of peas, seventy-five feet; an ounce of radish, enough for four sowings of twenty-five feet each; an ounce of spinach enough for two sowings of fifty feet each; one-half ounce of turnips, three sowings of twenty-five feet each; an ounce of lettuce giving a thousand plants, enough for a dozen sowings. Twenty-five plants each of cabbage and cauliflower are enough for a single planting. A paper of cucumbers and melons is sufficient; the same is true of celery, but it will be better to get plants of these. Then among sweet herbs, a paper each of parsley, sage, thyme, and marjoram are useful things to have, with half-dozen patches of mint for the green peas.—*Prairie Farmer.*

WASTE LAND FOR FRUIT TREES.

Professor Maynard calls attention to the fact that apple trees, remarkable for their thrift and vigor, are often found on land so rough and stony that it cannot be cultivated. The fruit produced upon such land is noted for its high color and rich flavor, and for long-keeping qualities. There are thousands upon thousands of acres of this kind of land, and much of it is almost worthless for any other purpose than forestry and the production of the large fruits, and, if properly cared for, it would, in a few years, give a large income for the investment. In planting such land, particular care must be given to the preparation of the soil directly around the tree, and to saving the material often found growing upon it, such as sedges, brush, etc., or obtained elsewhere to be used for mulch.—*Exchange.*

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"In the summer of 1864 I was sent to the Annapolis hospital, suffering with chronic diarrhea. While there, I became so reduced in strength that I could not speak and was compelled to write everything I wanted to say. I was then having some 25 or 30 stools per day. The doctors ordered a medicine that I was satisfied would be of no benefit to me. I did not take it, but persuaded my nurse to get me some of Dr. Ayer's Pills. About two o'clock in the afternoon I took six of these pills, and by midnight began to feel better. In the morning the doctors came again, and after deciding that my symptoms were more favorable, gave me a different medicine, which I did not use, but took four more of the pills instead. The next day the doctors came to see me, and thought I was doing nicely, (and so did I). I then took one pill a day for a week. At the end of that time, I considered myself cured and that Ayer's Pills had saved my life. I was then weak, but had no return of the disease, and gained in strength as fast as could be expected."—F. C. Luce, Late Lieut. 56th Regt. Mass. Vol. Infantry.

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EVERY ONE FINDS A NEW USE.

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The middle-aged or older people who sell or rent their farms to spend remaining days in some village or city—do they gain by the exchange? Are anticipations realized? When the fresh farm supplies are missed, and increased expenses draw heavily on the purse, when the novelty of the new situation has passed away, when they have been the rounds and seen the sights, when leisure becomes more tiresome than labor, when sedentary life weakens appetite and digestion and develops dangerous ailments, when night doesn't bring refreshing sleep, when new associations fail to give pleasure, and the breaking up of old ones occasions regret—then is it not seen that it was a serious mistake to break up life-long connections to form new ones?

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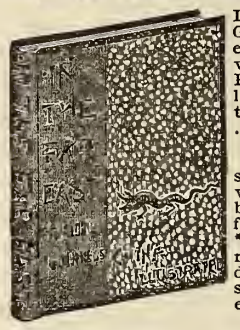
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In the Far East.

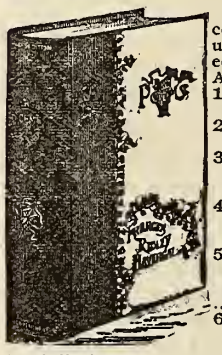


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IN BRIEF.

Stanley says that certain portions of Africa will always be worthless on account of the grasshoppers. In one instance he saw a column of young grasshoppers ten miles broad by thirty long marching down in a valley, and when the grass was fired against them they were thick enough to smother the flames.

Dr. Schultz, who has recently returned from the interior of Africa, reports that he discovered a tribe, the Makubas, living on the Kabengo river, who are so strongly imbued with a horror of shedding human blood, that they may be called the Quakers of the dark continent. They are splendid fishermen, taking to the water like fish themselves, and are well built, strapping fellows of the Zulu type, expert canoeists and extensive corn-growers.

A curious mistake has been made by an official at Carlsbad. An American gentleman who has been traveling in Bohemia arrived at the Spa, and entered his name as James I. King, of Buffalo. This was conveyed to the local press as "James the First, King of Buffalo," and Mr. King was besieged as "His Majesty" by such a shoal of tradesmen, beggars and tuft-hunters that he was obliged to leave Carlsbad sooner than he had intended. Some of the natives even mistook the popular tourist for "Buffalo Bill."

Statistics compiled by the *Railway Age* show that 6,080 miles of tracks were laid during the year 1890. This is 850 miles in excess of the previous year. The States showing the greatest extent of new mileage are as follows: Montana, 421; Georgia, 375; Washington, 341; North Carolina. 309; Texas, 253; Alabama, 253; Virginia, 228; Ohio, 223; Kentucky, 222; Nebraska, 218; Colorado, 211. The States showing the least mileage are Iowa and Nevada, each one mile; Arizona, 3; Rhode Island, 6; Vermont, 13; and Massachusetts, 16.

The work of constructing the cut-off on the Southern Pacific west of San Antonio, Tex., from Shumla to Flanders, will begin in a short time. The cut-off is to be only seven miles long, but will cost not less than $1,000,000. The bridge that is to be thrown across the Pecos river will be the highest in the United States, the center span to be 378 feet above the water. The entire length of the bridge from cliff to cliff, will be 1,200 feet. The fifteen miles to be abandoned cost $4,000,000, and the track runs along high cliffs, through two tunnels, and over twenty-five bridges.

According to representations given recently in the German Reichstag, France has a war footing of 3,300,000 men; Russia, 2,570,000 men; Germany, 2,900,000; Austro-Hungary, 1,150,000; Italy, 1,090,000; or these five powers can summon into the field, should the necessity require it, 11,019,000. Who can foretell the awful consequences should any power be so rash as to let loose the war dragon? And to prevent such a catastrophy, it is deemed necessary to keep up a peace footing for Russia of 314,000; France, 511,334; Germany, 486,983; Austro-Hungary, 325,693; Italy, 255,418; or in all, 2,393,423.

A traveler in Mexico tells of a queer kind of change: "In one of the small towns I bought some limes, and gave the girl $1 in payment. By way of change, she returned me forty-nine pieces of soap the size of a water-cracker. I looked at her in astonishment; and she returned my look with equal surprise, when a police officer, who witnessed the incident, hastened to inform me that for small sums soap was the legal tender in many portions of the country. I examined my change, and found that each cake was stamped with the name of a town and of a manufacture authorized by the government. The cakes of soap were worth one and a half cents each. Afteward, in my travel, I frequently received similar change. Many of the cakes showed signs of having been in the wash-tub; but that I discovered was not at all uncommon. Provided the stamp was not obliterated, the soap did not lose any value as currency. Occasionally a man would borrow a cake of a friend, wash his hands, and return it with thanks. I made use of my pieces more than once in my bath, and subsequently spent them."

The profits of the Paris Exposition are estimated to have been 1,750 millions of francs, or 350 millions of dollars. Americans are credited with leaving 70 million of dollars behind them in France. Some effects of the Exposition were these: The gold reserve of the Bank of France increased 272 millions of francs. The receipts of the railroad companies showed an increase of 66 millions of francs. The cab company transported 29 millions of passengers, against 12 millions in the same period of 1888. The increase in the consumption of wine was 3,162,227 gallons; of meat, 3,278,871 pounds. The receipts of the theatres increased 11 million francs. The Eiffel Tower, which cost 7,514,095 francs, took in 6,459,584 francs. No mention has yet been made of the the "increase of funds" or "benefit" to the churches. Seventy millions left behind by Americans! One tenth—God's claim upon our money—is $7,000,000. What a grand Gospel work this would do.—*The Ensign.*

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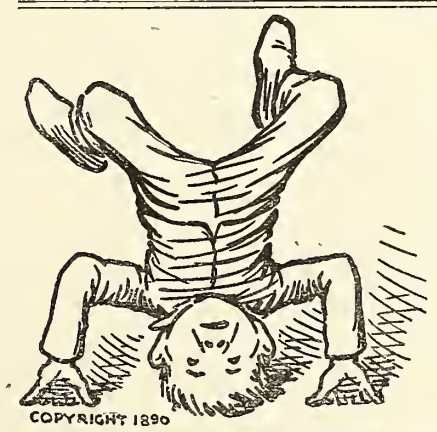
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NEWS OF THE WEEK (*Continued from 13th page*).

York Tuesday from the effects of injuries received by being run down by a horse car last week.

Explorer Stanley denied at Akron, Ohio, Monday night, the story that he intended to present to the Salvation Army all the valuable presents, diamonds, etc., which he had received from monarchs and others.

The greatest gathering of railroad men ever assembled in Pittsburg attended the funeral of First Vice President J. N. McCullough, of the Pennsylvania Company, Wednesday.

The entire edition of the Steamboat Springs (Col.) *Inter Mountain* was excluded from the mails Thursday because it contained an item pertaining to an entertainment to be given by school children in which a watch was to be given to the person holding the lucky number. The objectionable item was cut out and the papers were mailed.

As the result of a death which occurred in Passavant hospital, Milwaukee, a judicial inquiry may be instituted regarding the use of Koch's lymph. The alleged victim is Mrs. Hedwig Wendland, and it is charged that her death was due to the injection of the lymph.

A party of Chicago and Pittsburg capitalists, with a number of manufacturers from Wales, located a sheet steel and tinplate mill in South Joliet, Ill. The plant will cost $500,000 when completed.

James Storey of Parsons, Kan., has just received letters patent from Washington for his invention of an artificial egg. It is said to resemble the natural product in all particulars. The inventor says that he can manufacture at least one carload a day at a cost of 3 cents a dozen, with machinery that will cost only $500.

Judge Wm. Lewis, of Pineville, Ky., who has been active in suppressing bloody feuds in that region, was shot and killed by his own son, Sidney Lewis, whom the Judge had put under bond as one of the unlawful gang.

The great strike of 16,000 coke workers began at Scottdale, Pa., Feb. 10. There is every reason to believe that the fight will be hotly contested, as the men are much excited and say they will never return to their posts of duty at a 10 per cent reduction, and intimate that nothing save an advance will satisfy them.

Specials show that a number of lives were lost in Nebraska during the late blizzard. The wife of Melton Cummings, a farmer near Rushville, who started from town for home Saturday, was found dead in her buggy to-day within forty rods of a neighbor's house. Eddie Chidester and Steven St. Peters, each aged 14 years, who had been out hunting, were found frozen to death in a corn-field. M. L. Lissent, residing three miles north of Chadron, is supposed to be buried under a big snowdrift and searching parties are looking for the body. Two boys, aged 10 and 12, sons of a German farmer named August Ford, were found dead Monday evening, two miles northwest of Utica, Minn. They got caught in the blizzard.

The coldest blizzard in two years was reported Monday in Texas. Flocks and herds were scattered. At Chattanooga, Tenn., over two inches of rain fell, and high water in the Tennessee river is expected.

Gen. W. T. Sherman died Saturday afternoon about 2 o'clock at his home in New York. His death had been expected several days, as the severity of his sickness forbade hope of recovery. His body will be buried at St. Louis next Saturday.

FOREIGN.

The London citizen memorial sent to the Czar on Jan. 24 regarding the treatment of the Jews in Russia has been returned to Lord Salisbury through the Russian ambassador without comment. The St. Petersburg correspondent of the *Telegraph* declares that the only result of the memorial is redoubled persecution of the Jews.

Baron Hirsch of Paris has created a trust fund of $2,400,000 to aid the immigration of Jews to this country. He names a board of trustees of prominent Hebrews of this country who shall have charge of the fund.

The unemployed of Toronto, Ontario, held a parade and demonstration Feb. 11. They marched to the city hall bearing a flag with the motto, "Bread or Work." At the city hall the gathering numbered about 2,500, and delegates were sent to the Mayor asking him to say what the city could do to relieve the distressed. Vague threats of violence were made, and the demonstration will be renewed tomorrow.

The boiler in the Quebec Worsted Company's factory, near Quebec, Canada, exploded, Thursday morning, partly demolishing the works. At least twenty-two persons were killed and more than a score wounded. It is feared that many bodies will yet be found in the debris.

Near St. Albert, Russell county, Ontario, Mrs. La France and two grandchildren were burned to death in their home Wednesday night. Mr. La France will die from the effects of exposure during the night.

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The struggle for Senator is over in South Dakota. Last week Monday Rev. J. H. Kyle, a Congregational minister of Aberdeen, was elected. He is represented as in favor of prohibition, an independent in politics, of "broad views," and evidently in favor of the reforms directed against the grasping monopolies antagonized by the Farmers' Alliance. He is a graduate of Oberlin (1878) and of Allegheny Theological Seminary. He took no particular part in politics and it is said the choice is much against his personal inclination. In Illinois, however, the dead-lock is yet strong. The Republicans have made most desperate efforts to defeat the Democratic candidate, even voting for the president of the F. M. B. A. lodge, so as to catch the three votes cast by members of that order. The lodge-bound three did not give way, and the Republicans at last voted for Streetor, the F. M. B. A. candidate. Eight of their members, however, honestly revolt from such a performance, and the lodge still prevents the election of Senator from Illinois.

Indianapolis has been proving what Cincinnati did a year or more ago—that law can be enforced, and iniquity suppressed. The Indiana capital has been "free" to gamblers and Sunday saloons for some two years, but a new chief of police appointed a few days ago made a speech to the police notifying them that law must be enforced. In a week the gamblers were driven from the city, the saloons closed on the Sabbath day and after 11 P. M., and the Sunday theaters tight shut up. Here in Chicago we look on such an exhibition of moral courage and turn with unmixed indignation to the representative of Freemasonry who sits in the executive chair, of whom the *News* of Saturday says: "The Mayor has at his beck not far from two thousand policemen. He has but to say the word and every public gambling house in Chicago will be closed hard and fast within half an hour and may so be kept closed indefinitely. But Mayor Cregier cannot close the gambling houses. He is morally incompetent. He cannot drive the swarms of 'plug-gers,' 'cappers' and 'steerers' from the public streets. He is incapacitated for this service by his general impotence and irresponsibility, and the dew of death is on the brow of this shameless old man's administration."

Girardville, Pa., was in the center of the Molly Maguire region, when that body of the assassins of Masonry was flourishing years ago. The work of the Pinkerton detectives and of President F. R. Gowen, of the Reading railroad, brought some ten of these men to the gallows. The Mollies were all members of the Ancient Order of Hibernians, which was all the secret society they belonged to. It is reported that the Hibernians have hatched a new brood of them at Girardville. For weeks past mine bosses and prominent citizens have received anonymous communications decorated with a coffin, crossbones and a skull, similar to those received during the former reign of the Molly Maguires. Little or no attention has been paid to these missives, but a few days since a man named Williams, who had been notified, was waylaid by several masked men. Amid a volley of bullets his horse succeeded in carrying him safely over the mountains in the darkness. Others who have received like notices are fearful of meeting a like or even worse fate.

General Sherman was buried last Saturday at St. Louis with military honors. His son, whose vow as a Jesuit, was a matter of serious comment a few years since, read the Roman Catholic burial service at the grave and at the New York home. There was no service in any church as we can learn. During the last week in the General's life, the children secured the services of a priest to administer "extreme unction." This was subject of such comment and criticism, as the General was unconscious at the time, that Senator John Sherman wrote explaining that, although his brother was not a member of the Roman church, he would have granted to his children the consolation which the ceremony would have given them, had he been in a rational condition. The priest son is reported as saying that his father was baptized and married in the Roman church and attended it until the war, when he ceased to commune. General Sherman himself wrote in the *North American Review*, December, 1888: "To put at rest a matter of constant inquiry, I here record that my immediate family are strongly Catholic; but I am not, and cannot be." His death removes from earth the last of the great generals of our war who may be classed in the first rank, Grant, Thomas, Sheridan, Sherman. God hasten the day when men shall cease

"Seeking the bubble Reputation,
Even in the cannon's mouth."

The Jesuits have lost their case in the Calhoun school of this city, whose principal, Mr. Ford, they attempted to drive out to make room, it is reported by some, for Mrs. Mulligan. This lady, being a celebrated "war-widow," was for a time pension agent by Democratic appointment. Last year she was nominated by the same party for the responsible position of county superintendent of schools for the Chicago district. As she had no experience in school matters, the nomination was well enough understood to be a bid for Romanist votes. The popular uprising against the Nettlehorst-Brennan attack on Mr. Ford and the common schools alarmed the Romanists and warned them they were going too far. So, although the Calhoun school has its principal restored, the agitation goes on. A great mass meeting was held last Saturday evening in the First Methodist church which was addressd by eminent pastors of the city. The echoes of their eloquent protest against the anti-American management of the Chicago schools will not soon cease to reverberate.

IF I WERE A HEATHEN—

I mean that if I were deprived by circumstances beyond my control of all intelligence except that revealed by the light of nature and my own limited observation, having within me the disposition, common to all men, to worship some being or some thing as my superior and benefactor—I think I should yield my sincere devotion to Baal (or the Sun), as the brightest and best of all the visible creation.

To make this selection, however, I should need the power to reason; for unless I possessed this faculty, I should be like many other heathen, who prefer to make their deities with their own hands, or procure them, ready-made, from dealers in strange gods—too often manufactured in Christian England. As it is probable that I should not, in my darkened condition, possess a cultivated taste for art, the more hideous the image, the higher I should undoubtedly esteem it, since this seems to be a very prominent idea in the idol worship of ordinary heathens.

But sun-worship would appeal very forcibly to all my personal necessities, for from the orb of day I should derive warmth and light that would enable me to hunt and fish and enjoy myself by basking in its genial rays. I should not greatly mind its going away every evening, for I would sleep sweetly during its absence, and in the freshness of rest gladly hail its reappearance in the morning. On cloudy or stormy days, too, although I should miss its brightness and warmth, I should still be sensible of its presence in the sky; and the knowledge of its stability and regularity of movement would be one of the strongest incentives to worship it. Everything on earth—even Ashtaroth, the Moon—might change, but I should know that the sun was always constant, and therefore more worthy of my confidence and worship. Others might worship what they chose, but I think I should be a "high-toned" heathen, seeking the best deity that the world or the skies could afford.

But if at any time, through the efforts of earnest missionaries, I should be led to embrace the revealed Christian religion, I should in my new faith and increased knowledge forsake my devotion to Baal and worship the Holy Trinity of heaven—the Creator of all things, including the sun—and joyfully rest in the peace that only the service of Jesus Christ can bestow.

Should my conversion be followed by a resort to the manners and customs of civilization, with all the advantages accruing therefrom, I should probably unite with some Christian church, believing it to be my positive duty to take upon me the vows involved in my profession—a duty hallowed by my heart's devotion to my Redeemer, which would make it a pleasure to my soul.

But having joined the church and come into fellowship with all its members, and having an eye single to the glory of God, I am approached by several prominent brethren and told of a wonderful secret organization, to which most of my fellow members belong, and known as Freemasonry. In answer to inquiries, I am informed that this society offers superior inducements to all its members; that through its ceremonies and teachings new light is shed upon the soul; that it is a great promoter of charity; that it brings one and all into an advantageous brotherhood that is broader and stronger than even Christianity, and far more directly useful to the individual in his business and social relations; together with much more of commendation. So I decide to join the order.

Of course I am filled with disgust when passing through the initiation, and dismayed by the horrible oath which I am required to take. Indeed, nothing in heathenism could more deeply stir my soul. All the promised "light" that I have gained was gathered from three tall tallow candles and the gas burners overhead. I raise some

weak objections to the ceremony, and am urged to progress in the order, with the promise that the "light" will surely come to me. So I am led, with increasing terror, to take additional degrees, until I sit in the Master's chair.

Have I yet found the promised "light?" I have; and I find myself occupying a position that I once formerly held in heathendom! I am again a high priest of Baal! Over my chair is a representation of the sun that I once worshiped, and all around me are symbolized the ancient sacred mysteries which I once highly prized when I was an innocent heathen, for in that condition I had known no better than I acted. How is it now? A professed follower of Christ, with the light from his Gospel flooding my soul, yet weekly walking among the three tallow dips of the Masonic lodge, perpetuating, in every initiation, the worship of Baal, misleading deceived novitiates, and intelligently presiding over a Christless series of mummeries that would disgrace a heathen festival!

Does my conscience approve of my course? Can I expect the blessing of the Lord upon my soul as long as I am in this secret work, to which I am bound by diabolical obligations that frighten me while I officially administer them to others?

No—No—NO! And, God forgiving me for relapsing into heathenism, I again flee to the arms of my Redeemer, loathing the wickedness in which I have participated, and heartily despising the vaunted but empty glory of the lodge!

What an age is this! Men worship graven images, the symbols of heathenism, gold and silver, temporal glory in high positions of every class, and everything but Christ, to whom all worship is due! The Gospel has lost its terrors as well as its charms, and without its influence longer felt and acknowledged in the affairs of life, the nation seems to be returning to hopeless heathenism. OLD AMERICAN.

MISSOURI MOVES.

EDITOR CYNOSURE:—Hardly has the smoke from Rev. B. Carradine's broadside against Christless Masonry, in the Centenary M. E. Church of St. Louis, cleared away, ere the lodge gets another charge of cannister from a big political gun. But we leave the reader to a perusal of the matter as it appeared in heavy headlines in the St. Louis *Evening Star-Sayings* of Feb. the 9th, to-wit:

THE MAYOR IS MAD.

He receives an insulting letter from a knave and a fool.

Mayor Noonan has all kinds of letters coming to him submitting all kinds of propositions and suggestions, but it is a rare occurrence for one to voluntarily advertise his or her depravity and contemptibleness over one's own signature. This has just been done, however, by one Jas. T. Early, Esq., Secretary of the St. Louis Independent Political Society, and whose place of business is at 526 South Ewing avenue. The following correspondence explains itself:

ST. LOUIS, Feb. 9, 1891.

Hon. E. A. Noonan, Mayor City of St. Louis, City Hall, City,

HON. SIR:—I beg to inform you that we are a secret independent political society and intend to take a part in the spring election, as we did in the last, and as we have no antagonism to you or your future policy, and as three-fourths of our members are Democrats, we wish to open communication with you in regard to future action, and give you every preference over others. We ask neither "boodle nor beer," nor accept them, but our *modus operandi* is: Where we assist a candidate in being elected to an office having "political pap" attached, we expect our members to get a just proportion of positions in the distributions. Take this away and the issue between the great political parties is gone.

If agreeable I will call on you at your office at your pleasure and explain in full our membership, etc., and you can rely upon strict confidence, and rest assured that in taking us into your camp you are not accepting any hoodlums or parties who will ask you to "go into your pocket for money." Hoping to hear from you in a few days, we are respectfully yours to command, JAS. T. EARLY,

526 S. Ewing avenue,
Secretary St. Louis Ind. Political Society.

Meets second and fourth Fridays in each month at Euterpe Hall, Jefferson avenue and Walnut street.

The Mayor will not consult with James T. Early, Esq., and when seen this morning by a *Star-Sayings* reporter, said: "Come up to my office. I wish to show you a letter I received from a knave and a fool, and for whom and his society I have absolute contempt." Mayor Noonan's reply was secured and is reproduced below:

MAYOR'S OFFICE, Feb. 9, 1891.

Jas. T. Early, Esq., Secretary St. Louis Independent Political Society, 526 South Ewing avenue, City,

MY DEAR SIR:—To be brief with you, it will not be agreeable to me to have you call at my office. The fact of the matter is, I am not dying to see you or any of your kind. I have an absolute contempt for political secret societies and for men who join them. I think the oath that the pirates of old took to stand by each other in the scuttling of ships, the pilfering of property and the taking of lives were highly respectable compared with the oaths taken for secret political purposes. You say that where you assist a candidate you expect your members to get some of the political pap attached thereto. I will guarantee that there will not be any member of your organization, or any similar organization, get any political pap out of this city while I am mayor. In conclusion, my dear Mr. Early, the greatest surprise of your letter is the printed heading indicating that you are in the grocery business. I had looked for the heading to be "St. Louis Jail," for I immediately determined that some confidence man expert in the art of beguiling the innocent and unwary was addressing me from that quarter. If your dealings with others are as fresh and indicating as much latent deceit as is contained in your letter, I sincerely sympathize with your customers. I rarely answer communications of your kind, as they generally come from the ignorant; but the handwriting and composition of your communication tells the story of some one having taken pains and enough interest in you to have given you a good education, something lost by the giver and something used by you for purposes despicable and detrimental to country and society. Respectfully,

EDWARD A. NOONAN, *Mayor.*

I tell you there is music in the air the next two years. Masonry has succeeded nicely with its Alliance cat's-paw, so why not secure the political chestnuts in the cities. M. N. BUTLER.

GERMANY AND THE JESUITS.

The rigorous measures which Prince Bismarck formerly took against the religious orders are still being enforced against the Jesuits by General Caprivi. The Pope has just received a communication from Berlin to the effect that the Bundesrath has decided to refuse permission for the Jesuits to return to Germany. There has, however, been an exception made in the case of the Redemptorist Fathers, another religious order more closely than the Jesuits corresponding in constitution and duties with the secular clergy.

The order of the Redemptorists was established under Benedict XIV., and its great object was to work among the very poor and miserable. The order exists in most countries of Europe, and the head of the order, who bears the title of Rector Major, resides in Rome and superintends the general working of the society in all parts of the world.

The Redemptorists are permitted to return by the Bundesrath or Federal Council, a body corresponding with our Senate, which, it may be mentioned, represents the individual states of Germany, while the Reichstag represents the German nation.

The order of Jesuits, since its foundation by Ignatius Loyola three centuries and a half ago, while one of the most learned in the Catholic Church, has brought itself into unfortunate conflict with the government of every country in which it has obtained a footing. It remains unchanged in its objects, and insists upon giving no allegiance to any country or any institution but the power and ascendency of the Vatican alone. Its members are those picked individuals of the priesthood whose asceticism, learning, or diplomacy have marked them out as the sturdiest and craftiest missionaries of the papacy in every country which the Pope selects as the field of their operations. In these countries they are alike independent of the civil authorities and of the Catholic hierarchy, and the conflicts between the heads of the order and the clerical authorities have made them regarded by all educated Catholics in somewhat the light of spies upon the bishops and secular clergy.

It is significant that the most determined enemies of the order of Jesuits have been those governments that have been the ablest defenders of the Catholic religion. In turn the Jesuits have been driven out of Spain, Italy and France; and Bismarck, with that strong common sense which marked his administration, foresaw danger from them at the time of the institution of the empire in 1871 and also expelled them from Germany. Their special function is to preserve what is termed "the seed of the church"—that is to say, they are to promote Catholic journals, confute or contradict published statements, so as to take the sting from history, and spur the secular clergy into increased activity as regards controlling education, etc., whenever they would be more likely to follow their natural predilections and favor the liberties of their native country in preference to the interests and perpetuation of the Pope's political power. The order is essentially a secret one, whose members are bound together individually and to the church by vows of the most rigid and iron clad obedience. They have no country and take no pride in a nationality, and wherever they are, whether in England, Belgium or Germany, their course has been marked by secret, careful and insidious efforts to make the authority of the state subordinate to that of the Catholic Church, and to direct and control the education of the people, conscious that whoever controls the schools, to him the future of the world belongs.

This was the cause of their struggle with Bismarck, and in order to resist the Jesuits and to make the new empire of Germany the sole arbiter of German destinies and citizenship, the Prussian government in 1871 decreed the abolition of the Catholic department of the ministry of education. It followed this with a law transferring to the state the right of supervision of all public and private schools. This alarmed the Jesuits, and in 1872 they prevailed upon the late Pope Pius IX. to refuse to recognize Cardinal Hohenlohe as the German ambassador at the Vatican. Prince Bismarck at once responded to this bold move by expelling the Jesuits from the country bodily, and soon after enacted that all candidates for ecclesiastical offices should receive their education in the public gymnasiums and universities of Germany. This was perhaps an extreme step in another direction. The Reichstag further passed in 1875 a law making civil marriage obligatory, the object of all of which enactments was obviously to make the power of the state not only superior to that of the church, but to make that of the church nothing in the civil economy of the Fatherland. In later years the late Chancellor somewhat relaxed, and in the last years of his administration entered into an alliance with the Pope by which the temporal power of his Holiness was to be restored in return for aid from the Vatican for Bismarck in his struggle with the socialists and to secure the Catholic vote of Germany regarding the septennate act. The decision of the Bundesrath approves of the action of Prince Bismarck in so far as the Jesuits are concerned, and they are still forbidden to interfere with the public schools or reside in any part of Germany.—*Inter Ocean.*

TRADE UNION TYRANNY.

The foreign nabobs who propose to rule the country, are full of curses and denunciations of the titled nobility of Europe, from whose tyrannical exactions they have fled. But as soon as they arrive here they set up a new style of nobility, and with a bit of ribbon, a linen horse-collar, a cocked hat with a feather in it, or some other sort of "regalia," or *royal dress*, they pose as knights, commanders, princes, and what not; and when they have thus pulled away at their bootstraps till they have elevated themselves into knights, princes and noblemen, they become as self-important, as impudent, and as tyrannical as any of the old European nobility which they so hate and denounce; and they would suffer an honest workingman to starve rather than give him a helping hand, and would if possible prevent his getting work, unless he was willing to swear allegiance to their gang, pay tribute into their order, and join hands with them in oppressing and tyrannizing over others.

An exchange gives the following which illustrates the tyranny of the present system of things, and this is one instance of thousands:

A Liverpool pavier, being thrown out of employment, and hearing that work was abundant in New York came over. He found that work was plenty, but not for him. He was not a "member of the union," and no contractor dared employ a non-union man. Six months must pass before he could join a "union," and he was without money. He tried for a time to secure bread and lodging by odd jobs, but everywhere the unions met him. At last despairing, he secured an opportunity to work his passage back to Liverpool, but weakened by long privation, he sank and died on the voyage, a victim of the brutality of the unions.

This is a specimen of the liberty enjoyed in cities like New York which are ruled by foreign priests, foreign rumsellers, and members of foreign oath-bound clans and gangs which plot mischief, plan needless strikes, and practice boycotting and assassination when needful to compass their ends. "O my soul, come not thou into their secret, into their assembly, mine honor be not thou united: for in their anger they slew a man, and in their self-will they houghed an ox. Cursed be their anger, for it was fierce, and their wrath it was cruel." Gen. 49: 6, 7. (*Revised Version.*) —*The Safeguard.*

THE ST. LOUIS SERMON.

THE ADDRESS DELIVERED BY REV. B. CARRADINE, D.D.,

IN CENTENARY M. E. CHURCH, ST. LOUIS, JAN. 4, 1891, AGAINST SECRET SOCIETIES AND FRATERNITIES.

[From the press report revised.]

[*Concluded.*]

10. The fraternity hurts the church financially.

If you knew the whole of the matter you would be amazed. I know a church member who gives $30 a year to his fraternity, and nothing to his church. I know another who gives $120 annually to his societies, and one-fourth of this sum to his church. Still another has contributed lately over $500 to his fraternities, and not one-tenth of that sum to his church.

In a large Western city of our country a certain fraternity met, paraded, banqueted and celebrated for three days. In that length of time more money was thus spent in eating, drinking, marching and displaying regalia finery than all the churches of the large city had given for the support and spread of the Gospel for the previous twenty years! And yet over half of the members of that fraternity were church members!

Suppose that instead of all this Christian money being expended for feathers, brass bands and banqueting, that it had found its way in spiritual channels, in all the noble enterprises of the church, and had gone toward the erection of colleges, founding of asylums and homes for the unfortunate and for the establishment of missions in heathen lands, how much better it would have been, and what a thrill of relief would have gone through the land. Don't you begin to see what is the matter with the church to-day? Don't you understand why it is so financially cramped and embarrassed, and why it is unable to carry out its beneficent plans? It is because that

THE MONEY OF GOD'S PEOPLE IS GOING TO THE LODGE.

11. The evil of the chaplaincy.

I regard this point as one of great gravity. I know that there are many excellent men in this office, and that many fraternities try to get proper men to fill the place. But it is as well known that this often fails, and the men who should never thus officiate are in this office.

How often have I seen at funerals a minister of the Gospel, whom God had called and anointed for the sacred work of the ministry, set aside as a piece of useless lumber, while a fraternity monopolized the solemn hour, and a man from the trades came forward, and although not called of God to such work, and oftentimes not even a religious man, would conduct the religious service over the dead.

Do you mean to tell me that this is right in the sight of God?

A gentleman, who is prominent in the fraternities, told me several days since that he has frequently seen a chaplain administering the oath of the order, and while doing so was as full of beer as a vessel with water. Still another told me that during a visit to a large city in Kentucky that he attended a meeting at a certain fraternity one night and witnessed the installation of one of the members into the office of chaplain; and that as the Bible was handed him with the customary remarks, quite a titter ran around the room. On asking the cause of the amusement he was told that the man was the father of two illegitimate children.

The effect of a sacred office thus misused and abused and thus wrongly occupied is to bring the truth, the Bible, the ministry and the ordinances of God into contempt. It produces hardness of heart and is bound to beget irreverence. Let the man who handles holy things be a holy man, and a man called of God and not by man. The Almighty himself has spoken here and demands that they who bear the vessels of the Lord be clean. When a man opens or handles the Word of God for me, I would have him be a man of God and called of God.

A FEARFUL THOUGHT.

The fraternity here rushes where angels fear to tread. They, in installing a man into a chaplaincy, have usurped the solemn, sacred work of the Holy Ghost. It would be well for them to inquire into the cause of the destruction of Dathan and Abiram and their followers. The Bible tells us that God made the earth open and swallow them up, because they took upon themselves a sacred office and work to which God had not called them.

12. The fraternity have captured much of our preaching talent.

This appears in two respects.

I have been informed that nine-tenths of our preachers belong to secret societies. This means of course a muzzled pulpit in every quarter. Not that our preachers are afraid to declare the truth, for they are true men; but after joining a fraternity friendships are formed, kindly relations established, and they are slow to speak of the evils they see. God only knows the pain it has given me to speak as I have.

I begin to see why Paul said to us: "not to be entangled with the affairs of this life." I don't believe a preacher ought to be entangled with anything but the Gospel. I don't believe that we ought to be connected with political parties or with secret fraternities. As servants of Christ, as ambassadors of God, we ought to deliver our message to men separate from all entanglements and unbiased by all associations.

GOD, THE PREACHER, AND THE LODGE.

The fraternities have captured our preachers in another way. Some of our best talent is to-day in the offices of these societies as clerks and secretaries. I believe that when God calls a man to preach the Gospel he never proposed that he should be a salaried officer in an institution of man's organization. And although they may say they still preach here and there as occasion offers, yet it is not the preaching that God contemplated when he called them. God wants a man to swing loose, free from all restrictions and limitations, and give the whole life and all the energy and time to the heaven-appointed work. This was the way that Christ preached and that the disciples labored, and it is the way for the man called of God to preach to-day. I tell you if all men who have been thus called would so devote themselves ardently to the one work of saving souls, they would soon take on a new appearance, and we would take a great leap toward the millennium.

SUBSTITUTE FOR THE CHURCH.

13. The fraternity is used by many as a

How often have I heard, how many times have you heard men say about Masonry that it was as good as the church; that they wanted no other church; but you have got to remember that Jesus Christ did not found it, nor did he join it, nor did he endorse it. Christ founded the church and told us to come unto her. When men found an institution and tell us that it is as good as the church I think those men are in danger. I would not stay a moment in an institution if its teaching and spirit would produce a feeling of that kind among its members.

Nothing has so powerfully convinced me of the dangerous power of these fraternities and their actual rivalship of the church as the recently uttered threat of some church members, that they would quit the church if I said aught against the fraternity.

What a state of mind and things does this reveal. These men and women will cease to listen to a man called of God to preach, and will dissolve their connection with a Divine institution if a man should open his lips in warning and rebuke against a human institution! Certainly these societies have encroached upon the feelings and judgments of men, to thus plant them in antagonism to the servants and church of the Son of God.

I once read of a Roman emperor appealing to his general for the legions he had scattered and lost through a disastrous campaign. "Varus, Varus, where are my legions?" So I look over these fraternities and say, give back to us the men you have taken from us. Give us back the talents and genius and grand energies and devoted labors. Give them back as they once were, and we will march down upon the world's want and sin and take it speedily for our God.

THE SABBATH-BREAKING LODGE.

14. Many of these fraternities are striking at the sanctity of the Sabbath.

I do not say this of the Masonic fraternity, nor of several orders I could mention in this place. But I speak of a vast number of fraternities, benevolent and otherwise, that fill the land to-day. In some cities I could name, much of the Sabbath breaking is done by societies and fraternities—by parades, by processions, by picnics and excursions. God's holy day is made to look like a holiday. How my heart has been pained as I have seen them on the Sabbath with fluttering flags and musical instruments, accompanied by the usual street crowd of men and boys, pushing their way to the point of destination. Many a night I have been kept awake until three or four o'clock on Sunday morning, by the sounds of music and dancing that flowed from one of these fraternity halls near my home. Banquets, suppers and picnics begun on late Saturday hours and prolonged into the Sabbath, are facts well known.

Here in St. Louis, and only last summer, one fraternity picnicked by or near a large brewery on Saturday afternoon, and the last of them was taken from the garden by city officials at six o'clock Sunday morning. An officer in the fraternity told me this with his own lips. Another society the same summer went out on the Sabbath and made a contract for so many kegs of beer, the understanding being that for all kegs used over the number of twenty, a discount of one dollar per keg should be allowed. This drinking was done on the Sabbath, and done publicly in the face of a Christian community and Sabbath laws!

In another city it is a fact well known, that the City Council was resisted by one of these orders, in their effort against Sabbath desecration. The society, it will be remembered, carried the case against the council into the courts of law.

It is for you to say after this, whether these fraternities strike at the sanctity of the Lord's day or not.

15. This active membership in these fraternities will certainly harm the spirituality of a Christian.

WHOM DO YOU FIND COMPRISING THESE FRATERNITIES?

I grant you many excellent men. My best friends and yours are there. But besides these there is a host of men who are unbelievers and haters of God and the Bible.

With these men you are thrown as companions and friends. They create an atmosphere, form an influence. You breathe this atmosphere and feel the influence. The effect will be to lower the love of your religious life.

Why does the Bible say, "Be not unequally yoked together with unbelievers." Why does God say: "Blessed is the man that walketh not in the counsel of the ungodly," and why does he say, "Come out from among them, O my people."

All this is simply the recognition of the fact that the religious life and character is affected by its associations, and that there is danger here, and great danger for the people of God.

16. In all of the fraternities and in all the degrees of Masonry under the Knights Templar, the name of Jesus Christ is omitted.

THIS TO MY MIND IS THE GRAVEST FACT OF ALL.

The Saviour's name is not known in them.

If you doubt me get hold of the rituals and read and seek in vain. Listen to the public prayers. Go to the funeral services and listen for the name of Jesus Christ. You will listen in vain.

My friends, I don't care to be connected with any order on earth that fails to directly recognize the Son of God.

Christ says: "He that is ashamed of me, of him will I be ashamed." "He that denies me before men, him will I deny." This applies to an individual and to an institution as well.

I cannot belong to a society or fraternity that is ashamed of my Lord, or that to please men will leave out his blessed name; therefore have I dissolved my connection with all fraternities forever. With nothing but the kindest personal feelings to its members, with only kindly remembrances of individuals, yet am I done with the system itself.

THERE IS A BETTER WAY.

17. There is no absolute necessity for these societies.

If you examine the social feature, history proves it is not the best. The best development of the social nature is not obtained by the separation of the sexes, but by their being drawn together. Club life is the confirmation of this statement.

As for the benevolent feature, I say that while good has been done, I verily believe that if God's people would take the contributions and turn them into the channels marked out by the Bible and church, that greater good would be done at less expense and with greater glory to Christ.

As for the insurance feature, what can I say against it? I say nothing against it. Men have a right to have such corporations; but this I can say, that you can improve on it. Instead of giving your money from month to month for the keeping up of your insurance policies, you can put your money into a building association, get shares there, and then by and by in a few years have a house over the heads of your wife and children. Don't have your wife sitting there working and waiting for you to die in order to get a house. It is a grizzly thing to look at—it is a ghostly thing to contemplate—a woman waiting and wondering when you are going to die in order to get a house. Build your house now for her and the children. If you go on in these insurance companies you are paying out month by month, and year by year, and if you fail in a payment you know you are gone, and all that you have expended is lost. You are taking a great hazard in such a case.

Put your money down in things that are material, tangible, palpable, and that will remain permanent. Invest in these shares of building associations, and you will have a house over your head to cover you.

I cannot see the absolute necessity of these orders now. We have got along without them for ages and ages, and I believe we can get along without them for ages and ages to come. Don't forget that when Christ established an institution that is to take this world, he didn't found a secret fraternity, but a church that is open as the heavens in its sacraments, ordinances, teachings and meetings.

IN CONCLUSION,

let me say that what I have spoken to-day I have spoken in love. Policy would have dictated silence, but I love Truth better than policy and your good more than my ease and reputation.

Let me exhort you to stand by your home and that little woman there whom you call your wife. You haven't got a better friend on earth than that wife of yours. She left everything to follow you in life. She gave up father and mother and a comfortable home. You have not been to her what you should have been and what you promised when she stood as a bride by your side and looked up in her helplessness to you. The light you notice is going out of her eye, the spring from her step, and she is getting prematurely old. Go back to her and spend the evenings with her as you used to do. Pay her the old-time attentions, and before a week the light will begin to come back to her eye, the color steal into her cheek, she will fasten a bit of ribbon in her hair or a knot of flowers and be like her old-time self.

The children all love you. There is no other group on earth that loves you like the family group. When sickness and trouble come, and you stagger home, you find it out. What do those men down the street with whom you talk and drink so much—what do they care for you? So look to your family. Cultivate them.

As I said to you two Sabbaths ago, when your wife is dead you will remember the loneliness of her life, produced by your attendance night after night upon these

fraternities. When that little boy of yours is dead, and sleeps in his grave on the hillside, they will tell you then how much he missed you in the evenings you were gone, and how he talked about you and waited, hoping you would return before he fell asleep.

How bitterly you will feel all this when the time comes. I once saw a man whose wife had died. He did not awaken to her value until then. His heart was torn. He had not found out that he had an angel for a wife; he did not know it until he heard the rush of her wings through the blue space to the throne of God, and he then cried, "My God, she is gone!" Oh, brother, come back to her, come back and spend the evenings at home; what a time you can have for reading, what sweet music you can have, what romps with the children, what a sweet domestic scene I have before me now. And if there is any evening that the house of God calls you out, come and bring them all with you. How different this is from the fraternities. You cannot take them with you there. Go rather to the place where you can hear words of grace from the pulpit; go where the soul is fed; go and assemble with God's people and not with worldly people, and go where you will be filled for a higher, nobler and eternal life.

Stand by the church rather than any fraternity on the earth. Stand by the church, for it is of God. It cost the precious blood of your Saviour. It is the one institution that is going to survive the flames of the last day. When the fire burns around the whole world, and the flames leap from the heart of the earth to the tops of the mountains and swallow up all things in a final destruction—then I notice that every earthly institution shall sink into the common ruin with no hope of resurrection, fraternities and earthly orders shall go down forever, but the church, the church of our Lord, purified and redeemed, shall rise above the flames, and far above the stars and be landed in the presence of our God forever. Stand by the Saviour, the Lord Jesus Christ. He gave his own heart's blood for you, now do you stand by him. You will want him to be with you in the dying hour. You will want him to be your friend when the final day of judgment comes. Make him your friend now and say from to-day, My Lord, I am for you out and out, and for all time to come, forever and forever.

LODGE AND TEMPERANCE.

Rev. George Pegler, in his autobiography, on page 402, describes the "Washingtonian Movement" and makes these remarks: "But when the good Lord stirs up the people to some effective measures to promote some efficient enterprise for his glory, the devil is sure to put his club-foot in and attempt to counteract any good that might actually accrue. It is often said in England that when a church is erected Satan always manages to influence some one to start a gin-shop near by. So it was in this case. By the time the Washingtonian Society had fairly started on its career of benevolence and usefulness, and was becoming the most popular enterprise of the day in the cause of temperance, doing more good than all others, the 'Sons of Temperance' organized as a secret benevolent society, and was soon followed by others of a similar character, who took the whole work out of the hands of many who could not conscientiously enter their secret conclave even for a good purpose. Some of us who had been accustomed to beard the lion in his den and openly avow our sentiments, and had no wish or intention to conceal the weapon of our warfare from public scrutiny, objected to the new mode of tactics and were shut out from their sympathy. It soon became evident that a man who objected to unite with a secret society was suspected as to his loyalty to the temperance cause and could not command the approval or co-operation of secret society men in his efforts to promote the cause of temperance."

General Cutcheon, in some remarks on social drinking in Washington, was led to tell the story of an army experience of his with whisky. It was in the trenches before Petersburg. As colonel of the regiment he had prohibited the sale of liquor save on a doctor's order, and in that case prohibition prohibited. The division commander, however, issued orders that a ration of whisky should be served to each man in the trenches, and the liquor for the 20th Michigan was brought in two great iron kettles. As the men clustered around with their tin cups some one cried out: "Boys, if I'm going to be shot to-day I want to die sober." The cry was taken up by the regiment. The kettles were seized by willing hands and the whisky was poured on the ground. Fifty-two out of one hundred and ten of the brave Michigan boys of the 20th were shot that day, and every one who died, died sober.

NEW ENGLAND LETTER.

The Sunday question—Rev. John Elliot—A new Maine industry—A society to investigate Spiritualism—Why revivals fail in permanent results—The lodges and the churches.

Why is it that religion is popularly supposed to monopolize all the cant there is in the world? The fact is that there is more of real, unmitigated cant employed in trying to bolster up evil than most people are aware of. Take for instance the phrase, so constantly repeated when ever any objection is made to the Sunday newspaper, that "it has come to stay;" as if this answered every argument. The same might be said of "original sin." What single evil or abuse that has cursed the world since the fall would ever have been put down had reformers proceeded on this principle? At the Sabbath Convention lately held in Park Street Church, Rev. Dr. Dunn well said that if Christian ministers and Christian people would cease to take the Sunday newspapers it might be put down in three months. There is too little agitation of the subject. Ministers seldom handle it in their sermons, and thus the Sunday newspaper has a practically uncontested field. It was the first bar to be let down in the way of introducing the Continental Sunday, and it should be the first bar put up if we want to keep that utterly un-American institution from gaining a foothold in our midst, as it already has to some extent. It is not pleasant to hear that "the foreign fashion of Sunday afternoon musicales and receptions is obtaining more and more in Boston." Self-respecting New Englanders can see no reason why Europe should set the fashion for them, but a great many reasons why they should set the fashions for themselves.

The esteem in which New England holds the name of her first home missionary, Rev. John Elliot, was evinced at an auction sale the other day, where a letter which he wrote in 1673 sold for $500. It may seem strange that at the same sale one of Rev. Jonathan Edwards should bring only $11.50; but the latter was a theologian, and as such will always be regarded in the popular mind. A translation of the Bible in a language no living man can read is the only memorial that exists to-day of John Elliot's work; yet around his life gathers all the early "romance of missions," and though not a single authentic portrait of him exists he is one of the most vivid personalities in New England's colonial history. Could there be a more eloquent commentary on Paul's sublime words, "Charity never faileth; but whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away."

Maine, our Prohibition State, of which we have all just reason to be proud, grows something besides pine trees—and that is wild roses. I notice that there is a Portland firm which makes a specialty of "wild rose pot-pourri," that it manufactures for the foreign trade, chiefly from the wild roses of that State. The perfume is sold not only in England but in Spain and Portugal. Doesn't it seem a little odd to think of any such dainty export from prosaic New England to "the land of the olive and vine?"

Boston would not be Boston if she was not always starting a new society. The latest is one to investigate spiritualism, led by some of her principal clergymen, such as Rev. E. E. Hale, and including Mary A. Livermore and the editor of the *Arena*. The prospectus asks: "Is it not time for a few truth-loving people, approaching the subject in a serious frame of mind, to investigate it by purely scientific methods? Is it not for the best interests of humanity that this matter should be settled if possible once for all?" The attempt has been made before and yet it is not settled. While a great deal that goes by this name is the rankest imposture, there still remains a class of spiritualistic phenomena that baffle all investigation. What of the noises in the Epworth parsonage? The Wesleys, who certainly were far enough from being a superstitious family, always ascribed them to the agency of evil spirits; and no better answer can be given to many unexplained mysteries of later times. Human astuteness must approach this borderland of the unseen under great disadvantage. I am reminded of a good man, long since passed to his rest, who was urged to be present at a *seance*. Spiritualism was comparatively a new thing then. He consented, but made such a fervent prayer at the opening that, if I remember aright, it disconcerted the "spirits," and broke up the performance. If this society will in like manner put on the armor of All-Prayer, when it goes on its investigating tours into spookdom, there is no question but that it will do the world a benefit.

Joseph Cook and Moody in Boston at the same time give one a chance to compare the two—that is if they can be compared. That surely was no hap-hazard arrangement that made these two remarkable men contemporaries at a time when materialistic views so abound on every hand. Moody's meetings have been wonderful and marked by an almost pentecostal power, but will they raise again the standard of holy living in our churches which has been so sadly lowered? This is the question. Much has been said about the lack of permanent results in the work of Mr. Moody and other evangelists; but are they to blame because they cannot do the work of evangelists and that of pastors and churches at the same time? As a Christian brother suggests on this point, they labor earnestly in a certain place. The inquiry-room is crowded every night, and many converts are made; but the task of nourishing these young converts—for young most of them are—must necessarily fall on the church, which in too many cases treats them like a nurseryman who should set out an orchard of young trees and then leave them unwatered and unpruned to live or die as the case may be. A church which does not herself practice the duty of separation from the world is a very poor foster nurse to young Christians.

In this connection a statement made in a letter just received from a W. C. T. U. president, herself a granger and evidently sincere, becomes of painful interest. She thus writes of the grange, from a little Rhode Island village where they have two church societies: "Many church members here belong to the order, and they would every one assure you that the moral tone of the grange is higher than that of the churches." Such a statement whether true or untrue ought to arouse the slumbering Christians of New England, for it is only a fair specimen of the way in which the lodge has lowered the spirituality of our country churches, and now taunts them with the cry, "Art thou also become as one of us?"

ELIZABETH E. FLAGG.

REFORM NEWS.

MISSIONARY RIDGE.

KNOXVILLE, Tenn.

DEAR CYNOSURE:—Arriving at Chattanooga on Saturday the 31st ult. a little late, I called on Rev. Mr. Baker, pastor of a Presbyterian mission church. He invited me to preach for him the next day, which I did, and assisted in the Sabbath-school.

Chattanooga is a notable city on account of its proximity to two historic places, Lookout Mountain and Missionary Ridge. The last extends over the State line some distance south into Georgia. And I remember reading in the *Missionary Herald*, when a boy, of the imprisonment of two ordained ministers in the Georgia penitentiary, for the crime of preaching the Gospel and opening schools among the Indians on that ridge. The State was determined to drive them out, as they wanted the land; and they accused the Indians of sheltering runaway slaves. The missionaries, they said, emboldened the Indians to contend for their rights, and to refuse to leave their homes and the graves of their fathers at the dictation of the Georgia land thieves. The U. S. Government finally interposed, and made a treaty with the Indians and removed them to what has since been called the Indian Territory. And there the Choctaws, Chickasaws, Cherokees and Creeks found a refuge from the tyranny of the Georgia slave-holders; and the missionaries were liberated at length from their unjust confinement. And this gave name to the ridge. And when the Georgia legislature refused to pay over the $8,000 to Atlanta University, on account of a mean race prejudice, I could but note how the present generation follows in the footsteps of its predecessors.

I spent a few hours on Lookout Mountain, rendered famous by Gen. Hooker's battle among the clouds, and was rather surprised to find a cyclorama of it on exhibition in the city at this time. The population of Chattanooga, however, is a

good deal mixed; and they have a regular meeting of the Grand Army of the Republic every week, I believe. It was reported, also, that some capitalists had just purchased the property on the top of the mountain, to develop an immense popular resort.

While in Chatanooga I was one evening at the Congregational church, Rev. J. E. Smith, pastor, and took part in the revival services being held there. I also visited the Normal School on Gilmer street, of which Prof. Henry is president. It has seven grades and about 600 scholars. The school building is large and well furnished but there is no library. I addressed some of the higher classes and distributed a number of reform tracts. I also looked in upon a large public school on Montgomery avenue. Prof. Singleton is the principal, and he reports 600 scholars in five grades. These schools are supported by the city, and are doing a great work for the rising generation of Freedmen. There is an institution called the U. S. Grant University, sustained by the M. E. church, North. It is divided, and one part is located at Athens and the other part is here in Chattanooga. Race prejudice, it is said, was the cause of the division, and the managers here refused to make any adequate provision for the education of the colored people. I called at the university one day and looked into the library. It was furnished with plenty of boxes piled up; but no books were on the shelves. The treasurer told me that Vice-president Atkinson, who is at the head of this part of the university, was absent from home.

The "Steele Home," a private refuge for friendless orphans, is in the eastern part of the city. Mrs. A. S. Steele has about a hundred of these needy children who are clothed and fed and taught; and none are rejected on account of color. It is in reality now sustained as a faith charity. Since she and her daughter have spent all they had in building and furnishing the home, help has come from a multitude of Christian friends in distant parts of the land. I called one day and looked in upon the two schoolrooms, and said a few words of encouragement to the teachers and children. I also arranged to send Mrs. Steele two or three anti-secrecy volumes for her library.

S. F. PORTER.

SALVATION IN PENNSYLVANIA.

CUSTER CITY, Pa., Feb. 13, 1891.

On Saturday, 7th of February, Rev. C. F. Hawley, Western Agent N. C. A., after wading four miles through slush and rain, presented himself at the house of the writer. Though taken by surprise we all adapted ourselves to the circumstances. My family and I felt ourselves honored by the presence of a real, live anti-secret worker and lecturer, the first seen in these parts for nineteen years; then J. R. Baird lectured in the court house at Smethport for three nights.

Notwithstanding the suddenness of Bro. Hawley's appearance, and the necessary shortness of his stay, we were enabled by God's help to obtain a hall in the city of Bradford. On Monday afternoon and Tuesday evening Bro. H. delivered truth-telling, heart-searching, mind-convincing, Gospel lectures. On Monday a German lady, a fearless license opposer, a worker in the Bradford W. C. T. U., told the audience that she was of strong Masonic connection,—her father a 32° Mason, her brothers high (?) Masons, her sisters married into Masonic families. Through her father's influence she was furnished with Masonic recommendations to aid her in her battle of life, which papers had been of great pecuniary advantage to her; but she renounced them all and put the papers into the stove, declaring her intention to leave the lodges she belonged to, Rebeccas, etc. We also hope the A. M. E. preacher is convinced so he will not offer himself to the Odd-fellows.

The "Antis" are glad and feel thankful to God that Bro. Hawley came to McKean Co., and that a hall was obtained for him to present his lectures in, in this lodge-ridden Bradford, where the lodges number four to one church. O! for more light in this modern Sodom!

We look upon Bro. Hawley as a Christian gentleman, not only in appearance, but in his intercourse and lectures. Too many of us look on anti-lecturers as we would look upon John L. Sullivan: we expect they are unreasonable bruisers, working with grit and hate. While Bro. H. makes strong points, love and kindness mark his every utterance.

Brethren, call on Bro. Hawley; have him speak for you. You who are treasurers of the Lord's bounty, give, oh, give to the N. C. A. treasury. God says, "My people perish for want of knowledge." For Christ's sake, for soul's sake "withhold not more than is meet, for it tendeth to poverty."

J. C. YOUNG.

THEY BLESS THOSE WHOM THE LORD ABHORS.

BOSTON, Feb. 18, 1891.

The Boston *Herald* of January 19th reports in brief the funeral services of the late Ebenezer Hodge. He died, it appears, in the full faith of Masonry; and if the burial ritual is founded in *fact*, he passed to the "*Grand* Lodge above." Various Masonic bodies, of which the deceased was a member, were in attendance; and the mortal remains were guarded by ten valiant "Knights," six of them crossing swords above the bier. The names of Drs. Hamilton and Bates appear in the list of speakers with "Generalissimo" E. T. Pigeon and "Prelate" Rev. Geo. M. Bodge, who directed the burial services.

It seems sad indeed to see such ministers as Drs. Hamilton and Bates giving their influence in support of a system that has been proven over and over again to be pagan in its origin, pantheistic in its creed, and grossly immoral in its ceremonies. I do not know that either of these gentlemen have taken the fifth "libation of pure wine" from a human skull, but as they have been "entered, passed and raised" it would be a reflection upon their Masonic intelligence to suppose that they do not know that Christ has no place in the religious services authorized or theology taught by the lodge. The "pure theism" of Masonic worship is not the Judaism of a neglected or rejected Christ; but, as asserted by Mackey and others, it is absolutely pagan sun-worship revived, and to countenance such a system is to aid and abet" the enemy of all rightcousness" in his works of destruction.

It must have been without due reflection, and impelled by sympathy for the bereaved, rather than the leadings of the Spirit that these ministers gave their presence and voices to popularize an order, which, by denying Christ and casting him out of his own Word, is striving to close the only "Door" through which a lost soul may return to his Father's house. I hear them pleading earnestly and eloquently with lost men to accept Christ as their only and all-sufficient Saviour; why then should they lead them by example, which is often stronger than precept, to seek shelter and companionship in an order which officially rejects the name and offices of the "one Mediator between God and man."

In one instance at least both these ministers have been referred to in justification of secret orders by a man who had confessedly searched the secret vault for the "ark of the covenant" and drank the five libations of the Knight Templar. Can any minister of Christ afford to lend his influence in support of such a system? Dare he thus mingle the sacred Word and services of God with the glittering but hollow forms of paganism? And how will he justify his "God-speed" to the enemies of our Lord, when he stands face to face with them in the judgment? Or what mantle of charity will be broad enough in that day to shelter those watchmen who see the wolf coming and fail to give warning? May the blessed Holy Spirit open the eyes of our understanding, and give us a clear vision of the Word and will of God and grace to walk in it.

J. P. STODDARD.

THIRTY-TWO NAMES AND A BLESSING.

SEYBERT, Mo.

DEAR EDITOR:—A short time since, a neighbor said to me (and he is no "anti" either), that two of our townsmen, he feared, were in great danger of being caught in the meshes of Freemasonry; and gave their names. Upon hearing this, I resolved at once to baffle the lodge if possible. Accordingly I sent to you for literature; and am happy to inform you that one of these men is so far rescued that I pronounce him out of all danger, and he has subscribed for the *Cynosure*. As to the other, *poor fellow!* the lodge has him in tow, sure enough. "The good man argument" is his strong hold. He looks upon it as impossible that Freemasonry and kindred orders are in character what their opposers represent them, and yet so many *good* men are found within their ranks. I devoutly prayed as I left him that a merciful God would assist him on his way to the lodge and rescue him in his downward course.

Now I was in the field once more, I resolved before returning to my wonted rest that I would try and see what I could do for the circulation of the *Cynosure* upon the three months trial plan. The result is, I herewith transmit to you, with the pay for the same, a club of thirty new names, which added to the two recently sent you, makes thirty-two new readers of that *invaluable* reform paper, to say nothing of the multitude that will be indirectly reached by the means. I wish to say also that were it not for physical infirmity, I could and would do much more in the reform field of labor than I do. But since the widow's mite called forth a special blessing, I'll not despair; but from time to time try and do what little I can, hoping the good Lord will in like manner bless the humble effort. Yours for the triumph of truth and righteousness even to the end,

J. W. THOMPSON.

THAT DEBATE.

LODGE FEATHERS FLY IN SALTSBURG, PA.

CLARKSBURG, Pa., Feb. 21, 1891

DEAR CYNOSURE:—The past week has been eventful. The discussion with Rev. Getty, pastor the Universalists church, Saltsburg, awakened much inquiry. What do the secret societies teach? are their teachings in accord with Christianity? Are questions which interest thinking people. I was not surprised, therefore, to find the Town Hall crowded with those who wished to hear our discussion.

Rev. Getty, having been an Odd-fellow for twenty-three years, and thoroughly conversant with lodge teachings, proved an able advocate of that system. In fact, we had in him a practical example of what the lodge could do for a man. Educated for a Presbyterian minister, an elder in the Presbyterian church for years, he has been led by degrees into what he considers a broad view, *i. e.*, that all the punishment to be had for sin is received here, and that all are made happy hereafter. He dwelt much on the fatherhood of God and the universal brotherhood of man. "All men were created of one blood," etc. He spoke of these as being among the eternal principles of truth on which the lodge was founded. In the lodge worship they knew no Jew or Gentile, no Methodist or Presbyterian; they were just a great, whole-souled band of brothers, disseminating friendship, love and truth. As he waxed warmer in the discussion he commenced a tirade of flings at the church, which were much applauded by his sympathizers. The church had cared for spiritual wants but neglected temporal.

"Why," said he, "if we can make better men in secret societies than in the church what objection can you make?" In short, like a blind man clinging to a frail raft in mid-ocean with a life boat near, he was clinging to these frail delusions of the devil, only to perish on the rocks of God's eternal truth, when, had he sight, life could be secured. The absurdity of talking of a universal brotherhood of an institution which rejects at least seven-tenths of the race from membership, is so manifest that even a Universalist preacher should see. I read, from the constitution of the very lodge to which my opponent belonged, the requirement for memberspip. They only received free white males, 21 years of age, who were free from infirmity and disease, and those only under certain conditions. Talk about making a universal brotherhood out of a few strong, white males

(*Continued on 9th page.*)

CORRESPONDENCE.

ANOTHER RENUNCIATION.

WILBUR, Oregon.

EDITOR CYNOSURE:—The work represented by your paper and its friends has been much promoted here of late. One of the strongest of the secret orders has been much alarmed by the outspoken words of a Freemason who has come out from among them, and has declared in favor of the anti-secret movement to warn the young and

rising generation that there is no efficiency in the ceremonies of the Freemason lodge to save the soul. This honest minister is outspoken because he has already been admonished that if he persists in his course he will be considered an outlaw and his name will go round the world as such. His answer was, Let the name go the world around, that he had denounced Freemasonry as a false religion. Thank God for outspoken men against idolatry, in which Masonry stands first, as governed by the devil. I know whereof I speak. My opposition to the lodge has cost me thousands of dollars, but by the grace of God I mean to run the whole race that is set before me in the Christian course. I have seen much and learned much of the deception of men, but never saw the equal of Freemasonry. But the day is near at hand when the serpent's coil will be broken. Many in that day will say, I never knew anything about these oaths that bound men hand and foot. Mr. Ronayne is right in his view about exposing the horrible butchering oaths taken by intelligent men. Let us take courage and press these idolatries to their hiding places and throw a torch-light into these dens, and many will flee from them like rats from a sinking ship. F. R. HILL.

A GOOD WORK BEGUN IN ARIZONA.

PHŒNIX, Arizona.

EDITOR CHRISTIAN CYNOSURE:—A short time since the Good Templars established the first reading-room in the Territory. I, of course, supposed it would be a place impartially conducted, and took in some choice Christian papers, but in a few hours they were not to be found. I also left the *Cynosure*, which was treated in like manner. I then and there said, God being my helper, I would establish a reading-room where truth should have an equal chance with error.

Our efforts here are being wonderfully blessed of God. Secret societies here are just beginning to thrive, and now is our time to supersede them, which we hope to do by God's truth and grace. Oh, who will help us by sending the Anti-masonic Library *at once*, with good tracts and papers. Many persons have just the books that are needed, stored away in their libraries, virtually of no use to God or humanity. As to my own library, the books have always been going on their mission nearly as soon as obtained. I will pledge myself to see that all such presents be cared for in such a way as to be of perpetual benefit. This being the capital of the Territory, and surrounded with large mining districts, eternity alone will reveal what has been the benefit of such a work. Who will help us to garner in the sheaves of good from the fields of sin? We wish to open the work immediately.

Will not every one who reads this notice and request, ask themselves and God, what they can and should do for this cause? Do not say I can spare such a book, but some one else will send it. I will make good use of it to establish more such enterprises, for they are needed in this country. Sincerely yours, H. W. FOWLER.

HOW CAN I HOLD MY PEACE?

CRANDON, Wis.

BRO. REFORMERS:—On reading the last *Cynosure* I find myself filled with an inspiration to mention to God's true workers a few of the many thoughts which give my soul peace, yes, great peace!

1. I never can hear Bro. Geo. W. Clark, of Detroit, sing, speak, or read his articles, as in the last *Cynosure*, without feeling full and ready for business. I pray Almighty God he may be spared to stand at the head of "Gideon's Band" at the World's Fair in 1893, both to sing and blow the trumpet. Amen!

2. I now have hopes that the great Columbian Exposition will be closed on God's holy day. Bro. W. F. Crafts has named in this same paper the way for us to obtain this victory over the devil, rum and the powers of hell in general. It is a plain, direct route to complete victory. Let us pour at least 1,000 personal letters upon our Senators per month, if not per day, for the next two years; *red-hot* letters dictated by God himself. Let each letter be personal, as short as possible with all needed truth inclosed, and the thing is done. My letter will reach Washington next week.

3. A word of advice to the builders of the new political party. My dear friends: I infer from the nature and appearance of your ship, as far as you have gone, that you expect to leave out three planks, and still complete the vessel. I now notify you as one having authority so to do, that you can complete your ship and move off to sea, and for a time you may seem to be safe and feel secure; but if you fail to put in these important planks, I now will make known to you, you are bound to go under,—no escape! She will spring a leak, founder on the rocks, or sink into some whirlpool; for go down she must, without these God-ordained planks to the ship of state. First plank will be to look to the God of this nation for help in all things; Second, National prohibition of the infernal strong drink business; Third, Prohibition of the secret combinations of America.

If we are to build a ship to ride the stormy seas of America, let us build with that material the living God has given us orders to use. Then like Noah's ship of state, we will be taken safely through all the storms and floods, thank God!

Yours for the safety of the nation,
RUFUS SMITH.

FAMISHING IDOLS.

IRON HILLS, Iowa.

EDITOR CYNOSURE:—The struggle devoted Christians have undertaken in this day in many branches of reform, in battling against secret societies, laboring for the protection of the Bible and its use in public schools, issuing tracts against the tyranny of papal power, sending also forth thousands of missionaries into all heathen lands, is graphically portrayed in one verse of the prophecy of Zephaniah 2: 14, in the new version, to-wit: "And herds shall lie down in the midst of her, all the beasts of the nations: both the pelican and the porcupine shall lodge in the chapiters thereof: their voice shall sing in the windows: desolation shall be in the thresholds: for he hath laid low the cedar work."

Some faithful, earnest workers in God's vineyard may be found in almost every clime or nation on the globe at the present time, or, as the prophet said, "And herds," or companies shall find lodgements, in the midst of the heathen cities or nations. All manner of nature's representatives, the pelican as well as the porcupine visit the shrines and chapels of worship; their songs shall resound in its windows or entrances leading into the same.

Those symbolical names appear to be given as the most appropriate illumination of the prophet's language. Christian missionaries are going forth like the pelican, fully supplied with the Gospel message to proclaim, teach and to supply humanity with the water of life with its spiritual power.

Their visits into the strongholds of Satan and darkness lays bare the cedar work of idolatry; expose its vanities and worthless worship; but the enemy acts on the principle of the porcupine: they roll themselves into a ball for self-defense when attacked, and present their thorns for revenge and resentment. The Gospel message makes a commotion, agitation and a commingling sound of truth and error wherever its agents meet face to face. Zephaniah gave the battle in as forcible language as could be uttered in 2: 11 as follows: "The Lord will be terrible unto them: for he will famish all the gods of the earth; and man shall worship him, every one from his place, even all the isles of the nations."

These words reach beyond the enemies which surrounded the Jews in the prophet's day. The judgments spoken of in the second chapter against the Philistines, west of Jerusalem, Moab and Ammon east and southeast, and Assyria north and northeast of the city, appear as figurative language of the last days and the final judgment itself. Heavenly messengers are gone forth to gather in the sheaves; are gone out to give warning of God's wrath against the ungodly, saying what the prophet said they do in the first three verses of the second chapter, to-wit: "Gather yourselves together, yea, gather together O nation that hath no shame, before the decree bring forth, before the day pass as the chaff before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment. Seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger." B. EISENTRAUT.

PITH AND POINT.

WOULD NOT TOLERATE THEM.

My opinion in regard to oath-bound secret societies, is this: I believe the oaths and obligations of the secret orders, from Masonry down to the "little sparking party" called the I. O. G. T., are un-American, un-Christian, and should not be tolerated by the government nor permitted in any Christian church. I believe it is as possible for a person to live in a deep well filled with foul air, as for a Christian to live in the dark caverns of oath-bound secret societies.—S. C. KRETSINGER, *Leaf River, Ill.*

THE COLORED PASTORS HAVE A FRIEND.

I tell people the *Cynosure* is one of the best of papers. I *do* wish every family would take it,—there is so much they need to know that no one else prints. I have had about $3.50 I've been saving this long time, trying to add more to it so as to have a hit at that "bird," but suppose I have lost my chance now. But soon as I can I will send it for the "colored ministers'" fund, so you can send to two of them at least. I have not lost my interest in cause of the N. C. A. It is constantly on my mind how I can advance the cause of truth and right.—MRS. P. B. SHAW, *Sandstone, Mich.*

THE LECTURE WORK NEEDS REVIVING.

By all means we ought to have a good lecturer here in Sioux Falls, but I cannot see how we can come to it as the ministers seem not to care much. The devil has a stronghold here through the lodges upon the church.—L. H. NOREM, *Sioux Falls, S. D.*

IT IS THE MOST GRIEVOUS.

In thinking over the multitude of evils that this earth is cursed with, it seems to me that the oath-bound secret societies are the worst that we have to contend with, especially when we see professed Christian ministers degrading themselves and their profession by submitting to heathenish and unholy obligations and penalties which an Indian would blush to go through with. Isaiah 52: 11, says: "Depart ye, depart ye, go ye out from thence; touch no unclean thing: go ye out of the midst of her: be ye clean that bear the vessels of the Lord." In 2 Chronicles 20: it says: "Jehoshaphat returned to his house in peace, and Jehu, the seer, went out to meet him and said to him, 'Shouldst thou help the ungodly and love them that hate the Lord, therefore is wrath upon thee from before the Lord.'" Jehoshaphat had been helping the wicked Ahab, king of Israel.—A. G. MANSFIELD, *Albion, Neb.*

20,000 MISSIONARIES WANTED.

As regards the Christian Conference, I consider it all right, and I would like to attend, but my health forbids. My opinion is, the sooner we call a convention and unfurl the American flag the better. If we fail to do this, we, as a nation, will be tied up hand and foot by the secret fraternities. Every reader of the *Cynosure* should become a missionary and canvass for the paper. We want men that have a back-bone in this cause. I believe if we undertake this cause as we should, trusting in God, one shall chase a thousand and two put ten thousand to flight.—JOHN LEEPER, *Seneeaville, O.*

LITERATURE.

MARION GRAHAM, or Higher than Happiness. By Meta Lander, author of the Broken Bud, Light on the Dark River, The Tobacco Problem, etc.

This book well illustrates the complexity of 19th century American life, literature and society. Fact and fiction, romance and religion, poetry and theology, German skepticism and Andover "new departure" speculations, as contrasted with the earlier hyper-Calvinism of New England preachers, are in this volume woven into a continuous story, the professed object of all which is to show that *blessedness is superior to happiness.*

Natural gifts of a high order, superior opportunities for wide observation and careful culture, together with some soul-piercing sorrows, have been copiously drawn upon in the production of these four hundred and eighty pages. Were such books profitable reading, one might rejoice in their publication. But no one, who did not prize blessedness above happiness before seeing this work, would be likely to attain that wisdom by reading it through.

Perhaps nothing would seem to justify a Christian in reading, criticising, or publishing a review of such literature, but the hope that some may be saved from squandering precious time upon the reading and writing of fiction. Truth is alone worth our attention and study, and truth is worthy of all our energies. WM. F. DAVIS.
Mt. Washington, Chelsea, Mass.

The *Missionary Review* for March is earliest on our table, and with the most important of news. Since the death of Dr. Sherwood, Rev. Drs. A. J. Gordon of Boston and J. T. Gracey of Buffalo, have been secured as

associate editors. This fact is assurance of the success of the magazine so far as editors can make it. The leading editorial on "The Regions Beyond" by Dr. Pierson, is a fervent and eloquent address on the necessity of a forward movement of the church of Christ, not alone in foreign mission work, but also in holy living, personal sacrifice, and trust in the promises. The "regions beyond" of prayer, and of giving and of daily living for God,—these are fundamental, and no true missionary work can be done without entering them. Other articles are "The Mission Outlook" by Rev. J. M. Mitchell; "Justification by Faith as developed by Buddhism in Japan;" "Missionary Geography" by Dr. Shedd of Oroomiah, Persia; "Faith Hall of the Mexican Border Mission;" "The Waldensian Church," etc. The editorial notes on current topics and department of General Missionary Intelligence, are full and valuable.

A decided acquisition to the staff of the *Cosmopolitan Magazine* is Mr. Brander Mathews, President of the Nineteenth Century Club, the well-known litterateur, who takes charge of the department of book reviews. The keen, critical taste of Mr. Mathews, and his fine judgment in literary matters, will make his opinion valued in every household. Mr. Mathews' name, added to that of Edward Everett Hale, in charge of "Social Problems;" Murat Halstead reviewing "Current Events," and Miss Bisland with her European articles, gives the *Cosmopolitan* a departmental staff of exceptional brilliancy.

In the March *Century* is seen the work of thirteen artists and twenty-four engravers. Among the latter are several "honor men" of the Paris Exposition. Among the artists, Remington, who illustrates the paper on Indian Fighting, has just returned from following Gen. Miles's troops on the plains. Harry Fenn, who contributes most of the landscapes in the California articles, was sent over the route; W. H. Shelton, who pictures the war-prisoner scenes, has been himself a lieutenant of artillery and a prisoner of war.

The *American Garden* gives us an excellent February number. An ex-chief of the government seed-distributing agency writes on "Government Seeds," giving some idea of the national seed distribution, which work was begun in the administration of John Quincy Adams. Another article finely illustrated is given to the stone fruits in Japan. This is the month to prepare for the orchids, and several articles illustrate and explain the culture of these favorites. Notes on fruit culture are full and practical.

POTATO, VICK'S PERFECTION.—This variety has been grown and thoroughly tested, and the report comes from every quarter that it is one of the finest potatoes for general purposes. Its wonderful productiveness, fine appearance and good cooking qualities have made it a great favorite where known. The tubers grow compact in the hill, and are large and uniform in size, oblong inclining to oval, but generally flattened. Color white, with tinge of pink around the eyes, similar to the Hebron. The vine is of strong, vigorous growth, yet stocky and short jointed, maturing almost the same time as White Star. The introducer of this potato, James Vick, seedsman, Rochester, N. Y., says it will prove of great value for field culture and become very popular.

We advise our friends to send for *Vick's Floral Guide*, price only 10 cents, which amount may be deducted from the first order.

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We, the undersigned, believe that there is no good which can be accomplished, in times of peace and in a free land, by secret societies which cannot be secured more easily and perfectly by open organization.

We believe that much of the time and money so greatly needed by the cause of our Lord Jesus Christ is wasted in the large and unprofitable expenses of secret orders.

We believe that the union of Christians with men of the world in oath-bound organizations is forbidden by the Word of God and always injurious to the spiritual life of those Christians who enter such societies.

We believe that some oath-bound societies are clearly hostile to the peace and welfare of our country.

We therefore invite all those who sympathize with us in the views above expressed, to meet in "A Conference of Christians," to be held under the auspices of "The National Christian Association," in the city of Chicago ..... to consult and pray respecting the best method of saving men, the churches, and our land from the injurious influence of such societies.

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28. Nathaniel Colver, D.D., on Masonry.
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NATIONAL CHRISTIAN ASSOCIATION,
221 W. Madison St., Chicago



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To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, FEBRUARY 26, 1891.

THE CONCLUSION of the great sermon which a St. Louis Methodist pulpit has given the world against the lodge, is before our readers. It is a great beacon fire flashing back from our generation in answer to Peter Cartwright's terse "*Masonry originated with the devil, and will end with the devil;*" and John Wesley's memorable, "*What an amazing banter upon all mankind is Freemasonry!*" The *Cynosure* deems itself fortunate in being able to present this sermon entire to its readers. Attention should be called also to the strong words from another prominent man in St. Louis. Let his abhorrence of the secret lodges in politics be shared by every American citizen. St. Louis after all is outgrowing Chicago. We should as soon expect lightning from a clear sky as such a denunciation from a Chicago mayor. An old Chicago editor writes of lodge paganism with such clearness and logical force that we especially commend the article "*If I were a Heathen.*" Next week we shall give some attention to the Italian secret societies which have began their murder work in New Orleans, and whose trial is now proceeding.

OUR SAVIOUR promises, John 14: 21, to "manifest" himself to those who keep his commandments. The word manifest (in Greek, *emphaino*) means to show distinctly, as an image in clear, still water. He manifests himself according to our wants: to Moses as "the Existing One;" to Joshua as "Captain of the Lord's host;" to Chaldean Magi, or astronomers, as a "Star;" to Cornelius as an angel; and to John as "the Son of Man," etc. We, too, should ask for his manifestations.

DR. GRAY, of the *Interior*, in his very brilliant notice of the *Cynosure* editor's birthday, says, "He has made enemies by the score, in and out of the churches:" and he hints, by way of apology, that the prophets sometimes deserved stoning. And doubtless they did; and the *Cynosure* editor may have at times unnecessarily "made enemies." Certainly he has sometimes mocked the priests of Baal as Elijah did. But Hannah More said, "St. Paul was a perfect gentleman," and he was stoned badly; and Christ was spotless and faultless, yet they took up stones to stone him, John 10: 31. It is just possible that the "enemies" made by the editor of the *Cynosure* were made by his virtues and not by his faults.

"LODGE OR CHRIST!" We met last week an Evangelical Lutheran clergyman in his confirmation room, where he was instructing a beautiful flock of 150 or 200 children in the catechism and Bible. He said he had been pastor there eighteen years; and that they had expelled only three in all that time for joining the Masons. "But," said I, "do you expel all that join them?" "*Yes*, SIR," said he; "with us it is *Christ or lodge.* One or the other must be given up." Would God this were the case with all churches. Mere testimony against lodges in words will never remove them or purify the churches. The Lutheran church above spoken of is in Chicago, yet its congregation include *six hundred families.* Yet it is surrounded by Congregationalist, Presbyterian, Methodist and Baptist churches, which receive Masons without question. This is all the devil asks. Take his worshipers to fellowship in Christ's churches, and you endorse *him* as on a level with Christ. "*If thou take forth the precious from the vile, thou shalt be as my mouth.*"

—Rev. Dr. T. P. Stevenson, of the First Reformed Presbyterian church, Philadelphia, has since its foundation twenty-four years ago, been editor of the *Christian Statesman.* He has lately accepted the appointment of the National Reform Association as its secretary and manager, and has resigned his pastorate.

A FRAIL "WITNESS."

J. W. Margrave, of Hiawatha, Kansas, sends us a clipping from the N. Y. *Weekly Witness* which justly depicts the fallen Ingalls, but does gross injustice to exSenator Pomeroy. Mr. Margrave requests us to answer the *Witness.*

Senator S. C. Pomeroy was in Chicago in 1849, and spoke at our N. C. A. meeting against the secret lodges. Immediately the Leavenworth *Herald* said "the Kansas Senator has made an ass of himself. By his Chicago Anti-masonic speech he has signed his political death warrant." And so it proved. Ingalls, who is the wretch the *Witness* makes him, wanted the Senatorship and got it by aid of the lodge, as the Leavenworth paper threatened. Pomeroy was aiding the establishment of a bank at Independence, Kansas, and a Freemason and infamous creature named York came to him and got $7,000 to take to the officers of the bank. During the ballot for Senator, York arose in the Legislature, went to the clerk's desk and laid the $7,000 thereon, and said Pomeroy had given, *and he had accepted*, the money as a bribe to secure his vote and influence to re-elect him as Senator. York thus confessed, if he had spoken truth, that he had got the money from Pomeroy, and accepted it as a bribe, and was now violating his scoundrel promise. And this, while pretending patriotism and abhorrence of bribery!

But there was the money and the House was dumbfounded; and even St. John, who was in the Senate at the time, voted against Pomeroy. Ingalls and the lodge succeeded, and the Leavenworth lodge prophecy was fulfilled.

St. John has since been politically guillotined by the same secret lodge. He was persuaded by Ingalls & Co., against his declared wish and purpose, to run for Governor a third term. The Republican leaders who had nominated St. John and adopted the prohibition plank, then accused him of ambition; being attorney for railroads, etc., etc., and sank him many thousand votes. The Milwaukee Brewery Association, whose president was a high Mason, and the Peoria distillery voted $10,000 each to defeat St. John and prohibition in Kansas. That money was used by secret lodge agents through the 100 counties in Kansas. And Negroes, whom St. John had received and sheltered in their exodus into Kansas, were hired to vote against him at a quarter of a dollar each!

The extent of Pomeroy's wrong, if there was any, was in trusting his bank funds to a scoundrel. He was defeated by the lodge; and Glick, an open professed Democrat, secessionist and rebel, was elected by Ingalls & Co., against St. John. If the good father Dougall, founder of the *Witness*, were alive, its columns would not have been used, in the words of Mr. Margrave, to "allow an innocent and righteous man to be maligned."

BOYCOTTING GENERAL.

"And that no man might buy or sell, save he that had the mark, or the name of the beast," Rev. 13: 17.

The name of the secret orders is legion, for they are many. In Wheaton, Ill., there has long been a feeble Masonic lodge. There are now five secret orders there. The one main defence or justification of those who belong to them now is, "I get cheap insurance in them."

The great southwestern strike and boycott began by a railroad refusing to reinstate a secretist who had been discharged from its service. His secret society said, "Unless you put this member back, and pay him such wages as we direct, we will destroy your road." In Chicago, when two regiments were called by the Governor to quell the disturbance, the trouble originated in the refusal of Mr. McCormick to turn off five of his faithful workmen who would not join a secret lodge. And Martin Irons boasted, in the public prints, that unless the roads recognize the Knights of Labor by treating with them, they had the power, and would soon prevent any freight train moving between the two oceans!

Irons was afterwards taken up by the police in Kansas City for drunkenness and disorderly conduct, and the great strike whose head was at St. Louis, was declared off by Powderly. But Powderly afterward attacked the New York Central as Irons had the southwestern roads; but he was defeated. The lodges in the United States outnumber the churches more than three to one: and the underlying principle of all of them is *partiality to their members and proscription to outsiders.* They are a literal, veritable fulfilment of the prophecy of the angel who gave the revelation to John; that is, universal boycotting; and the only virtue required by the secret orders to escape this horrible proscription, is to join some lodge, give its passwords and practice its grips. He may be a stranger, and of course a knave, for the lodge-boast is, "join us and you will have friends among strangers wherever you go!"

But what is the talismanic power of a secret grip, sign, or token of a secret lodge, that it should work such wonders? The answer is, it is a "mark of the beast." It is a confession that the man belongs to a religion without Christ. In Job's day, kissing the hand to the moon was idolatry, Job 31: 27, "an iniquity to be punished by the Judge." And unless the friends of Christ are awakened, the people of the United States must soon worship Satan or want bread.

THE FARMERS AND SECRETISM.

The Farmers' Alliance, which began as an open organization wholly, and a refuge for farmers who wished to organize but objected to the lodge, is in danger of being swamped by the very evil which was being avoided. We speak not of the "National Farmers' Alliance and Industrial Union," the reasons for whose existence are negrophobia and secretism; but of the organization affected in this city in 1870,—the original Farmers' Alliance.

At the late general meeting of the society in Omaha, it was proposed to adopt "the Nebraska secret work" in order to hold the members more surely together in politics. In its present condition it is not a good machine for manipulation by demagogues; but, bound with the hoops of lodgery, its independent, American spirit would be choked, and ambitious men could climb over it into office, wealth and power. The proposition was resisted; but carried in so far as to recommend the "secret work" to such local branches of the Alliance as should desire to adopt lodge methods.

The result of this grave innovation will be disastrous, we have great reason to fear. In such a race the advantage is all with the devil's side. The "secret work" lodges will necessarily be separated in sympathy from the honest farmers who will not take up their grips, signs, pass-words, obligations of screcy, etc., which are the tools of blacklegs and horsethieves, and not of farmers. They will also be able to form combinations within the Alliance, to either overthrow or control it. The two, the open and the secret methods, cannot exist together in the same organization any more than our nation could be part free and part slave.

The movement for a national party five or six parts secret and two parts open will also foster the lodge principle. A national convention is planned for next year on the planks: 1. Free coinage of silver (not *American* silver, but silver); 2. Abolition of national banks and increase of currency to $50 a head, and it will not stop there; 3. Government *ownership* (not *control*) of railroads, telegraphs, etc.; 4. No alien land owners or stock gambling; 5. Direct vote for President; 6. The Australian ballot.

Some of these measures we want, but we do not trust a secret political society to get them for us. But the Southern Alliance, the F. M. B. A., the Knights of Labor, Patrons of Industry, the grange and the labor unions expect to unite with the open Alliance and the Farmers' League on this platform, and are already securing an individual vote of their members.

So soon as men are nominated for office, the temptations of popularity and power will gradually overcome the scruples which should keep all farmers free from the lodge. The anticipation is not an agreeable one, but we believe in the American farmer, and are confident that after this epidemic has had its run they will shake off the secret society as a burden too great for honest men to bear.

—John P. St. John, the eloquent Prohibition leader, spoke to a great audience in Wheaton Saturday evening on the leading political questions and their relation to the saloon. It was the ablest and most convincing speech we have heard from him. He stands by his renunci-

ation of the lodge which he gave permission to the *Cynosure* to publish several years ago.

—Over three hundred signatures have been received to the Call for our next Conference. Correct the number on 7th page.

—The editor of the *Cynosure* announced on the Sabbath that he would preach a sermon in the court house at Wheaton on Monday evening on the farmers' movement.

—If any reader of the *Cynosure* has, or can get, an old New England school book called "The Columbian Orator" and will send it to the *Cynosure*, we will remit to the sender the postage and a reasonable price for the old book.

—The *Christian Conservator* of Dayton adds to the accumulating testimony of our Methodist brethren against the lodge, thus: "A wide-awake Methodist Episcopal preacher said to us some months ago: 'Two-thirds of the Masonic Methodist preachers have left the lodge.' He said they do not talk to an opposer as they do among themselves, they feel that the lodge is no place for them. A Methodist presiding elder said to us recently: 'It is my conviction that churches should exclude the secret orders.'" Let the good work go on.

—The *Cosmopolitan* magazine which we are enabled to offer to our subscribers at very favorable rates, is widely recognized as one of the most interesting of our illustrated publications. Its publishers are anxious to secure permanent subscribers and make the *Cynosure* subscribers an excellent offer. It contains yearly some 1,500 pages of reading matter, a large proportion of which is finely illustrated. A profitable investment is offered in the *Cynosure* and *Cosmopolitan* for $3.00 to new subscribers to both; $3.50 to old subscribers to both; and $3.25 to all our present subscribers who do not take the magazine.

—The farmers in the vicinity of the county seat of Dupage county, Ill., have been lately discussing the measures that are agitating their colaborers in other States, and an effort was made by outside parties to organize them into a lodge of the Farmers' Mutual Benefit Association. The Wheaton *Flail* reports the very satisfactory result as follows:

"The farmers' meeting at the court house last Saturday evening was in the hands of the F. M. B. A. officials. Hon. W. L. Stilwell, president of the order, and Mr. Haaf, national organizer, made very able and excellent addresses in behalf of the farmers and their order. On account of the 'secret working' and general 'lodge' character of the F. M. B. A. order, those present decided not to organize in this order, but to meet at Hiatt's law office next Friday evening, for the purpose of organizing under the Illinois Farmers' Alliance, which is not a secret order, having no pass-words, grips, chaplains or other objectionable features of a secret character.

PERSONAL NOTES.

—Bro. C. F. Hawley returned from the East in time to spend the Sabbath with his family in Wheaton on Sabbath, the 15th.

—Dr. J. E. Roy, of the Am. Miss. Association, is visiting eastern Kansas with his pictures and lantern. Leavenworth, Lawrence, Topeka, Emporia and other points are reached. He lectured in twenty-five churches in less than thirty days.

—Rev. Wm. Fenton of St. Paul has been a week or so in this city. He still continues his work in a quiet way against the lodge, and it is hoped may lecture in a number of places in Minnesota. He also desires to secure a State Convention during the spring at some point in Minnesota.

—Rev. Dr. H. H. George has apparently given up the plan of beginning a work for National Reform in connection with a Covenanter mission in this city, since he has been called by the Reformed Presbyterian church of New Alexandria, Pa., to become their pastor. He has been addressing large audiences of late in western Pennsylvania on the subject of Sabbath observance with great power and earnestness.

—Joseph Cook, who is one of the few Americans too great for a title, is attracting great audiences to Tremont Temple every Monday. In the last number of *Our Day* he writes of the secret murder organizations now prominently again before the country in the trial of the Mafia murderers of New Orleans. He assures Bro. Stoddard, the New England agent, that it is his purpose to print his Chicago address in his maga-

azine, and he would be glad to have that speech distributed to his Monday lecture audience. Bro. Stoddard is arranging to put some thousand or two copies in the hands of the most intelligent citizens of Boston.

—We have heard no word directly from our missionary brother W. J. Gladwin to know whether he ever arrived in Bombay. But the *India Watchman* for January comes to us from that city containing a letter written by him Dec. 3, at the southern end of the Red Sea, and notice is given that his address will be "*Taredo, Bombay.*" Bro. C. B. Ward's address is no longer Secunderabad, but "Care of Station Master, Yellandu, Nizam's Dominions, India."

—Rev. Wilbur F. Crafts is conducting a campaign for Sabbath reform in western Pennsylvania which will close the first week in March, after which he will go north and west. He gave three addresses on "The Sabbath from a Patriotic and Humanitarian Standpoint," in Pittsburgh last Sabbath. At Carnegie Hall in the afternoon he especially considered the local and State aspects of the question, church trains, Sunday excursions, Sunday newspapers, and the Sabbath closing of postoffices by local option.

—Rev. N. R. Johnston who has given up a pleasant home amid the roses and vineyards and orchards of California for a new work in connection with *Our Banner*, in Philadelphia, has reached the latter city and announces his postoffice address as 4,225 Penngrove street, West Philadelphia. His departure from Oakland, Cal., was an occasion of regretful interest in the Chinese mission to which so many years of his life had been given. A farewell meeting was held Jan. 23. Several of the Christian Chinamen spoke of his departure from them from the fullness of their hearts. Others spoke in appreciation of Mr. Johnston's labors, among them Rev. Mr. Masters of the M. E. Chinese mission in San Francisco. The bitter days of persecution and Sand-lotism have nearly passed and these missions may do their gracious work in quiet. Mrs. Johnston's departure from the Pacific coast will also be a great loss to the reform work among women there. As teacher in the public schools and later as president of the W. C. T. U. for the State and editor of their paper, the *Pacific Ensign*, she also was filling her measure of usefulness in the vineyard of the Master.

REFORM NEWS (*Continued from 5th page*).

21 years of age! You might as well talk of making the universe out of a town pump!

The thing which the lodge desires is just what the devil has always desired. How do I know? Did he (Satan) not make the first proposition of a universal brotherhood? When Christ accompanied him unto a high mountain and he showed him all the kingdoms of the world and the glory of them, what did he propose? To make a universal religion. If Christ would bow down and worship him he was to be at the head. In short, the devil was the first Universalist preacher of whom I have any knowledge. The lodge is helping keep up the apostolic succession in his line.

I do not believe that friend Getty's Methodist and Presbyterian lodge brethren were proud of the showing he gave them. In fact, I have evidence that they were not.

I lectured again in the same place Monday evening. Friend Getty and lodge brethren were conspicuous for their absence. In battle, the one who retains his position in the field, I believe is considered the victor. Fourteen *Cynosures* will be read in Saltsburg each week hereafter.

I have enjoyed a very pleasant time with Dr. Telford, pastor of the United Presbyterian church near West Lebanon. I addressed his people Sabbath day, and at 1:30 P. M., yesterday. While it has rained much of the time here of late, both these appointments have been propitious. The weather was pleasant for each, good congregations gathered and a good collection was given our cause.

I have addressed audiences in Shelota, Parkwood and in this place during the week. About 100 were present at each gathering. Tracts were freely distributed, and I feel Christ's cause has been honored. I go to Apollo to day. I am to supply Rev. Jamison's pulpit to-morrow, while he preaches the Word to those he may reach at Altona.

For Christ and reform,

W. B. Stoddard.

OUR WASHINGTON LETTER.

Washington, D. C., Feb. 18, 1891.

Senator Plumb this week presented a memorial to the Senate that every friend of peace will cordially wish to see enacted into a law. It was from the Universal Peace Union, asking the establishment of a commission with authority from the United States to visit all of the civilized governments of the world for the purpose of trying to induce them to unite in the organization of an international tribunal of arbitration, to which shall be given authority to hear and determine such vexed questions as nations may fail to determine among themselves, and which would otherwise result in a declaration of war.

Is it possible to conceive of a grander mission than that which would be entrusted to this commission should Congress be wise enough to enact the law requested, which unfortunately is not at this time very probable, owing to the short time remaining of the present session. I would rather be instrumental in forming such an international tribunal than to command the most victorious army the world has ever seen; and I haven't a doubt of the formation of such a tribunal in the future. The number of citizens that are demanding this method of settling international disputes is constantly growing larger in every Christian country, and it is only a question of time when the demand is bound to be heeded in the legislative halls of those countries, and God grant that the time be short.

I have seldom listened to anything more solemn than the singing by a choir of young voices of "Hark, Hark my Soul, Angelic Voices Calling," yesterday afternoon as the remains of Admiral Porter were borne from his late residence on the way to their final resting place in Arlington cemetery. What a beautiful bit of imagery is brought to one's mind by the words of the hymn!

"O woman, great is thy faith; be it unto thee even as thou wilt." These helpful words of the Master are inscribed upon a large white banner which hangs above the desk in the church in which the White Ribboners are holding their convocations here this week, under the auspices of the National Christian Temperance Union. The meetings, which have been held twice daily since Sabbath day, are largely attended, and the greatest interest has been manifested in the exercises, which have been very interesting. Many distinguished visitors are in attendance. Miss Frances E. Willard was the principal speaker at one of the meetings which I attended, and I quote her explanation of what the white ribbon means: "The consecration of the white ribbon is consecration of the body to our God. The consecration of the mind, it seems to me, is another radiant ray of light that converges to make the pure white of our emblem. I rejoice for the consecration of the white ribbon in that it tells a woman that she is a drone and a sluggard unless she stirs around and makes the best of her powers. . . . .The consecration of the white ribbon means not only the consecration to the Lord of the body and of the mind, the two halves of the great whole, but it also means the consecration to the home. I use the motto of Froebel, 'Come, let us live for our children,' and I have heard another wise kindergartner say, 'Let us rather live with the children.' When I see a white ribbon I know that that woman has a mother's heart if she be a true white ribboner, whether or no she has children of her own to prattle around her knee and to call for her care and affection. The white ribbon means that we are consecrated to the extermination of the legalized saloon." After Miss Willard's remarks the immense audience joined in singing "Blest be the Tie that Binds."

Both branches of Congress are working industriously upon the regular appropriation bills in order to prevent the necessity of holding an extra session in the spring, and it is not thought that any other important legislation can be passed in the few days remaining of the session.

Superintendent S. H. Hadley, of the McAuley Mission in New York, who is in himself a living argument to prove that drunkards can be reformed, is doing good work here for the Union Mission and the cause of temperance generally. He is a powerful and magnetic speaker, and never fails to arouse the enthusiasm of his hearers, and he seems incapable of fatigue when engaged in temperance and religious work. *

THE HOME.

THE SOURCE OF STRENGTH.

Lord, what a change within us one short hour,
Spent in thy presence will avail to make;
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower.
We kneel, and all around us seems to lower;
We rise, and all the distant and the near,
Stand forth in sunny outline, brave and clear;
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong
Or others—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or helpless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?

—*Dean Trench.*

HOW THE HOLY SPIRIT MANIFESTS HIMSELF.

For many years I have cultivated the habit of reading the Bible as a fresh book every day, and I venture to believe that I have succeeded to some considerable extent. My rule is to study it to find something new. Imagination reads it. Memory is sure to read it. And it has long seemed to me that if I come to it in this mood, the Spirit comes to me. Very many avenues he has; and they must be kept open and clear; and our different faculties, each one *functionally a mind*, and, therefore, each one an organ of the Spirit's activity with its own specific impressibility, should be on the alert to receive what the Spirit may say to it. For he has "many voices," and you may rest assured that "none of them is without signification." At times I can read David only; at other times Paul only; then Mark only; and again, John, in his Gospel of the intuitions. I respect these moods. Moods multiply one man into many men, or what is equivalent, into *manifoldness of receptivity*. Is there not something in this we frequently overlook? The natural must be honored. The natural is dear to the Spirit. The natural and supernatural are distinctions, but ought not to be separations; soul and body are distinct, yet not separate during life.

But I do not look for the Spirit only in his Word. I expect to meet him in his works as well; for certainly he is here no less than there, and in the *one* he educates us to detect him in the *other*. The dispensation of the Holy Ghost is world wide, embraces all things, sanctifies all things, brings out all faded beauty, and hence should never be limited in our expectations, to the church and the Gospel. Church and Gospel work outside of church and Gospel, just as the violets in my yard (lowly things in the grass) fill the air in my house with their fragrance. Religious instruments and agencies—why bound and hedge them by our formal restraints? There is a Peter in us that needs a Joppa vision; and we all are Jews in some kind of traditionalism. Most heartily do I accept dogmas, creed and authority in their places; but give me the blessed Jesus in the open air—the sermon on the Mount, the sermons in the Parables, from the fishing boat, at the bridal feast. Wherever he has gone, there let me follow.

Let me say further, that certain natural agencies are specially used by the Holy Spirit. Take, for instance, the memory. What a favorite organ it is for the Spirit. What stress Christ laid on it. "He shall bring all things to your remembrance." What, could not the memory of the apostles be trusted? No! *they must have an inspired memory*. So, too, the Spirit does a vast work in *our* memories and through them. Many a man is converted, humanely speaking, by a means of his memory. Think of the Lord's Supper —"*In remembrance of me*—" the grandest institution ever established; an appeal, divinely made, divinely applied, to the memory. I have been trying, since my conversion in early youth, to educate my memory to the divine agency of the Spirit. So of our sympathies. People are means of grace to our souls. Hundreds of times the Spirit has entered my heart from the eyes, the voice and the manners of others, and very pleasant are such visitations. Think also of providences. I look for them every day. The mail, with its letters and papers and books, is to me in my sick room, where I have spent most of four years, and much of the time in bed, an instrument of the Spirit. To-day the first bird of the season came to a tree near my house and sung so as to move my heart.

But I wait for all these. To try and force yourself into sympathy with them is absurd. Spontaneousness is the great agency of the Spirit. After all, how little we can consciously do to realize the Spirit. The most of his divine influence is in the unconscious man. The unconscious man is the Spirit's man. Thank God for that. I have a profound reverence for those secret and subtle activities. For my part I am a vast debtor to the grace of the Holy Spirit coming to me while asleep. Night has been a wonderful power in my Christian experience, and my soul claims kinship to the patriarch and his ladder.—*The Independent.*

SUBSTITUTES FOR THE HOLY SPIRIT.

When the apostles went everywhere and "preached the Gospel with the Holy Ghost sent down from heaven," sinners were converted and much people were added to the Lord. But when worldly ministers settle down, and preach sectarianism to empty benches, and write essays on how to reach the masses, they sometimes have to use other means, and substitute other instrumentalities in the place of the Holy Spirit of God.

Here is a church which has got too proud for its humble old meeting-house, and has buried itself in debt to build a large, roomy and imposing structure, reminding one of Wm. Taylor's snail, which got a new alabaster shell, and found it so cold that he froze to death the first night.

Of course with a new meeting-house and a heavy debt a revival is needed; and how to bring it about is a matter of serious consideration. Finally a program is arranged, a choir is gathered, an orchestra of fifteen or twenty instruments is hired at a modest price; revival meetings are held for a week with tremendous efforts, dwindling congregations, and little or no success or satisfaction.

This is a modern method. Bands of music, harps, sackbuts, psalteries; sounding brass, and clanging cymbals enough to dedicate a golden image for Nebudchadnezzar; little Bible, little Gospel, little spiritual discernment, little of the Holy Ghost—no wonder that men fail to see good results from such efforts.

These things are poor substitutes for a converted church; a minister called and anointed and sent forth by the Lord, with a well-used Bible,—the Sword of the Spirit in the grasp of a good soldier of Jesus Christ; singing with the spirit and the understanding; praying always in the Holy Ghost; walking in the Spirit; and preaching the Gospel with the Holy Ghost sent down from heaven. When these are present there will be little need of hiring brass bands, and other substitutes which worldly men devise to supply the lack of the word of truth, and the power of the Holy Ghost.—*H. L. Hastings in the Armory.*

ATTENTION, BOYS!

Here are some good words from *Harper's Young People* for you. We are sure that every true boy will regard them:

Suppose a headache is going on in the next room, might one not remember that heavy boots squeak and clatter, and that a loud voice makes pain unbearable? When there is illness in the house, "the word for your guidance is mum, mum, mum."

There are boys whose lot is cast in a boarding-house, one of the drawbacks to which is that courtesy makes it but fair to other boarders that each person should go through the halls and down stairs less like a whirlwind than some of us would like.

And how about the conduct during school hours? Probably the head master will take care of himself and of you when in the school-room. But how about the class-room where a young woman teaches? Very often she is new at the business. Possibly she does not know everything about boys. You may have seen such a teacher.

Now any one with half a brain—even an idiot—has wit enough to see how he may disturb that new teacher. It is absurdly easy to scrape one's feet on the floor. It takes but little skill to cluck in one's throat so deftly that it is hard to tell where the noise comes from. To talk half aloud to the next boy is neither witty nor wise. If you were to meet your teacher on the street, you would take off your hat in a twinkling. You would step out into the mud if the sidewalk were too narrow for two. Why should you lay aside your chivalrous courtesy because she happens to teach you geometry or Latin? You would deal sharply with any lad who undertook to annoy your mother or your sister. How, then, does it happen that you yourself worry a lady with unseemly noise, as if you were a boor and not a gentleman?

What of noise in a public assembly? Can anything be more ill-bred than to giggle and whisper when the business of the evening is to hear music or a lecture? And if it is rude to thoughtlessly make a noise in a public hall, how much worse is it when the building is a church? And yet there are young folks who, coming into a pew, a party of them together, behave so irreverently that one almost thinks them a parcel of—no, we don't insult the heathen, who, at least, bow before their idols' shrines, awe-stricken.

One wonders what sort of parents permit their children to stray from one church to another with no older person as a guardian. But since there are boys and girls who have this undesirable liberty, might they not do well to remember the words, "The Lord is in his holy temple; let all the earth keep silence before him?"

SCHOOL-GIRL ENGLISH.

We find a sample of it in the *Well-Spring*, and pass it over to our readers for possible recognition:

"Oh, auntie, you ought to know Bertha Elliott! She is the funniest girl!"

"Do you mean witty?" inquired Aunt Fannie with an air of interest.

"Oh, pity sakes! no. She's as destitute of humor as a basket of chips."

"Then she does comical things," said Aunt Fannie patiently; "things that make you laugh."

"Dear me! no. She's as proper as proper can be, but I never know how to take her."

"You mean, then, I suppose, that she is peculiar—eccentric, do you not, Nellie?"

"Yes, that is it. She has an odd streak, and she wears such funny clothes and does up her hair in such a funny way! Altogether, she is very funny, auntie."

"Does she use the word 'funny'?" asked Aunt Fanny, smiling as she spoke.

"Now, auntie, you are laughing at me!" cried Nellie.

"I would laugh in good earnest," said Aunt Fannie, "if I could make you drop the use of that much-abused word."

Nellie had a great fondness for adjectives and adverbs, and she used them with reckless freedom, and with an utter disregard of their correct meaning.

"Nellie, will you have some of the oyster stew?" asked her mother at tea-time.

"No, thank you," Nellie replied; "I hate stewed oysters; I do wish you would have them scolloped or fried; scolloped oysters are splendid, and they are just lovely fried."

Aunt Fanny could scarcely forbear making a wry face at this abuse of language; but when Nellie declared a few minutes later that she loved pickled limes dearly, Aunt Fanny laughingly remarked, "I shall know how to value that same expression when applied to me."

"Well, truly, Aunt Fan," said the incorrigible Nellie, "pickled limes are awfully nice—just elegant."

Thus it is, day in and day out.

Nellie is a pupil in the high school, but her remarks are interlarded by all sorts of meaningless expressions, which make up in seeming force what they lack in grace or accuracy.

"I'd rather die than write an essay!" she declared vehemently. But the dreadful essay is written, and she survives to make many similar attempts. The word "very" has quite vanished from her vocabulary, and "real" serves as a substitute when "awfully" and "perfectly" are not on duty. Yet Nellie can be critical, and frequently remarks upon the mistakes of her associates. She disapproves, in a general way, of slang, and considers herself an advocate of good English. Do you belong to the great army of Nellies?

ATTENTION AND READING.

An active-minded boy or girl can find out a great deal about the world we live in by the habit of attention, by looking round; and he or she can get much inspiration from the example of good men and women. But this knowledge can be added to indefinitely by reading, and people will read if they have a genuine desire to know things, and are not, as we say, "too lazy to live." When I hear a boy say that he does not know what to read, I wonder if he has no curiosity. Is there nothing that he wants to know about? Most children ask questions. It often happens that the persons they ask cannot answer the questions. Now, it is the purpose of books to do just this thing which the particular person asked cannot do. And that is about all there is in reading. Of course it must be borne in mind that curiosity is of many kinds: curiosity about facts, about emotions, about what happened long ago, about what is taking place now, about the people who lived ages ago, and the people who live now, about others, and about one's self. So it happens that one wants to read science, and poetry, and history, and biography, and romances, and the daily news.

It is quite impossible to lay down rules for reading that will suit all children, and generally difficult to map out a "course" to be inflexibly pursued by any one. But nearly every mind is or can be interested in something, and a very good plan is to encourage reading concerning the subject the child shows some curiosity about. One thing will certainly lead to another, for nothing is isolated in this world. Try to find out all you can about one thing, one fact in history, one person, the habits of one animal, the truth about one historical character; pursue this, and before you know it you will be a scholar in many things. Do not forget that reading is a means to an end. The indulgence of it is good or bad according to the end in view. The mind is benefited by pursuing some definite subject until it is understood, but it is apt to be impaired by idly nibbling now and then, tasting a thousand things, and swallowing none, in short, by dissultory reading.—*January St. Nicholas.*

TEMPERANCE.

RUM'S MURDER RECORD.

The number of murders and homicides reported in the newspapers in the United States, in the year 1889, as compiled by the Chicago *Tribune*, was 3,567. And the number of executions for all this crime were 98.

The murders committed by the makers and sellers of beer, wine and whisky, directly and indirectly, supposed to be 100,000 a year, are not included in the above, of course, being legalized by the law of the land, and fully endorsed by the votes and acts of the great mass of the churches, bishops, preachers and people of the republic.

Purely as a consequence of this poison drink, it is not complimentary to this nation, which claims the first place among Christian and civilized peoples, that it stands No. 3 in the list of the most murderous nations of the world.

Italy so far leads the list with an annual crop of 2,470 murders, or 29.4 per 10,000 people.

Spain is next with 1,200 or 23.8 per 10,000, and the United States is third with 21.5 per 10,000. Austria has 8.8, France 8, and England 7.1 per 10,000.—*Ex.*

THE RIGHT PLACE FOR A SALOON.

Where is the right place for a saloon? Where is the saloon wanted? If not the fashionable mercantile establishment, what other kinds of business are likely to be helped by the proximity of gin mills? Let some one name them. Is it the baker, the tailor, the shoemaker, the butcher, the milliner, the bookseller? Do any of these find it of any particular advantage to their trade to have a grog-seller come and open up a shop beside them? What surroundings are necessary in order to justify the opening of resorts for loafers, of drunkard mills, of dens for the propagation of vice and crime? What neighborhoods shall be selected for the establishment of places for the debauchment of men, for the destruction of families, for the making of paupers and felons? Which is the worst, to open a saloon within two hundred feet of a church or school, or to open one next door to a house, in front of a house, over a house, or under a house? What is there that should make a grog-shop a stench in the nostrils of the public on one street and a sweet smelling savor on another? What should make it an ugly blot on the landscape in one locality and a thing of beauty in another? Is a saloon on Fifth avenue calculated to do greater harm than a beer-dive on Mulberry street? If the wealthy and powerful cannot endure the presence of the grog-shop, why will they thrust them on the poor and weak? Are the tenement districts—the homes of those already deep down in poverty, squalor and misery—are these the proper places to set the saloons? Are they needed here to help men to live purer lives, to make happier homes, to strengthen the weak, to cheer the downcast, to guide the erring? Who shall take upon himself the responsibility of declaring where the people shall be cursed with the presence of grog-shops, and where thy shall not be cursed? These, it seems to us, are the practical questions, and we should have them answered.—*New York Observer.*

PROHIBITORY LEAGUE IN WISCONSIN.

A Milwaukee dispatch to the Chicago *News*, dated Feb. 16, says that war has been declared against the saloons of the city and the Rev. Dr. Parkhurst, pastor of the Summerfield Methodist church, is at the head of the movement. He will organize the "Union Prohibitory League of Wisconsin" at once, and has already secured the signatures of a hundred members, although he began only last night. All members must be voters, but an auxiliary body is to be organized which will be made up of women.

The reverend gentleman preached at the Summerfield church last evening on "The American Saloon as an Institution," and spoke so well that he was greeted by prolonged cheers several times. He figured that at least $22,500 is spent each day in Milwaukee's 1,500 saloons and the business is growing rapidly. He called attention to the fact that all the best corners were now occupied by saloons and that the pick of the rest soon would be. The remedy, he said, lay in the use of the ballot.

"State prohibitory leagues are to be formed and will be composed of the Christian business men of the country. All preachers in the country," said the doctor, "would either aid in the work or refuse to do so, and if the voters in their congregation did not join these leagues they would have to refuse." Dr. Parkhurst said he was going to start the "Union Prohibitory League of Wisconsin" right away, and he gave its objects and declarations of principles as follows:

"Object—The suppression of the saloon. This by: 1. The strict enforcement of the suppressive measures of existing laws. 2. The early enactment of more stringent and prohibitory statutes. 3. The final adoption of constitutional prohibition for State and nation.

"Declaration—1. Primary allegiance to God and humanity, to country and commonwealth. All party affiliations subordinate to these higher claims. 2. Liberty to choose political associations, but freedom from the dominion of the liquor power, through whatever political party. Here we stand and seek alliance, offensive and defensive, with all who will stand with us."

A mass-meeting will be held in the Academy of Music within a few weeks, and active steps taken to begin the war.

According to the official report of the Commissioner of Internal Revenue, the total production of distilled spirits for the fiscal year ended June 30, 1890, was 109,275,928 gallons; the total production for the fiscal year ended June 30, 1889, was 89,358,510 gallons, making an increase of 19,917,418 gallons.

The number of barrels of beer produced during the fiscal year ended June 30, 1890, was 27,551,944. The number of barrels produced during the fiscal year ended June 30, 1889, was 25,119,853, making an increased production of 2,442,091 barrels.

During the fiscal year ended June 30, 1890, 6,211 distilleries of all kinds were in operation, while for the fiscal year ended June 30, 1889, 4,349 distilleries of all kinds were operated, making an increase in the number of distilleries operated of 1,862.

These figures showing a steady increase in the production of intoxicating liquors, both distilled and fermented, should suffice to awaken renewed and increased efforts in the direction of total abstinence propagandism on the part of the friends of temperance throughout the country.

RAILROAD TEMPERANCE WORK.

It is gratifying to learn that 377 companies prohibit the use of intoxicating liquors on the roads under their control. The remainder either have rules on this subject, preferring to pass upon each case as it might occur, or they have modified restrictions, such as not allowing men to drink to excess, or requiring men to be temperate in their habits, or discharging men for habitual intemperance or drunkenness. It is only a few years since any road placed restrictions upon the men employed with reference to intoxicants; and now, as stated, 377 roads practically prohibit their use, and these roads are the most influential ones, employing a very large proportion of all the railroad employes in the country.—"*Report on Railroad Labor,*" *by Carroll D. Wright, U. S. Commissioner of Labor.*

Among the bills pending in Congress is one to prohibit the liquor traffic for beverage purposes in the District of Columbia. This bill is quite in line with the late important decision of the United States Supreme Court in the California appealed case, as given by Mr. Justice Field, to the effect that such prohibition is wholly in accord with the Constitution of the United States, and that the liquor traffic is largely detrimental to the public welfare. The nation's capital ought to have no saloon. It should in this respect be made an object lesson for the whole country. The Senators and Representatives from the prohibitory States ought at once to unite in a common effort to secure the prompt passage of the District prohibitory bill before the expiration next month of the Fifty-first Congress.

"The five old Prohibition States, Iowa, Kansas, Maine, New Hampshire and Vermont, show a decreased production during 1887 and 1888, of 78,589 barrels of beer, while the high license States of Illinois, Missouri, Nebraska and Michigan show an increased production of 253,114 barrels."—*Brewers' Journal.*

If it be true that Prohibition "means free rum" and high license is a "means of restriction," how can the above figures be explained?—*New York Witness.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON X.—First Quarter.—March 8.

SUBJECT.—Naaman healed.—2 Kings 5: 1-14.

GOLDEN TEXT.—Who forgiveth all thine iniquities; who healeth all thy diseases.—Ps. 103: 3.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—2 Kings 5: 1-7. T.—2 Kings 5: 8-14. W.—Luke 4: 21-30. T.—Luke 5: 12-17. F.—Luke 17: 11-19. S.—Isa. 55: 1-9. S.—Psa. 51: 10-17.

COMMENTS BY E. E. FLAGG.

1. *Two contrasted lots.*—vs. 1–5. In Naaman we see an instance of great worldly prosperity, but also of great unhappiness. He was a leper, suffering under a disease that was loathsome, incurable, and could only grow worse and worse till ended by death. He was a famous general, popular with the people and beloved of the king; and yet so unfortunate was his lot in one respect that he stirred the pity even of a little captive maid. If we knew all the hidden skeletons in the lives of the rich and great there would be less envy and more content with the way in which the favors of Providence are distributed. Nothing is told us directly about Naaman's character, but we have reason to conclude that though a heathen he had many virtuous and noble qualities, and was kind to those below him. Kindness to servants and employes, which means more than simple justice, is among the most important of Christian duties; yet how many who bear that holy name are neither just nor kind to their servants, and miss many a rich blessing to themselves in consequence! We also see in this little captive maid a fine example of the good results of pious training in early years. She became a missionary in a heathen household, and was the instrument of converting to the true God the man who stood next in power and dignity to the king himself. How much farther her influence may have extended only eternity will reveal.

2. *Naaman sent to the wrong one for help.*—vs.

6–8. The king of Syria supposed Elisha was like the heathen physicians and necromancers—attached to the court of the sovereign, and always at the royal command; so it was not strange that he should send Naaman to the king of Israel to be cured without mentioning the prophet. The strange thing was that the king of Israel himself should know so little about the greatest man in his realm. *He* could have no excuse for his ignorance. Wilful unbelief in Christian lands is far less pardonable than the darkest superstitions of men who have never heard of the Gospel. But just as Naaman was sent to one utterly impotent to cure him, so the sinner is often sent for salvation to that which cannot save,—to the works of the law, which without faith are dead and cannot possibly have any healing power: or he is told to apply at the gate of some lodge-room,—while all the while there is a prophet in Israel, a Great Physician who would cure his sin-sick soul at once.

3. *The healing of Naaman.*—vs. 9–14, 19. No such splendid retinue had ever before halted at at his door, or that of any other prophet of his native land, yet Elisha had no thought of the fame and *eclat* that the visit of so great a man was going to bring him. Like the God he served he was no respecter of persons. Had he been like some modern pastors and church committees who angle for rich or distinguished hearers, he would have come out to Naaman with the most obsequious marks of respect. But he only sends out a messenger, telling him to go and wash in Jordan seven times. It is hardly a wonder that Naaman, ignorant as he was of the true God and his methods, and filled with the thought of his own dignity and importance, was angry. He was expecting that the prophet would come out, and personally work his cure by using some charm or incantation. But instead, he finds that he must in a sense work out his own salvation. Naaman's case throughout is a striking object lesson of the sinner seeking to be healed of the leprosy of sin. (1) A messenger is sent out to him—the Holy Spirit. Or we may take it of some faithful preacher, or other human influence which the Spirit uses. (2) He is given something to do. He is not suffered to be the passive, inactive recipient of his cure, as if he had no will or volition of his own. He must wash in the fountain opened for sin. In other words, he must by faith and obedience, accept Christ's sacrifice and the work is done. (3) He is not allowed to choose his methods of cure, or to say that another way is better than the one laid down. (4) The Gospel is divinely simple. It requires no hard thing, only to submit our wills to God. He does not have one way of salvation for his prophets and ministers, and another for the rank and file. All must become as little children before they can enter the kingdom. The servants of Naaman were much wiser than their master, though he showed his good sense by listening to what they said. We often learn more practical Christian wisdom from a humble, illiterate man whom God himself has taught than from the theologians. If Naaman had not acted in the spirit of the apostolic command, "Condescend to men of low estate," he would have gone home a leper and been poorer to all eternity.

RELIGIOUS NEWS.

—After two weeks of special meetings with the United Presbyterian church in Colorado Springs, communion was held Feb. 1. Thirty new names were added to the roll of membership. In all 27 made a confession of Christ. Some went to other churches. More will yet unite with the congregation, of which Rev. H. H. Bell is pastor.

—The meetings conducted by Major Whittle in the United Presbyterian churches of Allegheny, are reported in the *United Presbyterian*. The last week was a very successful one. Two hundred and eighteen professed conversion during the week. These represented almost every denomination in the city, so that many churches will share in the blessing. Owing to the interest manifest, it was felt that the work should not be stopped, and the meetings in the Sixth U. P. church are to be continued; the Sixth and Seventh churches uniting, and their pastors being assisted by Prof. O. J. Thatcher. These meetings are proving successful, and new members are being added to the churches daily. It is felt that the blessing to the Allegheny churches has only begun. The members are revived, and the spirit of work is upon them. Arrangements have been made for a series of meetings in Carnegie Hall, to be conducted by Major Whittle, to continue for one week. These meetings are under the auspices of the United Presbyterian churches of Allegheny. Under God's blessing a harvest of souls will be gathered.

—The Day of Prayer for Colleges was followed up in Kidder Institute, Missouri, by services every evening, and at the meeting Feb. 6, twenty young men professed conversion. The meetings will probably be continued either there or at the Congregational church.

—Fifteen Swedish missionaries, in addition to the number lately reported, stopped in San Francisco on their way to join their companions in Shanghai. Welcome meetings were held in the Congregational Swedish church, the house being crowded.

—Union revival services at Cheboygan, Wis., have been held continuously for the last five weeks under the lead of the pastors of the Methodist and Congregational churches. More than eighty persons have expressed a desire to live a Christian life.

—On the last Sabbath in March Rev. Isaac Hyatt, having resigned, will close a six years' pastorate with the Gilford Village church, N. H. During that time the parsonage property has been improved, important repairs have been made on the church edifice, and thirty-nine persons have been added to the church. Bro. Hyatt is a good preacher, a faithful pastor, and an efficient worker on all lines of general Christian endeavor. He desires to locate near some institution where his sons can be educated.

—The committee of the General Assembly of the Presbyterian church of the United States on the revision of the confession of faith after a very harmonious session lasting eleven days, completed its work and adjourned at Washington Feb. 16. The changes made have generally met with unanimous approval. Its work will be reported to the assembly in Detroit next May and by it referred to the Presbyterians for their adoption or rejection. The changes made in the statements of the confession have been of great importance but have in no way impaired the integrity of the system or doctrine so long held by the church.

—East Liverpool, Ohio, has been having a revival for the past four weeks and committees of men and women are visiting the saloons insisting on the keepers closing up and embarking in more honorable business.

—Preparations to celebrate the 100th anniversary of the death of John Wesley on the evening of March 19 are being made by the Chicago Methodist Social Union. The exercise will be held at the Auditorium and addresses will be made by Bishop Warren, Rev. J. M. Buckley, editor of the *Christian Advocate*, and President Rogers of the Northwestern University. A chorus of 300 voices under the direction of William L. Tomlins, will render oratorio and choral voluntaries.

—The women of the Presbyterian churches are organizing themselves into church temperance societies to cooperate with the General Assembly's permanent temperance committee for the promotion of temperance in the homes, churches, and Sabbath-schools. There are to be women's temperance societies, just as there are women's missionary societies, in all the churches of this denomination. This movement is in the nature of a protest against the political drift of a large part of the organized temperance work of women, and promises largely in an awakening of the church to the need of temperance work, as a part and parcel of its efforts for building up Christ's kingdom.

—Some totals of the statistics of the Protestant churches of the United States have just been put forth by Dr. H. K. Carroll, the statistician in charge, which give a general idea of the numerical strength of the different religious denominations in the United States. According to the statement put forth, the number of titles of distinct religious bodies in the United States, nearly all of which should be classed as Protestants, is 131. Fourteen of the leading groups are subdivided as follows:

	Sects.	Members.
Adventists	7	119,212
Baptists	15	3,974,589
Congregationalists	1	475,608
Episcopalians	2	459,642
Lutherans	1	1,056,000
Methodists	18	4,747,130
Mennonites	4	100,000
Moravians	1	11,219
Presbyterians	13	1,259,234
Quakers	3	83,930
Reformed	3	277,732
Unionistic	2	270,000
Unitarians	7	206,500
Universalists	1	38,780
Total	78	13,079,576

—The Illinois conference of the Swedish Evangelical Lutheran church of Augustana Synod met in its twenty-second annual convention Tuesday evening last, in Gethsemane church, corner of Huron and May streets, Rev. M. C. Ranseen, pastor. The conference was opened by the usual annual sermon, preached by Rev. C. A. Evald, Vice-president. The conference numbers eighty pastors and about 100 delegates. The report of the retiring President, Rev. M. C. Ranseen, showed a marked and encouraging progress, both temporally and spiritually. The conference numbers 137 congregations, with a communicant membership of 25,256, and an estimated value of church property of $825,575. Five congregations and ten pastors have been received by the conference during the past year. Six pastors have removed from its bounds. Two of the oldest members of the conference have died during the year.

—The Christian Stewards' League, which is prosecuting the tithing movement vigorously, has secured the co-operation of important periodicals representing the Presbyterians, the Baptists, the Methodists, and the Congregationalists. The object of the society is to engage Christians to pledge themselves to give at least one-tenth of their incomes to the support of religious institutions. The league meets the first Monday evening of each week. The special effort of the league is directed to Christianizing the money power.

EDUCATIONAL NOTES.

—Seven thousand dollars are annually distributed by Vassar in aid of poor students.

—In Hungary the study of Greek has been abolished, while in Italy it is treated as an optional aid to philology.

—Alexander Montgomery, of San Francisco, has given $250,000 to the Presbyterian Theological Seminary of California.

—The University of Oxford has appliances for printing the Bible in one hundred and fifty different languages and dialects.

—One hundred and seventy-five out of the three hundred and sixty-five colleges in the United States publish newspapers.

—In six years, 389 students of the Prussian public schools have committed suicide through fear of "flunking" on examinations.

—The Crouse Memorial Hall, at Syracuse University, is the finest college building in America. Its original cost was $700,000.

—Statistics show that the 94 universities of Europe have 1,723 more professors, and 41,814 more students than the 360 colleges of the United States.

—The trustees of Columbia College have received and accepted the resignation of the venerable Prof. Theodore W. Dwight, LL.D., of the law school, and placed his name on the emeritus list, which gives a half salary for life. Prof. Dwight has been identified with Columbia since its organization in 1858. He is now 69 years of age.

—One of the three daughters of Mr. Rockefeller, the Baptist philanthropist, and head of the Standard Oil Company, while a student at Vassar, had a handsome allowance in the way of money from home. Instead of spending this on rich gowns and apartments she paid for two years the tuition of a girl from the country who was not able to pay them herself.

—Howard University, Washington, D. C., has 444 students in attendance, an increase of eighty-one since last year. These students are distributed in the following manner: medical, 125; law, 63; theological, 36; college, 21; preparatory, 40; normal and industrial, 158. Five hundred volumes have been added to the library, 300 from provision made by Congress, during the last session.

—Prof. S. G. Barnes, Ph. D., resigns his professorship in Iowa College to enter the ministry. He has held the professorship of Rhetoric, English Literature and Anglo-Saxon seventeen years, entering upon it immediately after graduating at Lafayette College. He has also instructed in Christian Evidences, Esthetics and Art, and since Dr. Magoun ceased to teach, in Logic and Moral Philosophy. Lafayette bestowed upon him the degree of Doctor in Literature last summer.

—Five of the most profitable industries of the Normal school at Tuskegee, Ala., viz., blacksmithing, wheelwrighting, tinsmithing, harness making and shoemaking have so far outgrown their quarters as to be carried on at great disadvantage. With $1,000 the students can saw the lumber, burn the bricks and put up a brick building 40x120, two stories, by which the capacity of these industries will be more than doubled and the ability of the school to aid needy students equally increased.

—In Cornell University there is an organization of students known as the "Mock Congress." It has a speaker and committees like the House of Representatives. Its members represent the States and the opposing political parties. Bills are introduced and acted upon. It elects a functionary known as "President of the United States," who appoints his Cabinet and is empowered to send in messages. The "Mock Congress" affords an excellent political training to its members, and it is probable that an organization of the kind will be started in New York.

—The Day of Prayer for Colleges was observed at Tabor College, Iowa. All recitations were omitted, and students and faculty met at 9 o'clock for prayer and consecration meeting. In the afternoon students met in different bands for prayer, and in the evening another general meeting for the whole community was held at the church. Meetings afterward continued with increasing interest. Fifteen united with the church Feb. 1. All the students in the college department and about two-thirds of those in the preparatory department are professing Christians.

NEWS OF THE WEEK.

WASHINGTON.

President Harrison and family, as also Secretaries Proctor and Tracy, are expected to visit California, Oregon, and Washington in May. Senator Stanford will provide the transportation.

The anti-tobacco law for the District of Columbia, for which the Washington W. C. T. U. have been working so faithfully, has passed both houses of Congress. The free coinage of silver is defeated for the present Congress.

The president sent to the Senate on Saturday the name of ex-Gov. Charles Foster of Ohio to succeed the late William Windom as secretary of the treasury. Mr. Foster was born in Ohio in 1828. He has been elected governor of Ohio three times and was four times representative in Congress. On the tariff question Mr. Foster is more liberal than Mr. McKinley; on silver and other financial questions he is not an extremist.

CHICAGO.

The contract for the work at Jackson Park for the World's Fair was signed by President Gage. It forbids the employment of alien labor.

President Nettlehorst, of the Board of Education, ordered Principal Charles H.

(*Continued on 16th page.*)

DONATIONS.

For Current Expense Fund:

E R Worrell	$ 5 00
D R Mitchell	2 00
W O Norval	5 00
Col Geo R Clarke	10 00
Previously reported	1049 34
	$1,071 34

For Free Tract Fund:

W T Wilson	50
Previously reported	31 27
	$31 77

For Southern Ministers' Fund:

Mrs J A Hurlburt	3 50
Previously reported	291 93
	$295 43

For Foreign Fund:

	50

W. I. PHILLIPS, *Treasurer.*

SUBSCRIPTION LETTERS.

The following have made remittanees of money to the *Cynosure* from Feb. 16 to Feb. 21, inclusive:

R Ingram, I R B Arnold, Rev L H Norem, J McLelland, P I Hilmer, W W Roberts, I K Morris, J Cochran, W Stewart, J Mattenly, P G Fraser, Rev A Curtis, W T Wilson, T C Kirkwook, A C Bundy, J C Berg, J M Johnson, E F Torrence, W T Peters, Rev J S Colvin, J T Hand, Mrs S McNown, A G Mansfield, A Brink, Mrs I A Hurlburt, Rev J Excell, W H Stevenson, Rev O A Harpel, H E Grindon, A S Waterbury, R Gant, S R Coyner, H Gilmore, A Walston, D P Cawkins, C S Dempsey, T McNair, J J Jones, J P Aikin.

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To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

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stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." MRS. ELLA A. GOFF, 61 Terrace Street, Boston.

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Oats—No. 2	45	@	49½
Rye—No. 2	81		
Bran per ton	16 50		18 00
Hay—Timothy	7 00	@	10 00
Butter, medium to best	18	@	29
Cheese	05	@	12½
Beans	1 75	@	2 25
Eggs	15		
Seeds—Timothy	1 20	@	1 25
Flax	1 17	@	1 22
Broom corn	03	@	04½
Potatoes, per bu	75	@	96
Hides—Green to dry flint	05	@	09
Lumber—Common	10 00	@	13 00
Wool	15	@	34
Cattle—Choice to extra	4 80	@	5 60
Common to good	1 75	@	4 75
Hogs	3 00	@	3 75
Sheep	3 00	@	6 50
NEW YORK.			
Wheat	1 04	@	1 20
Corn	64	@	66
Oats	52	@	61
Eggs	17		
Butter	12	@	28½
Wool	14	@	39
KANSAS CITY.			
Cattle	2 20	@	5 10
Hogs	3 00	@	3 55
Sheep	2 75	@	4 35

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Two-thirds of the human body is *warm water*. Any lack of this element must therefore powerfully affect a person. It is evident also that the human body must have a strong affinity for water. Man can live without food much longer than without water; and the pangs of thirst are more severe than the pangs of hunger.

Hot water is one of the best of medicines. Most remedies are administered in hot water, and it is possible that the hot water often does as much good as the medicine, and perhaps even more.

In *Hall's Journal of Health* are some suggestions concerning the use of hot water in sickness:

"A strip of flannel or a napkin folded lengthwise and dipped in hot water and wrung out, and then applied around the neck of a child that has the croup, will usually bring relief in ten minutes.

"A towel folded several times and dipped in hot water, and quickly wrung and applied over the seat of the pain in toothache or neuralgia, will generally afford prompt relief. This treatment in colic works almost like magic. I have seen cases that have resisted other treatment for hours yield to this in ten minutes. There is nothing that will so promptly cut short a congestion of the lungs, sore throat or rheumatism as hot water when applied promptly and thoroughly.

"Pieces of cotton dipped in hot water and kept applied to old sores or new cuts, bruises or sprains, is the treatment now generally adopted in hospitals. I have seen a sprained ankle cured in an hour by showering it with hot water from a height of three feet.

"Tepid water acts promptly as an emetic, and hot water taken freely half an hour before bed-time is the best of cathartics in the case of constipation, while it has a most soothing effect on the stomach and bowels. This treatment continued for a few months, with proper attention to diet, will cure any case of dyspepsia.

"Headache almost always yields to the simultaneous application of hot water to the feet and the back of the neck."

To this we add that almost any pain will be relieved by laying a wet compress on the affected part. Boils will be less painful if thus treated, and will heal more quickly. A wet towel laid on the chest will frequently cure pain or congestion of the lungs. A linen cap wet and placed upon the head, will relieve congestion and nervousness, and induce sleep. And an injection of tepid water left in the bowels every night on retiring, will sometimes relieve piles, and promote general health of the system.

Water is a wonderful medicine;—cheap, convenient, abundant. Use it in health, and use it in sickness; and for your soul's health use from that "well of water" which "springeth up unto everlasting life."—*The Common People.*

"HOW DO WOMEN KILL TIME?"

The guileless man who asked this foolish question got this answer in the Washington *Star*, from a woman, who, with her husband, two children, and two servants, lived in a house with nine rooms. Having kept a statistical account for one year, she gave the result as follows:

"Number of lunches put up, 1,157; meals ordered, 963; desserts made, 172; lamps filled, 328; rooms dusted, 2,259; times dressed children, 786; visits received, 897; visits paid, 167; books read, 88; papers read, 553; stories read aloud, 234; games played, 329: church services attended, 125; articles mended, 1,236; articles of clothing made, 120; fancy articles made, 56; letters written, 426; hours in music, 20½; hours in Sunday-school work, 208; hours in gardening, 49; sick days, 44; amusements attended, 10. Besides the above, I nursed two children through measles, twice cleaned every nook and corner of my house, put up 75 jars of pickles and preserves, made 7 trips to the dentists's, dyed Easter eggs, polished silver, and spent seven days in helping nurse a sick friend who was ill, besides the thousand and one duties too small to be mentioned, yet taking time to perform."

Now we hope that man is satisfied; if not he can try it himself.

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LODGE NOTES.

The corner-stone of the Henry W. Grady Hospital at Atlanta, Ga., was laid by the Grand Lodge of Masons on the anniversary of Mr. Grady's death.

At the fourth and last day's session of the Federation of Labor in Michigan, boycotts were ordered on the products of Peacock Company, of Rochester, N. Y.; the Gaaff, Fleischmann & Co. yeast, the Anheuser Bush Beer Co., and the Rochester Co-operative Company stoves.

The Masonic Home, for aged and infirm Masons, their widows and orphans, at Grand Rapids, Mich., was dedicated Tuesday with appropriate ceremonies by the Grand Lodge of Michigan. Hugh McCurdy, Deputy Grand Commander of the Grand Commandery of Knights Templar of the United States, delivered the address.

The Italian murder in St. Paul, Minn., is now rumored to have been the work of the Mafia. It is believed by some that Radino was sent to St. Paul to organize a branch of the hated order. Radino came to St. Paul from Virginia about two weeks ago. He speaks very little English, and has been in this country but a very short time.

The report of the National Grange, held recently at Atlanta, Ga., shows that the past year has been a successful one to the organization. During the year 377 new granges have been formed and many dormant granges revived, the revenue being increased forty per cent. The women members have borne no small part in the success of the order.

The first annual convention of the United Mine-Workers of America opened in Columbus, O., Feb. 10, with fully 300 delegates present, representing fifteen States of the Union. The special object of the convention is to make definite arrangements for the inauguration of the eight-hour day May 1. The beginning of this movement has been delegated to this order by the other labor organizations.

Seventy of the seventy-six lodges, of Iowa, of the Ancient Order of United Workmen were represented at the session of the State Grand Lodge in Boone. The officers report a total membership in the State of 5,300. The death roll last year was twenty-six, a payment of $2,000 being made the heirs in each case. This was raised in twelve assessments. The gain in membership last year was 959. The officers collected $68,922.38 during the year.

The Ancient Order of Hibernians of the anthracite coal regions met at Pottsville, Pa., Feb. 11, in special session to take action on the contemplated effort to connect the order with the Molly Maguires of old, through the death notices which were recently received by prominent citizens of Girardville. Resolutions were adopted disclaiming all knowledge of such circulars; strongly condemning the perpetrators; calling upon Postmaster General Wanamaker to lend his assistance to ferret out the criminals of the sensational correspondence, and offering a reward of $500 for information that will lead to the arrest and conviction of the guilty party.

From Shenandoah, Pa., comes the news that William and George Butairage, Matt Moldazes and John Lalurnikus, four Poles, have been committed to the county jail in default of $2,500 bail each for murderously clubbing and stabbing five of their fellow-countrymen who were instrumental in having a friend of one of the accused sent to jail for assault and highway robbery. The men named are ringleaders of a society which has for its main object the avenging of wrongs done its members and the payment of all expenses of members who get into trouble before the courts. Of late it has been almost impossible for the commonwealth to convict Poles of crime on account of the vast amount of testimony put up in favor of the accused. This kind of testimony is now believed to have been supplied by professional witnesses.

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"I have used Ayer's Sarsaparilla, and also other preparations of a like nature, for the purposes of a blood-purifier, and, while receiving no good, but often positive harm, from others, I have always derived benefit from Ayer's Sarsaparilla, and have no hesitation in recommending it to any one in want of a reliable blood-purifier."—Mrs. M. C. Hopkinson, 110 Merrimack Corporation, Lowell, Mass.

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General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies.*" communicated to the House of Representatives of Pennsylvania, March 8, 1837. at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

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NEWS OF THE WEEK (*Continued from 13th page*).

Ford of the Calhoun school to report at his post for duty Tuesday, Feb. 24, upon authority conferred upon him by the report of the committee on school management adopted at last night's meeting of the board of education.

COUNTRY.

Another sensation was caused Tuesday in N. Dakota by the action of the Senate on resubmission and capital removal. The Missouri slope members joined forces with the prohibitionists to save the capital for Bismarck and defeat resubmission. Resubmission was defeated by a vote of 18 to 12 and the removal of the capital by 24 to 5, and both questions are settled for two years.

Professor Alexander Winchell, of the University of Michigan, died Thursday morning.

The S. Dakota house has adopted a fence law to the effect that stock may range in all unorganized counties, no counties to be organized in the future until the majority of the voters thereof shall consent. The bill was finally passed. This will bring many cattlemen from Montana.

The Kansas house defeated the bill granting the women the right of suffrage and holding office. The bill had been recommended by the committee of the whole and was only defeated during the absence of its friends.

The lower house of the Montana Legislature defeated the bill fixing eight hours for a day's work in the mines. The miners almost unanimously favored the bill, but the mine-owners secured its defeat.

The firm refusal of the Pennsylvania railroad to consider the proposals of their men for an advance, has created a stir in railroad circles. General Manager Wood of the company says no proposition for an increase of wages at least will be accepted, and the men say it either means this, or a tie-up from Jersey City to Chicago, with all branches.

There seems to be a pretty strong sentiment among railroad managers just now in favor of a rate of 2 cents a mile for passenger traffic. A number of Eastern lines have practically come to an agreement to adopt that rate, and a few of the western roads are ready to put it into effect.

The new police administration of Indianapolis has announced that it will strictly enforce the laws. Sunday theatricals were stopped yesterday and the saloon men have been given notice that they must close at 11 o'clock during the week and remain closed on Sunday.

The case of the State vs. nineteen Italians for the murder of Chief of Police D. C. Hennessy of New Orleans was called Wednesday. The trial promises to be long, three hundred witnesses having been summoned.

Argument in the lottery case before the Supreme Court of Louisiana was closed Feb 18. It will be three weeks or more before a decision in the case is rendered.

The Meyer mine, near Scottdale, Pa., was set on fire yesterday morning by an explosion. Four pumpers are known to have been killed and six or seven men are reported missing. Fifty were at work when the explosion occurred.

The steamer Sherlock struck a Kentucky pier of the Chesapeake and Ohio bridge at Cincinnati while going down the river. She had on board thirty passengers and a crew of fifty or sixty. The boat went to pieces and floated down to Fifth street, where she sunk. She had on board 400 tons of freight. The cabin floated down the river, and at Riverside some of the crew got ashore in a skiff. Some were rescued at Fifth street. It is not known how many are lost. A harbor steamer went down the river in search of the missing people.

An immense rock, weighing at least two hundred pounds, fell from Duquesne heights, opposite Pittsburg, and crashed into the passenger coach of the Washington express on the Pan-Handle road, instantly killing one passenger and seriously injuring three others.

Ten persons were killed in a rear end collision in the Fourth avenue tunnel at New York Friday and seven were injured. Nine bodies were burned so as to be unrecognizable.

William Tecumseh Sherman, the last general of the United States army, was buried with military honors at St. Louis on Saturday. The funeral train from New York reached St. Louis at 9 o'clock A. M. The interment was at Calvary cemetery and Father Sherman, the dead general's son, recited the words of the Catholic burial service.

A fatal tenement-house fire in Brooklyn, the second within a week, caused the loss of six lives Saturday evening.

FOREIGN.

A terrific storm passed over Presburg, Hungary, Thursday, unroofing houses, tearing up trees by the roots, and doing an immense amount of other damage. The storm was followed by an earthquake which caused two large fires. One of the buildings which took fire was a girl's college.

In the British House of Commons the resolution in favor of disestablishment of the church in Wales was rejected Friday by a vote of 235 to 203.

The reserve forces of the civic guard were called out in the Charleroi district of Belgium Thursday in view of the threatening state of affairs caused by the workmen's demand for the passage of a universal suffrage law. The workmen's general committee regard this action upon the part of the authorities as a menace and as an indication of the refusal of the government to revise the electoral laws or to grant universal suffrage.

Herr Luerssen, the sculptor who modeled the bust of President Garfield, died suddenly Thursday from apoplexy in his studio. When the news of the death of Luerssen was communicated to his wife, she was so overcome with grief that she was seized with convulsions and shortly afterward died in a fit in spite of the efforts made to save her life.

There is great excitement among Canadian politicians, Sir John Macdonald having in his first speech since the dissolution of the Dominion Parliament, declared that he had evidence that the liberal party intended to betray Canada into the hands of the United States. He produced a printed document which he said had been seized by the police in a Toronto printing office, and which was intended to give the American Senators pointers on how to force Canada into annexation.

Transito Auraute, widow of Gen. Barrundia, who was killed by the Guatemalan officers on board the American steamer Acapulco and whose death resulted in the recall of Minister Mizner, has officially announced her intention of asking the United States government for $1,000,000 indemnity for the killing of her husband.

A dispatch from Afafite in Egypt, via Suakin, says a severe engagement was fought at Tokar Feb. 19 between the Egyptian troops who recently left El Teb and Osman Digma's forces. Nearly one thousand lives were lost. Osman Digma fled.

An explosion took place in the Spring Hill coal mines near Halifax, N. S., Saturday afternoon. A late dispatch says that miners who have come up say that the levels are blocked in the locality of the explosion with large piles of debris. The loss of life caused by the explosion is appalling. It is now feared that seventy men and boys are dead. Twenty-nine bodies have been recovered.

The attitude of the Irish patriots toward the Parnellites is rapidly changing into an attitude of war.

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When attacked with neuralgia rub freely with Salvation Oil. Price 25 cents a bottle.

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SPECIAL RATES, ETC.

Read on last page the latest offers for new and old subscribers.

While the base ball business has quite generally sunk into a Sabbath-breaking affair, there has always been a gleam of hope in the fact that the National League has forbidden Sunday games. President Spalding of the Chicago club has given his ultimatum that there shall be no Sunday games or beer-selling on the grounds controlled by his organization, no matter what club is playing.

Governor Pattison of Pennsylvania has set an example for all our State executives, and given joy to all Christian people. He lately presided at a mass meeting, held to protest against opening the World's Fair on the Sabbath days. He also publicly declared himself as earnestly in favor of maintaining the sanctity of the day and discountenanced all secular pursuits and other methods of desecration. As one of the bulwarks of American civilization he holds that the Sabbath day should be preserved holy.

We feared the Michigan Prohibitionists might be tricked into nominating a prominent member of the lodge known as the Patrons of Industry for Judge of the Supreme Court, of their State. The lodge was ready to nominate him and a coalition was quite possible. The selection of J. R. Lang of Flint was made, we trust, to avoid the serious objection which would surely be raised if the candidate for so important an office had already once perjured himself by assuming secret oaths, incompatible with his vows as a citizen, and possibly those of the family and the church also. The State Convention adopted an able platform, acknowledging first of all "Almighty God" as the source of all moral power in the government. Its declarations were a much safer basis of political action than that proposed by the farmers' movement, while it would attain practically the same ends, and overthrow the saloon besides, which the secret part of labor politics dares not touch.

The *Christian Conservator* asks for a convention of "anti-secrecy churches," in which only denominations which rule out the lodge shall take part. We doubt the wisdom of such a classification, as tending to sectarianize the reform. The churches which maintain the truth respecting Baal worship at their communion tables, will not bring other Christian people to their platform except by joining with them in discussing the principles that justify and the Scriptures that command the separation. Within their own ranks they convert nobody. They may gain victories only without. Since the central attack of the lodge is upon our Lord Jesus Christ, all who truly love that most precious name should be invited and expected to join in repelling that enemy.

The wholesale merchants of New York, representing the dry goods, bagging and leather trades, have sent a testimonial to Mr. Blaine, thanking him for the reciprocity treaty with Brazil. There are 110 firms, representing $240,000,000 capital and various political parties who subscribe and say that the treaty is one of the best measures accomplished for the business of the country for years. If this be the case why should not an extension of these reciprocity treaties be made until all friendly governments are included. That would save half the time of our Congress spent in making faces across between Democrats and Republicans over tariff questions; it would save the necessity of keeping up at least one great party which exists for the sake of upholding tariff; and it would practically bring in free trade which will relieve our "oppressed" farmers and laborers. We take note that the brewers, whose humble servant Mr. Blaine has been making himself, have not their testimonial ready yet.

Since the Supreme Court set the grand keynote on the liquor business, declaring it the mother of a pestilent brood of evils, and that any community has the right to outlaw it, we are having the decisions of other courts adding to the force of public opinion as the explosions in a multiple-charge cannon continually accelerate the speed of the ball. Down in Missouri last year a company of women, made desperately brave by the distress the saloons of the place were bringing to their homes, marched in with hatchets and cleaned out the vile dens. They were arrested, but their trial was put off. Meantime the Supreme Court decision was given, and with such law before him the local judge decided that these devoted women had the right to abate a nuisance like an unlicensed saloon. Then the other day Judge Caldwell of Little Rock, Arkansas, dissolved an injunction granted against the State authorities of Kansas, to prevent their prosecuting criminally men charged with violating the prohibitory law of the State. Efforts to secure a resubmission of prohibitory constitutional clauses in Kansas and the Dakotas have failed. The good cause is not going back.

A national temperance convention has been called by Dr. T. L. Cuyler, president, and John G. Stearns, secretary, of the National Temperance Society of New York. It is to be held in the First Methodist church, Saratoga Springs, N. Y., beginning July 15th next. The bodies which are invited to send delegates are "all associations of ministers and churches, all general assemblies and synods, all general and annual conferences, classes, presbyteries, and religious, national, or State conventions, all national and State temperance organizations, all Woman's National, and State unions;" and as Mr. Stearns is a Freemason and has uniformly combined lodge work with his supposed efforts for temperance, the following lodges are invited by special mention of their names: "Grand Divisions Sons of Temperance, Grand Lodges of Good Templars, Grand Temples of Honor and Temperance, and other State temperance bodies." It is supposed that this will be an open meeting, but where one part of the invited guests are of the lodge, it is in the nature of an insult to open Christian bodies to invite them to join in a deliberative body on terms of equality, when the very nature of a secret society renders it continually open to the charge of unfairness and unscrupulous methods to carry its ends.

AN APPEAL TO MANHOOD.

BY VICTORIA ALEXANDRA BUCK.

Lift up thy right hand to heaven!
Aye, lift it high, thy strong right hand! and swear
That every danger thou wilt meet and dare
Till the chains of wrong be riven.

March onward in the van!
Thou hast not need of blazoned badge or sword;
The best gift thou receivest from thy Lord
Is this,—to be a MAN.

For O! the word is sure,
That, braving every tide of shame and wrong,
In Him thy soul shall be forever strong,
Because thy heart is pure!

That voice still peals aloud!
It bids thee rise, oppression's chains to break.
It calls as when its rolling thunders spake
From Sinai's flaming cloud.

Like the chief of long ago,
Smite with strong hand the hard and flinty rock;
Till, torn and parted by the mighty shock,
The living waters flow.

Made captive by his will,
He walked and held the lightnings in his hand—
What then? *thou* in his strength may'st rise and stand
And bid the waves be still!

Look forward, up and on!
Keep step with God! He guides thy willing feet;
Thy heart with his own mighty heart shall beat
Till the field of death be won.

Then, to the thunder's voice
March onward still with brave, uplifted head,
Timing thy steps with God's majestic tread,
Till heart with heart rejoice.

Then lift thy hand to heaven!
Aye, lift it high, thy strong right hand! and swear
That every danger thou wilt brave and dare,
Till the chains of wrong be riven!

Randolph, N. Y.

TEMPORARY EXPEDIENTS NOT RADICAL REMEDIES.

BY REV. H. H. HINMAN.

"They have healed the hurt of the daughter of my people slightly, saying peace, peace, when there is no peace." Jer. 6: 14.

The Gospel of our Lord Jesus Christ provides but one remedy for sin. It must be forsaken. "He that covereth his sins shall not prosper, but he that confesseth and forsaketh them shall find mercy." (Prov. 28: 13.) This is not only true of persons but is equally true of churches, communities and nations. In dealing with the evils of society, there is a constant tendency to temporize. If there is some expedient to avert immediate danger, the radical case can be at least postponed.

Among the kings of Judah there were a num-

ber of whom it is said that "they did right in the sight of the Lord,"—"Nevertheless the high places were not taken away, the people still offered incense in the high places." The people still worshiped Baal. It was only Hezekiah and Josiah, of whom it is said, "They *broke down their high places* and cut down their groves."

The fathers of this nation saw the evil of slavery. They had been importing slaves from Africa for nearly two hundred years, and thought that if the foreign slave-trade were suppressed, the institution would soon die out of itself. Others thought that there ought to be a limit put to its boundaries and that there should be no new slave States. Others thought there should be some mitigation of the abuses of the system: that the church should prohibit its members from buying and selling slaves, and that traveling preachers should not even own them. This was the position of the Methodists. Others thought that church members should be forbidden to separate families, and that they should give their slaves oral instruction and not require them to labor on the Sabbath.

The men who dared go farther and demand that we "undo the heavy burdens and *let the oppressed go free*," were regarded as the greatest fanatics. In the South a price was set on their heads, and the nominal Christian churches testified to their utter abhorrence of such proposals. But it was God's plan, and it was inevitable that it should prevail.

The same kind of temporizing policy is being adopted on the temperance question. It is going through the same phases of treatment as did that of slavery. The saloons must not be open on the Sabbath, nor sell after midnight, nor to boys, nor to habitual drunkards. Above all, the men who sell must be persons of "good moral character," etc. This is supposed to be an advanced step towards prohibition. But is it? It is rather a backward step; for whatever tends to make the saloon more respectable, will tend to its perpetuation.

The same temporizing policy is pursued by the churches on the lodge question. Either the whole matter is covered up and ignored, or the churches content themselves with asking that lodge members shall not let their lodge duties interfere with those that they owe to the church. They may offer incense to Baal, but not so much as they offer to the Lord, nor at the same time that other brethren are making their offerings.

The question of sectarian divisions is met in the same way. The command is, "that there be no schism in the body" (of Christ). (1 Cor. 12: 12-25.) To this the response of the church is, that there ought to be no *more* schisms, and that among existing sects there ought to be "denominational comity," or "church federation." Is there no good in this? Certainly, but it is just the *kind* of good that was done by kind treatment to slaves, or by closing saloons on the Sabbath. Neither is an adequate remedy. Those who propose them seek to "heal the hurt of the daughter of my people slightly, saying peace, peace, when there is no peace." Radical reformation is the only true remedy.

Berea, Ky.

John L. Sullivan, it is said, has not been expelled from the order of Elks, as reported. We have our opinion of the elk or the moose or any other horned game animal that would fraternize with Sullivan.—*Northwestern Mail, Madison, Wis.*

"When shall we three meet again?" There were delegates from the "Free-thinkers," "Saloon-keepers," and "Seventh-day Adventists" in Sacramento last week, in fond accord, opposing the proposed enactment of a law for the protection of the "first day of the week." These people all wish to keep that day open to all sorts of intrusions. Some of them object to intrusions upon Saturday, but insist that the law shall not oppose them on Sunday. They observe Saturday with conscience, but don't wish other good people to put any conscience into Sunday, in any due proportion to their numbers. The world is so bad they don't enjoy Saturday very well; therefore, they would rather affiliate with infidels and rum-sellers than allow others to enjoy Sunday very well. It is a very bright and happy state of mind they are in. And what a mark in history this triumvirate must make.—*Pacific.*

SCHOOL POLITICS IN WISCONSIN.

BY REV. J. B. GALLOWAY.

Elections are over and men have had time to pause and consider the situation. The thoughtful must see that the ship of State has not yet weathered every gale. She is among the breakers in mid-ocean, surrounded by the fogs of error, ignorance and superstition; and whether or not she shall escape the rocks of destruction, is the question of questions. Her chart is not as good as it might be, and yet it seems to be too good for the motley crew, which she has picked up from every port. In Wisconsin all parties were astonished at the result. The Bennett law is so just and beneficent in its designs, that good men never dreamed of the storm of opposition with which it was to be met; but now, since all is over, we can trace the direction of the adverse winds—we can, without doubt, locate the storm-center. It is in the region of the Vatican. The perpetual and inveterate hatred of Rome to our public school system is simply taking form; that is all.

It was found by official investigation that in many of the parochial schools no English was taught, and not only so, but in some districts no public schools at all were being maintained. This is brought about in a very simple way. At the annual school meeting, when the question is reached, "How many months' school shall we have this year?" the enemies of the school can carry their point either by refusing to make a motion, or by voting it down if it is made. A Protestant minority is thus left without a school. The Bennett law points toward these abuses, but is not quite long enough to reach them. It should contain a section compelling the keeping of school in every district where there is a sufficient number of children. Germans almost unanimously voted with the Democrats. This was brought about principally by misrepresentation, which is not a lost art with demagogues; their national pride was appealed to. They were told that the aim of Americans was to down the Germans; that the next step would be to forbid the teaching of German; that it was a needless interference with parental authority, etc. The masses seemed to forget that law is made for the lawless and disobedient, and that only these will be affected by it. However, it will doubtless be repealed, as the Democratic party, by its platform, is pledged to do so; and they will have the power.

But after all this is a matter of little moment, when compared with the late decision of our Supreme Court, which puts a ban on the reading of the Bible in our public schools, especially if objection be made to such reading in any district. This is a surrender that forebodes disaster. The favor of God is necessary to *all* true prosperity; but how can we expect this, when his holy Word is set at naught? Can we expect the children to reverence as they ought the proscribed book? We have no standard of morals in our schools, yet every teacher is expected to teach morals. The foundations are surely being destroyed. We are heading toward Canossa! We are fast becoming the servants of men. The command that takes the Bible out of the hands of old or young is human, not divine; and whomsoever we obey his servants we are. Rome is the only church in our broad land making such a demand. All others are more than willing to leave the State free to obey God in this matter. Neither church nor state is in any danger from rendering obedience to the divine will. The danger lies in another direction—in obeying the doctrines and commandments of men. Whenever the measuring line of God's Word is applied to politics or to legislative enactment, politicians and others are ready to howl as from the midst of purgatory, "Union of church and state!" while at the same time they are bowing the knee to the only church in Christendom which believes that a man, by virtue of his position in it, is king of kings and lord of lords. They do not seem to know that this harlot is ready at any time to mount our beast and drink our blood, and land us in perdition; and that God alone can deliver us from such a death.

We should learn from these developments:

1. The uncertainty of human affairs because of the instability and corruptness of ignorant masses; that democratic government has no title to eternal life; that we cannot say of our Republic, "Thou art that head of gold." Although we may not belong to the prophetic earth, yet at best we are but iron and clay, partly strong and partly brittle. "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay," Dan. 2: 42. And if we will not be taught of God, the rod of iron will break the potter's vessel, Psa. 2.

2. The necessity of moral and spiritual education, in order that men may be able to discern between good and evil—right and wrong, and not be forever the prey of demagogues.

3. The necessity of a revival of true Protestantism. Let all the churches of Christ, with one mind and one mouth, protest against Godless and Christless government; against Christless thanksgiving proclamations to Christian people; against the proscribing of God's Word, which ought to run and be glorified; against Jesuitism and every other secret government; against the aggressiveness, the principles, and the practices of Rome, which if allowed to go on to perfection, would destroy every free church and every free state.

Vernon, Wis.

THE NEW ORLEANS CLAN-NA-GAEL.

Secret societies even in America sometimes have the power of life and death over their members. While it is hoped that the recent murder of the chief of police of New Orleans by the Mafia, the Sicilian secret society, may end in the suppression of that organization in this country, it is evident that the task will be a difficult one. It will be easier because its members, being all Italians, cannot lose themselves in the mass of the people, and, conscious that they are thus marked, may be terrified into submission by the menace of expulsion or extermination. But the fact that, despite the efforts of the police force and the arrest of suspects, no direct evidence against the society has thus far been obtained, indicates that witnesses have been spirited away, or that in view of the death sentence pronounced by the organization upon traitors, they are not procurable. As the members of the Mafia, like those of other societies employing murder to attain their ends, fear their own law more than that of the land, in that its operation is never relaxed or mitigated and hangs over the offender as long as he lives, the ordinary civil law is not strong enough to deal with them, and the society thus continues its existence in spite of the government. So far as is known, the chief idea of the Mafia is to extort money from the rich to give to the poor, but its power is evidently used for other and more disreputable purposes, and in Sicily it systematically levies blackmail, and is even accused of hiring out assassins. All attempts to crush it by ordinary process of law have failed, as, indeed, they have in the case of all the principal secret societies sanctioning murder, even when the attempts have been made by governments not too scrupulous as to the methods employed. The group of Italian societies called Carbonari, may be fairly held to have beaten the governments, though attacked by several Italian administrations, by the Austrian government, and by the Roman Church, which may be supposed to have known its motives as well as actions. The Nihilists have never been rooted out, though they are few in numbers, and the Russian police use about any means they like, legal or illegal, are backed by overwhelming physical force, and have the sympathy of the masses in their efforts. The Triad, the immense Chinese secret society, has peristently defied the efforts of the Peking authorities to suppress it, though the latter simply exterminate its members wherever known; and the Singapore government could do nothing with the Chinese society there, but for its ability to shell the city from the water. The Camorra maintains its hold in Naples, though unpopular with all classes of society; a once strong secret society exists in France, though now inactive; and the efforts of the British government have failed to crush the Irish societies, though its efforts are indorsed by the Catholic Church to which their members belong. The societies die, of course, but mainly from internal dissension or lack of sufficient motive to live, the ordinary law, depending for its successful operation upon the procurement of evidence, in these cases not procurable, lacking the strength to deal with them. The signal exception to the rule of failure is the suppression of the Thugs by the

Indian government, a task regarded as wholly impossible, the members of the society being scattered through a population of 250,000,000, with no outward sign to distinguish them, and bound together by religious creed. But in this struggle the government possessed advantages not to be obtained elsewhere, in the exemption of its officials from assassination by the Thugs by reason of religious scruples, in the freedom of witnesses from terrorism by subjection to life-long detention, and in the exact truthfulness of the testimony they gave. But no other governments can, in their conflict with secret societies, hope for these advantages; and although they cannot relax their efforts for the suppression of crime, it is to be feared that the societies will continue to baffle them until they die through extinction of the motives that brought them into being.—*Joseph Cook in Our Day.*

THE CAMORRA.

The importation into this country of a Sicilian secret organization, the Mafia, claiming a jurisdiction over its members and over people of their race of greater extent and more relentless rigor than that exercised by our own government, makes it more than probable that another Italian product of equally poisonous character will before long show itself in this country, and particularly in the larger centers of population. This is the Camorra, the most infamous of all secular orders which have ever existed.

The Camorra, it is claimed, was organized in Naples by Spanish outlaws who came there during the wars in the first half of the sixteenth century with the Spanish troops of Charles V. The name itself is said to be of Spanish origin—the Spanish word camorra meaning quarrel or dispute. It was not, however, until the beginning of the present century, and after the growth of revolutionary sentiment directed against both the church and the State, that the Camorra became a prominent factor in Italian society. Its loyalty to church and State was never doubted by either, and the government of the Bourbons relied more upon the Camorra than upon its own police for the suppression of all liberal or revolutionary tendencies.

IRON RULE OF THE CAMORRA.

The city of Naples was the seat of the government of the Camorra, which dealt with all the people of the Neapolitan government much in the same manner as the authorities instituted by the king. The Camorra assessed regular taxes upon all business men and property holders and collected practically a percentage—as high as 10 per cent—from all incomes it could ascertain. The men in high places, dukes, bishops and priests, bankers and beggars, private coachmen, domestics, hack drivers and messengers, hotels, gambling houses and dens of prostitution, landlords, the mistresses of aristocrats and the common street-walker, the great merchant and the huckster, the professional man and the most humble shop-keeper, the man of leisure and the professional thief and cut-throat—not one of them was overlooked by the tax-gatherers of the Camorra. The latter even maintained a kind of custom house and leveled a tariff on all goods entering Naples for consumption. As the Camorra knew but one punishment, death, its collections met with but little resistance.

SUPREME POWER OF THE ORDER.

The kingdom was divided into a number of Camorra districts, twelve of which were made up of portions of the city of Naples. The supreme power of the order was rested in the "vicaria," or supreme council, whose president was known only as the "general" and conducted all the busi- of the order with the absolute independence of a dictator. Then there was a "grand council," composed of all the heads or "capi" of the different district councils, whose powers were advisory and in which was vested the control over the finances of the order and the distribution of its revenues among the subordinate councils. Not a penny could be collected for the Camorra which had not to be turned over, under penalty of death, to the grand council. It is quite significant that for a number of years preceding the fall of the Bourbon regime the "general" and the "capi" of the Camorra councils in the city of Naples were in receipt of regular salaries paid by the Bourbon chief of police.

QUALIFICATIONS OF MEMBERSHIP.

The object of the Camorra was mutual protection and support for its members, and a cruel, relentless war against all enemies of the existing order of things in Naples, and particularly against all who dared oppose the authority and decrees of the order. Its membership came mostly from the lowest walks of life, but received, during the period of its greatest power—say, from 1820–1861—many accessions from the ranks of the aristocracy. Applicants for membership had to prove a comparatively spotless record—a man who had stolen or who permitted prostitution of the female members of his family would be rejected at once. On the other hand, murder committed to satisfy personal spite or in resentment of some injury was a great recommendation. The novice became at first a "giovane onorato," an honored youth, and was placed in charge of an older member who had the life of the novice practically in his hands. The next degree could only be earned by some bold act in the service of the order, an attempted daylight assassination, for instance, or a dagger-thrust at some citizen professing himself within the novice's hearing as opposed to Bourbon or ecclesiastical rule. This would make him a "piccinotto di sgarro," or man of the knife, and eligible for the more important work of the order—the execution of its sentences of death, its robberies and incendiaries.

THE MAN OF THE KNIFE.

The man of the knife had to serve the order a long time, sometimes as long as ten years—before he would be deemed worthy of the last degree, or actual membership in the "parranza" or club of his district. The ceremonies of initiation were of the most trying nature and well calculated to make the superstitious and ignorant Italian a blind tool in the hands of the order. The Camorrist assumed obligations of fidelity and secrecy, but gained support for himself and his family from the treasury of the order. Among the Camorrists existed absolute honesty and loyalty, and no one ever hesitated to risk his own life in the defense or protection of a fellow-member of the order. All difficulties or quarrels among members of the Camorra were settled by its authority, which was extended also over all against whom a Camorrist had a grievance and all others who through a Camorrist applied for the order's protection. The order administered justice with dramatic rigor, but also with a great show of impartiality when only its members were concerned. Embezzlement of Camorra funds, violations of the seventh and eighth commandments to the injury of Camorrists and refusal to execute a death sentence were punished with death. Each Camorrist carried two knives of a peculiar shape, by which he was identified and which were the only instruments for the execution of death sentences.

UNDER BOURBON RULE.

The common people stood in great awe of the Camorra and eagerly sought its protection. Under the two last Bourbon kings it was the ally of the police and was employed principally in the hunting down of supposed revolutionists or sympathizers with the cause of united Italy. Toward the end of the Bourbon regime the Camorra entered into negotiations with the liberal movement, but denounced the members of the secret liberal committee, when its terms were rejected, to the police. The duke of San Donato, to-day one of the most popular men in Italy, had to flee at that time from Naples, and even after the fall of the Bourbons, December, 1860, he received a dagger-thrust from a Camorrist which came near proving fatal.

GARIBALDI AND THE CAMORRA.

Garibaldi intrusted the Camorra with the maintenance of public order in the city of Naples when he first took possession of it, but the Piedmontese police waged a relentless war against the order, whose members organized themselves into bands of robbers very similar in character to the bands of outlaws which sprung up in this country after the close of the civil war. It was supported by Francis I. and Cardinal Antonelli, and did not cease to be an acknowledged power until Gen. Lamarmora and Prefect Spaventa instituted a perfect hunt, which resulted in the capture, incarceration and execution of hundreds of Camorrists, not to speak of the many more who were killed while resisting arrest.

The Camorra is not dead, however, and still rules in secret over Neapolitans in and out of Italy. A great many Camorrists have been "assisted" to emigrate and have been forbidden the country; the order itself has been deprived of all legal standing. Only a few weeks ago in Caserta about two hundred men were arrested for being members of a Camorra council. The lower ranks of Italian society have been so thoroughly poisoned that its members still continue to rely more upon the "protection" of a secret organization of outlaws than upon their regularly constituted government, and there is still enough bigotry, fanaticism and ignorance among Italians to make them ready victims of the Camorra.—*Chicago News, Feb. 18, 1890.*

THE IDENTITY.

THOUGH MASONRY IS IDENTICAL WITH THE ANCIENT MYSTERIES, IT IS SO IN THIS QUALIFIED SENSE, THAT IT PRESENTS BUT AN IMPERFECT IMAGE OF THEIR BRILLIANCY.—*Albert Pike, Grand Commander of the Supreme Council, Sovereign Grand Inspectors-General, in "Morals and Dogma," p. 624.*

"The Blue Degrees are but the outer court of the Temple. Part of the symbols are displayed there to the initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them, but it is intended that he shall imagine that he does understand them. Their true explanation is reserved for the Princes of Masonry."—(Morals and Dogma, p. 819.)

In the Ancient Mysteries (those sacred rites which have furnished so many models for Masonic symbolism), the opening ceremonies were of the most solemn character. The sacred herald, in the Ancient Mysteries, commenced the ceremonies of opening the greater initiations by the solemn formula of "Depart hence, ye profane!" to which was added a proclamation which forbade the use of any language which might be deemed of unfavorable augury to the approaching rites.—*From Manual of the Lodge by Albert G. Mackey, Past General Grand High Priest of the General Grand Chapter of the United States, p. 12.*

The circumambulation among the pagan nations was referred to the great doctrine of Sabaism, or sun-worship. Freemasonry alone has preserved the primitive meaning, which was a symbolic allusion to the sun as the source of physical light, and the most wonderful work of the Grand Architect of the Universe.—*Mackey's Manual of the Lodge, p. 24.*

The instructions which constitute the hidden or esoteric knowledge in Freemasonry are forbidden to be written, and can only be communicated by oral intercourse of one Mason with another. This is another instance of the great antiquity of the usages of Freemasonry, which is presenting such collateral evidences of its venerable age.

In all the ancient mysteries, the same reluctance to commit the esoteric instructions of the hierophants to writing is apparent, and hence the secret knowledge taught in their initiations was preserved in symbols, the true meaning of which was closely concealed from the profane.—*Mackey's Manual of the Lodge, p. 27.*

It must, however, be confessed that many of the interpretations given in this section are unsatisfactory to the cultivated mind, and seem to have been adopted on the principle of the old Egyptians, who made use of symbols to conceal rather than to express their thoughts. Learned Masons have been, therefore, always disposed to go beyond the mere technicalities and stereotyped phrases of the lectures, and to look in the history and the philosophy of the ancient religions, and the organization of the ancient mysteries, for a true explanation of most of the symbols of Masonry, and there they have always been enabled to find this true interpretation.—*Mackey's Manual of the Lodge, p. 37.*

The spurious Freemasonry of the Tyrians was called the Mysteries of Thammuz. It was celebrated by Hiram with all the pomp and solemnity which characterized these institutions in any part of the world. And while the Tyrians practiced Operative Masonry as a science from which they derived both pleasure and profit, their near neighbors were engaged in the beauteous celebrations of Speculative Masonry, under the superintendence of their Grand Master, David, King of Israel. A league of the strictest amity and brotherly love subsisted between these celebrated men, as the representatives and Grand Masters of the two branches or divisions of Freemasonry.—*From Lecture VIII. Theocratic Philosophy of Freemasonry by Rev. G. Oliver, D.D., of the Collegiate Church, Wolverhampton, p. 112, Vol. X., Universal Masonic Library.*

It was not by mere accident that certain symbols were placed in and about Egyptian temples. They were potent means of teaching divine truths to the masses who could not read. The style of worship now in use, which glorifies deity by words and phrases conveying praise and adulation, was not then in use. Simple and sublime truths were taught instead. The Supreme was thought of as a principle and not a person, and represented as manifested in countless forms and modes, visible and invisible. The Royal Masonic Rite devotes a part of its work to teaching the truths of all antiquity as they are known and explained in the light of modern research and scientific inquiry. What is promised in the blue lodge is fulfilled in this rite, and in no other.—*From Lecture on the Royal Masonic Rite by Dr. Darius Wilson, K. T., 33°, in the Grand Opera House, New York, 1885, p. 21.*

Masonry, as in the days of the great Dionysiac mysteries in ancient Greece, is calculated to again become the popular faith of mankind. Only a few years since, a Congress of Freethinkers met at Brussels, Europe, wherein nearly all civilized peoples of the world were represented, in most cases by Freemasons, every one of whom was a firm and steadfast supporter of faith in the Great Architect of the Universe, a teacher of the "Philosophy of Science," and a believer in the coming "Federation of the World," "The Republic of Man."—*A. L. Rawson, LL.D., 32°, in comments on lecture on Royal Masonic Rite, p. 34.*

LABOR TROUBLES.

At present the workingman can hardly make both ends meet. Is it not because he insists on creating capitalists out of saloon-keepers, and not content with that, on submitting all his rights of citizenship to the same object of worship?

The saloon in politics is the most hideous abuse of the day; but where would it be if the workingmen withdrew their support from it? It keeps them poor. It keeps our politics corrupt. It supplies a constant stream of base adventurers, who disgrace the American name at home and abroad. It makes the terms "public office" and "public plunder" synonomous. It stifles progress, fosters pauperism, brutalizes husbands and fathers, breaks women's hearts, puts rags on the workingman's back, disease in his body, and shame and despair in his heart. Yet, when labor is most disturbed, when the demand for advanced wages is the loudest, when strikes are most frequent, when hunger and misery are most rife in the homes of the poor, *the saloon flourishes still.* There may be no bread at home, but there is *always beer and whisky at the bar;* and the men who consider themselves the victims of circumstances, and the "thrall" of capital, *squander their earnings and spend their savings in these dens.*

Can there be a serious labor question while this state of things continues? Can workingmen talk gravely of their wrongs, while it is plain to all the world that, if they only saved the capital, they would be comfortable.—*Atlantic Monthly.*

NEW ENGLAND LETTER.

Matters municipal—The Order of Columbia—A curious parallel from natural history—A Boston saloon-keeper sued: the verdict against him.

There is a proposition to annex all the towns within ten miles of Boston to that city, thus giving her a population of nearly a million. But the towns in question are in no hurry to be annexed and become a portion of our rum-ruled metropolis. This passion for territorial extension seems to belong to all great cities. It was a characteristic of ancient Babylon; and her modern prototype, London, has attained her present mammoth proportions in the same way.

The law which limits the height of Boston's public buildings has its opposers, who seem to think that when a man buys a few square feet of earth he also owns the heavens above it. But if wise counsels prevail a similar law will be passed in all our American cities forbidding the erection of these Babel-like structures. How few of us, by the way, who own a modest plot of ground, ever think of the vastness of our possessions when measured in a perpendicular direction; four thousand miles of subterraneous property only limited by the boundary line—which, it is pleasant to reflect, will never be the subject of litigation in the courts of the little freehold of our opposite neighbor in China. Think of that marvelous sepulchre of extinct creations over which we are daily treading, on which is traced in characters that make the oldest written language a thing of yesterday, the history of that strange past when you and I were not, and the megatherium and the pterodactyle and other fearfully and wonderfully named creatures possessed the land.

In the present General Assembly of Rhode Island there is a strong opposition to the investment insurance orders, so that the bill to prevent them from doing further business in that State has a good prospect of passing. Rhode Island has not recently done herself much credit, but if she will set a good example in this respect to her sister States, it will help to slightly redeem her record. For cold-blooded selfishness, and deliberate purpose to use the misfortunes of three-fourths of the members as the only means of keeping their promises to the remaining fourth, these endowment orders are certainly a masterpiece. That idleness is the mother of crime, has come to be an axiom with all practical philanthropists. At the Concord Reformatory the boys are instructed in different useful trades, so that when their term of confinement is over they can take their place at once—if they will—as respectable members of society; but the Journeyman Plumbers' Union has lately been investigating the matter through a committee of three—all bearing Irish names—and their indignant characterization of such instruction to "jail-birds" as "simply abominable, disgraceful and criminal," would be ludicrous if it were not sad to see how far human selfishness can go. Imagine our governments, State and municipal, run by these foreign-officered labor clubs, and we can imagine a state of society in which it would be about as pleasant to live, as treading on the thin crust of a live volcano.

The Order of Columbia is one of the so-called "patriotic" orders, closely allied to the Know-Nothings, which has risen in the wake of the present Romish agitation. Its motto is, "liberty, fraternity, and equality;" and the object for which it works, as set forth in the ritual, is praiseworthy to the highest degree. It declares, "that as intelligence, virtue and sobriety are the safeguards of freedom, and eternal vigilance is the price of liberty, now and ever, we declare in favor of free schools, freedom of conscience, free speech, free press, the right of every one to worship God according to the dictates of his own conscience, and equal rights, privileges and opportunities for all, and we demand from all citizens loyalty to but one flag, the flag of our Union; and fidelity to but one sovereign, the sovereign people." This sounds exceedingly well. So does the statement that "the Order of Columbia is not a religious or a political organization," though its force is somewhat blunted by the fact that this is a common assertion of all the secret orders. The ritual says on this point, "Write the memories of the past upon the enduring tablets of time, but let not partisan bitterness, sectional strife, nor religious bigotry mar the beauty of our temple of freedom." It has five degrees—thus showing its Masonic parentage—but instead of being taken from the Bible or the legend of Hiram Abiff, they are all founded on some event in our national history, from America's discovery by Columbus to the war of Independence. This is certainly better than travestying the Scriptures, or going back to the old heathen mysteries for material on which to found their initiation ceremonies; but just as with the Good Templars, the secrecy is the dead fly in their pot of ointment. It is bringing in, to help a patriotic cause, a policy utterly opposed to the genius of Protestantism and our free institutions. The Order of Columbia is a curious copy in miniature of our United States Government. The local branches are not called lodges but "settlements;" the settlements themselves form a State government, with governor and legislature, and the States form a national government, with a congress, president and cabinet. This is an *imperium in imperio* to perfection. It reminds me of another curious fact discovered by modern science, that the tiger is afflicted with a minute parasite which, examined under the microscope, is seen to be itself a tiger in miniature, having all the parts pertaining to one. Is not the parallel well nigh perfect?

The Boston *Herald* favors what it states "to be a general demand among turfmen," that "betting within the enclosure of racing parks" be made a legalized business in Massachusetts. There is not much danger that such a demand will ever be conceded by our Legislature, but it is a little funny to think how the bare idea would shock many a good citizen of this commonwealth who believes high license—so long as men will drink—to be a very satisfactory way of settling the drink problem.

A Mrs. Edwards, who sued a saloon-keeper in Boston for $5,000 for selling liquor to her husband after he had been warned not to, has been awarded a verdict of $778. Probably her example would be more generally followed if the wives of drinking men were not as a rule very ignorant of their legal rites and too timid to enforce them.

New England's various State legislatures seem to have followed the bad example of Congress, and left all their most important business for the closing days of the session. Municipal Suffrage for women, the repeal of the liquor laws, and the question of biennial elections are yet to be heard from.

Elizabeth E. Flagg.

—The Presbyterian church has now in Alaska seven missions and four churches, with seventy to eighty communicants each. Besides the Presbyterian, the Moravian, the Protestant Episcopal, the Methodist Episcopal, the Roman Catholic, and the Anglican churches have missions in Alaska.

—From the recent report of the Japanese Minister of Education it appears that education is now offered to all the children in Japan, and that there are nearly three millions of pupils in the public schools of the Empire. There is a remarkable growth of intelligence among the people. The standard of education is advancing, as is shown in the fact that many new studies have been introduced in the Imperial University of Tokyo.

—Dr. Arthur Mitchell, Secretary of the Presbyterian Board of Foreign Missions, was greatly impressed in his recent visit, with the vast unoccupied fields in Central China. He found cities of from 75,000 to 300,000 with not one missionary of any denomination. These fields are open, too. "There is as little excuse," he says, "for leaving a city of 100,000 on the New York Central Railroad without a single preacher of the Gospel, as for leaving cities of that size and double that size utterly neglected within twenty-four hours of Shanghai."

CORRESPONDENCE.

BRO. JORDAN'S ELOQUENCE AGAINST RUM-SLAVERY.

Milton Junction, Wis., Feb. 22d, 1891.

The good people of this place have been enjoying a real treat. On the 14th of February at our regular Sabbath morning services, the Rev. L. G. Jordan (colored Baptist) occupied our pulpit, preaching from the words, "Restore unto me the joy of thy salvation." The sermon was a good one. His peculiar mode of expression made it sometimes a little ludicrous, but it was brought to a close in a most touching manner.

The evening following, he spoke to a full house on the temperance question. It was an able effort. Eloquence, logic, pathos and dramatic power all combined to make it entertaining, instructive and impressive. At the close he fav-

ored us with a touching song, beautifully rendered, in which we were urged "To fly to the rescue of somebody's boy."

On Wednesday evening, the 18th inst., he favored us with a lecture on the modern Esau. After briefly recounting the story of Esau, the speaker proceeded to enlighten his audience in regard to the foreign syndicate that is buying up the breweries of the country, and through them controlling the saloons and the liquor vote (as the saloons are mostly mortgaged to the breweries), intending by this means to hold the politics of our beloved nation in their grasp. "Esau sold his birthright for something to eat, and the American people are selling theirs for something to drink."

I hardly know what to say about this lecture. It was something new and startling, and full of instruction. I thought the first one excellent, but this one surpassed it in my opinion. He seemed to have perfect control of his audience both evenings. Sometimes they were laughing, sometimes crying, sometimes applauding, and sometimes it seemed as though the stillness of death reigned, broken only by that pleading, earnest voice. Some said they looked around to see how those took it that prayed liquor out and then voted it in, but as for myself, I had no time for anything of the kind. My eyes were on the speaker, for the burning words of eloquence that dropped from his lips brought up memories of the past. I thought of the only brother that gave his life to help redeem this man from the curse of American slavery. I thought of the burdens I had borne in consequence of that life being given up, and before me stood a man, born of a slave-mother, holding his audience spell-bound, as he plead "For God and home and native land." Don't you suppose I felt like thanking God from a full heart? Ah, yes. The trials of the past turned to joys and the tears to smiles.

May God help Bro. Jordan to keep very near the Cross.

I want to say to the *Cynosure* that although it hears nothing from me in its peculiar line of work, I am not dead. My heart is as deeply interested in its work as ever. Most sincerely,

MATTIE HARVEY WARDNER.

THE Y. M. C. A. IN KENTUCKY.

BEREA, Ky.

One of the greatest obstacles to the unity and efficiency of Christians in our land, and especially in the South, is the spirit and practice of caste. So long as acknowledged Christians, though divided by no denominational lines, refuse to worship together or to unite in the celebration of the Lord's Supper, there can be little brotherly love, and little evidence of the presence and power of the Holy Spirit. Up to a recent period the Y. M. C. A. has, at its State conventions, manifested much of this spirit. Colored delegates from Berea have been denied recognition, and politely told that they were not wanted.

I am glad to note a change for the better. Last week the State Y. M. C. A convention met in Lexington, and continued from Wednesday to Sunday night. The attendance was large and the meeting one of great interest. Berea College was representsd by six delegates, three white and three colored. Last night they made their public report. They found they were not the *only* colored delegates, but there were two from Louisville, representing a local Y. M. C. A. They were received, and in the main most kindly entertained and treated. The only marked evidence of discrimination was in the public gathering for refreshments, when the colored delegates were provided with a separate table.

Perhaps there were some of the delegates who would not have scrupled to eat with colored people, but most of Kentucky Christians, including some who profess holiness, would under *no consideration* be found eating at a table with a person who had a suspicion of African blood in his veins. Yet these persons have mingled with Negroes all their lives, often been nursed from the breasts of a black woman, and they profess to *like* them "if they only keep their place," which is that of a servile caste.

Very slowly, and in spite of some religious teachers, this feeling is giving way. The influence of a large and growing number of cultured Christian gentlemen and gentle-women cannot fail to, sooner or later, break down the caste spirit. The best Christian sentiment already repudiates it, and when this shall prevail, and *not until then*, shall we have solved the great question of the unity of our nation. I believe the Y. M. C. A. movement is having an important influence in this direction. Yours in the Lord,

H. H. HINMAN.

ANOTHER MACEDONIA CALLS.

LEXINGTON, Oklahoma, Indian Ter.

I belong to the Wesleyan Methodists; am laboring here as a missionary in Oklahoma. I moved here from Dakota and have a letter from that conference. I am doing what I can for the Master, to advance the cause of truth as it is in Jesus. But I find that the secret power is also here trying to overthrow the church of God.

Now, what I have been praying for, is the means to let the secret out and let the light on the people; and while I was thinking how much I would like to have money to buy anti-secret literature to distribute, I found one of the N. C. A. circulars among some tracts. I notice there is a fund to provide ministers and missionaries with the *Cynosure* and other literature.

When I saw that I felt as though my prayer was answered. Now if you will furnish me I will do the best I can to use all to the glory of God. I am sorry I cannot contribute money to help on the cause, rather than ask to be supplied free, but it is impossible at present. I would like the best exposition of Freemasonry you have, as I need to be better posted myself, and I will leave it to your judgment what will be the best for general distribution.

This is a fine country and well settled. It ought to belong to the Lord, and by his grace I am doing and will do all I can to redeem it. If any of the members of the N. C. A. are traveling this way, I would be happy to have them call on me, or if you know of any one that is looking for a mission field send them this way. Your brother in the holy war, WM. J. ABBOTT.

A CHURCH OF CHRIST ONLY.

MARTINSTOWN, Mo.

EDITOR CHRISTIAN CYNOSURE:—I would be glad to hear through our family paper (the *Cynosure*) more from able writers and speakers, showing how unreasonable and contrary to American and Christian principles our lodge friends are, when they claim for themselves superiority over those who will not give up any part of family, American or Christian liberty, for lodge clannishness. I do not remember that I ever saw that difference as fully manifested as the past week.

Elder H. Cain and myself were holding a week's meeting at Pennville, Mo., and constituted a United Baptist church, the covenant of which positively required every member to renounce and forsake all lodge connection; while about thirty more wanted to join the church, and seemed quite anxious. But they were mostly of the F. and L. U's, and said they were so badly oppressed, it seemed that they must seek some relief, and they urged that their move was only for the relief of labor. We urged that as our Creator had supplied his creatures with an altar to worship him at, that they were bound to forsake all other altars before they would dare to claim a right at the altar of the Lord, or before they could follow God as dear children, for it required all their being to serve God acceptably; that for them to risk dividing their service at opposing altars was destructive. We could not encourage them in saying that if they failed to serve God as he requires, that they could reach the heavenly altar where the angels bow and worship around God's throne.

God commands all men everywhere to repent and come to him. The pagan deity commands all who have money to pay entrance dues and fees to come to his altars. Americanism says, All are created equal, with inalienable rights. No, says Despotism, we are the favored few.

If Christ would not teach in secret so far as two or more are concerned, then surely they who follow him will not and do not. If they say he is in secret chambers, believe them not. Christ bids us to come to his altars and partake without money and without price. Satan says, Come not unless you have money and I'll set the price.

Now, to all classes of oppressed brother workers, who seek a living by their labor, will not you bear with one who was poor as you, but blessed with abundant strength, health, and a determination to enjoy himself, live and die a free American; and as I love this life I strive more abundantly to seek the life beyond. I began to nurse the afflicted and help the needy with my hands in my fifteenth year, and have spent over half of my whole life, all for the good of my suffering fellows. I am free as the waters of the sea, and waiting for my crown at the end of the way; and my family are comfortable on a farm (not mortgaged). You may say, How is this? Be honest, industrious, sober, dress plainly, use plenty of healthy food, stay away from spendthrift company and places. When you have a nickel that you feel like spending for pleasure, give it to your dear wife or child, or some needy one; and as you train yourself to this, just note a growing and real pleasure.

But stop, look there! What a gang of lazy, spendthrift, slick-tongued, soft-handed fellows,—hundreds, yea, thousands of lodge officers and saloon-keepers. We labor from eight to fifteen hours per day to feed and clothe them in pomp. See! is it possible that I am mistaken? Are not the lodge and saloon leaders among the very leaders in the money monopolies, that are fast taking away from us what little we have tried to save for dear wives and children? Please, dear sirs, get up! Come out of the lodge; out of the saloon, and stay out. Give dear wife or poor neighbor such fees and dues. Don't vote for such men, nor uphold the party who asks you to do so. Give me your hand on that, and by the grace of God I will stay with you should we live fifty-six years more. Seek first the kingdom of God, and all is well. A. B. LIPP.

AT THE OLD HOME.

BELLEFONTAINE, Ohio.

EDITOR CHRISTIAN CYNOSURE:—Last Sabbath morning I preached in the U. P. church of Bellefontaine, Ohio, Rev. G. W. Hamilton, pastor. This is a congregation of 250. They have a new brick church which cost them $12,000. It was a great pleasure to meet so many old acquaintances. The Reformed Presbyterian congregation, being without preaching, came over and joined in the services. My father and mother spent the closing years of their lives in this city and their bodies lie in the cemetery near by awaiting the resurrection morning. At 7 P. M. I preached in the Presbyterian church. The heavy rain diminished our audience very materially. The pastor, Dr. Kalb, said: "You had an audience of 70 people. They were with you throughout." On Monday evening I lectured in the R. P. church of Belle Center, Rev. J. J. Huston, pastor. The rain was worse than the previous evening. "The Responsibility of Nations" was discussed. It was a splendid audience for such an evening.

On Saturday evening I attended the county teachers' institute in this place. Dr. Hancock, Ohio State Commissioner of public instruction, delivered the address of the evening. His subject was "The Higher Education." He gave an earnest plea for general culture. Farmers complain that their boys leave them and go to the city. The reason is they thirst for knowledge and do not get it at home. Educate your boys, furnish them with books and facilities for study at home and they will not go away. Teachers should be better paid and kept for a longer term of years.

COVINGTON, Ky., Feb. 23.—Sabbath morning I preached in the Newport, Ky., Presbyterian church, Rev. Mr. Irwin, pastor. In this city of 34,000, there are one Presbyterian, one Congregational, one Baptist, one Episcopal and two Methodist churches. The rest are Catholics and nothings. No wonder their city government is in the hands of the worst elements. The saloons are wide open all Sabbath day, although there are laws against it. Except for Congressmen, they vote here *vive voce*. In some precincts conscientious voters do not dare vote. It would cost them their lives.

At 3 P. M. I addressed a Gospel Temperance meeting held by the Covington W. C. T. U. This association gets little encouragement here. This city is like Newport, steeped in whisky. Brewers, distillers and saloon-keepers have their hands on the throats of the city government.

The liquor traffic is a power in politics. In Toledo, O., there are 90,000 people; 15,000 are

voters. There are 800 saloons. The owners and bar-keepers make 1,600 votes. This is a solid vote and it is the balance of power between the two parties. In New York the saloon vote is 40,000. That is the power that turns the scales. When will our eyes be opened to see our enemy? A minister asked the families in a tenement house to come to his church. They refused because they had no money for the collections. He told them to save the money spent for tobacco and beer and they would have a nice contribution for the church. The saloon get's the poor man's earnings. The saloon is an unspeakable curse. *Delenda est Carthago*, said the Roman Senator, every time he addressed the Senate,—"Carthage must be destroyed." The saloon must be destroyed. The national issue has it thus: Twenty-five snakes running through the streets; that is free whisky. Twenty-five snakes in a box with twenty-five holes so they can all get out; that is low license. Twenty-five snakes in a box with twenty-five holes and ten stopped up; that is high license. Twenty-five snakes driven over to the next town, that is local option. Twenty-five snakes with their heads cut off; that is *prohibition*.

Sabbath night I preached in the Main street M. E. church, Covington, Rev. Mr. Bickley, pastor. This brother competed for the prize offered two years ago for the best essay on "Christ, the King of Nations." He has a very difficult field, surrounded by saloons and Catholics. But he works manfully. J. M. Foster.

A GREAT QUESTION.

Meriden, Kansas.

Editor Christian Cynosure:—I have been a reader of your pages for twelve years. At first I was very reluctant to see any good therein because of lodge teaching and family connection therewith; but when the Lord saved me from *formalism* and all manner of sin I was willing to be convinced of all wrong, and quickly saw that the true Christian cannot follow God's Word and have any fellowship with the unfruitful works of darkness. So I have agreed with you in your reproofs thereof and have not hesitated to use your arguments against the system whenever an opportunity is presented.

But I agree with the Free Methodist sentiments presented therein several years ago, advancing the opinion that a true Christian cannot and does not belong to so sinful an association, and the way to warn the people is to clearly set this before them; that it is a sign of a backslidden Christian to have such connection with the things of the world.

I want to call your attention to another side of this subject of fellowship with the world. That is in regard to what is termed church association. Will any one question that a man who follows the Lord is tied to worldlings when four-fifths of his associates in "church relation" are worshipers of strange gods? Many to-day are bowing down to the works of their own hands, worshiping, honoring and giving glory to the "church association" more than to God, revealing the man of sin in the temple of God, according to 2 Thess. 2.

But God Almighty is sounding his trumpet against this awful idolatry, and it behooves every one who names the name of Christ to depart from this iniquity. Therefore for the spread of Gospel truth I send you several tracts and papers on this subject, and hope you will be as patient in a careful consideration of them as I was with the *Cynosure*, and hope you may receive a greater benefit therefrom than I did. My soul rejoices in the freedom from sect bands and associations, and I praise God every day of my life for this blessed "evening light." Yours in Jesus our King,

Jennie C. Rutty.

PITH AND POINT.

THE SERMON TO FARMERS.

While reading the Feb. 12th number of the *Cynosure*, I was very much interested in finding the cause of Kansas troubles so plainly and truthfully set forth in The Business Principles of the New Testament," by Rev. T. C. Moffatt. That sermon to farmers ought to find every home in Kansas,—I should say in the U. S. All the societies to prop up credit, all the alliances, all the granges, and every subterfuge the devil can get humanity to take hold of will avail us nothing so long as we let go unheeded so plain an injunction, "Owe no man anything but to love one another." I have spent fifteen years of my life in Kansas, and I find when man has done his part God has done the rest. I have seen men this winter buy corn and pay 50 cents per bushel for it, who sold hundreds of bushels of corn the winter before for 12½ cents, because they were in debt; they are in deeper now. There was not much feed to put up last fall. But we have had such a fine open winter, cattle have kept fat on the green wheat. W. D. Clay, *Wellington, Kansas.*

NEVER BE DISCOURAGED. FIFTY SUBSCRIBERS FROM ONE. HIS SHARE OF THE 50,000.

Enclosed find money order for *four dollars* and *eighty-five* cents. *Four fifty* of it to be applied to the payment of the EIGHTEEN NEW TRIAL SUBSCRIBERS that I have procured since I last wrote you. The balance, thirty-five cents, for the *postage* on the literature that you sent me; which, by the way, is out on its mission. Oh, that it may yield an abundant harvest! Allow me to say that this list makes *fifty* new readers of the *Cynosure* that I have procured since some time in the fall. Now if you can only *manage* it so as to *retain* them, great good certainly will be the result thereof. *Amen and Amen.* —J. W. Thompson, *Greenfield, Mo.*

A GOOD MAN FOR THE CONFERENCE.

I have decided to make an effort to come and enjoy the "feast of fat things," as I have attended these good conferences heretofore. Bro. Dillon says he intends to go along. I wish he might be on the "program" if it could be so arranged. We consider him one of the *best* we have. At least he is too much for the stoutest Liberal that lives. I love and enjoy the *Cynosure* more and more. Had I the money at my command some have, I'd send it (and the *Conservator*) to thousands, How I long for the time to come when the lodge will become as loathsome to the majority of the people as it is to me. I have offered $10 to any man who will show me an oath-bound secret society on earth that is not anti-Christ, for the past six years, but no one has taken it. A Grand Army man said he would take it while we were at Fostoria General Conference, but when I attempted to go with him into the lodge (or post meeting,) he objected, and that spoiled it all. God speed the right.—W. O. Dinius, *Dayton, O.*

HAS JUST HEARD OF A GOOD THING.

I saw in a little California paper, the *Messiah's Advocate*, the notice of a new Chicago paper, the *Christian Cynosure.* It purports to be a representative of the "national movement against secret societies." I feel to applaud such a movement if such a movement there be; for the present craze for secret societies I consider the most effective nullifier of Christian influence there is in existence. I would say, "*Success to the effort.*" Please send me a sample, that I may see something of its methods.—W. H. Porter, *Jamestown, Kansas.*

A CONDUCTOR AND ENGINEER ON THE UNDERGROUND RAILROAD.

I have taken the *Cynosure* ever since I heard of such a paper, which was at the inception and unveiling of Morgan monument, Batavia, N. Y., both of which I attended and got strongly reproved for keeping such company, by a wealthy banker, elder in a large Presbyterian church. One of the company was the one whose life was given to us on his eightieth birth-day, in which my family were much interested with me. I am about five years his senior, have not been a public man, but at one time kept an underground depot, did the whole of the business myself, even to delivering my freight myself in Queen Victoria's dominions.—H. N. Waldo, *Arcade, N. Y.*

FOLLOWING UP A GOOD TESTIMONY.

We have had a four weeks', union prayer meeting in the seven evangelical churches, meeting in the afternoon. I have attended a good many of the meetings and distributed tracts and papers; and I want more. They prayed for the baptism of the Holy Spirit. I talked plainly in the meetings, and told them the necessity of clearing out the churches as Jesus did the temple preparatory for the day of Pentecost; that there was a need of a separation between the churches and the temple of Baal. But I see no signs of a move that way. I want more tracts and papers to follow up the work by supplying the ministers with proper reading.—Harris Johnson, *Nebraska City, Neb.*

COUNT FOUR MORE SAVED.

Four Masons have left the lodge in this place within the last four years, but are afraid to take the *Cynosure.* Some have left for other parts. I wanted sample copies to send to them, as they wrote to me for them. I sent the best I had and they are all good. I am a worker for God with you.—James Hart, *Monroe, Ia.*

FROM OUR GOOD OLD FRIEND BROKAW.

I am now eighty years old and cannot think of giving up the *Cynosure.* I am taking so many papers that I have hardly time to read them all. I have taken the *Cynosure* from the first copy and like it well.—Geo. Brokaw, *Washington, Iowa.*

FLASHES.

I would rather my salary would be short than for any of the flock to discontinue the *Cynosure.* It is a means of grace in this, our time of need.—Cyrus Smith.

With a renewal from Bro. Abraham Krum comes the word:

"I fell on the 2d of January and broke my leg. I am 81½ years old. I like the paper and believe in its sentiments."

Though of such extreme age, we trust our friend will recover and have many days for God's work yet on earth.

I would say to Josiah Divol that the civil law or civil government is of Divine institution, just the same as the church; and it is as wrong to stand aloof from one as the other. The Bible says, "Curse ye Meroz, because they went not up to the help of the Lord."—W. N. Wilson, *Freeland, O.*

LITERATURE.

Health at Home Tracts. By Alfred Schofield, M. D., M. R. C. S. Price 60 cents. London Religious Tract Society. Chicago and New York, Fleming H. Revell & Co.

This is a remarkable book. It may first be noticed as a singular fact that a religious tract society should be issuing medical books. But the reason is manifest as we come to the end of each of the twelve tracts of which the volume is made up, and notice the honest and excellent religious admonition with which they all close. For instance, what could be more practical and sound than these words, which we find among the closing instructions in the part on "How to Nurse a Sick Person:" "God in his goodness, frequently blesses a time of quietness, of enforced rest, of leisure, for reflection, reading and prayer so as to completely alter the current of the lives of nurse and patient to all eternity. Whatever you shut out of the sick room, do not shut God out. Read a few verses from the Bible every day to your patient, and many for yourself, and ask for the teaching of the Holy Spirit." "Pray to God to bless your care of the patient, to give you the needed tact, wisdom and patience, and as your patient is able to bear it, as God may teach you, faithfully show him the way of life." Similar instructions close each section: How to Avoid Dying Before the Time, Breathing and Ventilation, Blood Poisons, Care of Children, What to Do in Accidents, Care of the Skin, Clothes, Cooking and Eating, Babies, Common Ailments, and How to be Healthy in One Room. It will be seen that this is a manual for the poor as well as the rich. And its instructions are of the most practical nature in easily-understood language, full of good sense as of good religion.

The Haydocks' Testimony. By L. C. W. Pp. 276. Price $1.00; paper 50 cents. Published by the Christian Arbitration and Peace Society, Philadelphia.

The well-known doctrine of the Friends which forbids them to participate in war, and the incidents connected with the practical application of the principle among the North Carolina Friends during the rebellion, form the subject of this story. Those incidents have been more or less familiar to ordinary readers. They are of intense interest, and are a testimony not to be disputed that the faith of these godly people was not founded on a fable. The story upon which these incidents are strung, is as simple and beautiful as the Quaker faith. No home life can be more dear than that told of in these pages, no faith more clear and true, no human love more chaste. The religious faith of the Haydocks and their friends is continually before us, but is not obtrusive amid the incidents of real life. The vindication of the anti-slavery principles of the Friends is quite as excellent as that of their abhorrence of war, and the quiet Christian methods by which their slaves were set free many years before the war, are very happily explained.

Hand-book of Facts and Alliance Information.—This is the first of a series of documents issued from the office of the *National Economist* of Washington and "*specially prepared for the members of the Order*" of the National Alliance and Industrial Union of which the *Economist* is the national organ. This pamphlet contains an almanac, historical and other facts briefly stated about the different States of the Union, a compilation of facts and statistics respecting agricultural affairs, revenue tables, lists of members of Congress, brief history of the secret Alliance and of the "Industrial Wheel" and a report of the Ocala, Fla., meeting of the Alliance.

"Scribner's Magazine" for March contains two striking articles of exploration and adventure—Mr. Mounteney Jephson's account of one of the most exciting periods of the Emin Pasha Relief Expedition, and Mr. M. B. Kerr's description of the latest attempt to reach the summit of Mount St. Elias in Alaska. The former describes the desperate forced march made from the camp, where Nelson and his famished party were left, to the Mayen camp at Ipoto, where food and rest were found for the

starving men. These were the darkest days of the great Emin Pasha Relief Expedition, and Mr. Jephson gives the unpublished record of the experiences of the column which he commanded in the advance. "Mount St. Elias and its Glaciers," is the account by Mark Brickell Kerr (topographer of the expedition) of the third attempt to reach the summit of Mount St. Elias—made in the summer of 1890 by a party under the auspices of the National Geographic Society. After weeks of hardship the expedition saw success within its grasp, but a sudden snow-storm blocked the way. "If the storm had only held off," says the author, "for twenty-four hours more, the scalp of Elias would have been in their belts." However, the work which was done in discovering new peaks and glaciers, and in making a topographical reconnoissance of an unknown region was an ample scientific reward for the expedition. Besides, a new measurement of St. Elias was made which places its height 15,327 feet instead of 19,500, which has been accepted since 1874. Sir Edwin Arnold's fourth "Japonica" paper, dealing with "Japanese ways and thoughts" is an entertaining conclusion to this delightful series, which has given the appreciative view of one who says that "never have I passed days more happy, tranquil, or restorative than among Japanese of all classes, in the cities, towns and villages of Japan." Samuel Parsons, Jr., as a result of his successful experiments in ornamenting public fountains and ponds in New York parks, writes a practical paper on "The Ornamentation of Ponds and Lakes," with special reference to small country places.

In the *Christian* (London) for December, Mrs. Grattan Guinness gives a long and critical examination of General Booth's book, "In Darkest England." She especially calls attention to many existing agencies which in his book are entirely overlooked, and the *Christian* adds that Mrs. Meredith, with her Prison Mission to Women, and Mr. George Hatton, with his coadjutor, Mr. William Wheatley, long before led the way into this philanthropy, and that the Salvation Army is indebted for its methods to the plans which they have been following. The *Christian* mentions George Holland, of Georgeyard, whose work is like the waters of Siloah, that flow softly; then there comes to mind a multitude of names, each of which awakens memories of orphans housed and homed, or girls rescued, or, still better, prevented; of work of every conceivable kind for the glory of God and for the good of men. Miss Macpherson, Archibald Brown, F. N. Charrington, Henry Hill, William Cuff, Dr. Stephenson, Peter Thompson, Miss Steer, Miss Child, Evans Hurndall, J. W. Atkinson, Christian Community, Strangers' Rest, Seaman's Missions, Mrs. Birt in Liverpool, William Quarrier in Scotland, and innumerable others all through the land. Positively one's heart aches to think of the noble army of God's servants who serve him and see his face in the squalid parts of our great cities, who are, for the moment at least, forgotten by many of the churches, and by individual donors accustomed to contribute to their funds. Notwithstanding these statements, it seems to us that General Booth's scheme ought to have a full and fair trial. We believe that if it be not entirely successful, it may at least lead the way to a larger and more prominent work for the poor not only of London, but of all our great cities.—*Missionary Review.*

The *Pall Mall Gazette* to-day publishes, in parallel columns, a sermon which Rev. Charles H. Spurgeon, pastor of the Tabernacle, preached in 1864, and an address delivered by the Right Hon. Joseph Savory, Lord Mayor of London, at the Polytechnic Institute (Young Men's Christian Institute for Apprentices, Artisans, etc.,) in Regent street. The two discourses are identical in almost every particular, long passages in the Spurgeon sermon being unchanged in the Lord Mayor's address. Lord Mayor Savory, whose attention was called by a reporter to this singular coincidence, said that he was unaware of the similarity existing between his recent oration and Spurgeon's pulpit utterances of 1864. The Lord Mayor added that he had never, to the best of his knowledge, seen the sermon referred to.

A magazine of the size of *The Ladies' Home Journal*, which has just reached the monthly circulation of 600,000 copies, requires a good deal of room; another four-story building is to be occupied next month, in addition to the two now in use. The growing popularity of the *Journal* has also overtaken the capacity of its nine large presses, and twelve new ones of latest improved pattern are awaiting the completion of the new quarters.

The Voice

Is easily injured—the slightest irritation of the throat or larynx at once affecting its tone, flexibility, or power. All efforts to sing or speak in public, under such conditions, become not only painful but dangerous, and should be strictly avoided until every symptom is removed. To effect a speedy cure no other medicine is equal to

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Magical Effect

that I have suffered very little inconvenience. I have also used it in my family, with excellent results, in coughs, colds, &c."—Wm. H. Quartly, Minlaton, Australia.

"In the spring of 1853, at Portsmouth, Va., I was prostrated by a severe attack of typhoid pneumonia. My physicians exhausted their remedies, and for one year I was not able to even articulate a word. By the advice of Dr. Shaw I tried Ayer's Cherry Pectoral, and to my surprise and great joy, in less than one month I could converse easily, in a natural tone of voice. I continued to improve and have become since a well man. I have often recommended the Pectoral, and have never known it to fail."—George R. Lawrence, Valparaiso, Ind.

Ayer's Cherry Pectoral,

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DR. J. C. AYER & CO., Lowell, Mass.

Sold by all Druggists. Price $1; six bottles, $5.

Let's reason together. Here's a firm, one of the largest the country over, the world over; it has grown, step by step, through the years to greatness—and it sells patent medicines!—ugh!

"That's enough!"—

Wait a little—

This firm pays the newspapers good money (expensive work, this advertising,) to tell the people that they have faith in what they sell, *so much faith* that if they can't benefit or cure they don't want your money. Their *guarantee* is not indefinite and relative, but *definite* and *absolute*—if the medicine doesn't help, your money is "*on call.*"

Suppose every sick man and every feeble woman tried these medicines and found them worthless, who would be the loser, you or they?

The medicines are Dr. Pierce's "Golden Medical Discovery," for blood diseases, and his "Favorite Prescription," for woman's peculiar ills. If they help toward health, they cost $1.00 a bottle each! If they don't, *they cost nothing!*

Beecham's Pills cure Bilious and Nervous Ills.

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The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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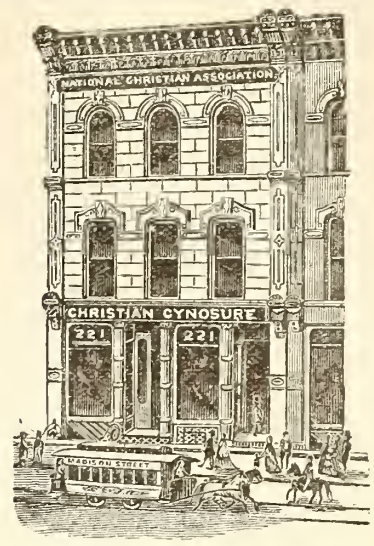
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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, MARCH 5, 1891.

FORWARD, MARCH! Spring is here. Get your garden tools ready. First of all you need a Garden Cultivator. The *Cynosure* has one for you—and it is *the best!* We have made special arrangements with the manufacturers, so that all our subscribers can get one at very advantageous rates. SEE! For your renewal and a new subscription and $4.00 (or for two new subscriptions and $4.00), we send you a $6.00 machine, or you may say you pay for the machine $6.00, and get your subscriptions worth $3.00 for $1.00.

But the two-wheeler is what everybody wants. We send this for a new and old subscription (or two new subscriptions) and $5.50 additional. That gives you the two copies of the *Cynosure* for a year for the trifle of 50 cts. Freight or express extra in all cases, unless four machines are taken at once.

This is our best offer yet. The Cultivator is a grand help in the garden. You can get over from six to eight times as much ground as with a hoe, do it easier, and do it so much better, that you will be amazed that you did not try it before.

"CHRISTIAN SCIENCE."

"Man on the dubious waves of error tossed,
His ship half-foundered and his compass lost,
Sees, far as human optics can command,
A sleeping fog, and fancies it dry land;
Spreads all his canvas, every sinew plies,
Pants for it, aims at it, enters it and dies!
Then farewell all self-satisfying schemes,
His well built systems, philosophic dreams;
Deceitful views of future bliss farewell!
He reads his sentence at the flames of hell."

—*Cowper.*

Darwin was born A. D. 1809, and Huxley fourteen years after him. Darwin's theory of the "survival of the fittest," and Huxley's "Protoplasm," and the evolution of men, animals, and plants, from the slimy "first form" of matter, with endless shades of difference, yet agree in ignoring God, and in the doctrine that creation created itself. We have conversed with Agassiz, and heard from his lips that men grew up spontaneously like "the flora and fauna" (plants and animals), and that it is absurd to suppose "the human varieties run back to a single pair."

It follows, from these theories, that the story of Eden is a myth. There was no Adam, or Eve, or devil, or fall of man. In the course of a life, somewhat prolonged, many such bubbles on the stream of human intelligence have danced, gleamed and burst,

"Just like the snow flake on the river,
A moment white, then gone forever."

We have traveled a hundred miles in Utah, and found every thinking Mormon, with whom we conversed, had a Mormonism of his own. The first time we entered Boston, a Cambridge professor, or a gentleman reputed to be one, lectured us on phrenology, and taught that to hang men for murder, because their bump of destructiveness was so large that they could not help killing, was itself crime.

A few weeks since we received an invitation to attend, in Chicago, a graduation from a school of "Christian Science," "falsely so called;" and we have since read a little pamphlet on the subject which reminds us of a school of monks of Mt. Athos in the Middle Ages, who by steadily gazing in a certain direction, said they were filled with a transporting light.

There is no Christian science but the teaching of Christ, to-wit, that taught by "the Scriptures" which he endorsed as true, viz., that the one living and true God made the world, men and animals; that man sinned and fell; that we fell in our parents as we daily see, and so are "by nature children of wrath;" that God gave his Son, Jesus Christ, to die for us; that "except a man be born again he cannot see the kingdom of God;" that the conditions of this new birth are repentance for sin, and faith in Christ; and that Christ had, and still has, "power on earth to forgive sins" and save men. The Ten Commandments show what sin is by forbidding it, and repentance includes renunciation.

Now wherever this brief, plain Bible doctrine is received, man at once arises from his degradation and devil-worship, and begins to regain the lost moral image of God. And there is not, on earth, a foot of free soil where the Bible is not taught, though even Christian countries are full of false systems made up of error and Christianity mixed; and no writer has equalled Cowper in the lines above quoted which liken these systems to "sleeping fogs." Even when filled with beautiful moonlight, fogs are often fatal to ships, wrecking them on rocks.

Men are weak as well as wicked, and the most successful superstitions are those which promise healing bodies as well as saving souls. Such, we understand, is this "Christian Science." It is the doctrine of the Indian powwow adapted to civilized mind. We are told by those who have seen them, that some native Africans, who worship a beetle bug, will gaze on the insect with the intensest rapture, as charmed frogs charmed by snakes.

The philosophy of these sciences, Christian, pagan, or mixed, in a Darwin, a Freemason, or a Hottentot, seems to be this: the mind, gazing at some material or mental object, projects itself into the infinite beyond, puts itself into a posture of adoration. No matter what this object is. It may be protoplasm, priest-rite, or a process of nature. And those legions of evil spirits, who met and resisted Christ, have only to insert themselves in the focus of that mind's gaze to make itself an object of its adoration, and become its guide and god. Socrates, Demosthenes, and Cicero, were Gentiles, and, if Paul was correct, "sacrificed to devils," 1 Cor. 10: 20. And when those magnificent intellects had paid their religious homage to the deities of the Greek or Roman calendar, which were

"Gods partial, changeful, passionate, unjust,
Whose attributes were rage, revenge and lust,"

their misery showed the meanness of their religion. Cicero, looking to his hereafter, says, "*Timeo, dubio!*" (I fear, I doubt) and well he might. He had worshiped gods who were themselves bound for "the bottomless pit."

Satan, who is the poisoner-general, mixes his dose to suit the taste of his patient. And this pseudo *Christian* Science is mixed for Christians.

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American Protestant Ladies' Association,
American Star Order of,
American Star Ancient Order of,
American Union Order of,
Brotherhood of the Union (H. F.),
Columbia Order of,
Daughters of the Forest,
Daughters of Liberty,
Daughters of St. George,
Enrolled Americans Ord. of,
Get-There American Benefit Association,
Golden Gate Order of the,
Home Communion of N. J.,
Home Communion of Penn.,
Independent Order of Americans,
Junior American Protestant Association,
Junior Order United American Mechanics.
Knights of Malta,
Knights of St. John (Malta),
Knights of Columbia,
Ladies' Loyal Orange Ass'n,
Loyal Knights of America,
Loyal Men of American Liberty,
Loyal Orange Institution of the U. S.,
Loyal Sons of America,
National Order of Videttes,
Native Americans Order of,
Native Sons of the Golden West,
Past Councillor's Ass'n,
Red, White and Blue Organization,
Royal Black Knights of the Camp of Israel,
Sons of America Patriotic Order of,
Sons and Daughters of America,
Sons of St. George,
Templars of Liberty,
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—Rev. C. F. Hawley, our agent for the interior States, preached a very able and convincing sermon to the College Church, Wheaton, during his late home visit. His text, "Neither is there salvation in any other," gave him an opportunity to speak upon the salvation offered by God's rival and man's enemy. His argument was clear, logical and earnest, yet in so kindly a spirit that the conviction was only rendered more deep, that there is "no other name given among men whereby we can be saved;" and those who enter the Masonic lodge for whatever purpose—gain, curiosity, society, or salvation—do thereby in terms, if they do not in purpose and in spirit, reject that *Name* which is above every name. Bro. Hawley started again Monday for his lecture work.

—The editor of the *Journal* of Anthony, Kansas, speaks with pride of the fact that his father is one of the oldest living ministers of the United Presbyterian church, but he forgot the Fifth Commandment when he joined the Masonic lodge, and did not repent of the folly when he was disciplined by the church, and his name cut off from the number of God's people. He was rather embittered than humbled by this righteous act, and strikes back with ill-temper at an act of love to mankind, himself included. The *Instructor* of Philadelphia having quoted with approbation the scathing reply of Senator Harkners of the Kansas Legislature to the emissaries of the lodge who asked for his vote, the *Journal* editor approves the comment, but says there are United Presbyterian churches in Kansas "almost wholly supported by men who bow to the grip and password of the political Alliance." This church, he says again, "is supported by a secret society, that in its principles is as dangerous to liberty and integrity as the socialists and anarchists of the old country. It is supported almost entirely by the Farmers' Alliance, an oath-bound secret association of Southern ex-rebel origin, that by the grip and pass-word is attempting to control the politics of Sunny Kansas. It is an outrage upon humanity, a disgrace to intelligence and honor, but is condoned by the church because it pays contributions and pew rent." Making all allowance for the personal feelings of this editor, the charge he brings is so grave that it is worth the attention of pastors of that church everywhere.

PERSONAL NOTES.

—Rev. Isaac Bancroft, who has several years rested from active service in our reform, writes from his home in Hartley, Iowa, that he can speak at places not too far distant where his expenses and railway fare can be paid.

—Captain William Wilson of Menomonie, Wisconsin, has just passed his 84th birthday, but maintains a vigorous old age in spite of a recent illness. He sends his name to be added to the call for the conference, and hopes to attend in person. He is deeply interested in various reform questions, that represented by the N. C. A. being one of the first in his esteem.

—Our friend of song and good will to men, Geo. W. Clark, of Detroit, was a prominent figure among the veterans at the late Prohibition convention at Jackson, Mich. He made one of the inspiring speeches of the meeting, urging that the war be fought against the saloon on the line of the old Abolition doctrine, of no compromise with the death-dealing traffic, but that it be followed to the end under the comprehensive decision of the Supreme Court.

All Reformed Presbyterians who purpose to attend the anti-secret conference soon to be held in Chicago, can be furnished with credentials as delegates by notifying the undersigned. We hope many will find it convenient and see it their duty to attend. By order of Synod. J. S. T. Milligan,

Ch'n Standing Com. on Secret Orders, R. P. C,, Denison, Kan.

OUR WASHINGTON LETTER.

Washington, D. C., Feb. 25, 1891.

The United States Senate is our highest legislative body, and by many it is considered the ablest body of the kind in existence; therefore it is only natural that the great mass of people who are cognizant of the rapid strides that moral reform of all sorts is making throughout this Christian nation, should expect the members of the Senate to be fully abreast of the front rank of the reform army, if not among its leaders.

These things occurred to me when I saw a vote taken upon an amendment offered by Senator Hoar to a bill reported from the District of Columbia committee, prohibiting pool-selling or "book-making" in the cities of Washington and Georgetown or within one mile of the boundaries of these cities. Mr. Hoar's amendment was simply to prohibit this species of gambling in the entire District of Columbia. It will be remembered that the President vetoed a bill prohibiting pool-selling, because it excepted the race course. I was shocked, as doubtless were others, to hear the chairman of the committee (Mr. Ingalls) explain that the bill was "an attempt on the part of the committee which framed it to adjust the topography of the District to the conscience of the executive," but still more so when Mr. Hoar's very desirable amendment was deafeated by a vote of 39 to 6. Think of it, only six Senators willing to place themselves on record as opposed to this most pernicious form of gambling. This is conclusive evidence, to my mind, that the Senate chamber is an inviting field for zealous missionaries. After defeating the amendment the original bill was passed by the Senate, but it is doubtful whether there will be time for it to be acted upon by the House.

Yesterday's session of the Woman's National Council, which is in session here this week, was devoted entirely to temperance work and woman's connection therewith. Among the most prominent speakers were Mrs. J. Ellen Foster, the representative of the Non-partisan W. C. T. U.; Mrs. Mary T. Lathrop, representing the National W. C. T. U.; Mrs. Matilda B. Carse, who was the leader in the movement to erect a woman's temple in Chicago, which is to be completed before the opening of the World's Fair, a beautiful feature of which, as she described it, is "to be a memorial hall, whence the incense of prayer will rise every day to heaven for the suppression of the liquor curse of this country—the Westminster Abbey of the temperance cause;" Mrs. Lease, of Kansas; Mrs. Mary Allen West, editor of the *Union Signal;* Mrs. James B. Hobbs of Chicago and Mrs. Bessie Starr Keefer, representing the Good Templars.

Forty-six organizations are represented in the Council, including the following, which have just been admitted to membership: The Ladies' Health Protective Association of New York City, Woman's Relief Corps (a secret society), the Woman's Missionary Society of the Reformed Church of the United States, the Ladies' Physiological Institute of Boston, Universal Peace Union, and the Woman's Missionary Society of the Cumberland (Md.) Presbyterian Church. The meetings of the Council, which began on the Sabbath (!) and have been held twice each day, have been largely attended and the greatest interest has been manifested in them.

The Congressional Temperance Society celebrated its fifty-seventh anniversary by holding a public meeting Sabbath evening, which was presided over by Representative Dingley of Maine. Among the speakers was ex-Congressman Smalls, a colored man from South Carolina, who said that he had joined the society at the request of two ladies, and not because he personally needed to take the pledge, for he had never taken a drink of liquor, smoked a cigar, or chewed a piece of tobacco in his life. Good for him.

How many members of the present Congress do you suppose are members of this society? To their shame be it written there are only forty, less than ten per cent of the total membership of the House and Senate, which is 420. If the session was not so near at an end, I would suggest a special Congressional temperance crusade to be conducted by a special committee composed of the most vigorous and successful temperance workers of the country.

The foreign custom of Sunday afternoon receptions and Sunday night "at homes" is growing in Washington society with a rapidity that is positively alarming to good Christian men and women, who believe in keeping the Sabbath day holy. Invitations to these entertainments, for that's what they are, call them what they please, are declined by many good people to whom they are sent; but shouldn't a Christian man or woman, receiving such an invitation, do more than merely to decline its acceptance? I think that they should avail themselves of every method at their disposal to let the public know that they disapprove of this Sabbath desecration, but I am afraid, in fact I know, that they don't. The reason they give is that they do not wish to offend their social friends, who are not Christians. They forget the Master's words, "He that is not for me is against me." *

Six or eight Odd-fellows' lodges met on the third floor of Odd-fellows' Hall in Reading, Pa. There are fire escapes on the building, and recently it was discovered that some boys had climbed up on these and were making themselves acquainted with the initiation services that were progressing within. The matter was investigated and the fire escapes have been so arranged that the boys cannot reach them. It is said that even if the boys could not see what was going on inside, they could hear what was being said. Members of the order, it is added, are considerably exercised over the matter. But why should they be, unless there is something which they know to be wrong in the initiatory rites of their lodges, or something at least of which they are ashamed? What men are afraid to have boys see or know, cannot be good for either men or boys. —*Christian Instructor.*

The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, MARCH 5, 1891.

FORWARD, MARCH! Spring is here. Get your garden tools ready. First of all you need a Garden Cultivator. The *Cynosure* has one for you—and it is *the best!* We have made special arrangements with the manufacturers, so that all our subscribers can get one at very advantageous rates. SEE! For your renewal and a new subscription and $4.00 (or for two new subscriptions and $4.00), we send you a $6.00 machine, or you may say you pay for the machine $6.00, and get your subscriptions worth $3.00 for $1.00.

But the two-wheeler is what everybody wants. We send this for a new and old subscription (or two new subscriptions) and $5.50 additional. That gives you the two copies of the *Cynosure* for a year for the trifle of 50 cts. Freight or express extra in all cases, unless four machines are taken at once.

This is our best offer yet. The Cultivator is a grand help in the garden. You can get over from six to eight times as much ground as with a hoe, do it easier, and do it so much better, that you will be amazed that you did not try it before.

"CHRISTIAN SCIENCE."

"Man on the dubious waves of error tossed,
His ship half-foundered and his compass lost,
Sees, far as human optics can command,
A sleeping fog, and fancies it dry land;
Spreads all his canvas, every sinew plies,
Pants for it, aims at it, enters it and dies!
Then farewell all self-satisfying schemes,
His well built systems, philosophic dreams;
Deceitful views of future bliss farewell!
He reads his sentence at the flames of hell."

—*Cowper.*

Darwin was born A. D. 1809, and Huxley fourteen years after him. Darwin's theory of the "survival of the fittest," and Huxley's "Protoplasm," and the evolution of men, animals, and plants, from the slimy "first form" of matter, with endless shades of difference, yet agree in ignoring God, and in the doctrine that creation created itself. We have conversed with Agassiz, and heard from his lips that men grew up spontaneously like "the flora and fauna" (plants and animals), and that it is absurd to suppose "the human varieties run back to a single pair."

It follows, from these theories, that the story of Eden is a myth. There was no Adam, or Eve, or devil, or fall of man. In the course of a life, somewhat prolonged, many such bubbles on the stream of human intelligence have danced, gleamed and burst,

"Just like the snow flake on the river,
A moment white, then gone forever."

We have traveled a hundred miles in Utah, and found every thinking Mormon, with whom we conversed, had a Mormonism of his own. The first time we entered Boston, a Cambridge professor, or a gentleman reputed to be one, lectured us on phrenology, and taught that to hang men for murder, because their bump of destructiveness was so large that they could not help killing, was itself crime.

A few weeks since we received an invitation to attend, in Chicago, a graduation from a school of "Christian Science," "falsely so called;" and we have since read a little pamphlet on the subject which reminds us of a school of monks of Mt. Athos in the Middle Ages, who by steadily gazing in a certain direction, said they were filled with a transporting light.

There is no Christian science but the teaching of Christ, to-wit, that taught by "the Scriptures" which he endorsed as true, viz., that the one living and true God made the world, men and animals; that man sinned and fell; that we fell in our parents as we daily see, and so are "by nature children of wrath;" that God gave his Son, Jesus Christ, to die for us; that "except a man be born again he cannot see the kingdom of God;" that the conditions of this new birth are repentance for sin, and faith in Christ; and that Christ had, and still has, "power on earth to forgive sins" and save men. The Ten Commandments show what sin is by forbidding it, and repentance includes renunciation.

Now wherever this brief, plain Bible doctrine is received, man at once arises from his degradation and devil-worship, and begins to regain the lost moral image of God. And there is not, on earth, a foot of free soil where the Bible is not taught, though even Christian countries are full of false systems made up of error and Christianity mixed; and no writer has equalled Cowper in the lines above quoted which liken these systems to "sleeping fogs." Even when filled with beautiful moonlight, fogs are often fatal to ships, wrecking them on rocks.

Men are weak as well as wicked, and the most successful superstitions are those which promise healing bodies as well as saving souls. Such, we understand, is this "Christian Science." It is the doctrine of the Indian powwow adapted to civilized mind. We are told by those who have seen them, that some native Africans, who worship a beetle bug, will gaze on the insect with the intensest rapture, as charmed frogs charmed by snakes.

The philosophy of these sciences, Christian, pagan, or mixed, in a Darwin, a Freemason, or a Hottentot, seems to be this: the mind, gazing at some material or mental object, projects itself into the infinite beyond, puts itself into a posture of adoration. No matter what this object is. It may be protoplasm, priest-rite, or a process of nature. And those legions of evil spirits, who met and resisted Christ, have only to insert themselves in the focus of that mind's gaze to make itself an object of its adoration, and become its guide and god. Socrates, Demosthenes, and Cicero, were Gentiles, and, if Paul was correct, "sacrificed to devils," 1 Cor. 10: 20. And when those magnificent intellects had paid their religious homage to the deities of the Greek or Roman calendar, which were

"Gods partial, changeful, passionate, unjust,
Whose attributes were rage, revenge and lust,"

their misery showed the meanness of their religion. Cicero, looking to his hereafter, says, "*Timeo, dubio!*" (I fear, I doubt) and well he might. He had worshiped gods who were themselves bound for "the bottomless pit."

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—The last letter of our Pacific agent, Rev. M. H. Nichols, written from Tacoma, Washington, speaks of better prospects for his work than ever before. Friends are giving more assistance. Having been a missionary in India he is able to give entertaining and instructive lectures on that great country. He has several times spoken on this theme. He would like a sciopticon and slides to illustrate these lectures. If any of our readers have such apparatus and can donate or loan them, they will confer favor on Bro. Nichols.

—Actual experience with garden cultivators warrants the highest commendation of the Manweight Cultivator which we advertise this week and offer free (except freight) to those who get up clubs. The ordinary cultivator is pushed by the arms and is hard work at times. This new machine is pushed forward easily by the simple weight of the body. There is no garden tool a boy likes so well as a cultivator. With this new machine a boy can cultivate a quarter to half an acre and think it play. The wheels are high so he can make a team of his playmates. and pull it through the soil. Before the first of May we should be glad to add a hundred clubs of eighteen to our list in exchange for this useful and beautiful implement.

—Rev. C. F. Hawley, our agent for the interior States, preached a very able and convincing sermon to the College Church, Wheaton, during his late home visit. His text, "Neither is there salvation in any other," gave him an opportunity to speak upon the salvation offered by God's rival and man's enemy. His argument was clear, logical and earnest, yet in so kindly a spirit that the conviction was only rendered more deep, that there is "no other name given among men whereby we can be saved;" and those who enter the Masonic lodge for whatever purpose—gain, curiosity, society, or salvation—do thereby in terms, if they do not in purpose and in spirit, reject that *Name* which is above every name. Bro. Hawley started again Monday for his lecture work.

—The editor of the *Journal* of Anthony, Kansas, speaks with pride of the fact that his father is one of the oldest living ministers of the United Presbyterian church, but he forgot the Fifth Commandment when he joined the Masonic lodge, and did not repent of the folly when he was disciplined by the church, and his name cut off from the number of God's people. He was rather embittered than humbled by this righteous act, and strikes back with ill-temper at an act of love to mankind, himself included. The *Instructor* of Philadelphia having quoted with approbation the scathing reply of Senator Harkners of the Kansas Legislature to the emissaries of the lodge who asked for his vote, the *Journal* editor approves the comment, but says there are United Presbyterian churches in Kansas "almost wholly supported by men who bow to the grip and password of the political Alliance." This church, he says again, "is supported by a secret society, that in its principles is as dangerous to liberty and integrity as the socialists and anarchists of the old country. It is supported almost entirely by the Farmers' Alliance, an oath-bound secret association of Southern ex-rebel origin, that by the grip and pass-word is attempting to control the politics of Sunny Kansas. It is an outrage upon humanity, a disgrace to intelligence and honor, but is condoned by the church because it pays contributions and pew rent." Making all allowance for the personal feelings of this editor, the charge he brings is so grave that it is worth the attention of pastors of that church everywhere.

PERSONAL NOTES.

—Rev. Isaac Bancroft, who has several years rested from active service in our reform, writes from his home in Hartley, Iowa, that he can speak at places not too far distant where his expenses and railway fare can be paid.

—Captain William Wilson of Menomonie, Wisconsin, has just passed his 84th birthday, but maintains a vigorous old age in spite of a recent illness. He sends his name to be added to the call for the conference, and hopes to attend in person. He is deeply interested in various reform questions, that represented by the N. C. A. being one of the first in his esteem.

—Our friend of song and good will to men, Geo. W. Clark, of Detroit, was a prominent figure among the veterans at the late Prohibition convention at Jackson, Mich. He made one of the inspiring speeches of the meeting, urging that the war be fought against the saloon on the line of the old Abolition doctrine, of no compromise with the death-dealing traffic, but that it be followed to the end under the comprehensive decision of the Supreme Court.

All Reformed Presbyterians who purpose to attend the anti-secret conference soon to be held in Chicago, can be furnished with credentials as delegates by notifying the undersigned. We hope many will find it convenient and see it their duty to attend. By order of Synod. J. S. T. Milligan,

Ch'n Standing Com. on Secret Orders, R. P. C,, Denison, Kan.

OUR WASHINGTON LETTER.

Washington, D. C., Feb. 25, 1891.

The United States Senate is our highest legislative body, and by many it is considered the ablest body of the kind in existence; therefore it is only natural that the great mass of people who are cognizant of the rapid strides that moral reform of all sorts is making throughout this Christian nation, should expect the members of the Senate to be fully abreast of the front rank of the reform army, if not among its leaders.

These things occurred to me when I saw a vote taken upon an amendment offered by Senator Hoar to a bill reported from the District of Columbia committee, prohibiting pool-selling or "book-making" in the cities of Washington and Georgetown or within one mile of the boundaries of these cities. Mr. Hoar's amendment was simply to prohibit this species of gambling in the entire District of Columbia. It will be remembered that the President vetoed a bill prohibiting pool-selling, because it excepted the race course. I was shocked, as doubtless were others, to hear the chairman of the committee (Mr. Ingalls) explain that the bill was "an attempt on the part of the committee which framed it to adjust the topography of the District to the conscience of the executive," but still more so when Mr. Hoar's very desirable amendment was deafeated by a vote of 39 to 6. Think of it, only six Senators willing to place themselves on record as opposed to this most pernicious form of gambling. This is conclusive evidence, to my mind, that the Senate chamber is an inviting field for zealous missionaries. After defeating the amendment the original bill was passed by the Senate, but it is doubtful whether there will be time for it to be acted upon by the House.

Yesterday's session of the Woman's National Council, which is in session here this week, was devoted entirely to temperance work and woman's connection therewith. Among the most prominent speakers were Mrs. J. Ellen Foster, the representative of the Non-partisan W. C. T. U.; Mrs. Mary T. Lathrop, representing the National W. C. T. U.; Mrs. Matilda B. Carse, who was the leader in the movement to erect a woman's temple in Chicago, which is to be completed before the opening of the World's Fair, a beautiful feature of which, as she described it, is "to be a memorial hall, whence the incense of prayer will rise every day to heaven for the suppression of the liquor curse of this country—the Westminster Abbey of the temperance cause;" Mrs. Lease, of Kansas; Mrs. Mary Allen West, editor of the *Union Signal;* Mrs. James B. Hobbs of Chicago and Mrs. Bessie Starr Keefer, representing the Good Templars.

Forty-six organizations are represented in the Council, including the following, which have just been admitted to membership: The Ladies' Health Protective Association of New York City, Woman's Relief Corps (a secret society), the Woman's Missionary Society of the Reformed Church of the United States, the Ladies' Physiological Institute of Boston, Universal Peace Union, and the Woman's Missionary Society of the Cumberland (Md.) Presbyterian Church. The meetings of the Council, which began on the Sabbath (!) and have been held twice each day, have been largely attended and the greatest interest has been manifested in them.

The Congressional Temperance Society celebrated its fifty-seventh anniversary by holding a public meeting Sabbath evening, which was presided over by Representative Dingley of Maine. Among the speakers was ex-Congressman Smalls, a colored man from South Carolina, who said that he had joined the society at the request of two ladies, and not because he personally needed to take the pledge, for he had never taken a drink of liquor, smoked a cigar, or chewed a piece of tobacco in his life. Good for him.

How many members of the present Congress do you suppose are members of this society? To their shame be it written there are only forty, less than ten per cent of the total membership of the House and Senate, which is 420. If the session was not so near at an end, I would suggest a special Congressional temperance crusade to be conducted by a special committee composed of the most vigorous and successful temperance workers of the country.

The foreign custom of Sunday afternoon receptions and Sunday night "at homes" is growing in Washington society with a rapidity that is positively alarming to good Christian men and women, who believe in keeping the Sabbath day holy. Invitations to these entertainments, for that's what they are, call them what they please, are declined by many good people to whom they are sent; but shouldn't a Christian man or woman, receiving such an invitation, do more than merely to decline its acceptance? I think that they should avail themselves of every method at their disposal to let the public know that they disapprove of this Sabbath desecration, but I am afraid, in fact I know, that they don't. The reason they give is that they do not wish to offend their social friends, who are not Christians. They forget the Master's words, "He that is not for me is against me." *

Six or eight Odd-fellows' lodges met on the third floor of Odd-fellows' Hall in Reading, Pa. There are fire escapes on the building, and recently it was discovered that some boys had climbed up on these and were making themselves acquainted with the initiation services that were progressing within. The matter was investigated and the fire escapes have been so arranged that the boys cannot reach them. It is said that even if the boys could not see what was going on inside, they could hear what was being said. Members of the order, it is added, are considerably exercised over the matter. But why should they be, unless there is something which they know to be wrong in the initiatory rites of their lodges, or something at least of which they are ashamed? What men are afraid to have boys see or know, cannot be good for either men or boys. —*Christian Instructor.*

THE HOME.

AS GOD LEADS.

Just as God leads me I would go;
I would not ask to choose my way;
Content with what he will bestow,
Assured he will not let me stray;
So, as he leads, my path I make,
And step by step I gladly take,
A child in him confiding.

Just as God leads, I am content;
I rest me calmly in his hands;
That which he has decreed and sent,
That which his will for me commands,
I would that he should all fulfill,
That I should do his gracious will
In living or in dying.

Just as God leads, I all resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfill;
That which his love ordained as right
Before he brought me to the light,
My all to him resigning.

Just as God leads me, I abide
In faith, in hope, in suffering, true;
His strength is ever by my side—
Can aught my hold on him undo?
So patiently I wait and know
That he who doth my life bestow
In kindness all is sending.

Just as he leads I onward go,
Oft mid thorns and briars keen;
God does not yet his guidance show,
But in the end it shall be seen
How, by a loving Father's will,
Faithful and true, he leads me still,
A child in him confiding.

—*Lampertus, 1625.*

ANSWERED PRAYERS.

The whole history of missions is made up of remarkable answers to prayer. The beginning of the great work in Japan was traced to a little room where the missionaries met every day to pray.

In the State of New York is a little village nestling among the hills. Near by is a river, where the high rugged rocks and rainbow falls have a wildness of beauty unsurpassed. In this little village a minister once lived in a parsonage which was much too small for his increasing family. His salary was hardly sufficient to feed and clothe the six little children. He had been for several years principal of one of the public schools in Brooklyn, and his oldest son, who was sixteen years of age, was ready for college. He was eager and impatient to continue his studies, and the father found it hard to control the impetuous boy, who would not brook delay. He was at work in a store, but complaints came constantly from the merchant that he was more interested in his books, which he concealed behind the counter, than in selling goods; and finally the boy declared that he would run away to sea if he could not go to college. It was a time of great anxiety to the father and mother. They could never expect to feed and clothe and educate six children on a preacher's salary in those days. After much worry and planning and anxious thought they could see no way out of the perplexity, and so they dropped the burden that they could not carry, and gave their children to the Lord for special work in his service, with earnest prayers and as careful training as the mother of Moses gave her little one, though she knew that he was no longer hers, but the king's. The children grew to realize more and more that the prayers of their parents followed them constantly.

In those days people knew but little about missions. A few years before Lee, with one of the flat-headed Indians from Oregon, had visited them, and after that there was a new interest in the cause of the heathen in the minister's family. The pastor carefully scattered the *Missionary Advocate* among the children of the Sabbath-school. There was one little girl in his congregation into whose heart the preacher's words sank deeply. She eagerly listened, and studied with intense interest the missionary paper, with its strange pictures of lands and people beyond the sea, and always as she gazed upon those dark pictures of heathen cruelty a feeling came to her, a dim foreshadowing of the future, that some time she herself would sit under those palm-trees in India. As the years passed by, and there seemed no way to realize the dreams of her childhood, she forgot her early resolve to be a missionary. But one day, years afterward, just a few weeks before she graduated in the medical college, suddenly the forgotten vows of her childhood came to her. The rush of recollections came like a revelation, and in a flash she realized what all the training of years had been for, and she was so overcome that she burst into tears. She was the *first* lady physician sent to heathen lands from America as a medical missionary. The daughter of her early pastor said to her, "How were you led to become a missionary?" She replied, "It was your father who did it; the result of his labor and prayers."

The faithful minister lived to see his prayers answered also in a remarkable way in his own family. His sons became ministers of the Gospel, and his youngest daughter a missionary. His eldest son was the late Dean of the Theological Seminary of Boston University, a school which has sent scores of missionaries to foreign lands—to China, India, Japan, Mexico, South America, and to the islands of the sea.—*Missionary Review.*

HOW MISSIONARIES ARE MADE.

Dr. Cyrus Hamlin has told in a five-minute speech how it was he came to be a missionary. He said: "In the vast majority of cases missionaries are made by the influence of the family. My widowed mother made me a missionary. She had me read every Sunday out of the *Panoplist*, and then later out of the *Missionary Herald*. We had in those days in our town a missionary contribution box, a cent box, and we were encouraged to earn some special cents for that box. I remember well one occasion which was, I think, a turning-point in my experience. When the fall muster came every boy had a pocketful of cents to spend. My mother gave me seven cents, saying, as she gave them, 'Perhaps you will put a cent or two in the contribution box in Mrs. Farrar's porch on the common.' So I began to think as I went along, Shall I put in one or shall it be two? Then I thought two cents was pretty small, and I came up to three—three cents for the heathen and four cents for ginger-bread; but that did not sound right, did not satisfy me, so I turned it the other way, and said four cents shall go for the heathen. Then I thought the boys will ask me how much I have to spend, and three cents is rather too small a sum to talk about. 'Hang it all,' I said, 'I'll put the whole in.' So in it all went. When I told my mother some years after that I was going to be a missionary, she broke down and said, 'I have always expected it.'"—*Missionary Review.*

HEROISM AT HOME.

How useless our lives seem to us sometimes. How we long for an opportunity to perform some great action. We become tired of the routine of home life, and imagine we would be far happier in other scenes. We forget that the world bestows no titles as noble as father, mother, sister, or brother. In the sacred precincts of home we have many chances of heroism. The daily acts of self-denial for the good of a loved one, the gentle word of soothing for another's trouble, the care of sick, may all seem as nothing; yet who can tell the good they may accomplish? Our slightest word may have an influence over another for good or evil. We are daily sowing the seed which will bring forth some sort of harvest. Well will it be for us if the harvest will be one we will be proud to garner. If some one in that dear home can look back in after years, and as he tenderly utters our name say, "Her words and example prepared me for a life of usefulness; to her I owe my present happiness," we may well say, "I have not lived in vain."—*National Presbyterian.*

A DYING BOY'S PRAYERS.

An incident illustrating the power of prayer was recently mentioned by Dr. F. D. Sandford in the course of an address. He said: A little boy in the charge of a friend of mine gave himself upon his dying bed as a Christian to God. He was only fourteen years of age, but he grieved that he could do nothing for Jesus. Upon his bed he was conscious of the Lord revealing himself to him. The result was that he said to his pastor one day, "Well, I am full of love for Jesus Christ, but yet I cannot do anything for him." The pastor said, "Yes, you can do a great deal for Jesus." "What can I do?" "You can pray; if you have your heart right you can pray, and you will prevail." He began praying. Every night when his father and mother came home and told him what was going on in the church, he said, "Mother, who asked for prayers to-night?" and they told him. Soon his little form was laid away, and under his pillow they found a crumpled piece of paper in his writing, with sixteen names upon it, every one of them crossed out, all converted. Now, if a boy can do that, we can.

A YOUNG HERO.

"Coward! coward!" shouted the boys scornfully. Ned Morse's face flushed, but he made no effort to prove that he did not deserve the epithet which his schoolmates were bestowing upon him. The boys had been skating, and Walter Banks had dared Ned to a trial of bravery.

"Do you see that old stump yonder? Now let us see who can first skate down opposite to it and come back."

Ned shook his head. "No, father said the ice was not safe the other side of the bridge, and he told me not to go below it. I'll race you in any other direction, though."

"So you're afraid of getting in the water, are you?" sneered Walter, who was very jealous of Ned's reputation as the best skater in school. "It's perfectly safe there, but you want an excuse to get out of racing with me. You know we cannot go far in any other direction. You are a coward, isn't he, boys?"

"Coward! coward!" echoed the little group who were special friends of Walter's, and were glad to have an opportunity to taunt Ned with cowardice.

"I'll prove to you that it is perfectly safe," and Walter sped away toward the other end of the lake, darting under the bridge and over the glassy surface beyond almost as swiftly as a bird could fly.

The boys watched his swift, graceful motions in silence, but suddenly a cry of alarm escaped them as through the clear frosty air they heard a sharp, crackling sound, and saw Walter throw up his arms and with a loud scream for help vanish through a hole in the ice.

Half a dozen boys started for the scene of the accident, Ned pausing to snatch up a fence rail which lay on the bank near the edge of the pond. In a moment he had overtaken the others, and encumbered as he was with his burden he kept pace with them.

"Stop," cried one of the boys; "we shall all get in the water if we go any farther. See, the ice is cracking now."

He retreated, and all his comrades but Ned followed his example. The ice was indeed perilously thin, and as Ned drew near the dark circle of water, he threw himself flat upon the ice, and pushing the rail in front of him so it made a slender bridge across the opening, he dragged himself toward the edge.

For a few moments Walter had kept his head above water by clinging to the edge of the ice, but it had crumbled away in his grasp, and just as Ned reached him he sank out of sight. When he arose again to the surface, Ned's hand caught his collar and held him firmly till he recovered his breath.

"Walter, do you think you can climb upon this rail?" Ned asked quietly. "If your clothes do not drag you down too much, you can get out at once that way, and crawl over the ice till you get where it will bear your weight. If you can't manage it I will hold you till some one comes with a rope to help us."

"I think I can manage it," Walter answered, and making a vigorous effort he dragged himself shivering from his icy bath, upon the rail. In a moment more he had reached the ice and crawled along it till a safe place was reached.

"Now put on my overcoat and skate home as fast as you can," Ned said, and the boys cheered with triumph as they saw the boy who had been in such peril gliding swiftly toward them, with his rescuer at his side. Walter's home was very near the lake, and he was soon tucked snugly up between hot blankets, recovering from his cold bath.

When he entered the school-room the next day he walked up to Ned and held out his hand. "You

know I can't thank you enough for saving my life at the peril of your own, old boy," he said, "but I want to beg your pardon before all the fellows for having called you a coward. You have proved yourself to be brave when I was only foolhardy, and I have learned the difference between a coward and a hero. You would have been a coward to have risked your life because I dared you, but when you could save me by venturing into danger you were a hero."

No one ever called Ned a coward again, for the boys had all learned that day the difference between foolhardiness and bravery, and they knew that the coward was not the one who was brave enough to withstand taunts rather than unnecessarily risk his life.—*Christian Intelligencer.*

TEMPERANCE.

WORLD'S FAIR IN RUM-RIDDEN CHICAGO.

It has been claimed for high license that the system would reduce the number of saloons, and the "business" would fall into more "respectable" hands. The *Voice* in a startling article shows that in Kansas City in 1882 there were 283 saloons under a tax of $280 a year, while in 1890 there were 454 saloons under a tax of $800. Other statements are on the same scale, including the fact that the liquor traffic is absolutely in possession of that city government. Years ago when the agitation for high license began in Chicago, it was claimed that license would "take the liquor question out of politics." That claim is on record, and should be remembered when it is correctly stated that our present city government is the creature of, and therefore controlled by, the city's saloons and the gambling fraternity. If things go on this way, he who attends the Columbian Fair will need to come to this city armed to the teeth. The tender mercies of the wicked are cruel.—*Northwestern Christian Advocate.*

THEY COULDN'T BEAR THE LIGHT.

(*Philadelphia correspondence of the Voice.*)—Moore & Sinnott, the big firm of wholesale liquor dealers, who last spring, just after the *Voice* exposure through the Crowell interview of the secrets of the Anti-prohibition campaign, sued the Pennsylvania Brewers' Associations for some $20,000 loaned the latter for use in the campaign, have compromised their suit. The reason given for this action is that the liquor men did not want any more campaign secrets brought out and they feared the searching process of the witness stand. Some $18,000 of this sum lent to the brewers it was alleged in the complaint was paid by them to Pennsylvania newspapers for printing articles against Prohibition as follows: *Delaware County Citizen*, $500; *Philadelphia Inquirer*, $2,488.52; *Catholic Standard*, $325; *Commercial List*, $187.25; *Philadelphia Record*, $2,482; *Evening Bulletin*, $1,250; *Evening Star*, $225.09; *Philadelphia Ledger*, $145.30; *North American*, $2,942.20; *Philadelphia Times*, $3,516.30; *Evening Telegraph*, $4,000.

A *Voice* reporter who talked with one of the attorneys for four of the brewers in the case asked him if it is true that the matter was compromised because the liquor men did not wish a further exposure of their campaign secrets. The attorney answered that "It is true." I also asked the brewers' attorney what premium was paid to the Anti-prohibition "workers" that made the funds run short, and he said "none in the city, the banner money went into the country districts."

The reporter also saw Harry P. Crowell, one of the chief defendants, and the secretary of the brewers' campaign committee. Mr. Crowell refused to say if the suit was compromised because the liquor men did not wish to reveal their secrets, intimating to the reporter that the *Voice* was "a dirty sheet."

SMITING THE HAND THAT SAVED THEM.

[*From the New York Wine and Spirit Gazette.*]

The reason why Moore and Sinnott waived their right to the full amount of their claim, was the apprehension that all the minor and major details of the campaign would be exposed, and the brewers were shrewd enough to see the difference between statements for newspaper interviews and testimony under oath. *That garrulous and mentally unbalanced Harry P. Crowell, ex-Secretary of the Brewers' Association, had been subpoenaed!*

NOTES OF BATTLE.

Council Bluffs, Iowa, Feb. 12.—A general crusade against saloon men was inaugurated here to-day, forty-five liquor injunction suits being filed this morning. A new feature in the cases is that all the city officers are charged with conspiracy in permitting saloons to run by accepting a license fee or monthly fine, and it is sought to enjoin the officers from accepting the money. The mayor, the city clerk and the city marshal have been enjoined by the parties bringing the suit from collecting the fines.

Sioux City, Iowa, Feb. 17.—The saloon men of this city, who have been unmolested for several months, are uneasy at the appearance of a detective from Des Moines who is in the employ of the State Temperance Alliance and is busy making a transcript of evidence in the police courts regarding all who have been paying the monthly license of $50 required by the city. It is said that vigorous measures will be used against the saloons of this city and Council Bluffs.

Springfield, O., Feb. 16.—The Woman's Christian Temperance Union of this city and neighboring towns started a campaign against indecent show-bills to-day, beginning with the posters of an English Folly Company billed to play here. In some places white paper was pasted over the immodest pictures of women, and in some instances the bills were pulled down. Public feeling runs high and the women have the support and sympathy of the better element in the community. It is expected that proprietors of bill-boards will take the matter into court and ask for injunctions restraining the reformers and also bring suits for damages. The opera-house people say the crusade will help the show.

The King of Samoa will have "no spirituous, vinous, or fermented liquors or intoxicating drinks whatever sold, given, or offered to be bought or bartered by any native Samoan or Pacific Islander resident in Samoa."

The defeat of Senator H. W. Blair, of New Hampshire, and the election of Gallinger as his successor in the United States Senate, was a square triumph of the whisky ring of the Republican party of that State over the moral and temperate minority. The New York *Voice* says the friends of Gallinger kept practically an open bar during the contest, and the victory over Blair was celebrated by a big drunk. It is hoped that Mr. Blair will now find his only field of usefulness is in the Prohibition party.

The Chicago *Champion*, a rabid liquor organ, says: "If the unreasonable, stupid antagonist of the saloon could only understand what a loathsome, disgusting object the sot and habitual drunkard is to the saloon-keeper they would not abuse the latter as they do. Let them see to it that the drunkard is dealt with according to law, and they will accomplish the reforms they prate about." The New York *Voice* replies: "You Pecksniffian old hypocrite! Isn't there a law, in nearly every State, forbidding sales to 'an habitual drunkard?' No wonder the sot is a 'loathsome sight' to the saloon-keeper, for he is in every case a standing (or staggering) evidence of the saloon-keeper's habitual disregard of law."

"Papa made me drunk."—These are the last words repeated over and over again, of a little boy who died from the effects of whisky. His father carried a jug of whisky home with him from town, and gave each of his children a dram out of it. This child was brought under the control of the whisky devil by the drink given him, and slipped to the jug, as soon as he could do so unobserved, to get as much of the fiery liquid as his cravings called for. When found, he was lying on the floor by the jug, unable to move, and insensible. The doctor was sent for, and he was roused sufficiently to say and keep saying till he died, "Papa made me drunk."—*Cal. Voice.*

One of the most effectual ways of pushing our reform, is by circulating the *Cynosure.* Will you give *one afternoon* to help our subscription list? Your labor is not in vain, in the Lord. 1 Cor. 15:8.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON XI.—First Quarter.—March 15.

SUBJECT.—Gehazi Punished.—2 Kings 5:15-27.

GOLDEN TEXT.—Be sure your sin will find you out.—Num. 32: 23.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—2 Kings 5: 15-19. T.—2 Kings 5: 20-27. W.—Josh. 7: 20-26. T.—Prov. 13: 1-11. F.—Prov. 21: 1-8. S.—1 Tim. 6: 6-12. S.—Matt. 6: 19-23.

COMMENTS BY E. E. FLAGG.

1. *A question of conscience.* Vs. 15–19. We notice (1) that Naaman was a grateful man, and he wanted to leave with the prophet some substantial token of his gratitude. Yet how many who have felt the cleansing power of Christ, forget to leave a thank offering, and spend on themselves money that should be given to his cause. How soon the world would be evangelized if every member of our churches was as ready as Naaman to offer of their substance in grateful testimonial of their spiritual healing! (2) He was a brave man. His humble confession of the one true God was made in the presence of his whole retinue, which comprised without doubt some of the noble and great of Syria. This was not a small thing to do, and must be remembered when we come to the point of conscience which he raises later. Had Naaman been an Israelite, Elisha might have accepted the money, not as pay, but as a tribute to the Lord whose servant he was. Numerous passages in the Bible, for instance 1 Sam. 9: 8, prove that this was the common practice. The prophets of the old dispensation, like the apostles and evangelists of the new, had to have their temporal wants supplied by these voluntary offerings. But what is lawful in one case may not be expedient or even right in another. It was important that Elisha should thus demonstrate by refusing Naaman's offered gift his utter unlikeness to the necromancers of that day, and glorify Jehovah among the heathen by doing this wonderful work of healing "without money and without price." The true preacher of righteousness, and the minister of a false religion or a corrupted Christianity can be easily distinguished by the same sign that marked the two classes in Elisha's time. An exalted rank often makes it more difficult for a man to serve God. Naaman, as the king's prime minister and favorite, would be obliged to accompany his royal master when paying his customary devotions to Rimmon. How could he help the usual act of homage, even though his allegiance was all given to Jehovah? Elisha's answer shows that he had much of the spirit of One, of whom it was said, "The bruised reed shall he not break." He would not bind a heavy burden on the weak shoulders of one just emerging from heathenism. Hence Elisha's beautiful answer, "Peace be with you." The Spirit of God would teach him what to do. But no one can gather from this a permit in our own Christian land to bow before the shrine of a false god while professed servants of the true. Ministers and deacons who believed that liquor in its place was a good thing, before science and the added light we have on God's Word was poured on this subject, were pardonable. Not so the man who at the present day votes for high license. And similarly with the lodge question. We have no right to say without qualification that no lodgemen are Christians, but if they are Christians they will certainly be taught of God their duty in this matter. And so of many other things about which we can lay down no cast-iron rule. Elisha's example should teach us how very patient and tender and wise we ought to be when dealing with weak consciences.

2. *The curse of covetousness.* Vs. 20–27. Gehazi seemed to be placed in circumstances the most favorable for making him a good man—he was the servant and constant associate of the prophet Elisha. But we see in the case of Judas that the springs of conduct run deeper than circumstance. Gehazi had that covetous spirit which has been the destruction of more souls than even a desire for sensual pleasures. He could not enter into the purity and nobility of motive which made Elisha refuse such great wealth; for covetousness is a passion that narrows the whole being, and makes the one who harbors it incapable of understanding a generous act on the part of another. It is strange that having seen so much of his master's prophetic power he should dare to come before him with a falsehood; but the covetous man, as pictured by John Bunyan, is always

looking downward, and his vision is confined to a very short range. "Shall cleave unto thee and thy seed forever." The saddest result of indulged sin is that it tends to permanence and involves generations unborn. Many a covetous man has spent his life heaping a great fortune together to have it squandered by dissolute sons. Rumsellers and men who live on the vices of their fellow creatures are almost invariably cursed in their children; and thus, "Thou shalt not covet," is written in providence as well as in revelation.

Religious News.

—The address delivered by Dr. Charles A. Briggs in taking the Chair of Biblical Theology in Union Theological Seminary, New York, and repeated by him recently in Chicago, is stirring up no little commotion, especially in Presbyterian circles. It was highly liberal, the doctor recognizing not only the Bible and the church but reason as fountains of authority. He has been very strong against the Westminster statements of doctrine and naturally has alienated quite a number of the more orthodox wing.

—Over six hundred thousand copies of the works of D. L. Moody have been sold. It is worth noting that the writings of the evangelist sell on the trains along with those of Colonel Ingersoll et al.

—Mr. Moody prolongs his stay in Boston through February, preaching at Tremont Temple both Sabbath morning and evening. Dr. Philips Brooks, Rev. George A. Gordon, Rev. P. S. Moxom and others have united in requesting that the evangelist hold a series of meetings in the Back Bay section of Boston.

—Great preparations are being made to have the international convention of Christian Endeavorers at Minneapolis in July the largest ever gathered. Of the 750,000 members the world over at least ten thousand are expected on this occasion, and the Exposition Building is being prepared to receive the concourse.

—Justice Brewer, of the United States Supreme Court, when he went to Washington, united at once with the First Congregational church, and took charge of a Bible class, and became a regular attendant at the weekly prayer meeting.

—"Gail Hamilton," Miss Abigail Dodge, conducts a Bible talk on Sabbath afternoons in Secretary Blaine's drawing-room at Washington Her audience is usually composed of the ladies connected with the Cabinet. Mrs. Harrison is often present.

—The Fifth United Presbyterian church, Allegheny, have arranged to send a missionary to India. They made choice of Mr. E. L. Porter, a student just finishing his course in the seminary, and the choice of the congregation was confirmed by the Board of Foreign Missions at their last meeting. Mr. Porter is known to many through his evangelistic work in the mining towns of the State, having been engaged for two summers in that work under the direction of the Pennsylvania State W. C. T. U. He will leave for his field of labor in the fall.

—The first international convention of the Student Volunteer Movement for Foreign Missions was held in Cleveland, Ohio. Five hundred delegates from all parts of the world were present, and many of the leading colleges in America were represented. The movement had its origin at the Mount Hermon meeting of college men in the summer of 1886. At that time 100 of the 251 students in attendance from all parts of the United States and Canada volunteered for the foreign field. Since then the movement has been extended among the institutions of learning on this continent, until now there are over 5,000 students who have signified their willingness and desire to become foreign missionaries. Over 300 of their number have already sailed. Many others are ready to go whenever the way opens, but a large majority are in the various stages of preparation.

—The interesting fact is stated that while the number of Christians in Japan is only about one in one thousand, and in no province do Christians even approach to a majority, yet there have been eleven members of the House of Representatives chosen from their number. There are also three professed Christians in the House of Peers. A Christian has been chosen president of the new House of Representatives. A former vice-president of the liberal party is an active Presbyterian elder.

—It is said that Hebrew is rapidly becoming again a living tongue in Palestine. Jews driven by persecution from other countries are gathering in the land of Israel. They do not know each other's language, but all of them understand something of Hebrew, and the consequence is that Hebrew is becoming the medium of communication among them. Two weekly newspapers are now published in Jerusalem in Hebrew. It would seem expedient that missionaries to the Jews in Palestine should be able to speak in the Hebrew language.

—The missionaries in Africa deem the work of one woman equal to that of twelve men, since the women can go anywhere, even among the fiercest tribes, unmolested. The female missionaries are held in high esteem; their motives are never questioned, and they are listened to with greatest respect.

VOLUMES OF TESTIMONY.

NOTES FROM LETTERS RECEIVED FROM SIGNERS OF THE CALL.

J. G. Craighead, (Pres.) Dean of the Theological Dep't Howard University.

This [secret lodges] is an alarming evil in the churches of the colored race.

H. A. Thompson, Chairman Prohibition State Executive Committee, Columbus, O.

Your paper received and I return it with my signature. You will see by the letterhead that at present I am looking after the interests of the State Prohibition party in Ohio. It will, therefore, be uncertain whether I can personally be at your convention or not. Will depend upon the work on hand. Will if I can.

Rev. Wm. M. Brooks, D. D., (Cong'l) Pres. of Tabor College, Tabor, Iowa.

I can subscribe to all in the enclosed call except the paragraph [third] I have marked. I cannot say I believe connection with a secret society is "*always* injurious, etc." I do believe they are likely to make much of the lodge and little of the church, or much of the church and little of the lodge, and with what you are trying to secure I am heartily in sympathy.

Prof. Galusha Anderson, D.D., Baptist Union Theological Seminary, Morgan Park, Ill.

I am not a member of any secret organization, but I see no practical advantage in conferences on this subject; the only remedy for this, or any other evil, is to preach the Gospel in its purity, and to keep on preaching it. Spend the time consumed in conferences in preaching the Gospel.

Rev. W. P. Hamilton, (Cong'l) Childersburg, Ala.

I take great pleasure in signing the paper and endorse the ideas set forth by the National Christian Association. I believe that secret societies are a great evil to our country, and also a great hindrance to the cause of Christ. Rest assured that you have my full sympathy and prayers. And I hope that the efforts that are being put forth by your Christian body may result in the saving of many men and women from the thraldom of the oath-bound societies. I have endeavored to use my influence against secret societies, and I shall continue to do so.

Rev. J. A. Thompson, President Tarkio College, Tarkio, Missouri.

You have my sympathy and prayers in the work in which you are engaged. I have not seen Rev. Joseph Cook's address, and should be pleased to receive a copy of it.

Prof. M. S. Terry, Garrett Biblical Institute, Evanston, Ill.

I am not a member of any secret society or lodge, but have no convictions of the evil of such societies deep enough to lead me to assume any responsibility in the proposed conference on the secret lodge system.

Rev. H. S. DeForest, D.D., President of Talladega College, Talladega, Ala.

I gladly sign the call and wish the conference large success, though I shall not be able to attend. The evils of secret societies blossom out most fully among the colored people of the South, whom we are seeking to reach. I wish you God-speed in this difficult, but heroic undertaking.

Rev. H. H. George, D. D., ex-Pres. Geneva College, Beaver Falls, Pa.

You can attach my name to that call for a Christian convention, and with that my hand and my heart for a grand convention. I felt that the after-wave of the first Congress of the Churches held in Chicago was more powerful and wider reaching than any thing that had gone before it. The united testimony of so many Christians against the orders was weighty and effective. Yours for Christ and the right.

M. H. Wright, pastor Cong'l church, Port Sanilac, Mich.

I am heartily opposed to the secret societies which deluge our country, but did not feel that I could in every thing endorse your circular sent for my signature. There is no doubt about the evil of the lifeless ritualism of the societies; and even the wretched mockery implied in some, I fear. To a call for a meeting antagonistic to them I am willing my name should be affixed.

Rev. Josiah B. Clark, (Cong'l) Ellis, Mass.

I have received a circular stating the principles of the Association, and am glad to be able to say that I am in full sympathy with them, and that I am satisfied that the relation of those secret organizations to the interests of morality and religion is such that their character and tendencies ought to be thoroughly investigated and fully set before the churches of our Lord Jesus Christ. "The Call" you ask me to put my name to I cheerfully sign, with the understanding that, while I express my fullest sympathy with its spirit and aim, I shall not be able to be present at the meeting on account of my age (83). I have always borne my testimony against secret organizations, even to being blackballed by members of clubs in my own denomination. I have on several occasions sought to discuss the matter in the papers, but have found those who are at the head are either willingly or by constraint fixed to exclude all discussion. This is an evil we cannot well measure. One of the worst evils of the organizations is the great influence they exert in circumscribing the power of the friends of temperance. That power has been diminishing for twenty-five years in Vermont. It has come about in this way: Twenty-five years ago every pastor in about every Christian denomination annually gave in a report on temperance. But for ten years little or no attention has been given to it. Every pastor either lectured or obtained lecturers on the subject; but nothing of this is done now. Why? The ground is taken up by the secret societies. The matter is managed by their clique. The influence is to a large degree limited to the organization, and the main current is in the wrong direction. I will put my name down to show my good will, and shall pray for God's help that some means may be devised to bring Christian people to see the evil and to give their influence to bring it to an end. Yours in every good work.

Rev. E. G. Cooper, (U. B.) Albany, Mo.

I am ever eager to let my mite of influence be used against oath-bound secretism. I think the devil's millennium has at length been reached in our country on the line or multiplication of secret orders. I am in favor of keeping the movement moving which we inaugurated years ago, by which light is let on these systems of heathenism or Baal worship. We put the brake on their old car here by publications, lectures and public exposes, and its wheels have dragged heavily ever since.

Rev. T. P. Robb, (Ref. Pres.) Linton, Iowa.

I most cordially sign my name to the call for the Conference of Churches. The one of last year was a grand assemblage of God's people, and surely did untold good. It ought to be just the beginning—"the sound of a going in the tops of the mulberry trees," to be followed by such united and decisive action as will secure the triumph of the truth. Another reason why we ought to be to the front in this movement and make our influence felt, is seen in the significant, and I think, alarming manner in which secretism is spreading. It laid its hand on the *trades* some years ago, and they are tributary. Now the rural districts are invaded, and the farmers are being drawn into the dangerous net, in its most dangerous line—viz., political organization. If the church hopes to maintain her honor as a *witness* for "the truth as it is in Jesus," now is her golden opportunity.

J. M. Billingsley, Petersburg, Ill.

I believe that much time and money is unnecessarily wasted on secret organizations that should be given to the cause of Christ. I am sure "that some," yea, *many* "oath-bound societies are clearly hostile to the peace and welfare of our country." To meet in confereuce and deliberate, so as best to meet the opposing foe, perphaps, would be profitable, and I am sure, not wrong, unless harm is made of it. Too harsh and sweeping efforts and denunciations are not always the most effective. Let your moderation be known to all men, is advice from the Lord. We always do well to obey the Lord.

Rev. Julius D. Pettigrew, (Cong'l) Paris, Texas.

Rest assured that you have my heartiest sympathy and my continued prayers for the final success of this effort on the part of the believers of Christ, to overthrow this iniquitous system of vice and crime. I heartily indorse the movement, and shall do all that I can to advance the cause, both sectional and nationally. I am for Jesus and church, and against everything that oppose them.

Rev. M. E. Sloan, (Cong'l) Nat, Alabama.

I have received from you a letter asking me to sign the enclosed "Call." I do so. I am sorry that such a convention is necessary to get Christian people to consider such a subject. Why spend so much in effort and expense to consult and pray, in order to find out how to be saved from such institutions as secret societies? The New Testament gives all the information needed. If Christian people would follow and proclaim the simple spirit of truth therein expressed, such questions would be solved, in the nature of the case, without need of consultation for human schemes of salvation. The Spirit of God, admitted into the heart, is what men need. A recognition of divine sonship very naturally cuts one loose from such artificial and inconsistent bonds as pertain to all secret societies.

Elder Nathan Callender, (Baptist) Montdale, Pa.

I am in favor of the proposed conference of Christians in Chicago or some other large city. What is to hinder us from passing it about among the great towns of our country? The first was in the "Hub" (Boston) very properly, the next in Chicago. Why not the next in Philadelphia, or in New York? This is to *suggest*. Let us test the loyalty of our clergymen in the big cities, by going right among them. I am much encouraged by the result of these meetings thus far. Great and noble men are coming into the work.

Rev. J. P. Hershiser, (United Brethren) Cohoctah, Mich.

I am in sympathy with the work of the N. C. A., and would be glad to attend the conference at Chicago, if it were possible. I believe secret societies to be of no earthly good to church or state, nor civilization, and therefore should be blotted out of existence.

Rev. S. C. Olds, Larchwood, Iowa.

I most cheerfully sign the "Call" and may God speed the work. I find the secret lodge system one of the worst hindrances to success in the Master's work.

Rev. Thomas M. Chalmers, Lawrence, Kan.

Trust you will have another grand Conference. I got the report of last Conference, containing Dr. Cook's address. But you may send me ten copies of separate addresses for use here among pastors who are bound in the bondage of the lodge. I'll send you a dollar later to help your cause.

News of the Week.

WASHINGTON.

The Senate confirmed the nomination of Foster for Secretary of the Treasury, but it was not until a serious effort had been made to defeat him. The effort was a failure, but it brought out the fact that there is still some feeling between the President and those Senators who are known as the silver Senators.

The immigration bill passed by the Senate Friday provides for the exclusion from admission into the United States of all insane persons, paupers, or persons likely to become paupers, persons suffering from loathsome or contagious diseases, persons convicted of crimes involving moral turpitude, polygamists, and contract laborers.

A new polar expedition is on foot. It will be undertaken by Civil Engineer Robert E. Peary, U. S. N., who has secured leave of absence for eighteen months, with this object in view, from the Navy Department. Mr. Peary proposes to start on his expedition from St. Johns, Newfoundland, about May 1. His idea is to go north as far as a whaling steamer will carry him, and then strike for the north pole on foot across Greenland.

CHICAGO.

A most astounding revelation is made respecting Nora Shaunessy, 13 years old, who was sent by a police judge to the House of the Good Shepherd, a Roman Catholic institution called a reformatory, on Oct. 13, 1885, to remain six weeks. She was forcibly kept there for more than five years, having been released Wednesday. During these five years and nearly four months she has been deprived of any education and has been compelled to spend all of her time in the peformance of menial work, so that her entire life is blighted and warped. The offense for which the girl was sent to this institution was picking up coal on a railroad track. For this offense she was fined $25 at the Armory Police Court, and in default of the money was sentenced to six weeks in the House of the Good Shepherd. That was the sentence of the court—six weeks. More than five years was the term of imprisonment imposed by the Mother Superior at that reformatory institution.

Geo. C. Ingham, a young lawyer well know to the public for his assistance in prosecuting the anarchist and Cronin cases, died suddenly Thursday evening of heart disease.

O. D. Emmons was fined $50 for swearing and using improper language before Justices Prindiville and Bradwell.

THE WORLD'S FAIR.

The grand total of all the money appropriated in behalf of the Exposition, by the United States, the Exposition company, the States and Territories, corporate bodies, trade associations, manufacturers and foreign nations, up to date, is about $32,000,000. Treasurer Seeberger says the largest building in the fair grounds will be the manufacturer's building, whose roof will cover 31.1 broad acres of exhibits. The machinery building, its annex and power annex, will extend over 26.7 acres. The agricultural building of iron and stone will take 9.2 acres, with its annexes. The administration building, surmounted by a dome commanding the buildings of the fair and forming the central figure of the grand court, will be a beautiful feature, although but 1.4 acres are assigned to it. The transportation building will cover about ten acres. The horticultural building will be a crystal palace of glass and iron, having a grand central dome, overlooking domelike pavillions on each end. It will occupy 5.7 acres. The mines and mining building and the electrical building have each an area of 5.6 acres. The government building will use 3.6 acres and the woman's building, built in a severely classic style, 2.3 acres. The fisheries building, covering 1.7 acres, will have a colored exterior of Spanish style.

COUNTRY.

Engineers of the Pennsylvania railroad system decided to act with the fireman, conductors, brakemen, and switchmen in the movement to secure an increase of wages; if their demands are refused all the organizations will strike after giving four days' notice.

Three persons were killed in a wreck on the Richmond Division of the Panhandle at Hagerstown, Ind., Wednesday

(*Continued on 16th page.*)

SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors;" which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

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By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, has proven itself to be a potent and peculiar medicine for this disease. If you suffer from scrofula, try Hood's Sarsaparilla.

"Every spring my wife and children have been troubled with scrofula, my little boy, three years old, being a terrible sufferer. Last spring he was one mass of sores from head to feet. We all took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all four of my children look bright and healthy." W. B. ATHERTON, Passaic City, N. J.

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SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Feb. 23 to Feb. 28, inclusive:

J W Shay, G Anderson, H M Schneider, G Jameson, J Lindsay, Eld A B Lipp, S E Ferris, Mrs M B Nichols, L D Brown, Rev J K Glassford, Rev C J Scott, W B Guild, J R McDowell, Rev C R Hunt, A Eastman, R Shipley, J Ralston, C S Allen, D Mabee, Rev J H Canfield, B Rishel, L Miller, D G Foster, W A Davis, G W Little, J F Baird, S Guengerich, O M Shipley, Mrs G A Cass, Rev J R Wylie, C W Sterry, N P Eddy, Rev L R Norem, Miss K M Hartsock, S L Cook.

"March April May."

The appearance of this familiar headline immediately suggests to everybody the use of the popular medicine, Hood's Sarsaparilla, with which it is inseparably connected by many years of use in advertising.

There is no question but that at this season nearly everybody needs to take a reliable blood purifier to cleanse the system of impurities which have accumulated during the winter, and the popularity which Hood's Sarsaparilla has gained as a

"SPRING MEDICINE"

is simply wonderful. Druggists say the sale of this remedy is larger than that of any other in their stores, and in many cases exceeds the sale of all other sarsaparillas and blood purifiers combined.

It is pertinent to inquire the reason for this great business which has grown up so rapidly as to cause amazement throughout the retail and wholesale drug trade. Followed down to rock bottom, the fact seems to be that the success of Hood's Sarsaparilla rests upon the basis of

ABSOLUTE MERIT.

The medicine has proven so generally successful for those complaints and diseases for which it is advertised, that it has won its way to the front among medicines. Of course liberal advertising has helped greatly, but many people have learned to their sorrow that the most lavish expenditure in advertising avails nothing if not backed up by merit in the goods.

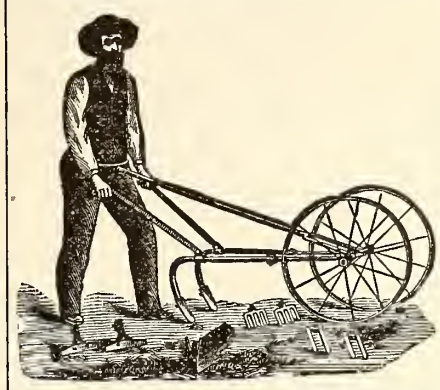
Thousands of our readers will take Hood's Sarsaparilla this season; and to those who have never tried it, we say take Hood's Sarsaparilla for a "spring medicine."

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HOE, CULTIVATOR PLOW, ETC., SINGLE AND DOUBLE WHEEL.

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This new Invention is a Great Boon to all Cultivators of the Soil, and must be Classed with the Great Inventions of the Age, yet it is so simple that the natural question with every one is, "Why did I not think of that?" And so nicely does it fill a want existing with thousands of *gardeners*, *nurserymen*, *seedmen*, *florists*, and *farmers*, that after the first trial they invariably conclude to "never do without it." The *Man-Weight Cultivator* is worth its weight in silver, if not in gold, to any one who uses man-power in cultivating the soil. All who have used the machine unanimously indorse it in the strongest language they know how to use. We have heard sensible, shrewd gardeners remark, "I would not sell it for $25," "$100 would not tempt me to do without it one season," etc. It is the only machine we know of that suggests sufficient merit and practical utility at first sight to sell without a trial. Gardeners at once acknowledge that it is *just what they want*, and many remarked that "*if all gardeners knew of this machine they could not be made fast enough to supply the demand.*"

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SINGLE WHEEL cultivator, with attachments, price $6.00. W't, 15 lbs.

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Single wheel and same for $7.00. Express or freight extra.



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General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

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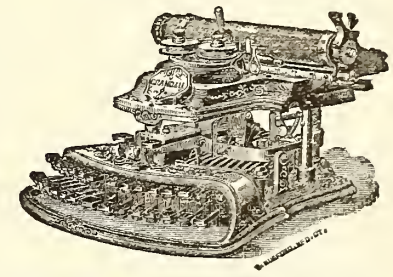
One two-ounce bottle of Pure Vaseline	10 cts.
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One Cake of Vaseline Soap, unscented	10 "
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	$1.10

Or for postage stamps any single article at the price named. On no account be persuaded to accept from your druggist any Vaseline or preparation therefrom unless labelled with our name, because you will certainly receive an imitation which has little or no value. **Chesebrough Mfg Co., 24 State St., New York.**

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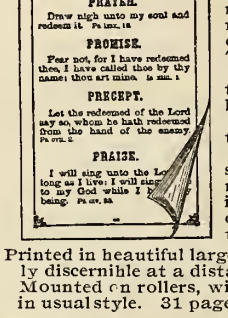
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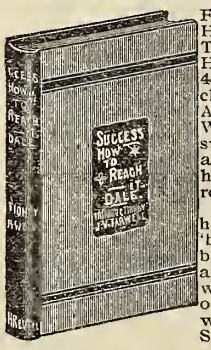
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FARM NOTES.

THE FARMER OF THE FUTURE.

The *Rural New Yorker* has been publishing the opinions of some of its correspondents on the "Farmer of the Future." A correspondent who locates the farmer's millennium somewhere about the year 1915, says:

"The size of farms will be limited by statute. One person will not be allowed to gobble up everything adjoining him simply because he has the money to do it. Most of the farms will be owned by the men who till them. There will still be a few tenant farmers, but the rent they will pay, after deducting taxes and two per cent on whatever amount is still unpaid, will be applied to the purchase of the land. The man who sells a farm will be permitted to secure the unpaid balance with a mortgage, but he will not be allowed to foreclose that mortgage within 10 years from the date of the last payment on the principal, provided the buyer annually pays all taxes and two per cent on the amount due and unpaid. On foreclosure of the mortgage the seller will be obliged to refund to the buyer all money paid him, less an annual interest of two per cent on the amount due and unpaid, and reasonable indemnity for deterioration of the land, buildings, etc., while under his control.

"There will be no fences except those around pastures and barn lots, and these will be composed of twisted, looped and curled wires with barbs one-eighth of an inch long.

"Farmers will individually cultivate a smaller acreage and do it thoroughly and scientifically. Instead of robbers they will be wardens of the land. The needs of the soil will be ascertained by experts employed by the Government, and farmers will supply these needs intelligently and economically.

"A smaller number of expensive implements will be kept by individual farmers. Harvesters, corn-huskers, haying-machines, potato planters and diggers, etc., will be owned by skilled machinists, who will make a living by contracting for and doing the work.

"There will be two distinct kinds of plows in use. One will cut a wide furrow, and by means of a removable mold-board either turn the soil over as now, or allow it to glide back over the share through steel breakers and fall crumbled into the furrow. The other will cut a narrow furrow and run deep, and will be used for special purposes. Both will have light wheels and the plowman will ride.

"All crop cultivating will be surface work. Deep root cutting, gouging and hilling will be things of the past. The new implements will thoroughly stir the entire surface, working close to the plants, and will have steel knives for cutting off large weeds and numerous narrow teeth for uprooting small ones, all of which will be completely under the control of the operator who can either ride or walk.

"Corn husking will be done by machinery. The implement will take a row of corn as fast as a team can walk, cut the stalks off close to the ground, strip off the ears, husk and drop them into a wagon driven alongside, cut the stalks into half inch pieces and either shoot them into a light frame, drop them in heaps or rows, or scatter them evenly over the field to be plowed under.

"More corn and stalks will be converted into silage. The crop will be cut and bound into small bundles by machinery, shocked up and partly cured and then cut into the silo. More silage and less hay will be used on the farm.

"Wagons will be broad-tired and low-down. The box will be steel-bound and so constructed that one or both sides or ends can be removed almost instantly. The bottom will be in two or more sections, easily taken apart and put together.

"Small, electric engines of one to four horse-power will be found on many farms. They will be sold at a price which will enable almost any farmer to own one, and will be used for grinding feed, pumping water, etc., etc.

"The art of making malleable glass will be discovered, and many acres in the Northern States will be covered with it and devoted to growing vegetables and semi-tropical fruits for the local markets. Many farmers will cover their barnyards, piggeries, etc., with a roof composed of this material and sheet aluminum-steel.

"Sugar beets will be grown on thousands of acres in our Western States, which are now devoted to corn, oats and wheat, and we shall be making 75 per cent of all the sugar we consume.

"The mines and manufactories of the country will be managed in the interests of the workers and consumers, and not, as now, for the enrichment of a few millionaire barons. Coal will be resold at a price that will enable the tiller of the soil to run two stoves in his house without fearing bankruptcy.

"Farmers will be as prominent in the councils of the Nation as lawyers now are, and their interests will receive as much attention as those of other classes. They will display more practical common sense, and good judgment in the management of their own business."

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SUBSCRIBERS TO THE CYNOSURE would bring our reform to the POINT OF SUCCESS. LET US "KEEP EVERLASTINGLY AT IT."

NEWS OF THE WEEK (*Continued from 13th page*).

afternoon, and a large number of passengers were wounded.

Five laborers, traveling through the northern part of Montana in search of work, were caught in a severe storm, while in Two Medicine mountains, and four were frozen to death.

An act repealing the organized labor conspiracy law has passed both Houses of the Montana Legislature.

Governor Hill, of New York, Tuesday, refused to honor a Connecticut requisition for a criminal on the ground that he does not recognize Morgan G. Bulkley as Governor of Connecticut.

The Kansas House Tuesday passed the Elder railroad bill, reducing passenger rates from 3 to 2½ cents a mile.

In the Illinois Senate Tuesday a bill was presented by Mr. Mahoney, making it a conspiracy for two or more persons to agree to prevent the election of any person to office on account of his religious beliefs.

In the Minnesota House the proposed prohibitory constitutional amendment came up for action, majority and minority reports being presented. The majority, consisting of two Republicans and five Democrats, recommended the indefinite postponement of the bill.

A special from Aspen, Col., says that negotiations are under way for the purchase of all the mining properties in the lower part of Aspen mountain by a syndicate of English capitalists. The price is said to be in the neighborhood of $17,000,000, and the sale will doubtless be closed in a few days.

About 4:15 oclock Monday morning a meteor apparently the size of a full moon fell near Madison, Me., bursting when near the earth with a report like heavy thunder and shaking houses as though by an earthquake. The meteor was visible all over the State.

Three special trains carrying 150 emigrants and their effects from McLean and adjacent counties in Illinois started for Iowa and Nebraska Tuesday.

Monday at Columbus, Ohio, W. J. Elliott, of the *Sunday Capital*, and A. C. Osborn, of the *Sunday World*, began hostilities with revolvers on a thronged thoroughfare. Three or four bystanders were shot, a man named Hughes being killed instantly. P. J. Elliott, brother of one of the combatants, was also hit. Osborn died of his wounds a few hours after the fight.

The Kansas House by a vote of 72 to 27 defeated the proposition to resubmit the prohibition amendment, Republicans and alliance members voting against the measure.

Disastrous floods have been experienced in widely separated parts of the country for three weeks. First in the Mohawk and Hudson river vallies, on into western Pennsylvania and down the Ohio. But in Arizona and southern California the loss has been heaviest. Railway traffic has been carried on with difficulty, and in the latter case suspended. Yuma, at the junction of the Gila and Colorado where the Southern Pacific crosses into California, has been entirely swept away. Fourteen hundred people are homeless, and many have lost their lives.

An explosion of gas took place at the Pottstown, Pa., iron company's steel works. Several tons of hot metal shot from the converter and fell in a regular shower over the men, painfully burning fifteen of them.

A terrible railroad accident occurred on the Richmond division of the Panhandle, at Hagerstown, Ind., in which three men were instantly killed, one mortally wounded, if not two others, and a large number injured.

The ashes of Henry Meyer, late proprietor of the Puck Hotel, at Port Richmond, will be taken to the top of the statue of Liberty, in New York Harbor, by the Staten Island Scheutzen Corps, and a portion scattered to the winds in accordance with his wishes. The remainder will be delivered to his widow.

The limited concessions of the Pennsylvania R. R. company to their men were accepted Friday, and all threatened trouble is over for the time being, at least.

Tuesday the Geyser Oil Company, one of the most aggressive opponents of the Standard Oil Company in Ohio, went under the complete control of the latter. The price paid for seven-sixteenths of the stock was $1,600,000.

FOREIGN.

It is reported at Montreal that the priests of the Province of Quebec have been instructed by the ecclesiastical authorities to use their political influence in favor of Sir John Macdonald and his Parliamentary nominees.

Empress Frederick, of Germany, left Paris Friday. She came to persuade French artists to patronize a German exhibition at Berlin. The Paris papers aroused a shameful ferment at her presence in the city. No unpleasant incident marked her departure. The gravity of the situation, however, can be judged from the fact that, acting under advice from high quarters, the Empress changed the line of her route for fear of being insulted by that portion of the populace, which had gradually worked itself into a fever heat of rage over the presence of the imperial visitor in Paris.

It is reported that citizens of Russia have raised £500,000, and that the government will spend a like amount for an exhibit at the Columbian exhibition in 1893.

The McCarthyites are sending a deputation, composed of members of the Irish Parliamentary party, to the United States to collect funds. The proposition to send a Parnellite delegation over is also considered, who will represent Mr. Parnell's policy and will collect funds for its furtherance.

Facts for the people.—Salvation Oil kills all pain and costs but 25 cents a bottle.

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Read on last page the latest offers for new and old subscribers.

THE STUDENTS have the platform this week; and no one shall say they do not deserve it after reading the speeches of Burr and Wylie. Both are remarkable in their way: the former for making a courageous innovation in a college where members of the faculty and personal friends are lodge-members; the latter for its eloquence, sense, piety and popularity. His faculty are proud of their representative who can speak so ably and not be afraid of the word LODGE; and missionary agents already want him for a promising city church. We should add that the representative of the Morgan Park (Baptist) Seminary at this re-union was Mr. Lee R. Thomas, the leader in the late debate in that institution who carried the day against the lodge. Mr. Wylie has been active in promoting the Student's Correspondence Bureau. We must have a "student's movement" against heathenism at home as well as abroad.

Rev. O. E. Murray, a converted Roman Catholic priest, spoke last Sabbath in one of our city Methodist churches on the Roman evangelization of the Negroes. "The Black Pope's Brother" was his theme. He showed how Romanism had maintained slavery and given sympathy to the rebellion under Jeff. Davis, but that church seeks to strengthen itself by means of the black race, promising to see that their votes are counted if they will become its converts, and thus seeking to turn party against party.

The Mafia trial proceeded at New Orleans last week with some sensational features. The testimony of the prosecution was complete and that for the defense began. Friday morning, when the prisoners were brought into court one of them, who had a few days before made a confession, seemed scared into insanity. He was removed from the court raving, and the faces of his comrades were blanched with fear. The confession does not seem to satisfy the attorneys of the State, who believe they have other evidence, largely circumstantial, sufficient to convict the prisoners.

The great London pastor, Spurgeon, has just returned to his people from Mentone, Italy, with renewed health. He is preaching again with wonted vigor and power. He has just asked his people for $5,000 for repairs on the Tabernacle; and afterward, speaking gratefully of their liberal response, he said, "No fuss, no pressure, no nonsense." The request was modestly made, and in a few minutes the amount was pledged. American churches need to learn the lesson of "no nonsense" about raising money for God's work. We want less clap-trap and more heart-felt, consecrated liberality.

The Columbus Institute has lately been established in Italy. It is a popular name for the time, and should be engaged in a useful work. Bishop Scalabrini, its founder, lately addressed the dignitaries of the Roman Catholic church in Rome on the Italian emigration to America. He claimed that this movement would be mutually beneficial if properly managed. Therefore, Italian priests are to attend them here and keep them untarnished by the pollutions of republican Christianity. The Columbus Institute is for the purpose of keeping these poor fellows from escaping the thralldom of wretchedness, ignorance and superstition under which they have lived for centuries.

Who shall be mayor of Chicago in 1892? The office is a prize, for a man who is popular can be re-elected and serve through the World's Fair. The Masonic incumbent, whom everybody is brave enough to denounce, is hard at work for a re-election. But his Democratic friends are deserting him, and even the saloons are reported as combining for a change. Carter Harrison, who has been thrice mayor, is a strong candidate. He is an able man, a demagogue and a high Mason, but does not make his living by the lodge like Cregier. Frank Lawler, a third Democrat, a Romanist, who went from his saloon bar to Congress, is in the race. The gamblers, rum-holes and brothels will want one of the three. Chicago is on trial again. If either is elected it will not be a safe and pleasant city for strangers to tarry in.

Senator Ingalls of Kansas, who has during his term been *ex-officio* Vice President, retires to private life and sends some sensible words to the New York *Truth* on the folly of great naval expenses. The European ships of ten years ago are already antiquated and valueless. "Dynamite and other explosives complicate the situation, and the navy that we are now building at a cost of $50,000,000 will be as worthless in 1900 as Roman galleys. . . . . Is there any necessity for spending millions every year for naval defense, or any justification for the historical appeals to popular apprehension and alarm? Our policy is pacific. We have no colonies nor dependencies nor entangling alliances. Wars break out unexpectedly, it is true, sometimes, but from what quarter can danger be rationally anticipated?" The German Emperor has yet to learn wisdom in this business, as well as we. He wants a navy to rival England, and was only saved a great defeat by persuading members of his parliament to be conveniently absent when the vote was taken. Members of the opposition argued that it was impossible for the country to bear the added burden. The only rational "war measure" for Christendom is *arbitration*, and the only safety for the common people who form the rank and file and pay the taxes is *disarmament.*

American enterprise is now sending rum to Japan, as well as to Africa. It is carried over the Union Pacific Railway and forwarded to Yokohama by steamer. The annual drink bill of Japan is $86,000,000, an average of $2.40 for every individual in the Empire.

THE SECRET OATH.

JUNIOR ORATION, BALDWIN UNIVERSITY, BEREA, OHIO, BY H. C. BURR.

The Bible tells us, and observation has shown it to be true, that certain men love darkness rather than light; and, as a reason for this choice, it says it is because their deeds are evil.

Righteousness and justice always appear brighter in the light of the noon-day sun; wickedness and crime never seem so horrible and monstrous as when shrouded by the veil of night. Day is the time for the open, honest deed; night, the time chosen by the secret assassin. That which is holy does not seek concealment; that which is evil tries to hide itself in secrecy.

In Salt Lake City, Utah, a building, with walls twelve and nine feet thick, with narrow windows and guarded doors, forms the rendezvous of a secret society called the Mormon Endowment House. By the highest tribunal of our land the oaths administered for initiation into this society have been declared disloyal and un-American. That same court also decided that any one, a member of said Endowment House, should not be naturalized; and, if a citizen already, that he should be at once disfranchised.

Now let us look at the result. Here, in a land without tyrants or despots, we have an oath-bound organization, entirely made up of those who are not citizens, and who cannot become citizens, on account of their sworn disloyalty, and this society the controlling element of a church with millions of money and tens of thousands of adherents.

This fact for the United States augurs evil and only evil. The question is then, shall we permit longer to exist such a powerful association of foreigners right in the midst of us or not? With one accord we all say, No!

It is my purpose, then, to show how this troublesome element may be greatly weakened, if not, in time, entirely eliminated.

The laws of the State of Vermont make it a crime to administer or take an oath not required or allowed by law. This one clause I would have incorporated with the Constitution of the United States. In this way the finger of the government could touch the very root of all foreign societies that may have been transferred to American soil.

But to this plan, as well as to all others, there is great opposition. The Catholics, to a man, oppose it; and all secret societies oppose it, including the worshipful Freemasons and the knightly Odd-fellows. Still I think that I can point out a way in which to obviate all difficulties.

The society of Jesuits, the ruling power of the Catholic church, is composed largely of the clergy. In becoming a priest certain oaths of loyalty to the Pope are taken, and others making the wish of the Pope above the law of the land. To take away the right to take and give oaths, other than those required by law, would be to strike a blow at Catholicism which might endanger the whole superstructure. If, then, a measure, like the one suggested, would as seriously affect the papists as the Mormons, the result of such action would be two-fold and all the more desirable.

But last of all, we are met with stubborn resistance from those of a much higher order who cannot be disregarded. I refer to members of all

oath-bound secret societies, organized for any purpose whatever. Doubtless among the number are many men whose motives cannot be questioned, and whose good intentions all concede; but, nevertheless, in these societies we find men, who profess to be Christians, united with those who revile and deny Christ. Here we find Jews and Gentiles, deacons and brewers, decent men and devils, all jumbled in together, calling each other "*brother.*" The bad and wicked hold up their more moral brethren and tell us the lodge is a good thing; the better part, hoping to find something, or do something, or get something, no one knows just what, cling to their vile brethren with a tenacity and affection that is worthy of a better cause. A few, finding nothing that they desire, leave; others, who seem good, rapidly sink to the level of their brethren. This is the rule.

Now, *this* state of affairs ought not so to be. Let the good unite with the good, and all will prosper; for, if they are good enough, when a bad man joins them, either he will become like them, or he will quit their company because it is distasteful to him. And let the bad unite with the bad, and what good man wants to join them? But here is where the Arch Deceiver gets in his nefarious work. If he can get a class-leader to call a saloon-keeper "*brother,*" he has won a point. When he gets a minister to call an infidel "*brother,*" he has won another; and when he gets the good and bad all mixed up together, he quotes a verse of Scripture and takes the whole pile.

In all these societies, if any evil is done or any crime committed, that is what they seek to hide in sworn secrecy; if anything good is accomplished or any commendable act performed, *this*, to the praise of the lodge, is poured into the ears of everybody.

Therefore, I, with thousands of others, assert that, while secrecy *may* be used to cover up any crime, it absolutely is not used to cover up anything worthy of praise. From this, then, is it not apparent that, for a good purpose, no secret society is needed?

On the whole, the Vermont statute, if added to the Constitution of the United States, would assault not only the vile institutions of Mormonism and Romanism, but it would take by storm even all oath-bound secret societies. And until this time comes, justice and impartiality must be considered below par; partiality and injustice will reign; and envies and jealousies be prevalent.

The secret oath gives to Mormonism its growing strength. The secret oath makes Rome a constant menace. The secret oath creates hatred among free people. Therefore, I say, the time has come when the United States should begin to uncoil this hideous serpent, whose head is the secret oath, from the body politic; or better still, sever the head from the body and the slimy carcass shortly will fall.

Let the secret society oath be forever proscribed!

A LODGE ADVOCATE ANSWERED.

BY REV. J. P. STODDARD.

A recent writer attempting a defense of the secret societies in a New England paper, begins his article with the statement, "The arguments against secret societies are composed in large part of misunderstandings and misrepresentations;" and then proceeds to enlighten his benighted readers by simple assertions which he does not even attempt to verify. One can easily understand how "arguments" could be *based* upon "misunderstandings and misrepresentations," but just how they are "composed" of such material is not so clear to the ordinary mind. But let that pass, as one of the "mysteries."

The lodge champion very properly classes *all* "secret societies" under one head, and without an exception attempts to justify the whole, and discredit the intelligence of those who question their utility. If this is accepted as fair and just to the orders, *by their friends*, their opposers ought not to protest, but one would suppose that even the obtuse intellect of a lodge-bewildered devotee could detect a slight dissimilarity between an "executive session of the United States Senate" and the meeting of a Masonic lodge; and that a really acute perception could detect a shade of difference between the private conference of the "Supreme Court," or the occasional council of a church, and the meetings of Jesuits, Ku Klux, Clan-na-Gaels, or the Mafia, under a penalty of death, to life-long concealment. The writer's experience, it is to be hoped, is extremely exceptional, since he sees no difference between the *secret* Endowment House family at Salt Lake and his own or the families with which he is acquainted, that is worthy of note. It is presumable that some lodge men, as well as their wives, are "unfortunately wedded," and the writer is probably one of them; but since it is for "better or worse" I see no way for the unfortunate man but to "grin and bear it," as the women are expected to do.

"The fact of their secrecy is not the awful thing that their enemies represent. . . It does not serve to shield any of the evils that good people abhor and avoid." It is queer enough that this fact (?) should have escaped our Lord's notice, when he said, "Every one that doeth evil hateth the light." A flash from this man's dark lantern would have saved Paul from blundering so sadly in his statements about the "hidden things of dishonesty." And then, how much labor, time and expense it would have saved the avengers of the murders of Captain William Morgan, Dr. P. H. Cronin and Captain Hennessey had they known that the "secret societies" called Freemasonry, Clan-na-Gael and Mafia were harmless and pure like the family in its privacy; or like the church, retiring for a half hour's private conference; or the Supreme Court judges, comparing notes apart from the crowd? The discoverer of this wonderful fact is certainly entitled to the nation's best bow, if not to a life pension.

Again, "there are reasons why this practice [secrecy] is thus favored; it has advantageous uses, as experience has demonstrated." True enough in the case of thieves, adulterers and murderers, but what honest man or woman has any *use* for such advantages, since "he that doeth truth cometh to the light, that his deeds may be manifest that they are wrought in God." I venture the assertion that neither the writer, or a single one of the "secret societies" he so rashly champions, ever performed a really virtuous or good act that they wished to conceal, by a penal pledge or oath. Dishonesty, impurity, and deeds of violence sorely need "advantageous uses" of secrecy to cover their deeds of shame and blood. This class may without challenge accept the writer's statement "that their members have an assurance of help that never fails and never waits," when his brethren are true to their secret vows. Failure to convict and punish some of the worst criminals in the Cronin murder, and similar cases, are in proof; but we ought, perhaps, out of deference to the writer's veracity, to receive his statement without a question.

Again, he says, "They do not pretend to be spiritual institutions." Is it so? And is that the reason why, with rare exceptions, the candidate is hood-winked at his initiation? Cable-towed in Masonry; encompassed with a chain in Odd-fellowship; compelled to leap upon the spikes in Knights of Pythias? Is this why they bandage the heads of female grangers who personate Ceres, Pomona and Flora with hay and flowers at their installation? And is this why Christless prayers are said, sometimes by irreligious and even profane chaplains in these "secret societies?" If, as it is sometimes said, "politics makes strange bedfellows," what is likely to be the result of a Christless "institution" practicing secret performances, in the night, in which women personate heathen goddesses, to whom history does not assign the "shining virtues?" Such unequal yoking up with unbelievers may not incur hazard, or conflict with the writer's estimation of "unspotted" lives and "pure religion," or with his notions of worship, but some of the feeble-minded, deluded fanatics against whom he so bitterly inveighs will still have their surmises, and until they have something more satisfactory than simple assertion.

Intelligent people will rely more upon personal observation and experience, history, the law of cause and effect, the well established facts, and the Scriptures of Divine truth, than upon the averments of a man so "blinded by the god of this world," that he sees no difference between a family and a Mormon harem, or an "executive session of Congress" and a meeting of Ku Klux, Clan-na-Gaels, or Freemasons. "Be not deceived: God is not mocked; whatsoever a man soweth, that shall he also reap," whether it is on the printed page or in the "secret soc.ety."

THE SHADOW OF DEATH IN EASTERN OREGON.

BY W. H. PRUETT.

In my last article, I gave, in brief, early Baptist testimony by one of our pioneer churches against organized secrecy. No doubt many of your readers would have supposed that the adoption of such radical resolutions by one of the early Baptist churches of Oregon would have influenced others of the same faith to follow the example, especially when nine-tenths of the membership were opposed to such unholy alliances.

But alas! such was not the result, for the unsuspecting could not be induced to believe that the whole system of Freemasonry was so antagonistic to the Gospel of the Lord Jesus Christ. But all could be assured of one fact: in the business session of the Oregon City Baptist church in A. D. 1859, when by the vote of her membership she said, We oppose, and do not and will not fellowship this so-called "hand-maid of religion," she stepped on the serpent's tail, and as the result its venomous fangs were thrust into that body of Christian influence. The poison did its work. To-day we are under the power and control, to a very great extent, of the lodge. It shall be my object in this article to inquire why such a state of affairs exists among us as Missionary Baptists on this Northwest Coast.

1. Pastor Johnson, of whom I spoke in my second letter, stood alone in opposing this great enemy of the church. Had other pastors who were not in sympathy with Baal service been equally as true to their convictions the lodge would have been checked in the founding of other churches subsequent to this date of 1859.

But the slavery question was *the* issue just then and must be disposed of before discussing such minor questions (as many would have us believe) as secret societies.

Well, time passed along, and when the sin of slavery could not longer be tolerated by the God of heaven, the Emancipation Proclamation was issued, which set at liberty four million slaves. But during this time, Freemasonry got a firmer hold upon the populace of this Northwest Coast, as well as through the South, the East, and the Middle States, bringing into a greater bondage free-born American and Christian people than was our colored race delivered from.

But the question arises, who were responsible for the perpetuation of this great evil? Without hesitation I most emphatically answer that the sin was winked at by our pastors, and hence its being tolerated and nursed lies at their door, more especially those who stood identified with it and knew from experience that the whole system was anti-Christ. By their fellowship with the craft they "said unto the wicked, Thou art righteous." Their blessed Master did not set such an example as this for them to follow. Neither did the Apostle Paul.

2. This extreme northwest field has in very many respects been a very inviting one to many of our ministers East, and many have come; and I am sorry to say that the majority of these imported clergymen have been either closely allied with Baal worship, or strong sympathizers. Hence from such a class of leaders, with few exceptions, their influence has been in favor of secret societies, and could not have been otherwise.

3. Our young men of this coast, who were not satisfied with our educational facilities and who went East in order to secure a classical education, returned to our coast, many of them, having sworn allegiance to Baal during their preparation for this life work.

4. Then we had another class of young men who could not avail themselves of this training in the schools of the prophets, but were useful by their own industry and great sacrifice and consecration of soul to God, who have neither co-operated nor sympathized with the abominable idolatrous worship. These have been opposed and intimidated by influential laymen, who have said, "Don't say anything against secret societies or you will injure your influence;" and not being posted in regard to the deceitful and pernicious influence of the craft upon society at large, have been comparatively silent on the subject.

But out of this number just mentioned, there have been a few, however, who from close observation were convinced that the whole system was

anti-Christ; but, desiring to keep their barks in the popular current, they positively refused to examine the subject or to lift their voice against it from the pulpit; and therefore the minds of very many have concluded that the secret society question was not so poisonous as had been represented to them, and did not, neither cared to, expose the growing evil.

5. The few who have examined the subject in the light of Revelation, and who have been ready to oppose organized secrecy (in and out of the pulpit and through the press), could be counted perhaps on the fingers of your right hand. And every attempt made by them to get the subject before our people in our Christian assemblies, by way of resolutions, have been as a rule suppressed, and the element favoring the evil have had the controlling influence.

Then lastly, as a rule, all communications for our papers which gave the truth plainly, have failed to find a publication. Our editors are afraid to risk their patronage in exposing Baal worship. Having no medium through which this worship could be exposed or counteracted, the seeds of secrecy have been sown broadcast and have been nourished until its influence in our churches has become alarming, and the question, Who are responsible for these things? is forced upon all the people.

OPEN LETTER TO THE POSTMASTER-GENERAL.

IS IT LEGAL TO SELL POSTAGE STAMPS AND DELIVER MAIL ON THE SABBATH EXCEPT IN "ORIGINAL PACKAGES?"

Hon. John Wanamaker:—In your annual report of 1889, at the close of your friendly consideration of the proposition to discontinue Sabbath mails, you intimate your willingness to deal with the matter locally in accordance with "the will of a majority of the patrons of each office." (p. 24.) In the report for 1890, you state the same fact more fully in the following words: "A petition from any community, signed by a considerable majority of the patrons of the postoffice, requesting the closing of an office on Sundays would be regarded with favor by the Department as a means of ascertaining by practical experiment just what the effect of Sunday closing would be." (p. 70.) In your letter to me of Dec. 20, 1890, accompanying these reports, you say truly, "The difficulty is largely with the church members, and if they were to practice what they preach, many of the postoffices need not be open on Sunday." I am urging such "practice," and also such "closing" by "local option."

But as you are still studying the problem, permit me to respectfully submit for your consideration several reflections on the above statements:

1. The language of both reports admits your power to close the postoffices on the Sabbath. The law of Congress does not require but only *permits* Sunday opening, "If the public convenience requires it," of which the local postmaster first, and the Postmaster-General on appeal, is to be the judge. Certainly, no "public convenience" can really "require" what is against conscience. The toilsome public collection of mail from boxes has not even a permissive law, and should be stopped as a violation of the State laws against Sabbath labor. If Congress has any authority to open postoffices for Sunday business in States forbidding such business, it is on the ground that the mail service is inter-State commerce; but *that would authorize the sale of stamps and postal cards and stamped envelopes, and the delivery of mail only in "original packages."* May I ask that you will submit to the Attorney-General the question whether the collection of mail from street boxes is not a violation of the laws against Sunday labor, and the selling and delivery of goods at the postoffices, except in "original packages," a violation of Sunday traffic? As those who wish to get their mail on the Sabbath must go to the postoffice, instead of receiving it from the carriers at their door, as on other days, by analogy the collectors also should not go out of the office on the Sabbath, but handle only the mail brought there. In any case you can release all the collectors and stamp clerks from their illegal and unnecessary work—in fact, you can stop all the Sabbath work, and it is all unnecessary, save that of the watchmen, and all wrong, if not all illegal.

As you have made provision in some new contracts on star routes for discontinuing the Sabbath carriage of the mails, you could manifestly do so in all new contracts, and when no mails arrive at local postoffices they have no permission for Sunday opening. Clearly your great powers are sufficient to cancel this great wrong without further legislation.

2. Your letter indirectly admits that Christians who even for a moment enter the postoffice to get their Sabbath mail, do not "practice what they preach." What, then, of the Christian who works there for hours on the Sabbath as a postmaster or postal clerk? For the government to require him to do so is surely an infraction of that provision of the Constitution that forbids "interference with the free exercise of religion." To escape this by saying that Christians should not engage in the postal service, is to foul with the Constitution, again, this time in its provision against a "religious test." Practically Sunday mails have become an *irreligious test*, excluding the most religious and conscientious people from that very department where conscience is most needed. It is objected that "to stop Sunday mails would be a religious act by government, which ought to be neutral in such matters." But the present attitude of government is not neutrality but hostility. It is state *against* church!

3. You speak of a "majority," and "a considerable majority." Why "a considerable majority" to decide to do right, when a bare majority in an election may do a great wrong? Is "the will of the majority" to determine your personal action in a matter where *the will of God* is clearly expressed? Sabbath mails were instituted as a war measure in 1810, without any indication that it was "the will of the majority." You report (1889, p. 23) as a result of investigation that on the Sabbath "the callers for mail-matter comprise but a very small proportion of the patrons of the postoffices." Here, then, is the proof that "a considerable majority" do not want Sunday mails. In 1828, and again in 1888, and since, this matter has been indirectly voted on in the form of petitions, and "the will of the majority" of the petitioners in both cases was against Sabbath mails.

4. You speak of "Sunday closing," even when asked for by a "majority," as an "experiment," which reminds me that when Bismarck made a like remark, Windthorst, the Catholic leader, rebuked the Protestant by saying, in substance, "It is rank atheism to wait to inquire what the result of keeping a law of God would be."

5. I am gratified, but not surprised, to find that in the excuses you offer for the continuance of the Sabbath mails, you omit the sentimental plea with reference to Sunday letters about sickness and death, for which telegrams of Saturday and Monday provide a complete substitute.

6. The claim that business would be congested by stopping mails twenty-four hours you seem to consider partially true, but what you say of the world's metropolis answers this by showing that even in the greatest city the postman may have Sabbath rest without causing any congestion of business. The present method makes a congestion of business by throwing a double mail into the merchant's hands on Monday instead of giving him the same amount as other days, as would be the case if mails stopped at suitable places on Saturday night. You say, in substance, "the trains would go anyway, and the mails might as well go with them." That thought is almost the root of all evil. The Christian railway president says, "The mails must go anyway, and we might as well carry the passengers also." And the Christian passenger says, "The train will go anyway, and I shan't make any more work by taking it." If this excuse is good for mails and trains that break the Fourth Commandment, why not for the liquor dealer also. When we read of a considerable number of postal employes co-operating with confidence men in New York, and with lottery men elsewhere, there comes to mind the report of a British Parliamentary Commission, that as Sunday work in any trade increases, morality decreases; and also the saying of Wm. E. Dodge to certain railway directors, "If you require men to break the Fourth Commandment you must not be surprised if they also break the Eighth." Respectfully,

Wilbur F. Crafts,

Allegheny, Pa.

HOW IT LOOKS TO A ROMANIST.

It must be acknowledged that Freemasonry in this country has thus far been a very different thing, at least practically, from Freemasonry in the Old World. There the order has been captured by unscrupulous politicians, is openly atheistic, and is plotting continually for the destruction of Christianity. They are moving heaven and earth to gain complete control of the governments, and the effects of their secret power are everywhere manifest. They are determined to rule without a rival, and to exterminate religion from the face of the earth. Indeed, so bold have they become, especially in Italy and France, that they have thrown off all disguise and openly proclaim that "clericalism," by which they mean the Christian religion, is the great enemy against which they have to contend.

Of course, it does not follow that American Freemasonry is, as a body, atheistic. But there are certain considerations of a general nature which lie upon the surface, to which all good, conservative citizens, especially Catholics, would do well to take heed.

The first consideration is, that Freemasonry is a secret, oath-bound society, and, therefore, no loyal Catholic can approve, much less be a member of, it. We are aware that not every secret society is absolutely condemned by the church, although she discountenances the practice of secrecy. Oath-bound societies, where the members are solemnly pledged to obey certain rules which they have had no hand in making, and the full extent and nature of which they have no means of knowing, and when they are required to surrender their freedom of action to the dictation of irresponsible superiors, in which they may be required to do immoral acts, are, of course, under the ban of the church, and it requires no profound course of reasoning to convince any man of sense and candor that the church's sentence is just.

The second consideration is, that the tendency of Masonry is to substitute the order in the place of the church. Masonry is essentially a Protestant institution, and, as the various Protestant denominations are struggling for unity without the possibility of uniting on any religious ground, and as they are, at any rate, fast losing confidence in the Bible and the great essentials of Christianity, the fraternity of Freemasonry furnishes a convenient and attractive organization, which seems really to supply some of the radical deficiencies of Protestantism. Freemasonry has an imposing organization governed by a regular, graded hierarchy; it has an ornate and attractive ceremonial, which appeals, not only to the imagination, but to that feeling of mystery which is so powerful in our nature; it is of a semi-religious character, some of its grades embodying even Christian socialism.

The popularity of the order among Protestants in this country is indicated by the frequency with which the Masons are called upon to lay the corner-stones of public buildings and even of churches. The impropriety of this, we are glad to see, is recognized, even by such a decided Protestant as our esteemed contemporary the *Congregationalist*, which, in a recent number, commented very emphatically upon the fact, that a Congregational church had secured the services of a Masonic society to lay the corner-stone of its new building.

Now, if such be the attitude of a Protestant denomination towards an order with which that denomination may be supposed to have some natural affinity, how much more objectionable must the order be to Catholics who necessarily occupy an antagonistic position? With such an order we can not only have no fraternal intercourse, but we must solemnly protest against its being put forward to perform important official functions in connection with public, civil demonstrations. Why should a secret order, we care not how respectable the membership or attractive the ceremonial, be called upon to lay the corner-stone of a public building in which all the citizens are interested? We do not wish to trench one iota upon the rights or privileges of our fellow-citizens who choose to join the Masonic lodges; but we have a right to demand, that they be left to the enjoyment of their rights and privileges on their own ground, and be not invited to officiate on public, civic occasions, when a large and respectable portion of the community will be offended, if not disgusted, by their presence.—*H. L. R. in Donahoe's Magazine, Boston, January, 1890.*

THE VOICE OF THE PEOPLE.

BY EDGAR WYLIE, CHICAGO THEOLOGICAL SEMINARY.

An address at the annual Re union of the Theological Professors and Students of Chicago and vicinity, Feb. 27, 1891. Published by request.

Ladies and Gentlemen:—I am glad to bring you the greetings of our Seminary, and to say tbat witb large hopes now realized we bave waited for this anniversary.

We, as students, are in the grey dawn of new experiences. Soon from our several nurseries of clerical life and learning we sball be sent forth to take each bis own appointed place. Wbile we may, it is wise to meet and mingle in friendly intercourse. Even among ministers there is a lack of love. Lord Macauley, writing his sister concerning the death of Wilberforce, said he was sometimes astonished at himself, for he believed tbat wbile there were certainly two or three whose deatb would break his heart, there were not more tban ten wbose death would spoil his dinner. But evidently enough there is to be, at no distant day, a much closer union of all Christian believers. Different communions witb slightly differing manners and customs shall be one in love. The attitude of the cburches toward one another is very largely due to tbe influence of the pulpit. If the ministers are friends so will be the churches.

When we meet in after years, (and I trust the time is near when not more than two of us sball be sent to eacb thousand souls,) when we meet in after years and as firm friends recall these anniversaries, you shall bave the liberty of my pulpit, and your people will perbaps endure the affiiction if we take your places, and you and we will carry the town for Christ; and prayers shall ascend for one anotber.

"More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain, both by night and day;
For what are men better than sheep or goats
(That nourish a blind life within the brain),
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friends?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

—*Tennyson.*

The prayer of faith prompted by a loving heart will draw heavily on divine resources. A Princeton student after preaching to a colored audience invited a venerable deacon to pray. He poured out bis thanks as tears coursed down his face and besought the Lord that tbe dear young preacber might be anointed "wid de ile of Patmos," wbicb he innocently believed had power to give apocalyptic visions.

Now I was to speak of the Voice of the People. With your leave let me change the pbrasing of the subject to this: Wbat tbe neighbors say.

In the settlement of important national questions the voice of the people *in toto* is heard in two keys, sometimes more. Each commonwealth also has the same experience. So the parisbes and homes have voices on questions peculiar to each. How New York goes affects a Presidential candidate; but what neigbbors say affects most men profoundly. Many tremble at the question: What will people tbink or say? So much of what they have said bas leaked out that one feels what remains bebind to be often too much to bear. And it gets out in such surprising ways as to put to tbe blusb them who said it. For instance, a minister giving a boy in his father's presence a talk on Natural Theology, asked if he knew that flies even served a good purpose. "O yes," said the youngster, "Pa told me. He says 'they are the only thing that keeps him awake when you are preaching.'" Not every bome has a small boy, but every one is for or against the minister and his measures.

1. Wbat are tbe consequences when the pastor makes too much of public sentiment?

Every community has whirlpools of evil which too often partially draw in the good. Conformity yields an advantage. Dissentients are often either frightened or disheartened into silence. To differ with a strong majority gives one tbe feeling of opposing a deity. The pressure almost forces one for the sake of peace to mingle witb the herd. The individuality of the *man* is lost. He sinks as a rain-drop sinks into a deep. Tbe good effect of protest is forfeited. The balance-wbeel of society is loosed. The finger of scorn wins the day. Rather than *be called* an enemy of the people, one chooses to keep silent and *become* one. Such invertebrate objects will never win the respect of the people, not even the wortbless respect of those witb whom they conform.

At the close of Carlyle's life of Cromwell he calls England an ostrich witb its "head stuck into the readiest bush of old church-tippits, king-cloaks, or what other sheltering fallacy there may be, and so awaits the issue." A man with his head in the bush of silence and conformity, is the prey of bis enemies. His security is a snare. A scared man has no power for good with either God or man. He is miserable. His parishioners are to him as watch-dogs. Their eyes are on him warning him not to speak his honest thought. If he has ventured to draw a straight line some Sunday night, the next morning be sends his boy for the mail, his wife for the marketing, and he keeps close housed till the coming of the kindly sbades of nightfall. To keep in with all he decides to keep still. He feels certain if he should bravely speak it would wreck tbe cburcb. Were there as many devils as tiles on his bouse-top be would be more discreet than Luther. Some of the Soutbern river-boats are so weak in their boilers tbat every time they whistle the enginee stops. He fears he would suffer the same consequences. Sometimes be is seriously alarmed at being in tbe flesh. He would like to be a ghost and flit about unobserved. When be dies there will be no vacancy. Upon such a man the fear of his fellows is a shirt of Nessus. The words come true: "O my people, they which lead thee cause thee to err, and destroy tbe way of thy paths."

A graduate of one of the schools represented here tonight was called to an important parish. Soon after bis arrival at his post be was visited by two worthy members of the Woman's Christian Temperance Union. They boped to enlist his sympathy and co-operation in tbe struggle between the homes and the saloon power. He excused himself, saying he "cordially sympathized witb all wise and well directed efforts for the promotion of temperance and morality," but as he bad been in town but two months and bad not learned tbe public sentiment on the question of temperance, he begged to be allowed more time before he sbould venture to join his voice with theirs. The home-loving women sad of beart returned, and like Niobe, wept at tbeir broken altars and alone continued their attempt at shielding their off-spring from the shafts whicb fell thickly around and quivered in the hearts they loved. He, slippered and clad in a gaudy gown, returned to bis study to prepare a sermon, very likely, concerning the Three Worthies, or Daniel in tbe Den. What sort of a Daniel would he make? The lions would not respect bim!

2. How is public sentiment molded by the right kind of man?

Though one community will differ morally from another, there is no spot under tbe wide-circling sun wbere a timid man is wanted. Hero-worship is natural to man. In any market courage is at a premium.

It is too true that many a parish is extremely worldly. The wealth is often invested in distilleries, breweries, saloons, race-tracks and railroads that tbrive by Sunday traffic. A pastor is called to the churcb of such a parish and he finds a weak band of brethren wbo themselves see no harm in joining in dances, card parties, theatre-going, Sunday travel, and cburch lotteries to meet current expenses. He sees clearly enough the downward drift of these things. The prayer meeting numbers ten wben all are present; the euchre party numbers twenty and is always full. The church has the women and children; the clubs and lodges have the men. The parish is a sbip witbout a helm. Social life is decayed. Tbere is no fine sense of right. Business bouses are open on Sunday; divorce cases fill the dockets of the courts. The starving wives and children of home-made drunkards roam the streets.

The pastor enters on his work and puts aside pbilosophy and metaphysics for the Ten Commandments; or at least he gives them the preference. He offers no apology for tbe truth of God, nor yet does he make bis pulpit a throne of judgment. He neither floats on the popular taste, nor deals witb brains to the neglect of bearts. He has faith in the power of truth to save society. He is, tberefore, a man pledged to trutb, and a devout follower of the light he has. For no one's weak eyes will he put his light under a bushel. He will speak his mind and hold no parley with fears or doubts. Without ceremony he will give to *things*,—what cowards bint at—their right names. He will rally men's enthusiasm and energies from the clubs and lodges to the church, where they rightfully belong, and ought to be and must be before the church is strong again. He will call on the people for a morality drawing its sanctions and autbority from tbe Bible. Witb Chrysostom, he will agree that the true Shekinah is man, and tbat the soul without God is incomplete. The pastor will not be a star to dwell apart from men. In his courage he will not be ferocious, nor resent small hectorings. He will deal in no splenetic censure, nor will he resign to please some critic, or to preach his old sermons elsewhere. There will be tonic vigor in bis preaching and under it sappling characters will grow into oaks. He will dare to rebuke men in low place or bigh, and no gift can bribe him into silence.

Such a pastor will not regard himself as a privileged character, but as a man among men he will welcome honest criticism, meet it, and count it as showing he has won attention. His arguments will be cool and calm, and he will say no venomous, biting thing. Quietly in earnest be goes about his duties as one knowing perfectly what he is about, and as one who has placed a just estimate upon the importance of what he is about.

There are four things in London at which nobody laughs: the Sovereign, the Premier, the Lord Mayor, and the London *Times*. Whoever rates himself too low and fails to honor his calling, will be taken at bis own estimate. I know a pastor who is also a graduate of a school in this re-union, and who bad occasion three years ago to feel much as the school-boy, who when asked wbat teacher be was under now, answered, that they all sat down on him when they got a chance. Because of his position on the temperance question, during the national election, his church members left him, and he was hated and burt by enemies from every quarter. But he fought it out on that line and it took all summer. The churcb members were glad to return, and to-day the pastor is honored and respected by the entire city of tbree thousand people. Tbose wbo still disagree with him feel that he is a man "for a' that and a' tbat." All feel under his burning, brave words, tbat life means far more than they have ever thougbt or dreamed.

Before sucb men and methods, it is decreed that worldliness in its worst forms, sball give way to a growing love and practice of what is noblest and true.

"Truth crushed to earth shall rise again,
The eternal years of God are hers."

I would not dare say that sucb a man will sweep every error out and bring every excellence in; but, at least, while he lives bis parishes, and the world tbrougb tbem, will be blessed by a brave, healthy, beneficient life. And when his lifeless body sball lie "a worn-out fetter" tbat his triumphant soul bas broken and cast aside, there will be hosts whom his zeal has kindled to speak long after he has gone, witb tongues of fire.

Winning men from error and transforming public sentiment to the right, is a divine art. It requires tbe best a man has in bim and ought to bave the devotion of the best men.

How sball we accumulate the power with which to accomplish this great work to which we are about to put our hands? The German sculptor, Dannecker, wrought for years to embody in marble his conception of tbe Christ. One day calling a little child to his studio, and pointing to the statue he asked who it was. After a moment she answered: "'Suffer little children to come unto me.'" The artist was overjoyed at bis success. Soon after Napoleon desired of him a statue of Venus. He answered: "No, your majesty, a man who bas seen Christ can carve no heathen goddess. My art hencefortb is a consecrated tbing." May our lives be sacred to him alone, and as we enter the mighty conflict between light and darkness, let us all bold as our motto:

"Though an host should encamp against me,
My heart shall not fear:
Though war should rise against me,
Even then will I be confident."

OUR WASHINGTON LETTER.

Washington, D. C., March 4, 1891.

Part of the last legislation enacted by the Fifty-first Congress, which expired by legal limitation to-day, was the bill making it unlawful to sell pools on horse races in the cities of Washington and Georgetown or within one mile of their respective corporate limits. When this bill was first reported to the Senate and that body refused to amend it so as to prohibit pool selling anywhere in the District of Columbia, it was thought doubtful whether there would be time enough for the House of Representatives to pass it, and its receiving the approval of the President, was thought to be still more doubtful, because he vetoed a similar bill at the previous session, on the ground that while prohibiting this form of gambling, in other sections of the District it legalized it, by permitting it to be carried on upon the grounds used as a race-track.

But upon the idea that "half a loaf is better than none," a meeting of local ministers was held, and after satisfying themselves that Congress would not pass any bill on the subject that did not in some way except the race course from its provisions, and being very anxious to rid the city of those pest holes, known as pool-rooms, a committee was appointed to wait upon the President and request him to sign the bill, which he agreed to do. The committee then visited several prominent members of the House, and obtained their aid, and yesterday afternoon the bill became a law. While it isn't all that was wanted, or all that the people had a right to expect from Congress, it is at least a step in the right direction.

Those who believe in the total prohibition of the cursed liquor traffic, are delighted to learn that a bill just signed by the President will result in practical prohibition as far as a number of saloons in this District are concerned. The bill in question was intended by Congress as a protection to the old soldiers who live at the Soldiers' Home, just to the north of Washington, and provided that no liquor license shall be issued by the District authorities to any party carrying on business within one mile of the limits of the Soldiers' Home; but after the measurements were made, it was discovered that the mile from the limits of the Home included a number of squares in the northern end of the city, and the temperance folks are rejoicing to know that legal prohibition will exist in even a small part of the District of Columbia, and are continuing to hope that some day it will embrace the whole of it.

Senator Edmunds has not abandoned his idea of a great national university under the auspices of the Government to be located in this city. He asked for and obtained the consent of the Senate

to the sitting of the select committee, to which the matter was referred, and of which he is chairman, during the Congressional recess, and he expects to have a plan formulated when Congress meets again.

The Postoffice Department has discovered that a lottery company is violating the law by mailing its tickets, etc., from Canadian postoffices. The Canadian postal authorities will be asked to put a stop to it.

The Sabbath Union has moved its headquarters from New York to Washington, and its corresponding secretary, Rev. W. J. R. Taylor, addressed the Gospel meeting of the Y. M. C. A. Sunday afternoon on "The Sabbath for young men and young men for the Sabbath." He made a suggestion that may bear good fruit in the near future. It was that the association should institute a Sabbath observance department.

Rev. Anna Shaw, who has lived among the Indians of the Northwest since she was ten years old, delivered an address on their condition and their treatment by the Government, Sunday evening. She said that if the Government had spent one-tenth of the money in trying to ameliorate the red man's condition, that it did in trying to kill him during the recent trouble, there would have been no trouble and no bloodshed. *

Reform News.

"THE OLD AND THE NEW STYLE."

FROM THE NEW ENGLAND AGENT.

We have, it seems, two kinds of Masons here in Boston, the ancient and the modern. So the old members tell me. Nothing is more common than the remark: "Masonry is not what it was when I joined thirty or forty years ago. A man must be respectable and have a good character to get in then, but any scalawag who has money and influence can get in now. I don't attend the lodges any more for I don't like to associate with the class of men that run them," etc., etc.

Accepting this as a "true bill," I beg leave to ask, if it is not time for these "old style" members to "turn the rascals out," or to "come out from among them." If walking in fellowship with the ungodly for forty years has so signally failed to reform them, and they have all the time waxed worse and worse, isn't it about time you had ceased to pay dues, to support, and give your character and influence to perpetuate the corruption which you cannot endure? If you fear and shun such vile personal contact, at fifty, sixty or seventy years of age, and with chaste and temperate habits formed, how manifold greater must be the danger to the young members who are inexperienced and perhaps induced to join by being told that you are members!

Said one of this class to me: "Since I found Christ, I have had no sympathy with or pleasure in my lodges. I don't attend any more. In one of them they have a vile, profane man for chaplain, and even unconverted members say it is a shame, and they are trying their best to get me back for chaplain; but it's no use. I have washed my hands of the whole of them." Good, so far. But I want to ask this brother and multitudes more who occupy substantially the same position, If you should not take another advance step, is silence in regard to what you acknowledge a great system of iniquity *all* that Christ requires of *you?*

I suppose the three hundred Sir Knights who gave their "annual ball in honor of their lady friends" and danced until one o'clock this morning were *modern* Christian (?) Knights. Friday is the regular prayer-meeting evening in most of the Boston churches, and it is presumable the "Old Style" would select some other evening if disposed to "trip the light fantastic toe."

This reminds me of a pastor upon whom I recently called in a Connecticut town. Said he: "The lodges have nearly broken up our prayer and class-meeting. They are doing great harm and I fear no good in this place." Calling on another, I asked, "Doctor, are you a Mason?" "No," was the prompt reply, "but I believe in the order. My father was a Mason. My wife's father and her brother belong, and I never knew three better men."

I suggested that good men were sometimes led astray, and that we had but one Perfect Example, and asked if he thought our Perfect Example or his servant Paul would join the Masons or approve of their initiatory rites and oaths if they were now in Boston.

"I don't know anything about Masonry," was his reply;" but I used to be an Odd-fellow, and there is nothing wrong in that order."

When further interrogated he said, "I belonged in Maine, but have not removed my membership to Boston."

"Why not?" said I.

"Well, first it *costs too much money;* second, it takes too much time; and then I think there are getting to be too many of these lodges; they keep the people away from the prayer and other meetings of the church."

I said, "Doctor, if Boston should become converted and every man, woman and child should become a true child of God, and then a sufficient number of prayer meetings were started to accommodate them all, do you think there would be too many prayer meetings?"

"No," said he, "the more the better."

"Well, then," said I, "if there *is nothing wrong* in the lodges, as you say, they must be *positively good*, for they are either in the service of God or mammon. How then can we have too many of them?"

I am still waiting for the Doctor's reply. It seemed never to have occurred to him that an order that "cost too much money" is a *swindle* and "takes too much time" for what it gives in return; is an *imposition*, and keeps the people away from the social means of grace, and yokes believers with worldlings, is both an *unholy*, and extremely hazardous alliance. When I called attention to the omission of Christ's name in their authorized lodge services, his reply was, "We have often discussed that matter in the lodge, and have decided that it is not a religious, but simply a business institution for benevolence, insurance," etc.

"Why, then," I asked, "do you bring the candidate into the presence of a skeleton, and rehearse to him such solemn lessons, if you do not intend to impress upon him the solemnity and certainty of death, and the necessity of preparing for the judgment? That looks to me like religion of some sort."

"Oh," said he, "I always looked upon that as ridiculous."

It was a confession, however, that he had "*looked upon it*," but for some cause could see "nothing wrong" in such a caricature and solemn mockery of death and of Him who made man in his own image, and who shall judge the quick and dead at his appearing. J. P. Stoddard.

SCHOOLS OF EASTERN TENNESSEE AND KENTUCKY.

Berea, Ky.

Dear Cynosure:—When I arrived in Knoxville I called on Dr. McCulloch, president of Knoxville College, who received and entertained me very kindly; and on Wednesday evening, the 11th ult., I preached in the chapel to the faculty and 300 or 400 students. It being a week of special religious services with them, I gave a Gospel sermon, and ten or twelve enquirers remained after meeting for private conversation and prayer. This is a prosperous institution and doing a grand work under the direction of a corps of conscientious teachers. It is full, and they are enlarging to receive and accommodate the overflow. They have no secret societies, and the reform volumes we gave them, two years ago, I found in good order on the shelves of the library.

On the following Sabbath morning I preached in the Congregational church, Rev. E. A. Johnson, pastor, on the principles of the N. C. A.; and in the afternoon, I delivered a discourse on reform at the Slater Training School to the Y. M. C. A. This institution, I understand, has passed into the hands of the A. M. A.

The University of Tennessee which is located here at Knoxville, has Dr. Dabney for president, who is a successful educator and a man of broad views. He was absent when I called; but I found the anti-secrecy volumes which we furnished them two years ago, on the shelves of the library in good order. There is a large building nearly enclosed here, designed to furnish rooms for the Y. M. C. A.; and also a gymnasium for the students to exercise in. There is a military professor, and a large number of the students go through the drill of the manual of arms every day; also a U. S. naval officer, who is professor of mathematics.

On the 20th of February I went to Jellico and called on Prof. F. E. Dizney. He is the principal of the high school there, and sympathizes with our reform work. He invited me to speak to the scholars, of whom there are about a hundred in the institution. The fall term was said to be very successful, and it closed on the 19th of last December with a Demorest temperance prize contest. The friends of the school were out in full force, and they had a very interesting time. There is no school library here; but I made arrangements to send "Finney on Masonry" and "The Broken Seal" to Mr. Dizney for his own use. There is a Congregational church here under the care of the A. M. A.; and a Christian Endeavor Society, presided over by Miss F. Bement, the assistant teacher.

At Williamsburg, which I visited next, I enjoyed the hospitality of the Rev. L. E. Tupper, who is the acting pastor of the Congregational church, under the care of the A. M. A., and editor of a monthly called the *Mountain Missionary.* On Sabbath morning I preached, at his request, on home missions, and they took up quite a collection for that object. Missionary work was begun in this region, some twelve years ago, by Rev. A. A. Meyers; and it has spread, from this point as a center, to Cumberland Gap, and quite a number of other places in this hill country. Bro. Meyers is laboring at present in Middleborough; and the Rev. A. J. Chittenden, who is one of our reform brethren, preaches at Rockhold and Woodbine; and Rev. C. Farnsworth organized a church at Marsh Creek last November.

Williamsburg Academy is a non-sectarian school for both sexes, and is under the care of the A. M. A. Prof. H. E. Sargent is the principal, assisted by a full corps of thoroughly competent teachers. In addition to the literary classes, there are training classes for the boys in carpentry and printing; and for the girls in housekeeping and needle work. There are three hundred students, and many applicants have been sent away for want of room. But they are building, and will soon have another large hall, with library and reading-room. When this is completed, they are to have, by request, a donation of some of our anti-secrecy books. S. F. Porter.

WESTERN PENNSYLVANIA STANDS STRONG.

En-route for Washington, Mar. 5, 1891.

Dear Cynosure:—To convince me of my error in opposing secret societies I am frequently presented with various papers. An enthusiastic young man belonging to the Jr. O. U. A. M. gave me a copy of the *American*, the official organ of this society. It makes great pretense of guarding American institutions, especially our public schools. Indeed, had one no other light than that received from this organ he might conclude this young society originated the public school, and had sort of a patent on the same. It refers to those who oppose the order as "enemies of the public school." On the front page of this issue (Feb. 14) I find an article headed, "*A Narrow Escape.*" The editor or reporter says that a member of Fort Pitt Council, No. 220, in visiting the "old Liberty bell" in Philadelphia "*was seized with a patriotic desire* to be the owner of something connected with the articles." This individual whom the article calls "Brother," craftily stole a piece of wood from the frame of the bell and then lied about it to the guard. The article concludes with the following: "He now exhibits the piece of wood to his friends, but not every one who sees it learns how nearly he fell into the clutches of the law."

The whole paper gives evidence of a worldly, devil-guided spirit at its head. A shrewd manager ought to know that praising a lodge brother whose patriotism led him to become a self-confessed thief and liar would not help his cause with Christian patriots.

As I write we are running down the mountains, soon to pass the Horse Shoe Bend. Our two iron horses are in full view, so short is the bend. Owing to the many calls I desired to make in a short time, I could not well report the pleasant meetings held at Apollo and Olivet last week. At both these points I found many friends, who of course subscribed for the *Cynosure*, although they did not previously lack for reading matter.

(*Continued on 12th page.*)

CORRESPONDENCE.

A METHODIST WHO WOULD DIVIDE WITH THE LODGE.

HAMILTON, O., March 2, 1891.

EDITOR CHRISTIAN CYNOSURE:—Last Wednesday I visited Middletown, O., a town of 12,000. It is a great tobacco manufacturing center. It also has a great brewery. The Presbyterian church has just called a new pastor, Rev. Mr. McCammel, from western New York. On Friday I visited Hamilton, O. Rev. Elisha C. Simpson, of the U. P. church, was first seen, and found to be a true yoke-fellow in our reform work. Rev. Edwin W. Abbey, of the Presbyterian church, came next. He met me with open arms and tendered the desired help.

Rev. G. W. Gillette, D. D., of the M. E. church, was then interviewed. It was like going from the tropics to the frigid zone. He is preaching a series of sermons on Sabbath evening before some secret oath-bound fraternity like the Masons. He admitted that there were too many secret societies in these days. He thought they ought to be cut down to about three. But to have as many as ten secret orders in one congregation was not best. I suggested that secret societies are taking the funds that should go to the church. But he insisted on their right to their share. One remark, that perhaps they had no right to exist, seemed to freeze the stream of our conversation, and I slid out on the ice. The fact is, secret societies are riveting their shackles on the churches, and the preachers are beginning to find that they must either be slaves or take their leave. There are many who choose to be slaves. A few would rather be ecclesiastical tramps.

Sabbath morning I preached in the Presbyterian church of Hamilton, and in the evening in the U. P. church. They have 243 members. Hamilton has 20,000 people. It is the home of Governor Campbell, who belongs to the Presbyterian church. This is also the home of Congressman Morey. J. M. FOSTER.

KEEP UP THE DISCUSSION OF LODGE PAGANISM.

MONANGO, N. Dak.

EDITOR CHRISTIAN CYNOSURE:—Some influential contributors to the *Cynosure* have lately stated that it is probably a mistake to show up to the world the evil teaching of the lodge in regard to religion, stating in substance that "as the Masonic lodge taught a false system of religion, infidels would thereby be attracted to the lodge and become its supporters."

It has been evident to me for the last fifteen years, at least, that when certain characters become cognizant of the fact that Masonry positively offers salvation by works, independent of Christ or the Bible, and even without repentance or the forsaking of sins, that many of them would embrace it and become its ardent supporters.

It was equally evident then, as it is now, that other characters will be attracted to the Masonic lodge when it is known that they will be shielded from the grip of the law by virtue of their connection with the order, when plotting to engage in unlawful deeds. We might with equal propriety affirm that when the evils of Masonry to the state were shown, it would attract large numbers to the lodge, because they wished to be protected when they violated the law.

Should we then cease to expose and oppose any of the primary evils of Masonry for fear the evil-disposed will embrace it? Nay, verily! But let us be instant in season and out of season to show the evils of Masonry, not only to the state, but with equal zeal to show its detriment to the church and cause of Christ.

So let the discussion of the lodge evils go on and on, and while the evil-disposed are embracing the lodge and becoming its supporters, the good people of the land are *deterred* from entering.

Not only this, but these discussions are causing some of the best members to secede from the lodge and to become its most effective opponents. It is reasonable, too, to conclude that the number of good men kept out of the Masonic lodge by showing up its antagonism to Christianity is equal, at least, to the number of bad men who take up with the lodge on account of its infidelity to Christ.

It is important to keep the infidelity of the lodge prominently before the people, if we are thereby enabled to keep even one good Christian out of the lodge for every ten wicked men who go into it. I imagine when the lodge power in this country is deposed it will contain a great preponderance of bad men. The sooner it embraces the great bulk of the worst element in our country, the sooner it is likely to become a power of the past.

Separation is what is needed. The good people of the land ought to separate themselves from the workers of iniquity. The distribution of anti-secret literature and public discussions should go on as in the days of anti-slavery agitation, until it once more becomes a national issue and until the defenders of these dark orders shall themselves, through some rash act, inaugurate the means of destruction of their pet institution, as did the slavers of the South inaugurate the destruction of slavery. C. G. FAIT.

PITH AND POINT.

A HARD FIELD AND A FAITHFUL PASTOR.

Rum, Romanism and Secretism are regnant here. Surely the work to be accomplished is great, but our sufficiency is of God. I ask your prayers for us, that we may have wisdom from on high to rightly divide the truth, and yet be true to our honest convictions. "Jehovah Nissi" is our motto and in the name of our God we will set up this banner. I must keep abreast of your grand movement against the bulwarks of Satan. Send me the battering ram again; I cannot get along without it. I discontinued the *Cynosure* because I could not afford to take it. I must afford it. I need the encouragement it affords, and in addition to that I can loan it to some whom I think will give it candid perusal, and may thereby be led out of darkness into light and break the chains and cords with which they are holden. When the opportunity comes to speak from the pulpit on the anti-Christian character of it, I shall in the fear of God and for his glory bear testimony against this Octopus.—*Spring Valley, Ill.*

THE CYNOSURE SURPASSES.

I cannot, until I need money more than I now do, dispense with the weekly visits of the *Cynosure*, though I already have other papers of which I am equally fond, and could hardly do without. But the *Cynosure* has a mission *distinctively* ITS OWN, and is, as I firmly believe, without a rival in its particular line of reformatory work, while it certainly is the champion or advocate of more social, political and religious reforms than any equally ably edited journal in the country.—DEMPSTER TOWER, *Millville, N. J.*

FROM AN EVANGELIST IN THE CHEROKEE NATION.

I am in heartiest sympathy with the anti-secret movement, and hope that the forthcoming convention will be productive of much good. In the Indian Territory we are cursed with the lodge demon. Even in the various denominations the lodge is used to bring into the fold a mass of unconverted rubbish, from the ranks of Indians and whites. It is a splendid thing for Judaizing teachers. They work Masonry and Odd-fellowship for all it is worth, putting men in a fair way for heaven on the basis of good works, instead of by "the way of the blood." I think the *Cynosure* grows better and better, and I look with interest for each successive copy that comes from your press. Yours against the Secret Empire.—J. E. WOLFE, *Vinita, I. T.*

CONTRARY TO THE WORD.

Most cordially I sign the "Call for a Christian Conference on the Secret Lodge System" which you have sent to my address, because I heartily endorse the different propositions that are contained in the "Call." To my mind they are all founded in truth and uprightness, so much so that they cannot be successfully gainsaid or invalidated. They are fully sustained as to their truthfulness, in the history of our country, as seen from a correct standpoint. The "system" itself is inimical to the plain teaching of the Word of God, which is at once the only infallible rule of faith and practice; hence should govern men in all of life's relations. God's Word is an open, candid and honest system of truth for the blessing and benefit of all men without respect of persons. It in no way connives at any secret system of intrigue or darkness, but only encourages that which is of itself in harmony with light, purity and love. In that Word there is no darkness at all. It is full of light, as the "entrance of thy Word giveth light." Most surely any secret system, as such, contravenes the spirit and letter of the Book Divine. Hence the man who loves that book should not be in any friendly connection with the dark worldly orders which so much abound in our country in this age. He should let his light so shine before men that they may see his good works and glorify his Father which is in heaven. He should have "no fellowship with the unfruitful works of darkness, but rather reprove them." Strange indeed that so many are running so eagerly after the orders which are only of the spirit of the world in its darkness and guilt. This is true of many persons from whom we ought to expect better things indeed.

To every Christian God's Word should be a "lamp unto his feet and a light to his path," to guide and govern in all his public walks and also private ways, that he may be able to observe the apostle's injuction—to do all, whether in word or deed, in the name of the Lord Jesus. Hence a plain inference would be, what we cannot do in his name should not be done at all, which would at once end all secret systems of darkness.—(Rev.) E. THOMPSON, *Senecaville, O.*

STRAWS.

I have been very well pleased with the *Cynosure*.—A. C. W., *Holton, Kan.*

I appreciate the *Cynosure* very highly.—J. J. J., *Friendsville, Tenn.*

We are pleased with the *Cynosure* and think we could not do without it.—S. R. C., *Sac City, Iowa.*

A. W. of Williston, Vt., renews for himself and aged friend, of whom he writes: "She is 87 years old, and says she wants the *Cynosure* as long as she can read it, and then she wants to take it for others to read.

ALL REFORMED PRESBYTERIANS who purpose to attend the anti-secret conference soon to be held in Chicago, can be furnished with credentials as delegates by notifying the undersigned. We hope many will find it convenient and see it their duty to attend. By order of Synod. J. S. T. MILLIGAN,

Ch'n Standing Com. on Secret Orders, R. P. C., Denison, Kan.

LITERATURE.

Our Day opens with an able and exhaustive discus sion of the African slave-trade in its present condition by Frederic Perry Noble of the Newberry Library, Chicago. The writer, without enumerating the dreary horrors of this evil, with which the public are reasonably familiar, addresses himself to the discussion of remedies. He regards the responsibility of England and Germany, the Christian nations most interested in African colonization, as paramount in this question. In the Congo Free State all the great Powers are responsible. Had they been faithful to their agreements the trade would have been much curtailed. He urges that Portugal should be expelled from the East coast, and that the armed crusade preached by the Jesuit Lavigerie will make matters worse. He is hopeful that Mohammedanism may be won to anti-slavery ideas, though his argument does not impress us with its force. The influence of railways and Negro colonists from America he justly holds to be of vast importance to African civilization. Rev. W. F. Crafts repeats his hundred questions on current reforms and reports the vote of fifty Oberlin students. Better late than never, a timid question on secret societies is added after the Oberlin vote. This list can be had of Mr. Crafts at No. 102 Nassau St., New York, for 50 cents per 100 copies. The Monday lecture of this number is "The Pope's Veto in American Politics," a question which Mr. Cook discusses with patriotic indignation struggling with the dispassionate view of a philosopher. His editorial notes are good, as also is the answer by Mrs. S. T. Kinney, president of the Connecticut Indian Association, to the question, "What has been the Success of the Connecticut Scheme of helping Indians to help themselves?"

The California series in the *Century* this month takes up the Fremont explorations, first with a brief paper giving a resume of the five explorations; second, with a paper by Mrs. Fremont on the "Origin of the Fremont Explorations;" and third, with a posthumous narrative of the terrible experiences of the fourth expedition under the title of "Rough Times in Rough Places," it being a personal record of Micajah McGehee of Mississippi. The frontispiece of the number is a new portrait of the poet Bryant, from an old daguerreotype, and is printed in connection with a historical and illustrated article on the old and well-known Century Club of New York City. "General Crook in the Indian Country," by Captain John G. Bourke, is a paper that derives a special and timely interest from the late Indian troubles. It has been profusely illustrated by Frederic Remington with pictures typical of soldier life in the Indian country. Lieutenant Horace Carpenter of New Orleans, in his entertaining article on "Plain Living at Johnson's Island," describes the hardships, from the point of view of a Confederate prisoner, of a sojourn in the war prison in Lake Erie, near Sandusky. The second article on "The Anglo-Saxon in the Southern Hemisphere" is devoted to Australian cities, their advantages and their unusual problems. The third installment of the famous Talleyrand Memoirs deals with Napoleon Bonaparte, Josephine, and the Emperor Alexander.

Vick's Magazine for the month gives first attention to small parks in villages or private grounds. The "Winter Aspect of Trees" is freely illustrated and suggests what may be done next Arbor day to render our homes and landscapes more beautiful and agreeable.

In the March *St. Nicholas* older children will appreciate "A Polar Bear for a Jailer," by Edmund Collins; "Out of Childhood," by Helen Thayer Hutcheson; Mr. Welles's interesting account of his "Autograph Book;" Miss Elizabeth Bisland's "Alligators' Funeral;" "The

Midnight Sun;" and the second part of little Miss Ellsworth's "Diary in the East," which has some beautiful views of Athens.

THE SECRET EMPIRE.

Its Oaths of Fealty.

THE VOWS OF A MASON.

FIRST DEGREE.

I, ——, of my own free will and accord, in the presence of Almighty God and this worshipful lodge, erected to him and dedicated to the holy Saint Johns, do hereby and hereon (Master presses his gavel or hand on candidate's head,) most solemnly and sincerely promise and swear, that I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of Freemasonry which may have been heretofore, shall be at this time or any future period, communicated to me as such, to any person or persons whomsoever, except it be to a true and lawful brother Mason, or in a regular constituted lodge of Masons; nor unto him, nor them, until by strict trial, due examination or legal information, I shall have found him or them as lawfully entitled to the same as I am myself. I furthermore promise and swear that I will not write, print, paint, stamp, stain, cut, carve, mark, or engrave them, nor cause the same to be done, on anything movable or immovable, capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible to any person or persons under the canopy of heaven, and the secrets of Freemasonry unlawfully obtained through my unworthiness.

All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any hesitation, mental reservation or secret evasion of mind whatever; binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots, and buried in the rough sands of the sea, at law-water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly violate this, my Entered Apprentice obligation. So help me God, and keep me steadfast in the due performance of the same.

SECOND DEGREE.

I, ——, of my own free will and accord, in the presence of Almighty God and this worshipful lodge, erected to him and dedicated to the holy Saint Johns, do hereby and hereon (Master places his hand on hand of candidate,) most solemnly and sincerely promise and swear, that I will always hail, ever conceal and never reveal, any of the secret arts, parts, or points of the Fellow Craft's degree, to any person or persons whomsoever, except it be to a true and lawful brother of this degree, or in a regular constituted lodge of Fellow Crafts; nor unto him nor them until, by strict trial, due examination, or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

I further promise and swear, that I will stand to and abide by all the laws, rules and regulations of the Fellow Craft's degree as far as the same shall come to my knowledge.

Further, that I will answer and obey all due signs and summonses sent to me from a lodge of Fellow Crafts, or given me by a brother of this degree, if within the length of my cable-tow.

Further, that I will aid and assist all poor, destitute, worthy Fellow Crafts, knowing them to be such, as far as their necessities may require and my ability permit, without material injury to myself.

Further, that I will not cheat, wrong, nor defraud a brother of this degree knowingly, nor supplant him in any of his lawful works.

All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any hesitation, mental reservation, or secret evasion of mind whatever, binding myself under no less a penalty than that of having my breast torn open, my heart plucked out and placed on the highest pinnacle of the temple, to be devoured by the vultures of the air, should I ever knowingly violate this, my Fellow Craft's obligation. So help me God and keep me steadfast in the due performance of the same.

THIRD DEGREE.

I, ——, of my own free will and accord, in the presence of Almighty God and this worshipful lodge, erected to him and dedicated to the holy Saint Johns, do hereby and hereon (Master places his hand on candidate's hands, on the Bible,) most solemnly and sincerely promise and swear, that I will always hail, ever conceal and never reveal any of the secret arts, parts, or points of the Master Mason's degree to any person or persons whomsoever, except it be to a true and lawful brother of this degree, or in a regular constituted lodge of Master Masons, nor unto him nor them, until by strict trial, due examination, or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

I further promise and swear, that I will stand to and abide by all the laws rules and regulations of the Master Mason's degree, and of the lodge of which I shall be a member, as far as the same shall come to my knowledge; and that I will ever maintain and support the constitution, laws and edicts of the Grand Lodge under which the same shall be held.

Further, that I will answer and obey all due signs and summonses sent to me from a Master Mason's lodge, or given me by a brother of this degree, if within the length of my cable-tow.

Further, that I will aid and assist all poor, destitute, worthy Master Masons, their widows and orphans, knowing them to be such, as far as their necessities may require, and my ability permit, without material injury to myself or family.

Further, that I will keep a worthy brother Master Mason's secret inviolate, when communicated to and received by me as such, murder and treason excepted.

Further, that I will not aid nor be present at the initiation, passing or raising of a woman, an old man in dotage, a young man in his nonage, an atheist, a madman, nor a fool, knowing them to be such.

Further, that I will not sit in a lodge of clandestine Masons, nor converse upon the subject of Masonry with a clandestine Mason, nor with one who has been expelled or suspended from a lodge, while under that sentence, knowing him or them to be such.

Further, that I will not cheat, wrong nor defraud a Master Mason's lodge, nor a brother of this degree knowingly, nor supplant him in any of his laudable undertakings, but will give him due and timely notice, that he may ward off approaching danger.

Further, that I will not knowingly strike a brother Master Mason, nor otherwise do him personal violence in anger, except in the necessary defense of myself, family, or property.

Further, that I will not have illicit carnal intercourse with a Master Mason's wife, his mother, sister, or daughter, nor suffer the same to be done by others, if in my power to prevent.

Further, that I will not give the grand Masonic word in any other manner or form than that in which I shall receive it, and then in low breath.

Further, that I will not give the Grand Hailing Sign of Distress, except in circumstances of the most imminent danger, in a just and legal lodge, or for the purpose of instruction; and if ever I should see or hear it given by a worthy brother in distress, I will fly to his relief if there is a greater probability of saving his life than of losing my own.

All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any hesitation, mental reservation, or secret evasion of mind whatever, binding myself under no less a penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, the ashes scattered to the four winds of heaven, that no more remembrance might be had of so vile a wretch as I should be, should I ever knowingly violate this, my Master Mason's obligation. So help me God and keep me steadfast in the due performance of the same.

"THE WHOLE IS BETTER THAN A PART," AND YOU HAVE IT HERE IN A "NUT-SHELL."

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The Christian Cynosure.

J. BLANCHARD, Editor.
HENRY L. KELLOGG, Associate Editor and Publisher.

CHICAGO, THURSDAY, MARCH 12, 1891.

The Farm, Field and Stockman for March 7th contains the valedictory of the singular person who has written the "Farm Politics" of that paper for "nearly five months," though he says he "had fully expected to remain a year." We are amazed that the proprietors of so good a farmers' paper should have retained him so long. Mr. Haaf says he is now lecturing for the Farmers' Mutual Benefit Association and forming lodges for that secret order. The result will doubtless be similar to the fate of the grange, which went down with forty or fifty thousand dollars in its treasury in Illinois alone, which this same person said at Wheaton went "no one knew where!"—was stolen, in short. Is is possible that the farmers of Illinois can never learn wisdom from the incessant swindling of secret lodges?

PRESBYTERIANISM DRY-DOCKED.

Ten years after Luther nailed his anti-papal theses to the door of the great church of Wittemberg, which was in 1517, the principles of the Reformation, which were the echoes of his hammer, had penetrated Scotland. The king and priests resisted, but the Scottish nobles favored Luther's doctrines, and sided with the people.

In 1574 Andrew Melville got Presbyterianism established and popery driven out of Scotland without a martyr or a drop of blood shed. Knox wrote the Confession of Faith. Charles II., the meanest of the Stuarts, who lived a hypocrite and died a papist, undertook to force prelacy upon Scotland. But old Jenney Geddes rose, in a crowded church, threw her stool at the bishop's head, exclaiming, "*Villain! will ye say mass at my lug.*" The priest dropped his service book and fled, and with him prelacy left Scotland. In 1688 England and Scotland were consolidated by the Prince of Orange, with Presbytery in Scotland and prelacy in England. Thus Presbyterianism was born of popular liberty and prelacy was the child of monarchy.

Presbyterianism lived one hundred years in this country without a General Assembly. The first body of that name was formed in 1788, and met in Philadelphia next year, 1789. That year the Constitution of the United States went into operation. This General Assembly has been of doubtful utility. Before its organization, in "The Great Awakening," under Edwards, Whitefield and the Tennents, Presbyterian churches bore a distinguished part. But in 1741, "The Great Schism" occurred and lasted seventeen years. It was healed in 1758.

Another split occurred which was after some years healed. And again in 1837 the General Assembly "exscinded" four large Synods and (50,000) fifty thousand Presbyterian people. The The writer heard the debates. The pretence for schism was Old and New School doctrines. But the cause of the split was slavery and the lodge. Geo. Baxter, D. D., who had been New School, said in his speech, on his return to Virginia, giving his reasons for joining the Old School: "I felt the pulse of the Old School on the slavery question and found they had only two Abolitionists, while a majority of the New School were Abolitionists." And Dr. Plummer, of Richmond, Va., giving reasons for cutting off the four synods, said, their ministers were Anti-masons. This spit lasted from 1837 to 1871, thirty-four years, and when they re-united neither party confessed any error.

Thus this great, learned, and most excellent body of men was "dry-docked" for stopping its leaks and repairing its breaches, during the time of the great agony of the country caused by slavery. And even after slavery fell in 1863, the General Assembly refused to pass a resolution of thanks to God for the "fall of slavery and preservation of popular government." There are now three Presbyterian Assemblies, Northern, Southern and Cumberland. The last sprang from the labors of Rev. Jas. McCready, and a great and wide-spread revival of religion in which he was prominent. The General Assembly interfered to correct some irregularities; and their Commission passed a resolution silencing some twelve or fifteen ministers "*till they shall submit to our jurisdiction.*" This was done in 1805, at Gaspar River, Logan county, Ky. The Cumberland Presbytery threw off the jurisdiction of the General Assembly and formed one of its own, which, twenty years ago, had twenty-four Synods, 100 Presbyteries, and one hundred thousand communicants. These three assemblies are now negotiating to get together. Will it be to split again?

These Presbyterians have taken their general ideas of Bible doctrine from "The Westminster Confession of Faith," formed by a body of one hundred learned and pious divines called together by Cromwell's Parliament in June, 1643. Six years before they cut off their monarch's head for treason against the Commonwealth. They were "men of all shades of opinions." Luther had freed mind from the Pope and his Inquisition; Henry VIII. had made kings of England popes; and Cromwell had deposed both kings and bishops. His Parliament called the "Wesminster Assembly" and ordered them "*to deliver their opinions and advice, as shall be most agreeable to the Word of God.*" There had been yet no time to settle down into sects; and never perhaps, on earth, were minds left so free as theirs to declare the meaning of the Bible. And no mere human uninspired writing ever contained more truth and less error than their Confession and catechisms. Millions have had cause for gratitude to them for this single utterance: "*The souls of believers at their death do immediately pass into glory.*" These three great bodies of Presbyterians in the United States are not, and never were, on earth excelled by an equal number of people in sound Bible doctrine, general intelligence, piety, learning, and goodness of character. And now that slavery is fallen and the deluge of secret orders excels Christ's churches more than three to one, the devil is again putting Presbyterians into dry-dock to keep them from bringing their learning and piety to bear on the false worships of the lodge, by which, in the words of Edward Beecher, "*Christ is dethroned and Satan is exalted.*"

A dry-dock is a place into which ships are run, and the water drained off, to repair their breaches and stop their leaks. This vast army of pious and learned Presbyterians are now called by their ambitious and worldly leaders to "*revise*" that Westminster Confession. This will give them "an excellent appearance of doing something" while in reality doing nothing. They have long been accustomed to allow their ministers to take that Westminster Confession "for substance of doctrine;" and this allows liberty of conscience to reject those fag-ends of doctrine which no one believes, but which have crept into the Confession through controversy, bad English and false inferences from Bible truths.

This "Revision" will result in many confessions instead of uniting all in one. But it will afford time-serving, non-committal leaders a chance to display their learning on points of doctrine, while they shun to declare the counsel of God on questions which God brings up, and which their churches are paying them to investigate, and with which they are struggling. The whole Presbyterian body, with a few exceptions like Albert Barnes, was thus dry-docked and kept tinkering its creeds while God was calling it to the discussion of slavery. Albert Barnes said truly: "There is no power on earth, out of the church, which could sustain slavery an hour if it was not allowed in the church." So is it now with the deism and idolatry of the lodge. May God save the church from being dry-docked.

*DEATH IN THE FOUNTAIN.**

A Pennsylvania town was decimated by the typhus plague a few years since, because the mountain stream from which the people drank had become contaminated with the disease germs. The case fitly illustrates the moral effect upon our nation which must be expected and is already felt as the result of secret societies in our colleges. These institutions are our fountains of influence, for "knowledge is power." But when knowledge is permeated with the devious morality of secretism, its power is sure to be exercised with an unsteady judgment, and it will guide into seductive paths that end in social darkness and spiritual death.

We need not argue whether secret societies are an evil. If they are not wrong nothing is wrong, as Lincoln said of slavery; and they are a moral evil which is peculiarly seductive to young men and boys just away from home restraint, and thrown for the first time in their lives into a society composed almost wholly of their equals in age, inexperience and spirit.

The discussion which was conducted in this paper last fall fairly considered the arguments for and against the college secret fraternities. There could be but one conclusion from the able presentation of the case from a score of eminent educators. We do not need, therefore, to spend time to refute the vindication of these orders attempted in Mr. Baird's volume. We certainly believe his conclusions to be far wide of the facts; and that these fraternities, instead of fostering those elements of character in the educated young men and women of the country which shall help them to be strong pillars for civil liberty, for public morality and for the Christian religion, render them partial, prejudiced, self-seeking and luke-warm toward the humility and faith of a Christian life.

Mr. Baird's preface is itself an evidence of the character of secretism among students. An inductive reasoning would trace such obliquities as the following to their source, and give him no choice but to condemn the lodge system as a dangerous adjunct to the American college:

"Many well-informed Fraternity men, too, seemed unwilling to state facts without opinions or conclusions, and some declined to furnish any information whatever, unless the writer would agree to print it as received, or to suppress, or vary, statements supposed to be unfavorable to their respective societies. The author was solicited to omit mention of Chapters which had proven to be failures, or to suppress well-founded allegations of discreditable circumstances in the history of various societies, or to add opinions concerning the standing of Chapters unwarranted by the facts. Each Chapter that had escaped bankruptcy for five years desired to be especially mentioned as 'prosperous;' each Chapter renting or owning a house for the accommodation of its members desired to have it stated that it occupied 'a magnificent Chapter-house and possessed an enviable social position;' each Fraternity desired to have itself 'noted for the loyalty of its Alumni,' and when small in point of numbers affected to regard that as a virtue and wished to be classified as 'select;' each Fraternity whose Chapters were widely distributed sought to appropriate the adjective 'national,' as its exclusive property, while there was a constant, not to say violent, strife, to have it noted that one or another Fraternity was first to adopt some peculiar feature of administration or symbolism, and nearly every account submitted to the writer for his information was embellished by numerous adjectives of commendation."

That such a deceptive dealing with facts is not the exception, when a secret lodge is to be defended or advertised, there is abundant evidence. The evil begins with Masonry, the mother of modern secret orders, when every initiate swears at the first step to "ever conceal and never reveal" the lodge proceedings. Albert Pike, who stands first in the Masonic order in the world, says that Masonry "intentionally" misleads the initiate "by false interpretations. It is not intended that he shall understand them, but it is intended that he shall imagine that he does understand them." See his "Morals and Dogma of Freemasonry," p. 819. In the same line of proof is the following from the latest history of Freemasonry in England, by Leo Hyneman, an eminent Masonic writer and editor, who says respecting the earliest record of speculative Masonry, by which our Masonic grandees and orators have sworn for a century:

"Anderson was one of the originators of the London Grand Lodge, and as a man of strong prejudices he was biassed in all his inditings, evidences of which are seen throughout his two publications on every possible occasion, in the omission of historical facts, or giving a contrary construction to, and diverting attention in cases reflecting unfavorably upon the new Grand Lodge. The books of Anderson, however, are almost universally accepted by the Masonic fraternity as containing a true history of Freemasonry, at least from the time our review commences, and the Ancient Charges, especially those contained in the 1723 edition, are as generally adopted as the fundamental law and basis of Masonic principles. But notwithstanding Anderson's Books of Constitutions were published by order of the London Grand Lodge, with its approval and sanction, yet no more untrustworthy, unreliable books were ever printed under the direction of any organized association. We

*American College Fraternities. A descriptive analysis of the society system of the colleges of the United States, with a detailed account of each fraternity. By Wm. Raimond Baird. Fourth edition. Pp. 360. New York, James P. Downs.

affirm that Anderson is not to be credited. The Books of Constitutions were written purposely to deceive, to mislead and misrepresent facts as they existed; and if his reports of Grand Lodge Proceedings are true copies of Grand Lodge Records, then the records were corrupted with the design to mislead the reader. That such was the case will be seen hereafter."

This is enough for a single characteristic of the secret society system. Mr. Baird seems to have struggled manfully with the difficulties that attended his work in this respect, but did not fully overcome them. Thus he writes as if he were having to do only with secret societies, but his index shows that he has included a considerable number which are not secret, and their true character is only discovered after careful examination. He also includes in the frequent lists of eminent men which are used the bolster up the character of these secret orders, the names of men who are well known for their opposition to all secret societies. Thus we find the names of Drs. Howard Crosby, Richard S. Storrs, Justin D. Fulton, David Gregg, Charles S. Robinson, E. R. Montfort, Presidents Scovil, of Wooster University and McFarland of Iowa Wesleyan University, Hon. Horace Maynard and Benjamin Harrison, our President, who wrote that he belonged to no secret society but the G. A. R. These names and many others we might quote are given as supporters of college secretism, contrary to the fact.

Insubordination is another characteristic of these college societies. Mr. Baird says (page 15): "In the West, in the smaller colleges, the student must feel at times that his fraternity is a much more powerful institution than his college, and regard it accordingly." And on pages 36–7 he speaks of the chapter houses and club-life of the societies as promising to develop into established systems employing their own instructors, endowing professors, and taking from the hands of the college officers "the entire control of the discipline of the students." There are many college officers who can tell him that the secret fraternities are often attempting to do this very thing, and that there is nothing more destructive of wholesome discipline, without which an institution drops into the state of rabblement.

We have not space to speak of single institutions mentioned in this volume; as Purdue University, whose case is dismissed in a few lines and grossly misrepresented; or Monmouth, which at one time seems to have been beset with a legion of lodge devils; but must dismiss the subject for the present by saying for the encouragement of faculties and students who are battling these college pests, that Mr. Baird states frequently that this and that society died because of "anti-fraternity legislation." We believe that an earnest, brave and systematic effort would banish these societies and purify our American colleges from their pernicious influence.

—The offer of the Everitt Cultivator is corrected this week. A club of *twelve* new subscribers gets the single-wheel machine; a club of *fifteen*, the complete double-wheeler. Hundreds of our friends want the machine, and will find that it will pay for itself in one season.

—Bro. H. H. Hinman reached the *Cynosure* office Monday on a mission for the industrial department of Berea College. He is encouraged with promises of help immediately secured. Rev. L. G. Jordan, the eloquent prohibition lecturer, also called on his way to Evanston, where he spoke in one of the churches the same evening.

—The letters of Bro. J. P. Stoddard from Boston and C. G. Fait from Dakota both mention an important fact in connection with our reform: that the men who are going into the lodge are not giving it character, and without character it will either die off or become a rendezvous for criminals and "a cage of unclean birds." As Col. Clark defines them, the lodges are the binding of men in bundles for the final day, as spoken by our Lord in his parable.

—The students of Northwestern University were preparing last week with a serious and brave earnestness for President C. A. Blanchard's address on the college fraternity system Monday evening. He was advertised as one of the best-known speakers against the secret-society system in the country. An editorial in the last *Northwestern World* (non-fraternity) says with a touch of irony: "We regret that there are a large number in our ranks who have a low opinion of fraternity men. A man who sells his self-respect to get a bid from a fraternity; who blows in the hard-earned paternal dollar in fraternity pins and fraternity dues; who imagines that submission to the personal indignities incumbent on initiation into a frat raises him above the great mass of his fellow-students; who sacrifices his individuality and catholicity to a clique, is certainly not the highest type of student. But at the same time those Massasoits who look down on these students are equally to be censured. Here at college we meet as equals."

NEW ENGLAND LETTER.

A New England Mecca.—Buddhism gaining ground in America.—Colored Odd-fellows.—Criminal Slang.—A new and very remarkable Benefit Order.—Dracut again for license.

New England has a good many Meccas, religious, political and historic; and not the least interesting among them is the quaint old Presbyterian church at Newburyport, which goes by the name of the "Old South," for beneath its pulpit lie the bones of George Whitefield, that wonderful evangelist of the eighteenth century, already so dim and far off to us who are standing on the threshold of the twentieth. In an age when the religious press could not be said to have any existence, and the secular was limited to a few small weeklies, we can scarcely estimate the eagerness with which men and women thronged to hear the eloquent revivalist from across the water; and therefore no comparison between the evangelists of the past and present can be considered adequate which does not take into consideration the fact that there was comparatively nothing then to divide the public attention, but everything now; so that Moody, whose immense audiences do not flock to hear him for want of other attractions, may well stand on the same platform with Whitefield—which he almost literally did last week when he occupied this same old church in Newburyport, and even selected for his text, the one from which Whitefield preached his last sermon within its venerable precincts, "Examine yourselves." But as Whittier sings in his poem, "The Preacher:"

> "Never was saint so good and great
> As to give no chance at St. Peter's gate
> For the plea of the devil's advocate."

The slave trade was then as popular as the lodge is now, and they who advocated its abolition fully as small and despised a remnant. But Whitefield, although his personal convictions were all on the right side, in his fiery zeal for evangelizing America, compromised with this "sum of all villainies," at least so far as to hold his peace about it, and even accept the money gained in this terrible business, as so many churches accept the money of millionaire brewers, to carry on his work and found his mission school. But it is well known that his labors at the South were singularly void of any enduring fruit, for the upas tree of slavery was then, as it has always been since, a blight on revival work.

Is not here a lesson for those evangelists who fear to denounce the lodge, and "daub with untempered mortar?" The infidelity which is now beating in such strong currents against the church will easily undermine and sweep away the revival work that ignores any part of God's truth to please men. For what saith the Scriptures? "It shall fall; there shall be an overwhelming shower.....and a stormy wind shall rend it."

There is something ominous in such a lecture as was recently delivered at the Cooper Institute, New York, on the "Influence of some Hindoo Ideas on Modern Thought," in which the lecturer boldly stated that "the doctrines of the Buddhists and Brahmas are much more reasonable and trustworthy than anything which has been evolved by Christianity," and that the societies which have been formed in all our large cities to teach this new old religion of the East—Theosophy, as we of the Occident have christened it—"through the circulation of its magazines and papers are bringing to the homes of the people the true 'peace on earth, good will towards men' which the church for centuries has failed to give." If it be true that this heathen religion is actually gaining a foothold on our shores, how is the church to battle against it with any hope of success when she tolerates in her very bosom false worships that originated in a religion of a much lower and sensual type than Buddhism?

It may not be generally known that last Sunday (March 1st) was thanksgiving day among colored Odd-fellows, and in Boston a large number, including members of the "Household of Ruth," the name they have adopted instead of "Rebecca" for the ladies' degree, celebrated it by gathering in the African M. E. church on Charles St., and listening to a sermon by Dr. Hurley, in which he gave some interesting information that may be new to many. The founder of colored Odd-fellowship was a certain Peter Ogden, who tried to get into a New York lodge, but being refused on account of the hue of his skin, went to England, and found the English Odd-fellows more brotherly, as they not only admitted him but gave him authority to set up lodges among his own people on this side of the water. The first colored lodge was established in 1843, but they called themselves the "Grand United" instead of the Independent Order of Odd-fellows. They grew very rapidly, and in acknowledgment Ogden appointed the first Sunday in March as a Thanksgiving day to be observed by all colored members of the fraternity throughout the United States, which at least shows him to have been possessed of the religious turn of mind characteristic of his race.

On the same evening Rev. Hugh Montgomery, well known throughout New England for his temperance lectures, invited the Odd-fellows of Woburn to attend the recently completed M. E. church of that place in a body and listen to an eloquent eulogy on their order. And so the work of daubing with untempered mortar goes on.

Miss Willard said, among other good and true things in her address at the late woman's Council, that "it has taken sixty years so to dignify and individualize woman as to make of words, accepted once, epithets that refined natures now discard." This was in allusion to the word "female" applied to women who speak in public; but I believe the influence of this "dignifying" and "individualizing" can and will go farther, and eventually extend to all the race, till terms that class human beings with animals shall be everywhere discarded. I do not remember who it was that said he should refuse to give the title of Christian to any man who spelled Negro with two gs, but isn't it time that every person should be considered outside the pale of Christianity (and I regret to say that this would include some high government officials) who persist in writing or speaking of the Indians as "bucks" and "squaws." This is one of the instances where slang is criminal, but its general prevalence, even when it is only a sin against taste instead of morals, always seemed to me one of the signs of national degeneracy.

Decidedly the latest thing out in the way of "Benefit orders" is the one which an exchange states is now being organized in Wisconsin by a Roman Catholic priest. It is called "The Deliverance Society," and all the funds paid in are to be devoted to the celebration of masses for the souls of its deceased members, the whole thing being organized and conducted on the same plan as other endowment and benefit orders, requiring like them a membership fee, contributions and assessments. If the order takes there is no reason why it will not soon reach New England, and figure with others of that ilk in the secret lodge column of the *Traveler*. It is just a trifle ghastly to think of the members getting up banquets and dances and masquerades, but it is not likely they will be repelled from doing so by any sense of incongruity. Here is a chance for the Romish priests to enrich themselves by starting such fraternities all over the land, and the only wonder is that they have never thought of it before.

The spring elections have passed with, on the whole, gratifying gains for prohibition; but I notice that Dracut has not profited by her dismal experience of last year. It will be remembered that she voted to license a single saloon, and was subjected thereby to such a reign of terror from the rowdy element which poured in from Lowell that even the keeper of this one bar-room gave up his business in disgust. And yet so much does filthy lucre blind the eyes that she has again voted for license, 172 against 102!

Elizabeth E. Flagg.

THE HOME.

MY KINGDOM AND MY QUEEN.

My kingdom has no dazzling throne,
No palace grand upon it,
Yet 'tis as bright as e'er was known,
Or sung in loyal sonnet.
I've traveled East, I've traveled West,
'Mid scenes of wealth and splendor,
But this one spot I love the best,
With all its joys so tender;
No place so dear I've ever seen
For peace reigns here, and Love is queen.

Two subjects in my kingdom dwell,
One has an eye of azure,
And smiles upon her fair face tell
Of pure and perfect pleasure;
And one has hair of raven hue
And eyes of hazel beauty,
And whate'er he may strive to do
He always does his duty;
And faithful they have ever been
To her who is my household queen.

And as life yields me newer joy
And hope divine and human,
I see one now no more a boy,
And one almost a woman.
The bright days come, the bright days go,
And each brings some new pleasure,
And no spot on the earth I know
Is richer with heart-treasure,
For happier subjects ne'er were seen
Than in my home where Love is queen.

By no high-sounding, royal name
Or title they address her,
As cheerily—their hearts aflame
With love—they kiss and bless her;
But with a voice of gentle tone
Which joy gives to each other,
They call her by one name alone—
The hallowed name of mother!
A name the sweetest known to man
Since time and love their course began.

—*Youth's Companion.*

THE GIRL WITHOUT A TALENT.

The sermon that day had been about service—"Go work to-day in my vineyard"—and here Dora found herself trying to settle down to a Sabbath afternoon nap on the parlor sofa, with these words persistently ringing in her ears. She shut her eyes, and waited patiently for a drowse. It could not be induced even with favoring conditions.

"If it isn't just like a minister to get one all stirred up, and then not tell them what to do! I surely can't be a missionary, and never yet succeeded in holding a Sabbath-school class. Here I am peering through the pickets into the vineyard, much as Adam and Eve might have peered into Paradise. Deary me!" and she rose from the sofa and took a seat on the little uncomfortable haircloth stool by way of penance. She resolutely settled down to a meditation.

"I know!" she declared to herself, "I'll just ask him what to do!" And she did that very evening. To him she announced in her frank way:

"It's a stubborn fact that all this afternoon I have lighted a candle and searched diligently, and can't find a single available gift of grace; so, please, sir, if you want me to go to work, you must find some spot in the vineyard that doesn't require talent."

The minister grew thoughtful. "I want an organist for the mission Sabbath-school," he said after a little.

"Just as I thought," moaned this would-be laborer. "I don't know the difference between a scale and a key-board."

"Do you sing?"

"Occasionally. In fact, I fill the room, and then empty it. Cousin John says it isn't quite so uplifting as the yell of a Comanche Indian. He has lived on the plains, you know."

"You can't visit the sick for me—" began the pastor, and then hesitated. Dora was lame, and could not get about easily.

"I would be sure to say the wrong thing, even f I could get there," answered Dora. "I always do. When auntie was sick I read the horror column of the newspaper to her, and left her with Taylor's work on 'Dying.' After this do preach your text, "Go work to-day in my vineyard—if you are equipped with talents. None others need apply."

"What is your specialty?" inquired the minister "We all have some specialty, you know."

"It really isn't worth mentioning."

"Perhaps I shall differ with you."

"Well, it's the care of plants. Only this, and nothing more. They will always blossom for me. I love even to pot and weed them, and the quantity of geraniums I slip for my friends is something incredible."

The minister did not reply at once. Indeed, not until Dora rose to go.

"Wait a bit—or, better yet, call to-morrow. I will let the sun rise on my plan first."

Dora went the next day. The pastor was a man of few words. "My plan is this," said he, "that you shall give each child in my mission Sabbath-school a potted plant, with such instructions as you know how to give. In three months hold a flower show. I will furnish prizes for you to bestow on the best-cared-for plant, for best collection of plants, for the prettiest bouquet of wild flowers. It is no longer art for art's sake, but art for humanity's sake."

He waited for her approval.

"All very pleasant—but—is it Christian work?"

"Yes, it's the vineyard, though perhaps a byway instead of a highway. It will work variously. Think of a tenement house with windows full of bloom. Think of the soul culture that comes from the care of flowers. Think of the additions to our Sabbath-school. The fact is, think in any line, and it means a blessed service with a definite result."

"Enough," answered Dora, rising at once to action. "I will go to work to-day."

If you have ever potted seventy-five geraniums, begging jars here and there, you will know how tired Dora was when she had arranged and prepared her rows of plants; how tried and how happy, for it was really a blessed service. She liked to think how they would look in wretched homes, if they could get courage enough to bloom amid such uncongenial surroundings. They were her message to tempted, sorrowful, barren human lives, and they were living things. She relieved the backache and general feeling of collapse by long continued gazing at the rows of plants. She met the school on an appointed day, gave the simple instructions, and dwelt enthusiastically on the flower show. A merry little company left the mission school that day, each one hugging a plant jar.

To tell all that came from cultivating that byway in the vineyard would take too long. Some of the little plants froze, which called attention loudly to the little human plants and their slim chances of escaping a like fate—so loudly, indeed, that a relief commission investigated the places, and brought health and warmth. Flowers blossomed in windows forever unused to beauty. Cleaner rooms and dresses and faces and lives became the accompaniments and were the direct results of blooming windows. "The flower show," Dora declared, "came to the girl without a talent

'Like the benediction
That follows after prayer.'"

One poor little forlorn plant with only three disconsolate leaves, and they looked as if about to give up the life struggle, brought out the fact that the owner had kept it alive in a basement by dint of the tenderest care. Oh, it told a whole story, that little pitiful, half-dead plant, and Dora saw to it that a prize was awarded to the sad little owner, for "evidence of culture under difficulties." It was actually said that the child would give it an airing every pleasant day, taking it to walk with her in a most companionable spirit, which probably had kept the breath of life in it. I can't stop to tell of the profusion of wild flowers, or the display of healthy plants, or the delight of the children when gala day came. Sufficient to say that because one girl cultivated her specialty, not despising its littleness, but consecrating it to Christian service, influences of heavenly origin, taking hold of the future far beyond human ken, reached down and lifted up to better living and brighter hopes the poor and halt and maimed and blind.—*Christian Union.*

When a young woman behaves to her parent in a manner particularly tender and respectful—I mean from principle as well as nature—there is nothing good and gentle that may not be expected from her, in whatever condition she is placed. Of this I am so thoroughly persuaded that were I to advise any friend of mine as to his choice of a wife, I know not whether my first counsel would not be: "Look out for one distinguished by her attention and sweetness to her parents."—*Ex.*

THE SENSIBLE GIRL.

The sensible young woman is self-reliant. She is not merely a doll to be petted, nor a bird to be supported; but though she may be blessed with a father able and willing to care for her every want, she cultivates her capabilities, she seeks to prepare herself for possibilities, and though she may not need to, she qualifies herself to feed and clothe herself, so that if left alone, she can stand upon her own feet, dependent upon no human being. With the multiplied ways of honest toil now open for young women, it seems quite excuseless for any one of them to be helpless. There are few nobler sights than that of a young woman who, though she may have a good home, with father and mother that are willing to indulge her to the uttermost, realizing the limitation of their means and their hard self-denial, says, "Father shall not be burdened by me; I will be self-reliant and myself; yes, I will help him to educate the younger children." Such a one is a thousand times superior to the pale-fingered, befrizzled, bejeweled substitutes for young women, who are good for nothing but to spend a father's hard-earned money. The sensible young woman is brave. Heroism is not most seen upon great occasions, but in little things. The strength of life is in the power of each little, common act. Bravery is best exhibited, not in enduring things we cannot help, but in the small matters one might help. In such a little thing as dress is a field of heroism—in willingness to be neat and not fashionable, in daring to wear last winter's cloak, or last spring's bonnet, until you can afford to have another—in being superior to the law of style. Some young women who would be willing to die for the flag of their country, will almost die, in another sense, for the want of a little ribbon.

The sensible young woman makes the best of everything. What we want and what we need makes life miserable. A sensible young woman treats herself as she does her plants. She gives them all the sunshine there is. If there is but one little window in her room, she gives them the benefit of that; and if the sun comes round to them but once a day, she gives them the benefit of that. She does not lock them up in her closet, and stifle what life they have because they are so small, but she makes all the more of them because of their smallness. So the sensible young woman lets all the light there is come into her heart, pushes back her tears, and throws out her smiles, and thus her life grows in contentment and gladness.

Lastly. The sensible young woman is reverential. Somehow, it seems more unnatural for a young woman not to be a Christian than it does for a young man to reject Christ. Such a young woman is like a flower refusing the sunbeams which draw forth its beauty. It is by faith in Christ that her true self-reliance comes, and she is made brave and calm, and her life incarnate sunshine, bursting at last into the eternal fulness of the heavenly world. Such sensibleness wins the admiration of men and the approbation of God.—*Ex.*

GIRLS, LEARN TO BE HOUSEKEEPERS.

Begin with your own possessions. Reform your upper bureau drawer; relieve your closet-pegs of their accumulations of garments out of use a month or two ago. Institute a clear and careful order in the midst of which you can daily move, and learn to keep it so that it will be a part of your toilet to dress your own room and its arrangements while you dress yourself, leaving the draperies you take off as lightly and artistically hung, or as delicately folded and placed, as the skirts you loop carefully to wear or the ribbon and lace you put with a soft neatness about your throat. Cherish your instincts of taste and fitness in every little thing you have about you. This will not make you "fussy;" it is the other thing that does that—the not knowing, except by fidgety experiment, what is harmony and the intangible grace of relation.

Take upon yourself gradually—for the sake of

getting them in hand in like manner, if for no other need—all the cares that belong to your own small territory of home. Have your little wash cloths, and your sponges for bits of cleaning; your furniture brush, and your leather-duster, and your light little broom, and your whisk and pan; your bottle of sweet oil and spirits of turpentine and piece of flannel, to preserve the polish or restore the gloss where dark wood grows dim or gets spotted. Find out, by following your surely-growing sense of thoroughness and niceness, the best and readiest ways of keeping all fresh about you. Invent your own processes; they will come to you. When you have made yourself wholly mistress of what you can learn and do in your own apartment, so that it is easier and more natural for you to do it than to let it alone, then you have learned to keep a whole house, so far as its cleanly ordering is concerned. *St. Nicholas.*

SECRETS AND GIRLS.

Secrets are things many girls delight in. Experience has shown that the fewer secrets and mysteries girls have, the safer and more comfortable they feel. No girl should agree to keep a secret that she will have to withhold from her mother. If it is important and necessary that it should not be communicated to a third party, then she had better refuse to hear it at all. A great deal of unhappiness and misery has been done through small secrets, leading on from one wrong to another, until a web of deceit has been woven so complete and intricate that it is nearly impossible to get disentangled from it. Your mothers, dear girls, are the wisest and best confidents you can have. Their love, you may be sure, will guide and counsel you aright, and although you make many mistakes and blunders, you can never go very far astray if you tell your mother everything. A girl whose first thought is that mother mustn't know of this, is standing on very unsafe ground. Hide nothing from your mothers. If you do wrong, go to them and own it; don't wait for some one else to tell them, and thus shake their confidence and trust in you. Concealment and deceit should never be tolerated in your intercourse and association with other girls; shun those who take pleasure in them and seek the companionship of those with whom there need be no mysteries.—*Sel.*

CAGED GIRLS.

Here in America it is the small boy who is sometimes threatened, by his super-sensitive elders, and quite unjustly, we think, with being confined in a cask and fed through the bunghole. But it seems from the report of United States Consul Griffin, stationed at Sydney, that in New Britain another class of society actually suffers imprisonment. He says: "The inhabitants, it is said by Wallace, have a peculiar custom of confining their girls in cages until they are old enough to be married. This custom is said to be peculiar to the people of New Britain. The cages are made of twigs of the palm tree, and the girls are put into them when only two or three years of age. The Rev. George Brown established a Wesleyan mission in New Britain in 1876, and I learn from him that these cages are built inside of the houses, and that the girls are never allowed to leave the house under any circumstances. The houses are closely fenced in with a sort of wicker work made of reeds. Ventilation under the circumstances is rendered very difficult. The girls are said to grow up healthful and strong in spite of these disadvantages."—*Golden Rule.*

Out of 600 prisoners in the State's Prison at Auburn, N. Y., confined there for committing crimes while under the influence of drink, some 500 testified that they were led into intemperance by using tobacco.

The military commission of the Austrian army has established a law that the offense of intoxication should be punished the first time by a public reprimand. The second offense by several day's imprisonment in the guard house. The third offense is evidence that the victim is suffering from a chronic disease, and he is placed under constant surveillance. His pay is taken out of his hands and every means used to prevent him from getting money to secure spirits.

TEMPERANCE.

HIGH LICENSE IN MINNESOTA.

The Republican party, in its platform declared that high license is the best and most efficient method of dealing with the evils attending the liquor traffic which has yet been devised, as shown by the results which have followed. Some of these results, in this State, are shown by a report just published in the "Brewer's Hand Book." From this it appears that in Minnesota the sale of beer has increased from 313,074 barrels in the year ending April 30, 1889, to 326,819 barrels in the year ending April 30, 1890. The Republican ideal of an "efficient method" of dealing with the drink evil seems to be a method which will be efficient to increase the sale of drink. As to States that have tried a method other than high license, namely, prohibition, we learn from the same reliable authority, that in Kansas, which has a much larger population than Minnesota, the sale of beer decreased in the corresponding years, from 9,700 to 2,700 barrels, while Iowa reports a decrease of 24,204 barrels. Upon these undisputed facts, and other facts corroborative of them, it must be concluded that the Republican party either treats this whole subject in dense ignorance of the truth, or deliberately advocates a policy which increases the sale of liquor, as against a policy which is known to decrease such sale. In either case that party forfeits its claim to the support of voters who believe that the saloon power should be crushed and the drink evil curtailed. Austin Willey.

A CALL TO WORKINGMEN.

Addressing a meeting in England lately, Alderman White said: "With all due respect to the valuable and practical suggestions thrown out by General Booth, to whom they owed a debt of gratitude, he felt sure he could from a temperance platform propound remedies which would give more speedy effect on society than those of General Booth. He did not think there would be a man unemployed if their public-houses were closed. In a brewery not far from their town the profits last year amounted to £14,931, and only £5,068 was paid in wages, or less than a third of the profits of the company. If he had made the same profit in his own trade, instead of paying £5,068 for salaries and wages, he should have expended £89,586, and 3,000 men would have been employed. In Fitt's brewery, Notts., last year, £46,440 was realized as profits with an expenditure of £14,244 for salaries and wages. In his business he calculated that he should have paid about £270,000 wage money to make the same return as profits on the year. That would show the people of the country that their money passed into channels which produced next to nothing to the working men. They could settle the temperance question if they were in earnest, and he felt the present time was one of the greatest importance.

DRUNKENNESS IN RUSSIA.

Syn Otetchestva, a St. Petersburg daily, opines that if the Russians are accused of drunkenness the accusation is but partly true, and reflects more on the higher classes of society than on the common people. According to the excise statistics only about two gallons of spirituous drinks a year are sold to every Russian. The wealthy people, who take their drinks regularly, become accustomed to the spirits and are not subject to intoxication. But the poor, who get their drinks only once or twice in a month, get intoxicated and their failing becomes apparent. The consequence is that the wealthy drink more than the poor and get no blame for it. At a recent meeting of the temperance society it was shown, moreover, that if the peasant promises not to drink brandy he keeps his promise, while the nobleman seldom remains true to such a pledge. In the government of Vladimir a whole village made a pledge never to drink any liquor. The peasants closed up their saloons and not one of them has tasted a drop of liquor for the last five years. But the owner of that village who made the pledge with them goes to the city every day and gets beastly drunk. Once he was shamed for breaking his word and excused himself on the ground that he got drunk on champagne, while when he had taken the pledge with his peasants he had abjured only brandy.

DEAD, YET SPEAKETH.

The sudden death of Secretary Windom brings to mind his strong speech at Woodstock, Conn., July 4, 1887, in which he uttered these words: "How to curtail and finally destroy this evil is the great problem of the hour. Its solution is next on the world's calendar of progress. It has been called for trial and cannot be dismissed or postponed. . . . The time has therefore come when this issue must be met. Political parties can no longer dodge it if they would. Private citizens must take sides openly, for or against the saloon with its methods and results. 'Neutrality is henceforth impossible; indifference is a betrayal of the sacred trust reposed in citizenship.' The saloon system is itself a league of law-breakers, whose example affords a most powerful stimulus to disorder of all kinds. It openly proclaims its purpose to disobey all laws which interfere with its supreme purpose to make money in its own way and at whatever sacrifice. By what right does the saloon exist? I know of none."

TENNESSEE LEGISLATION.

A bill has been introduced in the Tennessee Legislature extending the provisions of the four-mile law to cities with a population of 3,000 and less. The passage of this law would obviate the necessity of repealing the charters of such cities desiring Prohibition and would place at least 75 of the 96 counties under a prohibitory law. The bill has passed second reading and now sleeps in the Committee on Incorporations, from which there is little hope that it will be resurrected, although petitions from various parts of the State will be presented for its passage. The bill calling for a Constitutional Convention is being bitterly fought by the whisky men who are afraid to trust the farmer legislators.

The annual report of the Iowa State School Superintendent states that definite instruction upon the "effects of stimulants and narcotics" is given in 15,097 of the district schools of the State. The number of schools reporting, graded and ungraded, is 15,762, so that scientific temperance instruction is given in all but 665. The law providing for such instruction was passed only four years ago.

RELIGIOUS NEWS.

—Thirty-four young women have been in attendance upon the first term of Mr. Moody's Training School at Northfield, Mass., which aims to equip them for practical missionary work in the great cities.

—Rev. W. T. Campbell of the United Presbyterian church, Kansas City, is about to take a trip to Europe and the Holy Land.

—The will of William Shaw, of Pittsburg, gives $800,000 to Presbyterian missions and benevolence.

—Dr. Harper, of Yale, has been giving his expositions of the prophets, which were heard with such interest in Chicago not long since, as a series of Sunday night sermons in New York.

—The China Inland Mission sent out no less than 59 missionaries in 1890, of whom 32 were unmarried women. The number sent the year before was 55. These toilers represent various societies, such as the Swedish, the Norwegian, the German Alliance, and the Bible Christian missions.

—The number of missionary stations in Africa now exceeds 500. There are 400,000 converts, and the number is increasing at the rate of about 25,000 a year. Within five years more than 200 natives have suffered martyrdom for their faith.

—Rev. J. A. MacDonald, a Wesleyan missionary in Bengal, says that in India, idolatrous practices are coming into disrepute. He thinks that the reign of false gods is drawing to a close.

—A collector of Bombay has among his curiosities a Chinese god marked "Heathen Idol," and next to it is a gold piece marked "Christian Idol."

—Along the West African coast thirty-five languages, or dialects, have been mastered, and portions of the Scripture and various religious and educational books and tracts have been translated and printed, reaching thus about 8,000,000 people.

—The Methodist Episcopal church, North, with its 2,236,000 members, contributed last year for home, foreign, and freedmen's missions, $1,799,000. But though

this sum is large it yet represents an average of but eighty cents per member, while the Congregationalists, with a membership of only 492,000, gave to similar objects $1,877,000, or at the rate of $3.81. In all its foreign work this great and active church reports a gratifying growth. The largest gains were made in North India, where in a single district last year 2,677 were baptized, of whom 1,020 were adults. The total increase in all the fields was 5,553, or nine per cent. The Methodis Episcopal Epworth League, though but two years old, has 300,000 members.

—The ninth General Conference of the World's Evangelical Alliance meets next month, April 4–12, in Florence, Italy. It is of interest that this Conference is to take place in the city where some of the earliest successes of the Alliance were won in behalf of religious liberty, and on the very spot where Savonarola suffered martyrdom. The subjects proposed for addresses are "Italy and the Reformation," "The Spread of the Gospel," "The Authority of Scripture," "Christianity and Social Questions," "Home and Foreign Missions," "Christian Faith and Christian Testimony." Prayer will be offered throughout Christendom that this meeting may be for the signal furtherance of the redemption of the earth.

—A glorious Gospel work is in progress at Fairport, New York. Four churches are united in it, Congregational, Baptist, Methodist and Free Baptist. Probably not less than one hundred have professed conversion. Several of the hardest cases have been converted, and many heads of families. The pastors are assisted by Mrs. Caroline Talbot, an evangelist of the Society of Friends.

—Very successful revival meetings have been held in East Boston under the lead of evangelist E. E. Davidson, a young man who has been much blessed in revival work in other places, mostly in the Middle States.

—A large missionary boat, in connection with the McAll mission, is, it seems, to be anchored in the Seine. Daily services will be conducted in the cabin, which contains nearly two hundred persons.

—The announcement of the Missionary Training Institute for the Northwest at Minneapolis, shows that a comprehensive course of study has been laid out for the present year. The school is supported entirely by voluntary gifts, which may be sent to F. E. Bryant, treasurer, 464 Fairview avenue, St. Paul.

—Though Roman Catholic missionaries have been in Korea for two hundred years, the statement is made that they have never issued the Bible in the native language. They have translated the whole of the New Testament, but have not put it in print, and the only copies, made by hand, cost from $10 to $20 each. This is the way that Roman Catholicism sheds abroad the light of Gospel truth. The fact is, that were it not for Protestant Christianity the Word of God would be to-day a sealed book to the millions of the earth.

—The Young Men's Christian Association is pushing the junior work. A State conference of a notable sort, the first of its kind, was recently held at Everett, Mass., and it is to be held again next year. The boys' Gospel meeting Sunday afternoon at Englewood, Ill., is attended by eighty. The junior department at Evanston seems to be the main department. Capture the boys, and, naturally enough, the young men will be all right. Spurgeon says that Jesus "rested by doing. He obtained refreshment for his weakness by getting on with his work." The Y. M. C. A. organization seem to have set before them no less high example than this. They are going on constantly to new work. The college work is especially encouraging. The extension of the society to heathen lands is particularly noteworthy. R. S. Miller, of New York, passed through Chicago recently to Tokio, Japan, where he is to be assistant secretary of the Y. M. C. A. society in that city.

—The students of William Jewell College, Liberty, Mo., have raised $500 to support one of their number as a missionary in Brazil; he will sail in May.

—At Park College, Parkville, Mo., there are forty-five students who are volunteers for foreign missions.

—The Amherst College Y. M. C. Association recently published a statement, showing that 70 per cent of the seniors are church members, 70 per cent of the juniors, 71 of the sophomores and 68 per cent of the freshmen.

—News comes from India that Dr. Pentecost has been much blessed in the welcome given him, and in many openings for his work. Believing as we do in the spiritual life and the power of godliness, we look with prayerful interest to this work, and await its results with expectancy. We believe many missionaries, as well as home workers, daub with untempered mortar. The Christian world should not give to the heathen world anything but a pure type of Christ's Gospel. Missionaries who use tobacco and wine, who are fond of dress, wearing jewelry and expensive clothing, and who mingle at Masonic and other secret society altars with the worshipers of Baal, are not specially fitted to show forth the love of God which is in Christ Jesus. There are heroic and true workers all along the lines, both at home and abroad, but if anywhere we need purity, and mating of faith and practice, it is when we take religious life to a heathen people, whose only knowledge of Christianity for many years to come must be from the mission fields and labors. We believe that Dr. Pentecost presents a pure type of the Christian life.—*Bible Standard.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON XII.—First Quarter.—March 22.

SUBJECT.—Elisha's Defenders.—2 Kings 6:8-18.

GOLDEN TEXT.—Fear not: for they that be with us are more than they that be with them.—2 Kings 6:16.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—2 Kings 6: 8-18. T.—Deut. 33:24-29. W.—Ps. 27: 1-8. T.—Isa. 43:1-7. F.—Ps. 91:1-12. S.—Ps. 125. S.—Ps. 46.

COMMENTS BY E. E. FLAGG.

1. *Benhadad's plans miscarry.*—vs. 8–12. The life of the king of Syria had once with mistaken clemency been saved by Ahab, but he had very poorly requited the favor by keeping up a kind of intermitent warfare with his successor. Sometimes the man who refuses to give up some vile habit like the use of tobacco may seem to escape any bad consequences, while his children suffer in mind and body from his weak indulgence. So when a nation compromises with any great evil, as our government once did with slavery, and is now doing with the rum traffic, it may enjoy a temporary peace for which another generation will have to pay dearly. The king of Syria returned evil for good in trying to capture the son of the man who had spared his life; while Elisha, though his sovereign had wronged and slighted him, returns good for evil. By this sign we may discern between the children of God and the children of the wicked one. Satan is always trying to capture souls in his net. If one plan fails he tries another. But we need not be ignorant of his devices, for God has told us in his Word how many and how various they are. What if the king of Israel had not believed Elisha! Yet how many a young man has gone to destruction, body and soul, because he would not believe that a serpent lurks in the wine cup. Weak and foolish as Jehoram was, he was not so foolish as the boy who thinks that he can smoke cigarettes and not be hurt by them, in spite of all the warnings of age and experience. One of the most successful, because most cunningly contrived, of Satan's traps to catch souls, is the secret lodge; yet so many good and wise men have raised warning voices all over the land against this snare, that though multitudes are caught in it, the day is past when ignorance can be pleaded as an excuse. We have here a grand lesson of encouragement in warring against evil. The plans of the wicked are always frustrated in the end, even though they may seem to succeed for the time being. However desperate the battle waged by unbelief against the church of Christ, we have the promise that "no weapon formed against her shall prosper."

2. *The invisible defense.*—vs. 13–17. Benhadad now turns his attention to capturing Elisha; and having found out that he was at Dothan, famous as the place where Joseph was sold by his brethren into Egypt, "he sent thither horses and chariots and a great host." All this mighty force against one solitary man! for though Elisha's servant seems to have been truly attached to his master, his want of faith left him practically alone at this crisis. So Paul stood alone when he made his defense before Nero; so Luther before the Diet at Worms. Every generation has its prophets, but they are always one, like Elijah on Mt. Carmel, while the prophets of Baal are many. The servant could see the army which compassed the city to take Elisha, but not until his eyes were opened could he see the far mightier host sent to defend him. He is the type of the average Christian, living far below his privileges, and thus liable at every untoward turn of earthly fortune to be thrown into perplexity and doubt. We ought not to be satisfied with just enough faith to keep our own souls from sinking in the mire, but we ought to strive and pray for a faith so mighty that like Elisha's it can lift another on its eagle wings. Human unbelief and despair always cries, "Alas! what shall we do?" instead of waiting to see what God will do. In Rom. 8:13, we find a wonderful commentary on Elisha's answer: "If God be for us who can be against us." The "Fear nots" of Scripture ought to be studied more and personally appropriated. Then there would not be so many weak believers, but there would be more Elishas. His prayer the second time is a reversing of the first one. He does not pray that the eyes of the Syrian army may be opened, but that even their natural senses may fail to serve them. It was not literal blindness, but an hallucination sent upon them, so that they could not distinguish where they were. It is one of the sorest punishments for wilfully embracing error, "that God will send on them strong delusion that they should believe a lie." The sophistry used to support a bad cause comes in time to be sincerely believed. The persistent and deliberate opposers of the Gospel seldom have their eyes spiritually enlightened to see against whom they are fighting, but more often they are smitten with a strange blindness that makes them seem incapable of using even their ordinary human reason.

3. *Elisha the prophet of mercy.*—vs. 19–23. It is safe to say that in no other land in the world at that time would an invading army, completely at the mercy of their captors, have been given food and drink, and then sent away in peace. Nor would it have been so in this case had not Elisha been so thoroughly imbued with the Gospel spirit that he was centuries in advance of his age. We see by the closing verse that "heaping coals of fire on their heads" was as effectual a way of destroying enemies then as now.

REFORM NEWS (*Continued from 5th page*).

The fact that there are three lodges for every church in our large cities should cause every one knowing their evil, to support the organ of the Association opposed to them so far as they are able. Pittsburg and Allegheny have manifested their continued interest by giving over $50 in *Cynosure* subscriptions in the few days I have had to call on friends there. Lectures will probably soon be arranged for Allegheny and other points near. As I have an excursion ticket good for ten days, I hope to use it in return.

I spent Sabbath with Rev. Pollock, Elizabeth, Pa., and addressed his people in the evening. Nearly all who took our paper last year renewed. Several new names were also added. Wife writes that several papers have been sent in from points where I have spoken. Its a sure sign of life where there is agitation. The truth invites it, for it has nothing to fear. W. B. STODDARD

—King Humbert has expressed a cordial interest in the conference of the Evangelical Alliance, to be opened in Florence April 4, being the first held in Italy.

—The Germans are collecting funds for a large Protestant church to be erected in the city of Rome; 38,000 marks having already been received. Pastor Terlinden of Duisberg, is the leading spirit of the movement.

—"Buddhism," said Rev. Dr. Rankin, President of Howard University, in a sermon replying to a recently published assault on Christianity, "ante-dates Christianity six centuries. What has it done for humanity at large? Buddhism has none of the characteristics of a universal religion which belong to Christianity. It has always been limited to Oriental civilization; has always remained ethnic. The religion which will eventually fill the world is the religion of the triumphing civilization. Christianity has no nationality, is affixed to no locality. Jerusalem is no more to it than London or Washington. It touches the earth as the light of the sun in the morning, only to illuminate it."

—R. A. Torrey, superintendent of the Bible Institute (Moody's school), Chicago, is said to be one of the best informed men on the contents of Scripture in the country. He is able to cite passages of Scripture to fit almost any case if not every case brought before him. The evangelist Yatman has this same power to a large degree. When closing his meetings some years ago at Evanston he stood and quoted for a long time without pause verse after verse of the Bible, giving chapter and verse without referring to the place. Dr. Brooks, of St. Louis, when speaking on the platform is wont to quote from memory one verse after the other, giving the entire reading, including the place where it is to be found. It is a rare and valuable gift for the Christian worker.

—The Protestant Episcopal church in the United States profess this in their creed, Art. 39: "*Of a Christian man's oath.* As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his apostle, so we judge that Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment and truth." But this does not admit of an oath administered by the Master of a Masonic, or any other lodge. When a man swears to keep secrets of which he knows nothing, and binds his oath with a penalty of the most revolting character, no less than a forfeiture of his own life by the most cruel torture imaginable, we are forced to believe that such swearing is "rash," and "forbidden by our Lord Jesus Christ, and James his apostle." An oath is a solemn appeal to God to witness our entering upon an obligation which is binding upon our conscience. There is no secret society under the sun but which imposes such an obligation, and is, according to the creed above named, forbidden.—*Bible Standard.*

NEWS OF THE WEEK.

WASHINGTON.

The President on Wednesday signed the copyright bill with a pen made from the quill of an American eagle.

President Harrison signed the bill for the erection of a mint at Philadelphia on the one hundredth anniversary of the day on which President Washington signed the bill establishing the mint in that city.

The following is an approximate statement of appropriations made at both sessions of the LIst congress as prepared by the clerk of the Senate committee on appropriations: Amount of regular bills, including deficiencies and miscellaneous appropriations for the first session, $361,700,000; amount of regular bills, including deficiencies and miscellaneous appropriations for the second session, $405,000,000; permanent appropriations for the first session about $101,000,000, and permanent appropriations for 1892 estimated at $122,000,000; grand total, $989,700,000.

COUNTRY.

Severe snowstorms raged throughout Nebraska, South Dakota and western Iowa, accompanied with high winds. In Kansas the snow averaged six inches in depth.

Four and a quarter inches of rain fell at Vicksburg Saturday and city streets and bridges were damaged. The Vicksburg & Meridian railroad bed was badly washed out in places and the trains were abandoned. Much apprehension is felt for the safety of the lower Mississippi levees. At Elton, La., the protection levee gave way, seriously endangering the new and uncompleted levee.

Tacoma experienced a distinct earthquake shock Saturday evening. The shock was also felt at Seattle, Ellensburg and other points. No damage was done.

The beginning of March found 28,000 men in western Pennsylvania on a strike. The coke troubles are responsible for the idleness of 13,000 of these, and those of the river coal miners add 15,000. The loss in wages has amounted to $1,125,-

(*Continued on 16th page.*)

DONATIONS.

For Current Expense Fund:

J W Suidter	$ 10 00
Prof D A Straw	5 00
Mrs S P M Avery	25 00
Rev J S T Milligan	5 00
Rev John Harley	1 00
James P Thomas	5 00
W and H M Whittemore	10 00
S Simpson	10 00
C W Sterry	10 00
N P Eddy	10 00
Robert Wilson	10 00
E H Person	5 00
Dan'l Riggs	1 00
J D Frick	5 00
E Sutton	5 00
Mrs A B Hubbard	5 00
Previously Reported	1071 34
	$1193 34

For Southern Ministers' Fund:

Philip Kribs	$ 25
N P Eddy	1 00
C W Sterry	3 50
W Sperry	5 00
Estate Philo Carpenter, per Mrs A A Cheney, and Mrs S G Hildreth	375 00
Previously Reported	295 43
	$680 18

For Free Tract Fund:

Josiah Shaw	75
Previously reported	31 77
	$32 52

W. I. PHILLIPS, *Treasurer.*

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 2 to March 7, inclusive:

E B Webster, J Lamb, Mrs L B Smith, J Schouten, J B White. D Hopkins, A Sargent, J A Mavity, J Parker, Mrs M Phillips, D Esch, G Richey, Rev J M Harris, H M Woodford, W S Titus, M Beach, F A Armstrong, H Nash, J A Jarvis, S Kirkpatrick, H D Jones, G Winston, Rev R P McClester, Mrs. C E Eno, S Bingham, K F Moore, J S Trask, Rev B M Amsden, Mrs T G Stewart, F. Byrer, J A Dempwolf, J D Frick, W C Boardman.

HOOD'S SARSAPARILLA

COMPOUND EXTRACT OF — TRADE MARK —

The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health.

At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial.

Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

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Cheese	05	@	12½
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Seeds—Timothy	1 16	@	1 24
Flax	1 17	@	1 22
Broom corn	03	@	04½
Potatoes, per bu	95	@	1 10
Hides—Green to dry flint	05	@	09
Lumber—Common	10 00	@	13 00
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Lodge Notes.

A general congress of German Freemasons in this country and Europe is in preparation.

The London *Freemason* says that the new Archbishop of York, Dr. Magee, is a Freemason. We are assured that he is the only Bishop on the English bench who belongs to the pagan lodge.

Americans, mark this! The Masonic Temple at Caracas, the capital of the Republic of Venezuela, was built and furnished out of the funds of the State. The President is the "Protector" of the Grand Lodge.

In some Masonic jurisdictions, especially in the Western States, the initiation fee is as low as $20, while in some of the cities of the East it ranges as high as $200. The same difference exists in regard to the annual dues, which vary from $3 to $15.

A new secret order, known as the "Veiled Prophets," has been introduced, says the *Masonic Chronicle*. "While this is not a legitimate Masonic body, yet it is interesting to Masons to know that it only takes for its members those who have passed a clear ballot in Masonic bodies."

King Kalakaua, of the Hawaiian Islands, who died in San Francisco January 20th, was a Thirty-third Degree Mason, Knight Templar and Shriner. Only six days before his death he had the last named degree conferred upon him in Islam Temple of San Francisco. He was Sovereign Grand Commander of the Supreme Council of the Hawaiian Islands. No wonder the Islanders were lapsing into idolatry.

The Grand Master of Masons in Kentucky has rendered two important decisions: first, that there is no Masonic obligation to assist a Mason's widow who has married again, and whose second husband, a profane, has deserted her, on the ground that she has voluntarily abandoned the state of Masonic widowhood; and second, that a Master Mason must obey a lawful summons issued by any Master Mason's lodge, even if unaffiliated.

The English *Freemasons' Chronicle* says that "The Prince of Wales is in the seventeenth year of his Grand Mastership, and is as popular as ever he was among the mystic brotherhood. His brother, the Duke of Connaught, has been at the head of the Provincial Grand Lodge of Sussex since 1886; while early in the present month he was elected to the honorary rank of Past Grand Master of England. Now the Masons have the eldest son of the Prince of Wales as ruler of Berkshire."

The Masonic editor of the Baltimore *Telegram* says: "The Order of the Nobles of the Mystic Shrine is not very old in the United States. It was in 1871 that Walter M. Fleming, the present most illustrious Grand Potentate of the Mystic Shrine, came into possession of the detached and mutilated sections of the translation of the ritual of the Arabic and Egyptian Order of the Mystic Shrine, brought to America by one of the foreign members and representatives through the hands of Oswald Marie D' Arbique, Thirty-second Degree. It was exceedingly imperfect and incomplete, and to a great extent badly translated and filled with unintelligible symbolisms. Another portion was brought from Oriental Europe by William J. Florence, and some of the vague history and ritualistic sections were brought from Cairo, Egypt, by Sherwood B. Campbell.

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March, April, May

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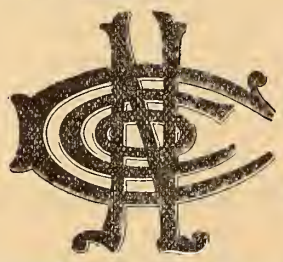
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FARM NOTES.

A WONDERFUL COW.

D. Fuller Appleton of Ipswich, Mass., owns a great butter producer, the famous Essex cow Eurotisania, a most intelligent member of the Jersey family. She is six years old and her number in the herd book is 29,668. Her pedigree is from Rioter II and Alphia, having with it many characteristics of Eurotus, who in less than a year produced 778 pounds and 1 ounce of butter, and dropped a calf within the year. The test with Eurotisania began April 21, 1889, and ended with April 21, 1890. In this time her milk produced 945 pounds and 9 ounces of butter. Unfortunately the cow got at and ate a quantity of sour apples which caused a falling off in her butter production from 22 1-2 pounds a week to 17 pounds a week, and though he quickly recovered her health, she did not increase in either milk or butter to the previous average weekly product. In October, 1889, six months after the test was begun, the cow weighed 820 pounds. She received twenty-four pounds of grain daily—one-third each of cornmeal, ground oats and bran—with pasture, ensilage and hay according to the season. But for the sour-apple episode it is believed that this wonderful cow would have reached fully 1,000 pounds of butter in the year. Eurotisania carried a calf during five months of the year. Her record eclipses that made by Landseer's Fanny, the famous cow of Colonel W. A. Webster, of Columbia, Tenn., in 1886, by eight pounds ten and one-half ounces. Mr. Appleton has the Breeders' Association silver prize cup awarded Eurotisania as the champion butter producer of the world. The achievement of Eurotisania was best measured, as Col. Waring stated, by the fact that the average cow's butter production for one year was but 145 pounds.—*New York Tribune, Sept., 1890.*

"SCRUB" CARE OF DAIRY STOCK.

It has been demonstrated that a good common cow, treated as the choice Jerseys are, will give better return than a finely-bred but neglected Jersey. This discovery has had the effect of bringing down the price of Jerseys to a point which places them within reach of ordinary dairymen. The editor of a Vermont journal is credited with being the owner of a "stub-tailed, one-horned 'yaller' cow, with no pedigree," which last year, besides furnishing the milk for a family of ten persons, supplied more than $100 worth, sold to the editor's neighbors who had the misfortune to own cows with long pedigrees. Whatever exaggeration there may be in the tale as told, it is certainly true that good feeding and care will do wonders in developing latent bovine powers. By crossing the "scrubs" with better blood, and treating the offspring as if they were thousand-dollar stock, a vast improvement should be effected in the character of the ordinary dairy stock and in the profits of the dairyman. But even without the crossing, good feeding and care will greatly increase the supply and improve the quality of the milk of most cows of the ordinary breeds.—*The Examiner.*

In response to an urgent demand, Congress provided that the 1890 census should contain the mortgage indebtedness statistics of the whole country. The mortgages for the past decade have been taken from the records, and the census office reports a total of over $850,000,000. The investigation into the purposes for which mortgages were incurred shows that about three-fourths of them were for purchase money or for improvements, and that one-tenth was for business uses. The total sum, though an immense one, is not alarming, considering the main causes for which it was assumed.

The total sum is very much less than what was supposed. Two years ago some mortgage statistics were going the rounds of the press that placed the farm mortgage indebtedness of Illinois alone at $1,000,000,000. And the *farm*, not the total mortgages, of Kansas, Illinois, Indiana, Ohio, Iowa, Michigan and Wisconsin were estimated to be over $4,500,000,000. At that time it was shown that these figures were largely the result of loose guesswork, and our readers were warned that no reliance could be placed on them or on any political arguments based on them. Mortgages are grievous burdens, but the census returns show that they are not nearly as great as deppicted.—*Farm and Fireside.*



HOME WITHOUT A MOTHER.

The room's in disorder,
The cat's on the table,
The flower-stand upset, and the mischief to pay:
And Johnny is screaming
As loud as he's able,
For nothing goes right when mamma's away.

What a scene of discomfort and confusion home would be if mamma did not return. If your wife is slowly breaking down, from a combination of domestic cares and female disorders, make it your first *business* to restore her health. Dr. Pierce's Favorite Prescription is without a peer as a remedy for feeble and debilitated women, and is the only medicine for the class of maladies known as female diseases which is sold under a *positive guarantee* from the manufacturers that it will give satisfaction, in every case, or the money will be refunded. It is a positive cure for the most complicated cases. It's an invigorating, restorative tonic, and a soothing and strengthening nervine, imparting tone and vigor to the whole system. It's a legitimate medicine, too—carefully compounded by an experienced physician, and adapted to woman's delicate organization. For all the chronic weaknesses, functional derangements, and painful disorders peculiar to the sex, it is an unfailing remedy. It's because it *is* unfailing that it can be sold under a *positive guarantee.*

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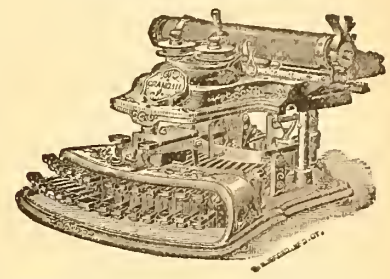
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SUBSCRIBERS TO THE CYNOSURE would bring our reform to the POINT OF SUCCESS. LET US "KEEP EVERLASTINGLY AT IT."

NEWS OF THE WEEK (*Continued from 13th page*).

000 since the troubles began, and many poor people are in actual want. In the window glass trade, thirty-two factories have closed and it is probable that others will follow.

The long strike of the coal miners of the Monongahela Valley has ended in a complete victory for the men. The operators decided to concede the demands of the strikers for an advance in the mining rate of ½ cent per bushel, and resumed work Monday. The strike was one of the longest and most determined ever known in this section. It lasted ten weeks, and the 6,000 men lost in wages alone over $1,000,000

The Kansas House Monday passed the Senate bill prohibiting aliens from holding lands in the State, and providing that all lands held by aliens at the end of seven years shall revert to the State. The bill now goes to the Governor.

The Australian ballot bill was signed by the Governor of Nebraska Wednesday and it is now a law, having passed with an emergency clause.

The Arkansas House passed a bill to make murder in the first degree punishable by death or imprisonment in the penitentiary from fifteen to twenty-five years, optional with the jury. It virtually abolishes capital punishment.

The Kansas House by a heavy vote passed the bill abolishing the State board of pardons. Mr. Duncan, chairman of the committee on penal institutions, declared that his investigations had proved conclusively that "the board was in the habit of pardoning the rich devils out and leaving the poor devils to sweat it out."

William P. Wells, the senior member of the law faculty of Michigan University, dropped dead Wednesday morning in a court-room at Detroit. He had been connected with the university sixteen consecutive years in the capacity of lecturer in the law department.

The cattle for the beef issue of the Cheyenne Agency which was to be made this month consisted of cattle shipped from the East, and were of such inferior quality that the agent to-day refused to accept them, and to bring up the average the contractor was obliged to throw out a large number and purchase cattle raised on the ceded Sioux lands. These cattle have had no feed or care this winter, but are in excellent condition.

At Pittsburg, Pa., President Rae, Master Workman Wise, and others of the United Mine Workers, were arrested, charged with conspiracy, riot, and assault, for their connection with the coke strike.

The race question is said to be assuming a serious phase in Oklahoma Territory, and fighting between black and white people is reported to be eminent.

Seven laborers working on the Great Northern extension, in Montana, were frozen to death. The bodies of five were recovered on Tuesday.

The coroner has issued warrants for the officers and directors of the New York, New Haven & Hartford railroad, who have been held responsible by the coroner's jury for the death of the victims of the Harlem river tunnel disaster. Chauncey M. Depew appeared at the coroner's office and furnished a bond of $25,000.

There is alarm in Chautauqua county, Kan., over the rapid spread of small-pox among the farmers. The roads are all under guard and a strict quarantine is being enforced against the country people. The number of deaths during the last few days is said to be alarming.

A special to the Richmond *Dispatch* says that in the terrible gale which swept the lower James river Feb. 26 last twenty-four oystermen, mostly colored, were drowned at points about the mouth of the Warwick river.

Reports from Clifton, Ariz., state that a Mexican woman and her five children drowned at Solomonville while endeavoring to cross the Gila river on a raft.

Louis E. Pfeiffer, George F. Work and James S. Dungan, the wreckers of the Bank of America and American Life Insurance Company, at Philadelphia, have been sentenced respectively to two, three and four years in the penitentiary.

Carelessness of miners caused an explosion Wednesday in the Nottingham Colliery at Plymouth, Pa. One man was killed, two were mortally injured, and two others seriously burned.

Two students at the Hebrew Union College, Cincinnati, Isadore H. Frauenthal and Ernest Sallinger, committed suicide with the same revolver Wednesday.

FOREIGN.

March 2 being the one hundredth anniversary of the death of John Wesley, a statue erected in his honor was unveiled in the presence of a large concourse of people, in front of the City Road Chapel, London, the headquarters of the Wesleyans. Archdeacon Farrar, of Westminster, took part in the ceremonies.

The Paris *Figaro*, in reference to the visit of the Empress Frederick to Paris, says that at one moment the situation was most critical. Those who are in the best position to know what was occurring, assert that had the empress been hissed or the slightest insult offered to her as she was leaving the French capital her son, the German Emperor, would soon have found an excuse for declaring war.

By his personal influence the Emperor William has succeeded in preventing the defeat in the Reichstag of the government on the proposed addition to the navy, but this has only been done by inducing some of the members to abstain from voting.

News of a horrible massacre comes from Madagascar. Ramiasatra, Governor of the Province of Belanond, resenting a petition from the populace to the government to defend them from cruelties, massacred 278 persons, including men, women and children belonging to the leading families. The slaughter continued for several days.

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MICHAEL O'CONNEL.

Extract From a Letter of the Rev. W. C. Kampmeier, Lowell Wash. Co. O.
After the second dose of the Nerve Tonic which I ordered for my little son upon the advice of Rev. E. Koenig, the spasms disappeared and no symptoms shown since four weeks, although the attacks came from 15 to 20 times each day before—The child was so delicate that it could hardly stand or walk, now it is playing in the yard and has gained 3½ lbs. in weight. Although the Rev. Koenig had expressed but little hope that the Nerve Tonic would help, I thank God, that I followed his advice and shall recommend the remedy to all sufferers,

Our **Pamphlet** for sufferers of nervous diseases will be sent **free** to any address, and **poor** patients can also obtain this medicine **free** of charge from us.
This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the
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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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SPECIAL RATES, ETC.

Read on last page the latest offers for new and old subscribers.

The Parnell fight has broken out again. The deposed Irish leader disgusts all decent people with his self-vindication while continuing his visits to his mistress. Yet he has so strong a following in Ireland and this country that he may yet rout his Irish opponents. He will never, at least, have the support of Gladstone in any way whatever, nor of the self-respecting members of the English Liberal party. Both factions of the Home Rulers have sent their emissaries again to this country, and their cry is Money!—forever Money! As if we were made of gold and Ireland the most needy and worthy of paupers.

But our Nebraska farmers are telling us with some good reason that American charity ought to begin at home. Thirty counties in that State have made application for aid, and the estimate of supplies needed, made by the general manager of the State Relief Commission, is as follows: Corn, $225,000; wheat, $195,000; oats, $133,000; potatoes, $40,000; coal $9,000; flour, $72,000; rice, $39,000; beans, $45,000; total $758,000. No estimate is made for seed corn, cane, millet or garden seeds; the cost of which will swell the amount to above $800,000. The need of these our neighbors and friends is pressing. We are glad to note that an organized effort by responsible men in Chicago, is being made to succor them.

The Chicago labor lodges are singularly inconsistent. In the first place it is a folly for them to keep up their secret societies. They are expensive for the members, give demagogues an opportunity for mischief, and are filling the minds of their members with false ideas respecting social, religious, and economic questions. In the next instance they met last Sabbath to condemn the massacre of Italians in New Orleans, when a few weeks ago they were ready to do the same thing, if the Italian laborers in Jackson Park had resisted the men who came to drive them away. They have also forced upon the World's Fair managers an agreement that may be costly. Eight hours is to be a day's work, and no laborer is to be employed who is not an American citizen, or has taken out papers declaring his intention to become such. The effect of this will be to crowd our courts with ignorant and indifferent foreigners, who want work, but do not care a fig for American principles or institutions; and will know and care just as much for them after they have been naturalized as now, unless they keep out of the secret socialistic lodges.

Secretary Dickinson of the World's Fair Directory in this city, reports that he has received 639 different petitions for the Sunday closing of the Exposition. They are from almost every State and Territory and probably represent millions of people, for many of them are the unanimous vote of union meetings representing all the churches of a community. Mrs. Bateham, National W. C. T. U. Superintendent of Sabbath Observance, writes to the *Union Signal*, that the petition of 12,000 persons had been placed before Congress before adjournment, requesting action on this important matter. The first week in April has been set apart by the W. C. T. U., for special prayer for the Sabbath. Let it be everywhere remembered. It seems there is a combination of exhibitors said to number 4,000 already, which has been formed to control the Sabbath question in the Fair by a constant threat of withdrawing, if it is not open seven days in the week.

An English magazine of large circulation in this country, and conducted with intelligence, speaks in a late number with the calmness and confidence of personal knowledge of the avalanches that occur in the muddy and level streets of Chicago. We can return the compliment after the sharp experiences of our English friends early last week. A blizzard that would have done justice to our northern mountain regions swept the south of England. The dispatches say that in Kent and Sussex the railroads were completely blockaded; the neighboring country being deep with snow. The hurricane which accompanied the snow-storm piled snow-drifts on all sides, stopping all traffic upon the railway lines and upon the country roads. Two trains full of passengers in the Midlands were snowed up and the passengers, not rescued until morning, suffered terribly from cold, owing to the unheated condition of the cars. In Somersetshire, Dorsetshire, Hampshire and Gloucestershire, there were snow-drifts everywhere many feet deep, rendering field work impossible. In these counties the mail service was completely stopped, and the farmers will suffer immense loss among the cattle and sheep flocks with which their farms are stocked. Verily, nature has her compensations. This is the second severe storm that has swept England this winter; while Chicago with its avalanches has had an open, pleasant winter, and not more than three inches of snow at any time. Our English friends will visit us soon and admire our climate, as we have long been taught to do theirs.

One of the chimerical schemes which got so far as to be presented to the Senate of the Fifty-first Congress was a "National Guarantee, Loan and Development Company." The objects of this corporation, as set forth by Senator Stockbridge, who introduced the bill for its establishment, were "the amelioration of the condition of the poor; the development of unoccupied farming and mineral lands by furnishing the necessary means to cultivate and operate them; the development of natural resources that may conduce to the National wealth; the establishment of industries on the co-operative plan; the construction and maintenance of non-sectarian schools, colleges, hospitals, asylums, etc." A company for the promotion of such objects is very near to being a goverment in itself. Like the Masonic system, which provides all the social recreation, knowledge of sciences, business assistance, political promotion and religious sentiment, which some men ask for, and verily, as says Sickels, leaves nothing that the soul of man requires, this national aid society presumes altogether too much for itself, if it can banish poverty, ignorance and the ills that flesh is heir to. The trouble with these Utopian schemes is, they carefully shut their eyes to the fact that men are lazy and wicked, and do not naturally resist the temptations of the devil, and something beside human theories is needed to help them overcome these conditions.

PROF. TOWNSEND'S ANTI-JESUIT LOGIC.

BY REV. J. P. STODDARD.

The investigation of Romanism continues in Boston with unabated interest. This many-sided system of ecclesiasticism is assailed, and what is done in secret chambers proclaimed upon the house-top by some of the foremost clergymen of our land. In not a few instances this exposure has been made by converted priests and nuns, regardless of oaths or vows, assumed never to disclose, but ever to conceal the confessional secrets. If, in a single instance the right and *duty* of these seceders to disregard their solemn vows and disclose immoral and shameful practices has been questioned by a single Protestant, it has not come to my knowledge. I do not believe a single protest has been made; but on the other hand commendation and laudation are heard on every hand for the men and women who defy papal power and incur persecution by disclosing the shameless deeds of a licentious priest-hood.

One is led to ask, Why should not this rule apply to those who expose other corrupt systems? Why eulogize "Father" Chiniquy for leaving and denouncing Romanism, and condemn Charles G. Finney as a perjurer, because he did precisely the same thing, and for similar reasons, with Masonry? Is Masonry so much superior or more holy than Romanism as to be entitled to such preference?

Prof. L. D. Townsend, D. D., one of Boston's clearest thinkers and favorite orators, gave his third lecture on his explorations among Roman institutions in Mexico, at Music Hall lately. It is quite evident that he has penetrated the "Mystic Shrine" and uncovered the cess-pools of Jesuit iniquity, as he spoke of what he saw and heard for himself in that priest-ridden land.

His special topic was the heartlessness and corruption of Roman Catholicism, which he demonstrated by many instances in detail, enforced by the keenest wit and the most scathing sarcasm, rendering his assaults perfectly irresistible. For more than an hour every eye was fastened upon him while he held the attention, and I may say, the sympathy of 1,500 or two thousand listeners, whose approval found frequent expression in hearty applause.

After giving repeated instances of heartlessness, Prof. T. approached a part of his theme with the remark, "If any of you think I am going too far, hold up your hand or cry 'Hold, enough!'" No signal appeared and he proceeded to the very verge of propriety, leaving the things that are done, of which it is a shame to speak, to be inferred from what he had given.

Referring to the relations of popery and Freemasonry in Mexico, he said, "They fraternize in most instances, but there are exceptions." "I can take you to a lodge where the four principal officers are Jesuits."

He told of an instance where a Catholic Mason went to confessional and the priest demanded his lodge secrets before granting absolution. The

Mason refused and the priest became angry, vowing speedy vengeance and a "raid" on the lodge rival of his own secret inquisition. His threat was not executed, however, and for the very forcible reason that the priest was assassinated before the lodge met again. It was a simple "slugging match" between Jesuit Sullivan and Masonic Kilrain, in which the Masonic assassin "got in his work first."

He insisted that the fundamental principles of the Roman system were identical in Mexico and Boston, and argued with great force in support of his position. Environments modified the actions, but never change the real character of an institution. It is the same in Spain, in Italy, in Mexico and the United States; and this is the boast of Freemasonry that its landmarks are unchangeable. Its environments may prevent *open assassinations*, in Massachusetts, as Romanism is restrained by an outside pressure. But is the institution of Freemasonry, which deliberately planned and mercilessly compassed the murder of Capt. Wm. Morgan in western New York, and assassinates priests in Mexico to-day, a benevolent, patriotic, humane, or safe institution in Boston? Is the assassin's dagger any less horrid in the hand of a Mason than in the hand of a Jesuit? And is the order that produces and then shields the one in his crime, less deserving our abhorrence than the other?

Let the investigation of Romanism go on until its lowest depths are explored and exposed, but let not the twin sister of Masonic iniquity and intrigue be spared. Let each receive its just mead of attention and then shall our Divine Lord and King be glorified in the plucking up of these noxious plants, which our Heavenly Father hath not planted.

Hotel Howland, Boston.

FROM THE FOOT OF THE ROCKIES.

BY MRS. A. E. KELLOGG.

I feel moved this beautiful morning to write you a letter from this great center of oath-bound secrecy, where the lodge has control of almost everything, the pulpit not excepted; where one can feel when they sit with God's people to commemorate a Saviour's love, that some of those who bear the vessels of the Lord, and therefore should have clean hands, minister also at other altars. One certainly, as Worthy Prelate for the Masonic order, whatever that means. But our city is fair and growing, with a large element of order-loving and God-fearing people among its inhabitants, while the vicious element is active and malignant. Only three murder trials in progress at this time, one case here by change of venue. And while the churches are full on the Lord's day, so are the concert halls, and places where labor organizations plot and plan; and where socialism gives vent to its pent-up malignity and covetousness; and where the young are lured to spend the sacred hours in dancing and frivolity, if nothing worse. And here, as elsewhere, alcohol, the spirit of the pit, is never at rest; and is active and aggressive in proportion to the efforts made by "the seed of the woman," to bruise his ugly head. So you see that the forces of Christ are brought face to face with the forces of anti-Christ, who it seems may gain a temporary victory. But God is not asleep, or gone on a journey; and when the time is ripe, he will answer by fire so hot that even the filled trenches shall be licked dry, and that for which men have bartered their souls shall be as fuel till all shall be ashes. "But because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil."

I was extremely pleased to read something of the life-work of President Blanchard as given by himself at the celebration of his eightieth anniversary. A beautiful record! and one can almost hear the words of the Master saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord." And when he alludes to the companion of his life, and of her translation from the mountain, the passage is the most tenderly pathetic of anything I have met with for many a day. I would like to add my congratulations, with the hope that he may be spared many days, his natural force not being abated.

I read with amused interest Miss Flagg's letter to the Rev. Fletcher, containing her pathetic plea in behalf of the sisterhood. Surely Miss Flagg must have heard of the Rebekahs of Odd-fellowship, who are supposed to know all the mysteries which the feminine mind can grasp or retain. And does she not know how the ancient and most worshipful, most worthy, and most grand order of free and accepted Masons have most chivalrously instituted a shining order known as the "Order of the Eastern Star!" and that the wives of Masons are so much pleased with this little bone thrown to them, that they feel quite flushed with the knowledge and dignity which has been conferred upon them, and that they are quite as alert as their lords, in defence of the institution, and especially that the grace of that charity which thinketh no evil abounds, so though the father and husband remains at the lodge till after midnight, on a Saturday night, it is quite right, and no questions asked. A most beautiful and unselfish arrangement on the part of the Royal Grands. What would Miss Flagg desire more? I am greatly amused when I consider the whole thing, knowing so well what it all means, as I have been initiated into the order with due propriety. I never attended a meeting after; though there was nothing objectionable in the ceremony, of course not! But it is wonderful how it has promoted the growth and the domestic comfort of the order of the most worshipfuls!

An evangelist, said to be quite young, accompanied by a lady to sing the Gospel, is laboring in the Methodist churches, calling large congregations, with what results I do not know. I may be wrong, but it seems to me an imbecile confession of weakness and failure, when men thoroughly furnished for their work, step aside and give place to some youth who has supplied himself with a bundle of stories, to use for illustrations, and then with self-confidence, and a sledge-hammer method, goes at the people, saying very many things, true enough, that the minister would not risk his popularity by saying. Would it not be better to preach a full round Gospel steadily, not shunning to declare the whole counsel of God, whether men will hear or forbear, instead of choosing a phrase from some text as a Scriptural foundation, on which to build a pretty and agreeable sermon, helpful to many, comforting to more, and somehow entertaining to all; while nobody goes home silent and thoughtful under conviction of sin, ready to cry out, "What shall I do to be saved?" Would it not be better to correct the preaching, and let the evangelist go his way and fit himself for steady work in caring for some hungry flock?

Denver.

IS THIS A TURN IN THE TIDE?

Have we reached a turning point in history? "The whole trend of modern civilization," said Henry Maine, a few years since, "has been from status to contract." Slavery is a state; so is feudalism. The patriarchal system and family dependence also come under the head of status. The wage system rests upon contract. This system has taken possession of the whole field of labor. As Mr. Maine also remarks, individual obligation has been gradually substituted for family dependence. The individual has more and more become the unit of which civil laws take account. The result in the most progressive States is that the race has been almost completely individualized. But the question is, Has a reaction set in? Has history begun to turn back upon itself? Are we losing faith in the individual? For centuries the sentiment of progress has been that the all-important thing was to give the individual a chance; and with each successive liberation from bondage, and enlargement of his personality and power, we thought the millennium was drawing nearer. But now that we have reached the high limit of the individual's rights and privileges, are we beginning to doubt his power of success?

It would be rash to give an explicit answer to this question. But the indications are that in the industrial and commercial world the individual is losing his place. Combinations are the order of the day. Men are massing. Even great houses no longer feel able to stand alone, or at least do not consider it to their interest to stand alone. Here are great manufacturing firms whose business runs into the millions, and whose employes are numbered by the thousand, and yet they plead the weakness of independence, and come together under the shelter of a common roof and form a family of interests, with a plutocrat for patriarch and all the favored sons in "on the ground floor." Railroad magnates seem large enough to the common eye, but in their own eyes, too small to get on alone. Hence we are promised a combination which will cover land and sea, and make it possible for these individuals to stand up together and face the difficulties of the situation. There was a time when a man could kill an ox and sell the beef to his neighbors; but now everything that wears a hoof and does as it pleases about chewing the cud, if it is to be killed at all, must be sent to some vast four-headed establishment, and after paying toll to the lords of millions, is permitted to go back to feed the neighbor of the man who raised it, if not the man himself. Feudalism was nothing compared with it.

The wage earners also are massing. The individual counts for nothing. Trades' unions and organizations are everything. The contractor no longer deals with the individual, but with the trade. In a city like this hardly a brick is laid or a nail driven through simple contract with the individual. The organization which stands behind him makes the compact for time and wages. In other words, while the contract system still prevails the individual has almost ceased to be a factor in it. In social affairs there is the same drift. The individual is losing himself, or rather trying to supplement himself, through fraternities, societies, guilds. Never was there such a tendency among men to prop themselves up and buttress themselves about and take on importance through the fellowship, the regalia and the pomp and circumstance of an order or guild as at the present time. If for ages the tendency of civilization was to swing the individual man away from family dependence, it is now tossing him back into the lodge where he finds at least an artificial shelter for his weakness and a retreat for his loneliness.

Political tendencies reveal the same fact. Farmers' Alliances mean that the individual farmer can no longer stand up to the plow alone. It takes an organization to help him out. Socialism is a stronger and much more general drift in the same direction. The increasing demand for paternalism in government indicates that whole classes of men are tired of fighting the battle of life alone.

How far the reform will carry us remains to be seen. But some of the evil effects are already apparent. The tendency of trusts is to reduce the many to dependence upon the few, to give to the strong the prerogative of apportioning the products of labor. How much they will keep for themselves, and how much they will give to the toilers cannot but be determined somewhat as it was in the days of slavery, that is, by their greed or generosity. The tendency of labor organizations is to substitute the power of numbers for the worth of the individual. When a lazy man can keep his place and draw his wages because he is backed by an organization, there is not much encouragement for an energetic and industrious man to do his best. Therefore what is gained through the strength of numbers is in danger of being lost through the deterioration of the individual.—*Advance.*

KNIGHTS OF RECIPROCITY.

Washington correspondence New York *Sun*: The organization known as the "Knights of Reciprocity," which sprouted from the soil of Kansas soon after the election last fall as a counter-irritant to the Farmers' Alliance, is about to blossom forth all over the country.

One of the founders of the new order is the Hon. Samuel R. Peters, the outgoing predecessor of Jerry Simpson, as Representative of the Seventh Kansas District. Mr. Peters to-day packed up his traps, bade good-by to his friends, and boarded a train for his home at Newton, Kan. Before leaving he communicated this bit of interesting news:

"Application has been sent," said he, "from Washington for the establishment of a lodge of the Knights of Reciprocity here. Applications have also been received at the Central Office, so I am informed to-day by letter of the Hon. Jesse Taylor, of Garden City, Kan., Supreme Judge of the order, from every State and Territory in the Union.

"The new order is taking prodigious strides. It is a secret organization, and, therefore, the

public has not been made aware of its wonderfully rapid growth and development. We started the organization out in Kansas after the election.

"It has the same social features as the Farmers' Alliance, and its object is to embrace eventually all those who believe in certain well-defined principles. These articles of faith and allegiance are: 1. A desire for the perpetuity of the Union; advocacy of liberal pensions to all honorably discharged soldiers and sailors of the late war; the protection of American industry; reciprocity between all friendly nations or fair trade, especially with those nations on the American continent; reciprocity, also between all classes in our nation, including a community of interest, which should exist between producers and consumers, manufacturers and operatives, between common carriers and shippers; a fair and honest ballot, and, lastly, the disfranchisement of every person offering or accepting bribes or attempting improperly to influence the ballot.

"Belief in these," said Mr. Peters, "is the fundamental requisite to membership. Knights of Reciprocity are not confined to any political organization, and are not subjected to political tests. Every citizen of the United States over 18 years of age, male and female, is eligible to membership. The officers are: Supreme Judge, Treasurer, Marshal, Supreme Clerk, Supreme Treasurer, and Supreme Outer and Inner Bailiff. The sub-lodges have their similar local officers. The first lodge was instituted on Nov. 26 at Garden City, Kan. Now there are in the neighborhood of 500 lodges, principally in Kansas, but scattered also through Nebraska, Missouri, and Colorado. The organization is friendly to Mr. Blaine, of course, in so far as his ideas on reciprocity agree with those of the organization. But this is no side show for any individual. When we formed the organization in Kansas it was intended simply as a State society, and its founders had no idea that it would extend beyond the limits of the State; but the attractive name, Knights of Reciprocity, together with the treaty of Brazil recently made, and the prospects of further treaties with other South American nations, has given the organization a national boom. The leaders in the movement in Kansas are mostly Republicans. They are advanced thinkers, and such, you know, belong chiefly to the Republican party. But a member of any party who is in favor of reciprocity, and is not an absolute free trader, is eligible. There is nothing in our rules or by-laws requiring political action."

SECRET SOCIETIES IN POLITICS.

It is not an encouraging sign of the times to witness secret and semi-secret societies springing up in all parts of the country with the avowed object of controlling, so far as possible, political issues. The latest accession to these societies is known as the "Knights of Reciprocity," a social-political organization which is working in opposition to the Farmers' Alliance in some of the Western States. This new society had its birth in Kansas shortly after the great political triumph of the farmers at the polls. Like most mushroom movements, its growth has been phenomenally rapid. Its principles are practically the same as those of the Farmers' Alliance, with special prominence given to the advocacy of commercial reciprocity between all friendly nations and between all classes in this nation.

The multiplication of political and semi-political societies is not in itself necessarily an evil. It is the incorporation of secrecy as the basis of many of these societies that bodes evil for the institutions of the Republic. Speaking generally, it may truthfully be said that political societies of the secret kind are a menace to the free institutions of the country. It is amazing that in this day of enlightenment those who profess to be political reformers, such as the agriculturists, should pattern after the medieval societies of political plotters in their methods. The glory of real republicanism is the freedom of political discussion and the powerlessness of secret rings or cabals to influence the will of the people.

American cities have long been cursed by rings of political plotters whose methods shun the daylight. Naturally the people look to the voters of the agricultural districts to set an example of wholesomeness in their political methods. It is a disappointment to find the agriculturists themselves adopting the methods of Tammany Hall in their modern crusade for reform.—*Chicago Daily News.*

COLLEGE FRATERNITIES.

ADDRESS OF PRESIDENT C. A. BLANCHARD BEFORE THE STUDENTS OF NORTHWESTERN UNIVERSITY.

Gentlemen of the Massasoit Club:—I am grateful for the compliment implied in your invitation. You have not invited me to affirm the undisputed, nor to exchange unmeaning congratulations over battles won by men who are dead and gone. In our age we have many descendants of those who built tombs to the prophets and stoned those who were sent to them. We do not lack for men to glorify Washington but we sadly need men of his exalted patriotism. Politicians who quarrel at the tax-payers' expense, in order to secure some partisan advantage, are always willing to glorify the Puritans. If they should meet one they would break a whisky-bottle over his head and damn him for a "Sunday-school politician."

If I am correctly informed, your purpose is not to exalt a sect or a party, but to secure for yourselves and guarantee to others fair play in the friendly and honorable competitions of college life. In order to this end you antagonize secret associations, and I am invited to discuss before you the fraternity question.

This is a live topic. We live in an age of lodges. There are secret societies ostensibly to promote faith in God, hope of immortality and charity toward all mankind. There are others to extend the domain of friendship, love and truth. There are others to foster patriotism, and a few years since there were many to advance the rebellion. The friends of the liquor trade have their organizations, and certain temperance people have lodges to antagonize the traffic in strong drink. We find a swarm of orders, all of them with some little secrecy, to secure relief for families of members in case of death; and just now our farmers are being parcelled out among various lodges, and are to be taxed certain small sums for the guidance and direction which they receive from the Grand lodges, assemblies, or what not, of these orders.

Of course a movement so world wide could not omit our colleges and universities. In these schools are being trained the leaders of thought for the hundred years to come. As the schools are, so the future must be, and hence the same spirit which divides communities into clans and cliques, finds its way into our centers of learning and seeks to fit men there for the lodge work to be done thereafter. Members of the same institution,—yes, of the same class, are to be divided into little mutually-excluding circles. Each one is to be pledged to conceal certain things from others and to aid and forward its own members' interests.

You of the Massasoits do not believe this fraternity movement among students to be consistent with the highest interests of the university. You believe that open organizations are better adapted to the purposes designed, so far as they are legitimate; and knowing me to sympathize with you in this opinion, you have requested me to give some reasons for our common faith. This it is a pleasure for me to do; and while I cannot promise that the discussion shall be satisfactory to you, or those differing in judgment who may be with us, I do declare that truth shall be the objective point throughout our talk this evening, and that if we wander it shall be after an honest attempt to find the right road.

And 1st. It has always seemed strange to me that students in a free land should desire secret organizations. It is easy to see why burglars, operating together, should have words or signs by which they might recognize one another at a distance, or in the dark. It can be understood why counterfeiters or illicit whisky distillers should provide against detection by officers of the law. If a firm should engage in adulteration of foods or drinks, it is plain that they should not wish their practices to come to the public knowledge. If assassins should plan the removal of an adversary traitors, or the overthrow of a government, it is easy to see that they would wish for secrecy, first as a means of success and afterward as a protection from the vengeance of law or the contempt of their fellows. One who loves liberty does not find it difficult to understand why the students in Russian universities, as their minds expand and the beauties of liberty become apparent, should unite in those secret societies which have been the death of so many noble spirits in the prisons, on the scaffold and in the mines.

But here in America, where men who are law-abiding are almost as free as air; where speech is free, the press untrammeled, religion unconstrained; where an honest man can walk from ocean to ocean, or from lakes to gulf with no one to say, What doest thou? Where every noble act is applauded and every base act condemned, —in such a land as this, what need is there for secret societies? And if some men of weak minds, and barbaric tastes, are caught by the sonorous titles and regalias, of lodges, why should students, men devoted to a free search for truth, men who seek for all the light of the past, and struggle to gain yet other truths from regions now shadowed in darkness,—what need have such men for grips, signs, pass-words, rituals, and obligations to secrecy? Is it not a marvel that so much as one scholarly man, can endure for so long as one day, the childish, unmeaning and foolish babble of a lodge?

2d. Passing the fact that such organizations are needless; that all their alleged objects can be secured by free and open methods, observe in the second place that, at their very best, secret societies must weaken college men. Assume for the moment that the element of secrecy covers nothing of actual evil. Suppose that initiations are mere pleasantries, that the obligations are harmless, that the banquets do not degenerate into debauches, that in the attempt to forward the interests of members, no base means are used, still it would remain true that such societies most weaken the men who compose them.

The law of competition is: "Let every man have a fair chance; let him contend on equal terms and let the best man win." If only we can be sure that these terms are fulfilled, there is inspiration in victory and honor in defeat. But the rule in secret societies is: "Stand by one man and put him in whether he be deserving or otherwise." If this be not true, what advantage is there in membership? If after the man has paid his money, passed his initiation and entered on his secret society life, he is compelled to compete for his place and earn the support of his society or do without it, he might as well be a barbarian so far as honors are concerned. But if his lodge can make a deal with the other lodges, which shall insure the election of a man from each, how soon is greatness thrust upon those who would never in the ordinary conflicts of school life attain it.

We are often told that the members of certain orders are noted for ability, and the proof offered is the fact that they have taken certain honors which should indicate large native talent or great industry. The trouble with this test is that one of the first principles of secretism is, to secure by some means, offices and honors for brothers irrespective of qualification. Instances are so numerous as to be fairly embarrassing; perhaps as cogent a one as any, is to be found in case of the mayor of our neighbor city. If the office were itself an end; if the post or the pay were an object to be desired without reference to the means by which they are secured, the case would be different. But the fact is, that men are injured by the possibility of obtaining the prominence which they desire, without the integrity and labor which only should secure them. If the son who wrote to his father, a chronic office-seeker, "Pap, come down here right off, mighty mean men get office down here;" if this young man wrote the truth, then you may be sure that the race of mighty mean men in that region was to be perpetuated. Many men, ambitious of seeming worthy and great, will, in a measure at least, become so, if this be the only path to the end desired.

But on the other hand, if such men can secure the support of a faction by initiation fees, dues and secret obligations, and if this faction can "lay pipes," "pull wires," and "log roll" with other factions for the advancement of other men seeking promotion, by similar means, the result is an injury to all concerned. Instead of patience, industry, frankness, endurance, he is led to cultivate the sly, plotting, scheming, underhanded ways of the politician. The result, if the fraternities succeed, is injustice to the faithful student, who openly contends for honors, and injury to those who gain by craft the rewards belonging to merit alone.

It may appear that I assert the invariable inferiority of fraternity men. I do not so do, but affirm the tendency of the system, which is, I think,

invariable and injurious. It also should be said that it must be occasion of regret to the really able and worthy men, who sometimes reach distinguished positions through the fraternities that the mere fact of their lodge membership must always raise the question, whether they are elected because of their ability and excellence or because they belong to some brotherhood which seeks to promote its members, whether deserving or not.

But aside from the fact that secret societies are needless and naturally diminish effort, the only source of excellence, it is also true that such orders are the natural instruments of evil doers. When I asked Wendell Phillips his opinion of secret orders, he quietly said: "Secret societies are needful for no good purpose, and may be used for any bad one." Let us attend to the latter proposition for a little time. Is it true that secrecy is the natural agent of evil doers? If men planning any violation of law were to come to this city, would they naturally form a secret combination to carry it forward?

Begin and end where you please. Take burglars, counterfeiters, pickpockets, prostitutes, gamblers, sneakthieves,—would persons, desiring to prosecute any of these callings, operate with secret obligations, signs and tokens, or without them? And on the other hand, how would merchants, ministers, lawyers, physicians, wage-workers, architects, contractors, artists, bridge-builders or other honorable toilers among men, carry on their occupations? Understand me, I do not say that fraternity men are actuated by base motives in forming their lodge alliances. I do not believe that they usually are. Curiosity, love of titles, a desire to know something that some one else does not know, desire for promotion coupled with doubt about securing it in open competition,—these are probably the worst motives consciously present in the minds of most young men, when they apply for membership in a secret order.

The fact, however, remains that secret combination is the instinct of lawlessness, as openness is the instinct of honor. It follows that though the motives leading to fraternity life are childish rather than dangerous, the order, when it is formed, becomes the natural instrument of those of its members who need such an arrangement. Take the champagne suppers which have been the starting points in the downward careers of so many educated men; the hazings, which have resulted sometimes in sport of a low, coarse kind, sometimes in idiocy, sometimes in death; or those immoralities which all honorable college men so deeply regret, of which they so seldom speak,—consider all these in their relation to fraternity life, and he is a bold man who will affirm that open, literary societies would probably have wrought the same havoc among the same men.

The tendency to evil in the human heart is sufficiently strong without the suggestion that if one enter on iniquitous courses, there are companions pledged to conceal his downward steps. Many a man who will walk aright if subjected to the restraints of publicity, will go down like lead in the waters if he be removed from that place in which God has put him, to the chapter-house of some fraternity, where the seductions of evil are re-inforced by the hope of concealment and the pretence of social or literary improvement.

A young man from an institution where fraternities abound, was recently asked what advantage was secured by them. He replied: "Why, the president of our last year's class could not have graduated but for his fraternity. When he came back from the city drunk, one of his society would always take charge of him, get him home and see that he didn't get out until he was sober." This suggests a number of questions; *e. g.*: Was he a drunkard before he joined the fraternity? If not, did he become one because of that relation? Was he elected president of his class because he was a Greek? Did aiding him to remain class president lessen the probability of his continuing a drunkard, until death should end in tragedy what should have closed in triumph?

But once more. Secret societies do not cultivate, so far as they are secret, the nobler faculties of man. Piety toward God and good will toward our fellows, are the two tables of the law. Piety includes reverence, loyalty to duty, teachableness, a habit of looking after the lofty and enduring. Good will toward man carries with it as part and parcel of itself, a tender sympathy, a steadfast fidelity to one's friends, to one's word, a justice that can praise an adversary who does well, or condemn one's friend or oneself who does ill. These are the qualities that make those noble men, lowly yet lofty, who become powers working for righteousness, embassadors from the heavenly kingdom to this revolted province in the empire of God, the Abrahams, Elijahs, the Samuels, the Pauls, the Savonarolas, the Luthers, the Cromwells, the Lincolns, the Sumners of history.

Now, does initiation into a lodge; the servile submission symbolized in bandaged eyes; the resting of fraternity not on character, but on membership in a secret order; the expressed or implied obligation to sustain brothers, however worthless, and to antagonize others, however excellent; the pretence of some valuable mysteries, which so generally covers what is outrageous blasphemy or puerile folly,—do any or all of these tend to develop the nobler qualities in man? Are slyness, secretiveness, cunning, the elements out of which manly characters are builded? If not, the whole lodge system is at the very best a stupendous mistake. That which elevates man improves the world: that which renders him dependent, vain, proud, selfish, unjust, irreverent, is evil, only evil, and that continually. It may be gilded with specious names and bedecked with sophistical tinsel, but it is evil. It may profess charity while excluding all the unfortunate; it may boast of fraternity while denying the brotherhood of man; it may talk of honor while plotting in secret for unfair personal advantage, but it is a poor fraud and will work out evil for all concerned; most evil for those who use it and think themselves smart, when the fact is, that they are only mean.

Poisons are generated in sewers; sunshine and air are essential to moral, as well as to physical health. Vegetables growing in cellars are puny, watery, weak. Bring the same plants out into the day and how marvelous the change! Leaves take on their deep green, stems are strengthened, and fruit is born. Is it not so with all the nobler qualities of man? Are they not born of the day? Can any man affirm that piety, reverence, honor, integrity, industry, benevolence, or any other excellence of character, are promoted by membership in a secret society?

Another objection to the fraternities is, that they increase temptations to disorder. This is included in the proposition, that such organizations naturally lend themselves to evil. But I speak now not of the trangressions of law; I have in mind the many petty departures from the line of right action, which, while in themselves trifling, in their tendencies are most important. The ten thousand barbarisms, which were formerly considered part and parcel of student life, how did they come to be? And how did it come about that young men,—who personally would neither lie, nor steal, nor be brutal—so frequently would in their collective capacity be all these together?

Is it recorded that any open college society ever plotted the mutilation of college property, the unhinging of gates, the overturning of sidewalks, the stealing of private property, or removing it so as to inconvenience the owner? Is it true that the tendency to such "fooling" is increased by the principle of secret combination? Is it not true that many a man has taken part in some such enterprises because the boys of his secret society had planned them, who would never have been able even to laugh at them but for his fraternity drill?

It may seem that such things are too trifling for serious mention. The trouble is, that while they are trifles to their authors, they are not trifles to their victims or to the college authorities. Consider, for example, the vandalism of those young men who recently daubed with red paint the John Harvard Bronze, and the many cases of like kind, which come to the memory of college men. Strike out the principle of secret organization, and would not such vandalisms come to a sudden pause?

But still further, those two beautiful traits of character, honor and generosity, are endangered by the fraternity system. I put the question to you, gentlemen, Is it easy to say: "Well done?" Is it easy to applaud a good play by the adverse nine on the ball field? Is it easy to applaud a beautiful or forceful piece of writing, when it is from the representative of the other society in contest? Is it not much more agreeble to cheer *our* man, when he does a noble deed, than to cheer the other fellows' man, when he does the same thing? And is not this streak of meanness so hateful to us, that we long to be rid of it with our whole hearts? It is native to man to boast of his own and to depreciate that which belongs to others. This dishonorable, ungenerous feeling haunts us to the very house of God, and, unless we conquer it, transforms us into sectarians. It follows us to the ballot box, and transforms us from patriots into partisans. It perpetuates the unholy alliance between our nation and the saloon. It justifies the infamies of our Indian policy, and makes our elections a race for a purse.

Now, as already intimated, this principle is part of our fallen nature. Party spirit in religion or politics, is an evil spirit, which taints everything which it touches. It is protean in form and would deceive, if it were possible, the very elect. In the fraternity system, this baleful spirit seems to have undisputed control. "All the fraternity men are better than any of the non-fraternity men." "Everybody that amounts to anything, joins the Greeks." "Men that do not favor secret societies are sore-heads; they tried to join and were blackballed." "All the best men belong to our fraternity. All the second best men belong to the other fraternities. All the men, who do not amount to anything, are the Barbarians." Are not these fair specimens of the talk of many men, who have been elected to secret societies, simply because their parents furnish them with money so that they can give "spreads" to their companions from time to time? And does not every man, conversant with the facts, know that such talk is either idiocy, or lying?

But it may be said that this ungenerous, dishonorable, partisan temper is incident to all organizations, and that it is not just to speak of it as a special result of the fraternity system. If it were stated that this evil was the result of lodge organization alone and was found only in connection with it, the answer would be sufficient; but this is not the case. We simply affirm that secret societies seem to develop this sectism to an unusual degree, and that the very attempt to organize a handful of men into a clique, with provisions for secret combinations, would naturally tend to this end. Persons should determine their social relations not by a grip, sign, or pass-word, but by perceived excellence of character or evident need. That is, we should desire to associate with those whom we can help, or with those who can help us. We should praise those who merit praise; not those who praise us, or who belong to our party. We should vote for men who are worthy of our suffrages; not for those who belong to our sect, party, club, or lodge. Open societies may endanger this high standard of manly action; secret societies destroy it.

(*Concluded next week.*)

THE ADDRESS AT EVANSTON.

The invitation of the Massasoit Society of Northwestern University to Pres. C. A. Blanchard, of Wheaton College, was responded to by him last week in an address on the college fraternities. The students' paper, the *Northwestern World*, publishes an abstract of the address, which is prefaced with a brief report of the meeting which seems to have been full of enthusiasm. The *World* says:

"Pres. Blanchard, escorted by Pres. March, of the Massasoits, entered the hall amid loud applause. Mr. March, with his usual happy humor, thus introduced the speaker of the evening. 'For several weeks the braves of the Massasoits have looked forward to the coming of a great spirit. We have all eagerly anticipated the rich intellectual treat of this evening. Let me introduce to you President Blanchard, of Wheaton College.' At the close of the address Mr. Fraser moved that a vote of thanks be extended to Pres. Blanchard, and that he be elected an honorary member of the Massasoits. A dozen members sprang up in different parts of the hall to second the motion, but Mr. Leach was recognized and it went through with enthusiasm. Pres. Blanchard was extremely sorry that he could not stay to meet the students personally, but family duties compelled his taking the 9:14 train. After three cheers and a tiger for Pres. Blanchard, the boys separated expressing great satisfaction with the address and with new determination to press forward in their fight for fair play and equal rights."

NEW ENGLAND LETTER.

Springtime thoughts—Dr. Gregg in his old pulpit—"Backslid" or "upslid"—A mistake corrected—The N. H. W. C. T. U. all right—Other matters—An important legal decision.

Though the earth has not yet dispensed with her snow shroud, and the raw, chilly winds make the warmth of one's fireside as acceptable as ever, there is a nameless something in the air, a spring feel—call it instinct rather—which makes the heart more light, and the step more buoyant. The inhabitants of countries where there is no spring must miss something besides the mere animal delight which all creation shares, of welcoming her slow footsteps over the hills; and herein I can see a reason why the doctrine of the resurrection has always had its strongest hold on northern races. How carefully Nature buries the seed of all this upspringing, jubilant life in millions of unknown graves,

"Then goes to sleep in snow wreaths dim,"

sure that none of them will be forgotten when the voice of the south wind is heard outside their sepulchres. So the endless cycle goes on—death from life, and life from death; and so our world is always young because she is always renewing herself by a process of physical regeneration—dying to the old life that she may live to the new.

Dr. David Gregg was welcomed back to his former place of ministry last Sunday, and preached one of his searching sermons on "The Chaff and the Wheat," from which I cull a few of many pregnant thoughts. "The bread of yesterday is the myriad-hued, many-sided life of to-day. There is no such future for the chaff. It is not food but rubbish. . . . Build into your lives the idea of divine sovereignty, and make yourself an Elijah; make Paul's idea of faith yours—be a Paul; make James' idea of the necessity of good works yours—be a James. Fall in with the idea of John about the importance of love and be a John." There is a spiritual as well as an intellectual sense in which we can make ourselves what we will, which is little thought of and certainly very seldom so clearly and beautifully expressed. Dr. Gregg is reported as saying that "Brooklyn is much more orthodox than Boston." This is not strange as the one is the "City of Churches," and the other was never famous for its orthodoxy anyway. I wonder what the early Puritans would have said if they could have seen all the "isms" that were to trouble their descendants; all the new lights of the liberal school, Channing, Parker and Savage,—ending off with perhaps a peep at the annual convention of Theosophists which is to meet in Boston April 26, at which a learned Hindoo, Swami Bhaskara Nand Sarasuati, by name, is expected to be present as the exponent and apostle of the new "fad." Think of Brahminism being publicly taught in Boston—by a Brahmin, too, right from India! Imagination can no farther go; but I feel sure that if Gov. Endicott could have been visited by such a vision at the time he was haling men and women to prison and slavery for their religious heresies, Cassandra Southwick would have felt herself sweetly avenged.

Here is a good thing from Worcester's Salvation Army paper, the *Herald:* "How are you getting along? Have you backslid?" inquired the major of the corps of a boy who had been converted at one of their meetings. "No," was the quick reply; "I have upslid if anything." How many of us have "upslid," and stand to-day a little nearer Jesus, and a little farther removed from our old selves than we were yesterday?

Apropos to this, let me say that the New Hampshire W. C. T. U. have not "backslid," as a statement in a recent letter—which I have learned since to be entirely erroneous—might have led the *Cynosure* readers to infer. No money has been accepted by them even indirectly from Frank Jones, but the $100 in question given to the Mercy Home at Manchester, was the gift of his wife from her own private property. I learn from authentic sources that she is a devoted Christian woman, thoroughly opposed to her husband's business; and though unsuccessful in inducing him to give it up, like Mary of old "she hath done what she could," by giving her money and her influence on the side of the temperance cause. I sincerely regret that this unintentional injustice was done the New Hampshire W. C. T. U., and therefore take proportionate pleasure in stating, as a proof that they have not compromised an iota of their principles, but stand as strong as their own granite hills under the brave leadership of their president, Mrs. Knox, the fact that when the Mercy Home was offered financial aid from a leading hotel keeper—who with curious inconsistency devotes the proceeds of his bar to benevolent causes—his money was promptly refused.

I am glad to see that Mrs. M. E. A. Gleason, so well known to our New England workers, has been appointed Superintendent of the Department of Peace and Arbitration, which the Massachusetts W. C. T. U. has recently taken up among its lines of work. None who have heard her pungent, racy talks on "Tobacco and Narcotics" will doubt that they have chosen the right woman for the right place, and one who will waken an interest in this important subject wherever she is given an opportunity to present it.

The bill to forbid the entertainment of members of the Legislature by parties having an axe to grind thereby, has been defeated in the House by a very large majority. To be sure if the bill had passed it would not have prevented a wealthy corporation like the West End from using other ways and means to reach the legislative ear, but it would prevent such a public scandal as the famous Algonquin dinner. Still, if the voters of Massachusetts will send men to represent her who can be best approached through their stomachs, who is to blame? Esau sold his birthright for a mess of pottage when he was hungry, and his name has gone down through all the centuries with the stigma on it; but a legislator who will sell the public good and his own honor for terrapin and champagne seems to me to be several degrees more contemptible than even poor Esau.

The Supreme Court has granted an injunction restraining the city of Brockton from building a Memorial Hall for the use of the Grand Army, on the ground that said building is not for public purposes. Probably the city contains a more or less number among its property holders of those who are conscientiously opposed to secret societies. This is reason enough why their money should not be appropriated to any such use. The Grand Army has no more right to ask the taxpayers of Brockton to build their Memorial Hall than have the Masons or Odd-fellows; for the fact that they are a secret society puts it in the same line with parochial schools and other institutions which are designed for a certain class and not for the good of the public in general. It is a matter for congratulation that so mischievous a precedent has not been established.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., March 11, 1891.

Postmaster-General Wanamaker has been informed by the Canadian postal authorities that they were in sympathy with our law excluding all matter pertaining to lotteries from the mails, and requesting information as to the legal status of the Louisiana Lottery company, which has established an office at Montreal. It is feared, under the Canadian law, which instead of excluding all lotteries from the mails, as our recently enacted law does, only forbids the use of the mails by illegal and fraudulent lotteries, it will be difficult if not impossible to stop this gambling concern which, to the shame of the State of Louisiana, does business under a charter issued by the legislature of that State. However, our postal officials are confident of succeeding, now that they have been assured of the good will and assistance of the Canadian authorities, in preventing the evasion of the law intended by the Louisiana company in mailing their advertising matter and tickets from Canada.

There is considerable feeling and some quite sharp criticism expressed in religious and temperance circles because one of the local churches has sold a piece of ground to a brewer to be used for brewing purposes. It does not look well, and it seems to me that if the church was compelled to sell this property, which, if my information is correct, it was not, it might have afforded to have accepted a much smaller price from some purchaser who would have put the property to a better use. Such things as this sale do the cause of religion and temperance incalculable harm by furnishing their opponents the basis for argument

(*Continued on 12th page.*)

CORRESPONDENCE.

IOWA DESPOTISM.

Avalon, Mo.

Editor Cynosure:—I copied the following sentences from a Masonic Grand Lodge Report of old Iowa, to-wit:

"It is true that the rule of the Grand Master is despotic, and that the Grand Mastership is a despotism. It is true that no despot that ever swayed the sceptre of his authority could be more despotic than the Grand Master, but there are circumstances that ameliorate the despotism of the Masonic Grand Master."

"The Grand Master is despotic in the power he possesses. He has no peer,—there is none that has the right to question his rule. Once in his seat, there is no power that can displace him,—there is no tongue that can ask him, What doest thou? There is no arm that can reach him that has the prerogative of doing him harm. And the propriety of this absolute despot is clear."

"The Grand Master looks upon the members of his jurisdiction as a father looks upon his children. Over them he exercises unlimited control. The right is not reserved in the Masonic compact to question his authority, nor to dispute his will."

"Never was there an act contemplated that had in it more of the power of the despot, or the affection of the fondest father. It was an act that plunged the knife of the father into the heart of the child."

"Such a patriarchate as that of the family of Abraham, is the brotherhood of Masonry."

And such is the argument for enforcing Masonic authority and inflicting its barbarous penalties.

But I wish to add another quotation on the Masonic oath:

"Upon the question as to whether a candidate who entertains conscientious scruples about swearing, but is willing to affirm, is thereby stopped from taking the degrees of Masonry; your committee are of opinion that so far as the legal aspect of the matter is concerned, that an affirmation made under the same solemn forms in which an oath is administered, is just as binding on the conscience as an oath, but the decision of the Most Worshipful Grand Master is based upon the ground that our ritual does not permit the substitution of the word affirm for the word 'swear.'"—*Texas Masonic Grand Lodge Report for 1879. Also Missouri Report, 1880.*

I am revising all my Anti-masonic "Bulletins," hoping to issue them as an "American Handbook and Citizen's Manual" for handy reference and a perpetual campaigner for all patriots and Christians.

M. N. Butler.

DISGUSTED FARMERS.

Hickman, Ill., March 8th, 1891.

The F. M. B. A. lodge seems to be the new "fad" here and now in the lodge line. This new lodge "craze," like the measles or other epidemic, has the run, and all who are not guarding themselves against it are more or less liable to catch the fever. This new lodge phase is not allowed to spread among any but farmers; other professions or trades are "quarantined" or barred from entering it.

The common farmers, as a class, are not adepts in keeping lodge secrets. In fact, they can't keep, as a rule, the secrets of lodgery, but easily "give themselves away." Two of my neighbors were induced to send up their names for membership. One fellow they only got through the first degree. They hoodwinked and pinched him so that he told them in his honest, farmer-like simplicity that was all he wanted of that lodge. He said he was hoodwinked and tied so that he could not see or defend himself, or perhaps he would have knocked some of them over, but he was at their mercy till they put him through the first degree. Being a large and determined man, they saw they had "caught a tartar," and were glad to let him off with that one degree that night. To quiet him, they even gave him his 50 cents back that he had invested for degrees. This man now tells all about the initiation.

Another neighbor who is about 80 years old they put through the three degrees, but he is so disgusted with the whole thing he left them at once. They got 50 cents from him for the three degrees, and he promised them 25 cents more, but he considers himself so completely gulled and swindled that he refused to pay the balance of the money on the trick. He is gray-headed, and told me how they tricked him by tying and hoodwinking, punching him and leading him over blocks, etc. They wanted to know if he could

sit on some hackle teeth which they pointed out to him (they raised his hoodwink long enough for him to see the teeth). He told them he thought he could, but as he was brave enough to answer in that style, they let him off. I presume they were teeth made of rubber that looked savage, but to sit on would be harmless.

For exposing them the lodge expelled him Here is a copy of the expulsion which the man pulled out of his pocket and allowed me to copy. He had just received it through the mail. This is a literal copy:

"Goodwine, Ill., Feb. 23, '91.

Mr. Isaac Van Dorn,

Sir: You Have been Elpelled from the f m b a Lodg No. 5091, at the last meeting.

Yours Resp.

(Signed by *Secretary*)..... .....*Sec.*"

So you see men will try to learn *lodgery* before they learn to properly capitalize or spell. They often meet until away in the night, and then away after midnight pull for their homes in the country, to stir up all the dogs on their way home, and wake up the family long before day to have their wives open their doors to let them in. These lodges can't last long, but some of the members will have gotten enough of lodgery to be easily roped into the Masons, O. F. or K. P.'s.

J. S. Hickman.

WHERE DO THE PASTORS LEAD?

Dear Editor:—Through the kindness of a dear friend I am in receipt of a copy of the *Christian Cynosure.*

These secret societies, our little and large towns swarm with them, and that they are detrimental to the interest and advancement of the church, few will deny. For we cannot help but notice, that if members attend the meetings and pay all levied dues or taxes, their time is taken, and their pocket-books lightened.

It has also been my observation, that the meetings of secret orders, their arrangements, etc., are the one important requirement, and after them comes the church. I say it with sorrow, yet it is nevertheless true, that not only a large percentage of our church members, but *ministers'* names, appear upon the rolls of these houses with barred doors: and as ministers are looked upon by their various churches as patterns suitable to follow, until they lead the way out of assemblies with locked doors, we cannot in justice to our profession expect, or even ask, our members to forsake a pet lodge.

I would further contend (yet in all charity), that our ministry are (or ought to be) men called of God—out of the world, lights set upon a hill;" who, having "put on Christ," should be able to say with the great Apostle, "For I am determined not to know anything among you save Jesus Christ and him crucified." I pray God for such a ministry, hoping and trusting the prayer may be answered to his name's honor and glory; and that the time may speedily come when we, as preachers, may think more of Christ and less of ourselves. Yours as a sinner saved by grace,

H. Berkley, (Pastor Baptist Church.)

STATE ENDORSEMENT OF SECRET SOCIETIES.

Editor Christian Cynosure:—The Senate of the Indiana Legislature on the 7th of March passed a bill to this effect: That it should be unlawful for any person to wear a badge of any secret society of which he was not a member.

Thus we have by that honored body a most emphatic endorsement of the secret clans, be they Clan-na-Gaels, Molly Maguires or Knights of the Bloody Nine. Hereafter let no Ronaynes or Stoddards venture into the State of Indiana and attempt to lecture against any secrect society displaying their paraphernalia.

First, we find government appealed to to protect the soldiers from imposition by persons not members of their organizations wearing their badges. Government grants them legal protection by enacting that it shall be unlawful for any person not a member of the society of the Grand Army of the Republic to wear its badge or insignia. The country at large has so much respect and sympathy for the soldier that to this they made no objections; for all felt that the honor, interest and whatever might be agreeable to the feelings of the soldier was allied to the interest of all. But now every citizen of the State of Indiana is called upon by its honorable senators, met to make laws to guide and govern us all, to render legal homage to every secret clan and society. We are startled in direct fear for our personal liberty, lest in some manner of ignorance we, admiring some gaudy button or jeweled ornament, or even some kid glove, or even boot top, that bears the badge and insignia of some secret lodge or clan, a mark that to the uninitiated has no meaning beyond ornamental use, but to learned knowing ones is an insignia of membership, may be condemned by this law, and be subject to the very unpleasant experience of a fine or imprisonment for such temerity.

Verily, the world moves. The societies find it inconvenient or themselves incompetent to protect themselves from any and everybody using the signs and emblems. Their secrets are so well known they cannot tell who belong or who do not belong to their lodge; and so they are compelled to lay under contribution the State authorities to help them to keep their orders from infringement. This is but the onward march to the fulfillment of that Scripture which says no man may buy or sell unless he has the mark of the beast or the number of his name; that is, his badge, or sign of his secret society.

An Indianian.

PITH AND POINT.

THE ST. LOUIS SERMON POPULAR.

I wish this address was printed in attractive form for popular circulation, so it could be distributed broadcast over the land. It seems to me Dr. Carradine presents the subject in such a way that most people would read it and feel the force of the reasoning, two very important points in its favor.—F. A. Armstrong, *Kinney's Corners, N. Y.*

DR. CARRADINE IN NEW ORLEANS.

Please send all of Dr. Carradine's sermon, which I think will prove to be one of the best productions on the secrecy question. Dr. Carradine was pastor of the Carondelet St. M. E. church, South, here for several years, and was very popular. He was at the head and front of the opposition to the infamous Louisiana State Lottery. —C. W. Sterry, *New Orleans.*

THE. ST. LOUIS SERMON FOR GENERAL CIRCULATION.

Let me make the suggestion that you publish in pamphlet form the sermon of Rev. Carradine, of St. Louis, for general circulation. For point and power of appeal to the heart it is almost unequalled. I could use a goodly number of them with effect, I think. I am sending Cook's address to the leaders in our high schools and to many of the clergymen; and shall soon need a new supply. The *Cynosure* and N. C. A. publications are doing more for reforms to-day, than any other agency in the United States. God bless the fearless corps of men engaged in it. My health is poor, and I am led to believe I shall change to a more congenial clime soon. "To me to live is Christ, to die is gain." To those only, to whom it is Christ to live, *to them* it is gain to die.—Nathan Callender, *Montdale, Pa.*

PERSEVERENCE GIVES SUCCESS.

I intend trying again this winter and spring to do some work for the *Cynosure.* The lodge is so thoroughly entrenched that it is very hard work to do anything here. I know the Lord is able to take care of his cause, and I know he works by instruments.—J. Cochrane, *Spiceland, Ind.*

ANOTHER MASON FOLLOWS THE POLE STAR.

Some one was kind enough to send me your paper. I did not like it at first, but it kept on coming and I kept on reading it, until I am almost a thorough convert. Now I want it another year. I get in it a class of reading that I get nowhere else. I am a Mason, but I have not attended lodge for five years, and its likely now I never will again.—(Rev.) A. H. D.

A REFORMER FROM HIS YOUTH.

I am in the 81st year of my age, and have been from my boyhood days anti-slavery; opposed to secret oath-bound societies from the days of Morgan's abduction, when nearly all Masonic lodges of New England were closed up; and a temperance man, both in regard to alcoholic liquors and tobacco. But I have been so sorely tried in relation to the cause of temperance. In my judgment that cause has been injured by its friends. The first was by taking it into secret societies where I and many others could not go, so that neutralized our influence; and then making a separate political party of it, and that party abusing those that did not agree with them. For that reason, in my opinion, several States have failed to have prohibition that might have had it. —Geo. W. Little, *Farmington, Ill.*

FROM AN EARNEST WOMAN.

We are taking other religious papers, but I would sooner part with any one than the dear old *Cynosure.* It exposes the secret lodges, which any sane person will admit are cursing our land. I saw an account some time ago of the death of Mr. Levi Tapley. He was of my county,—Lamar, Ala. The Masons claimed that he was killed and hid in the swamp. That was like a great many other statements of theirs,—false. The "great Grand" Master of this lodge is a member of the church, but never attends meeting, nor any religious services. My husband at first was a Royal Arch Mason, but he did not attend regularly, and now he never goes at all, and never will go into another lodge, knowing how evil they are. I never had any use for the secret lodges. God grant that every house in the land may be visited weekly by the *Christian Cynosure.* For one I shall use all my influence.—M. A. Hopson, *Ellisville, Miss.*

PROHIBITION IN THE NATIONAL CONSTITUTION.

I received a copy of the *Cynosure* and read it with interest, and send you an article on a most important subject. Is its position right and true? No man denies it or can. Then what? Certainly the great anti-liquor cause must be moved on to that bedrock. It has now but a feeble national basis. We concede that the Constitution is on the liquor side, and have petitioned nearly twenty years for an amendment in vain. If, then, the business is legitimate, Congress has no right to stop it, and the National Government is bound to protect it. Its whole mighty power and influence are surrendered, and hope is feeble. But why so blind? That whole power is ours if we will take it, and leave liquor naked as crime. The Prohibition party then will have a mighty national issue as we had on slavery, which will soon carry the conviction, patriotism and ballots of the people. Will you not aid?—A. Willey.

FOREVER OPPOSED.

I would like to say to all readers of the *Cynosure,* and to all the world besides, that I am decidedly opposed to all secret societies, especially Freemasonry. Sooner let my tongue cleave to the roof of my mouth and my right arm fall from my shoulder than take their blood-curdling oaths and slavish obligations upon me.—A. Walston, *Williston, Vt.*

LITERATURE.

The Education and Evangelization of the Masses is the subject of a paper read before the Methodist ministers of Minneapolis, Minn., by Rev. O. F. Burgess. Its value to the general public is in its independent and courageous rebuke of the worldly churches, and vindication of true Christian principles of humility and self-denial for the kingdom of heaven's sake. "The great work of the devil now is deception. In the role of an angel of light he is deceiving the very elect. The real piety of a church cannot be ascertained from the footings of its membership list, neither can the followers of our rejected Lord be numbered from a sectarian 'Year Book.' Apparent growth is a very different thing from real growth of the members of His body." The introduction by the publisher says very truly: "The time has come for radical talk and radical action. A stop must be put to the growing evil of churches seeking men for pastors who draw alone because of their intellectual and elocutionary abilities, but who in their characters and private habits are far from Christ-like. Then, as to officering the churches, more heed should be given to the Scriptural injunction to appoint 'men of honest report, full of the Holy Ghost and wisdom.'" It is published at the office of the "Illustrator," Minneapolis. Price 10 cents.

In the March number of the *Bible Standard* (Syracuse, N. Y.,) Rev. H. W. Johnston, the representative of the Wesleyan churches in Africa, writes more clearly and reasonable on the subject of the African fever and its relation to the mission work than we have ever seen elsewhere. He shows that a true faith in God will not be rash or presumptive, but may be exercised as really with the use of remedies that long experience has shown to be excellent, as without any. It seems to be as much a law of nature that African fever will kill a white man, as that fire will burn him. If one goes too near fire he does not expect ordinarily to be miraculously saved from its effect; nor should he expect any more a miracle to be wrought in respect to this disease. Bro. Johnston is now returning to his African work.

Sunday at Home, Leisure Hour, Boy's Own Paper, and *Girl's Own Paper* are the monthly magazines issued by the London Religious Tract Society, for which the F. H. Revell Co. of New York and Chicago are the sole agents in this country. All contain continued stories of religious or moral character, generally portraying scenes of English life and manners, and are fully and in some respects finely illustrated. In *Sunday at Home* the Sabbath is discussed from several standpoints, under "A Christian Festival," the various texts of the New Testament are brought to bear upon the obligations for solemnizing the Sabbath, while "A Family Delight" is a reply to the question, "From what must I Abstain?" "What must I Do?" While "Travancore and Chris-

tian Missions" tells of woman's place in the country of that name. A sketch from real life is "Neil M'Ara-Crofter," descriptive of peasant life in the interior of Scotland, the illustrations speaking volumes for the unrequited toil of these people. In *Leisure Hour* "Architecture and Pottery in Palestine" is discussed by Mr. Petrie, and Mr. Shrubsole. F. G. S. presents an able paper on "Microscopic Life." "The Life of De Quincy" is briefly told, while the lovers of figures will examine "The cost of a London Fog." "Yankee Dodges" is an excellent description of what Englishmen see in the mechanical ingenuity of Americans. The writer speaks as calmly of "Chicago Avalanches" as if they were as plenty on our level streets as on the sides of the Jungfrau. In "*Girl's Own Paper* those who love the Bible will pause over "The Difference between Bible Reading and Bible Study." "How to Furnish a Drawing Room" will be of service to those who are lovers of tidyness as well as economy, and the sedate will find topics for reflection in "Some Types of Girlhood." The younger should heed the advice given in "School girl Troubles, and How to Cope with Them."

In these times less than ten in a hundred of the novels written by women are ever printed, according to a publisher, who added: "We send back every month to authoresses piles of manuscript of novels that have been mailed to us. In looking over a catalogue of recent publications I notice that women are now giving us very many books that are not novels. Here among them in this catalogue are works of erudition and research, works in history and biography, in the physical sciences and the fine arts, in speculation and pure letters. Let us rejoice over these promises of the intellectual development of our race."

A movement is on foot to erect a simple memorial of some sort in honor of Miss Sewell, the author of "Black Beauty," in order that her work in behalf of the horse may not be speedily forgotten. Its author did not enjoy the fame the book won for her as she died soon after it appeared. Its success has been rapid and surprising. The Society for the Prevention of Cruelty to Animals, in Boston and other cities, have used it as a missionary tract, distributing free copies of it among cabmen, truck drivers and others, and it has been adopted as a supplementary book of reading in the Boston grammar schools.

The report that the venerable poet John Greenleaf Whittier has finally decided to write no more, has been confirmed. His literary career will be closed by two pieces of verse (now in the hands of editors), oné of the poems being a sort of farewell to his friends and admirers. It is said that every year his publishers look to a sale of between fifty and sixty thousand volumes of his poems, and that they are never disappointed.

Last year:
Her eyes were rheumy, and weak and red,
Her breath—you could smell it afar,
She had ringing and dizziness oft in her head,
An the cause of it all was catarrh.
This year:—
Her breath is as sweet as the new meadow hay,
Her eyes are as bright as a star,
And the cause of the change, she is ready to say,
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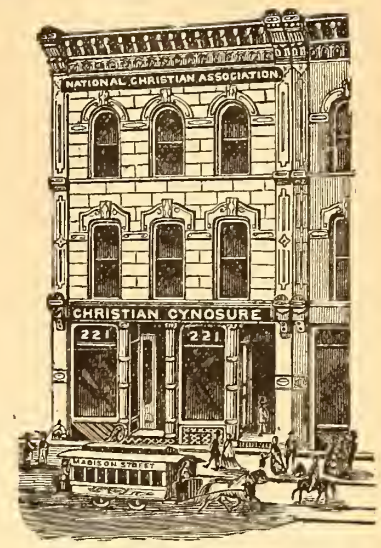
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The Christian Cynosure.

J. BLANCHARD, Editor.
HENRY L. KELLOGG, Associate Editor and Publisher.

CHICAGO, THURSDAY, MARCH 19, 1891.

A long season has passed since the *Cynosure* has had the pleasure of printing an address from President C. A. Blanchard. His visit to Northwestern University last week gives us an opportunity to publish an address prepared for the non-fraternity students of that institution. It is an argument not only on college fraternities, but on the principle of secrecy in organization, which all our readers will wish to preserve; and funds having been specially contributed for that purpose, the address will be issued in pamphlet form. Copies can be supplied from this office for five cents each; ten for 40 cts.; thirty for $1.00.

Our Saviour gave both the twelve and the seventy disciples whom he sent out power to cast out devils from people, and the apostles abundantly warn and exhort all Christians to vigilance against unclean spirits to "resist the devil" and he will "flee from us."

Ordinary maniacs, whose brain and nervous system are shattered, and reason dethroned by delirum or fever, have no defence against the assaults of evil spirits; and as Satan is a "liar" and "accuser of the brethren," it commonly happens that people bereft of reason believe the falsehood that their best friends are their worst enemies. And so little instruction is given from the pulpit that Christians do not pray for the casting out of evil spirits. Nay, it is commonly supposed that none but wicked people are afflicted with demons, whereas the Bible tells us that the devil tempted Christ, "moved" David, and desired to "sift" Peter. In insane asylums it is no uncommon thing for patients who never swore a profane oath, to blaspheme when bereft of reason; and many gentle and mild dispositions have been seized with a desire to kill. Where do such horrible suggestions come from, unless from the devil, who is murderer as well as liar? Our churches need careful Scriptural instruction on this most afflicted class of people, that we may "watch and pray" intelligently, "looking unto Jesus," who is "stronger than the strong man armed," mightier than Satan.

THE SALVATION ARMY MOVEMENT.

We have attended some of its meetings; are reading its text-book, "Darkest England;" and are giving it our serious thought. Christ's followers took no military titles; wore no uniform or badges; used no drums or French horns to attract the crowd; and they needed none. Persecution gave them notoriety. Miracles established their claim of divine authority. Novelty riveted attention; and the Holy Spirit gave them the joy of salvation.

Things are now changed. Churches are popular now, and worldly people join them. Sects are formed and their competition disgusts sinners, and piety makes men prosperous, and the rich are hated by the poor. The ancient Israelites, by divine direction, used methods not unlike the idolaters of the surrounding nations. Regalia, parades, music and badges are used by the idolaters of to-day; and as Paul "became all things to all men that by all means he might save some," perhaps the parades and street music of the Salvationists may be allowable.

But as to the book "Darkest England," it is one of the most extraordinary productions we ever read. And if the "Army" had done nothing but circulate that volume, it has paid its cost. It gives the gage and dimensions of human misery as few other books do, and that in one of the leading nations of Christendom; and so puts the human mind on the pathway of Christ, who from the glory and riches of heaven, came to save our race, and took part with the poorest of the poor. No feeling mind can read Gen. Booth's book without an agonizing cry, for the salvation of our race, to God for whom nothing is "too hard," and with whom "all things are possible." This book concerns the "*miserables*" of a single nation; and proposes no remedy for the rest. But if it shall give rise to a million such movements, they may begin to make some impression on our globe, which must yet yield to Christ.

THE AMERICAN HOME MISSIONARY SOCIETY.

This great society was formed in 1826, by a fusion of local and State societies, the principal one of which was that of Massachusetts, formed ten years before, (1816).

Its monthly organ, the *Home Missionary* for March, has a most thrilling account of the Slavonic population of the United States, from the regions about the Black Sea. They already number a third of a million; about the same as the Scandinavians, to whom they are inferior, as they come from despotic countries. The Illinois auxiliary of this society, (Dr. Tompkins, Sec'y,) has sent Joseph Cook's address on "Disloyal Secret Oaths" to each of its missionaries. But, though offered without expense, the secretaries, (Clark and Kincaid) of the parent society, decline to send that truly national pamphlet to its 1,700 missionaries; and, as the religious papers shrink from giving the missionaries and their churches the needed information, our Home Missionary churches are kept in ignorance on this all-important subject. Yet the secret lodges of various names outnumber the United States churches *three to one!*—and the Vermont State Congregational Association lately declared the secret orders the worst obstruction to their church work. Unless a change is speedily effected, the grip of the lodge will fasten on the throat of our Home Missionary churches. The secretaries, Clark and Kincaid, are the more inexcusable, as Dr. Morehouse has furnished the eight hundred Baptist Home Missionaries with Mr. Cook's pamphlet, and the same has been done by Dr. Strieby for the five hundred missionaries of the American Missionary Association; and also to the teachers in Utah of the New West Commission by Secretary Bliss.

The contributions to the Illinois Auxiliary of the American Home Missionary Society, are from four to six thousand dollars a month; and the parent society receives and disburses over half a million annually. We hope the secretaries of this society will reconsider and recede from their non-commitalism on a question so fundamental to the life of their churches. Meantime, we exhort all our readers, who have access to it, to read the March number of the *Home Missionary*, and pray and give to the Illinois work, which testifies against the lodge.

In 1832 the American Home Missionary Society reported the number of total abstainers from liquor in the congregations aided as 53,746. At that time the cause of total abstinence was struggling in the home churches, and its recognition far from universal. But all were willing Home Mission churches should abstain from intoxicating drinks. How much more should this mother society of Home Mission churches encourage total abstinence from the organized deism of the lodge! The Bohemians, Poles and Slovaks not only need protection from their terrible enemy, the saloon, but also from Satan's substitutes for the churches of Christ, "the unfruitful works of darkness" which lead men "*out of the way of understanding to abide in the congregation of the dead.*" (Prov. 21: 16.)

SWEDENBORGIAN MORMONISM.

We have lately received an offer, through the mail, of Emanuel Swedenborg's works free, without price except postage. These offers have been made to us once in a while for the last fifty years, ever since we entered the ministry. The books are given to clergymen,—no others. We purchased Swedenborg's volume on "Conjugal Love" at the Swedenborgian book store, No. 20, Cooper Union, New York city, to be sure of a genuine edition; and have published the proof from its pages that the books thus impudently offered to clergymen ought to be suppressed by Anthony Comstock as impure literature. But the power that sustains the harem literature of Mohammedanism keeps these foul prints in circulation, and they are offered free to clergymen to debauch their consciences and, through them, the churches of Christ.

Swedenborg was born 1688, some six centuries after Christianity broke up the worship of the northern heathen deities. In 1523, Gustavus Vasa became king of Sweden, and broke the power of the Romish priests. After years of struggle, Scandinavia became Lutheran, and Swedenborg was the son of a Lutheran State Bishop. He was educated at Upsal, knighted, and became a nobleman and drew a salary from the State till he died at 84 years of age.

He wrote and published incessantly as a civilian and philosopher, and these are some of his earlier teachings. "He held that matter is not resolvable into mole-atoms occupying space, but into points of dynamic force." (*Johnson's Cyclopedia.*) The article is written by Parsons, LL. D., an admirer of Swedenborg. His multifarious philosophy is thus founded on "points of force," invisible, intangible, and unknowable: a region where one thing can be asserted as well as another. And if evil has affected superior natures to ours, Satan can make such revelations as he chooses to minds wandering beyond human ken. And this seems to have happened to Swedenborg.

In the year 1745, he was 57 years old, accustomed to sumptuous fare and wine. In that year, he tells us that "he was called to a new and holy office by the Lord himself, who manifested himself to him in person, and opened his sight to a view of the spiritual world, and granted him the privilege of conversing with spirits and angels."

Now Christ said "there shall be false Christs." And Paul says "Satan transforms himself into an angel of light." And we have only to suppose that Swedenborg's "swimming fancies" proceeded from foul spirits to account for what follows in this article. His volume, "Delights and Wisdom of Conjugal Love," published by the General Conference of the New Jerusalem in the United States, at its publishing house, No. 20, Cooper Union, New York, says on page 32: "Chiefly the love of sex remains with those who come into heaven." . . . "Consequently there are marriages in the heavens." This contradicts the words of Christ: "Those who shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage." Luke 20:35.

On page 333, he writes: "The fornicatory love which precedes marriage is not meant; nor that which follows after the death of a consort; nor *concubinage which is engaged in from legitimate, just, and sufficient causes.*"(*!*) This contradicts the Bible: "whoremongers and adulterers God will judge."

Again, on page 367: "Concubinage, when it is engaged in from legitimate, just, and truly sufficient causes is not unlawful;" and on p. 369: "The vitiated states of mind which are just causes of separation from the bed, and from the house, are mania, frenzy, raving, actual foolishness and idiocy, loss of memory, *and other like things.* That these are just causes of concubinage, because they are just causes of separation, reason sees without a judge." And this strange mortal, who certainly seems demoniac, had already provided for his wedding parties in heaven, on page 10th of the same volume, thus: "When the repast was ended, the Patriarchs retired, and then were introduced sports and dances of virgins and young men." Nothing in Mormonism or Mohammedanism exceeds, if it equals, this. And if this is not "obscene literature," what is?

There is also Swedenborg necromancy. Marteville died. His widow asked Swedenborg to ask her dead husband for a certain important paper. He said he had seen Marteville and told him about the paper; and the result was the woman got the paper. So in Gottenburg in 1759, July 19th, Swedenborg told a company that a fire had broken out in Stockholm which was 300 miles away, and was spreading rapidly. He described its progress, and at eight o'clock that evening told them that the fire was extinguished.

Now since the Fox girls' rappings at Hydeville, Wayne Co., N. Y., these seeming supernaturalisms have steadily increased, and after forty years' discussion, they are so dexteriously managed that the public mind is unsettled on the question, *What produces the phenomena?* One scouts the idea that there is anything supernatural in them. Newnham attributes them to human magnetism; Mahan to the Odyle force of Von Reichenbach; others to the cunning of Mormons and the scoundrelism of priests. All the while, if there are any devils in them, they lie hid; while every earmark and shouldermark of Satanic influence is seen on these movements. Howev-

er diverse, their moral nature is one. They weaken or destory belief in the supernaturalism of the Bible. For, do not the magicians do like wonders? Baalam at Baal Peor turned the host of Israel into a free love circle. These modern circles do the same. And their moon-struck marvels take the mind nowhere, and land it upon nothing.

Swedenborgianism began with its founder 200 years ago. It has had money, intelligence, and position in society. In all this time it has not produced a single New Testament revival or converted a soul to Christ; nor formed a temperance society; nor spoken as a church against slavery; or sent a missionary to the heathen. And while what they have not done is manifest, the teachings of their founder quoted in this article prove that the spirits with which their founder conversed were "unclean spirits," and identify the movement with all the systems of mysticism and enchantment from Baalam to Joseph Smith.

THE MAFIA MASSACRE.

The great trial of the murderers of Chief of Police Hennessy in New Orleans had an abortive ending last Friday. Nine Silicians were on trial. The jury acquitted six of them, and could not agree respecting the other three.

The verdict was received with popular indignation. A mass meeting was called to meet at the Clay statue at 10 A. M. next morning "to take steps to remedy the failure of justice" in the case. The call closed, "Come prepared for action,"—a word full of significance in the home of the White League, where failure of argument has often enough been supplied by the ready revolver.

The meeting was brief. It was addressed by two or three prominent men, but the crowd was almost too impatient to hear them through. The march to the prison began. Entrance was refused at the main door, but a side door was broken down, the mob rushed in, and the work of slaughter began. Nineteen Italians were in the city jail charged with complicity in the crime. Eleven of them were shot down, and two who had a little breath left in them were hung to tree and lamp-post. Their thirst for blood satisfied, the crowd dispersed, and the next day was quiet; and the popular sentiment, expressed in various ways, endorsed the massacre.

But the world outside looks on with horror at this shooting down of unarmed and uncondemned men. The Italians, through their representatives, appealed to their King at Rome, and Secretary Blaine addressed a letter to the Governor of Louisiana. Their excitement receives much sympathy from the foreign press; and no one who remembers the secret society uprising and murders of the White League in 1874, which was suppressed by the quick hand of Sheridan, but was vindicated by another powerful secret society—the Grand Commandery of the Knight Templar Freemasons of the United States—will view this outbreak in other than its true light.

Various opinions are given by individuals who are supposed to know the history of the whole affair. By some Hennessy is represented as at the head of a club with headquarters among the harlots of the city, and his murder was caused by rivals in politics and in the detective business, among whom there had been several assassinations. Most of the Italians claim there is no Mafia; that the society was suppressed in 1874. Others believe it to exist among the 12,000 Italians in New Orleans. Two or three years ago it was in good working condition in Chicago and several of its members were hung for a lodge execution which they had managed in their own horrible fashion.

Hennessy was murdered Oct. 13, 1890, while going from his office to his home about 11 o'clock at night. The Italians were immediately suspected and nineteen of them were arrested. For convenience only nine were put on trial, and one of these at least the court regarded as innocent. It is said that the Mafia had never been molested until Hennessy came into office. No chief of police dared arouse its vindictive spirit. The records show, according to the city clerk, that twenty-five murders have been committed by this secret society, and in no single case did the assassin pay the penalty of the law. Witnesses feared to testify; jurors dared not give a fatal verdict, and the police were powerless. The gleam of the stiletto flashed terror before all eyes. Major Manning, the city clerk, says that a man was once struck down in a public street in open day with a crowd of spectators near. The assassin gave the sign of the Mafia and not a man could be found to testify against him.

Thus reads another chapter in the history of secret societies in America.

—The *Christian Conservator* publishes Dr. Carradine's sermon in full, we presume from the revision made by Dr. C. especially for the *Cynosure*, though it is not so stated. This discourse is agreed by all to be one of the most remarkable of the year.

—Bartholomew Woodlock, Roman Bishop of Ardagh and Clonmacnois, Ireland, was preaching last week at Athlone. A Dublin dispatch said he exhorted his hearers to shun secret societies, as an immediate attempt was being made to entangle young men in the renewal of plottings which have been the curse of Ireland.

—A sophomorical Junior oration at the University of Missouri the other day, contained this statement: "Not long since Chicago was deluged with blood. Red-handed anarchists rose from every quarter, plundered buildings, and struck down sworn officers at their posts." We imagine the young man had been reading Ignatius Donnelly or Prof. Buchanan, until his head was turned. But the saloons and lodges of every large city are preparing us for just such deluges of blood and plundering of anarchists.

—Bro. I. R. B. Arnold of the River Mission, writes us last from Manchester, Ohio. Papers for distribution can be sent him at New Richmond, O. His pamphlet, "Stories of the Gods," yet has a wide circulation. A Methodist pastor at Buena Vista, O., lately wrote him after reading a copy: "I have been very much delighted by reading 'The Stories of the Gods.' I consider your argument most clear and satisfactory to an unprejudiced mind. Allow me to thank you for the benefit received from reading it; also for the *Cynosure*. I am well pleased with it."

—The appropriation of $375 for the N. C. A. Southern fund gives a grand impetus to our Southern work. This is from the bequest left by the philanthropist and friend of the colored race, Philo Carpenter, in the hands of his daughters, Mrs. Cheney of this city and Mrs. Hildreth of Los Angeles, which was to be used in promoting this reform. This gift enables us to send 300 copies of the *Cynosure* for a year to pastors of colored churches. We may never know here all the good resulting from this generous seed-sowing. In eternity we shall see it to be glorious.

—The representative of the *Northwestern World*, the organ of the Massasoit society at Northwestern University, before which Pres. C. A. Blanchard delivered the address which we print this week, visited Oberlin recently and writes with surprise and delight of the fine surroundings of the literary societies of that famous anti-secret institution. "One of the most beautiful buildings on the campus at Oberlin," he writes, "is owned by the ladies' literary societies, and is occupied solely by the halls of the three ladies' societies." And in another note he sets forth the disadvantages of the secret college societies thus:

Student (visiting at Oberlin): "Yes, all these buildings are very fine, but it is these elegant halls for the literary societies that take my eye." Senior (of Oberlin): "Don't your society halls equal these?" Visitor: "Well, hardly. The fact is, they are a disgrace to the institution." Oberlin senior: "But you have fraternities, I believe?" Visitor: "Yes, indeed, we have fraternities. You don't think those two facts have any connection, do you?" Senior (with a significant smile): "We think so here."

PERSONAL NOTES.

—Bro. Hawley is now working in Michigan, where he finds a number of readers for the *Cynosure*.

—Rev. S. F. Porter, the N. C. A. college agent, has returned North, and is tarrying with friends at Quincy, Mich. His health was affected by the dampness of the Southern winter, and he returned earlier than he had anticipated.

—Rev. F. J. Davidson, our former agent in New Orleans, now pastor of St. Mathews Baptist church, was unanimously elected secretary of the First District Baptist Association of Louisiana, at its late annual meeting; and was also chosen member of the executive board. He contemplates making an extended tour through Mississippi and Louisiana, speaking in the churches.

—Prof. and Mrs. W. H. Fischer of Wheaton College, are deeply mourning the death of their oldest son, a beautiful, bright boy of some six years. After nearly three weeks' sickness, he died Saturday afternoon last. A large circle of friends sympathize deeply with the bereaved family.

—Rev. Wm. Moerdyke, formerly a member of the N. C. A. Board, and pastor of Dutch Reformed churches at Pella, Iowa, and near Pullman in this city, is now pastor at Muskegon, Michigan. The *Christian World* of Dayton says he has obtained leave of his classis to organize, out of his charge, an English Reformed church, which will soon be organized with a constituency of at least fifty parishioners.

—Rev. M. A. Gault, district secretary of the National Reform Association, lectured recently in Shenandoah, Iowa, on the "Dangers That Beset the Republic." The *Post* of that place speaks highly of the address: "As he is a profound thinker and a close observer, he always says something worth listening to and remembering. About two years ago, in a sermon in the M. E. church, this city, he foretold the revolution in politics that is now in progress in the Western States. He is not one of those who cannot see beyond their noses, and more than this, he has the courage of his convictions, and the frankness to express them manfully. He is no time-server; no political henchman or tool. Believing in free thought, free action, loving liberty and hating slavery, he is one of Christ's freemen whom earthly chains are powerless to bind. Would that we had more such ministers to teach the people the truth."

VOLUMES OF TESTIMONY.

FROM LETTERS RECEIVED FROM SIGNERS OF THE CALL.

Rev. C. M. Youngquist, Loomis, Neb.

I have signed the Call, with great sympathy for the good object of this Association.

Rev. George Baker (Cong'l), Kalama, Washington.

I expect to be in Chicago in May. If the convention is arranged for that month will endeavor to attend it. May God bless your undertaking.

Rev. John A. Landgren, Buxton, N. Dakota.

I was very glad to have the opportunity to sign the within call, and I will do what I can for the good work mentioned therein. I have not received the address delivered at your last conference by Joseph Cook, but I would be very glad to have it.

Rev. John Wenstrand, Keokuk, Iowa.

I am in favor of your Association, and will willingly do what I can for its promotion. In my congregation, as well as in the denomination to which I belong, we have not been bothered with secret societies, because our members have had too much to do with Christ and him crucified. I do not believe very much in a man who binds himself up by secret oaths (and with ungodly people, too) even if he should be a minister. You can not trust such a man; he is full of mischiefs. I can't promise to come to your convention; but I will try.

Campaigning for Sabbath Reform and Sabbath-schools.—Rev. Wilbur F. Crafts is starting out on another extensive tour of Sabbath reform meetings, which, so far as yet arranged, are to be as follows: Mar. 15, Jamestown, N. Y.; Mar. 17, New Castle, Pa.; Mar. 22, Centralia, Ill.; Mar. 23, Alton, Ill.; Mar. 29 to Apr. 1 inclusive, St. Joseph, Mo.; Apr. 3, Clarinda, Iowa; Apr. 8, Winterset, Iowa; Apr. 13, Washington, Iowa; Apr. 14, Ainsworth, Iowa; Apr. 17, Albia, Iowa; Apr. 19, Keokuk, Iowa; Apr. 24, Knoxville, Ia; May 1, Cresco, Iowa; May 4, Manchester, Iowa; May 6, Waverly, Iowa; May 10, Marshalltown, Iowa; June 22, etc., Fremont Chautauqua, Neb.; July 21, etc., Monona Assembly, Wis.; Aug. 1, 2, Lakeside Assembly. His postoffice address is, care of Kerr & Barr, 189 LaSalle St., Chicago.

All Reformed Presbyterians who purpose to attend the anti-secret conference soon to be held in Chicago, can be furnished with credentials as delegates by notifying the undersigned. We hope many will find it convenient and see it their duty to attend. By order of Synod. J. S. T. Milligan,

Ch'n Standing Com. on Secret Orders, R. P. C,, Denison, Kan.

THE HOME.

THE HOME OF THE RUMSELLER.

BY VICTORIA ALEXANDRA BUCK.

I had a dream the other night
When all around was still;
I thought I saw my cottage white
On yonder flowery hill.
I saw the maples in a row
Beside the grassy lane;
I saw the gate still swinging low
Down by the ripening grain.

Between two chestnut trees the swing
Hung as in days of old;
The apple trees were laden deep
With fruit of red and gold.
Oh, happy dream! my feet still slipped
Upon the springing grass,
As in the long, sweet afternoon
The sunny shadows pass.

Once more with wild rush of the swing
My tresses back were blown;
I smelled again the spicy breath
Where the autumn leaves were strewn;
With careless hands I toss them high,
Where the grand old maples stand,
And the soft wind fans my fevered brow,
Like the touch of an angel's hand;

And I forget they all are gone
From that dear childhood's home,—
Some dwell in other lands, and some
Are sleeping in the tomb.
Beneath those maple trees, and down
Beside that grassy lane,
Where the apples lay in piles, I dreamed
I was a child again!

Change comes to all, the years sweep on,
That house is standing still:
I see it oft in fancy now
Upon yon flowery hill.
Oh, Rumseller! that cottage white,
That sin-cursed home of thine,
That pleasant home, that happy home,
That cottage once was mine!

Randolph, N. Y.

IN THE ORE.

Geoffrey Haynes was a slow, awkward boy when I first knew him. I suspect that he was slow and awkward even as a baby, and when he was hungry only oozed out a few tears silently, and hence starved unnecessarily many a time.

But his brother, James Haynes, never went hungry. Be sure that his shrieks and kicks came pat to the occasion from the day of his birth. He was always a trig, sharp-eyed little fellow, nimble and ready in both body and brain; he was usually at the head of the class, while big Geoffrey, with his heavy, anxious face, kept near the foot.

The lesson, let us say, concerned Rome in the first century. Geoffrey was back in its streets, shouting for Augustus, hating Nero with every drop of his blood; but when a question came about a date he stammered like an idiot, while Jem struck in, fluent and self-possessed, with the half-page which he had crammed on the school-steps five minutes ago.

The teacher, a sharp little machine such as are cast by thousands in the public schools, read bewildered Geoffrey's compositions, which wandered on for a dozen pages. She knew that he had got none of these queer, childish ideas from her nor from his text books; she did not know what he meant, but she did know that both grammar and spelling were atrocious, and marked him below the other boys accordingly. Sometimes Jem seized on one of these rejected essays.

"Here's an idea that's not bad," he would say, patronizingly. "Do you mind if I use it, Geoff?"

He would proceed to hammer it out very thin, to translate it into school vernacular, and to decorate it with gaudy, fine writing, at which Geoffrey shouted with amusement.

"No matter; it will go now," Jem would say. And it did "go."

These essays were highly applauded, and gained Jem the reputation among the boys of being a most eloquent writer.

On the play-ground or at home, Jem played the same role as at school. His capacity for love or friendship might be small, but he knew how to work it to keep it always *en evidence*. He was ready with caresses, compliments and kind words. His father continually called attention to the alert, courteous boy of whom he was fond and proud. Geoffrey's "wool-gathering" and inefficiency he passed by in silence, because of the lad's natural stupidity. Yet Geoff's feeling for his father and the few people whom he loved were growths in his soul which even death would not kill; whereas, if fate one day had swept Jem away from his home forever he would have lighted upon his feet alert, polite and affectionate, ready to find new loves and friendships in any quarter of the globe.

The mother of the boy was perhaps the only human being who understood him. When the family gathered by the fire evenings Geoffrey was crouched close at her side, and as long as the big, clumsy fellow's hand was on hers they were both content.

James went into the ministry. His religious belief was as useful in his expert handling as his scholarship or his affections. He was a popular pulpit orator, an agreeable pastor and a shrewd organizer of church.

Geoffrey, James told me, had studied law, but after a few years' practice had given it up. "He was too weighty for our little country court," James said. "He would go back to William the Conqueror's day for the law about a stolen pig. He brought battering-rams to bear on grasshoppers. Juries did not understand him; he bored them. His clients fell off, and at last he was compelled to go to farming. He wrote a couple of books, a novel and a volume of essays. But they would not sell; they fell dead."

Yet a few people of Geoffrey's own kind, reading these books, felt their hearts wrenched by a strange power, the tear started from their eyes at some touch of wonderful pathos. They knew that it was the hand of a great leader which was groping for theirs in the darkness of life. A few critics, too, prophesied that the world would some time welcome this unknown genius who had manifested himself in these crude efforts.

But—the books did not sell. Geoffrey published nothing more.

James knew another chapter of his brother's history which he told to any stranger who asked for him with his usual airy epigrammatic sharpness.

"Geoff once fell in love with his usual blundering awkwardness. I remember the day he first met the girl. He declared that she was like a symphony of Beethoven. Perhaps she was. I don't want Beethoven for my breakfast, dinner, supper. She was too fine a strain for my taste. Geoff never managed to make her understand him, somehow; so, after a year or two she married another man. I always fancied, though, that she loved Geoffrey. Poor Geoff! It was once and forever with him."

"She was not the woman whom he did marry, then?"

"Oh dear, no! She was quite a different person. Pretty little girl, and wide awake from head to toe. You see, Geoff was a rich man for that section and Ally was poor—a governess. Her friends hinted that she had mistaken his kindness for love, and was deeply attached to him. Some of them carried this story to Geoff, and declared that her health was giving way. He knew that he had never been more than barely civil to the girl. But they talked of her pale face, her melancholy—consumption in her family. Oh, well! You know Geoff? Good stupid Geoff! He married her. And from the wedding day, Alethia—that is her name, took the reins in hand. She rules the house, the farm and him."

"Has he any children?"

"No; and that is a pity, too, for Geoff is one of those men who would sink his own life in that of his child and live in it again. Short-sighted policy, I think."

About this time a growing discontent with the rule of Eastern Virginia began to be felt in the western counties of that state. The brothers (whom I have here called Haynes) lived in the Valley. Geoffrey was one of the first men in the State to waken to the emergency. He freed his own slaves quietly, disregarding his wife's anger, bought land for them in Ohio and settled them upon it. He then set to work to convince his neighbors that the prosperity of Western Virginia depended upon free labor and free education. He wrote pamphlets, he visited every western county, he lectured, he persuaded, he argued. No man, probably, did so much as he to bring this section into accord with the free States, with which its interests lay.

His wife was unceasing in her efforts to balk him.

"You are mad!" she said to him one day when some friends were dining with them. "You have succeeded in establishing public schools, and what will be the result? We shall be ruled by the poor whites! As for yourself, you will be outlawed by the society of the county. You have disgraced me."

Geoffrey, clumsy and slow of speech as always, flushed painfully. "I never meant to hurt you," he said, "but this thing seems right to me. I must do it."

James, who was present, laughed. "Another good purblind Luther! *'Hier steh ich! Ich kann nicht anders.'* Well, my dear boy, I have not a word to say except that you are making a fatal mistake. These abstract ideas of freedom and universal education are dreams. Virginia, as she is, is a glorious reality, and I owe my allegiance to her!"

James' little speech was vehemently applauded, while Geoffrey was regarded by his neighbors each day after that with darker suspicions.

The outbreak of the war suddenly brought this long smoldering heat into flame. Men converted by Geoffrey's quiet arguments took up arms to keep the western part of Virginia in the Union. His words and ideas were repeated in caucuses, at the head of regiments, in councils for the formation of a new and free State; but nobody took time to give credit for them to Geoffrey.

His brother James was at first a violent Secessionist; but after Fremont was actually placed in command of the Mountain Department (which included the county in which he lived) and James felt that the day was lost, he suddenly became a devout adherent of the Union. He was one of the members of the convention to organize a new government. His speeches were able and shrewd; he took a zealous part in choosing a name for the State, and, I think, has often held a seat in her legislature.

In the histories written of West Virginia, James (under his real name) is handed down to posterity as one of her heroic deliverers from ignorance and slavery.

Alethia was one of the most conspicuous women in the new capital. She wore her much-beaded, beplumed costumes with a semi-regal air, and talked of "our new State" as if it were a loaf of bread which she had just made with her own hands.

Some one expressed his surprise to her that Geoffrey, the first instigator of the movement, had no part in the official work of the government. Her handsome features betrayed a polite amazement.

"Ah! You think Mr. Haynes assisted in this great work? On the contrary. He has not attended a caucus nor has he made a single speech. There will be a mass meeting to celebrate our victory to-morrow, to which he was invited; but he is too busy looking after his crops." There was a curl of scorn on her lips as she turned away.

"A very superior woman," said James, who stood near. "Geoffrey is a heavy weight for her to drag through life. That fellow has no more ambition than a log. He had a chance in this upheaval to make himself a place and fame; but he stays on the plantation to look after his Negroes."

"There is great suffering among them, I hear," remarked a by-stander.

"Yes," said James, carelessly. "Two thousand refugees are quartered near him; they are in a starving condition, and typhoid has broken out in camp."

Nobody was surprised to hear that Geoffrey had taken command of this camp of idle, hungry, sick and dying Negroes. His quiet, sluggish manner, his kindness and good-humored love of fun always gave him power over their race. For a month he fed, controlled, nursed and doctored them, making flying visits occasionally to his home, where his old mother was. There was still the same absolute sympathy between them. "Geoff does not need to speak," his mother said. "I always know what he is thinking."

Now, there lived near the camp an old man who, before the war, had been known to be a trader who raised slaves for the Georgian market. In consequence he had been put under the ban by

the white planters and was abhorred by the Negroes. In the camp now were several of his quondam slaves, a rough gang, to whom he had been brutally cruel. They plotted to go to the old man's house, to rob, and if necessary murder him.

A warning of their plans was brought to Geoffrey at midnight. Without waiting a moment to summon aid, he rode to the old man's house in time to meet the foremost of the gang making his entrance. There was a brief skirmish, the ruffians were put to flight, and the old man's life was saved; but Geoffrey Haynes received a wound which in a few hours proved mortal.

His wife and brother arrived after he died. Alethia was loud in her lamentations. James was really moved, for he loved his brother, according, that is, to his capacity for love. He looked upon the large figure lying in the coffin, and the features which had grown emphatic and noble in death, and the moisture gathered in his eyes.

"A queer, dear fellow," he said, as he turned away. "It was just like him, that, being an Abolitionist, he should die defending a slave-breeder from his slaves. Geoffrey had a certain strength, but he always missed his aim. Here is his life ended, and who knows what he has done?"

His old mother sat by the coffin, holding her dead boy's hand. She looked up at James. "God knows; and his life is not ended," she said, simply. "It is just begun—just begun"—and she stooped and kissed the dumb lips with a smile.—*Selected.*

THE SECRET OF POWER.

Edward Payson's memory is fragrant and strong. An exchange says:

"When I was in Portland, having an hour to spend, I sought out the sexton of the old church where Edward Payson preached, and said to him:

"'Where is the house in which Mr. Payson died?'

"'There are the remains of it,' he replied, pointing to a house partly torn down.

"'Is it true,' I asked, 'that they found the boards in the floor beside his bed worn by his knees where he had prayed?'

"The old sexton said, 'It is true.'

"Morning and evening the man of God prayed there, so long that the very boards felt the impress of his knees. When Payson lived, and when Payson died, he shook the State of Maine, and he shook New England. There was no man in all New England that had the power over men that he had."—*Selected.*

The *Record of Christian Work*, of this city, does not fear to speak faithfully of the explorer Stanley of his remissness while in Chicago: "Stanley was greeted by immense audiences in Chicago, but he disipated much of the glamour that has gathered about his name by accepting an invitation to a public banquet on Sunday evening, and by devoting the day to riding about the city. He did brave things in finding Livingstone and exploring Africa, but a cowardly thing in openly desecrating the Sabbath on his first appearance in Chicago. We feel like saying to Henry M. Stanley: 'Shame on you! You were brave and heroic in exploring Africa, and you led us to believe that you had found your strength in God, whom you trusted, but when you come to the Christian land that took you from poverty, and educated and equipped you for your great work, you had not courage enough to regard the Lord's Day. Shame on you for your moral cowardice.'"

Baring-Gould, in his "Legends of the Patriarchs," says, "The custom of saying 'God bless you!' when a person sneezes, dates from Jacob. The Rabbis say that before this time men sneezed once and that was the end of them—the shock slew them; but the patriarch, by his intercession, obtained a relaxation of this law, subject to the condition that in all nations a sneeze should be consecrated by a sacred aspiration."

It is never worth while to make rents in a garment for the sake of mending them, nor to create doubts in order to show how cleverly we can quiet them.—*Spurgeon.*

Have you tried to get a subscriber for the *Cynosure?*

TEMPERANCE.

A TRUE SCOT.

At the last Burns anniversary in Philadelphia Rev. Alexander Allison was invited to speak. His declination is memorable in the history of the temperance reform. Let all our pastors catch its spirit and emulate its moral courage in dealing with all popular evils. Dr. Allison wrote:

I thank you most heartily for the honor you would confer upon me in permitting me to express myself on the occasion of the 132d anniversary of the birth of Robert Burns upon the inspiring theme, "Scotland." But I am exceedingly sorry that I am under the necessity of sending you a negative answer.

How gladly I would be with you and enjoy your annual dinner, but I regret that the presence of liquor on the table, as you state in your letter, shuts me out. Nor will you consider me narrow or cross-grained, I am sure, when I have taken the liberty of giving you, somewhat in detail or at length, my reason.

In this case it is not so much any antagonism to the liquor in itself, although my feelings in that direction are very strong; it is mainly because of the injury which liquor did to our national poet that I cannot "add insult to injury" by recognizing its presence in connection with the observance of his natal day.

When I remember that alcohol so completely enslaved the grandest genius of our native land as to expose him during that awful night to the damp and chilly air, in which he slept off his debauch in the snow drift, and which brought on his last and fatal illness, how can I consider with patience the presence of his greatest enemy upon an occasion when we meet to honor the poet's memory? What would the American people say if the admirers of our martyred President should convene from time to time and give a conspicuous place on the banqueting table to the revolver by which he was leveled to the dust? How much more loudly would our land protest if the contents of the weapon were to find a lodgment in every guest? There would soon be an end to such reunions. Nor is the difference in the results so very great. In many instances the same result is reached.

Who shall say that the instrument of Burn's destruction does not kill more, year by year, than that which brought to an untimely grave the body of Abraham Lincoln?

I think I might safely aver that the difference in the results is mainly a difference of time. But to proceed. When I bring to mind the fact that alcohol cut down in the strength of early manhood a mind whose superior, as a poet, the world has not seen, and thereby deprived his countrymen of numberless volumes of poetry and song upon their library shelves, which, even more than that he has bequeathed to us, would have immortalized not only this child of the muse himself, but the land and its sons and daughters of whom he sung, I cannot but enlist myself in the army of those who shall wage a perpetual warfare against the "gillstoup."

Oh, alcohol, alcohol! thou mighty fiend! Thy victims are legion, and thy sway is all but universal!

As a minister of Christ not only, but as a loyal Scot and an admirer of Robert Burns, through whose country of Ayrshire it was my privilege to carefully travel a year ago last summer, I must forever decline to join my countrymen in toasting his memory or that of our splendid country in the "flowing bowl."

I cannot do it! I *will* not do it!

I must not, I cannot, I will not forget its ravages in dear old Caledonia.

I was more than ever impressed in this direction when I was abroad a year ago. It is, indeed, "Auld Scotia's Bane." My hatred to whisky increases as my age advances.

The liquor traffic, in my opinion, is very much like Pat's wife, "all worse together."

Fourteen years ago, if you will pardon the personal allusion, I was asked to respond to a similar sentiment in an important city in Illinois. I declined for the same reason that I now most respectfully express my inability to accept your cordial invitation. The committee reconsidered; they decided to banish the liquor. Subsequently they expressed themselves as more than gratified with the result.

I accepted the invitation to address the assembly. Three years in succession I enjoyed the same great privilege.

The interest in the anniversary increased in that city. Native-born Americans claimed a share in the celebration upon the plea that Robert Burns was the poet not only of Scotland, but humanity. The 25th day of January became a noted date in that community, and the Burns anniversary the event of the season, with the elite of the town in attendance. So much for the banishment of liquor. Why should the American people have the opportunity of saying, as is frequently said, "Scotchmen cannot get together to celebrate anything in connection with their native land without the presence of whisky?"

Pardon me if I have seemed to express myself in the language of dictation. Such was not my intention. "Let every man be fully persuaded in his own mind." I am satisfied, however, that the larger portion of the real admirers of the Scottish poet will, when they give the matter serious thought, much prefer the absence of that which, to say the least, is dangerous in its *use* as well as fatal in its *abuse.*

It was Sir Walter Scott, when he was 50 years of age, who said—and Sir Walter as a youth was well familiar with the bacchanalian customs of his countrymen—"Lockhart, my man! depend upon it, of all vices, drinking is the most incompatible with greatness."

Who shall say then that Burns, had he been then alive, had not endorsed the sentiments of this later genius?

It is reasonable to suppose that Burns, had he been with us to-day, possessed as he was with such an intellect, had as gravely frowned upon, as he then indulged, the drinking customs of the times.

May I take the liberty of saying, in conclusion, let us, as Scotchmen, do honor to the memory of our gifted fellow-countryman by standing together against the encroachments of that terrible evil which, by its dreadful instrumentality, caused the death of Robert Burns at 37 years of age, and compels the civilized world to declare regarding him, and that with tearful eye, "His sun went down while it was yet day."

I shall be pleased that this letter be read at your "dinner" on Monday evening, and read as my reason for absence. I am desirous that my reasons should be fully known. With highest sentiments of regard and esteem, I remain, your

"Brither Scot."

SEVEN OUT OF TEN.

Rev. Samuel Hook, who preached a short time ago under the auspices of the Glasgow Abstainers' Union, said he understood that not less than 1,000 souls were lost every week through drink to the nation. As a guardian of the poor, he spoke from experience when he said that seven out of ten who filled the workhouses were there through drink. Referring to the "submerged tenth" and General Booth's scheme, he remarked that, admirable and good as that was, the drink traffic, if allowed to remain as it is, will manufacture more ruined lives than the scheme can possibly be the means of saving.

Ever since Emperor William's accession to the throne of Germany he has persistently demanded some restriction of the liquor traffic. For three years his Ministers have been collecting statistics and evidence concerning its effects; the decisions arrived at have been embodied in a bill that has been sanctioned by the Bundesrath. It decrees the withdrawal of saloon licenses, the fining of saloon-keepers who encourage drunkards to buy liquor, fines for drunkards if they are poor enough to have fines deter them from drinking, and imprisonment if they are rich enough not to feel the fine.—*Union Signal.*

The good people of Los Angeles are so pleased with the results of Sunday closing of saloons, there is a demand now to shut them up seven days in the week. A little closing is good, but a wholesale movement would be better.—*Pacific Ensign.*

—The Methodist Episcopal church, South, has adopted the Epworth League as its denominational young people's society. The young people of the Methodist Episcopal church, the Methodist church of Canada and the Methodist Episcopal church, South, are now enlisted under one denominational banner.

WASHINGTON LETTER (*Continued from 5th page*).

against the great principles underlying religion and temperance.

But what can we expect when in the society columns of our daily newspapers we find the insidious liquor fiend dressed in such a fascinating mask as this, which is substantially as it appeared in two papers, that combined probably reach the family circle of four-fifths of the people residing in Washington: "At the first course were served oranges, hollowed out and filled with punch, which was taken through straws, two of which, tied with narrow pink ribbons, lay on one side of the cut-glass dish." What sort of an entertainment, think you, that this quotation was extracted from a description of? One given by a lady, who specially prides herself upon being highly cultured and educated. It was a luncheon given in honor of the daughter of a journalist of national reputation, and the guests, with one exception, were young girls. Just so long as society encourages and endorses the habitual use of intoxicating liquors at its entertainments the crop of male and female drunkards will continue to increase. It is but the certain outcome of the great natural law of cause and effect.

Rev. Edward Payson Hammond has begun a series of revival meetings here, which already give promise of being very successful. A notable feature is the children's meetings, which are held in the afternoon.

The Y. M. C. A. has leased a park, which it is fitting up for outdoor athletics, and it anticipates that it will be the means of largely increasing its membership. Many of our most prominent business men are taking a great interest in the matter and will use their influence to get their employes who are not already members to go into the Association; and there is no doubt that the pleasures of the park will induce many young men to join who now get their recreation in places that lack the moral and religious atmosphere of this organization.

The liquor dealers have employed the best legal talent in order to get a more favorable construction put upon the new law prohibiting the sale of liquor within one mile of the Soldiers' Home, but the temperance people are also on the alert to see that the law is properly enforced. *

STUDENTS IN MISSION WORK.

Until the close of the seminary year 1889 the four seminaries located in and around Chicago—the Methodist at Evanston, the Baptist at Morgan Park, the Congregational at Union Park and the Presbyterian on the North Side—were practically dead letters, so far as the evangelizing of this great city is concerned. In fact, it had come to a point where the seminary student was regarded as the least factor in the work. This lack of effort, however, had perhaps sufficient reasons. But the students in the McCormick Seminary determined to overcome difficulties and force their services on the public.

An organization was effected, and active work was commenced at the opening of the seminary year 1889–90. Committees were appointed to canvass the students to see who would work; to canvass the field to see where work could be done, and to engage speakers, fresh from the field, to enlist more effectually the interests of the students. The work developed with surprising rapidity. Instead of finding the students cold and indifferent, as might have been expected, they were found to be eager to do what they could. The consequence was that before the close of the year *seventy-two* of the *one hundred and fifty* then in the seminary were regularly engaged in city mission work. Their labor, of course, was gratuitous. They did not strike for the most promising quarters or the middle classes, but down they went into the most destitute and needy places of the city, where no Gospel light had ever shown. They covered all phases of Christian work, from preaching the Gospel under the most favorable circumstances to putting an arm of love around the dirtiest *waif* that could be found, and trying to teach him how to lead a better life.

As the investigations went on, of course, the need loomed up more and more, and there was a desire to have more men thus engaged. The committee reached out, therefore, to the sister seminaries above mentioned, to interest them. The time was set and a hearing obtained. A delegation from McCormick visited each of the other seminaries and presented the need as they, the students of the McCormick, had found them in their own private investigations.

They responded to the call. They were willing to do anything they could to advance the cause of Christ of help their fellow-men. This was late in the seminary term, so little was done by them save to form an organization and make ready for the coming year.

In the reports made by the seminaries a while since in the chapel of McCormick Seminary, Mr. Pruen, of the Methodist Seminary, stated that, being inspired toward the close of last year by a committee from McCormick, they organized in their seminary a "city board of missions," appointed the necessary committees, and set about the work of doing something for the need of the lower classes of the city. Though they had a distance of some miles to overcome, they did not allow that to daunt them, but like true men they put their shoulder to the wheel. The work grew in their hands till, at the opening of the present year, they had *thirty-five* men at work in the city at their own expense. They have since enlisted *thirty more* students, making *sixty-five* of their number, *one hundred and eighty-nine*, engaged in city mission work. It is proper to say also that they have some forty or more engaged in regular ministerial work, making at least *one hundred and five actively* engaged.

Mr. Brown, of the Congregational Seminary, reported the existence of an organization on city mission work. The visit of the committee of McCormick students served as a stimulus to a movement already begun. Their work has consisted chiefly in assistant pastoral work. Out of *one hundred and eighty* students now in the seminary there are *one hundred* at work. They spend half a day and one evening of the week in the city doing what they can find to do.

A full report of the work doing by the Baptist Seminary was not obtained, but it is understood that they have now *sixteen* men in the field, and have secured $100 to pay the expenses of their work.

McCormick reports *one hundred and twenty* men out of *one hundred and seventy-four* engaged in city mission work. As a result of their labors they have been able to turn over to the Presbytery of Chicago a church of some twenty members, well organized and ready to take up the work of evangelization for itself.—*Exchange.*

RELIGIOUS NEWS.

—Rev. W. T. Moffett has accepted the call of the College Springs, Iowa, United Presbyterian church, whose pulpit was so long and ably filled by the late Dr. Wm. Johnston.

—Rev. Dr. T. H. Hanna, of Monmouth, Ill., delivers the annual address at the closing exercises of Xenia, O., Theological Seminary on the 24 inst.

—The New York Presbytery lately discussed the question of the establishment of the office of deaconess in the Presbyterian church. The discussion was a prolonged one, and a vote on the question resulted 21 in favor of and 28 against the scheme, and 39 to 21 against the ordination of women as deaconesses.

—Rev. Dr. Pierson, of Philadelphia, is said to have bought fifteen acres of ground at Northfield adjoining Mr. Moody's seminary, on which he purposes to erect a cottage for his own use, and a House of Rest for missionaries who have come home to recuperate.

—In the new Japanese Parliament there are twelve professed Christian members, and the Christian churches have added about five thousand communicants in the last year, making a total adult native membership of 28,977. This is the product of twenty-seven missions and twenty-five years' teaching. While in China and India, where the missions have been established for nearly a hundred years, there are more churches and more communicants; in none of the mission fields have the missionaries from Europe and America seen such advancement and such promise as in Japan.

—Joseph Cook, in one of his latest Monday lectures, spoke at length on Prof. Briggs of Union Seminary, and the theories of "Higher Criticism" which he represents. "He invents," says Mr. Cook, "a Protestant purgatory, and denies, in contradiction to the Westminster Confession, that there is a probation in this life." Professor Briggs was further affirmed to hold, counter to the confession of his church, that evil habits are conquered after death. In inspiration he believes that there are trivial errors in the Bible, though not such as to affect its infallibility in religious matters, and in prophecy that exact predictions are not to be expected. Mr. Cook quoted regarding Prof. Briggs the recent utterance of one of the foremost theologians of the country, viz.: "His scholarship is crude, and he has no thorough training in systematic theology. He is a good Hebrew scholar, but is scattering firebrands and death in the communities which he reaches."

—Rev. Levi White of Plymouth, Ill., began meetings at Dallas City, Feb. 2, and continued them about two weeks. There were more than thirty conversions, and twenty-two united with the church.

—The ten days' meeting held in Marietta, O., by B. Fay Mills, the evangelist, was greatly successful. No auditorium was large enough to hold the crowds, many coming in by rail and steamer from the surrounding country. Many of the stores and schools were closed during the hours of service. The work has reached students, business men and all classes.

—A revival meeting at Hiawatha, Kansas, under Rev. Alex. Patterson of Chicago, is said to be the most marked of any ever experienced in that section. Some 1,500 people were present at the service March 1, and over a hundred rose for prayers. The whole city is being moved.

—At Garden City, Kansas, daily meetings have been kept up without flagging for nearly three months. All the churches joined. The meetings were carried on by the pastors until near the close, when Evangelist Veazie assisted them. About 150 were converted, young children and old men of seventy.

—A Presbyterian Theological Seminary is to be established at Omaha, Neb. It will commence work in the fall.

—It is stated that in forty-eight dioceses of the Episcopal church, including 3,627 churches, 2,861 have free pews, the expenses being provided for by voluntary offerings. The *Sunday-School Times* anticipates the time when selling or renting pews will be classed in church history with raising money by lotteries and buying rum with church funds for ordination services.

—Lum Foon, formerly a member of the Methodist Mission church, San Francisco, gave up a good business and returned to China to do missionary work at his own charges. He has built a mission property in foreign style of architecture, with preaching hall and schools. The building is one story higher than any other in the town, and commands a view of the surrounding towns and villages, and the "Jesus House" is the talk of the country. Lum Foon preaches the Gospel and teaches school, having about thirty pupils under his care.

—Rev. J. D. Snyder, of Waterloo, Ind., has been laboring in a very successful revival meeting with the United Brethren church of Sharpsbury, Pa. Over 120 conversions are reported as the glorious result.

—Among the encouraging reports from the United Presbyterian churches are those from the First church, Monmouth, Dr. T. H. Hanna, of 28 members at the late communion; of 24 to the Second church of the same city, Dr. W. T. Campbell, pastor; and of 35 to the First church of San Francisco of which Dr. M. M. Gibson is pastor. The young men of Dr. Gibson's church and also of the Second church, Rev. T. P. Stewart, pastor, hold street meetings every Sabbath.

—In the Sunday-school of the Clarendon Baptist church, in Boston, whose pastor is Rev. Dr. A. J. Gordon, is a class of one hundred native Chinese. They support three of their own countrymen as preachers in their own land.

—From mid-China comes the news of a remarkable revival. Great numbers are brought out of the darkness of heathenism. Rev George Clark has preached to audiences numbering four thousand. Even the intensely cold weather did not prevent the people from coming night after night. Stanly Smith reports two hundred and ten baptized at one time, and as many inquirers.

—A standing slander against the Chinese in the United States has been that they cannot be assimilated to our institutions or to our religion. Let facts disprove the charge. One thousand Chinamen, members of the Congregational church in California and Oregon, have sent two missionaries to their native land, organized a Foreign Missionary Society with $1,000 to start with, and have contributed $2,200 to home missions.

—The Chicago Presbytery adopted by a nearly unanimous vote, the report of a special committee opposing deaconesses in the church. The Presbytery met at the Fourth Presbyterian church, on Superior and Rush streets. Rev. Dr. Wallace acted as moderator. Dr. Patterson, the chairman of the committee, said that after a careful review of the Old and New Testaments and a search of sacred and profane history the committee had been unable to find one instance where the office of deaconness s mentioned, except in Scotland, where the church has provided for an order of deaconesses, but apparently only on the ground of expediency.

—England, Germany, Italy and Portugal, have signed an agreement for the reciprocal protection of missionaries of these four nationalities, who settle in Africa in regions according to their respective States, by the recent treaties. For liberty to exercise their ministry the missionaries must have a passport from the government to which they belong.

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News of the Week.

WASHINGTON.

Secretary Proctor issued a general order yesterday afternoon authorizing the enlistment in the army of not more than two thousand Indians.

Hon. J. W. Foster, ex-Minister to Spain, and James G. Blaine, Jr., started for Europe last Wednesday. The mission of the former is to Spain to further the reciprocity treaty between the United States and Cuba, through the mother country.

A bill to make Saturday afternoons, from June 15th to September 15th, a half holiday, is pending before the Legislature at Harrisburg.

The Arkansas Senate discussed the House bill leaving it discretionary with juries to inflict the death penalty or life imprisonment in cases of murder in the first degree. The bill was not passed, and so the effort to abolish captital punishment in the State was defeated. The House passed the bill to punish and prohibit prize fighting.

Seaboard for the current week says that Mr. Austin Corbin will establish the finest transatlantic steamship line between this country and Europe by building eight 12,000-ton steel, all-American steamships, capable of attaining a speed of twenty-four knots an hour, to run from Montauk Point, L. I., to Milford Haven, England, in five days.

CHICAGO.

The citizens' committee met at their headquarters last Tuesday and unanimously nominated Elmer Washburn for mayor of Chicago. The Republicans nominated Hempsted Washburne, a lawyer and son of the late Hon. E. B. Washburne. The Democrats are expected to take up Cregier again, and Carter Harrison in that case will be an independent candidate. The Personal Rights League and the liquor interests are rallying to his support.

The first steel vessel ever launched on Lake Michigan was dropped into the water at South Chicago Saturday. It is a fine propeller, 308 feet long.

COUNTRY.

Wednesday, at New York, James A. Simmons was found guilty of aiding in the wrecking of the Sixth National Bank, the specific count of the indictment being the embezzlement of $622,000.

Two hundred and fifty soldiers at Fort Omaha are down with the grip. The hospital is filled with sick men and the matter is becoming serious in the barracks.

Last Wednesday ex-Gov. Palmer, the Democratic candidate, was chosen Senator from Illinois to succeed C. B. Farwell, after a contest of over two months. The Legislature stood: 101 Democrats, 100 Republicans, and 3 members of the secret Farmers' Mutual Benefit Association. Two of the latter finally voted for Palmer, after holding out for the sake of their secret society pledges, at immense expense to the public.

A mob of Polish Hebrews partially destroyed the house and stock of Herman Greenbaum, a cloak-maker of Jamaica, L. I., beat him and his wife, and fatally burned his 4-year-old son with oil of vitrol, Monday, because they heard he was employing non-union work people.

Experiments at the Wisconsin Agricultural Station show that from two to three and one-half tons of sugar per acre can be produced from sugar beets.

Six thousand miners in the four coal pools in the Monongahela Valley resumed work Monday morning at the increased rate of wages conceded by the operators. There is general rejoicing.

A raid upon the moonshiners of south Alabama and northern Florida has just been completed, and resulted in thirty arrests being made and thirty-nine stills captured and destroyed.

The United States corvette Galena and the navy yard tugboat Nina were driven ashore Friday night at Martha's Vineyard. The officers and crews were saved.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 9 to March 14, inclusive:

M Merrick, I C Wellcome, R G Wood, Rev C D Brooks, J P Willett, D S Dean, J Tibbey, Rev O Moren, C A Hopson, J S Hitchcock, G H Gray, Rev J Forbes, R W Lyman, Mrs. S B Streeter, A C Staples, Mrs J Berry, N Jacobson, A Rose, E T Dickson, Mrs W H Fisher, W H Becker, L Wilson, D D Miller, J Crawford, S C Hart, Mrs M E Bonnet, E Wylie, H H Ringo, Rev J F Morton, Mrs R M Killum, L Champ, Sr, A A Johnston, O T Bartholomew, Mrs M H Woodsmall, D D Tower, J B Crall, R A Cullor, G W Clark, Rev J R Latimer, C S D Cowles, I Ganoung, Mrs M B Park, A Knox, Rev J M Adair, J H Jones.

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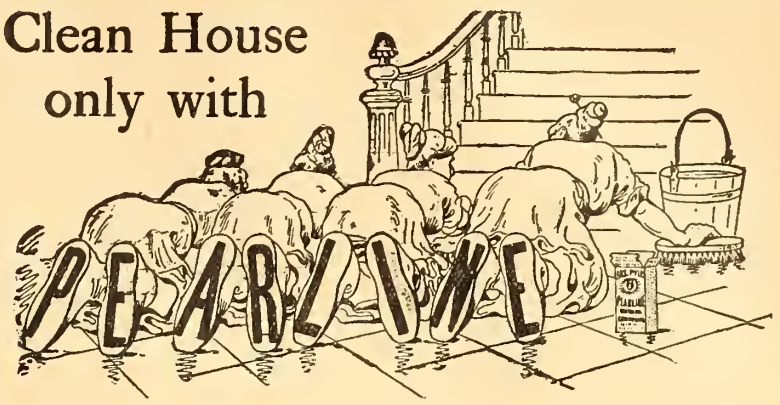
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We believe that the union of Christians with men of the world in oath-bound organizations is forbidden by the Word of God and always injurious to the spiritual life of those Christians who enter such societies.

We believe that some oath-bound societies are clearly hostile to the peace and welfare of our country.

We therefore invite all those who sympathize with us in the views above expressed, to meet in "A Conference of Christians," to be held under the auspices of "The National Christian Association," in the city of Chicago ..... to consult and pray respecting the best method of saving men, the churches, and our land from the injurious influence of such societies.

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A teaspoonful of salt dissolved in one-half glassful of water is excellent to allay nausea in sick-headaches.

To relieve heart-burn drink a half tumblerful of cold water in which has been dissolved a tablespoonful of salt.

When wiping up the floor before putting the carpet down, sprinkle it over with salt, while damp; this will greatly prevent moths.

For stings or bites from any kind of insect, apply dampened salt, bound tightly over the spot. It will relieve, and usually cure very quickly.

Salt as a tooth-powder is better than almost any other dentifrice. It keeps the teeth very white, the gums hard and rosy, and the breath fresh.

If the throat is very sore, wring a cloth out of cold salt and water, and bind it on the throat tightly, when going to bed; cover it with a dry towel. This is excellent.

For neuralgia, make a small muslin bag, fill it with salt, heat it very hot, and lay it against the aching place. It will prove a great relief, as salt retains the heat a long time.

For troublesome weeds, and for grass in sidewalks, driveways, etc., apply a dressing of coarse salt; this will kill all growth. Be careful not to put it on any thing that should not be destroyed, however.

For catarrh, snuff up considerable salt and water from the hollow of the hand every morning. Salt and water, used as a gargle just before going to bed, strengthens the throat and helps to prevent bronchial troubles; it is also excellent for sore throat.

If ink is spilled on the carpet, throw a quantity of salt on it, which will quickly absorb the ink; take this up, and put on more salt. Keep repeating this, rubbing it well into the ink spot, until the ink is all taken up by the salt; then brush the salt out of the carpet.

For a felon, take common rock salt such as is used for salting down pork, dry it in an oven, then pound it fine and mix with spirits of turpentine, in equal parts. Put it on a linen rag and wrap around the felon. As it dries put on more, and if followed up the felon will be dead in twenty-four hours.

If anything catches fire or something burning makes a disagreeable smell or smoke, throw salt upon it at once. If a bright, clear fire is quickly desired, it may readily be obtained by throwing salt upon the coals; likewise if too much blaze should result from dripping of fat from broiling steak, ham, etc., salt will subdue.—*Good Housekeeping.*

FARMERS' WIVES.

Too many farmers' wives are wearing out under the strain of mind and body. They say they cannot find time to visit, to read, or to write; but if these same women would re-arrange their plans, instead of letting things go hit-or-miss, they would find time for some recreations.

Each day's work should be arranged the previous evening, and carried out next day as far as circumstances will permit. To be an agreeable life partner the wife should not overtax herself. She should not give up all her former friends, and live only in the atmosphere of home. To be able to do the best for her family and self she needs to mingle with others outside of the home. The wife who rises early and has her hands and mind both taxed needs a short nap daily, and time for reading in the evening. Thus strength will be retained, the body better able to perform the labors, and the mind at ease, thus securing happiness in the home. Real troubles may find their way there, but we should not always be "meeting them half way," and then we shall have reserved strength to bear them more bravely when they do come.

The wife should be ready to go with her husband to dine, or to a picnic now and then, or to spend a social evening out. We should keep ourselves interested in our friends while we work. With pleasant surroundings the life of a farmer's wife need not be the dull, monotonous one which it is thought by so many to be.

Farmers' wives, see to it before it is too late. Learn to enjoy. Take time to admire the view which surrounds you. Enter into the pleasures of social life. Enjoy the luxuries of your home. Look upon employment as the best preventive of worry, and you will look better, live happier, and die better, than some others whom fortune has smiled upon, and the world deems more enviable.—*Housekeeper's Weekly.*



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Mechanics to brighten their tools. Hostlers on brasses and white horses. Shrewd ones to scour old straw hats
Cooks to clean the kitchen sink. Artists to clean their palattes. Soldiers to brighten their arms.
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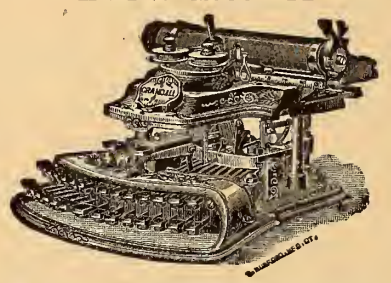
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IN BRIEF.

"AS SURE AS DAY.

"You may jew and screw your neighbor
out of everything he owns;
"You may fry the fat of life away, and
leave him but the bones;
"You may kick the underpinning out from
those who try to climb
"Up to things that promise better; you
may spend your leisure time
"Drawing interest from others till your
purse is fat and strong,
"Till your credit is established, and your
bank account is long!
"That's all true;
"But mark you!
"Some time or other as sure as the day,
"Justice will come, and you'll have to pay."
—*Daily News.*

The Indian census, which is now made public, shows that the civilized Indians now number 64,871, while in 1880 there were 66,407 of them. All classes of Indians now number 249,373. Within the last twenty years the decrease has been about 25,000.

The last report of the Chicago City railway shows that on its lines the operating expenses a horse-car mile were 21.-985 cents, and a cable-car mile 9.65 cents. The company ran 12,740,480 cable-car miles, and 4,859,200 horse-ear miles. The cost of repairs a car was $71.40. The company lost one in twenty of its horses by death. Against such a record as this the economy of electricity stands out strongly. It is estimated that the operation of electric cars costs about 6 cents a car mile.

A New York dispatch says: "John Thomas came from Wales to America four years ago with his wife Annie and two children. In Salt Lake City he settled, and worked in an iron foundry. He lost his place, it is alleged, because he would not become a Mormon. He started to return to Wales with the wife and children. On the way he became crazed and jumped from the train, being instantly killed. The fatherless family pursued their way. The mother and little ones reached New York, and at a down-town hotel the mother's reason gave way and, smothering a babe in her bosom, was carried raving to a hospital. The children, with $3,000 of their parents' savings, are here in strangers' hands."

With the acquisition of Alaska, some years ago, by the United States, all the western coast of this continent was under republican government, with the exception of a small portion of the Pacific coast touched by British Columbia; and even this, under the freedom of self-government permitted by the British crown, might almost be called a republican territory. The recent revolution in Brazil accomplished for the eastern coast almost identical results. With the exception of the Canadian provinces north of the great lakes the Atlantic coast line of the continent is a succession of republican governments; hence, with the exception of British dominion, and this exception is only partial, the whole western continent is under the political rule of republics.

The *Gazette* of Los Angeles, Cal., has the following interesting item concerning one of California's exhibits to the Exposition: "The section of the big redwood tree for exhibition at the World's Fair at Chicago is from the largest and most perfect 'big tree' in California, cut for the purpose from the forest in Tulare county. It measures fully ninety-nine feet in circumference at the base. The height of this monster specimen was 312 feet, being 172 feet to the first limb, which limb measured three feet in diameter. The tree is supposed to be nearly 3,000 years old, taking each concentric ring to be one year's growth. It is to be taken from an altitude of 6,325 feet above the sea level, and thirty-three miles from the nearest railroad."

But the most sensational exhibit will be that of the lumbermen. Texas will bring a specimen tree to Chicago to show what sort of timber she has. That is, she will bring a piece of a tree. The tree measures 100 feet to its first limb, and that much of it will be brought to this city in one piece. It will be a pretty big piece, as, after its arrival an arch will be dug through the lower part of it large enough for a stage coach to pass through. The tree itself will not be a greater curiosity than its transportation. It will be floated down the bayous to Galveston, and then brought up the Mississippi and Illinois rivers as far as possible. After being landed it will be brought on trucks across the country to Chicago, as railroad transportation will be out of the question. The lumbermen have promised $100,000 for their own exhibit, in addition to the State appropriation, $10,000 of which will be expended in bringing the Texan tree to the Exposition.

Each season has it own peculiar malady; but with the blood maintained in a state of uniform vigor and purity by the use of Ayer's Sarsaparilla little danger need be feared from meteorological influences. No other blood medicine is so safe and effective.

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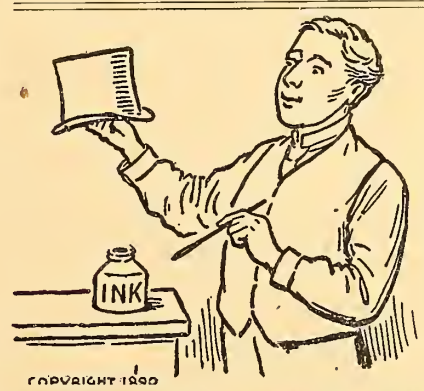
"That's what I call making glad the waist places," said Smithson, as he put his arm around a lady's waist. But Lilly won't care much for this show of affection if Smithsou does not get rid of that disagreeable catarrh of his. Won't somebody tell him that Dr. Sage's Catarrh Remedy will cure him.

By its mild, soothing, antiseptic, cleausing and healing properties, Dr. Sage's Catarrh Remedy cures the worst cases. This infallible remedy does not, like the poisonous irritating snuffs, "ercams" and strong eanstic solutions with which the public have long been humbugged, simply palliate for a short time, *or drive the disease to the lungs*, as there is dauger of doing in the use of such nostrums, but *it produces* perfect aud permanent eures of the worst cases of Chronic Catarrh iu the Head, as thousauds can testify. "Cold in the Head" is cured with a few applications. Catarrhal Headache is relieved and eured as if by magic.

In perfect faith, the makers of Dr. Sage's Catarrh Remedy—the World's Dispensary Medical Association, of Buffalo, N. Y., offers to pay $500 to any one sufferiug from Chronic Catarrh in the Head whom they cannot cure.

Now, if the conditions were reversed—if they asked you to pay $500 for a positive cure you might hesitate. Here are reputable men, with years of honorable dealiug; thousands of dollars and a great name baek of them and they say—"We can cure you because we've cured thousands like you—if we can't we'll pay you $500 for the knowledge that there's one whom we cau't cure."

They believe in themselves. Isn't it worth a trial? Isn't any trial preferable to eatarrh?



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AT THE

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NEWS OF THE WEEK (*Continued from 13th page*).

The Galena is a wooden ship of 910 tons, and was being towed to Portsmouth navy yard preparatory to going into commission.

Fire at Syracuse, N. Y., Saturday morning, destroyed the United States hotel, and a number of business houses. The flames skipped four squares and destroyed the *Journal* building, the Montgomery flats, the Yates block, the Roscoe wholesale fruit and candy house, and a portion of the Candee house. Assistance was sent from Oswego, Auburn and Utica. The total loss is about $1,000,000. In the Montgomery and Yates flats were 300 tenants, and it is thought that one perished in the flames.

FOREIGN.

The Marquis di Rudini, the new Italian Premier, has made overtures to the Vatican, with the view to bringing about an entente cordiale, based on concessions to be made to Catholics.

For some time it has been the opinion of many scientists that beneath the salt beds of Cleveland and Sheshire, England, and also in Ireland, both natural gas and oil would be found. It is reported that in the former district natural gas has been struck and issues in great volumes. This discovery is of great national importance.

At a meeting of the Canadian Cabinet Wednesday it was decided to notify the United States Government that the Dominion Government was ready to negotiate a reciprocity treaty.

The mild weather in Europe has brought a marked decline in the death rate. It is estimated that in London alone the frost, snow and fog carried off 2,860 victims in six weeks.

The British ship Dryad was wrecked off Start Point, England, and her crew of twenty-four men and officers all lost.

Nearly one hundred men lost their lives on the British coast during the blizzard of last week. Railway traffic has been completely demoralized by the heavy snowfall, which is twelve feet deep in some of the Cornwall cuttings.

Some 300 Chinese pirates and robbers were beheaded in Kwantung province during the last few days of the old Chinese year.

An accident by which a number of children lost their lives, occurred at Menzel, in Westphalia. The gables of the synagogue at Menzel long in an unsafe condition, collapsed and buried a number of children in the ruins. So far the bodies of forty of the unfortunate children have been recovered.

Dr. Ludwig Windhorst, Bismarck's old antagonist, the leader of the Catholic party in Prussia, died in Berlin Saturday, after an illness of several days.

Pisaqua was bombarded by vessels under command of the Chilean insurgents and reduced to ruins. For six hours the Esmeralda and Blanco shelled the city, setting fire to the houses and killing men, women and children. It is thought that 2,000 were killed. An equal number took refuge on board the English steamer Remies, and escaped unhurt. At Iquique the government forces, the pick of the Chilean army, were completely defeated by the insurgents.

Montreal was visited by a hurricane which wrecked Pillow & Hersey's new rolling mills and badly damaged the spire of St. Patrick's church and the Grand Trunk depot. Many buildings in course of construction were demolished and the telegraph wires were leveled in all directions.

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SAN ANDREAS, CAL. Co., Cal., Febr. 1889.

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MICHAEL O'CONNEL.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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SPECIAL RATES, ETC.

Read on last page the latest offers for new and old subscribers.

The Chicago School Board does not mean to deserve the charge of being irreligious. It is true, when the Bible is mentioned, or prayer is desired in the annual exercises at the closing of the schools, it has a collapse; yet when the priests have a day nobody is more obsequious than this same Board. We read, therefore, that "Good Friday" has been ordered to be celebrated by a school holiday, by this same Bible-kicking Board.

Is this a prophecy? Last Friday the workmen on the new Masonic pagoda in this city, found that it was not fitted to the iron work super-structure. The stone, which was built in sections, and adorned with a pretentious inscription, was taken apart and found to be in a crumbling and unsound condition. It was removed and the contents handed back to the lodgemen who deposited them with so great pomp and parade last November. Let this stone be a fit emblem of the dark power which once boasted of it.

A covert attack on the Sabbath has been made in the Pennsylvania legislature by a bill to "legalize" advertisements in the Sunday papers. This would give all Sabbath-breaking sheets a legal standing and recognition. The *United Presbyterian* says it might be called, "An act to compel citizens to be patrons of the Sunday newspapers," because the publication of court notices, etc., being made legal in the Sunday paper, lawyers and business men would be compelled to read these sheets or jeopardize their business.

The Mafia massacre in New Orleans has revealed the Italian character, as well as the Southern. Outside Louisiana few are bold enough to vindicate the mob murders of March 21st, though all concede the provocation was great. But the ferocity of the Italian threat of revenge, reported in various quarters, discovers to us that we are harboring a dangerous class of foreigners, and if it be true that the Pope is urging emigration and putting a priest over each company, we cannot be too soon casting about for some protection from such unlikely and troublesome citizens.

The brutal Boston prize fighter, Sullivan, is now in the South, showing himself in low theatres. The Atlanta papers tell of his disgusting sprees, "snorting and bellowing in the rum-shops," and creating disorder in the streets. But this drunken bully and wife-beater is yet a good member of the Order of Elks, which is so select and useful a secret society, that it attracts to its altars well-known Chicago clergymen and even the Chief Justice of the Supreme Court of the State of Illinois. This choice society must be very like to those Freemasons whose mingling of the respectable and the vile, was so sharply characterized by Judge Whitney.

The Parnell feud in Ireland is having a salutary effect, it is said, in breaking the bonds of priestism. The Roman Catbolic church anthorities have quite uniformly taken part against Parnell, and, wherever his influence is yet dominant, the Home Rulers are changing the attitude of partial respect for a hardly-concealed insolence. The shock to the moral and religious sense of the people, so far as that sense is derived from the teachings of Romanism, is already beyond repair. It should be an opportunity for the neighbor Christian people of England to take advantage of this loosening of the hold upon tradition, and help their perplexed fellows to see Christ and forever cleave to him.

The United States Supreme Court has given another indirect blow at the saloon. Mr. S. W. Kean, the Chicago banker, had some years ago an assistant cashier who stole some $40,000 and ran away. He was brought back from South America and sent to prison. The liability of the bank for some of the bonds taken was disputed and the case went into the courts. The decision has come that, since it was known that the criminal had been speculating in grain and stocks, his employers are responsible. The opinion of the court defines the diligence of bankers and trustees, that they cannot know of their assistants visiting saloons, gambling at cards or on the Board of Trade and escape liability for their thefts. All kinds of business as well as railroading, must at last adopt prohibition as the rule for their employes.

John Wesley, the great founder of Methodism, died one hundred years ago, March 2d. A celebration of this occasion, rather joyful than funereal, was arranged by the Methodist Social Union of this city, and was held on Thursday evening last in the Auditorium. The members of that great denomination in Chicago and vicinity were present by thousands. They listened to the singing of an immense chorus of 500 voices, and everybody joined in a number of Charles Wesley's hymns, that none ever weary of singing. They heard also the addresses of their new college president, Henry Wade Rogers of Northwestern University on Wesley as a man; of their first editor, Dr. James M. Buckley of the New York *Christian Advocate*, on Wesley as a reformer; and of their well-beloved Bishop H. W. Warren of Denver on the growth and influence of the Methodist denomination. It was a grand meeting, grandly representing a notable character in the Christian church. Dr. Buckley's address was of entrancing interest, though doubtless quite disappointing in its iconoclastic utterances. He declared that Wesley, as a reformer, was a "most melancholy and conspicuous failure;" and made his case clear. He, nevertheless, showed the greatness of Wesley's character with equal clearness. Neither of the speakers were anxious to mingle any bitter taste with the sweetness of the occasion, and so we heard nothing of Wesley's denunciation of slavery as the "sum of all villainies;" or his keen sarcasm on Freemasonry as "an amazing banter on all mankind." If Dr. Buckley had put in a few of these thrusts of Wesley's, there were those present who would have praised the word, as showing that, if Wesley was not himself a reformer, he was not afraid to aid those who were.

THE MOSLEM IN ENGLAND.

BY REV. JOHN BOYES, RETFORD, ENGLAND.

In one of the busy thoroughfares of Liverpool, facing West Derby road, stands an old-fashioned house, on the outside of which is a large notice-board bearing the inscription: "There is only one God, and Mahomet is his prophet." The interior has been fitted up as a Moslem Institute, and the various apartments are arranged as a library, reading-room, museum, lecture-room, and a chess and draughts-room. At the rear of this building is a plain structure which will accommodate nearly 200 people. On the floor are spread a number of prayer mats, while at one end is a small platform with a reading table on which rests a copy of the Koran.

Friday being the Moslem Sabbath, there are two services held on that day exclusively for the Faithful; but on Sundays there are four services, two of which are a kind of mission services conducted entirely in English and open to the general public. As there is no priesthood in Islam, and all work is done voluntarily, the honor is duly shared by all taking their turn in conducting the service. This practice is founded upon several passages in the Koran, one of which reads:

"Whosoever striveth to promote the true religion, striveth for the advantage of his own soul; for God requireth not aid from any of his creatures: and as to those who believe and work righteousness, He will expiate their evil deeds from them; and He will give them a reward according to the utmost merit of their actions." "Say, I ask not of you any reward for this my preaching; besides the conversion of him who shall desire to take the way which leads unto his God."

The formation of the Moslem Institute has been brought about as follows: A few years ago a young English barrister named W. H. Quilliam, of Methodist parentage and training, went to Morocco; and while there noticed the devotion of the Moslems and their freedom from many of the vices which disgrace our civilization. He then gave attention to the teachings of the Koran, and soon formally renounced Christianity and made a public profession of Mohammedanism. On his return to England, he, with a number of Indian Mohammedan gentlemen residing temporarily in this country, combined for mutual edification.

This, however, was not to last long. Other work of an aggressive kind must be attempted if they were to acquit themselves as true Moslems. Mr. Quilliam had long been an earnest advocate of teetotalism, and he conceived the idea of making teetotalism the means of advancing Moslemism. He gave a lecture on "Fanatics and Fanaticism," and showed that the Koran was opposed both to drinking and gambling. The Koran being on the side of teetotalism was a new idea to many. By this method the movement grew slowly, until there are now about fifty adherents. Two other centers have been started, namely, Woking and London. The movement has sent a thrill of joy and interest throughout the Moslem world, rousing it to a state of enthusiasm and causing it to send missionaries to this country to carry on the work that has been inaugurated.

Mr. Quilliam has achieved considerable noteriety as an advocate. He has also been in the habit of contributing articles to newspapers and magazines, and has occupied the editorial chair in connection with some local ventures. His

work on the "*Faith of Islam*," has been translated into nine Asiatic languages. He has two works now in the press, entitled, "*The Religion of the Sword*," and "*Moses, Christ and Mahomet.*"

In addition to his labors in literature and the law, he lectures every Sunday evening on some phase of Moslemism. He tells us that he preaches the fatherhood of the merciful God, and the universal brotherhood of man; and when persons are ready to believe that, and to sign the Moslem confession of faith, they are received into full membership, be they peer or beggar.

We are confronted in this nineteenth century with the phenomenon of Moslemism attempting to uproot Christianity in its stronghold. It seems strange when no Mahommedan land is prospering, just when science, literature and commerce are in the hands of Protestant nations, and only those lands are advancing which conform to Protestant ideas, that Moslemism should make a desperate spurt and assume to be an evangelizing and progressive system. We are to remember, however, that Mr. Quilliam has had a Methodist training, and the old nature is still rampant and asserts itself in new spheres. How the work will succeed cannot be predicated till the experiment has been tried. We wait the attempt with calmness, believing that the rising sun will not be superseded by the waning crescent moon.

WORLD'S WEEK OF PRAYER FOR THE SABBATH.

BY REV. WILBUR F. CRAFTS.

Since 1878 the week bounded by the first two Sabbaths of April have been set apart by the World's Prayer Union, and more recently by the Woman's Christian Temperance Union and the American Sabbath Union also, as the World's Week of Prayer for the Sabbath. There are few places, if any, that have observed the week by *daily* public meetings as yet, but its regular services have, in many cases, been devoted in part to this theme. "Prevention" of Sabbath-breaking in April is "better" and easier than "cure" in July. The time to strengthen the breakwater is before the storm.

It would seem wise and reasonable that each pastor should devote two of his four sermons in in the period named, and the prayer meeting, and a part of the Sabbath-school exercises, to this preventive work, and that the Pastors' Association, in conjunction with a Sabbath Committee, if there be one in the place, should hold at least one or two public meetings for united prayer and conference, and should put some Sabbath document into every home in the town by a committee of ladies, or by the young people, for whom such work is good "Endeavor."

Public addresses are the plows, literature is the seed, and organization is the harvester for Sabbath reform. In this matter spring is indeed "the time to plant." Let the ploughing be as deep as conscience, to be followed by the best of seed, and a efficient harvester.

There are not a few occasions for both praise and prayer. Our Sabbath laws, though bitterly attacked in many Legislatures since April of last year, have not, in a single instance, I think, been even weakened. The courts have decided, in Maryland, that Sunday base ball, as a money-making show, violates the law against Sunday "labor"; in Pennsylvania, that Sunday opening of a barber shop is not a work of necessity or mercy. President Spalding, of the National Base Ball League, has forbidden Sunday games for 1891, as before. Sunday saloons have been closed in Los Angeles, and the good contagion of its courage has secured the same result all over southern California. As a result of lectures, literature, and organization the Sunday opening of the postoffice has been discontinued in some places. Sunday newspapers have, in at least one instance, been suppressed by law, and in another by public sentiment.

On the other hand, the great need of prayer is manifest in the sadly significant fact that the Republican Senators, at Washington, following Frenchy rather than American methods, selected the new president of the Senate by a *Sunday caucus*, apparently oblivious to the fact that the vacancy had been caused by a contempt for "the Decalogue and the Golden Rule," which the people had reproved with great abhorrence.

A practical subject for petitions to both God and men is the Sunday trains. No doubt a majority of the stock of the greatest of our railroad companies, the "Pennsylvania," is owned by Christian men. Some of the other owners are at least humane. The engineers, firemen and brakemen, in their national conventions, have uttered their "bitter cry" to Congress and to the "public" for their lost Sabbath. Let leading stockholders of this leading railroad be petitioned to combine in a request to such well-disposed railroad leaders as Cornelius Vanderbilt, Chauncey Depew, Mr. Ledyard, Mr. Hughitt and others, to join in a railroad owners' petition to Congress to remove by a national inter-State law the only real obstacle to the complete suspension of Sunday trains, competition. And let us add petitions to God to further the plan by turning the hearts of railroad kings as rivers of water to this righteous and humane course. "Except the Lord keep the city, the watchman waketh but in vain."

Both kinds of petition are needed also to prevent Sunday opening of the World's Fair. I suggest that a resolution be adopted that is suitable to send in eight copies to both houses of the next Congress, to the Columbian Commission, and in "duplicate" to both the Commissioners and both the alternates of the State where the action is taken, and also to the World's Fair directory.

The World's Week of Prayer for the Sabbath should be a week of practice as well as of prayer, of enforcing the laws we have as well as petitioning for better ones. They pray best who are busiest between prayers in working with God on the answers.

To the Officers and Owners of Railroads:—We urge upon all Christian and humane owners and managers of railroads separately and jointly to ask Congress and State Legislatures to eliminate the only real obstacle to the complete suspension of Sunday trains, namely competition, by enacting laws forbidding all Sunday trains, except in cases of mercy and necessity.

To the World's Fair Directory, the Columbian Commission, the Commissioners and Alternates from this State, the United States Senate, and House of Representatives:—We urge you, so far as lies in your power, to prevent the Sunday opening of the World's Fair, and the consequent national violation of the Decalogue and the Golden Rule.

The foregoing was adopted by vote at a meeting of ——, in ——, on ——, 1891.

[Attest] ——, Presiding.

MINOR SECRET SOCIETIES.

No one who reads the Gospels carefully, need be at any loss to find out what is the mind of Christ about secret societies. The Master speaks with no uncertain sound. No cloud darkens his words; no ambiguity lurks in his sentences.

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.—Jno. 3: 20, 21.

Societies are made up of individuals. The statement of Christ is universal. He makes no exception. *Every one*, includes the individual and the Association.

Good deeds and good purposes do not seek concealment. Never did a tree, deprived of light, bear good fruit.

Associations that aim simply at mutual benefit need no pass-words nor pledges of secrecy. If they require these they have some fraudulent designs in view. Even the civil law, that is so tolerant, will not tolerate Life Insurance companies that do not publish their proceedings. He who seeks to hide is justly suspected.

Secret organizations that ask for the patronage of the farmers should be avoided. Whatever else they aim at, they aim to enrich the organizers at the expense of those who already are overburdened. Why should the men who own the schoolhouses, ask leave of anybody to organize for their own protection? Why should they pay for a charter to authorize them to do what they have just as good a right to do without, as with a charter? Why should the lords of the soil volunteer to pay monthly or yearly tribute to self-constituted lordlings? The farmers are openly wronged. They should openly redress their wrongs.

We should never do evil that good may come. It is in itself a sin for one whom the Lord has made free, to bind himself to keep secrets, before he knows what these secrets are. He has no right to put himself in the power of others.

This whole brood of secret societies from the gnat to the vampyre, originate with the Prince of darkness, and lead to the unending night of black despair. Shun them as you would shun hell.

He that doeth truth stands out in the light and challenges investigation. He is willing that all should know the end he aims at, and the means which he employs to attain that end. He gladly obeys the command to let his light shine. He has nothing to hide; but all who will, may examine his deeds and see that they are wrought in God.—*Earnest Christian.*

THE ITALIAN MAFIA.

Hideous as is the nature of this organized murder society, which is transplanted from the scum of Italian cities, it differs in degree only from other secret, self-constituted tribunals of alleged justice which have sprung up in different American States under a variety of names. The old "vigilance committee of the West" has been superseded in turn by the Klu-Klux, the Molly Maguires and latterly by the White-Caps. If these so-called "regulators" have stopped short of murder in many of their outrages, it is because there has still been a remnant of fear of the law of the land. The outrages upon person and property which such outlaws have perpetrated during the last quarter of a century, form one of the greatest blots upon American civilization.

There is no room upon American soil for any other form of "regulators" than the tribunals of justice sanctioned by the law. All other societies, "committees," etc., are un-American and should be stamped out without mercy. The State or municipality that allows such organizations of outlawry to flourish, does not truly represent American institutions and should mend its ways without delay.—*Chicago Daily News.*

For seventy years after the battle of the Boyne, the Irish Celt rested in apparent stupor, and there were no outward signs of a rising; but the bitterness and the heart-burnings were there. To their condition they never assimilated. When George III. came to the throne, a loyal address was presented by the Roman Catholics. It was well received, and the Catholics lifted up their heads, and forthwith the country was infested with an ill-begotten crop of secret societies. There were the Oak-Boys, and the Hearts-of-Steel-Boys, and the White-Boys, and what not. The Hearts-of-Steel-Boys made war on the landlords. These landowners would not live in Ireland; but they held the land, and the tenants were at the tender mercies of the rent-collector. The White-Boys swore vengeance against these middle-men, and they raided the southern counties, pulling down fences and meting out destruction; while the Oak-Boys were sworn to redress all grievances. Riot and idleness was the result. The secret societies so hopelessly interwoven with our own political fabric are of the same slimy fold. They are the force that moves our political machine. They know no God in Christ, and the spirit of resistance is in them as strong as in the Irish, if occasion should call it forth. But the saddest feature is, that the church at large bows to this Moloch, greedy to share its worldly honors.—*Janet in the Christian Instructor.*

Freemasonry is credited with being active and influential in politics in Italy. One lodge in an "election manifesto" talks of pulling down the Vatican in order that the stones may be used to construct the temple of emancipated reason." The *Journal of Rome*, probably a clerical organ, asserts that "the Italian elections of 1890 were carried by Masonry;" that the premier, "Crispi, has given himself, bound hand and foot, to Masonry;" and that "Masonry has now become the true sovereign of Italy." It is probable that, indirectly perhaps, Masonry is much more powerful in our own government than is commonly supposed.—*United Presbyterian.*

If Freemasonry is, as is clearly proven, a rival and a supplanter of Christianity, how can any man honestly and faithfully advocate Christianity where Freemasonry exists without opposing it? To give aid and comfort to the enemies of Christ is treason to Christ. He demands the undivided allegiance of all his followers. Those ministers, who during the week bow at the altar of Baal in the secret lodge, and then, on the Sabbath, bow at the altar of Christ, are guilty of solemn mockery. *And what communion hath light with darkness? And what concord hath Christ with Belial?—Earnest Christian.*

COLLEGE FRATERNITIES.

ADDRESS OF PRESIDENT C. A. BLANCHARD BEFORE THE MASSASOIT CLUB OF NORTHWESTERN UNIVERSITY.

(*Concluded.*)

Still further, it may be said that the secret order is a natural conspiracy against the rights of others not connected with it. Some years since the non-fraternity students of Michigan University organized a society corresponding to the one which I have the honor of now addressing. It was called "The Independents." One of the men, who was active in forming that society, told me that he took the part he did because of the manner in which the secret societies of that institution persecuted two worthy men, class-mates, one of whom declined to join some Greek-letter chapter, while the other, having joined one, asked leave to withdraw, in deference to the wishes of his father.

Then in reference to promotions, elections to honors, etc., there are two sides. If fraternity men, by secret agreements, elect their own men; they being not entitled to such distinction, the men thus promoted are injured. They learn to rely on cunning, craft, manipulation, instead of merit, manhood. They are being trained to be politicians, not statesmen. They learn to ask, not, "What is right?" "What is honorable?" "What should be done?"—but, "What will succeed?" "How can we elect our man?" "How can we carry our measure?" This, all will admit, is a damage to the lodge-man. It tends to make him cunning and mean rather than strong, candid and frank. But, on the other side, what is to be said of the man who is cheated out of the place which he has fairly earned? Is no wrong done him? And what is to be said of the common body, misrepresented as the result of such secret trickery? And when the river of school-life has led to the wide open sea; when men in church and state are acting on the principles adopted in college; and when lodges put up candidates to be elected by the saloons; and when men who are known to be honest are held by that fact to be disqualified for public trust, how then does this system of favoritism affect honorable men who might under other circumstances be promoted to public station? and how does it affect the public who are taxed for the salaries and votes of these men who are nominated by secret societies, to govern cities and nations?

The simple fact is that men have a right to fair play in this world, and under the divine plan they receive it. The family, the church, and the state are the three organizations which rest upon the Creator's will, and in each of these there is free scope for action and a rating according to the work done. The lodge principle, which bases promotion on membership, not on fitness, is a disorganizing one; and while it injures one man by promoting him without merit, injures another by robbing him of credit and position, which are fairly earned.

It goes without saying, that men thus advanced will use their positions, not to serve the communities which must give them all of profit and honor which they receive, but the lodges which have foisted them onto the general body. Thus recently, when a Knight Templar sheriff had charge of a Knight Templar prisoner, he let him go free; and the people paid the detectives, the lawyers, the judges, even the sheriff, who let him run away. The fraternities get the service and the people foot the bills.

This thought leads to another, viz.: that if men unite with the lesser orders, they naturally go forward to the higher and more injurious. The Thugs, the Mafia, and the Camorra, are called associations of murderers, and they doubtless are so. But the Ancient Order of Hibernians, a simple benefit society, became the Molly Maguires of Pennsylvania, and it required the hanging of men to cure that order of the habit of murdering those obnoxious to it. The Clan-na-Gael is no more a murderous society than the Masonic lodge. It is a secret society, and murdered a man who was hunting down some thieves connected with it. It had representatives on the police force, and it was only by what men of the world call chance,—what Christians call special providence—that even the fact of the murder was established.

Now, when one becomes a fraternity man the natural hostility which a free, candid mind has toward secret societies is likely to be broken down, and the lodge spirit to take possession of him. I know that men claim to be opposed to secret societies in general, and yet to favor some which profess special virtues. It is evident, however, that this position is illogical and cannot be permanently maintained. All secret societies profess good ends. And almost all claim, when challenged on the ground of their secrecy, that this feature is very "insignificant," "amounts to nothing," etc. Even a Freemason, writing on the subject, recently said: "Strictly speaking, Masonry is not a secret society." Men who justify *some* lodges have no ground to stand on and condemn *any*. If the principle can be approved for Protestants, it cannot be condemned for Romanists. If it is a good way to promote *some* good causes, it is a good way to promote *others*. If it is well for young men in college, it will be helpful to them out of college. The lesser orders are natural steps to the higher, and the one who learns to depend upon them in school, will not wish to do without them in active life. It is difficult for one used to a crutch to walk on his own feet.

This is not the proper time for a discussion of the merits of the greater lodges. Their pagan religious rites, their foolish ceremonies, their oaths and obligations binding to partiality and the protection of crime, the penalties of some of them calling plainly for murder if they are enforced,—all these are known and he may study them who will. I speak this evening not to those who approve of such orders, but to those who believe them hostile to American institutions and the Christian faith; and I say to all such persons, that the principles and tendencies of the lesser orders are the same as those of the greater. If we admit the one, we must expect the other. If we pitch the tune, we must sing it through.

The instances of rash promises in the Bible are not calculated to encourage those who favor them. Jephthah took such a vow, and it cost him the life of his only child. Herod swore to an unknown request, and it added another murder to his already heavy list of crimes. Forty men swore not to eat or drink until they had killed Paul, and if they kept their oath they starved themselves to death. Rash promises, vain oaths, false oaths, all are condemned by the Word of God.

Young men who are Christians, are specially to avoid such societies as unite them in fraternal bonds with unbelievers. What part has one who believes in Jesus Christ, with an infidel? What fellowship has one whose citizenship is in heaven, with one whose desires and hopes are all of the earth? What communion is there between light and darkness? These questions are asked in the Word of God; they are emphasized by the experience of men. If men tell us that they secure influence by such associations, the answer is that it is better to have a small influence on the right side, than a large one on the wrong. Lot had considerable influence of a certain sort in Sodom, but it was not sufficient to save the lives of his children, nor to secure the property for which he had periled his soul.

But why multiply words. Men are not drawn into lodges by arguments addressed to the understanding, but by the hope of some advantage not otherwise attainable. Men naturally know that secret fraternities are not needful for society purposes, nor for literary culture, nor for drill in parliamentary law, nor for lawful mutual assistance. They know that such help as the fraternity system affords, is not required by strong men and would only injure them if accepted. And on the other hand, they can see that weak men promoted by lodge influence, are practically certain to remain weak.

It does not require argument to show that secrecy naturally lends itself to evil. "Out of the darkness dark deeds grow." Wickedness is sometimes so strong as to borrow no mask from hypocrisy, no shadow from the night. Thank God! those times come but seldom. The murderers of Jesus took counsel against him secretly. That tremendous corporation which has rendered every nation it has ruled illiterate, which now aspires to govern American schools, and which furnishes directors and teachers for schools to which it will not send children,—this organization derives its power from its secrecy. The great Rebellion is said to have been plotted in secret lodges, and to have been determined on at a wine supper in New Orleans. Every lawless combination in the world is a secret one, unless authority is already destroyed.

The nobler qualities of men are not cultivated by secret lodges. If their members remain worthy men it is because the fraternity does not destroy their original manhood, not because it makes them manly. Temptations to disorder are increased by such societies. Hazings, destruction of property, insubordination, all are easier when there are secret bands to carry them forward. If there be no regular orders, some must be extemporized before much evil can be done. Honor and generosity, those kingly qualities in men which make them quick to recognize and applaud excellence in others, even in enemies,—these are not grown in chapter halls. On the contrary, depreciation of others' deeds and laudation of one's own mediocrities is the natural result.

All this: and then a steady effort to make the boastings good, by robbing those who have been first defamed, conspiring in secret against those who cannot be openly overthrown; and carrying forward into life the same disposition to take unfair advantages, to secure unearned honors,—is not this the natural result of secret societies among students?

You will observe that I have quoted little or nothing thus far. I have preferred to rest this case on an appeal to the common sense of all who do me the honor to listen. I appeal with equal confidence to those who have united with fraternities and to those who oppose them. The principles which I announce are not the peculiar property of any class of men. They are the gift of God to all his rational creatures, and will have force with all who will candidly consider them. I desire, however, since the matter is important, to re-enforce our own judgments by those of others. Let us listen.

Dr. Howard Crosby, at the time Chancellor of the University of New York, himself while in college a fraternity man, said in the Boston *Congregationalist:*

"Secret societies are pretenses, and thus at war with truth, candor and manliness." "My second objection to secret societies in our colleges, is in the opportunity given by the secrecy to immoralities." "Confidence between pareut and child is broken." "Secret societies interfere with a faithful course of study." "They are naturally used for disturbance of public order." "They injure the regular literary societies of the college." "My last objection is their expensiveness." "I cannot but believe that the principle on which they rest is pernicious, and nothing is gained by them which might not be gained far better by open dealing."

Prof. J. R. Jacques, of Illinois Wesleyan University, in a paper read before the "Central College Association," in 1868, said:

"Secret societies have fostered a secretive disposition and tendency among students." "They have been the scene and source of untold mischief in our colleges." "They have instigated, stimulated and maddened the morbid appetite for office, trickery and wire working." "They have supplied no real need of the nobly ambitious student." "They have wasted the time of students." "They have become in many cases schools of extravagance," etc.

Hon. Wm. M. Evarts speaking at Yale, his Alma Mater, of the old literary societies, "Linonia" and "Brothers in Unity," said:

"To-day they are dead, killed by the class secret societies which have a tendency to develop snobbishness and nothing else. They are a curse to the college," etc., etc.

The *Courant*, commenting on the remarks of Mr. Evarts, said among many other things:

"It would be a good thing if young men had the manliness to appreciate the bad effects of these societies and to voluntarily repudiate them and to revive the more honorable and more manly rivalry of the great, open college debating societies. But as young men are not always the best judges of their own needs, perhaps it would be well for the colleges to act on the suggestion of Mr. Evarts and other able and liberal thinkers, and suppress the secret organizations."

The Illinois Synod of the United Presbyterian church adopted in 1873 the following statement respecting college secret societies:

"They are unnecessary. They are the means of much time being misspent at their meetings. They are the cause of much money being wasted. Their secrecy affords a cover for any evil which the members may commit. They are progressive and tend to the more odious forms of secrecy, as Masonry or Odd-fellowship. They are a hindrance to the usefulness of students. They entangle the good with the bad and corrupt the former. They are condemned in the Gospel. They breed and foster discord among the students."

Prof. Wilder of Cornell University, said in a letter written after the murder of young Mr. Leggett by a secret college society which was initiating him:

"In conclusion, I charge secret organizations with tending to encourage plots and machinations against law, order and society; with fostering the lowest of politicians' arts; with exciting unreasonable jealousies; with exacting time and attention needed for study; with involving an expenditure which many can ill afford and which all could better apply; with encouraging deceit of parents; with furnishing a partial and unfair aspect of persons and things; with

being childish in principle and more or less vicious in practice; and finally, with doing all this in the pretended effort to accomplish certain good purposes which could be equally well accomplished without the element of secrecy."

The Springfield, Mass., *Republican* said, in speaking of the same subject, the death of Mr. Leggett:

"Earlier in civilization, when force and intrigue were essential to the advancement of even the best causes, secret organizations were an economical device in the prosecution of any purpose. To-day and here they have no such excuse for their existence. There is not a moral, political or social purpose which secrecy can aid more than openness."

Of course the writer means no honorable purpose. There are many of another sort which blasted by light would flourish in darkness.

The Chicago *Evening Journal*, speaking on this same theme, says:

"So shocking an affair may be beneficial, we trust, in suggesting the expediency of a general discouraging of secret societies among our institutions of learning. Despite their pretenses there is little that can be said in their favor. . . . On the contrary, they almost invariably breed rowdyism, hazing, drinking, debauchery, extravagance and disinclination for duty. Assemble a party of young men anywhere, with all restraint removed, and perfect secrecy enjoined, and the result will be pernicious."

The *Scientific American* says:

"Unless a youth has well filled pockets (in which case rival societies vie with each other to see who shall secure him, or rather his money) he is not invited to membership at all. Once joined, however, and held by working upon his fears through the blasphemous oaths of secrecy that he is forced to take, he is inducted by sheer force of example through a routine of profanity, intemperance and gambling; while in many cases, if young and innocent, his course leads to graver faults, committed more through a sense of shame and false pride than depravity, and due to the tacit if not open instigation of his unscrupulous elders."

But I must relieve your patience.

Young gentlemen of the Massasoits, you are not engaged in a needless warfare. You are fighting a battle for open dealing and fair play among those who are to be leaders of thought in hundreds of towns and cities. You are not the enemies of the fraternity men, if you comprehend your mission, but the enemies of a false and vicious principle which contravenes the law of God and the interests of all mankind. The success of the cause in which you are enlisted is more certain than the rising of to-morrow's sun. Many of those who are now your foes will in future days fight manfully shoulder to shoulder with you. There are tens of thousands who now glory in secret grips, signs and tokens, who will by and by see a new light shining about them, and at the word of some angel of God the chains will fall off from their hands. See to it that no unkindly word be spoken that shall mar the perfect triumph of that coming day. Be ready for the advent of that One who spake nothing in secret, for the presence of that One who is light and in whom there is no darkness at all.

NEW ENGLAND LETTER.

The "grippe" epidemic causes more deaths in Boston than the small-pox.—Trades' union tyranny.—A business man's view of the lodge insurance craze.—The Italian mass meeting at Fanueil Hall.

It is a curious fact that the diseases of which we stand in the greatest terror, are not always the ones that we have the most cause to fear. The Board of Health notes that in Boston, while the small-pox epidemic in 1872-3 caused 1,679 deaths in about two years, the recent influenza epidemic caused 2,500 deaths in only fifty days. This strange disorder may or may not prove, as alarmists predict, the precursor of something worse, but it certainly emphasizes the necessity that our system of industrial protection should reach a little farther, and protect the public from the untold dangers which lurk in the cheap clothing manufactured—nobody knew where, until Gov. Russell ordered the late investigation. Much of it is made in New York city; and the report of the commissioners reads like a chapter out of Alton Locke, though the tenement houses of Boston are not far behind.

But such revelations never seem to diminish the throngs at the bargain counter, for human nature likes a bargain even better than it loves to be humbugged. It is here that law should step in with its wholesome check on the greed of trade. But is it greed or something worse—worse because it partakes more of the diabolic—that manufactures and sells brandy drops, to make drunkards out of innocent little children? This is worse by far than arsenical coloring in articles of dress and furniture. The time will come when legislators will see that men and women—aye, and their children, too!—need protection far more than the mere labor of their hands. Emerson, long ago, wrote: "Humanity asks that government shall not be ashamed to be tender and paternal, but that democratic institutions shall be more thoughtful for the training of children—and for the welfare of sick and unable persons, and serious care of criminals, than was ever any of the best governments of the Old World." Talleyrand, shrewd old diplomatist and statesman, grasped the key of the situation, when he said that the two things which should be encouraged by government are, learning and agriculture; wit and manufactures will come of themselves.

I do not like to see in the account of a fair lately held by the Woman's Relief Corps, at Lowell, that the lady who presided at one of the tables, was liberally patronized by "lovers of the weed." Even if only the finest cigars, the daintiest smoking caps, and most artistic meerschaums, found their way to that table, it was none the less a degrading and demoralizing spectacle; for repulsive as is the personal use of tobacco by a woman, it is almost as much so to see her handle and sell it. Surely those ladies cannot object with good grace, if their pictures get used by cigar dealers to recommend their wares. I hope this was an unusual feature, but if it is a common practice at fairs held by the Woman's Relief Corps, it would seem to imply that the organization does not stand on any higher moral plane than the Grand Army, of which it is only an adjunct.

A singular instance of trades' union tyranny is the recent case of the employees in a certain horse-shoeing establishment in Boston. There happened to be one man in the shop who had not paid his dues to the union; and because the proprietor would neither compel him to pay up nor discharge him, very properly considering it none of his business, the other men all left in a body. John Horne Tooke, it is said, once replied to the question, How much treason a man can write in England without being hung, that he did not know but he was making the experiment. So the secret labor unions seem to be making the experiment how far they can go in their senseless tyranny without accomplishing their own overthrow. It is said that scientists are trying to kill the "microbes" of which we hear so much now-a-days, by electricity. When will the electricity of public indignation be turned on in full power, to blast and kill these microbes that infest the cause of labor?

A business man remarked to me the other day, speaking of the numerous fraternal benefit and endowment orders that are springing up on every hand, "I consider them the sure forerunner of a great commercial panic. Just before the crash of '57, there sprang up a big crop of loan and trust companies doing business on the same fictitious basis." I believe his view is correct, and that if we study financial history, especially in our own country and in France, we shall see that the speculative mania, the craze for schemes that offer to give their patrons large returns for small investments, is the shadow that always goes before a collapse of public credit. Honesty, industry, integrity—God has made these the firm bedrock on which to build all true national prosperity.

The mass meeting of 3,000 Italians at Fanueil Hall to protest against the New Orleans massacre, was a new revelation to many people of the strength of this element in Boston's population. Some good will come out of evil if the excitement which the act has aroused will learn the South, stupid and obtuse to the world's opinion as years of the slavery regime has made her, that she has got to come into line with modern civilization; and still more if it causes the entire suppression of the Mafia and all other European oath-bound orders. But how we can put down foreign lodges while we protect the domestic article, is a question. One law for Americans and foreigners is the only law that will give us tranquility at home and make us respected abroad.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., March 18, 1891.

Having criticised the action of certain ladies occupying high positions in Washington society in serving intoxicating liquors at their entertainments, it affords me special pleasure to record the fact that Mrs. Harrison never permits wine or any kind of alcoholic liquor to be served at any of the luncheons or dinners she gives to her lady friends at the White House, although she does not go as far as her eminent predecessor, Mrs. Hayes, who insisted, and carried her point, in banishing liquor from the White House entirely, including the official state dinners. Mrs. Morton is another prominent woman who refuses to allow liquor to be served at her entertainments. Would that their good example was more generally followed.

I am not prepared to say that it is actually wrong, but it certainly jars upon one's preconceived idea of the fitness of things, to pick up a newspaper and read in its advertising columns that a series of sermons are to be preached in a public hall, and that tickets will be sold at the door at $1.00, 50 and 52 cents each. Such are the announcements now in the Washington papers concerning the sermons to be preached here during the week beginning with next Sabbath and ending "Easter Sunday" by Father Ignatius, monk of the British church.

The great success of the Y. M. C. A. has stimulated the young men of the colored churches, and they have taken steps that it is believed will result in the organization of a colored Young Men's Christian Association here. Such a movement is worthy of assistance, as its success would undoubtedly result in great benefit to the entire community.

The first week of Rev. Dr. Hammond's revival services resulted in 130 conversions, and the interest seems daily increasing.

Mr. Albert Griffin, of Kansas, who was chairman of the Anti-saloon National Committee, is in Washington. Speaking of prohibition in Kansas, he said: "Well, it has reached such proportions that it no longer needs any agitation to make it an issue. If the question of a prohibition amendment was again submitted to the people of Kansas it would be retained in the constitution by an overwhelming majority."

It is a matter of general congratulation that the dispute between the governments of Great Britain and our own concerning the fishery rights in Behring Sea, which for a time threatened to be the cause of war, is to be settled by peaceful arbitration as soon as Secretary Blaine and Sir Julian Pauncefote, the British Minister, can arrange the necessary preliminaries thereto. It is specially pleasing to the members of the Universal Peace union that the matter is to be thus determined.

Deep regret is felt and expressed in official circles for the recent happenings at New Orleans which resulted in the unlawful taking of eleven human lives; it is regarded as a blot upon American civilization that will shame generations yet unborn.

The case known as the Kansas original package case is expected to come up in the Supreme Court this week. *

REFORM NEWS.

MICHIGAN RESPONDS.

Dear Cynosure:—In commencing work in Michigan I came first to Berrien county, and stopped at Berrien Center, at Eau Claire and at Benton Harbor. I found friends who were willing to render substantial aid at each of these points.

At Niles I called on Mr. Hudson, with whom I had a pleasant and profitable interview. At Augusta I went into the country to see Bro. Geo. Swanson, the treasurer of the Michigan Association. On the way I called upon a brother of Rev. Peter Slawson, now deceased, with whom I labored in the Gospel thirty-five years ago. This brother of my old friend subscribed for the *Cynosure*, and conveyed me with his team to Bro. Swanson's, some six or eight miles distant.

The next morning being the Sabbath, I went with Bro. Swanson and family to Hickory Corners church. It was a union service of Wesleyan Methodist and Methodist Protestants. The meeting was in the W. M. church, but the M. P. minister was to preach. He invited me to speak in his stead, which I did and gave them the Gospel as opposed to the religious philosophy of the lodge. The next day I secured two subscriptions to the *Cynosure*, and money was donated to send the paper for a year to the pastor of the W. M. church, and also for three months to one-half of the ministers of the Michigan Conference of the Methodist Protestant church. As there are thirty-two ministers in that conference, I booked

nineteen *Cynosure* readers that day. I got another one the next day, which made the round twenty.

When I left that community a Bro. Roach took me some eight miles on my way. The pastor, Rev. Bonnell, and Bro. Barnes had furnished me with transportation while I was in that region. Leaving there I spent the night with Bro. Warner, an earnest friend of reform, and then came to Monteith and Martin, where I called on the United Presbyterian pastor, who wished me, at some future time, to preach an anti-lodge sermon to his people.

From there I came to Allegan. Here I remained over the Sabbath, and in Union Music Hall at 3 P. M. I preached Jesus as the only Saviour of men, and showed the wickedness of Freemasonry and its kindred orders in attempting to counterfeit the glorious Gospel of the ever-blessed God. The next day two men subscribed for the *Cynosure*, and one of them, a Baptist brother, also subscribed for seven of the Allegan ministers.

Mrs. Swanson of Bedford, Michigan, spoke to a lady of the evils of Masonry. The lady replied, "O! you cannot know anything about Masonry! It is a *secret* society." Mrs. Swanson appealed to the husband of the lady, who was a Mason. When called upon to confirm or deny her statements, he replied, "So many *liberals* have joined the Masons, and then *revealed the secrets*, that Masonry has no secrets any more." His wife looked her astonishment and was speechless.

A Methodist Protestant minister who resides at Kalamazoo was visiting a brother minister, who, after his family had retired, urged him to join the Masons; and to convince him that Masonry is a good thing, he spoke of a time when he was on the ocean and the ship was captured by pirates. The crew and passengers were compelled to walk a plank and make the fatal plunge. When it came his turn he gave the grand hailing sign of distress of a Master Mason, and his life was spared. The visiting brother looked his host in the eyes and exclaimed, "My good Lord! Do you ask me to join an institution that has PIRATES in it?"

A Methodist minister by the name of Steel in Allegan county was called upon to preach the funeral sermon of a brother Mason. In addressing his brother Masons he said, "If you ever get to heaven it will have to be by the atoning blood of Christ. Masonry will not save you." After the sermon they came to him and manifested their surprise by exclaiming, "What! *You* a Mason, telling us that Masonry will not save us?" That opened his eyes, and he immediately renounced the covenant that bound him to that Satanic substitute for the Gospel of our Lord Jesus Christ.

Brethren, I have come to Michigan. Will you come up with me to the help of the Lord? Open the way, please, for me to preach Jesus as the only Saviour of the world, and to expose and refute the pretentious claims of the lodge to provide for the salvation of men. I wish to help you to persuade and turn away men from the lodge, and from sin in general, to Christ.

Send in your calls, brethren. I am ready to help you, as much as in me lieth, to exalt Christ and to expose the wickedness of the lodge system. Write me at Jackson, Michigan.

C. F. HAWLEY.

FROM WESTERN PENNSYLVANIA.

EN ROUTE FOR CANNONSBURG, Pa., March 19., 1891.

DEAR CYNOSURE:—I have given three addresses since my last writing. On the way west I met Rev. A. M. Milligan of the Covenanter church, at Harrisburg, and at his suggestion stopped at New Alexandria over Sabbath. I found an opportunity to speak there in the Presbyterian church in the morning. A special service was arranged for the Covenanter church in the evening. I expressed my desire to speak against the lodge in the Presbyterian church, but the pastor, Rev. Senior, though urging me to preach for him, did not think it wise to invite me to speak against the lodge from his pulpit. He, however, was willing to dismiss his evening service that his people might hear me in the Covenanter church. He expressed himself as skeptical on the lodge question, and evidently desired to remain so. He said his church was not in a good spiritual condition. My suggestion of a plan to bring it into a better spiritual state did not meet his approval. Both morning and evening services were well attended. I trust good will be the result. The collection kindly given at my lecture in the Sixth United Presbyterian church, Allegheny, last evening was large compared with the attendance. Several expressed the opinion that more such lectures were needed, and invited me to return.

W. B. STODDARD.

CORRESPONDENCE.

SWAMI, THE CONVERTED HINDOO.

A CORRECTION.

MARISSA, Ill., March 21, 1891.

EDITOR CHRISTIAN CYNOSURE:—I wish to call your attention to a remark in the *Cynosure* of March 19th, first column in the New England letter, in regard to the meeting of Theosophists to meet in Boston, April 26, '91, "at which a learned Hindoo, Swami Bhaskara Nand Sarasnati, by name, is expected to be present as the exponent and apostle of the new *'fad.'*" Now I desire to say that the Hindoo gentleman referred to is a Christian and a member of the Fourth Reformed Presbyterian church, Philadelphia, Pa., and a student in theology in the R. P. Seminary located at Twentieth and Vine streets, in that city. He came to this country about two years ago, an adherent of the Hindoo religion, but was converted by the labors of Rev. C. G. Scott, M. D. (a Hindoo), missionary of the R. P. church. He was baptized by Dr. Scott in the latter part of 1889, in the Fourth R. P. church (N. S.) and has been a member of that congregation ever since. Swami was disinherited by his father, who is a Hindoo nobleman, because he became a Christian.

I do not say that he will not be at Boston at said meeting, but I do say that he will not preach Brahamism, neither will he preach a new "fad," unless Covenanterism is a new "fad." In justice, then, to our young brother lately converted to the religion of Christ, and in justice to the Reformed Presbyterian church I ask you to make this correction, which I know you will be glad to do.

(Rev.) R. W. CHESTNUT,
Pastor R. P. Church.

RANDOM SHOTS FROM A REFORM LECTURER.

General Eli H. Murray gives the most complimentary testimonial of the late Gen. W. T. Sherman. He was asked, "Do you not rank frankness as chief among his virtues?" Gen. Murray said, "Yes; he never had a secret in his life. When any one wanted to make Sherman a confidant, he would exclaim, 'Don't tell me a secret; I'll give it away to the first person I meet. I don't want any secrets. Devilment begins with secrets.' The General's life was an open book."

I was impressed when I recall that Gen. Murray makes this opposition to secrecy the admirable trait in Gen. Sherman's character. I called and interviewed him once in St. Louis, and was favorably impressed by his frankness and friendly familiarity. How could he be a member of any secret society, and say that "devilment begins with secrecy?" And is it not a hopeful sign of the times that such virtues are extolled in the character of a public man?

Mrs. J. S. Collins of Allegheny, misunderstands my report of Gov. St. John's lecture at Blanchard. He did not mention J. Ellen Foster in his lecture. It was in private conversation, at my home, that he related how strongly Mrs. Foster urged upon him the formation of a Prohibition party with him as candidate for President. Mrs. Foster did this at Pittsburg and Baltimore early in 1884; but Gov. St. John said he opposed it strongly, until after the Chicago convention of '84. As late as 1884, Mrs. Foster exerted a strong influence in shaping the policy of the National W. C. T. U. and Prohibition party. But now she is a bitter enemy of these organizations. Our counts against Mrs. Foster are:

(1.) She utterly failed in the Iowa Prohibition campaign of 1879, to disprove that she did not receive $1,000 from the Republican State central committee, for her influence in preventing the nomination of a State Prohibition ticket.

(2.) She is in active, earnest co-operation with the Republican party, whose alliance with the liquor traffic is open, intimate and indissoluble.

(3.) She has, according to the testimony of Hon. Neal Dow, declared her purpose to smash the National W. C. T. U.

(4.) A prominent minister testifies that at the Chicago Republican convention in 1888, she declared in conversation with him, that she would do anything to kill the Prohibition party.

(5.) She took the money of the Republican managers, and stumped New York for a license ticket in '88, when there was a Prohibition ticket in the field.

(6.) Her intolerance, while president of the Iowa W. C. T. U., in opposing Prohibition speakers, and the circulation of Prohibition literature, was notorious, and brands her as the most unscrupulous of partisans.

(7.) Her doctrine, that "Moral reforms seeking recognition by government, are not accomplished through party action," and her declaration, "If I could to-day write the platform of the Republican party, I would not have it declare for Prohibition," shows her to be grossly erroneous and inconsistent, and that her so-called non-partisan profession is a miserable sham to excuse her devotion to the corrupt Republican party. For these and other reasons, Gov. St. John says, and I say it, it was a great mistake to ask J. Ellen Foster to speak from a National Reform platform.

M. A. GAULT.

BOARD OF TRADE SHARP PRACTICE.

EDITOR CHRISTIAN CYNOSURE:—On Sabbath morning, Mar. 8th, I preached in College Avenue M. E. church, Greencastle, Ind., Rev. S. B. Town, D.D., pastor. This brother came here from Terre Haute last September. He is a worthy successor to Dr. Parkhurst, who now labors in Milwaukee. The congregation has 500 members. The theme was Sabbath Observance.

At 3 P. M., I lectured in DePauw University. They have 1,000 students. The institution is flourishing under the wise management of President John. The theme was, "Christ, the King of Nations." In 1776, forty-six earnest men in Philadelphia signed the Bill of Rights, and solemnly pledged their lives, their fortunes and their sacred honor in defence of the principles of the Declaration of Independence. The result is a great and free Republic. In 1864, one hundred earnest Christian citizens met in Pittsburg and organized the National Reform Association, solemnly pledging their lives, their fortunes and their sacred honor in defence of the crown rights and royal prerogatives of the Lord Jesus Christ. The outcome will be a great Christian nation, in league with the King of kings, obeying his law and enjoying his blessing.

SPRINGFIELD, OHIO, MARCH 16.—This is a church-going city. The M. E., Presbyterian and Lutheran churches are strong. And yet the saloon dominates the city government and the most corrupt municipal rule in the State prevails. The Sabbath is a Parisian holiday. Open saloons, gambling dens and Sunday newspapers, make it a near relative of Sodom. In a conversation with Dr. Helwig, pastor of the First Lutheran church, he expressed deep alarm at the situation. The Sabbath surrendered and the saloon reigning supreme, make the peril of our Christian civilization complete. Springfield has suffered financially. The failure of the Whitely Machine Co., has thrown hundreds out of employment. The population in the past year has fallen from 36,000 to 33,000. This is due to the Whitely failure. And the Whitely failure was due to Harper swamping the Fidelity Bank in Cincinnati. And Harper's failure was due to the treachery of the Chicago Board of Trade. Harper had the wheat in the elevators. The game was in his hands, as he supposed. Whitely saw this and invested with him. The Chicago Board of Trade, to head them off, passed a rule that the stored wheat included all the wheat in the cars on the tracks. Harper could not raise enough money to buy this additional wheat. So they bagged him. Harper, the victim, went to the penitentiary. But the Chicago Board of Trade cut off their own heads. Had they allowed Harper to take his game as he had a right to do, according to their own rules, instead of cheating him out of it, ruining him financially and causing him to go to the penitentiary, all the suckers in the country would have rushed to Chicago and invested in futures. But in temporarily saving themselves and ruining him, they gave a warning which all have heeded.

J. M. FOSTER.

REMEMBER THIS SISTER IN AFRICA.

MONROVIA, Liberia,
West Coast Africa, Jan. 16, '91.

EDITOR CYNOSURE:—I have come in contact with those who have high standing in the M. E. church, but at the same time are members of the Masonic fraternity. In endeavoring to show the wrong of such an alliance, by holding before them the evils of the lodge in America, they excuse themselves by saying those things are not true of their society in Liberia. I would much like the *Cynosure* sent me, but am unable to pay for it. If you could favor me with it as a donation, I would be very grateful, and could perhaps let some light on these dusky sons of Ham who so tenaciously cling to this unholy secret organization. I think all the Liberian preachers belong. I have talked with none who do not.

I find the work among the Kroo people has some encouraging signs. The fields are ripe to harvest, but laborers are few. I think if there were a hundred of me, there would be a place for each in this part of Africa alone. Pray for our success, that God may be found of these heathen to the saving of their souls. Yours for Africa's redemption, MRS. JENNIE TORRENCE.

A PRESBYTERIAN MINISTER ANSWERED

WASHINGTON, D. C.

DEAR CYNOSURE:—I have before me a copy of the Saltsburg, Pa., *Press* of Feb. 26th, containing a lengthy article from Dr. Miller, pastor of the Presbyterian church of that place. Several of the citizens have written requesting that I reply. It is largely a personal attack. Were not the cause which I have the honor to represent involved, I should address my letter to the Dr. directly, instead of sending it through the *Cynosure*. On first reading this attack I felt surprised, so different is its spirit from that manifest at Dr. Miller's home. I was then told I was quite welcome and invited to return.

The Dr. did not tell me he belonged to a secret society. If I am rightly informed he will not deny it. It is an undisputed fact that many members of his church belong to various secret societies. As I credited him with some anti-secret sentiment in my report of Feb. 19th, and this report was circulated in his town, any one acquainted with the forces that move men in this world will not have to look far for an explanation of the Dr.'s seeming change. As he told me he had read Finney on Masonry and attended anti-secret discussions, he cannot be excused for not knowing what he is doing when advocating Christ-excluding institutions. The Dr. says I misrepresented him in my report. This appears to be the fact. It was unintentional. I am always glad to correct mistakes. If he will forgive me for representing him as approving an anti-secret sentiment presented by Dr. Fairchild, so many years the beloved and honored president of Oberlin College, I will never repeat the offence. As he spoke commendatory of Dr. Fairchild's address and did not utter one word of disapproval that I recall I concluded that it met his approbation. As the other charges generally are of the same nature and many of the expressions ironical it does not seem profitable to review them separately here. If the Dr. has any charges which he considers serious to bring against myself or our cause I would suggest that he meet me in public discussion in the town hall of Saltsburg. As I am to lecture in the Sixth United Presbyterian church, Allegheny, Pa., March 18th, I could easily meet him about that time. The following are the Dr.'s defences of the lodge as set forth in this article:

> It is very difficult to come at the truth concerning matters that are secret, and of which you can have no experience, for you cannot examine them as they really are. If you insist on doing so, you are compelled largely to conclude that they are, as you fancy of yourself, or have been taught of others to imagine. Thus you are in danger of going forth and teaching falsehood for truth, and it may be with some success, by giving it a basis of truth to build upon.

Once more, the "Secretary" in his article refers to a copy of the "Solon's Sector," which contained the notice of an annual ball given by Lodge No. 62 at Norwich, N. Y., and says: "I would respectfully (?) call Dr. Miller's attention to the fact that this is one of those little secret societies to which some of his members belong. When twice two don't make four, then will dancing lodgers make good Christians." Certainly very easy logic. The fact that a single lodge up in New York commits a crime, is deemed sufficient to condemn all lodges of the same society, and indeed all secret societies. That is making short work of the whole business. But let us cast it in the form of the syllogism. One lodge of a secret society has an annual ball. It is wicked to have an annual ball. Therefore, all secret societies are wicked. It is the same kind of syllogism as the following: No cat has two tails. Every cat has one tail more than no cat. Therefore, every cat has three tails.

Is the Solon incident to be taken as a fair specimen of "Secretary's" arguments. PRESBYTERIAN PASTOR.

Did the Dr. fail to note that this dance met with the approval of those publishing the "Solon's" official organ? Has any one said aught against such balls through the "Solon Sector"? Surely silence gives as much the consent of this entire body, as if the pastor and session of a church should keep quiet, while its members were dancing and belonging to lodges. How can you maintain your present position and meet the King in judgment? Please explain, for many are misled if you are right.

W. B. STODDARD.

PITH AND POINT.

PRESIDENT HARRISON AND SECRET SOCIETIES.

I notice a in the issue of your paper of March 12 in an article headed "Death in the Fountain," a statement to the effect that Pres. Harrison never belonged to a secret college fraternity. As the article appeared on the editorial page, I suppose that you are aware of its contents. Permit me to say that Pres. Harrison never denied such membership; that he has expressed to me personally his wishes for the continued success of his fraternity, and that last year he attended a banquet given in his honor by the chapters of his fraternity located in Knox and Lombard Colleges, Galesburg, Ill., and responded to the leading toast.

I have no expectation that you will publish this letter, but would it not be simple justice to Pres. Harrison that it should be given the same prominence in your paper enjoyed by the article in question?—ARTHUR HARRIS, *Williamstown, Mass.*

NOTE.—The writer of the above labors under a mistake or two. First, we did not say that President Harrison "never belonged" to a secret college society, but that he "wrote that he belonged to no secret society but the G. A. R." This letter was written by Mr. Harrison in July, 1888, before his election. We find that it was misquoted. Mr. Harrison says, "I have never been a member of any secret society except a Greek literary society in college and the G. A. R." The use of the President's name in the connection was therefore an error. We regret both the fact and the error,—the fact most.

IT KEEPS A MINISTER AND HIS PEOPLE.

The *Cynosure* has benefited me more than all the papers that I have read besides. It has kept me out of the lodge and a great many of my neighbors. Some dear friend paid for my last year's subscription. Many thanks to that dear friend.—REV. JOHN M. HARRIS, *Mo.*

THE ONLY AUTHORITY.

It is written of old, says the Lord Jesus Christ, "Thou shalt not forswear thyself," Matt. 5: 33. We want in this our day what the inspired Word of God says for authority, and less of these Progressive Evolutionists opinions, who discard the Bible as authority. Please send such tracts for distribution as in your judgment will best serve the cause of purity and righteousness.—M. MERRICK, *Syracuse, N. Y.*

ONE SPOT WILL GLOW IN TENNESSEE.

If you can send me some literature for distribution, especially on the lodge oaths, I will gladly scatter it, though I am now eighty-four years old. I find most of the preachers of the different denominations here are Masons. Would like extra copies of the *Cynosure* for distribution, and think I can get some subscribers.—REV. J. FORBES, *Tullahoma, Tenn.*

AN AGED READER OF THE CYNOSURE GONE HOME.

My aunt, Martha Chalfant, who lived with myself and sister, died Feb. 11. She was sick nineteen months. Her age was 79 years. She was a great reader, and read the *Cynosure* frequently. She was the first person to tell me about the Morgan case.—E. J. CHALFANT, *York, Pa.*

WE ALWAYS REMEMBER THE CASE OF THE FARMERS.

I wish to say to you this morning that I dearly love the *Cynosure*, and I hope you will not stop the paper if you do not get my renewal when my year is out; for some times we farmers are entirely out of money and know not which way to turn.—W. H. B., *Sheffield, Ill.*

RONAYNE AND THE OTHERS ALL RIGHT.

In regard to Bro. Ronayne's opinion of methods and those who oppose him, I think they are both right. I believe that the churches are becoming thoroughly aroused in regard to secretism, and now another key-note must be struck affecting men's sense of justice and liberty, independent of moral and religious convictions; since it is evident that the churches follow public opinion in matters of reform, rather than lead in them, which should be their mission.—A. C. STAPLES, *West Branch, Iowa.*

A REFOUND FRIEND.

I want to say right here, that I am happy to-night that I have the means to send for the *Cynosure*. I have been long wanting it. I believe that I got the first number issued and took it right along for years, until I lost some money by failing to reach you, or failing to be accounted for. Since which I have not taken it, but have many times wished for it.—L. CHAMPE, SR., *Garnett, Kan.*

THE MAFIA OF WEST VIRGINIA ARE CALLED MASONS.

The notorious Jim Clouston, of near Cameron, West Virginia, who a few years ago stabbed and killed his brother Jesse and was cleared by his Masonic brothers, attacked his son-in-law a few days ago with a gun. The latter succeeded in escaping after a chase of near half a mile. Clouston was arrested and brought to Cameron, but his "brothers" were on hand as of old, and laughed the accuser to scorn, assuring him that Jim was only in fun, and trying to scare him. Jim was turned loose, and if he has days to live will doubtless have some more blood on his skirts when he shall appear before a Judge who will not be under lodge control.—J. W. M., *Cameron, W. Va.*

HELPERS.

The *Cynosure* is just the paper we want. May God bless the cause it represents.—L. H. NOREM, *Sioux Falls, Neb.*

I like the *Cynosure* very much and hope it may have an increased circulation and influence.—R. G. WOOD, *Brattleboro, Vt.*

I appreciate the *Cynosure*. May its good work go on until the last secret society is wiped out of this good land.—S. KIRKPATRICK, *Waterman, Ill.*

I still say no paper is more welcome in my family than the *Christian Cynosure*. To stand boldly for the truth is what pleaseth the Father. May God bless you in your work.—HUGH NASH, *Monmouth, Ill.*

I was very much interested in a sketch of the editor's life published in the *Cynosure;* and was pleased to learn that he was a native of Rockingham, this State. I think you are doing a noble work for God and humanity; and I wish you God speed in it.—M. L. PIPER, *N. Springfield, Vt.*

LITERATURE.

ILLUSTRATED LETTERS FROM THE HOLY LAND. By Henry A. Harper. Pp. 160. Price 50c. Pacific Press Publishing Co., Oakland, Cal.

This is a volume of letters from a father to his children describing such incidents and observations of travel as came under his own experience. They tell of such scenes as are often referred to in the Bible, and which we may look upon to-day much as did Christ or David, since the habits of the people have changed little in centuries. In the hand of a child it is a companion for his Bible stories, giving him a more intelligent understanding of the Word. The style of the sketches though adapted to children is not *childish*, but simple and entertaining for all.

"*The Living Christ*," "*Cathedral Echoes*" and "*Easter Interpreted*," are three tastefully printed booklets published by the F. H. Revell & Co., of Chicago and New York. The first is a collection of poems by Mary Lowe Dickinson; the others a collation of Scripture passages and quotations from the poets by Rose Porter. The labor of publisher, author and compiler might have been better employed than in promoting a religious service unauthorized by the Word of God and which bears the name and stamp of a pagan festival baptized by Romish priests. The glorious hope of the resurrection is never promoted by such festivals.

Harvard University issues a comprehensive pamphlet stating in brief what the institution is, how young men may enter it, and how its degrees may be obtained. This document is of value to all who wish to know how a great university is managed. In connection is a smaller document describing the opportunities provided at this University for "religious worship, instruction and fellowship." As might be expected, where so much effort is needed to inform the public respecting the religious privileges at Harvard, these privileges are of an intellectual nature largely. Religion in its true inward and spiritual adaptation finds too little place at this wealthy and worldly institution.

An Indiana girl has taken the prize of $200 offered by the *Cosmopolitan Magazine* for "the best article of 4,000 words descriptive of farm life, with suggestions as to the best method of making farm life attractive and happy," only farmers' daughters being permitted to enter the competition. The design of the *Cosmopolitan* was to draw out an expression of opinion as to the important problems of happiness and discomfort on the modern

farm, and it was so successful that more than 200 manuscripts, very many of them ably prepared, and representing nearly every State and Territory, were sent in. The prize was awarded by Prof. H. H. Boyesen and the editor of the *Cosmopolitan*, the final committee of award, to Miss Jennie E. Hooker, of McCutchanville, near Evansville, Ind. Her article appears in the April number of the *Cosmopolitan*, and the same number contains a very interesting article on the Farmers' Alliance, by the newly elected United States Senator Peffer, of Kansas.

The current number of the *American Garden* continues its charmingly illustrated articles on the "Economic Plants of Japan." The fruit-bearing vines are the particular product of the island kingdom here described. Large space is given to the orchids, and in several illustrated articles are described the native orchids of New England, the California favorites, some account of those easily cultivated, and a description of the newest and best plants of this family at a celebrated establishment in St. Albans, England. "Manures for the Vegetable Garden," and the "Symbolism of Flowers" are among the other titles.

The *Converted Catholic* for March contains a very interesting sketch, by the evangelist George C. Needham, of the conversion of an Irish Catholic. It inspires a prayer that all our Irish friends deluded by the papacy might be blessed also with saving faith in Christ. Rev. John Lee, of Lockport, Ill., who is one of the most earnest, able and consistent opponents of Romanism, continues his review of Cardinal Gibbon's book, "Our Christian Heritage."

Current Comment, in its latest issue, presents a biographical sketch of John Blair, one of the original Associate Justices of the first Supreme Court, who died A. D. 1800. Other legal miscellany of a popular character comprises the number.

Prof. F. W. Goodwin, of the Greek department of Harvard College, has received a copy of the manuscript of Aristotle, the first sent to this country.

"Blossoms of Spring"

Are the most welcome flowers which greet human eyes. The beautiful roses and other flowers raised in hot houses in winter are greatly loved and admired, but their enjoyment is limited to comparatively few, while the crocus or tulip looking up from the earth in simplicity and beauty, tells to thousands of people the glad news that for certainty winter is over and

SPRING HAS COME AGAIN.

At this season nearly every housewife makes her annual spring cleaning, and most people also recognize the value and importance of taking a good "Spring Medicine." The spring, of all the seasons of the year, is pre-eminently the one for giving careful attention to health.

During the winter, the system becomes to a certain extent clogged with waste, and the blood loaded with impurities, owing to lack of exercise, close confinement in poorly ventilated shops and homes, and other causes. This is the cause of the dull, sluggish, tired feeling so general at this season, and which must be overcome or the health may be

ENTIRELY BROKEN DOWN.

The old-time domestic remedies are now generally discarded in favor of the standard blood purifier, Hood's Sarsaparilla, which has attained the greatest popularity all over the country as the favorite Spring Medicine. Hood's Sarsaparilla soon expels the accumulation of impurities through the bowels, kidneys, liver, lungs and skin, and gives to the blood the purity, quality and tone necessary to good health. Thus the blood, which reaches every part of the body, carries strength and vigor.

THAT TIRED FEELING

is overcome, and the expression "I am so tired" gives way to—"I feel like a new person, thanks to Hood's Sarsaparilla."

In thousands of homes Hood's Sarsaparilla is constantly kept, being recognized as the most reliable blood purifier and tonic. Reader, will you not give it a trial this spring?

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$ .30	"Songs for the Times," by Geo. W. Clark. Words and Music. Intended for Prohibition and W. C. T. U. meetings. Boards, 152 pages.	$ .20
	TWENTY-FIVE CENTS.	
$ .75	"Berea College," Kentucky. An interesting history of the founding of that College for white and black in a slave State. Cloth, 87 pages.	.25
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$1.00	"National Suicide and its Prevention." The following will show the drift of the book: Measure or Standard of Value; What is Honest Money; Our National Banks; Paper Money; Land Tenure, etc. By O. F. Lumry. Cloth, 224 pp.	$ .50
$1.50	"History of Secret Societies in France," or "The Cradle of Rebellions." By Lucien De La Hodde. Translated from the French by Gen'l. J. W. Phelps. Cloth, 479 pp.	$ .50

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22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Nathaniel Colver, D.D., on Masonry.
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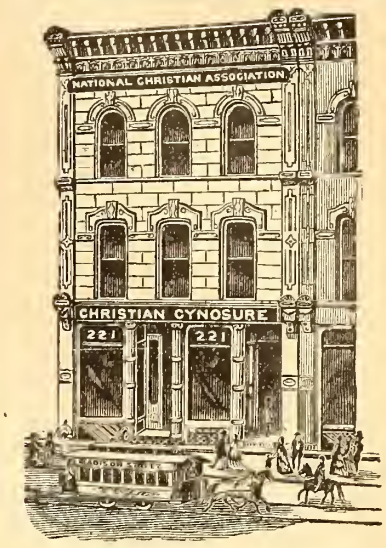
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The Christian Cynosure.

J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, MARCH 26, 1891.

The concluding portion of President Blanchard's address is given this week. Dr. J. E. Roy, secretary of the American Missionary Association, writing for a number of copies, praises it as "a masterly argument of great power, because of its fairness." The secret lodge system is daily becoming a theme for popular investigation. It is most significant that the students of our colleges and seminaries are taking it up. Besides the institutions we have lately mentioned, the students of Beloit College, Wisconsin, and Northfield College, Minnesota, have before both the question of the danger to our popular institutions and to the church of Christ from the secret lodge.

IS THE GRIP A JUDGMENT OF GOD?

We know that "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men," Rom. 1: 18. And this "grip" disease, now prevalent in many localities, looks and works very like "the wrath of God." It is taking off multitudes, and no one knows the cause. We read, "It is the glory of God to conceal a thing," Prov. 25: 2; and the name of this disease is not in the dictionary. Webster defines "grip" to be "a peculiar clasping of the hand by which members of secret societies know each other." That grip seems to have given the name to this terrible disease, which, it is said by the papers, has closed a hundred schools in the single State of Wisconsin, and is closing schools and invading families everywhere else. The doctors treat its symptoms, but know not its name even. The lodge names it "grip." If medical books gave its name and diagnosis, men would say, "It's folly to call it a judgment of God." "It's natural law." But it strikes like lightning, and men know not where it will hit, and see not the cloud from which it comes. But we know that "Clouds and darkness are round about him: righteousness and *judgment* are the habitation of his throne," Ps. 97: 2; and this disease has every mark of a judgment of God inflicted on Israel for their idolatries. Every lodge altar and act of false worship is a direct insult to God. General wickedness is guilt; but a false altar is daring insult.

A JUDGMENT OF GOD HAS TWO SIDES: ONE LIGHT, THE OTHER DARKNESS.

One says, "If the grip be a judgment of God, sent in wrath, why does it fall on the good as well as on the wicked?"

Answer: Sometimes it does not. Providential punishments sometimes discriminate, as in Egypt. Darkness covered the idolaters; but there was light in the dwellings of the Israelites in Goshen. And also at the Red Sea, we read, Ex. 14: 19, 20, "The angel of God, which went before the camp of Israel, removed and went behind them. . . . And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these."

The result was death to the idolaters and life to the worshipers of the true God through their Messiah who was the Mediator, Christ. So in Rev. 16: 10, "The fifth angel poured out his vial on "the seat of the beast and his kingdom was full of darkness and they gnawed their tongues for pain." In the potato-rot famine in Ireland, there was scarcely any death in the province of Ulster, but the poor Irish who worshiped the Romish beast and his false priests, died by thousands, gnawing their tongues for hunger.

But a cyclone does not stop when it comes to a line fence of a godly man's farm. And when "wrath to the uttermost" came on the Jews who killed Christ Jesus, and called down his blood on them and their children, the "woe" fell on those women who were with child and gave suck; when the Roman soldiers sacked the city, the Christians had to flee to the mountains leaving their home and home-comforts. But those Christians were not wholly sinless, nor were the crucifying rabble wholly destitute of goodness. And this gives a mixed result. So, in our slavery war, the the meanest pro-slavery people were the Northern copperheads and baptized worldlings, and pro-slavery ministers in the churches. So God punished both sides. Though the Legrees and man-monsters who sold their children as slaves, whipped mothers, and sold babes, bore, and are still bearing, the brunt of the terrible "judgments of God."

And, besides, God's providences here project themselves into eternity. And martyrs who stand at the stake here, stand nearest the throne there. These "follow the Lamb whithersover he goeth." But even here, as a rule, it goes well with the righteous and ill with the wicked. "Thou shalt not be afraid for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon day. Only with thine eyes shalt thou see the reward of the wicked. But it shall not come nigh thee." Ps. 91. The very same hail-stones of affliction which fall on the heads of the wicked, melt into mercy drops on the heads of the righteous. And when to purify men they are put into the furnace of affliction there is one with them "like unto the Son of God." Dan. 3:11. And the flame does not kindle on them.

This "grip" is plainly a judgment of God; and it is amazing that no church proposes to fast before God, and remove the false altars which are bringing down his wrath.

THE AMERICAN MISSIONARY ASSOCIATION.

This is now one of the most popular mission boards in the world. The mission of Christ was to mankind, but specially to the poor. The field of this Association is the ex-slaves, the "poor white trash" of "Uncle Tom's Cabin," the Chinese and the remnant Indians.

The Association was born to correct other mission boards. The Mendi Africans seized and shipped by two Spanish slave-traders who were pirates by American law, were saved and educated by Lewis Tappan, who applied to the American Board to take them and start a mission in the Mendi country. But that Board then had missionaries who were slave-holders, whose slaves were held under laws which forbade their being taught to read the Bible.

Tappan, Joshua Leavitt and others, started the American Missionary Association, which, as its sainted secretary, Geo. Whipple, said: "Was founded for reform." From a despised and hated board, it is now standing as a sword of God over the rights of the least of Christ's human brethren on earth. It receives between three and four hundred thousand dollars a year, and the needs of its work still outrun its receipts.

The lodge, which was the secret shield of slavery, organized the rebellion in its lodge rooms, and still excludes the colored people from its membership, resolved to shut them from schools and from voting, to continue their dishumanized condition, and so continue the national brothelism of slavery.

The A. M. A. has lately sent Joseph Cook's great speech on "Disloyal Secret Oaths," to each of its five hundred missionaries. Secretary Bliss has sent the same to his teachers in Utah; and Dr. Tompkins has sent the same to his Illinois home missionaries, who are in connection with the old mother American Home Missionary Society formed in 1816.

We regret that Secretary Clark of this venerable old society takes the ground that secretaries, as such, should express no opinion against the lodges which are night vampires, sucking the life-blood of their churches, while they fan them to sleep by the wings of their non-committalism. They have seventeen hundred ministers in their employ; and some of them have been Masons, in sworn brotherhood with Jews, deists, and infidels. This state of things cannot stand. Dr. Morehouse, Secretary of Baptist Home Missions, has sent Mr. Cook's speech to his eight hundred missionaries, and we trust that by the time our next conference meets, we shall be able to report that Secretaries Kincaid and Clark will have given their regiment of 1,700 clergymen, the information and argument contained in Mr. Cook's address.

The Congregationalists who pay to that great society half a million dollars yearly, when they learn the state of things, will object to supporting missions which hob-nob with the murder and blasphemy of Masonic lodges, and the swindling puerilities of their imitating offspring.

*THE CHRISTIAN APOSTOLATE.**

REV. DR. EVARTS' LAST BOOK.

The day before Dr. Evarts died he finished the writing of this book. When his wife remonstrated with him about the exertion, saying that he should spare himself, he is reported to have said: "My time is very short." It is a solid, valuable volume, packed with important truth, and is, we believe, by all means the most useful of his literary labors. He may well be satisfied to have this the final effort of his earthly life. It is an attempt to bring into rapid review the main facts as to the composition and results of the Christian religion,—a study of "the philosophy of the plan of salvation."

Part first gives us the "Factors of the Christian Apostolate." The testimony of miracles, the testimony of prophecy, the testimony of atonement, the testimony of the Holy Spirit, the testimony of probational promise, and consecrated individualism, are its chapters. They constitute an interesting and rapid review of Christian evidences, and are exceedingly valuable as confirmations of the faith of believers who have not access to large numbers of books bearing on such topics.

Part second treats of the church as an evangelizing power. It is the most overwhelming indictment of the "Board" system of carrying forward mission work at home and abroad that we have ever seen. It is a plea for direct missionary labor on the part of individuals and churches. He holds that the work of the missionary society should not be to receive money and employ secretaries whose business it shall be to judge of the qualifications of intending missionaries, but to diffuse information and encourage churches to send out laborers, in whose ability and piety they shall have confidence to do the work.

That there are many evils connected with the present system all know. Salaries are in many instances too high, and there is an air of commercialism about the whole work that is as far removed as possible from the spirit of the Gospels and the acts of the Apostles. Whether it would, however, be best to make each individual church responsible for the character and ability of men laboring in foreign fields, is a grave question. Such men as Hudson Taylor and Bishop Taylor, are not to be set forward as representatives of a numerous class. Those who believe in free missions will, however, find much ammunition in this book.

Another special feature is the earnestness with which Dr. Evarts protests against sectism among our churches, we do not remember to have seen the criminal waste and folly of denominationalism more forcefully set forth by any writer anywhere. "Is it no evil that in evangelizing new territories, instead of forming one church, with common ordinances and discipline, conciliating fellowship and unity, sometimes half a dozen churches are formed, and supported by missionary funds, fostering the rivalry if not the antagonism of sects?" he says, and we all answer: It is, but what shall we do? There is no doubt but that these sect divisions are a shame and weakness to Christendom. It is equally evident that personal fidelity to convictions, coupled with respect for the convictions of other persons, would abolish every denominational organization in the world and establish fellowship among all the real servants of Jesus Christ in all localities. We shall have this when Christ comes, perhaps not before. Meantime offenses must come and floods of ink are poured forth in bad logic to justify what is condemned in the Word of God as clearly as the English language can condemn anything.

Part third in this remarkable book, is a review of the progress which the world has made under the influence of the Christian Apostolate. Civil liberty, education, philanthropy, charities, reforms, all are traced to their source in the religion of the man of Calvary.

The book is one which will richly repay perusal, and we hope for it a wide circulation. If we were to make any adverse criticism, it would be that

* THE CHRISTIAN APOSTOLATE. By Rev. Dr. W. W. Evarts. Price $1.50. Pp. 533. Fleming H. Revell, publisher, 150 Madison St., Chicago; 12 Bible House, Astor Place, New York.

Dr. Evarts entirely omits the secret lodge question, which is one of the most important of our age. It should not be omitted in such a work as this. The book is printed and bound as Mr. Revell's books usually are, and is a fine specimen of the book-makers' work.

Chicago voters have five candidates for the office of Mayor. Past Grand Master Cregier, who is boosted by the Democratic ward gangs and the lowest of the saloon and gambling slums; Carter Harrison, also a high Mason, who is an independent Democratic candidate with a large personal following; Morgan, the nominee of the socialist and anarchist class; Hempstead Washburne, a lawyer, Republican machine candidate; and Elmer Washburn, nominated by the Citizens' Committee of one hundred. The latter has been tried in public office, and is believed to be a man of strict integrity, whose election would mean the honest enforcement of law against the saloons, the brothels and gambling dens. He is supported by the "patriotic" secret societies so-called, but we do not know as he is connected with any of them. It is a critical hour for Chieago. Two years more of Cregierism would mean ruin.

—The *Way of Life*, Atlanta, Ga., publishes a portion of Dr. Carradine's sermon in its March 11th number. The *Gospel Banner* of Berlin, Ontario, Canada, has begun the publication of that remarkable address entire. It will be issued soon from this office in neat pamphlet form.

—The *Graphic*, our popular Chicago illustrated weekly, makes its March 7th a Congregational number, and gives its first page to a fine large portrait of Philo Carpenter, as the founder of that denomination in this city. An article by Dr. Gilbert of the *Advance*, with a number of excellent portraits, on the progress of the Congregational churches in Chicago, is interesting history.

—The contribution on the practice of the early Christians respecting Sabbath observance on the 10th page of this number, was sent us by Bro. John A. Conant of Willimantic, Conn. It was written by a brother in that State whose name we have lost. Its practical good sense impressed Bro. Conant, and he immediately copied it for our columns. Dr. Crafts writes to urge the matter of special prayer for the Sabbath upon all Christians. Let the appeal find a hearty response.

—J. E. Wolfe, the evangelist, has begun the publication of a monthly paper with the unique name "*John Three-Sixteen*," to represent the mission work among the Indians at Vinita, I. T., in which he and his wife are engaged. Bro. Wolfe is an earnest man and guarantees an interesting paper, which deals fearlessly with popular public evils. He needs help for his mission enterprise, for providing buildings, tools, books, etc. The Student's Missionary Band of Wheaton College lately sent $15.00 to aid in providing for the manual labor school.

—The *Arkansas Baptist*, of Little Rock, seems to be the organ and leader of denominational thought for the Baptist churches of that State. The last number has a large picture of a heathen temple where it is proposed to practice in various rooms as much as possible of the pagan rites with which Greeks and Egyptians were familiar in the centuries before Christ. But instead of condemning such idolatry and showing it to be sorcery, spiritual adultery and devil-worship which all men should condemn, this paper treasonably praises the temple and its orgies. *Why?* It is for the Masonic lodge.

—The clothing manufacturers of Rochester, New York, have been compelled to break with the Powderly society. This is the explicit language of their manifesto: "About two years ago the Knights of Labor established itself among the employes in this trade in Rochester. Its local exponents have not been generally selected from residents of this city, but from persons who have come here apparently for the purpose of promoting the peculiar traits of that organization; and since the time of its organization it has tried by all means at its disposal to usurp the rights and privileges of employes by interference, threats and extortions. It has fomented distrust and jealously among the employes, and trusted employes have been compelled to violate the confidence reposed in them. These labor agitators have endeavored to divert trade from our markets by threats, and the growth of the clothing business in this city has been greatly retarded and its prosperity checked by improper interference and practices, aside from the tribute in money which has been exacted until now the conditions are unbearable and inconsistent with our vested rights, and we have determined to throw off this tyranny and provide safeguards for future security."

—The secrecy observed during the cremation of Emma Abbott, the well-known singer, three weeks ago, has caused a change in Pittsburg city regulations. It has been decided a dangerous privilege to cremate secretly, and hereafter a public permit must be taken as in the case of burial. Why not as reasonable that societies which pretend to promote the public virtues of temperance or patriotism, or run insurance societies or political parties, should also be open? The whole secret society system is most irrational and our children will be amazed at the folly of their parents in permitting this evil to grow to its present proportions.

—It having been circulated in some quarters that a scarlet fever epidemic prevailed among the students of Wheaton College, President C. A. Blanchard writes to correct the erroneous report. There has been but a single case of that disease among the students, and none of the diphtheria as reported. Several cases of the grip have appeared, but none of serious nature. These diseases have prevailed among the public school children in another part of the town, but by careful isolation the students have been spared with the exceptions noted. The attendance during the winter term has been unusually good. The term closed last Friday to give the young people a week's vacation, and spring term opens on the 31st of March.

PERSONAL NOTES.

—Bro. Wm. Fenton of St. Paul, has been engaged by a number of Swedish Lutheran churches of Minnesota, to deliver a course of lectures on the lodge in different localities in that State.

—Rev. Henry M. Bissell, missionary of the American Board to Mexico, has located at El Fuerte, province of Linaloa. Since his return last December he has canvassed the western part of the Mexican republic in company with Rev. Mr. Crawford, and this location is the result of their investigation.

—Rev. O. B. Milligan, son of the late beloved Dr. A. M. Milligan, of Pittsburg, was recently, with four others, debarred from preaching in the Reformed Presbyterian church at East End, Pittsburg, because of alleged liberal sentiments. He has now formally accepted a call to the Second Presbyterian church of Oil City, Pa.

—A letter from Peter Caulkett, of Allegan, Mich., speaks in high commendation of Agent Hawley's address in that city. It was, he says, "all that could be desired to show the evils of the lodge system. He clearly demonstrated in his argument that Christians cannot be yoked up with unbelievers in the lodge and retain their Christian integrity."

—An exchange writing of a prominent advertiser in the *Cynosure*, says: "It is a gratifying fact that Mr. James Pyle, one of the most prominent business men of New York, is an earnest, humble and largely generous Christian man. He has struggled against difficulties, being totally blind, yet in spite of this he has succeeded in building up a large business and amid all his cares and infirmities, has honored that God who has honored him."

—A sudden visitation of death early last Friday morning, took from the arms of President C. A. Blanchard and his wife, a dear little daughter of about two and a half years of age, who had until noon of the day before been full of bright and joyful life. Medical attendance had been summoned the evening before, and the little one went quietly into a sleep from which she never woke on earth. The *Cynosure* readers will join the large circle of friends in their sympathy with the parents in this sudden and sore affliction.

—Rev. John S. Smallwood of Virginia, the young Negro orator, has signed a contract with Right Hon. W. H. Bryan and General Charles H. Claxton, who were sent to this country by the United Literary and Lecturing Society of England, to go to Europe next October and deliver lectures on "The race problem in America," and "The Negro in American politics." The contract is for six months, price $6,980. The Association will pay all expenses and also provide a secretary.

STUDENTS FOR MISSIONS.

The Student Volunteer movement for foreign missions, whose first International Convention was held at Cleveland, Ohio, from Feb. 26th to March 1st, dates its organization from the Mt. Hermon Conference for Bible Study of July, 1886. After a history of less than five years, its roll numbered, at the time of the convention, 6,200 members, of whom 321 had already sailed.

Of general organization this movement has almost nothing. The only bond of union between the bands is the common pledge, "*We are willing and desirous, God permitting, to beeome foreign missionaries*," and the inspiration which comes from the common watchword, "The evangelization of the world in this generation."

No one who attended the convention was allowed to remain doubtful concerning the entire possibility and practicability of the sentiment of this key-note. "It does not mean," urged Robert Speer, "the conversion of the world in this generation. It does not mean the Christianization or civilization of the world. Our commission reads, 'Go ye into all the world and preach the Gospel to the whole creation;' and the situation which we have to face is that this command has not been obeyed. We care, of course, with what success that Word is preached; but the necessity laid upon us is that this generation shall not pass away until every man, woman and child shall have received the message sent him by his Saviour so long ago, and the responsibility for its acceptance or rejection shall rest upon the individual himself, where it belongs, not where it does at present, on the church of God."

The wideness of the call was greatly insisted on. "All should go and go to all," said Dr. Pierson at Northfield in 1886. "Christ says to every sinner, 'Come'; to every Christian, 'Go,'" said Dr. Gordon, at this convention. "The one command is as universal as the other!" Said one and another, "Christ's last command puts us all on the go. It needs the special call, closely defined, to stay at home." "The need is the call." "The presumption is all in favor of the foreign work." More than a hundred missionaries, board secretaries, and others, addressed earnest appeals and counsels to the more than five hundred student delegates assembled, sometimes voicing literal messages from those

> "Who call us to deliver
> Their land from error's chain."

Few appeals will linger longer in the volunteer's ears than Mr. Wilder's final burning call "to be at the front in what may be the final charge." The convention must have given a decided impetus to this great movement. D.

—The *Cosmopolitan* magazine which we are enabled to offer to our subscribers at very favorable rates, is widely recognized as one of the most interesting of our illustrated publications. Its publishers are anxious to secure permanent subscribers and make the *Cynosure* subscribers an excellent offer. It contains yearly some 1,500 pages of reading matter, a large proportion of which is finely illustrated. A profitable investment is offered in the *Cynosure* and *Cosmopolitan* for $3.00 to new subscribers to both; $3.50 to old subscribers to both; and $3.25 to all our present subscribers who do not take the magazine.

—Actual experience with garden cultivators warrants the highest commendation of the Manweight Cultivator which we advertise this week and offer free (except freight) to those who get up clubs. The ordinary cultivator is pushed by the arms and is hard work at times. This new machine is pushed forward easily by the simple weight of the body. There is no garden tool a boy likes so well as a cultivator. With this new machine a boy can cultivate a quarter to half an acre and think it play. The wheels are high so he can make a team of his playmates and pull it through the soil. Before the first of May we should be glad to add a hundred clubs of eighteen to our list in exchange for this useful and beautiful implement.

THE HOME.

THE DAY OF LIGHT.

This is the day of light:
Let there be light to-day;
O Day-spring, rise upon our night,
And chase its gloom away.

This is the day of rest:
Our failing strength renew;
On weary brain and troubled breast,
Shed thou thy freshening dew.

This is the day of peace:
Thy peace our spirits fill;
Bid thou the blasts of discord cease,
The waves of strife be still.

This is the day of prayer:
Let earth to heaven draw near,
Lift up our hearts to seek thee there;
Come down to meet us here.

This is the first of days:
Send forth thy quickening breath,
And wake dead souls to love and praise,
O Vanquisher of death!

—*John Ellerton.*

IS IT RIGHT?

BY PROF. AUSTIN PHELPS, D.D.

Some forty-five years ago the Rev. Dr. Humphrey, then President of Amherst College, used to preach frequently in the adjoining towns. To do this he often crossed the Connecticut river on Sabbath morning in a ferry-boat, and returned by the same conveyance in the evening. In accordance with the pious usage of those times he endeavored to "improve his opportunities," in imitation of Him who taught by the well of Samaria. He unexpectedly met his match one morning in the quick-witted ferryman. "Oh, yes," said the latter, "I want to save my soul; I believe all you say, but the fact is I have no time for such things. On week-days I have to work my farm while the boy works the ferry, till when the nights come I am too sleepy to know whether I have a soul. Then when Sabbath comes I have to be here to carry you parsons across the river. I haven't had a passenger this morning except parsons." So in substance the story ran, as Dr. Humphrey related it to a friend. He went home and revised his observance of the Lord's Day, and the ferryman lost a Sabbath customer.

We pass on about thirty years, and a tall, grave man, over sixty years of age, whose look reminds one of "that disciple whom Jesus loved," is seen walking from the west bank of the river Schuylkill at Philadelphia on a Sabbath morning, and after preaching twice and presiding at a third service in the evening, walking back to his country home, while horse-cars, a score or more, are passing him back and forth. The distance is over three miles each way. It is Rev. Albert Barnes who thus endeavors to honor his faith in the Christian Sabbath, which he devoutly believes to be violated by the running of the street-cars on that day. He has lately led his brethren and the good people of Philadelphia in a protest against the innovation, and his Sabbath walks are his individual tribute to the same end.

We pass on fifteen years more. The scene is shifted, we will suppose, to an academic town not a thousand miles from either the Connecticut or the Schuylkill river. The steam-cars run to and from the neighboring metropolis, not as frequently, but as regularly, on the Lord's Day as on any other. Conductors, brakemen, engineers, oilmen and other adjuncts of a railway train—and we are told that a well-manned train requires the service, on the average, of about twenty men—are employed as on a week-day. They know no difference between secular and holy time. Life to them is one long treadmill of secularities. If they should chance to be moved by a tract given to them by a Sabbath traveler to petition that their right to the Lord's Day and its refreshing liberties should be restored to them, they would probably be told that railway trains cannot run on scruples; that they require a steel conscience as well as steel rails, and that if the petitioners do not think so their services are no longer wanted. A hundred hungry men to each one of them stand ready to take their places; wife and children at home must have bread, and if the petitioners try to reason the matter with their superiors they probably end with pocketing their wages—and their scruples. The train runs as before, and twenty men have no Sabbath; and the consciences of twenty men are indurated, it may be for a life-time.

On the line of that railroad some two or three hundred preachers, more or less, live; and many of them, not a large minority, perhaps, but an increasing one, use the cars as freely on Sabbath as on Monday. Anomalies easily grow to usages in such things. Distance appears to have little concern with the license which these itinerant ministers take with sacred time. They ride any distance which can be traveled in season for the morning service, and nobody audibly questions it. Nevertheless it *is* questioned. The traveling ministers on the Lord's Day are surrounded by a great crowd of witnesses, in more worlds than one. Approving angels, we trust, hear their faithful sermons and devout intercessions—approving, that is, the sermon and the prayer; but three or four hundred young students in the academic town listen also, thinking the while not so much of the prayer and sermon as of that which went before. They ask each other and ask their instructors: "*Is it right* for these ministers to go and come in the Sabbath trains? If right for them, why not for us?" Next Sabbath they ask leave to go to Boston to attend a "sacred concert" on the Common—one of the improvements of these latter days for the spiritual culture of that goodly city and its suburbs. And when they receive a negative, and are required to attend church and hear the ministers instead, they do not quite see the reasons of things. Is anybody else wiser?

Dr. Humphrey, Mr. Barnes and these later itinerant divines have all doubtless agreed in one thing. They have all lauded with unmeasured respect that act of the Pilgrims at Plymouth, in 1620, in which they bore witness to their reverence for the Christian Sabbath by remaining with their sick ones and little children another day in the cabin of their leaky ships, after a tedious and unhealthy passage, that they might not use unworthily the Lord's time.

Which of these reverend, and we would willingly believe, equally conscientious men, have been *right* about this thing? If the query admits of doubt, which have chosen the safer side? Have the Pilgrims probably discovered, in a more tonic atmosphere than that of Plymouth Bay, that they bore ascetic penance in the Mayflower and the Speedwell for a sickly scruple? In the deed which we recall so reverently on Forefathers' Day, was their tribute to history to the end of time only a freak of superstition—the thing which above all others they abhorred? Did Dr. Humphrey and Mr. Barnes, in their modest imitation of the fathers, expose to the world's contempt the fussiness of a pettifogging conscience? Ought we to place all these reverend men, in our estimate of character, by the side of George Fox in his praying over the cut of his Quaker coat, and the width of the rim of his Quaker hat? If so, it is time that we all see it thus, and see the reason why. Such feeble brethren as Dr. Humphrey and Mr. Barnes let us shield in compassionate silence. On Forefathers' Day let us frankly place the scrupulous delay of the landing at Plymouth along side of Tower Hill in Salem. Let us teach our children that both represent obsolete blunders of a conscience not illumined by the dawn of these better days. Then, for ourselves, let us endeavor to mount the spiritual heights of the "sacred concerts" on Boston Common, in which the "Metropolitan Band" shall lead our devotions in (we quote from the advertisements of last July and August) the "concert waltzes of Strauss" and "La Somnambula of Cavallini."

An eminent Boston merchant, a man not given to narrow Sabbatarianism, puts this whole question of the observance of the Lord's Day in a nutshell, in words which suburban ministers may wisely take in admonition to themselves. He says, in a letter which lies before me: "The wedge once entered, there is no resisting its progress. We bid fair to have a Parisian Sabbath here before long, unless Christian people are willing to *deny themselves*, and do nothing which may give their neighbor an excuse for taking another step." The suburbars of a large city are to a great extent responsible for its moral decline. They help to fill its theatres; they patronize its "sacred concerts," which are a burlesque on the name; they fill large spaces in its Sabbath trains. Cut off the suburban patronage, and could one of these sources of detriment to public morals be supported? Doubtful.—*Congregationalist.*

THE CHRISTIAN SABBATH.

ON WHICH DAY OF THE WEEK IS IT?

Let the Word of God decide. Please read Matt. 28: 1–8; Mark 16: 1–9; Luke 24: 1–12. Here we learn and it is admitted by all Christians that Christ rose on the first day of the week, and appeared to his disciples. And in John 20: 26 we learn that on the first day of the *next* week he appeared to them again. And in Acts 20: 7 we learn that the disciples came together to celebrate the Lord's Supper on the *first* day of the week, and Paul preached unto them ready to depart on the morrow. Now if the *seventh* day was to be the Christian Sabbath, why did not Paul preach and celebrate the Lord's Supper on the seventh day, and depart on the first day? In 1 Cor. 16: 2 we find the apostle teaching that the collection for the poor churches should be taken on the *first day* of the week. Now if Paul did not mean to have the first day kept as the Christian Sabbath, why did he and the disciples not come together on the seventh day and preach the Gospel and have the collection taken upon that day? for surely it would seem to be the time to take up a collection when the church was together to send to the poor churches. We may search the New Testament through and nowhere do we find the apostles preaching to *believers* in Christ on the seventh day of the week. Neither do we find that they came together on the seventh day to celebrate the Lord's Supper. Now we ask those who believe the seventh day is the Christian Sabbath to tell us why the apostles did not preach to the Christians on that day?

Now let us turn to another class of passages, that I think will help us to understand the Sabbath question. In Acts 13: 14 we find Paul in the synagogue on the *seventh* day. Read through the chapter and note from the 38th verse to the end, and we shall learn the result of his being there. The seventh day was and still is the Sabbath of the Jews, and when Paul would preach to Jews he went into their synagogues on their Sabbath. Again, 17: 1–4, we find them in the synagogue on the seventh day, and we learn what for. Again in the 18: 4 we learn that Paul *reasoned* in the synagogue every Sabbath day. Read verses 5 to 8, and learn the effect of his being there.

Here I rest in this, that when Paul preached or reasoned, and persuaded the *Jews* he went into the synagogue on their Sabbath which was the seventh day. But nowhere is it said they came together on the seventh day to celebrate the Lord's Supper, or to preach to the Christian church. But it *is* said they did come together for this purpose on the *first* day of the week. Here we may learn that the *seventh* day Sabbath was in commemoration of the world; and the *first* day Sabbath was in commemoration of the resurrection of our Lord Jesus Christ, and was to be the Christian Sabbath, as is plain from the teaching and the practice of the apostles, and we will do well to *follow them.*

Here were two Sabbaths together. The Mosaic dispensation *died* on the Sabbath, and the dispensation of grace commenced on the *first* day of the week and was thenceforward to be the *Christian* Sabbath in commemoration of Christ's resurrection, and the celebration of the Lord's Supper shows forth his death until he comes. Now I submit that all those who believe in the seventh day Sabbath, should keep all the ceremonial law. But this will not do. Please read Heb. 10: 1–9. This is plain, I think, to all who will accept the Word of God as the only rule of faith.

LITTLE GIRLS WISER THAN OLD MEN.

Sleighing was just over. The snow still lay in the dvors, and little streams ran through the village. In an alley between two dvors a large pool had collected from the dung-heaps. And near this pool were standing two little girls from either dvor,—one of them younger, and the other older.

The mothers of the two little girls had dressed them in new sarafans,—the younger one's blue, the elder's of yellow-flowered damask. Both were tied with red handkerchiefs. The little girls, after mass was over, had gone to the pool, showed

each other their dresses, and began to play. And the whim seized them to splash in the water. The younger one was just going to wade into the pool with her slippers on; but the older one said:

"Don't do it, Malashka—your mother will scold. I'm going to take off my shoes and stockings—you take off yours."

The little girls took off their shoes and stockings, held up their clothes, and went into the pool so as to meet. Malashka waded in up to her ankles, and says,—

"It's deep, Akulka—I am afraid."

"This is nothing. It won't be any deeper. Come right toward me."

They began to get nearer each other. And Akulka says,—

"Be careful, Malashka; don't splash, but go more slowly."

But the words were hardly out of her mouth when Malashka put her foot down into the water; it splashed straight on Akulka's sarafan. The sarafan was well splattered, and the water also flew into her nose and eyes.

Akulka saw the spots on her sarafan; she became angry with Malashka, scolded her, ran after her, tried to slap her.

Malashka was frightened at seeing what mischief she had done, leaped out of the pool, and hastened home.

Akulka's mother happened to pass by, saw her little daughter's sarafan spattered and her skirt bedaubed.

"How did you get yourself all covered with dirt, you good for nothing?"

"Malashka spattered me on purpose."

Akulka's mother caught Malashka, and struck her on the back of the head.

Malashka howled along the whole street.

Malashka's mother came out.

"What are you striking my daughter for?" She began to scold her neighbor. A word for a word: the women got into a quarrel. The muzhiks hastened out; a great crowd gathered on the street. All are screaming. No one listens to anybody. They quarrel and the one jostled the other; there was a general row eminent: but an old woman, Akulka's grandmother interfered.

She came out into the midst of the muzhiks, and began to speak: "What are you doing, neighbors? What day is it? We ought to rejoice. And you are doing such wrong things!"

They heed not the old woman: they almost strike her. And the old woman would never have succeeded in persuading them, had it not been for Akulka and Malashka. While the babas were keeping up the quarrel Akulka cleaned her sarafanchik, and came out again to the pool in the alley. She picked up a little stone, and began to clear away the earth by the pool so as to let the water run into the street.

While she was cleaning it out, Malashka also came along and began to help her to make a little gutter with a splinter.

The muzhiks were just coming to blows when the water reached the street, flowing through the gutter made by the little girls; and it went straight to the very spot where the old woman was trying to separate the muzhiks.

The little girls are chasing it, one on one side, and the other on the other, of the runnel.

"Catch it, Malashka! catch it!" cries Akulka. Malashka also tries to say something, but laughter prevents.

Thus the little girls chase it and laugh as the splinter swims down the runnel.

They ran right into the midst of the muzhiks. The old woman saw them, and she says to the muzhiks:

"You should fear God, muzhiks! It was on account of the same little girls that you picked up a quarrel, but they forgot all about it long ago; dear little things, they are playing together lovingly again."

The muzhiks looked at the little girls, and felt ashamed. Then the muzhiks laughed at themselves, and went home to their dvors.

"If ye are not like children ye cannot enter into the kingdom of God."—*Leon Tolstoi.*

If you could endow the smallest insect with the sense of the beautiful and the infinite, it would see God, and this vision would render it immortal.

The arms we sharpen for a conflict to-day may be used, perhaps a century hence, in contests we have not as yet anticipated.

TEMPERANCE.

HIGH LICENSE IN ELISHA'S TIME.

At the Walnut Avenue Congregational church yesterday, says the Boston *Daily Traveler* of March 9th, Rev. Dr. A. H. Plumb read the following paper instead of a short sermon to children before the regular discourse, introducing it by a few words of explanation.

The last two Sabbath-school lessons, he said, have shown Elisha healing the fountain of bad waters at Jericho, and raising to life the Shunammite's son. The cure of Naaman the leper, narrated in the next lesson, seems to have occurred considerably later in the prophet's life, after an interval concerning which but scanty records have been preserved. The following manuscript, however, which has lately come to light, if it could be deemed genuine, would seem to belong to this period, and properly to follow the fourth chapter of the second Book of Kings. While its antiquity is not vouched for by scholars, and, as all can see, its charges of wicked conduct in the good Elisha are utterly incredible, still, it has been thought by some to resemble certain ancient records in at least one point, for we read they "are profitable for doctrine, for reproof, and for instruction in righteousness."

1. And it came to pass after many days that Elisha the man of God said unto Gehazi his servant, Arise, let us return unto Jericho and drink again of the spring whereof the Lord said, I have healed these waters.

2. And they arose and went.

3. And as they came over against Jericho, and were yet afar off, behold an evil report met them, and it was noised abroad throughout all the region round about.

4. And men said unto the prophet, Alas! Master, for the bitter waters are broken out again, and sorrow and death are upon all the land.

5. Now the thing was on this wise.

6. For there dwelt nigh unto Jericho a certain great man, whose name was Nabal, and as was his name, so was he, for Nabal was his name and folly was with him, for he was a son of Belial, and he did evil in the sight of the Lord continually.

7. And he said within himself, What man is there that knoweth not that certain men of this city, lewd fellows of the baser sort, aforetime, ere the waters were healed of the prophet, did delight themselves in the bitter waters, and ofttimes drank thereof themselves and became drunken, and gave to their companions and made them drunken also.

8. Go to now, peradventure I shall be able to recover the bitter waters, thereby shall much gain come to me, and my house shall be made great.

9. As he spake in his heart so did he.

10. For straightway he called unto him his young men, and said unto them, Dig.

11. And they dug therefore and with much travail they clave the rock asunder and dug exceeding deep, even unto the slime.

12. For as it was in the vale of Siddim, which was full of slime pits, where the kings of Sodom and Gomorrah fell as they fled, so was it in the plain of Jericho, save that the rock covered the slime.

13. Then drew Nabal and his young men bitter waters from the slime pit, and sold unto all the sons of Belial who came thither by thousands and tens of thousands to drink thereof.

14. And when they were well drunken they strove mightily among themselves, and many fell down sore wounded, and many were slain, and their wives and their children made great lamentation, and the land groaned by reason of the burden thereof.

15. But Nabal waxed exceeding great, and he had silver and gold in abundance, and flocks and herds without number, and men servants and maid servants to do his bidding, and in all the land none was so mighty as he.

16. And when Elisha the man of God heard thereof he was grieved in spirit.

17. And when he was come to Jericho, he entered into the school of the prophets and sent and called Nabal, and said unto him,

18. Why doset thou such things?

19. For I hear of thine evil doings by all this people.

20. Nay, my son, for it is no good report that I hear, thou makest the Lord's people to transgress, for thou hast wrought folly in Israel.

21. Now this Nabal was a crafty man, and a spirit of subtlety was in him.

22. Therefore he humbled himself before Elisha and spake softly unto him, and said:

23. I beseech thee, O thou man of God, be not wroth with me concerning this thing.

24. As for these men of naught, as the Lord liveth a curse had fallen upon them for some evil that they had done, and if they had not lifted up their hands against each other, perchance the Syrians had cut them off, or a pestilence had come upon them, or they had been torn of bears.

25. And as for their substance, behold now is it not in thine hand?

26. Speak now, I pray thee, unto thy servant and appoint unto him a portion of silver and of gold, and it shall be that every month at the feast of the new moon, thy servant shall send it unto the sons of the prophets.

27. For thou knowest they are very many, and lo! they are very poor; silver and gold have they none, and their raiment is waxed old, and their corn is consumed, and ofttimes they are an hungered, and grievously distressed.

28. Then shall their basket and their store be full, and the school of the prophets shall flourish like a palm tree, and thy name shall be great throughout all Israel.

29. Then there came out a spirit and stood and said, I will go out and be a lying spirit in the mouth of the prophet.

30. And thus it came to pass that Elisha was deceived, and he said, the thing proceedeth from the Lord.

31. And he hearkened unto Nabal and gave sentence that it should be as he required.

32. And he appointed unto him a portion, month by month, of silver and of gold for the sons of the prophets, yea, and of corn also, even a set store.

33. And he said, no man shall set upon thee to do thee harm.

34. Thus did Elisha make a covenant with death and an agreement with hell.

35. And Elisha turned and gat himself unto Carmel, and he wist not that the Lord had departed from him.

36. And after a long time Elisha said, I will arise and go into the valley of Jordan.

37. And as he journeyed he drew nigh unto Shunem.

38. And he said unto Gehazi, his servant, Run, now, I pray thee, and say unto this Shunammite

39. My Master hath heard how thou returnedst from the land of the Philistines when the years of the famine were ended, and how the King restored unto thee thy lands, and how thou dwellest here in peace these years;

40. Now, therefore, if it please thee, as he passeth by, he will turn in hither and eat bread as aforetime.

41. And Gehazi did so, and the Shunammite answered and said, Go, call thy master.

42. Then came forth the Shunammite to meet Elisha, and she bowed not before him to do him honor, as had been her wont; but as she looked steadfastly upon him, Elisha perceived that her countenance was exceeding sad, and her soul was vexed within her.

43. Then spake she unto him and said, Enter thou not into mine house, neither come nigh my dwelling. The chamber upon the wall is not for thee, O thou false prophet.

44. Did I desire a son of thee? Did I not say, Do not deceive me. Wherefore didst thou restore my son to life that a worse thing might come upon him?

45. For lo! on a certain day he went down to Jericho and fell among thy thieves, and they stripped him and wounded him and left him half dead.

46. For he was enticed of thy servant Nabal, whom thou hast set up, that no man can stay his hand, or say unto him, What doest thou?

47. And when my son revived, he said, I will seek it yet again, for because of the bitter waters he had drunken, an evil spirit hath taken hold upon him that he cannot escape.

48. And behold he hath wasted my substance with riotous living, nay, ofttimes he hath lifted up his hand against the mother that bare him, and hath smitten me to the ground, and hath cursed me to my face.

49. Oh, wo is me! Would God thou hadst left

him when he died in his innocency! Depart from me, for mine eyes cannot look upon thee. And she veiled her face, and turned and entered her house, and she wept aloud.

50. Then was Elisha astonied with a great astonishment, and he answered her never a word, but immediately there fell from his eyes as it had been scales, and he saw his sin, and he set his face towards the way by which he came, and he tarried not, but returned speedily unto Carmel.

51. And he entered into his house, and hasted and put sackcloth on his loins and ashes on his head, and sat in the dust, and fasted and prayed before the Lord seven days.

52. And the Lord hearkened to Elisha and forgave him his great transgression, and the Spirit came again upon him.

53. And he arose and came to Jericho and said unto Nabal, Thy money perish with thee. I have sinned in that I have shed innocent blood. Thy covenant with death shall be annulled, and thy agreement with hell shall not stand.

54. Then called he mightily on the name of the Lord, and the Lord hearkened, and fire came down out of heaven and smote the mountain that was over against the slime pit of Nabal, that it was cleft in twain.

55. Then the Spirit of the Lord came upon the whole multitude of the people, and they rose up with one heart, and every man and every woman brought a stone, of those which fell from the mountain, and they cast them into the pit, and it was choked.

56. And thus it was that no man thereafter even unto this day could draw forth the bad waters from the pit of slime.

57. Then called Elisha for men that had skill to carve upon stone, and they graved upon the face of the rock which the Lord had smitten, these words:

58. Woe unto him that giveth his neighbor drink, that puttest thy bottle to him and makest him drunken also.

59. He that walketh righteously, he that despiseth the gain of oppression, that shaketh his hand from holding of bribes, he shall dwell on high, his place shall be the munitions of rocks, bread shall be given him, his waters shall be sure.

Bible Lesson.

STUDIES IN THE OLD TESTAMENT.

LESSON I.—Second Quarter.—April 5.

SUBJECT.—Saved from Famine.—2 Kings 7:1-16.

GOLDEN TEXT.—Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men.—Ps. 107: 8.

|*Open the Bible and read the lesson.*|

Daily Readings.—M.—2 Kings 7: 1-11. T.—2 Kings 7: 12-16. W.—2 Chr. 20: 14-24. T.—Luke 15: 11-19. F.—Ex. 15: 1-12. S.—Ps. 76. S.—Ps. 107: 1-9.

COMMENTS BY E. E. FLAGG.

1. *The fate of the scoffer.*—vs. 1, 2. Samaria, besieged by the Syrians, was in the last extremity of famine. The king, horrified by a case of cannibalism of the most revolting type, which had come under his own personal notice, vows the instant execution of Elisha. It does not clearly appear why he held the prophet responsible, when he himself, a worthy son of Jezebel (ch. 6: v. 32), had brought this heavy judgment on the people by his evil conduct. But wicked men in times of public calamity are apt to ascribe the cause to everything but their own sins. He knew that Elisha was a wonder-working prophet, and he concluded that he either could not or would not use his miraculous powers to raise the siege. The hasty order for his execution was entirely in keeping with the character of an Eastern despot, for it is noticeable that just so far as the kings of Israel and Judah departed from the Lord, just so far they departed from the constitutional idea under which the monarchy was first established. Rulers, who in their private life do not recognize God, are never in their public capacity safe custodians of the people's rights. Elisha seems to have been holding a prayer meeting in his lodgings, doubtless interceding with God for the city, when the messenger of death broke in upon him; so that we have in our lesson another remarkable instance of the prevailing power of prayer, and also a proof that even in those remote times there was such a thing as "neighborhood meetings"—little gatherings of the faithful in private houses, thus keeping alive the fires of true religion, when the visible church was most deeply corrupted with the prevailing spirit of idolatry. But as the most gracious promises of the Gospel have been made the butt of the profane wit of scoffers, so Elisha's promise of an abundant supply on the morrow was openly ridiculed by the king's favorite courtier. In consequence a judgment was pronounced upon him, which, though couched in most mysterious language, was fulfilled to the letter (vs. 17–20). He saw the abundance but never tasted it, just as our Lord prophesied to the scoffing unbelievers of his day, that they would see multitudes who had accepted him sitting down to the Gospel feast, and they themselves excluded forever. The sorest punishment of those who reject Christ will consist in seeing what rich and wonderful bounties of grace they are shut out from ever tasting by their own deliberate refusal.

2. *The unlooked-for deliverance.*—vs. 3–11. If these four lepers had not felt the wretchedness of their situation, they would never have come to this decision. So until the sinner feels his need he will not be roused to action, but will stay idly waiting in the gate of the City of Destruction. But here the parallel fails, for they grasped at a mere chance, while the sinner who throws himself on the mercy of God, has the sure anchor of promise. There is no "if" or "perhaps" with Jesus. It is always "I will" to the famished soul that goes to him for the Bread of Life. We find here several important lessons. (1) God is never at a loss for means to deliver his people, and it is always folly, if not something worse, to question *how* he is going to fulfill any promise that he has made. Though so hedged in by temptation and trial that we can see no way out, it is always wrong to be anxious and fearful, knowing that he will not lay any heavier burden on us than we are able to bear. (2) They who have seen and tasted the rich provisions of the Gospel "do not well" if they are content to enjoy the feast alone, without making any effort to bring others to it. If these lepers considered themselves deserving of punishment had they withheld the good news from the starving people in the city, ought not every Christian to feel a sense of blood guiltiness, if they fail to extend the Gospel invitation. (3) They took no credit for doing their plain duty; so we, after we have done all, can claim no reward except in grace.

3. *The promise proved true.*—vs. 12–16. As these joyful tidings came in the night, so the darkest hour of trial is often succeeded by some great and sudden deliverance. The king's caution, however prudent in the abstract, shows his unbelief. Had he trusted God he would have been spared his anxious fears that this was only a strategem of the enemy; or he would at least have inquired of the Lord through Elisha. How many a troubled, perplexed hour would be saved if we always sought divine guidance, instead of leaning to our own understanding!

Religious News.

—The Board of Managers of the American Bible Society met March 5. Letters were read from Mr. Penzotti, who on the 9th of February was still a prisoner in Callao, for the alleged offense of violating the constitution of Peru by holding religious services not approved by the Roman Catholic priesthood; from Mr. McKim, of Cuba, who also had had a taste of prison life, as a man on whom suspicion was cast because he was selling the Scriptures in Bahia Honda, a confinement which soon ended with apologies. Upon the application of the Rev. George F. Pentecost, D.D., a grant of one thousand English Testaments and two thousand Gospels was made to him for use in connection with his preaching services in Calcutta. A letter was received from the Rev. A. P. Happer, D.D., of Canton, and other missionaries, commending a new movement organized by native Chinese to promote Christian evangelization on a wide scale by the loan of approved books of various kinds. The Board voted to supply a limited number of volumes of Scripture for this purpose. The issues from the Bible House during the month of February were 69,531 volumes; issues since April 1, 1890, 942,317 volumes.

—The *United Presbyterian* says that Mr. Moody recently obtained several hundred copies of the "Bible Songs," music book used in the U. P. church, for use in his Training Schools at Northfield. "It took Maj. Whittle some time to become reconciled to their use, but at length he got fairly in love with them. We would not be surprised to hear soon that he prefers them for all his meetings."

—The Baptists of the United States unite in calling a meeting of Baptist young people, to be held in Chicago, July 7 and 8, 1891, to form a Baptist national organization for young people in Baptist churches; and to adopt measures to extend and develop State and local church societies, with the view to the education of young people in denominational principles and work.

—The census report reveals the fact that during 1890 Christianity gained in this country over one million adherents, and 4,867 preachers, and 8,494 churches.

—Dr. James Martin, the Reformed Presbyterian missionary, states during the recent outbreak of cholera in Antioch, there were days during which the deaths reached a hundred a day; the total numbered 1,059. The population of the city is 25,000. A multitude of the inhabitants fled. Dr. Martin was absent at Alexandretta, Syria; but Mrs. Martin remained in the midst of the dying and the dead, feeling it would be undutiful in her to go out of town and leave behind those of the congregation who could not get away.

—Largely through the instrumentality of Dr. Sheldon Jackson, six denominations are now at work in Alaska. Their stations are generally some distance apart. The Presbyterians have established their posts on the "thirty mile strip," as the southern portion of the island is called. The Friends have a mission on Douglas Island; the Methodists have taken up Oonaiaska and Unga; the Episcopal church has a station on the Yukon river at Anvik; the Swedish Missionary Society has two posts, one at Yakutat, the other north of St. Michael's, at Unalaklik; the Moravians have two posts—one on Nushakak river and one on the Kushokwim river; Mr. Duncan's New Metla-katla on Annetta Island, and a church of England mission at Nuklukaoyet; on the Yukon river. This makes a total of eighteen Protestant missions established in Alaska.

—The first Sabbath-school held in the territory now included in the State of Ohio, as well as the first in the northwest territory, including, besides Ohio, the present States of Indiana, Illinois, Michigan, and Wisconsin, was the work of Mrs. Mary Bird Lake, a native of Bristol, England, who came to Marietta soon after the landing of the second "Mayflower." She was, we are led to believe, organizer, superintendent, secretary, and teacher, all in one. The scene was within the stockade built by the settlers to protect themselves from the Indians. The time was early in the year 1791. It is not unlikely that this devoted woman had known in England of the Robert Raikes movement. She afterwards moved a short distance up the Muskingum Valley, and there taught the children living near her house, in a Sabbath-school organized by herself.—*United Presbyterian.*

—Union revival services have been conducted in East Boston, Mass., for some weeks. They have been attended with great success, and the interest among the different congregations which have engaged in the work has been unflagging. The meetings have been conducted by evangelist E. E. Davidson, who has been energetically supported by the pastors and their churches. Mr. Davidson is a young man, and has had great success in evangelistic work, the greater part of which has been performed in the Middle States. He is a powerful and persuasive speaker and appeals directly to the reason of his hearers. He has been instrumental in converting several hundred persons during his short stay in East Boston.

—At revival services conducted at Cheboygan, Michigan, by Rev. G. H. Cate and the Methodist pastor, over eighty persons have expressed their determination to become Christians.

—Dwight L. Moody began a series of meetings at Newburyport, Mass., Feb. 24. Meetings were held in City Hall, where large audiences gathered. It was at times filled to overflowing. Mr. Moody remained until the following Saturday.

—The Calcutta *Statesman*, one of the leading English papers of India, speaks very highly of Dr. Pentecost's series of meetings. It says: "No such continuous evangelistic effort as this, so far as we know, has ever before been attempted in Calcutta. It was feared by some of Dr. Pentecost's friends that it would be impossible to hold the attention of the audience for so long a time night after night. These fears have happily not been justified."

—Rev. Arthur T. Pierson, D.D., editor of the *Missionary Review of the World*, is delivering a course of lectures before the Theological Seminary at New Brunswick, N. J. The general theme of the course was announced as "Christian Missions a Divine Enterprise."

—Beginning with the 15th of January, a series of meetings were held at Mt. Vernon, Mo., by J. E. Wolfe, the missionary evangelist of Vinita, Indian Territory. They continued four weeks, and while the conversions were not very numerous, yet the Lord blessed his word to the good of believers. "We found," says Bro. Wolfe, "quite a number of earnest, zealous Christians, who were eager for the Word. The devil raged, for he never likes to have his favorite hobbies denounced,—intemperance, sectarianism, secretism, and formalism."

—The burning of the main edifice of the college at Aintab, Central Turkey, is a serious loss to the Protestant Christians of Central Turkey, which includes such towns as Aintab, Marash, Adana and Tarsus. The loss is fully 11,000. A strong appeal is made by President Fuller for means to replace the building.

NEWS OF THE WEEK.

WASHINGTON.

United States Treasurer Huston left his office in Washington Thursday afternoon owing to ill health, and it is said the delay of the President in accepting his recently tendered resignation has personally embarrassed him.

Acting Secretary Nettleton denied an application for the exchange of $1,000,000 in gold bars at the New York Assay Office for gold coin, for exportation, for the reason that it is not believed to be the duty of the Government to furnish gold in its most convenient form for shipment from the United States at the present rate of exchange, viz, 4 cents per $100.

The Interior Department has issued orders for the purchase of a large quantity of additional beef supplies for the Sioux Indians.

THE MAFIA.

In reply to a communication from the United States, Michael Basso, an Italian interpreter at Toronto, Ontario, says that Canada can be depended on to supply 4,000 armed Italians to avenge the men killed in the New Orleans jail in the event of the Italian Government failing to secure redress from the United States Government.

The great hall of Cooper Union, New York, was packed with 5.000 Italians Friday night to denounce last Saturday's tragedy in New Orleans, and outside, notwithstanding a drizzling rain, more than as many more were unable to gain entrance to the hall. A number of people were injured in the rush. One hundred and fifty policemen were kept busy a quarter of an hour to drive the new arrivals out of the hall. Denunciations of the tragedy were most terrifying in their vehemence.

Mayor Shakespeare, of New Orleans, received a letter purporting to come from a committee of 3,000 Italians notifying him that Parkerson, Wickliffe and himself must die at the hands of the aforesaid committee. In conclusion the letter states that the chief assassins are not caught yet. Chief of Police Gaster thinks all such letters are a hoax.

Dr. Rivogli, Italian Consul, at Cincinnati, Ohio, to-day received a threatening letter signed "Mafia," from Chicago. It was a wretched scrawl, part Italian and part English, and it informed the Consul he was doomed to die this year.

News has reached Wheeling, W. Va., that about 2,000 Italians working on the Pittsburg, Ohio Valley and Cincinnati Railroad and pipe line, about eighteen miles below Bellaire, are organized and drilled in companies and a regiment.

(*Continued on 16th page.*)

DONATIONS.

For Current Expense Fund:

Burdett Fuller	$ 2.00
W. H. Fischer	5.00
Mr. and Mrs. J. Griffin	5.00
John Crabs	5.00
John Comphor	5.00
Stephen Grover	3.00
Wm. Kilpatric	1.00
J. M. McElhenney	.50
James R. Wilson	2.00
R. G. Robb	3.50
Estate of W. B. Walthal	200.54
Previously reported	1,193.34
	$1,425.88

W. I. PHILLIPS, *Treasurer.*

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 16 to March 21, inclusive:

C Coleman, G Olive, L M Samson, B Appel, W Inglis, T J King, A Geil, J W Snively, J A Learn, Mrs L Hess, Mrs D Church, E J Chalfant, R Gant, M Fitch, D Hopkins, J W Moss, L Baldwin, Rev W D Lawrey, Capt W Wilson, G Durfee, Rev C Bender, Rev C D Trumbull, R E Rose, M M Marling, H Law, J Emerson, Rev A H Deane, C C Hayden, Mrs A Cozier, Rev W T Warnock, J W Baird, J Frazier, S Grover, J J Kyos, W O Shaw.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Distress After Eating **Sick Headache**

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tire all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

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London, England.

MARKET REPORTS.

CHICAGO.

Wheat—Spring	91	@ 1	00½
Winter	95	1	01¾
Corn—No. 2	65	@	66½
Oats—No. 2	52½	@	54½
Rye—No. 2	84½		
Bran per ton	20 00		
Hay—Timothy	9 50	@12	00
Butter, medium to best	18	@	36
Cheese	05	@	12½
Beans	1 75	@ 2	25
Eggs	21		
Seeds—Timothy	1 17	@ 1	28
Flax	1 17	@ 1	20
Broom corn	03	@	04½
Potatoes, per bu	1 00	@	1 10
Hides—Green to dry flint	05	@	09
Lumber—Common	10 00	@13	00
Wool	15	@	34
Cattle—Choice to extra	5 20	@ 6	20
Common to good	1 75	@ 5	15
Hogs	3 95	@ 4	40
Sheep	3 75	@ 6	25

NEW YORK.

Wheat	1 15	@ 1	25½
Corn	76	@	78½
Oats	57	@	64
Eggs	25		
Butter	12	@	32
Wool	14	@	39

KANSAS CITY.

Cattle	2 75	@ 5	60
Hogs	3 10	@ 4	35
Sheep	2 75	@ 4	35

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HOME AND HEALTH.

LESS MEDICINE, MORE EXERCISE.

It is remarkable how people welcome any medicine that promises great cures. Even though they may not need it, they take the keenest pleasure in its discovery, and if their imaginations are abnormally active, they easily persuade themselves that a dose or so would do them good. It is an age of medicine, are era of prescriptions, a season of individual experiments. The general craze for cures of ills real and ills imagined supports a dozen drug stores where one formerly struggled, builds up enormous fortunes for patent medicine proprietors, and makes millions of invalids out of people who ought to be healthy. There is a great need for a change in the popular mind. The craze for cures should cease to monopolize everything and allay itself with the gospel of prevention. In other words, the people should take less medicine and more exercise, should give up some of their doses and substitute allopathic allowances of fresh air. Already there is a noticeable improvement manifested, especially in our best schools and colleges. Common sense is having a say in the cut and arrangement of clothing. More attention is being paid to out door sports. The girl who can take a long walk or play tennis or ride for an afternoon is worth a half dozen of Miss Languish, to whom five squares is exhaustion. Men and women are beginning to see the tremendous importance of physical soundness, and to appreciate its absolute necessity as an element of domestic happiness. The young man of to-day wants a healthy wife, and the young woman wants a healthy husband. Invalidism is becoming less fashionable and less popular than it was, and the woman of to-day is trying to grow pre-eminently vigorous. The more she succeeds, the better men like her and the better she likes herself. Exercise, of course, is not all. There are rules of health, simple but rigid, that must be observed. Wholesome food, regular hours, moderation and perseverance are essential. Spasmodic efforts will not satisfy the demands of health any more than spasmodic eating will satisfy the stomach. The people are improving in these things, however, and the tendency is, undoubtedly, in the direction of more common sense. It will take some time to counteract the craze for cures, but the work has been begun and its results grow constantly. It is gradually teaching the people that it is better to keep from being sick than to get sick and depend upon cures.—*Baltimore American.*

WARNINGS.

ROCKFORD, Ill., March 13.—This afternoon the 3-year-old son of W. J. Thompson secured a bottle of carbolic acid and gave his sister, aged 9 months, a tablespoonful or more of the liquid, from the effects of which the child soon died. Some of the acid was spilled on the child's face, burning it horribly.

LOGANSPORT, Ind., March 13.—Wednesday evening the family of John Deppinger of this city after eating supper were taken violently sick, with indications of poisoning. This morning Mrs. Lizzie Woods, one of the family, died in agony. The four remaining members of the family, although improved, are not yet out of danger. Moldy cheese was the cause of their sickness.

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March, April, May

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"For several years, in the spring months, I was troubled with a drowsy, tired feeling, and a dull pain in the small of my back, so had, at times, as to prevent my being able to walk, the least sudden motion causing me severe distress. Occasionally, a rash covered my body, the skin apparently becoming thickened, accompanied by intense itching. Frequently, boils would break out on various parts of the body. By the advice of my family physician, I began the use of Ayer's Sarsaparilla and continued it till the poison in my system was completely eradicated. I believe that everybody would be benefited by taking a bottle or two of Ayer's Sarsaparilla each spring." — L. W. English, Montgomery City, Mo.

"Every spring for the last nine years, I have been in the habit of taking Ayer's Sarsaparilla, and I can truly say that I never used any medicine that did me so much good. I am convinced that it is the best medicine of the kind in the market, and recommend it to all in need of a reliable and effective blood-purifier." — J. A. Shepard, 246 Pearl st., New York City.

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Eminent Men on Secret Societies. Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," the "Anti-mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials." 326 pages; cloth, $1.00.

Odd-fellowship Judged by its own utterances; its doctrine and practice examined in the light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth 50cts; paper covers, 25cts.

Farm Notes.

SKIM MILK FOR CALVES.

Mr. Ralph Allen, of Delavan, Ill., one of the most successful raisers of calves in the State, in a talk on raising skim-milk calves, held the following: "The skim-milk calf makes a great deal better cow than the calf that is allowed to suckle the dam. I will give an instance of this from my own experience. A few years ago I had a grade Jersey cow, and she dropped two calves, which I raised on skim milk. She was an excellent cow, and the two calves so raised made excellent cows also, inheriting their great milking qualities from their mother. I sold the cow, and the gentleman that bought her also raised two calves from her. The first one he was particularly generous to and kept her with the cow. He also fed it new milk and kept it fat. That calf is now two years old, and the owner recently told me that the heifer was a failure. I saw her only two weeks ago and she looked like anything but a milch cow. The second calf he fed on skim milk, and she has the appearance to-day of making a good cow.

"I raise my calves for dairy purposes. My manner of raising them is this: When the calf is a day old I take it away from the cow, but do not deprive her of the milk of that cow, which is at that time especially adapted to the use of the calf, and is necessary to it, to put its digestive organs in the right condition. I feed it on new milk for thirty days, and at the same teach it to eat a little corn. At that time I put it on skim milk, and feed it on that for six months. The feeding of corn I find to be a very essential element in the handling of skim-milk calves. Our scientists tell us that our calves should be raised on a well-balanced ration. That is, it should have a suitable amount of carbo-hydrates and other food elements. Now new milk is rich in carbo-hydrates, and the skim milk needs corn to restore the carbo-hydrates to it. The temperature of the milk is another important consideration for the growing of skim-milk calves. It should be ordinarily warmed up to 90 degrees, and if the weather is cold it should be warmed up to 100 degrees. If I had the choice of using cold skim milk for feed, or not using skim milk at all, I would not use it, but after the calf is six months old the cold milk will not hurt it. In feeding calves each one should be fed by itself, and with its milk ration measured out. Some calves will drink three times as fast as others, and if they are fed together some of them will get too much and others not enough. For this reason I have stanchions and fasten them up when I feed the milk. I then turn them loose and feed them corn right after giving them the milk, because a calf always wants to suck just after finishing drinking the milk. If you do not give them corn or some such ration they will begin sucking each other's ears, and in cold weather some of their ears will be frozen from being wet. I have had several such cases."

The discussion following the address elicited the following facts: The corn is fed dry and not ground, and from a box where all the calves can take it at will. It is thoroughly ground down between the teeth, and thus promotes the flow of saliva. Begin with a small quantity and increase as the needs of the calves require. If corn and oats are fed the calves will select the corn. Experience with oil meal has not been satisfactory. Had not fed ensilage, but calves take kindly to good hay.—*Prairie Farmer.*

If our farmers, instead of attending Grange and Alliance meetings, would devote the time thus spent, in reading some good agricultural paper or book and practice more real good farming, we believe that their exchequer would make a better showing at the close of the year, and there would be less cause for complaining than there now is. For people to try to legislate money into their pockets is of doubtful propriety.—*Gospel Messenger.*

Baldness ought not to come till the age of 55 or later. If the hair begins to fall earlier, use Hall's Hair Renewer and prevent baldness and grayness.



TAM-O-SHANTER'S RIDE.

"Yes," said he thoughtfully, puffing ring after ring of smoke into the air above his head, "Tam-o-Shanter's ride through the midnight wind with the uncanny witches pursuing him, was a strange fancy of Burns'. It always reminds me of a certain time in my life when I seemed pursued by every demon of disease. Indigestion, dyspepsia, almost constant sick headache, weak lungs, boils and ulcers, *everything* seemed to ail me, and my physicians had finally given me up as a sure victim of consumption.

You know, in Burns' story, just as the foremost witch was seizing Tam's horse by the tail, he reached the middle of the magic stream—and his pursuers vanished. Well, just as I was giving up in despair, a friend sent me a bottle of Dr. Pierce's Golden Medical Discovery, which I took. In an incredibly short time my disease entirely vanished. To-day I am as strong as any man in the room—thanks to the 'Golden Medical Discovery.'"

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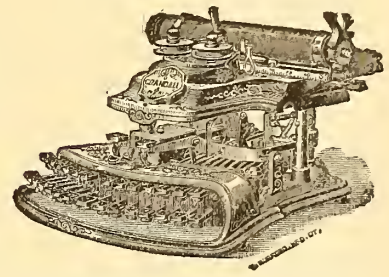
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The paper and Calendar (publisher's price 30 cents) for $1.65. The *Calculator* (No. 1.) or a *Calendar* free to every old subscriber sending $3.00 for renewal and a new subscriber.

The *Calculator* is a book of great value for every farmer, mechanic or business man.

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The *Cynosure* and the *Cosmopolitan* Magazine (publisher's price $2.40) to new subscribers only $3.00.

The *Cynosure* and Pres. C. A. Blanchard's new book "*Educational Papers*" for $1.70 to new subscribers.

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This grand machine which everybody should have who has a garden, whether farmer or gardener or not, we are able to offer at excellent rates to *Cynosure* subscribers.

We will send the cultivator free to *every one* who will send us a club of 15 *new subscribers* at $1.50 each; or the single wheel for a club of 12 *new names*.

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We would be glad to put 100 of these machines at work killing weeds and raising new subscriptions. It is an investment none will regret.

50,000

SUBSCRIBERS TO THE CYNOSURE would bring our reform to the POINT OF SUCCESS. LET US "KEEP EVERLASTINGLY AT IT."

NEWS OF THE WEEK (*Continued from 13th page*).

They are also receiving guns. It is said that they have organized on account of an order issued from Chicago. The people in the vicinity are considerably alarmed over the matter.

COUNTRY.

The Governor of Arizona Tuesday signed a bill exempting from taxation for twenty years all railroads built within three years.

The farmers of the Nebraska House have voted to meet at 6:30 A. M. A good move, and promising for a wide awake people.

The Missouri Senate this morning hotly debated the House bill to prohibit blacklisting. The bill made it a felony for any one to publish or circulate any statement, true or false, for the purpose of preventing any person from obtaining employment, and it placed the penalty at from two to five years in the penitentiary. The bill was finally amended by doing away with the provision against publishing the truth and adding a provision against the publication of a list to show that a man is a member of a labor organization.

President Dillon, of the Union Pacific, Friday confirmed the report that the property was soon to be mortgaged for $250,000,000, to take up underlying liens and pay off the floating debt.

The famous Laguna de Tache ranch in Tulare county, California, was sold to an English syndicate, Thursday, for $1,000,000,

The Keystone National Bank, of Philadelphia, closed its doors Friday by order of the Comptroller of the Currency. The city of Philadelphia has a deposit of $400,000 in the bank.

Joseph Perrien, a wealthy flour manufacturer of Detroit, was enticed from his home Thursday night, and his whereabouts are now unknown. A letter was left at his residence later asking $30,000 for his ransom.

Two lives were lost and twenty-two families made homeless by a fire Thursday which gutted the six-story double tenement at No. 215 East Twenty-ninth street.

At Silverton, Col., last week five men were buried fifty feet deep by an avalanche. Three were rescued alive. At Crested Butte, Col., three men were killed by a snowslide; it is not known just where.

Tuesday at Cleveland, Ohio, Edward Stein was attacked by three big mastiffs, the dogs violently chewing the flesh from the upper portion of his body and arms. If he recovers he will be crippled for life.

In a wreck near Greencastle, Mo., Tuesday, Mrs. Sarah G. Campbell was killed outright, the conductor was fatally and eleven others were seriously injured.

The entire business portion of the village of Highland, N. Y., was destroyed by fire March 16. Clarence Ellis, 8 years old, living in a tenement house, was burned to death. The loss will not be less than $100,000. At least fifty families are homeless. Many women and children were forced into the street in their night clothes, and the weather being cold there is much suffering.

A New York fire that started, no one knows how, in the sub-basement of the nine-story mansard-roof brick and iron building on the southeast corner of Bleecker and Green streets, Tuesday, ruined it, and spreading to two buildings east of it, destroyed them as well as another one in the rear that ran from Green to Mercer street. The loss will reach $2,000,000.

Silverton, Col., has been completely isolated from the world for several weeks by banks of snow which vary from ten to forty feet deep.

A mob last week Monday went to the house of Mrs. Wigginton at Mount Sterling, Ky., and hanged her to a tree. Her husband and son are charged with the poisoning of Mr. Ferguson and Mr. Watts. A search was made for Wigginton, but he had fled. Two of Wigginton's sons are in the jail, which is strongly guarded.

FOREIGN.

The British steamship Utopia from Italian ports bound to New York with 700 Italian emigrants aboard, collided with the British ironclad Anson anchored in Gibraltar bay. The Utopia sunk within a few minutes. Boats were immediately lowered from the British ironclads and also from the Swedish man-of-war Freya. These boats rescued 180 persons. Many others who were rescued are lodged in government buildings on shore.

Mr. T. P. O'Connor, member of Parliament, announces that he intends to actively oppose Parnellism by all the legitimate means in his power.

Capt. McKeaug, of the Utopia, has been arrested at Gibraltar on the charge of wrongful acts, improper conduct, negligence, and mismanagement in the control of his steamer before and at the time of the disaster.

The official report of the number of persons on board the lost Anchor line steamer Utopia shows that when she left Naples the steamship had 880 souls on board, including passengers and crew. Of this number only 311 have been saved. Thus 569 of her passengers and crew are either drowned or missing.

Mr. William Henry Smith, the first lord of the treasury, in the British House of Commons announced that the government had come to the decision that no woman representative of labor or of other organizations could be placed upon the labor commission.

The Roxburgh Castle collided with the British ship British Peer 120 miles southwest of the Sicily islands. The Roxburgh sank immediately, and of the twenty-four men aboard twenty-two were drowned.

The first conversation by telephone between London and Paris was exchanged March 17, and was highly successful.

The *St. James' Gazette* says that it is curious to find the people of Italy lamenting the death of the Mafia conspirators at New Orleans. They were wretches who had been driven out of their own country as pests of society. The grief of the Marquis di Rudini for the men who were lynched would not be long or very profound. If the Mafias had not emigrated they would have received equally short shrift from Sicilian vigilantes.

Hawaii's volcano is again very active. Several cones have sunk from seventy-five to one hundred feet and some have disappeared altogether. There have also been many earthquake shocks.

People who value time always use Dr. Bull's Cough Syrup to get rid of a cold.

Salvation Oil, the great pain-eradicator, cures rheumatism and neuralgia. 25 cents.

The people at the World's Dispensary of Buffalo, N. Y., have a stock-taking time once a year and what do you think they do? Count the number of bottles that've been returned by the men and women who say that Dr. Pierce's Golden Medical Discovery or Dr. Pierce's Favorite Prescription didn't do what they said it would do.

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My Medical Discovery seldom takes hold of two people alike! Why? Because **no two people have the same weak spot.** Beginning at the stomach it goes searching through the body for any hidden humor. Nine times out of ten, **inward humor** makes the weak spot. Perhaps its only a little sediment left on a nerve or in a gland; the Medical Discovery slides it right along, and you find quick happiness from the first bottle. Perhaps its a big sediment or open sore, well settled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Price $1.50. Sold by every Druggist in the United States and Canada.

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Extract From a Letter of the Rev. W. C. Kampmeier, Lowell Wash. Co. O. After the second dose of the Nerve Tonic which I ordered for my little son upon the advice of Rev. E. Koenig, the spasms disappeared and no symptoms shown since four weeks, although the attacks came from 15 to 20 times each day before—The child was so delicate that it could hardly stand or walk, now it is playing in the yard and has gained 3½ lbs. in weight. Although the Rev. Koenig had expressed but little hope that the Nerve Tonic would help, I thank God, that I followed his advice and shall recommend the remedy to all sufferers.

Our **Pamphlet** for sufferers of nervous diseases will be sent **free** to any address, and **poor** patients can also obtain this medicine **free** of charge from us.

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"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Read on last page the latest offers for new and old subscribers.

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To help all our local and traveling agents in working for subscribers, we will give to all new subscribers during the present month a copy of Prof. Henry Drummond's latest work, "*Love, the Supreme Gift;* or *The Greatest thing in the World.*" There is now an immense demand for this work. It has been issued by some publishers at 20 cents per copy; by others at 35 cents, and $1.00 for an illustrated edition. We will send it to *every* new subscriber that can be obtained before May 1st, whether by agent or directly. Considerable theological controversy has arisen over this work of Prof. Drummond's, and for its size it has attracted as much attention as the same author's famous "*Natural Law in the Spiritual World.*" Dr. A. J. Gordon of Boston, has written a supplementary pamphlet on Faith, "*The First thing in the World.*" *Messiah's Herald* of Boston, says: "There has been no work of its size issued during the last decade that has been more severely criticised than Drummond's 'Greatest thing in the World.' Many have warmly commended it, and thousands of copies of the work have been sold. The great objection to the work has been that Prof. Drummond paid little attention to the value of faith." Dr. Gordon makes up this deficiency.

We have secured a special rate on this work. Free to *new* subscribers in from this time to May 1st

Chicago sent to the State Legislature a low-lived and ignorant liquor-seller, who was under indictment for violation of the election laws. He has been in Springfield, we suppose, drawing his salary from the tax-payers of the State, and laboring according to his capacity for the good of all the citizens. This is the result: He has succeeded in getting from the Representatives of both old parties, in their committee, an approval of an act to insert the word "knowingly" in the dram-shop act, so as to let saloon-keepers escape the penalty for selling to minors. The law punishing these human harpies for selling to children was about the only one that could be enforced against them. The Citizen's League has troubled them much because of it. They hope to be rid of this annoyance, and be free to kill all the children they can get into their dens.

The Jesuit son of the late General Sherman administered extreme unction and anointed the dying actor, Lawrence Barrett, last week in New York. Barrett was a Royal Arch Mason. He was dying and the priest understood he had permission to anoint him, if there should be no Masonic burial. But the actor did not renounce Masonry, nor was he asked to do so. What difference could it make to a Jesuit, anyhow?

The favorable view taken by our Washington letter of the late order of the Treasury Department, we wish heartily to endorse. The United States government should neither license liquor-selling, nor should its certificate of a tax collected prevent punishment for the crime of liquor-selling. But will the State Department dare say that its efforts in South America, for the beer-makers and sellers, is not in the nature of a license for their trade? General Nettleton, who issues this order, denied with emphasis that the Vice President had a saloon in his new hotel. An order from Mr. Morton that drinks should no more be sold by the glass, proved the mistake. We hope no such fatality will overtake this new order.

The disgraceful riots daily reported from Ireland are shaking the confidence of all reasonable people in the Home Rule theory. Between Parnell and his late comrades in that movement there seems to be unending strife; and both have plenty of followers. But it is some relief in the midst of this tumult to hear the voice of Gladstone, as in his speech the other day at Hastings, declare that a man of Parnell's moral character can never have the endorsement of the Liberal party. Respecting that decision he said: "That is final. We are ready to face defeat, exclusion from power and political misfortune, but we will not create a constitutional leadership for Ireland under such guidance." Thank God for such an exhibition of moral courage in the politics of our day.

Perhaps President Harrison will awake some morning with the bright thought that it is unsafe to tamper in any way whatever with the liquor business. He may not sell or drink, but when he and two policemen have a hard fight with a drunken man, who has threatened that he was "going to do up the President," and breaks in the windows of the White House at night,—that is a personal argument which Mr. Harrison cannot evade. It should be an easy question to answer, whether the licensed saloons of Washington are not more responsible for this attack upon his life, than the poor inebriate whose life had been poisoned and brain fired at their bars. If he cannot answer it he ought not to be President; and we trust the day approaches when no man can be President who will not be ready to close such bars from Washington to the farthest hamlet under the flag.

The New York *Tribune* remarks that a reform is threatened among the school teachers of Boston, more than one hundred of whom are officially recognized by the School Board by their *pet* names. One member of the Board, a woman who has some care for the dignity and honor of her sex, has offered a resolution that hereafter the baptismal names only of teachers be recognized. One could wish that resolution adopted in every quarter as they glance over the Frenchy adaptations of good, old-fashioned, honest English names in the girl-student lists of our college catalogues. The Boston *Transcript*, speaking of this reform, says: "It is not a small matter that there are more than one hundred Susies and Kitties and Hatties teaching school in Boston. They are not, however, exactly responsible for their names. Probably most of them regret that they are not Susan, Katherine and Harriet, since it is very much the fashion now to have the more dignified names. The women's colleges cultivate this dignity in the manner of names. Look through the next Wellesley list. You will find no girl named Pettie Dere. You will find plenty of names that will roll under the tongue like Semiramis Hypatia Johnson."

THE SHEKINAH.

BY J. W. WOOD.

A concise definition for this term is, "The Jewish name for the visible manifestation of the Divine presence which rested in the shape of a cloud over the Mercy-seat, and from which God gave forth his oracles with an articulate voice."

In Exodus 25th particular directions were given for the construction of the furniture of the Holy Place, the Ark, the cherubims, and the Mercy-seat. In verse 22 we read, "And there I will meet with thee and I will commune with thee from above the Mercy-seat from between the two cherubims which are upon the Ark of the Testimony, of all things which I will give thee in commandment unto the children of Israel." In Exodus 40th we read that the Tabernacle was reared with its courts and altars, and "so Moses finished the work." "Then a cloud covered the tent of the congregation and the glory of the Lord filled the Tabernacle."

We have details of the manner of approach to the Holy Place given in Leviticus. We there learn that the two sons of Aaron, Nadab and Abihu, were devoured by the fire, when they offered "strange fire before the Lord which he commanded them not." Even Aaron was warned not to come at all times into the Holy Place, but particular directions were given him, by following which he could enter in safety. This he did once a year, but "not without blood which he offered for himself and the sins of the people." We soon have the rebellion of Korah, Dathan and Abiram, and again fire flashed out from the Shekinah and consumed Korah with two hundred and fifty princes of the people, who offered incense before the Lord which the Lord had not commanded.

These lessons teach us that God accepts of no worship self-projected by men. Man is in rebellion against him; he offers full and free pardon to all who will ask for it in the way which he has appointed—"No man cometh unto the Father but by me," John 14: 6. These terms, God as a sovereign has a right to make. To come to him in any other way is going "in the way of Cain."

Passing now to Solomon's time when the Temple was built, we learn in 1 Kings 8th, that after the priests had deposited the Ark of the Covenant in the Holy Place, and arranged its furniture and were come out of the Holy Place, "the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud, for the glory of the Lord had filled the house of the Lord." The Shekinah remained in the Holy Place of the Temple about four hundred years. It was the place where the Lord could be inquired of concerning the administration of the affairs of the kingdom. The circumstances attending its departure are the subjects of this paper.

The first intimation of this is found in Eze. 8. We there read of the pollutions of false worships

which were introduced into the Temple and practiced by the priests. It was the office of these priests to conduct the true worship of God, and they doubtless did so in accordance with the Temple ritual, while at the same time they were practicing in secret the rites of Baal worship. Have we not its complete parallel in our own day?

Ezekiel was brought by the Spirit of the Lord to the door of the inner gate that looketh toward the north, where he beheld the glory of the God of Israel; and he saw, too, the "image of jealousy in the entry." God said to him, "Son of man, seest thou what they do, even the great abominations that the house of Israel committeth here, *that I should go far off from my sanctuary.*" This is the first intimation which we have in Holy Writ of God's purpose to leave his sanctuary. For him to leave it was to consign it to destruction, for the king of Babylon, even then, stood at the parting of the ways using divination as to whether or not he should march on Jerusalem. "At his right hand was the divination for Jerusalem." So he marched upon the fated city, the Temple was destroyed, the crown was cast down, and the kingly succession is still held in abeyance "until he come whose right it is, and I will give it him."

God made the reason for his course entirely plain. Have we any reason to believe that false worship is any more acceptable to him now than it was in the days of Cain or Korah or Ezekiel? Will he judge "us upon whom the ends of the world are come" by any lower standard than he did the early Jews? I judge not, for we boast that we now see clearly what they saw but darkly.

The whole drift of Scripture shows us that false worship has always been, and must forever remain, hateful in the sight of God. It is the corrupt means by which Satan has ever sought to defeat the beneficent works of God among men, and it culminates in the devil worship of Rev. 13.

But to return to Ezekiel's narrative. God next showed him the "chambers of imagery," a room in the Temple veiled with all the care of secretism, with its walls ornamented by the symbols of its false worship. And I here submit the question, could there be a more wretched and unclean symbol devised than that of the "point within the circle," bounded by the two parallel lines, as explained by Mackey on page 56 of his "Manual of the Lodge?" This underground worship, which always suggests to me the peep-hole of a Good Templars lodge, involved seventy men of the "ancients of the house of Israel," each with a censor in his hand and a thick cloud of incense went up. "Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord has forsaken the earth."

"He said also unto me, Turn thee yet again and thou shalt see greater abominations that they do." Ezekiel was then shown the "women weeping for Tammuz." They were not allowed in the secret chambers with the men, but they could run a side show off somewhere by themselves. Kitto identifies this "weeping for Tammuz" with a ceremony of the old sun worship as practiced in Egypt. It was held at the time of the summer solstice and mourned the departure of the sun in its southern declination.

"Then said he unto me, Hast thou seen this, O son of man? turn thee yet again and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house, and behold, at the door of the Temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the Temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger; and lo! they put the branch to their nose. Therefore will I also deal in fury: mine eyes shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them." The branch put to the nose above referred to is still represented in Masonic symbolism by the sprig of Acacia at the head of Hiram's grave.

We next read in the 9th chapter that God called for the ministers of his vengeance and ordered them "to slay and not spare." "Then they began at the ancient men which were before the house. And he said unto them, Defile the house and fill the courts with the slain: go ye forth. And they went forth and slew in the city." In the meantime he had ordered the man clothed with linen, with the writer's inkhorn by his side, to "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Those persons with the mark were to be spared and the destroyers were to begin at his sanctuary. Judgment is always to begin at the house of God.

In the meantime we notice in verse 3 of the 9th chapter that "the glory of the God of Israel was gone up from the cherub whereupon he was, to the threshold of the house." This was the first step in its departure; from this point the fearful judgment of the slaughter was executed. It next lifted itself up and stood over the threshold ready to depart, as recorded in chapter 10, verse 4, "And the house was filled with the cloud, and the court was full of the brightness of the Lord's glory." It will be noticed that this was the same glorious manifestation of God's presence that illuminated the house when it took possession of the Holy Place in Solomon's time, as recorded in 2 Chron. 5.

After a wonderful description of God's flaming chariot in this 10th of Ezekiel, we read in the 18th verse, "Then the glory of the Lord departed from off the threshold of the house and stood over the cherubims, and the cherubims lifted up their wings and mounted up from the earth in my sight." May not this have been the chariot of fire in which Elijah was taken up?

We afterwards read in chapter 11: "Then did the cherubims lift up their wings and the wheels beside them, and the glory of the God of Israel was over them above; and the glory of the Lord went up from the midst of the city and stood upon the mountain which is on the east side of the city." "So the vision that I had seen went up from me."

It is well known that the mountain "which is on the east side of the city" is the Mount of Olives. We learn from Acts 2 that our Lord went up from this Mount of Olives, "which is from Jerusalem a Sabbath day's journey." Possibly, may I not say probably, he went up from the same spot from which the Shekinah had ascended more than five hundred years before.

We learn, too, from Zechariah that when our Lord returns "his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." Again, we read in Eze. 43 that after the restoration of the Jews and the rebuilding of a far more glorious temple than has ever yet stood on Mount Moriah, of which the prophet Haggai said, "The glory of this latter house shall be greater than of the former," the visible glory of the God of Israel comes again "from the way of the east,"—the same glory that departed in Ezekiel's day, and on certain conditions, declared by the prophet, it will "dwell in the midst of them forever."

Now, what we want to observe in this connection is, that the sins of the Jews culminated in Baalism, and that the practice of sun-worship by the ministers of his Temple was what led God to withdraw from it, and deliver it up to Nebuchadnezzar for destruction, so that the spot where his glory had dwelt for generations became to him the most obnoxious spot on earth. Three Temples built on this site were destroyed in succession, for similar reasons, and when Julian would have built a fourth, fire broke out from the earth and destroyed his workmen. God would have no more mockery on that spot. Some time afterwards the Mosque of Omar was built there, and dedicated openly to heathenism. This has stood in quiet for more than 1,250 years, and, doubtless, will stand until the "times of the Gentiles are fulfilled."

We learn from this history that open and unadulterated heathenism is not so offensive to God, as is a corruption of his true worship. He will not have a divided worship, nor will he share his glory with another.

Now for an application of this. It is always and openly claimed by the learned men of Freemasonry that its ceremonies are derived from the rites of the old sun-worship. This could be abundantly sustained by quotations from their literature, were there room for them in this article. Albert G. Mackey, a prominent author in Masonry, brings this to the front at every opportunity. In his "Manual of the Lodge" he makes this matter plain; he also gives many of the symbols which appear on the walls, in the "chambers of their imagery." The sun, moon, stars and comets are shown there, and other symbols in profusion. He claims that Freemasons had a hand in building Solomon's Temple. If they did, it throws light on God's reasons for its destruction, for these reasons culminated in the sun-worship practiced then. But the fact is, that Masonry is but a modern rehash of that old Baalism, and possesses none of its dignity. It only possesses the same evil spirit which inspired the ancient rites.

The symbolism of the point within the circle, as given by Mackey, on page 56 of his Manual, is too unclean to be explained here, but he refers to it as a "type of the prolific power of nature" which the ancients worshiped under this form. This worship was practiced in Pompeii as witnessed by the relics found in its ruins, and is a sufficient reason for God's covering that city up with hot ashes, as he had formerly done to Sodom.

This same Baal worship is found threaded through and through many of our Christian churches, and there is not enough of the Holy Spirit in them to keep their members, their elders, nor even their bishops, out of the grip of Masonry.

Be sure, these men would say that they do not really believe in sun-worship, but does this help them any? We have a name for men who practice Christian rites without believing in them. Would not this name apply in full force to those who practice Masonic rites without believing in them? Paul speaks of a time of dense pagan ignorance which God winked at. Can men today find refuge under that cover? Have we any reason to suppose that God thinks any better of Baalism now than he did in Ezekiel's day? If it defiled his Temple then and rendered it uninhabitable to him, can he be reconciled to dwell with it now?

Paul speaks of Christians as being the Temple of the Holy Ghost. "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him shall God destroy; for the Temple of God is holy, which Temple ye are." This Temple is only susceptible of self-defilement. "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man."

Do not the awful oaths of Masonry, of which the penalty in every degree is a death penalty, seldom rising to the dignity of common butchery, but consisting in throat-cutting, tearing out the heart, bowel-burning, skull-cracking, and so on, —do not these defile the man who voluntarily mouths them over? Can a man realize that he "is not his own, but has been bought with a price," who voluntarily offers his throat to be cut if he either does do, or does not do, some foolish thing which God has never required of him?

What of a Christian minister, possibly a doctor of divinity, whom Paul exhorts to be an "ensample to the flock," who allows himself to be stripped to indecency, hood-winked and cable-towed, neither bare-footed nor shod, and then goes prancing around an altar lighted by three tallow dips in search of light?—a spectacle which must provoke the titter of godless men. The only symptom of grace in the whole thing is, that they do exclude the name of Christ from their pagan ceremonies.

That Masonry is a religion there is no doubt. It claims to be one; and we may say in a general way that anything is a religion which professes by prayers, ceremonies, incantations, or what not, to secure the favor of God. According to Mackey's Manual, the lodge is always to be opened with prayer, and this because "Masonry is a religious institution." It would still be one, even if its manuals and members denied it. It is as much a religion as is the Messiah craze of the Indians, or the practice of Fetishism in Africa.

If it is a religion, it is a self-projected religion, for God is addressed by names and in terms which he has never authorized. It is a "going in the way of Cain," and the Holy Spirit says of such, "Wo unto them! for they have gone in the way of Cain, and run greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of char-

ity when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds: trees whose fruit withereth, without fruit, twice dead, plucked up by the roots: raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

Baraboo, Wis.

THE LODGE AND THE ADVENT CHRISTIAN CHURCH.

BY I. C. WELLCOME.

In 1840, the Lord, by his Word and Spirit, brought me out from the world, its pleasures, spirit, maxims, and affiliation with its associations. By faith in the saving efficacy of the blood of Christ, he accepted me as a son, cleansed me from sin, took me into his "secret" revealing treasure-house, and began to show me by his "guide-book" the wonderful, glorious, unfading and eternal treasures he had to bestow in this life and the life to come, upon all who were, and would become, his true followers. For fifty-one years he has continued to reveal, and never conceal, these wonderful things. They captivated my HEART and I loved and admired them more and more. I am shown things day by day which are new to me, challenging my admiration and making me glad.

During all this time the Lord has been my shepherd, saving me out of troubles, guiding me in peace and hope. He has been my shield and buckler, my "stronghold in the day of trouble," my fortress, my hiding-place from the enemy. And I am instructed by my "guide-book"—the key to this covenant-bound institution—that what I have "seen through a glass darkly," and so much enjoyed, is only a prelude—"the earnest"—the sample of the stock which he has in this treasure-house. So I conclude that when he comes in his glory, and "mortality is swallowed up of life," eternity will be occupied in examining, admiring, and enjoying the grandeur and glory of the things in "the world to come," which world and all it contains was created by and for our Redeemer. And while "eternal life is the gift of God through Christ," the world to come and all it contains will be bestowed by Christ upon his bride as rewards for "doing well." So we shall have "the gift" and the rewards all our own. Can the secret societies do as much for us?

Allow me now to say that during the first twenty or thirty years of our history as a people, whenever the Gospel we preached reached a "secret society" man and led him to Christ, and to decide to come with us, he entirely abandoned the lodge-room, the regalia, the public parades, and association in the mock ceremonies at funerals of their order. And when a church-man—a member of a lodge—fully embraced the doctrine we preached (and we did not preach much against secret societies), he also left the lodge-room, the parades, and the ceremonies, and publicly confessed that his former relations prevented him from living a faithful Christian life.

But "their bands are strong." Some of their oaths are so terrible as to chill the blood of sensitive men. Only a few dare break away, yet the true Gospel and its obligations reach some and bring them out. I can count more than a score of such in my circle of labors, who came with us in early days, and who were among the most conscientious and faithful Christians ever after; several of them were able ministers of the Gospel. I have also known many, very many, ministers and layman, of denominations which then permitted their members to join secret societies (several churches would not), who after being well informed, by seceders, of the anti-Christian character of secret societies and their oaths, persisted in remaining and affiliating with them; and others, being persuaded and joining lodges, wandered wholly away from the Lord; and others became so backslidden as to be useless and cumbersome members of Christian churches.

Formerly there was no necessity for asking a candidate for membership in our churches whether he belonged to a secret society. It was then fully understood by both parties that "oath-bound secret societies" were anti-Christian; with a religion at whose altars "the name of Christ must not be mentioned."

Since those days secret societies have greatly multiplied, for the morals of "the last days" require a covering to shield the mischief workers from the law and from church discipline. Yet they must "have a form of" and be a substitute for "godliness." Now a large brood of secret societies has been organized, professedly for various benevolent objects. These are less obnoxious, and without criminal oaths. And to gather in the scrupulous, the women, those who lack self-reliance and faith in God, they offer premiums, "benefits," mutual insurance projects. These "benefits" tempt a large class of weak Christians. By these apparently innocent prudential measures all classes are becoming "confederates," and spending their money for "initiations" and "dues," which goes to build costly temples, support officials, and to provide suppers; and spending their evenings in entertainments and plays.

By these institutions the churches are being depleted of the means, the presence, and the labors of many of their members from whom they have the right to expect and demand help in the cause of Christ; and by these institutions the mass of unconverted men and women are drawn away from the places of Christian worship and Gospel preaching. Is it not probable that these apparently innocent young lodges will prove to be primary lessons to prepare their pupils to enter the oath-bound lodges, whose temples, religion, and altars, are a growing menace to the religion of Christ, to his temples and altars?

We admit that the growing evil has effected a breach in our Advent Christian churches and drawn away some of their members to join "secret societies," to the great grief and sadness of our faithful, spiritually-minded members, who are crying to God in secret closets, to open the eyes of these brethren.

Yarmouth, Me.

SECRET TEMPERANCE ORDERS.

After fifteen years of intimate and candid observation we are forced to the conclusion, that no one force operates against the success of real temperance reform so effectually as the effort to organize the work under secret society methods.

We have discovered the following:

First. The lodges divide the workers and thus impede the work. There are many earnest temperance workers who are kept out of all secret orders by conscientious convictions that all such orders are wrong. Of course if, for conscience's sake, many cannot go into a secret lodge to do temperance work, and others, against such conviction, or without any conviction at all, go into the secret lodge, there will result no little division of the workers, and the work will be hindered. Who is at fault when such a division results? We unhesitatingly charge the fault upon the secret lodge workers. We do this for the reason that they are the introducers of an innovation. Secret orders were not divinely instituted; they are the creature of man's desire to gain advantage over his fellow men, and to find protection that is not afforded a guilty man by ordinary processes of law. Secret lodge temperance work is neither the normal nor the original method of reform work. It is a turning aside from the established methods of carrying forward good enterprises. Many good people remain in the old paths of open, honest work, and call to those who have departed therefrom to return from their wanderings, and their unholy alliance. If they refuse the call the unfortunate result of a divided force, and the consequent responsibility for much delay and many defeats remains with the innovators.

Again, the lodge people themselves are much divided. A lodge of Good Templars, another of Sons of Temperance, another of Rechabites, and still another of the Royal Templars of Temperance, all in a villiage of six thousand inhabitants. It is a multiplication of ways for spending money not demanded by the work, and the same is true of time and energy. Either they are alike or unlike in all the essential features. If secrecy is essential, then one order would be sufficient. If they are different, then they are not pursuing temperance as the one end to be gained, and should not pose before the community as temperance orders.

2. This leads to a second and serious charge, that the lodges have encumbered the work by loading it down with many merely incidental and other foreign issues. For instance: How can life insurance be made a condition of temperance work? as in the case of the Royal Templars. Again, the Rechabites exclude women. Surely they have a work to do, and has any set of *men* a right to monopolize the work?

3. The fact that the lodge is a secret order is a source of weakness in itself. It is cowardly to take a good work from before the public and enshrine it behind sentinels, pass-words and grips, to be served by persons with high-sounding but meaningless names. Many a man is bold against the curse of rum when he is where all his hearers are pledged to "never reveal but always conceal the workings of this lodge," but when face to face with the enemy, he is a coward. It is said we cannot successfully prosecute the work and let our enemies know our plans. We reply, any moral reform that cannot take the open field of free and full discussion and effort is unworthy any one's attention or thought.

Whatever be our object, it is unmanly to plot and scheme in secret to gain an advantage we have not courage to win in open conflict.

The principal reason why the secret lodges are a certain hindrance is, in the fact that they are contrary to the divine order and therefore cannot count on the blessing of God. When God would lead the children of Israel into Canaan did he organize the various tribes into secret societies? When Jesus would establish the Christian church did he organize a secret lodge? When God would purge the corrupt church by the reformation fires did he organize Martin Luther and his co-adjutors into a secret lodge? When British Christianity had become only a name behind which was a spiritual deadness most shocking, and a moral corruption disgraceful and ruinous, did God organize John and Charles Wesley into a secret lodge? Nay, but God's ways are ever open, frank and honest, and if men would obtain God's blessing they must be in the divine order. Does any one suppose God can bless a work that is directly opposed to truth and righteousness? Those who do good come to the light that their deeds may be manifest. Evil only has need of concealment and secrecy.

4. Finally, these orders are a hindrance because they are Christless. They are not co-workers with the church; the church does not need any co-workers. They are rivals of the church in every community where they exist. This is the necessary fruit of their Christless character. That they are Christless may be seen from the following facts:

(*a*) Many men receive the lodge and its teaching in place of the church and frequently remind us, "If a man lives up to his obligation he is all right. He will go to heaven." This is not only unrebuked by the lodge, but is the only legitimate conclusion from the unwritten and much of the written work of the lodge.

(*b*) They offer morality without an atonement for sin, or penitence.

(*c*) The lodges pass resolutions upon the death of its members declaring that they have gone to the grand lodge above, as if heaven is the place of holding the lodge meeting of some secret society. This goes on unrebuked by the grand lodges and the men in authority.

(*d*) Their obligations and pledges of secrecy shut out Him who never spake anything in secret.

If we have demonstrated the Christless character of the lodges, the inference is very easy that any method of reforming the world without Christ, our only Lord and Saviour, must hinder the work.—*A. T. J. in the Bible Standard.*

One of the greatest evils of the present day is secretism. Just as in the former case it finds protection in the bosom of the church. Some opposition, of course, exists in all branches; but but while secret orders are so largely in the church, and even in the pulpit, what does it amount to? The pulpit is in a large measure silent. And the religious press pursues the same course. Secret orders are too strongly entrenched in the church to allow it to be otherwise. Thus the church is like Samson shorn of his locks. While it thus fails of its duty to stand in the way and to dispute every step of their progress, these orders have multiplied till their name has become "Legion."

We are frequently reminded that these secret orders may become an element of no ordinary danger. We are not frightened by the question, "What do you know about them?" Freemasonry stands revealed—revealed by such testimony as

would compel belief, unless we discard all human testimony, for none more reliable has ever been given. In the face of such revelation and exposure, how sad the position of a great part of the church of Christ, nurturing in her own bosom this great evil!—*Rev. R. I. Hammond in the Christian Instructor.*

A BOSTON MAFIA.

BY REV. J. P. STODDARD.

St. Patrick's day was duly observed by his honor, Mayor Mathews, the city officials, and the Romanists of Boston, but popular interest in "fraternities" centers just now in the Mafia and the New Orleans tragedy. The press has spoken, and the pulpit will undoubtedly be heard in time. It would be neither popular or safe to favor the violent measures of the mob, but those criticisms which have come to my notice are temperate, qualified and conditional. If the press reflects the sentiment of the people, it is quite evident that stiletto societies are not popular in Boston, and that where the law fails, summary justice to assassins would at least be tolerated as a last resort. The burden of censure is not upon those who rashly executed outlaws in defence of their homes and the peace of the city, but upon that timid policy, general apathy and lax administration which emboldened the assassins of Hennessy and resulted in the Parish prison slaughter.

There is force in these strictures, for the existence of the Sicilian murder societies in New Orleans were well known. The Mayor declared, "For years past the existence of stiletto societies in this city have been asserted;" and adds, "No community can exist with murderous societies in its midst. *The society must perish or the community itself must perish.*"

The Cincinnati *Enquirer* is authority for saying that "The price paid for killing a man is from $10 to $100." The existence and the cost per capita for executing the decrees of the Mafia were matters of newspaper notoriety, and Chicago's experience in dealing with a like criminal brotherhood had given additional warning and emphasized the necessity of "eternal vigilance" and prompt action on the part of the guardians of the public weal. It is certainly highly commendable in the Boston press to direct attention to the derelictions of the New Orleans authorities, and such disclosures should lead to careful scrutiny into existing dangers in the "old Puritan city." A kennel of wolves in sheep's clothing may be nearer and more dangerous to our homes than the "Blood Atoners" of Salt Lake City, or the Clan-na-Gael in the valley of the Mississippi, or the hireling assassins of Louisiana. Is there any cause for apprehension?

In the *Herald* of March 3, 1890, I find a long article detailing the methods of a "Sworn Band existing in Boston," telling "how it has entered into recent criminal prosecutions in the courts," etc. As the Mafia is composed chiefly of Italians, so this Band, with a Boston membership of over 1,200, is largely of Chinese nationality. Both are of foreign material, and seek similar ends by identical methods. "Its prime objects," says the writer, "are the protection of its members, and the injury of those who are not its members." "It has a creed of thirty-six articles which every member must solemnly swear to obey and keep secret from the outside world." The penalty for divulging secrets or disobeying orders is death. In case of execution, "they stick a knife into a man in the society room or elsewhere, cut up his body into pieces sufficient in number to go around and give one portion to each brother, who is expected to convey his share to an appropriate place and get rid of it as best he can." Anticipating public incredulity, the writer adds, "It is hardly conceivable that a society having so frightful a regulation should exist in the center of this civilized community, and *still it does.*" These, and many other facts of bribery, perjury and blackmailing, be it remembered, were brought out in a "*judicial investigation,*" and hence well known to the authorities, and yet we hear nothing of any effort during the more than twelve intervening months to suppress the Wi-Gee-Hong society in Boston. On the contrary the same *Herald*, speaking editorially in its issue of March 18th inst. of the Mafia, says:

"There is some reason to believe that the rudimen s of a secret society of this murderous character exists in our city. The members of our police force certainly think that this is the case, and more than one crime that has been committed during the last five years, has been attributed to this form of *conspiracy.*"

The police ought certainly to know. Mark: he does *not* say the Wi-Gee-Hong, but a secret "*conspiracy*" to protect its members. Against what? Where is this secret protective league located, and what is it anyway? Is it some embrio Mafia located in a dark, unknown haunt of the vicious and outlaw refugees from justice in foreign lands? or is it the slaughter-house of the "Celestials" on Harrison avenue, mentioned in the *Herald* of March 3, 1890? or is it the stately, silent granite temple at the juncture of Tremont and Boylston streets? Who are these sworn secret "conspirators," and where do they hold their nightly conclaves? The people whose rights, and even lives, are endangered, would like to know. If they evade the vigilance of the police and escape the ubiquitous reporter, it might be well for the Legislature to appoint a committee of competent persons free from entangling alliances and invest them with power to search every nook and corner of these secret haunts of men and report through the press. It is impossible to determine whether the writer in the *Herald* refers to the Mafia, the Clan-na-Gael, the Wi-Gee-Hong, or the Freemason society, since they all administer oaths of obedience and secrecy, enforced by death penalties of the most revolting character; since all meet at night in some secure place and guard the approach to their asylum with sedulous care; and since all have been judically convicted of murder, surely to except Masonry would be an injustice to others, since it *silenced* Morgan in 1826 and according to Prof. L. T. Townsend, D.D., is still practicing its old-time barbarities in Mexico by assassinating Roman priests who will not recognize its priority of right to lodge secrets at the confessional.

Let us have the facts, something definite, Mr. *Herald*, and then if the people of Boston prefer to follow the example of New Orleans rather than to take warning and flee from the wrath to come, your skirts will be clear from their blood.

Boston, Mass.

A PETITION FROM ALASKA.

Dr. E. P. Thwing of New York, writes us: "When a student in the Medical College, instructions the most minute and exacting were received as to the tender ministry one needs during the period of maternity. These are now recalled as my son, Dr. Clarence Thwing, in charge of the hospital at the Training School, Sitka, Alaska, writes for help in providing for the needs of Alaskan women. Let him tell his own story: 'Returning from a patient in the Ranch last night, as I walked along the back street of the Indian settlement, I spied in the moonlight a vacant lot. The thought came to me, there is the place for a native hospital. The need of this I have seen more and more since my work among the natives has been increasing. There is a particular call for a Lying-in Hospital, a Maternity, as the native custom is to turn women out-of-doors when about to be confined. To-day as I passed the vacant plot by daylight, I saw adjoining it a rude hut, or shelter, of poles and boards. Some more humane native had constructed this for the very purpose of giving partial protection from the weather to some of these outcast women in childbirth. Now if I can claim and fence in this unoccupied piece of ground it will be a very suitable location for the beginning of a hospital for sick women and children. Two hundred dollars would put up a building adapted to immediate needs. This work would be undertaken as an independent or private charity, involving no additional expense to the Presbyterian Mission.'"

Offerings for this most urgent need may be sent to Sitka direct, or to Dr. E. P. Thwing, 156 St. Marks Avenue, Brooklyn, N. Y. The plea for these poor creatures is a very tender one, and gives to Christian women especially, an opportunity to express their appreciation of the blessings which civilization has brought to them in the hour of their supremest need.

Will not every one reading these lines respond to the call of Jesus through these suffering ones and send at once a gift that will gladden many a weary heart in these sad Alaskan homes? He loveth a *cheerful* giver. T.

NEW ENGLAND LETTER.

An instance of the degradation of words.—Lodge blasphemy.—The Royal Knights.—Dr. Storr's missionary address.—Other matters.—A city child's idea of the country.—Wine in the Boston cooking classes.

I wonder if a hundred years of prohibition will suffice to take the smirch off that word saloon—which the lowest bar-room now claims for its own—and give it back its old place in the language. It is certainly a striking instance of the degradation of words from noble to ignoble meanings. Used in its French form *salon*, how it conjures up visions of wit, and wisdom, and beauty; of Mesdames De Stael and Recamier holding their intellectual courts, and now—the synonym for everything brutal and disgusting! But this is a small matter beside the degrading of sacred terms by the lodge. I noticed the other day in the report of the convocation of the Grand Royal Arch Chapter of Massachusetts, just held at the Masonic headquarters in Boston, the following item: "Previous to the session the order of High Priest was conferred on a large number of candidates." An inquiry into the character and occupation of some of these newly-made High Priests might elicit some curious facts. Infidelity lives on this profaning of things the most sacred. I do not envy any professed follower of Christ who can read an item like the above and not feel shocked to his very soul at the blasphemy of thus taking a title which belongs only to the Saviour of men, and bestowing it on—perhaps a liquor-seller. Now that the lodge has gained in so many of the daily papers a regular space for its own use, Christian people have a chance to read its utterances and judge for themselves. We can all remember when secret societies were scarcely mentioned in the daily press, and this new departure on their side shows that constant agitation has at least obliged them to take the defensive, and come out in a measure into the open light of day. This is the beginning of the end, for light means death to all creatures that love darkness.

"Good opportunities in these days for the poor man to save a few dollars, to put by a little for a rainy day, are rare." So says a new endowment order, rejoicing in the name of the Royal Knights, which has just started, ostensibly with the generous purpose of offering the poor man one of these "rare" opportunities, with the honors of royalty and knighthood thrown in. We have all the materials for an American Don Quixote; we only lack a Cervantes to use them, and the only wonder is that so rich a field for the humorist is suffered to lie fallow.

Seldom has an address on missions so stirred the religious heart of Boston, as did Dr. Storrs' at the recent Foreign Missionary Conference in Park St. church. The real greatness of it consisted in the fact that he took up the subject from its discouraging side—the declining interest in the foreign work—and yet handled it in such a masterly way as to draw inspiration from what seemed most depressing and unhopeful, as Samson took honey from the dead lion's skeleton. It was a splendid appeal to Christian manhood and womanhood to live their best, think their best and do their best for the evangelization of the world.

Yet in this same city which gave Dr. Storrs an audience as thoroughly appreciative and as keenly awake to the needs of the hour as could be found anywhere in the world, a French actress with a very unsavory reputation can make her pile of money and be feted and fawned upon by society women who would on no account touch the hand of a fallen sister of the street, though her sins against the law of purity be not half so black in the sight of God or of good men. All this is not reassuring to one who desires to think that public morals are improving instead of retrograding.

The question of biennial elections has suffered another defeat, which will lay it to rest for the present. There are disadvantages attendant on our system of frequent elections that every one knows and nearly every intelligent citizen has experienced; but there is a general feeling in the popular mind that on the whole the result is beneficial. A long tenure of office is apt to make rulers forget that they are the servants of the people, and movements in this direction are generally the first step towards despotism.

Gen. Butler's foolish talk that "it is time for the country to have another war," if reported

correctly does not do him much credit. That every generation of Americans has seen war may be true, but must a bad precedent once established be forever kept up? This is reasoning too much *a la* John Chinaman.

A most pathetic little incident connected with the Open Air Mission for city children, is that of a little girl who utterly refused to walk on the grass which was all white with blooming daises. "I don't like to," she finally faltered when urged to give her reason. "It looks like graves. I never saw any country before except graves." Poor little waif, who had never known every country child's delight of telling her fortune with a daisy, and could only associate its starry beauty with the shadow of the grave!

I am thinking that it would be well for the W. C. T. U. to labor with the ladies who are at the head of the various cooking classes in Boston, for some of their recipes sin grievously against temperance. If confectioners who manufacture and sell "brandy drops" must feel the weight of the law, why should it be allowable to teach the girls and women who attend these cooking schools to use wine as a flavoring to sauces and soups, thus laying a foundation for untold domestic misery by developing the alcoholic habit in some husband, or son, or brother in whom it might otherwise have always lain happily dormant? Many of the teachers have taken a course of education abroad where the use of liquor is fashionable, but it is not foreign dishes, but plain, honest, American cookery that needs to be taught. When shall we have a school of cookery that shall be thoroughly national, and taught by a white ribboner, posted in all the latest discoveries in heredity and hygiene? What better opportunity for some millionaire to do good with his money than by endowing such an institution and calling it the Lucy Hayes school?—and doing it in his lifetime too instead of waiting for death. It would be of more practical benefit by far than giving it to already wealthy colleges whose wants seem to grow in proportion to the number and munificence of the benefactions they receive.

Elizabeth E. Flagg.

Reform News.

A QUESTION FOR DR. STORRS AND OTHERS TO PONDER.

Boston, Mass., March 20, 1891.

A strong plea for missions, and a "revival of the old time zeal for missions," was made at Park Street church yesterday. The announcement of Richard S. Storrs, D.D., as the speaker, brought out an evening audience of Boston's most cultivated and pious citizens. A previous engagement prevented my attendance, but the press reports are unusually full. According to the *Herald*, in numbering the causes which had produced "a relative decline in missionary zeal," Dr. Storrs omitted one which might very properly have been mentioned. The 684 lodges in Boston, and their corresponding numbers throughout the country, have more to do with abated ardor, depleted treasuries, and self-consecration to mission work, than is publicly expressed at these grand enthusiastic rallies. Not only do these lodges absorb money, time and thought needed to carry forward the work of the church, but many of them, like the Masons and Odd-fellows, teach and practice a religion of ceremonies in which their principal rites are borrowed from the very paganism the missionary seeks to destroy. A church board, indorsing at the communion table at home, and even in some instances commissioning and sending out lodge devotees, could hardly expect the smile of heaven upon its work, or a very enthusiastic support from the really pious people whose eyes had been opened to discern the truth. I do not believe Dr. Storrs favors the secret lodge religion either in this or other lands, but his reticence upon that subject is being used to lure pious young men into these snares of Satan.

A man who had taken ten degrees in Masonry said to me but recently, "My first favorable impressions of Masonry were received from R. S. Storrs, D.D., of Brooklyn, N. Y." If this is true, the Doctor has (it is to be hoped unwittingly) led one man into paganism in Boston, while so ably pleading for the emancipation of Africa and *all* heathen in foreign lands, from this same blighting curse. I hope the Doctor will not overlook this factor in his next enumeration of causes of abated zeal in missions, and will put himself in a position not to be *mis*quoted in support of paganism in civilized lands. Bethany mission held its third anniversary at Tremont Temple yesterday. It was my good fortune to listen to addresses by Mrs. Gleason, Mrs. Dr. Gordon and Bro. O. P. Gifford; each unlike the other in expression, but one in spirit and aim, and perfect gems of pure Scriptural and inspiring incentive to lift the fallen, to instruct the believer more perfectly, and to seek out and succor the perishing.

Quietly pursuing my special mission I met a gentleman from Woburn who gave me the hand of most cordial fellowship. He related a number of instances that had come under his own observation where promising young men had been ruined by their lodge associations. This reminds me of a man who called for books, etc., at the office one day this week. He said, "I have been in business over forty years, and I have seen many men ruined by their lodge associations, but I have never known a single one who was really benefited or helped in that way." He had read the *Cynosure*, and been a close observer, which gives weight to his testimony.

On the lodge influence we are nearing a point when there will be but one opinion among Christian people. The really pious and well-informed have but one opinion now, but it is hard for the average mind to admit the truth of the exposures.

At our regular Monday evening meeting this week I gave a "Chart Talk" on the Jewish and pagan features of Blue Lodge Masonry. There was present a pastor who had been "entered, passed and raised," and who said when invited an hour before the lecture, "I know all about it, but he don't know anything about it, if he has never been a Mason," etc. There was also present a theological professor and his wife. The usual opportunity for questions was given and a number were asked and answered. The professor and his wife could hardly credit the revelations to which they had listened, so abhorrent did they seem; but if the minister's silence is not to be construed as a *confession*, he certainly failed to make any denial when he had ample opportunity to do so. The professor took a copy of Finney's book, and both himself and wife assured me they should accept his statements without question, as he spoke from personal knowledge.

Last week I spoke in Providence to a company of earnest Christian workers assembled from several States. They received the truth with "readiness of mind," and asked many questions intelligently, which it is always a great satisfaction to hear and answer. This meeting was in striking contrast with meetings at Tariffville, Conn., where I spoke five evenings the week before. The lodge element was out in force, but offered no personal opposition. There was one gentleman whose friendship to the cause and its advocates provoked the hostility of the ruffians, and on my way to the depot the morning after my last lecture I noticed that the front of his store was daubed with the old pro-slavery arguments, which I suppose they thought the speaker could not appreciate, and so fired their eggs against Bro. Loomis's front door. J. P. Stoddard.

A LAWYER'S CHARACTERISTIC SPEECH.

Cannonsburg, Pa., March 25, 1891.

Dear Cynosure:—This part of the earth has been shrouded with clouds for a week or more past, but this morning the sun shines undimmed. Many will welcome the dawning day with glad hearts, as much of the prevailing sickness is attributed to damp weather. I have much to be thankful for in the good health which I enjoy, and am having many spiritual feasts.

Last Sabbath the door opened for work in Burgettstown. I had the privilege of speaking to about 300 souls in the Presbyterian church in the morning, and about the same number in a union meeting held in the United Presbyterian church in the evening. The Presbyterian pastor, Rev. Weaver, is a young man who believes in proclaiming God's Word as he understands it, "whether men will hear or whether they will forbear." All he knew of the Masonic lodge, he said, was unfavorable to it. My temporal needs were amply provided for by the pastor of the United Presbyterian church, Dr. Carson, and his pleasant family. Rev. Irons of McDonald, and Rev. Atchison of Mansfield, received me kindly and will try and give me a hearing before I return.

For the past two evenings I have spoken in United Presbyterian churches in this place. The attendance last evening was fully double that of Monday. Rev. Smiley was necessarily away, but Revs. Lewis, McDonald and Scroggs were on hand. I am indebted to Rev. McDonald for the arrangement of the lectures.

Extra interest was given the meeting of last evening by a lawyer, named Brown, accepting my invitation to defend the lodge. He argued that the lodge did not affect outsiders, and—using his language—"they have no right to kick." "Supposing," said he, "it be true that we do many foolish things, is that anybody's business but our own? We swear to love one another, but we go out and hate one another. There are many Masons that I hate," said he. He thought we had no right to ridicule the Masons for wearing their peculiar regalia, even if it did look foolish. He had the profoundest respect for the Catholic with his beads, though their counting looked foolish to him. He said he had been a great fool once when he marched through the streets of Pittsburg until his feet were sore in Knights Templar garb. He would never do so again. But he thought if the people were foolish enough to stand along the sidewalk and look, they had no right to complain if the marching was foolish. If a man who was a Mason should come along and want a quarter, he would give it to him. He wanted the audience to consider that George Washington was a Mason, etc.

As will be seen, his talk was that of a man "without God and without hope." Mr. Brown said he would allow me to ask him questions, but in reply to the first one he said, "I am not at liberty to answer," thus admitting his slavery in the lodge, which was very evident.

I replied to his assertions and insinuations, but space does not here permit a review. The absurdity of such talk will be evident to *Cynosure* readers.

I go to-night to Houstonville for an address in the school-house. To-morrow evening I speak to those who may gather in Venice.

I have stopped at two hotels here and neither can I recommend. The first was first-class only in price; the proprietor of the second was up much of the night under the influence of liquor, looking for a revolver, killing imaginary rats, etc. How long will this curse of strong drink continue to make desolate homes!

W. B. Stoddard.

Correspondence.

ONE CHURCH PROBLEM IN COVINGTON.

Covington, Ky., March 25, 1891.

Editor Christian Cynosure:—Last Sabbath morning I preached in the 7th St. M. E. church, and at night in the Union M. E. church, Covington, Ky. Dr. Robinson, the Union Church pastor, was absent. He has a large, wealthy church. One of his members pays $1,800 for the choir per year. They have a richly furnished church and a parsonage fit for a king's palace. One would think, surely the Gospel would flourish under such favorable circumstances. But it does not. The churchless masses avoid the place; and the members cannot be mustered for more than one service.

Something is wrong. What is it? My humble opinion is that secret oath-bound societies are the first great cause. They absorb the means, time and interest that should be devoted to the church; and until this monster is smitten, the problem of the churchless masses will be unsolved. It is true that the great work of the churches is to save the perishing. But there is a stone in the way of the church's progress in that work that must be rolled away before any progress can be made. How much it would help the church in her evangelistic work, to have all the saloons closed! How the work of saving souls would be facilitated if the railroad and postal service were discontinued on Sabbath, and Sunday newspapers abolished! How the work of rescuing the perishing would be promoted if we had a uniform national divorce law, doing away with speedy and easy divorce! How the church's work in winning the masses would be helped, if only God-fearing, upright and pure men were eligible to office! And what untold advantage would come to the church if this nation would honor the King of kings and secure

his promised blessing of the Spirit upon the whole people! This is National Reformation. And until the Christian citizens in this land are ready to unite and make these reforms an accomplished fact, the problem of the churchless masses will be unsolved. J. M. Foster.

INSURANCE ON EARTH AND IN HEAVEN.

New Concord, March 7, 1891.

Editor Cynosure:—I would like an answer to the following queries:

1. Is giving and taking risks in the insurance organizations, one of God's ways of supplying the needs of his people; or is it a legitimate business in God's sight?

2. Are there not other branches of business in which to invest, and which would give better results?

THE ONLY RELIABLE INSURANCE COMPANY IN THE WORLD.

President—God, our Father.

Cashier—Jesus Christ, our Saviour.

Secretary—The Holy Spirit, our Comforter.

Capital Stock—"The unsearchable riches of Christ."

Liabilities—"Him that cometh unto me I will in no wise cast out."

Assets—Real Estate—"An inheritance, incorruptible, and fadeth not away."

Supplies—"Able to do more abundantly above all we ask or think."

Condition of policy—"He that believeth and is baptized shall be saved."

Dividend—Heaven.

S. Harper.

THE EXALTATION OF CHRIST.

Topsham, Vt., March 19, 1891.

Editor Christian Cynosure:—I would say through your paper to W. N. Willson that I agree with him that civil government is a Divine institution, if it is set up according to God's law, resting on Christ's shoulder, as we have it in Isaiah 7: 6. But a government that does not acknowledge God nor take his law for its rule is not a Divine institution, for we read in Hosea 8: 6: "They have set up kings, but not by me; they have made princes and I knew it not." Have we not as a nation put the Constitution of the United States and the will of the people in the place of God and his law.

I do not believe the Lord is calling for a curse on the Covenanter church for not coming up to his help, for we seem to be doing more for his cause in some respects, according to our numbers, than most of the other denominations. Statistics show that we pay a larger average per member for the support of the Gospel at home and abroad, than any other denomination. And some think we are head and shoulders above others in National Reform work. We have a number of secretaries, which, together with the editors of the *Christian Statesman*, are spending nearly all of their time in this great work, with marked success.

"As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up." The brazen serpent was to be lifted high on a pole so that all could see it; so we hope and pray that our secretaries will so exalt our Saviour in his meditorial office that the whole nation will see his beauty and majesty as ruler of nations and accept of him as their king and law-giver. I would say to W. N. Willson, if a church did not take God's law for its rule and refused to acknowledge Christ as ruler of nations as our chief magistrate did in his last Thanksgiving proclamation, I would stand aloof from such a church. I think it much easier to lift a tub out of the mud, when you are out of it, than to be in it, but if any think otherwise we will not quarrel with them.

I have taken the *Christian Cynosure* and *Statesman* ever since they were first published. They are the two best papers that I know of. In my younger days I got subscribers for them. Now I am in my 85th year, but I am trying still to help forward these reforms. I got a few subscribers for the *Statesman* this last year, but did not succeed with the *Cynosure*. I wish every family in the United States would take these two papers and follow their teaching. Then the nation would soon be reformed. I have been circulating the St. Louis sermon among the Methodist people in Topsham. It ought to be put in pamphlet form and sent broadcast over our land.

When the Israelites were bitten by serpents all they had to do was to look at the brazen serpent, which represented Christ, and they were healed. So now those bitten by the liquor serpent can be healed by looking to the cross of Christ, and so escape a drunkard's grave; but how can we expect any such thing while our government continues to carry on the accursed license system to such an alarming extent. More saloons all over the land than churches! Yet we read in our Bibles that "the kingdoms of this world shall become the kingdom of our Lord and of his Christ," and

> "His large and great dominion shall
> From sea to sea extend;
> It from the river shall reach forth,
> Unto earth's utmost end."
>
> —*Psalm 72: 8.*

Then, the "kings shall become nursing fathers, and queens nursing mothers to the church," and the nations "shall beat their swords into ploughshares and their spears into pruninghooks and learn war no more," and the voice be extended to all nations, "Bring forth the royal diadem and crown Him Lord of all." Josiah Divoll.

PITH AND POINT.

SECRET INSURANCE SOCIETIES.

As one of the best ways to destroy error is to hold up the truth and compare them together, will you please investigate (if not already in possession of such knowledge) and show a comparison between the *reliable* insurance companies and the secret society insurance departments, as to rates, etc., through the columns of your paper. I am a young man and have been asked to join the Oddfellows because of death and sick benefits to be derived from them; but as I think that all the benefits can be obtained at less cost outside of secret societies, I refuse to join them. I will add, however, that I object to them for other and more important reasons.—Wm. F. Tower.

The great hue and cry of the secret assessment societies that their rate is cheaper than can be obtained in any legitimate society is false. The Total Abstinence Life Association gives as low rates as any secret, irresponsible body in the country, and is far more reliable. There are others of like character. We are having prepared by a competent authority on life insurance, some statistics on this subject.

A SECEDER'S OPINION.

You ask me if I am a Freemason; and if so, what is my opinion of them. I will tell you in as brief a space as possible: It is a fraud from beginning to end, and of the worst type. When any man, whether a Mason or no, says that if a man will live up to the very letter of Freemasonry, and by so doing is as much of a Christian as he can be, he is a liar and the truth is not in him; and I honestly believe there are thousands now in Masonry, who, if they could have positively known the obligations and penalties they would have had to take upon themselves to become free and accepted Masons, they would sooner have gone through with the penalties than joined such a society. I also believe that there are thousands, if they could be made to believe and know the real secrets of Masonry, who would lift up their eyes with scorn and contempt on this fraternity. Let this suffice. You understand me in relation to Masonry for I speak from what I know honestly and truly before God and man.—X, *Cadyville, R. I.*

INCLUDE ALL THE LODGES.

I heartily agree that all the people in all the places and under as favorable circumstances as may be, should be invited to discuss and study the problem of secretism, and that as often as may be possible. I wish in all your calls and all the work against the lodge, that the word oath-bound might be dropped. Among many people it marks a distinction which destroys the force of the truth. —A.F. Jennings, *Editor Gospel Record.*

THE CYNOSURE AS A COMMENTARY.

I am greatly attached to the *Christian Cynosure.* It is the one nearly perfect religious paper, and I wish it to be a constant visitor to my house. And while the *Cynosure* is not designed to be a commentary on every passage of the Bible, yet it so well unfolds the great principles of divine truth, that no minister can afford to be without it in his study.—Levin Wilson, *Cynthiana, Ind.*

THE MARK OF THE BEAST.

It has been fully demonstrated to me in my dealings with Masons in courts that they will perjure themselves by testifying contrary to the truth which they have sworn to tell, in order to keep their lodge oaths, which are illegal. The first step into Masonry the candidate voluntarily swears to do something he knows not what. Lev. 5: 4, 5, where it is forbidden. Also in Mat. 5: 34–6. In joining a lodge the candidate voluntarily receives the mark of the beast, or of his image, and his doom is described in the 19th of Rev. and 20th verse. The government of pagan Rome in Scripture is evidently represented by the first beast, and papal Rome by the second beast; and Freemasonry is the "Image of the Beast." Read the 13th chapter of Revelation. Masonry by its own showing is a separate and distinct government of itself, acknowledging no allegiance to any other but its own; and is the only government fulfilling the prophecy. So that whoever subscribes to Masonry has the mark of the beast.—Harris Johnson.

THE TEN-HORNED BEAST AND NATIONAL REFORM.

I find a notice of Bro. Chamberlain, that there is a book, "Bible Readings for the Home Circle," which claims that the ten-horned beast (Rev. 13) is the National Reform Association in the United States. Bro. Chamberlain wishes that some one would do justice to the subject and criticise said work. I assure him that the work is all false. This beast has long been in existence in the Christian church. It dates back to the fourth century, and was a terrible creature in the Dark Ages, when the Roman church ruled over the minds of men.—B. Appel, *Mt. Carroll, Ill.*

THE GOOD MAN ARGUMENT.

The good man, made so by grace, the Christian, is a representative of Jesus Christ, "showing forth his praises" in the world; but be careful where you go to find him. "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth;"—he has not gone into hermitage, as devout Catholics do,—"Behold he is in the secret chambers (lodges); believe it not." You won't find him there. *Believe it not.* Christ could not go into such places, and he knew his *real* followers could not without denying him. No man can follow Christ into a lodge nor take Christ into a lodge with him; so Christ is left out; therefore, the claim that good men are in the lodge, is only false and deceptive, for no man is good only while he has Jesus Christ with him as his Saviour and Lord. "Behold, he is in the secret chambers;" believe it not.—R. Canning, *Galva, Ill.*

After having had the *Cynosure* in my family ever since it has been two years old, it is pretty hard now to get along without it.—J. B. Crall.

May God bless your efforts to spread the light through the *Cynosure* so that men may leave the hidden works of darkness and seek light in Christ.—J. W. Snively.

We wish you success. We are always glad to receive the paper, and when we are through reading it, we almost always send it out for others to read.—A. Knox.

LITERATURE.

The Tonga Islands and other Groups. By Emma H. Adams, author of "Savonarola," etc. Pp. 160. Price 50c. Pacific Press Pub. Co., Oakland, Cal.

The history of many of the interesting island groups of the Pacific are comparatively unknown to ordinary readers except through the writings of missionaries. When international complications arise, as a year ago at Samoa, or more lately at Ponape, so little is known of the locality or the people that it is like showing pictures to the blind. This little volume gives something of the history of the Tongas, the Hervey group, and the Marquesas islands, before they were visited by the missionaries, and indeed were hardly known to the first navigators of those seas. The habits of the people, their government, the vegetable wonders on shore and the great wonders of the sea about them, are graphically told in a manner that cannot fail to entertain and instruct young readers.

Prof. H. M. Scott, of the Chicago Theological Seminary, writes the opening article in the current number of *Our Day*, on the "New Theology in Japan." It is a very scholarly article on the modern phase of liberalism in the church, which is the "fire-in-the-rear" of orthodoxy. Prof. Scott shows briefly how this covert infidelity is taking some root in Japan and threatens great evil there. Rev. Dr. R. H. Howard's article on "John Wesley, Evangelist and Reformer," is almost as entertaining as Dr. Buckley's address at the Memorial celebration at the Auditorium on the 19th of March. But Dr. Howard places Wesley among the reformers, and pleads ably that he should have a noble place in the ranks of men who have turned the world about toward God. Joseph Cook's first prelude in the Monday lecture course of 1891 also appears. It is on "Misleading Mormon Manifestos," a topic which his recent investigations in Salt Lake City enabled him to speak upon with assurance and with convincing power.

Scribner's Magazine for April marks the beginning of the richly illustrated series on "Ocean Steamships" which, it is believed, will be as successful as the "Railway" and "Electric" series. "The Meaning of the Dakota Outbreak" gives both sides of the question, and suggests three definite remedies. Herbert Welsh, the author, has studied the subject for nine years, and is a nephew of William Welsh, of Philadelphia, who was one of President Grant's Indian Commissioners, and gave constant attention to the Indian question for twenty years. Mr. Herbert Welsh has three times visited the Dakota Sioux, and travelled through all parts of their

reservation. This paper should enable fair-minded people to arrive at a reasonable conclusion concerning the recent outbreak, and the whole Indian question. "A Kangaroo Hunt," by Birge Harrison, the American artist, who has been living for some time in Australia, gives much information about the habits of the Kangaroo. A. J. Mounteney Jephson (one of Mr. Stanley's trusted lieutenants) completes his story of the relief of Nelson, and incidentally discusses the horrors of the slave-trade, with some suggestions as to their cure. "Where the Ice never Melts" is the account of a most noteworthy voyage to Point Barrow, the northernmost part of Alaska, by the U. S. steamer Thetis, which was sent to build there a house of refuge for shipwrecked whalers. Robert Gordon Butler tells the story from the diaries of Captain Stockton, who commanded the Thetis, and from conversations with him. Professor Thomas Dwight discusses "What is Right-Handedness?" "The Story of the Fresh-Air Fund" is by Rev. Willard Parsons, the originator of the idea and manager of the fund. It was started by giving nine poor city children a two-weeks' country vacation in 1877, and last year, under the auspices of the New York *Tribune*, it sent 11,000 into the country.

The *Missionary Review* for April opens a strong table of contents with an article on the Jesuit Mission work in India, by Rev. E. Storrow of Brighton, England. He says the condition of the natives affected by the doctrine of these secretists is worse than that of the Samaritans described in 2d Kings, "who feared the Lord and served their own Gods." Dr. Gracey writes on "Missionary Methods officially Reviewed." Rev. C. B. Ward of Secunderabad, India, writes of the Telugu Mission in that country, in which he has labored with much success for years as a self-sustaining missionary. Dr. A. J. Gordon of Boston, taking the text, "Your feet shod with the preparation of the Gospel of peace," writes on the "Missionaries' Shoes." "Why Missions are Modern," "Light in Darkest England," "Mission Work in Darkest England," are other articles of interest.

The frontispiece is a portrait of General Sherman, drawn by Gribayedoff, and Sherman and Bismarck come in for the major part of Murat Halstead's Review of Current Events in the *Cosmopolitan* for April. The executive mansion, the "White House," one of the first points to be visited by those who go to Washington, is described by Mr. George Grantham Bain, the Washington correspondent, while the interior is illustrated with many views taken specially for the *Cosmopolitan* by permission of the President. Perhaps the feature which will appeal most strongly to literary people, is Brander Matthews' article on the Women Writers of America. The Nicaragua Canl is described and illustrated by Harvey, and the Japanese theatre by Miss Scidmore. Samples are given of the best work of Meissonier, and Frederic Villiers tells the curious story of a war correspondent's life.

General Sherman, shortly before his death, by written contract, put his memoirs in the hands of Webster & Co., of New York. They, carrying out the spirit of the contract, are about to bring out a cheap edition of his celebrated work; with a brief appendix by Hon. James G. Blaine, including the closing years of General Sherman's life, his last illness, death and funeral pageant. The work will be in one volume and will contain the full text of the original memoirs. It will be sold at $2.00, all former editions having been sold at $5.00. The proceeds of the work will be devoted to the interests of those whom General Sherman has left dependent for support upon the income of the estate.

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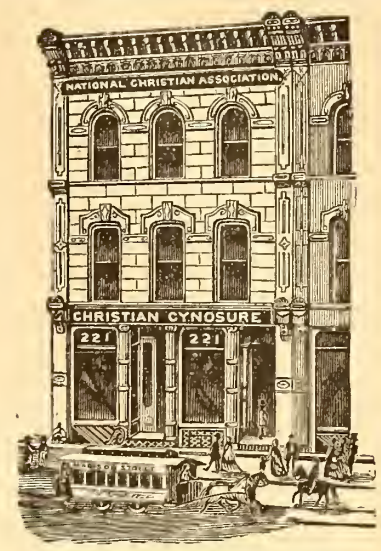
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The Christian Cynosure.

J. BLANCHARD, Editor.
HENRY L. KELLOGG, Associate Editor and Publisher.

CHICAGO, THURSDAY, APRIL 2, 1891.

The President of the Wisconsin State Association has seldom written for the *Cynosure*, but when he does write he has something to say. None of our readers can afford to omit or read lightly the article on the Shekinah in this number; nor should they trifle with the question that must be forced upon every reader: Will not God now withdraw from the church which too long commits spiritual adultery with the secret lodge worships?

ARE THEY CHRISTIAN OR POPISH?

A dozen or so able and interesting papers came to us last week ablaze with Easter,—pictures on the cover, Easter poetry, and other like articles, representing Easter and not the Christian Sabbath as the day to commemorate the resurrection of Christ. The *Cynosure* has endeavored, and will still endeavor to treat our cotemporaries with due courtesy. But if Romish festivals once cast off are to supplant in their columns the Christian Sabbath as Christ's resurrection day,—as Easter, like the lodge, is a simple human religious contrivance, and as every such contrivance strengthens every other, and weakens whatever is Divine—we submit to our readers whether they approve of their reputed organs foisting these Romish festivals upon Puritan and other non-ritualistic churches.

It goes without saying that "Easter" is not Scriptural. The word occurs but once in the whole Bible (Acts 12: 4), which is gross mistranslation. The word (*Pascha*) is everywhere else translated Passover. So say Henry, Adam Clark and all others. So our revised version translates it. So the very name "Easter" is not in the Bible; and if it was, there is no authority for a religious festival of that name. The cool, calm, clear-headed Dr. A. Alexander of Princeton, says: "All the rites of worship invented by men are altogether unworthy of God; and truly, in the nature of things, it is impossible that men should devise a form of worship acceptable; for no service which he has not himself appointed can be pleasing in the sight of God." (*Alex., Evidence, p. 36.*)

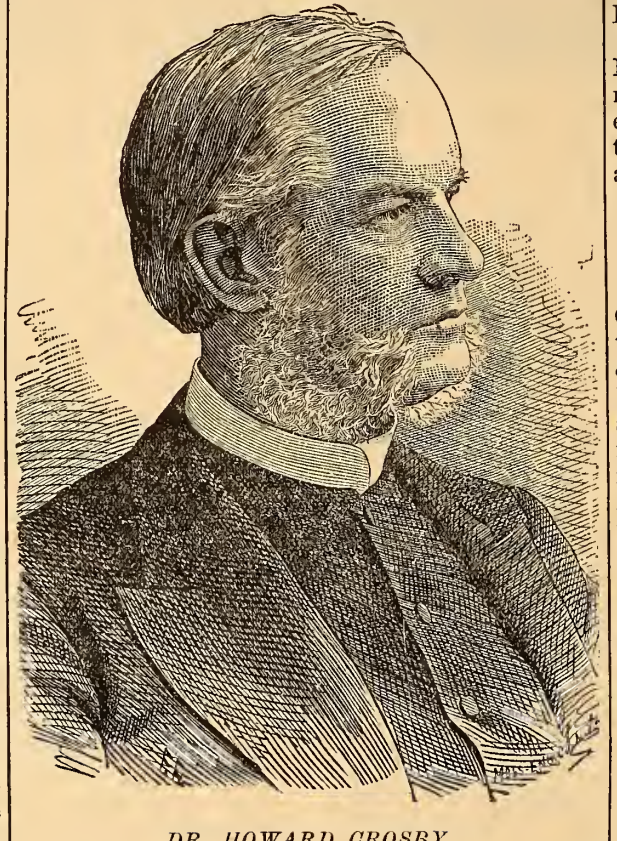
God says, Deut. 4: 2, "Ye shall not add to the word which I command, neither shall ye diminish aught from it." A man who should have then instituted an uncommanded festival like Easter would have been capitally executed; and the New Testament is no less strict, "Teaching them to observe all things whatsoever I have commanded you;" and *who can authorize as a part of religion* anything else?

Easter (spelled Eostre) was the name of the Saxon goddess of strumpet-women, "the Northern Venus.' The heathen Saxons instituted a feast in her honor, and Romish priests took down her image and turned her festival into a day of merry-making and rejoicing for the resurrection of Christ. And surely the history of this festival makes nothing in its favor.

But the Puritans, the men who founded and framed the United States, "detested Romanism as a fiction of human contrivance." (*Palfrey I 274.*) And Bradshaw in his Apology in the days of Queen Elizabeth (*Neal, Vol. I., p. 248*) says: "The Puritans hold and maintain: that all inventions of men, especially such as have been abused to idolatry, are to be excluded out of the exercises of religion." Easter is an invention of men which has been abused to idolatry." The Puritans and their descendants abhorred and excluded it. And they have never even been charged with error, much less proved to have erred in excluding it. How can such papers as the *Advance*, then, by any principle of reason, honesty, or Scripture, restore this Romish festival and declare it "The foundation of the world's hope," and still claim to represent Puritanism and oppose popery?

Will the *Advance* point out one spot on our globe where this festival has taught the people reverence for the glorious resurrection of the Son of God? Nay, one spot where it has not run down and destroyed the sanctity of the day on which Christ actually arose; and which his apostles, who were inspired church-founders, observe and kept as "The Lord's Day?" (Rev. 1: 10.)

Surely the bull-baitings of our neighbor republic, Mexico, which are a leading feature of their observance of "the Lord's day," while all the Romish festivals are kept sacred after their manner, are no justification of these papers in foisting on our churches a religion which ignores the Bible and which the founders of the United States abhorred.



DR. HOWARD CROSBY.

As the sun set Sabbath evening last, Dr. Crosby passed to his reward at his home in New York. He had been for days seriously ill, and the dispatches told us for days of the improbability of his recovery. His death was peaceful. Just before the end he asked by sign for paper and wrote a few lines to the members of his family, those at his side, and the son and daughter in Egypt. The writing began, "I know I have to go." Thus calmly passed this eminent man to his God.

The *Cynosure* published a biographical sketch of Dr. Crosby Oct. 20, 1887; and last December (11th) we reprinted his condemnation of secret societies, written for the *Congregationalist* of Boston in 1871. The sentiments of that paper have been several times since referred to by their author as a conviction that was unalterable.

Few ministers of the Presbyterian church in America were more honored than Dr. Crosby. The force of his natural ability was early manifested, and to the last had its influence over men. He entered college at 14 and graduated at 18; and in the same institution, the University of the City of New York, he was professor in 1851, Chancellor in 1878, and Vice-chancellor up to the time of his death. In 1863 he became pastor of the Fourth Avenue Presbyterian church in New York; and he died in that office, having been also moderator of the General Assembly in 1873 and delegate to the Presbyterian General Council in Edinburg in 1877.

Soon after his appointment as pastor, he began a crusade against vice and intemperance which made him famous. A cotemporary says: "He had not at first much success in inducing either the clergy or the laity to join in his crusade, but in 1877 he organized the Society for the Prevention of Crime. Its object was to put down illicit drink traffic, to suppress concert saloons, low theaters and to purify criminal courts. He was continually in collision with excise commissioners and police captains. His attack on Police Captain Williams in 1887 was one of the most important of these encounters. Dr. Crosby was decidedly a moderate man. He declared that total abstinence was not called for by the Gospel and he did not urge it in practice. A few years ago he had a serious disagreement with a number of Presbyterian ministers on account of his expressed opinion that the law should give workingmen a chance to buy beer Sundays. He was also moderate as a theologian, and at the Hartford congress of churches said he aimed at bringing together the different Christian sects."

There is no doubt his position on the temperance question, so tenaciously held, was the source of untold evil. His celebrated address, "A Calm View of the Temperance Question," given in the Boston Monday Lecture Course in Tremont Temple Jan. 10, 1881, was widely circulated by the liquor sellers, and called out the ablest replies from Wendell Phillips, Drs. A. J. Gordon, Mark Hopkins, T. L. Cuyler and others.

His father was an eminent philanthropist, and Dr. Crosby inherited his spirit, and it must be regretted that his record was so seriously darkened in this one particular. He is now gone into the presence of his God, where all such questions are more truly and quickly decided than here.

THE FLAG IS STILL THERE.

Mr. Moody, first of evangelists, and Joseph Cook, first of lecturers, have both lately repeated their warning against secretism. *Messiah's Herald* of Boston in last week's number reported briefly Mr. Moody's address on March 11th, we suppose in the same city. The subject was communion with God, walking with him in separation from the world. He urged with his well-known frankness and force, that we should not be "yoked together" with ungodly men. He applied the truth to lodge companionship, thus:

"So of the Odd-fellows and Freemasons. You will not have much Holy Ghost power until you get out of them. Why don't you say amen to this? ('Amen!' cried a few.) But you couldn't say amen until I reminded you of it. One man told me he belonged to seven lodges. All his time was given to them. He had none for meetings."

This is the abbreviated report in the *Herald.* It is cheering. As God gives Mr. Moody a testimony on this great evil he gives it plainly and in terms that cannot be misunderstood.

Last Wednesday evening Mr. Cook lectured before a large audience in the College Hall at Wheaton. His subject was "Leaders and Misleaders." He discussed the Southern problem, the labor question, prohibition as a political issue, Henry George and single tax, the public schools and Romish aggression, the Sabbath rest question in its relation to the World's Fair, and *secret societies*, as he alone can.

On the latter topic his words were about as follows:

"We are again face to face with the question of secret societies. There are two kinds of these societies, the gilt-edged and the guilty-edged. The late developments at New Orleans, the Clan-na-Gael murder in Chicago, teach us that we should have done with the latter. The principles of this College within whose walls we meet to-night are surely permeating the mass of American mind on this subject; and the venerable champion of this movement present with us may live to see them everywhere vindicated. I hear more and more of secret societies as I meet with men here and there over our country. The Sunday papers give six or seven columns to these lodge matters and one or two to religion, which is a forecast of their character. The creed of all these societies may be to casual observers very good, but the effect of their work on society, even of those which aspire to be gilt-edged, is mischievous in an exceeding high degree; and as for the Mafia, the Clan-na-Gael, and like organizations, they are destined to be swiftly overthrown and banished by an aroused popular conviction. The American people all do well to heed the word of Wendell Phillips that secret societies are needed for no good purposes. Come out of these societies, young man, if you have been unwisely persuaded to join. Come out of them; and if you are out, stay out. The mischief of secret societies approaches that of the saloons in its widespread and evil effects. It should be abated in our country."

Thus do these great men cheer on the people of God. They are not of the number of those who yield a position once conscientiously taken, because the winds of popular favor do not blow flatteringly about it. Because of the truth they have set up a banner and they stand by it. God bless their words, and give them wings and power.

CHICAGO'S NEXT MAYOR.

The bands parading the streets daily, the great mass meetings in every part of the city, the columns of appeal and crimination in the papers,—all show that Chicago is passing through a grave crisis. Next Tuesday a mayor and a number of aldermen are elected. We have spoken briefly of the five candidates: Hempstead Washburne representing the Republican "machine," and Cregier the Democratic. Thomas Morgan nominated by the socialists; Carter Harrison by his personal friends of the Democratic party and by the Personal Liberty League of saloon-keepers; and Elmer Washburn by the "committee of one hundred," representing, in part at least, various se-

cret orders opposed to Romanism and foreign aggression.

Cregier and Harrison are notable Freemasons, but just what effect this fact has upon their interests it is not easy to say. The former has been maintained in a long course of office-holding by the lodge. His main secret society support, according to the city press, is now from the infamous Clan-na-Gael. It is believed that the hold of this order upon the police force was never broken. Public sentiment made some demands last year during the Cronin trial, but little heed was given them. There were plenty of Clan-na-Gael members on the force, as appeared from the evidence at the trial, but they are there still.

The Personal Rights League is composed largely of German infidels and saloon-keepers, who are organized under this name to resist the enforcement of prohibitory and Sunday laws. The career of their candidate is known all over the country. Mr. Washburne has a Catholic wife, and is supported by the gang of "outs" who want the offices for their party. While personally he may be an amiable man, he cannot, it is feared, withstand for a moment the demands of his party backers, who are hardly more to be trusted than those of the Democratic candidates.

The really non-partisan candidate seems to be Elmer Washburn. Many of his backers have most objectionable relations in the secret lodge; but many, too, have not. He himself is a man who has been tried, and his integrity and capacity for organization and government is known, and can be trusted. He is not a secretist, as the following letter, published in the *Inter Ocean* in reply to a Democrat, shows:

My Dear Sir: Your communication of the 23d inst., is at hand, and in reply I have to say that:

1. I am not and never have been a member of a Know-nothing or other secret organization of any kind or description.

2. I am not and never have been pledged to discriminate against any nationality or any religious sect, and I never have so discriminated, nor has any such pledge ever been requested of me.

3. I am not pledged to give the city patronage to any individual or to a member of any society, clique, clan, party, or religious sect, oath-bound or otherwise. I have never promised a position pending any nomination or election.

The platform of principles adopted by the "citizen movement" is familiar to all. I am simply pledged to stand upon that platform. It means, among other things, that public servants should not practice such discriminations as those to which you refer. And I am surprised that the substance of your inquiries should have been regarded, even, with a suspicion of truth by any persons in this community.

In further reply I will say that, as there is nothing of a confidential character involved in this correspondence, I shall not object to any use you may make of my letter. Very sincerely yours, Elmer Washburn.

The writer of such a letter would be a good mayor for Chicago during the World's Fair. We hope he will be elected.

—Rev. Alexander Thomson, pastor of the Congregational church of Bartlett, Ill., and president of the N. C. A. Board, contemplates a change in his church work.

—James A. Chalmers, late elder in the United Presbyterian church of Topeka, Kansas, and father of Rev. Thomas M. Chalmers, an esteemed co-worker in our reform, died at his home in Lawrence, Kan., on the 15th of March. He had been a sufferer for years. He is remembered in the church as a most earnest officer and faithful Christian.

—The *Associate Reformed Presbyterian* of Due West, S. C., commenting on the Mafia affair in New Orleans, says: What a striking illustration in this humiliating record of the evil of these "secret," oath-bound orders. They are a standing menace to the peace and safety of the community. They love the darkness because their deeds are evil. The supreme mystery of such organizations is the mystery of iniquity.

—Since the address of Pres. C. A. Blanchard at the Northwestern University, the Massasoit Club, who invited him, have been pushing their cause of open work among American students with commendable zeal. They have appointed three of their number, William Ferris, Benjamin Rist and C. B. Earnhearst, a committee to correspond with other colleges in regard to forming a national non-fraternity organization. This will be cheering news in many institutions.

—The *Gospel Messenger*, representing the German Baptist (Dunker) church, publishes an able article on the incompatibility of the principles that control the lodge and those of the Christian church. The writer urges that the ministers and teachers be faithful in their public efforts to warn their hearers of the lodge curse; and recommends that the *Cynosure* be taken in all families to prevent the boys from joining the secret orders.

—Our Washington agent finds western Pennsylvania a great field. From McDonald, the county-seat of Washington county, he wrote Friday: "Several months' work in this county would be of great profit to our cause." But the roads are almost impassible, and threatened sickness in his family at Washington inclines him to return thither and follow out his plan to give the month of April to New York city and Brooklyn.

—The report about the removal of the corner-stone of the Masonic Temple in this city we gave last week on the authority of the *Inter Ocean* and the *News*. The *Journal* says the story is not true. Let that be as it may, God has removed the corner-stone and moving spirit of the affair. Last week N. T. Gassette died after a few days' illness. The temple was of his planning and so far he seems to have been the executive head of the organization building it.

—Rev. D. W. Wise of Granville, Ill., has accepted the call of the College Church, Wheaton, to be their pastor, and will remove about May 1st. The church of which he has been pastor for five years excludes secret societies from its communion; and Bro. Wise assisted the Congregational Council which met at Wheaton, March 27, 1888, to its important decision, that churches of that persuasion have the right to adopt a rule separating the followers of Jesus Christ from the secret lodges.

—The *Cosmopolitan* magazine which we are enabled to offer to our subscribers at very favorable rates, is widely recognized as one of the most interesting of our illustrated publications. Its publishers are anxious to secure permanent subscribers and make the *Cynosure* subscribers an excellent offer. It contains yearly some 1,500 pages of reading matter, a large proportion of which is finely illustrated. A profitable investment is offered in the *Cynosure* and *Cosmopolitan* for $3.00 to new subscribers to both; $3.50 to old subscribers to both; and $3.25 to all our present subscribers who do not take the magazine.

—Actual experience with garden cultivators warrants the highest commendation of the Manweight Cultivator which we advertise this week and offer free (except freight) to those who get up clubs. The ordinary cultivator is pushed by the arms and is hard work at times. This new machine is pushed forward easily by the simple weight of the body. There is no garden tool a boy likes so well as a cultivator. With this new machine a boy can cultivate a quarter to half an acre and think it play. The wheels are high so he can make a team of his playmates and pull it through the soil. Before the first of May we should be glad to add a hundred clubs of eighteen to our list in exchange for this useful and beautiful implement.

OUR WASHINGTON LETTER.

Washington, D. C., March 25, 1891.

The Treasury department has made a change in the form of stamp to be issued to retail liquor dealers that will be pleasing to temperance people in all States that have a prohibitory liquor law, and also in cities and counties that have a "local option" law. Across the face of every stamp issued by the internal revenue bureau to liquor dealers after July 1, will be the following, conspicuously printed:

"This stamp is simply a receipt for a tax due the Government, and does not exempt the holder from any penalty or punishment provided for by the law of any State for carrying on the said business within such State, and does not authorize the commencement nor the continuance of such business contrary to the laws of such State, or in places prohibited by municipal law."

This change was made because of numerous letters received at the department saying that retail liquor dealers were openly defying the local laws, claiming that the United States license was a permit to do business, and it seems in many cases succeeding in convincing local officials, not well informed, that their claim was a valid one. The United States issues no license or permit to carry on the liquor business, and the stamp represents simply a revenue tax placed upon the business by Congress. It is believed that under this change many places where liquor is now sold will be closed.

Another honorable woman's head bowed with shame on account of the cursed alcoholic fiend. A young man, the son of a good woman and the step-son of a United States Senator, while crazed with liquor, went to the White House, at night, and forced an entrance by smashing the glass in the windows, shouting and raving meanwhile like a madman. He was arrested and carried to the station house, like a common criminal. Long after midnight his fond mother was awakened to be told the story of her darling boy's disgrace. Imagine, dear reader, if you can, the feelings of that mother, when at 2 o'clock in the morning she met her boy in the station house, whither she had gone for him. He was then sober enough to realize the enormity of the disgrace he had brought upon himself and upon his family by his conduct, and let us hope that he was also truly repentant. What a terrible warning this case presents to the young man who persists in swallowing that which destroys his reason, and for that purpose alone it is here mentioned.

In addition to the regular church services this week, Father Ignatius, the Anglican monk, has preached twice each day. His meetings have been up to this time slimly attended, one reason for which, perhaps, is the admission fee he charges. Our people are not accustomed to seeing tickets sold, just like at any ordinary secular entertainment, for religious services. His visit here has accomplished one good result, if no more. Having recently been among the Seminole Indians in Florida, he noticed that a certain class of white people made a practice of supplying those Indians with intoxicating liquors in order to rob them. He called the President's attention to this and told him what a demoralizing effect it was having on the Indians. There is a law against this liquor traffic, and Mr. Harrison told Father Ignatius that he would see that it was enforced.

At a mass meeting held under the auspices of the Woman's Christian Temperance Union Sunday afternoon, Senator Peffer, of Kansas, was the principal speaker, addressing his remarks mostly to the young men and women, who are the hope of society. He told them of the benefits, socially, intellectually and physically, to be gained by temperance, and of the great and good work it had done and was doing in his State. He said: "I represent particularly the farmers and the laboring men, and I know that they are nearly all prohibitionists. They see no good in the saloon, and they recognize no argument for the habit which brutalizes men and women. If there had never been any dram-shops in the world many a mother's heart would not have been wrung and lacerated in agony by the fall of her son from the path of rectitude." *

All Reformed Presbyterians who purpose to attend the anti-secret conference soon to be held in Chicago, can be furnished with credentials as delegates by notifying the undersigned. We hope many will find it convenient and see it their duty to attend. By order of Synod. J. S. T. Milligan,

Ch'n Standing Com. on Secret Orders, R. P. C,, Denison, Kan.

A soap-bubble party is a pretty way of entertaining children, or even those of larger growth, as there is a fascination about the airy, fairy thing that makes even "a grown up" like to try his luck in producing "a perfect beauty," as the children say. A novel idea for such an entertainment is to have little bats covered with felt; a bubble can be batted up into the air a number of times before it finally bursts into nothing, and it is delightful to see a number of children eagerly keeping the pretty things up above their heads. The bats can be easily made of stiff wire, and then covered with thin felt. Twist the wire into this shape and then tack felt over the circle. At the toy shops they have a little plaything called the soap bubble toy, which is a novelty for this season, and which has an arrangement for blowing the bubbles, a tin for the soap water and a bat; but it is doubtful if the children will like this more elaborate arrangement as well as the penny pipe and the home-made bat.—*Selected.*

The Home.

"THE FATHER HIMSELF LOVETH YOU."

Be still, my soul, Jehovah loveth thee!
Fret not, nor murmur at thy weary lot;
Though dark and lone thy journey seems to be,
Be sure that thou art ne'er by him forgot;
He ever loves; then trust him, trust him still;
Let all thy care be this—the doing of his will.

Thy hand in his, like fondest, happiest child,
Place thou, nor draw it for a moment thence;
Walk thou with him, a Father reconciled,
Till in his own good time he calls thee hence.
Walk with him now, so shall thy way be bright,
And all thy soul be filled with his most glorious light.

Take courage, faint not, though the foe be strong,
Christ is thy strength! He fighteth on thy side;
Swift be thy race; remember, 'tis not long,
The goal is near; the prize he will provide,
And then from earthly toil thou restest ever,
Never again to toil, or fight, or fear—O, never!

He comes with his reward; 'tis just at hand;
He comes in glory to his promised throne;
My soul rejoice! ere long thy feet shall stand,
Within the City of the Blessed One.
Thy perils past, thy heritage secure,
Thy tears all wiped away, thy joy forever sure!

—*Horatius Bonar.*

UNCLAIMED TERRITORY OF DIVINE PROMISES.

Beside the literal ground unoccupied for Christ, there is the unclaimed, untrodden territory of Divine promises. What did God say to Joshua in chapter 1:3? "Every place that the sole of your foot shall tread upon, that have I given unto you," and then he draws the outlines of the Land of Promise—all theirs, on one condition: that they shall march through the length and breadth of it, and measure it off by their own feet. They never did that to more than one-third of the property, and consequently they never had more than one-third; they had just what they measured off, and no more. Now, if we turn to the New Testament, in the Second Epistle of Peter, we read about that other "Land of Promise" that is opened up to us "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust." Mark the close analogy between those two passages. Here is God's true Land of Promise, "exceeding great," "exceeding precious;" and it is God's will that we should, as it were, measure off that territory by the feet of obedient faith and believing obedience, thus claiming and appropriating it for our own, becoming partakers of the Divine nature, and escaping corruption which is in the world through lust and which was typified by the Canaanites that had to be expelled before the Land of Promise could be possessed.

Now, let us look at these promises. They are marvellous! How many of us have ever imagined the wealth and the extent of that land? And how many of us have ever taken possession of the promises of God in the name of Jesus Christ? It is a territory for faith to lay hold on and march through the length and breadth of, and faith has never yet done it. The faith of the church has, thus far, taken possession only of a very small portion of this exceeding great and precious land, and the rest lies in the "regions beyond."

We are limited by sight; sight makes a great deal of the visible and temporal, and unbelieving disciples prefer that which is tangible to that which is unseen and eternal.

Sight emphasizes numbers. Hear what God says: "One of you shall chase a thousand, and two put ten thousand to flight." That is God's arithmetic. Twice one thousand is two thousand; but in God's arithmetic twice one thousand is ten thousand. God is sublimely indifferent to numbers. It is not quantity but quality for which God cares. He would rather have one consecrated man or woman than a thousand who are half-hearted in his service; so he keeps sifting down, and down, just as he did Gideon's great multitude, till he gets the choice "three hundred" with whom he can do mighty works.

Sight emphasizes power. See how sublimely indifferent God is to power. While we are seeking the patronage of great, or rich, or mighty men, God is taking up the poor and the weak, and the despised and the base, and the things that are nothing, and with them bringing to naught the things that are something.

Fellow-believers, we have to take possession of this region of unclaimed promises; and inasmuch as we are applying this truth especially in the interest of missions, let us give our attention to a most important distinction. Christ says in Matthew: "Go, . . . make disciples of all nations. All power is given unto me in heaven and in earth. Lo, I am with you alway, even unto the end of the age." That is his promise. Then, in Luke, he says: "Behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high."

The promise of Christ and the promise of the Father are not the same thing. Christ's promise is the promise of his personal presence, and the exercise of his omnipotent power in behalf of his missionary band. The promise of the Father is the promise of a descending Holy Spirit to break down internal barriers in the minds and hearts of men, and to endue his own disciples with the wondrous unction from above. Now, these are two promises—not to speak of any others. Think of them in their bearing on Christian missions.

When Joshua saw a man standing in the neighborhood of the city of Jericho, he said, challenging him, "Art thou for us or against us?" This strange personage said, "Nay, but as Captain of the host of the Lord am I now come;" and Joshua perceived that he was the Angel of the Lord, and took off his own shoes in reverence, and waited for his command; and, in accordance with the precise directions that he gave, Joshua moved round that city once a day for six days, and seven times on the seventh day; and then without a blow being struck, the walls fell, and they went into Jericho and took captive all that were within it. What is that but a historical allegory in the Old Testament illustrating the facts of the New? When the Acts of the Apostles opens, which corresponds, in the New Testament, to the book of Joshua in the Old, we have there the hosts of God on the day of Pentecost simply surrounding the fortress of Jewish prejudice, superstition, and alienation from God, with the trumpet-blast, the preaching of the Gospel; and on that day also without a carnal blow being struck, without any human philosophy to account for it, three thousand were pricked in their hearts, and said, "What shall we do?" and were taken captive for God. What is all this but the Captain of the Lord's host going before the missionary band, and repeating the miracle of Jericho? Walls fall at once that might have stood for a thousand years but for his presence. All human calculation is disappointed when the Captain of the Lord's host appears on the scene.

The promise of the Holy Ghost is one of special grace from above on teachers and preachers; and then also on those that hear the Word; as in the house of Cornelius, it becomes converting grace to the hearers as it has been anointing grace to those that speak.

Look at this territory of promise. Suppose that the church should pass all that has been attained, overleap all barriers, disregard the measure of past human attainment, and simply march over the length and breadth of these promises, claim the presence of the Captain of the Lord's host, claim his intervention, the fulfillment of his word, "Lo, I am with you alway, even unto the end of the age," claim the prostration of barriers that no man could prostrate without the power of his presence and influence! Suppose that the Christian church should get down on her face before God to-day, and pray the Captain of the Lord's host to remove the obstacles that prevent our going into Thibet, that has stood there on her heights, walled about by her mountains, and thus far defied even the Moravians to obtain access to the shrine of the Grand Lama worship,—what might we not see in the year 1891, if we believed that this Jericho that could not be taken by the power of any man could be taken by the simple fiat of the Captain of the Lord's host!

And suppose that there was this believing appropriation of the promised Spirit in anointing power on teachers and preachers, and in converting power on audiences that hear the Word in the communities in the midst of which these men are laboring, what new things we might see! It is very noticeable that Peter did not say, on the day of Pentecost, that this was the fulfillment of what had been spoken by the prophet Joel. The more minutely we study the Scriptures the more we shall believe in the inspiration of the very words of Holy Scripture. There is no mistaking the words Peter uses here. He does not say, "This is the fulfillment of what Joel said." He simply says, "This is that which was spoken by the prophet Joel. This is not spirituous intoxication, but spiritual exhileration. It is not new wine, but is the new wine of the kingdom, even as Joel foretold." This was a foretaste; the fulfillment of Joel's word is yet to come. There is to be a greater Pentecost, to which that was only like the first few drops that indicate the mighty rain that is to come down on the mown grass and refresh the earth; and we ought to pray to-day for, and claim from God, a Pentecost so much greater than the first Pentecost, that it should at last begin to fill up to the full the language that Joel uses in that remarkable prophecy.—*Missionary Review.*

"I FORGOT IT."

The *American Grocer* gives the following advice, which every boy will do well to remember:

A successful business man says there were two things which he learned when he was eighteen, which were ever afterwards of great use to him, namely, "Never to lose anything, and never to forget anything."

An old lawyer sent him with an important paper, with certain instructions what to do with it. "But," inquired the young man, "suppose I lose it; what shall I do then?"

"You must not lose it."

"I don't mean to," said the young man, "but suppose I should happen to?"

"But I say you *must not* happen to; I shall make no provision for such an occurrence; you must not lose it!"

This put a new train of thought in the young man's mind, and he found that if he was determined to do a thing, he could do it. He made such a provision against every contingency, that he never lost anything. He found this equally true about forgetting. If a certain matter of importance was to be remembered, he pinned it down on his mind, fastened it there, and made it stay. He used to say: "When a man tells me that he forgot to do something, I tell him he might as well have said, 'I do not care enough about your business to take the trouble to think about it again.'"

I once had an intelligent young man in my employment who deemed it sufficient excuse for neglecting any important task to say, "I forgot it." I told him that would not answer. If he was sufficiently interested he would be careful to remember. It was because he did not care enough that he forgot it. I drilled him with this truth. He worked for me three years, and during the last of the three he was utterly changed in this respect. He did not forget a thing. His forgetting, he found, was a lazy, careless habit of the mind, which he cured.

IN A MINUTE.

"Don't fret. I'll be there in a minute." But, my friend, a minute means a great deal, notwithstanding you affect to hold it of no consequence. Did you ever stop to think what may happen in a minute? No. Well, while you are murdering a minute for yourself and one for me, before you get ready for the business we have in hand, I will amuse you by telling you some things that will happen meanwhile. In a minute we shall be whirled around on the outside of the earth by its diurnal motion a distance of thirteen miles. At the same time we shall have gone along with the earth on its grand journey around the sun, 1,080. Pretty quick traveling, you say. Why, that is slow work compared with the rate of travel of that ray of light which just now reflected from that mirror. A minute ago that ray was 11,160,000 miles away. In a minute over all the world, about eighty new-born infants have each raised a wail of protest, as if against thrusting existence upon them; while as many more human beings, weary with the struggle of life, have opened their lips to utter their last sigh. In a minute the lowest sound your ear can catch has been made by 990 vibrations, while the highest tone reached you after making 2,228,000 vibrations. In a minute an express train goes a mile, and a street-car thirty-two rods; the fastest trotting horse 148

rods and an average pedestrian has got over sixteen rods.

Each minute, night and day, by the official reports, the United States collects $639 and spends $461. The interest on the public debt was $96 a minute last year, or just exactly equal to the amount of silver mined in that time. The telephone is used 595, the telegraph 136 times. Of tobacco, 925 pounds are raised, and a part of it has been used in making 6,673 cigars, and some more of it has gone up in the smoke of 2,292 cigarettes. But I am afraid that you will forget that we are talking about a minute, sixty seconds of time. No? Well, then, every minute 600 pounds of wool grow in this country, and we have to dig sixty one tons of anthracite coal. In the same time the United States mints turned out coin to the value of $121, and forty-two acres of the public domain have been sold or given away. —*Cleveland Press.*

STEPPING ON A SHADOW.

One dark night a man who was about to leave a steamboat saw what he supposed to be a gang-plank, but it was only a shadow. He stepped out upon it, and of course fell into the water below. He thought he was taking the right way, but his thinking so could not make any difference in the result, so long as he really did take it. Just so in matters of far greater importance. You must *be right*, not merely suppose you are right, if you are to avoid the evil consequences of wrong-doing. This man might have put it to the proof whether it was the gang-plank or not before trusting himself upon it. Do not be like him, but test your beliefs and see if they are all well-grounded. Many a young man has been ruined by a course of conduct which at first he felt sure would do him no harm. Many a man has followed his own notions of what is right, instead of taking God's Word as a guide, and awakened in eternity to find that he had stepped upon a shadow and fallen.—*Exchange.*

OPENING THE HEART.

I knew a little boy whose heart was touched by a sermon on the words, "Behold, I stand at the door and knock." My mother said to him when she noticed that he was anxious:

"Robert, what would you say to anyone who knocked at the door of your heart, if you wished him to come in?"

He answered: "I'd say, 'Come in.'"

She then said to him: "Then say to the Lord Jesus, 'Come in.'"

The next morning there was a brightness and joy about Robert's face that made his father ask:

"Robert, what makes you look so glad and joyful to-day?"

He replied joyfully: "I awoke in the night, and I felt that Jesus was still knocking at the door of my heart for admission into it. I said to him: 'Lord Jesus, come in!' I think he has come into my heart. I feel happier this morning than I ever was in all my life. How ungrateful and wicked in me to keep him waiting outside so long!"—*Selected.*

CHINESE MAXIMS.

Forbearance is attended with profit.

The straightest trees are the first felled.

Life is a journey and death a return home.

Causeless anger resembles waves without wind.

A discontented man is like a snake that would swallow an elephant.

Kind feeling may be paid with kind feeling, but debts must be paid in hard cash.

The people are the roots of the state; if the roots are flourishing the state will endure.

If men will have no care for the future, they will soon have no sorrow for the past.

Those above should not oppress those below, nor those below encroach on those above.

The house wherein learning abounds will arise; that in which pleasure prevails will fall.

Hear both sides and you will be clear; hear but one and you will still be in the dark.

To be fully fed and warmly clothed and to dwell at ease, without learning, is little better than a bestial state.

The wisest may in a thousand times be once mistaken; the most foolish in a thousand times may be once right.

When paths are constantly trodden they are kept clean, but when abandoned the weeds choke them up; so weeds choke the minds in the absence of employment.—*Exchange.*

TEMPERANCE.

DRUNK AS A BEAST.

Drunk as a beast, who says so? Say?
Did ever beast go down that way?
A horse, an ox, or donkey? Nay!
Nay, nay, nay, nay;
Never a beast goes down that way,
No, never, nay!

Say, do beasts ever sink so low,
As in the gutter's filth to go,
Stuttering and staggering so?
O no; O no;
Never a beast so vile and low,
As so to go.

Where's the horse that ever took gin?
Do sheep or dogs such stuff take in?
E'en monkeys don't commit that sin!
O my; O my!
They all exclaim, beer, brandy, gin—
No, no, not I.

So all the beasts the thing did scan;
And from such horrid things they ran;
Charging this nastiness on man;
They always do;
They charge this nastiness on man;
What's worse, *it's true.*

The foul saloon, a human den,
Whose drinks the swine refuse their pen,
Where beasts leave drunkenness to men.
That's so! that's so!
To drunken boys, girls, women, men:
O no. *That's so.*

—*Rev. E. H. Stokes, D.D.*

WHO IS RESPONSIBLE?

BY E. THOMPSON.

I mean for the murder of the man whose dead body was found lying on, or very near, the railroad, within a little less than two miles from where I pen these lines, on Sabbath morning, March 1st, by a young man of our neighborhood while on his way to church that cold March morning, the mercury being about at zero. He was not killed by a passing train, as none had passed; neither was it the work of any weapon of death in the hand of an assassin; but the man was murdered, nevertheless.

The mystery, if any, is easily explained. It requires no philosopher to tell the cause,—frozen to death while in a state of intoxication. Rum, that fiend implacable of humanity, did the fatal work on that cold night which preceded the morning of the day above named. The poor, unfortunate man died without any friendly hand being near to give any aid in the hour of his sad calamity. He was only relieved by the cold arm of the grim monster, death, when he came as the dark winged angel to bear his spirit away to that eternal world from which there is no return.

"Tell me I hate the bowl;
Hate is a feeble word;
I loath, abhor—my very soul
With strong disgust is stirred
Whene'er I see, or hear, or tell,
Of the dark beverage of hell!"

To all intents was this man murdered, and his wife left an indigent widow to struggle through life as best she can, with four dependent children, as their issue, to endure the ills and privations of this life, as may be their allotment in the journey of life as the years of time may roll by in their future earthly history.

I repeat the question at the heading of this sketch, "Who is responsible" for the terrible deed which resulted so fatally and left behind it such sorrowful consequences? Most assuredly there is great responsibility somewhere. This is too evident to need argument. All will admit it at once. I presume that every reader of this article will, without any hesitancy, at once agree that the man who sold Frank Walters the whisky that intoxicated him and was the means of causing his death on that sad night, is a guilty party in the case. And the saloonkeeper's responsibility is most fearful, and by no means to be envied by anybody. Surely, very true we all agree in saying. And for the sake of ten thousand worlds we would not stand in his shoes and take his place in the morning of eternity when every hidden work of darkness shall be brought to light, and all things be made known just as they are.

But then what shall we say of our government which for the sake of a paltry sum of money licenses the saloonkeeper to traffic in that which produces such results, of which this instance is but one of its legitimate fruits. Who will dare say there is no responsibility here? Ours claims to be "a government of the people, for the people, and by the people," and if this claim is true, is it a possibility for "the people" to set up the claim of innocency in such cases as above given, and shirk all responsibility, while we sustain men in power as law-makers and executors who give their votes and influence in favor of the nefarious rum-traffic which is constantly multiplying its victims in its work of misery and death? Can we exonerate ourselves from all responsibility in such instances as long as we give our consent or influence, in any way, in favor of either "license" or "taxation," which is just its equivalent, viz., six of one and half-dozen of the other?

"Licensed" whisky and "taxed" whisky make drunkards out of men and boys just the same. Never will we entirely free ourselves from all responsibility, as a people, until we arise in our strength and drive out all subterfuges and sweep away every refuge of lies, and forever interdict the manufacture, sale and using of the soul-destroying beverage of death. When entire prohibition obtains and prevails over this broad land of ours we may consider our work on this issue accomplished. *Then* will tranquility, peace and joy take the place of misery, blasting and death. *Then* will the sighs and tears of many widows and orphans be hushed and dried up, and peace, temperance and good will, be enthroned among men. All to the praise and glory of God, and good of our fellows. For this grand and glorious consummation, let us live, labor, vote and pray until we shall be permitted to behold its uninterrupted triumph.

Senecaville, Ohio.

AN INEBRIATE INSTITUTE.

BY REV. H. H. HINMAN.

A recent visit to the Inebriate Hospital at Dwight, Ill., where 150 persons are being treated for drink, opium, or tobacco habit, deeply impressed me with the extreme danger in the use of these poisons, and the importance of moral fortification against their use and their influence in society. The men I met there (and so far as I know, no women are being treated) were all persons in good circumstances and of cultivated minds. Nothing but the disgrace of drunkenness had driven them to seek relief in medical treatment. The men who conduct the institution were most courteous and deeply interested in their work. The universal testimony was, that excellent results attended the medical treatment.

But I was strongly impressed with the almost entire absence of *moral* influences. Drunkenness, and not the drink habit, is what is sought to be cured. The former is regarded a misfortune, a disease, to be treated like any other affliction,—the latter only to be avoided when it becomes a source of personal danger. Conceding all that is claimed for this institute and its treatment, it seems to me only the more clearly to emphasize the importance of Christianity as the great remedy for this, our greatest social evil.

There is no true freedom except that which comes to us through faith in our Divine Lord. The dominion of appetite is the *real evil* to be overcome. No medical treatment can be anything more than a temporary adjunct. The real remedy is in knowing how to keep our bodies in subjection to righteousness, and this can never be secured except through the Gospel of Christ. "If the Son shall make you free, ye shall be free indeed."

Out of six hundred prisoners in our State's Prison, in Auburn, confined there for committing crimes while under the influence of drink, some 500 of them, it is said, testify that they were led into intemperance by the use of tobacco.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON II.—Second Quarter.—April 12.

SUBJECT.—The Good and Evil in Jehu.—2 Kings 10: 18-31.

GOLDEN TEXT.—Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Sam. 16: 7.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—2 Kings 10: 18-27. T.—2 Kings 10: 28-31. W.—2 Kings 10: 11-17. T.—Zeph. 1: 7-18. F.—Rom. 11: 1-22. S.—Gal. 4: 12-18. S.—Matt. 6: 1-6.

COMMENTS BY E. E. FLAGG.

1. *Jehu's hypocrisy.*—vs. 18–25. Elijah had been commissioned at the time he fled from Jezebel, to anoint Jehu king in the room of Ahab, but for some reason—probably because Ahab repented—this work was left to his successor, Elisha. The army at once proclaimed Jehu king, which shows his great popularity as a commander, but it is no proof—rather the contrary—that he possessed any very high moral qualities. The rough, lawless soldiery which surrounded him had small veneration for the religion of Jehovah, or for his minsiters, as we see by chap. 9, v. 10. There have been military men who were Christians, but the spirit of the battlefield and the camp is never the spirit of Jesus Christ. War is always demoralizing; and though it may once have been an necessary evil, it is now in these enlightened times as much a relic of barbarism as slavery or polygamy. Jehu was thoroughly a military character, according to the standard of eastern generals, and when there was "stern work to do," he was the one to do it. History has recorded many instances of those who have "waded through slaughter to a throne," but surely none ever waded deeper than Jehu. Absolutely without a touch of tenderness or compunction, he seems, as he moves across the stage of Bible history, more like a destroying demon than a human being. But our lesson shows him in a new and still less advantageous light. It is seldom that a fierce, impetuous nature will combine with the subtlety and smoothness of the finished hypocrite. But extraordinary and antagonistic as such a combination seems, we find it in Jehu, whose capacity for deep dissimulation comes out in this scheme to entrap and massacre all the worshipers of Baal. He pretends that it was zeal for the Lord, when it was really a stroke of astute policy. He knew that the adherents of Baal would be likely to remain at heart loyal to the fallen dynasty, and his throne would therefore be in continual danger from plots and conspiracies unless he devised some such measure for their wholesale destruction. He was a type of those in every age who seek to advance God's cause by unrighteous means. Religious persecution has ever been justified under the plea, "Come, see my zeal for the Lord;" yet Christianity has never received such stabs as from the bigotry and fanaticism of its professed friends. It is true that the worship of false gods was a capital offense under the Mosaic code, but it never justified treachery or falsehood. His desire to get the countenance of Jehonadab was for the same reason that wicked men to-day seek to get the alliance of the good. He made Jehonadab ride beside him in his chariot, just as the lodge will give a minister the place of honor,—with no higher motive than mere selfish craft. It would gain him popularity to show that he had the support of a man so pious and holy.

2. *Baalism destroyed.*—vs. 26–28. Jehu seemed bent on thorough work. He was not content till Baalism had been destroyed with every expression of public ignominy and contempt. But the reform thus inaugurated was entirely outward. If we read carefully the history of genuine reformations, such as took place in the reigns of Joash and Hezekiah, we shall see some very striking points of difference. "Thus Jehu destroyed Baal out of Israel." But there he stopped. We do not read that he sought the Lord for guidance, or in any way acknowledged his need of the Divine arm; but everything was done in his own strength. A reformation that is merely political and involves no turning to the Lord, may accomplish much good and yet be only temporary in its results, as we see in this case, for Baal worship came back in the next reign. See chap. 13, v. 16.

3. *Jehu's hypocrisy proved.*—vs. 29–31. Because Jehu hated Baal was no proof that he loved Jehovah. It is possible for a man to hate the lodge and the saloon, yet be far from being a Christian. The question is, from what grounds does his hatred spring? It may be an entirely selfish one, as in the case of Jehu. To "hate what is evil" does not prove a changed heart unless we carry out the rest of the command, and "cleave to that which is good." Jehu failed when his sincerity came to be tested, for he committed exactly the sin of Jeroboam in setting up calf worship, probably for the same reason,—to keep his people from too close an alliance with the neighboring kingdom of Israel. We are not obliged to think that because God commended Jehu for his thoroughness in extirpating idolatry, that he commended the way he did it. He was chosen to execute God's righteous sentence against Ahab, not because he was a good man, but for just the opposite reason,—because he was fierce, unscrupulous, unmerciful, and thus fitted to be a sharp sword in the hands of Almighty Justice.

RELIGIOUS NEWS.

—Some months ago Presiding Elder F. A. Burdick called a meeting in Aberdeen, S. D., of all the Methodist pastors of the district, and put before them the plan of sowing acres of wheat for the liquidation of church debts. The pastors took to the idea, and after talk with their people found the farmers would furnish the land and do the work if the church would furnish the seed. The general societies of the church, which have their headquarters in the East, then took hold of the matter, and shortly announced that the money for the seed should be forthcoming. Much good is expected to result from the plan.

—The resignation by Prof. J. K. McClurkin of the professorship of Systematic Theology in the Reformed Presbyterian Theological Seminary, Allegheny City, Pa., is announced. It is stated that it is his intention to unite with the United Presbyterian church, and that he will probably engage in pastoral work in connection with a mission congregation in Pittsburg.

—Rev. John C. Lowrie, D. D., senior Corresponding Secretary of the Presbyterian Board of Foreign Missions, has tendered his resignation, after a service of forty-one years. His "salary is to be continued, and his office kept open at his disposal."

—One hundred Australians have volunteered for service in connection with the China Inland Mission. A domestic servant in Tasmania has given £20 of her savings to this mission and £5 for the work in Africa.

—Milne offered himself as a missionary to China, but was refused. He offered to go as a servant, and was accepted; blacked Morrison's shoes and did a servant's work until he acquired the language and was ready for work; then he became the greatest missionary of Southeast Asia.

—Rev. Charles S. Goss, formerly pastor of the Moody church in this city, is now in Kettle Falls, Washington, where he has secured a gift of thirty lots in that new town, which he has the privilege of giving to churches. The place is only a few months old; but a Presbyterian church is being erected, and there are free sites for other churches whenever they are ready to claim them.

—In St Petersburg there are 83,000 Protestants. Of these 42,000 are Germans, half of them Russian subjects. They are organized into 14 congregations, served by 30 pastors. The church work among them receives no support from the State, the voluntary contributions of each member averaging about six or seven dollars annually. One of these congregations is building a church costing $250,000.

—The change in the attitude of the authorities on the Continent toward the Salvation Army is quite marked. The King of Denmark has given fifty krones to Major Wilson of the Army to help its work in that country, a gift, which, as an expression of royal interest and sympathy, is worth a good deal more than its money value. In Amsterdam, Holland, the Army has opened a large room for the purpose of relieving distress, and on the second night after the opening over two hundred outcasts were sheltered.

—Corea presents a striking illustration of the irresistible advance of the Gospel. One of the most remarkable works of grace known in modern missions is that among the Coreans. Without having heard or seen a missionary, thousands of people have heard of Christ, and turned from vain things to the service of the living and true God. These converts are the fruit of the circulation of copies of the New Testament in Corea by Rev. John Ross, late missionary of the Presbyterian church of Scotland in Manchuria.

—Mrs. Baertz, the evangelist converted from Judaism to Christianity, is soon to begin a series of sermons and Bible readings in Dr. A. J. Gordon's church in Boston. She is described as a most intensely interesting speaker, a close reasoner, familiar with the Bible and Bible history, earnest, logical and fully given to her work.

—The editor of the Chicago department of the *Christian Instructor* tells this story of Sabbath desecration and the sequence: "Some months ago we referred in sorrow and disapproval to the laying of the corner-stone of a Presbyterian church near our home in this city on the Sabbath day. It was largely advertised in the dailies and by circulars from door to door. A number of the leading Presbyterian ministers of the city were on the program, thus involving that body, as far as possible, in this act of desecrating the Lord's day. The work of erecting that church has gone on all winter, and now the timbers of the roof are in place. But we learn that the building has fallen into the hands of the sheriff, and the pastor has been sued for fraud amounting to some $5,000 in the management of a paper which he sold to a company here, of which he was the leading spirit. In turn he has sued this company for $25,000 for slandering him. The end is not yet."

—The Methodist denomination has perfected arrangements for building a large university near Portland, Oregon. About six hundred acres have been selected below the city. The building is expected to cost $300,000.

—A dispatch from Indianapolis, Ind., Friday, says: "There was a strange scene at the Christian church tonight. An old man of 62 named Henry C. Berg, who had for many years been a monk, formally announced his renunciation of the Catholic belief and was baptized as a member of the Christian church. He had taken the necessary vows of celibacy and poverty on becoming a member of the order, and given his inheritance, amounting to $15,000, to the cause. The latter he asserted was not returned when he seceded. He had for nineteen years been in a monastery at Milwaukee, and later in one at Columbus. He was in the latter institution when he decided to leave the order, which he did a year ago. He was poor and without a profession, so he chose the only calling apparently open to him—selling books."

A RARE OPPORTUNITY FOR BIBLE STUDENTS.

An especially interesting program for the coming spring and summer has been planned by the Bible Institute at Chicago, of which Mr. Moody is president. About the middle of April Prof. W. G. Moorehead, of Xenia, Ohio, whose scholarship and ability as a Bible teacher are well known, begins a three months' course of lectures. Rev. James Stalker, whose life of Christ is familiar to Bible students, will be at the Institute a few days in May. In July and August, Rev. F. B. Meyer, of Regent Park Chapel, London, will be the leading lecturer. Mr. Meyer's personal work among the poor of England has fitted him to be a competent authority on work among the masses, and his books on spiritual themes are among the most reliable and helpful now published.

Three Gospel tents, accommodating variously from 350 to 1,000 people, will be located in neighborhoods where the Gospel is sadly needed, and placed in charge of experienced evangelists.

Ministers, evangelists, missionaries, lady teachers and Christian workers of every class will have an opportunity to learn the best plans and methods along aggressive lines in these tents, and in the various forms of mission work connected with the Institute. Mornings are spent in the class-room, and afternoons and evenings occupied with study and personal efforts among the unconverted.

The entire course covers two years, but the school is open the year round and students may enter at any time and stay as long as convenient. Four dollars per week will cover all necessary expenses in the Men's Department, and in the Ladies' Department the cost of board is three dollars and a half per week. As far as possible, all will be accommodated in the Institute buildings. Those obliged to room outside will find the cost a trifle more. No charge is made for tuition. Any who desire to attend should write at once to the Supt., R. A. Torrey, 80 W. Pearson St., or Mrs. S. B. Capron, Supt. of the Ladies' Department, 232 LaSalle Avenue, Chicago.

Spring is now here in earnest. Get your garden tools ready. First of all you need a Garden Cultivator. The *Cynosure* has one for you—and it is *the best!* We have made special arrangements with the manufacturers, so that all our subscribers can get one at very advantageous rates. See! For your renewal and a new subscription, or for two new subscriptions and $4.00 additional, we send you a $6.00 machine, or you may say you pay for the machine $6.00, and get your subscriptions worth $3.00 for $1.00.

But the two-wheeler is what everybody wants. We send this for a new and old subscription (or two new subscriptions) and $5.50 additional. That gives you the two copies of the *Cynosure* for a year for the trifle of 50 cts. Freight or express extra in all cases, unless four machines are taken at once.

This is our best offer yet. The Cultivator is a grand help in the garden. You can get over from six to eight times as much ground as with a hoe, do it easier, and do it so much better, that you will be amazed that you did not try it before.

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below:

"In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

Hood's

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. Ella A. Goff, 61 Terrace Street, Boston.

Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

News of the Week.

CHICAGO.

The Grand Jury, after examining several persons regarding the insolvent banking-house of Kean & Co., returned an indictment against S. A. Kean.

It is charged that the street railway companies of this city and the steam railroads having terminals here have made a combination to control the next Board of Directors of the World's Fair, with a view to reconsidering the action of the present board in refusing to put any of the Fair buildings on the Lake Front.

Mr. McKnight, of Rawlins county, Kansas, is in the city as special agent to come East and solicit seed, provisions, clothing and money for the suffering farmers. The credentials borne by Mr. McKnight say there are 434 farmers in distress, but the special agent says that he is informed that there are nearer 800 who must have seed and feed before they can put in a crop.

The number of deaths in the city week before last was 809, a rate of about 30 per thousand never before approached in the history of the city.

COUNTRY.

The picture of Washington that for twenty years has hung over the Speaker's desk in the Arkansas House of Representatives has been taken down and that of Jefferson Davis put in its place.

A bill to pension Confederate disabled soldiers and the indigent widows of Confederate veterans has passed the Arkansas Legislature.

The St. Louis Stamping Company began the erection of tin-plate works at St. Louis Thursday, which will turn out between 400 and 500 boxes per day and give employment to 2,000 men. The company will make its own iron.

Miss Sophia G. Hayden and Miss Louise Howe, both of Boston, were awarded first and second prizes for designs for the woman's building at the World's Fair.

Silas Potter died at Boston Thursday. He aided largely in the cause of Negro education in the South and in the establishment of schools and churches in the far West.

Reports that Italians employed on the Pittsburg, Ohio Valley and Cincinnati Railroad were drilling under arms were fully verified Thursday.

S. S. Hogue, a farmer near Rosedale, Mo., set a trap-gun before his poultry house. Next morning he found an unknown man lying dead near the trap with a bullet in his head.

Orders were issued Thursday from General Merritt's headquarters, at St. Louis, to begin enlisting Indians in the regular army. The Indians are to be enlisted for five years, and are to receive the same pay as the whites and Negroes now in service.

A passenger and freight train were wrecked in a tunnel near Charleston, W. Va., Friday. The passenger train caught fire and every car was burned up. No one was seriously injured.

The Norwegian bark Dictator, from Pensacola, Fla., to West Hartlepool, England, laden with pine lumber, with a crew of fifteen and the captain's young wife and little boy of three years, came ashore in a strong easterly gale Friday morning four miles south of Cape Henry and two miles north of the Virginia Beach Hotel. The mother and child and six sailors were lost.

A $5,000 fire Friday morning in the Commercial Hotel, Austin, Pa., totally destroyed the building. Three lives were lost.

Philip Slattery, a farmer living nine miles from Peoria, Ill., discovered a rich lead of silver ore Saturday. He was dig-

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 23 to March 28, inclusive:

W B Loomis, B F Forbes, W Meredith, Rev L G Almen, M Betzner, J Rankin, N Benham, H Opdycke, C Coleman, Rev S O Irvine, Eld J C Chavers, T Hudson, S Stutzman, Mrs A Stone, R W Pierson, J W Pierson, R E Bennett, W Tucker, C Heines, T Fraser, I N Harsh, H Mathews, H T Mathews, Rev P Broad, Mrs J Anderson, W H Sawyer, C A McMillan, Rev J B Galloway, J Birchard, Rev J F Galloway, T S Hubbard, P Bacon, S S Horine, W Crawford, D R Patterson, Rev B F Danford, C A Gotier, J S Pope, A Raymond, J Swank, Rev S R Wallace.

What is lacking is truth and confidence. If there were absolute truth on the one hand and absolute confidence on the other, it wouldn't be necessary for the makers of Dr. Sage's Catarrh Remedy to back up a plain statement of fact by a $500 guarantee. They say—"If we can't cure *you* (make it personal, please,) of catarrh in the head, in any form or stage, we'll pay you $500 for your trouble in making the trial." "An advertising fake," you say. Funny, isn't it, how some people prefer sickness to health when the remedy is positive and the guarantee *absolute*. Wise men don't put *money* back of "fakes." And "faking" doesn't pay.

Magical little granules—those tiny, sugar-coated Pellets of Dr. Pierce—scarcely larger than mustard seeds, yet powerful to cure—active yet mild in operation. The best Liver Pill ever invented. Cure sick headache, dizziness, constipation. One a dose.

MARKET REPORTS.

CHICAGO.

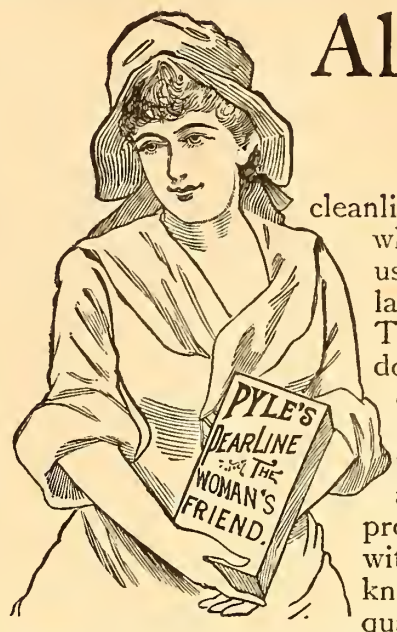
Wheat—Spring	91	@ 1	02⅝
Winter	98	1	02⅝
Corn—No. 2	64	@	68
Oats—No. 2	52½	@	55
Rye—No. 2	85		
Bran per ton	20 00		
Hay—Timothy	9 50	@13	50
Butter, medium to best	18	@	36
Cheese	05	@	12½
Beans	1 75	@ 2	25
Eggs	21		
Seeds—Timothy	1 17	@ 1	28
Flax	1 17	@ 1	20
Broom corn	03	@	04½
Potatoes, per bu	1 00	@	1 10
Hides—Green to dry flint	05	@	09
Lumber—Common	10 00	@13	00
Wool	15	@	34
Cattle—Choice to extra	5 20	@ 6	20
Common to good	1 75	@ 5	15
Hogs	4 00	@ 4	90
Sheep	5 35	@ 6	00

NEW YORK.

Wheat	1 15	@ 1	25½
Corn	77½	@	79½
Oats	57	@	64
Eggs	21		
Butter	12	@	32
Wool	14	@	39

KANSAS CITY.

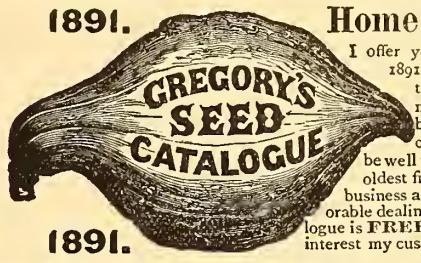
Cattle	2 50	@ 6	00
Hogs	3 10	@ 4	65
Sheep	2 75	@ 4	35



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cleanliness and satisfaction reign where James Pyle's Pearline is used. House cleaning and laundry work is not dreaded. The china, glassware and windows are bright and not clouded—servant, mistress and the woman who does her own work—all are better satisfied, and this is why—Pearline produces perfect cleanliness—with less labor than anything known—it has all the good qualities of pure soap—more besides—has no bad qualities—is Harmless and Economical. Try this great labor-saver. Beware of imitations, prize schemes and peddlers. Pearline is never peddled, but sells on its merits by all grocers.

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H. G. ROOT, M. C., 183 Pearl St., N. Y.

The St. Louis Sermon

Are Secret Societies a Blessing or a Curse?

An Address by Rev. B. Carradine, D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's too."

Hundreds have been ordered, and many have been the commendations. All orders will be filled (D. V.) on or before the 15th of April. A pamphlet of 20 pages and cover.

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With Eighteen Military Diagrams

As Adopted and Promulgated by the

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At Baltimore, Maryland, Sept. 24th, 1885.

Compiled and Arranged by John C. Underwood, Lieutenant General.

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G. & C. MERRIAM & CO., Publishers, Springfield, Mass., U. S. A.

Caution!—There have recently been issued several cheap reprints of the 1847 edition of Webster's Unabridged Dictionary, an edition long since superannuated. These books are given various names,—"Webster's Unabridged," "The Great Webster's Dictionary," "Webster's Big Dictionary," "Webster's Encyclopedic Dictionary," etc., etc.

Many announcements concerning them are very misleading, as the body of each, from A to Z, is 44 years old, and printed from cheap plates made by photographing the old pages.

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Patriarchs Militant Illustrated. The complete ritual of the Patriarchs Militant degree. This is an accurate copy of the Charge Book furnished by the Sovereign Grand Lodge of the Independent Order of Odd-fellows, with the eighteen military diagrams and the unwritten (secret) work added. Paper cover, 25cts each.

Home and Health.

ECONOMY IN A FAMILY.

There is nothing which goes so far toward placing young people beyond the reach of poverty, as economy in the management of their domestic affairs. It matters not whether a man furnish little or much for his family, if there is a continual leakage in the kitchen or in the parlor. It is the husband's duty to bring into the house, and it is the duty of the wife to see that nothing goes wrongfully out of it—not the least article, however unimportant in itself, for it establishes a precedent—nor under any pretense, for it opens the door for Ruin to stalk it, and he seldom leaves an opportunity unimproved. The husband's interest should be the wife's care, and her greatest ambition should carry her no farther than his welfare or happiness, together with that of her children. This should be her sole aim, and the theatre of her exploits in the bosom of her family, where she may do as much toward making a fortune, as he can in the counting-room or in the workshop. It is not the money earned that makes a man wealthy—it is what he saves from his earnings. A good and prudent husband makes a deposit of the fruits of his labor with his best friend, and if that friend be not true to him, what has he to hope? If he dare not place confidence in the companion of his bosom, where is he to place it?—*N. Y. Ledger.*

DON'T MULTIPLY DISHES.

"But, doctor, if I am to take a light, early supper I think I ought to have more than a little mush for breakfast!" "I didn't say a little mush," replied the doctor, with a smile, "eat as much mush as you like. Why multiply dishes? Oatmeal and the various whole-wheat preparations used for breakfast mushes contain every element needed by the system—what is the use of changing their form?" I say to our busy housewives the same—"Why multiply dishes?" especially during the hot months, when it seems all one can do at times to just exist. Cook simple food, which may be "hearty" enough for working men and growing children, but which will not require so much exhaustive labor near a hot stove.—*Farm, Stock and Home.*

DEATH RATE IN ENGLAND AND FRANCE.

The birth-rate in France is 23 per 1,000, while in England it is 31. The death-rate in France was, during 1883–8 22.3 per 1,000, as against 19 on this side of the Channel. Thus the death-rate in a given population is as seven to six between them and us. Such are the omnious figures which a *Times* correspondent has worked out, and he attributes much of this abnormal mortality amongst our French neighbors to "filth diseases." There is three times as much fever over there as here. Typhoid fever carried off in Paris during three years 1,072 victims, and in London, which is twice as populous, only 612. There is, in fact, nearly four times as much fever in that city, and three times as much diarrhœa, as in our Metropolis. All the leading French towns exceed even our Manchester, which has just now an unenviable notoriety, and there are two of them whose mortality has actually risen to 53 per thousand.—*London Herald of Peace.*

Count Von Moltke, being asked in his ninetieth year, "To what do you ascribe your healthy old age?" replied, "To God's grace and temperate habits." One of these habits was ten hours' sleep in the twenty-four during youth, and eight hours all his life. Another was out-door exercise in all weather. No day was spent entirely indoors.

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HELP! HELP! THE LADY FAINTS.

"'Tis the twink of an eye,
'Tis the draught of a breath,
From the blossom of health,
To the paleness of death."

When sudden fainting spells come upon a lady, you may always suspect some uterine disturbances or trouble, or some great disorder in the circulation and nerve centers. A remedy that has always proved successful in warding off and removing the tendency to a recurrence of fainting spells—that removes the cause of them, corrects the circulation of blood, and gives to the system that even running nervous energy so essential, is Dr. Pierce's Favorite Prescription. It contains no alcohol to inebriate; no syrup or sugar to ferment in the stomach and derange digestion, is a legitimate *medicine*, not a *beverage*.

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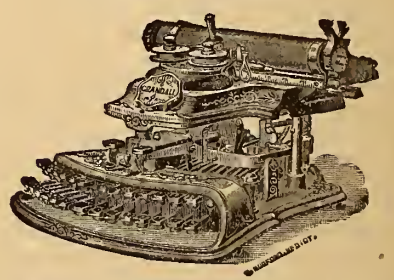
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Farm Notes.

Without further explanation of the stand I take, I shall proceed to show the amount of labor the farmer has to perform and the advantages he has over the merchant, manufacturer, banker, artist, laborer and others, who have to buy every article they need: Their meat, butter, potatoes, etc., have to pass through several hands, each one getting pay for handling, cartage, freight, storage, interest on investment, etc., therefore paying twice the cost of producing the same on the farm. The farmer does not have to pay freight or profit on the portion of his produce that he consumes. Keep in mind that the consumer pays the freight. There is no freight on the produce of the farm that is consumed thereon; therefore the farmer is oppressed less by the overcharges of railroads. The farmer does not need money to exchange that part of his produce he consumes, therefore he is oppressed *less* by scarcity of money than the other class mentioned, who have to *sell* all they produce and *buy* all they consume.

A stagnation of business from any cause, whereby goods cannot be sold, brings starvation face to face with the laborer and others. Not so with the farmer; he raises what he eats of the coarser or main foods on which life subsists. It may be argued that the net price of farm produce at places it is raised is governed partly by transportation, therefore the farmer loses the freight. The value of land decreases in proportion to distance from market, therefore the interest on investment balances the difference in freight. Not so with the manufacturer, who has to pay the same for material and prepay the freight to distant points; machinery being sold to the farmer as cheap or cheaper in the far West than at home in Illinois. Thus the farmer in the West can compete with the Illinois farmer and sell his corn for $3 per acre less, or 8 to 10 cents per bushel, on account of less interest on investment in land, or rent of his farm.

The increase in value of land in the past thirty years in Illinois has been over 1,000 per cent, and the farmers have become wealthy on this account, while the improvements put upon the land is worth far less than the rent for ten years. I want to know where the manufacturers, laborers or merchants have received such a nest egg as this.

In computing the profit a firm makes in declaring a dividend, no account is taken of interest on the investment. Therefore in showing the cost of farm produce, no account should be taken of the investment in land, or machinery, horses, fences, barns or houses. They are to the farmer what the plant is to the manufacturer; the stock, fixtures and store to the merchant; their dwelling not being considered a part of the investment at all.

I will now show how much labor is required to raise corn ready to husk, allowing that 3½ loads of fertilizer from the barn yard is put upon each acre each year, which is four times as much as is usual; land so treated will yield 60 bushels of corn per acre, but I will allow for part failure and place it at 50 bushels.

Estimated labor on 100 acres corn.

Hauling 350 loads fertilizer	35 days
Plowing	30 days
Harrowing	4 days
Planting	10 days
Harrowing, 3 times	12 days
Cultivating, 3 times	34 days
Total	125 days

125 days of 10 hours each, 1250 hours, 75,000 minutes, to produce 5,000 bushels corn, just 15 minutes per bushel. If you leave off the 35 days fertilizing and say it yields 36 bushels, you have 90 days, 10 hours each, 900 hours, to produce 3,600 bushels, just the same result, 15 minutes per bushel; just about the same time it would take to husk it.

Will any farmer tell me where I have made an error in this calculation. Let us find where the oppression comes in. A laborer has to work 2½ hours to buy a bushel of corn to feed his chickens.

This article is already too long but I want to add that there is very little business done that will yield a profit of more than eight per cent on the money invested, including labor as an investment, besides paying the ordinary price of labor, to-day. Such a business is just what every man is trying to find.

I want to add that the farmers have a grievance imposed by law upon them. They are disfranchised on the liquor question; they have no vote in granting license; municipal corporations vote license, receive the money, and the farmers are taxed to build jails, prosecute criminals, and support paupers directly made by the saloon. Yet the farmers hurrah for Harrison and hurrah for Cleveland and their respective *parties*, and humbly kiss the hand that smites them.—*M. H. Daley in the Patrol.*

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To clean dishes.	To whiten marble.	To remove rust.	To scour kettles.

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Confectioners to scour their pans.	Sextons to clean the tombstones.	Carvers to sharpen their knives.
Mechanics to brighten their tools.	Hostlers on brasses and white horses.	Shrewd ones to scour old straw hats
Cooks to clean the kitchen sink.	Artists to clean their palettes.	Soldiers to brighten their arms.
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NEWS OF THE WEEK (*Continued from 13th page*).

ging a well and struck the vein of ore about thirty feet below the surface in a rock stratum. The vein is a rich one and an assayer pronounced it a fine quality of silver ore.

Reports from numerous cities and towns in Kansas show a falling off in the registration of women voters. In Topeka, however, 25 per cent of the 9,000 voters registered are women.

Nineteen inches of snow fell Friday at Lancaster, Pa., and the highways and railroads are badly blocked with drifts. Snow was from two to three feet deep in several parts of Virginia and Maryland.

While a freight train on the Philadelphia and Reading Railroad was ascending the grade from Locust Summit Thursday, the locomotive jumped the track and rolled down the embankment, carrying with it thirty-two freight cars. Three men were killed and several injured perhaps fatally.

The increase in the death rate the past week at Pittsburg, due to la grippe, was over 50 per cent. Doctors are greatly overworked and undertakers are unable to supply hearses.

A brakeman threw a switch while an L. and N. express train was passing over it at Anchorage, Ky., Tuesday. Two sleepers were demolished and one passenger was fatally and five seriously hurt.

At Milwaukee, Wis., Tuesday, Benjamin Hotelling, Mrs. Fannie Newbouer, and Alfred Smith, a colored attendant, were arrested for violation of the anti-lottery laws. Hotelling had the agency for Wisconsin and northern Michigan for the Louisiana and Mexican lotteries. All letters and books in the office were seized and information secured which will lead to breaking up the numerous branch agencies.

A British steamer went ashore a mile below Chicamicomico life saving station on the North Carolina coast. Out of a crew of twenty-six nineteen were lost, including all the officers except the second mate.

At Lyons, Kan., four miners were precipitated down a shaft 500 feet deep by an accident to the machinery. A heavy oak beam fell upon them from the top of the shaft. They were crushed into a shapeless mass.

Snow fell in Nebraska to the depth of twenty inches on the level Wednesday. Railroad traffic was greatly impeded. Severe snowstorms were also reported from Kansas. Warm weather followed throughout the snow-covered district and the snow melted rapidly. Had freezing weather followed the storm the loss to stock would have been enormous.

FOREIGN.

It is thought that the counterfeiters captured recently in Poland were nihilists engaged in an extensive plot.

Capt. O'Shea has sued the bishops of Galway and Cork for alleged libel in regard to his relations with Parnell.

During the progress of a ball at Strogaddy, Ireland, a madman discharged a double-barreled shotgun into the company on the floor. A young woman was fatally wounded.

Semi-official German papers are advised to ignore the renewed war alarm and not to notice reports coming from various sources which indicate early aggressive action on the part of France and Russia. The recent indiscreet assertion of Signor Crispi, ex-Italian Premier, that war was certain to occur during the current year, has elicited from the official papers at Vienna a comment to the effect that Signor Crispi is no longer in the secret of great events and has become incompetent to prophesy, and that what he says ought not to disturb the tranquility of Europe.

It is asserted that it is the intention of the Czar to initiate and develop an offensive policy on the old lines by claiming supremacy. It is believed in Bulgaria that the murder Saturday of M. Baltchieff, Bulgarian Minister of Finance, is the opening of a game of secret intrigue preceding open conflict.

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Christian Cynosure.

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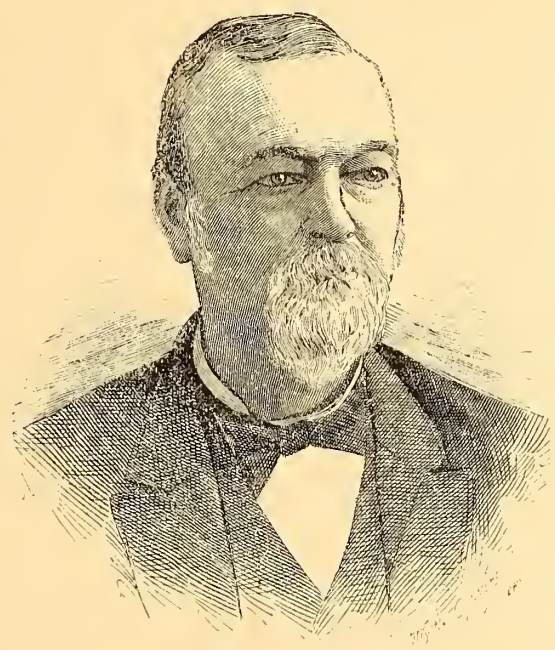
SPECIAL.—See pages 12 and 16 for offers.

Our long-time friend, Hon. S. C. Pomeroy, has had the honor of being in the first rank of many reforms. The measure for a Congressional inquiry into the liquor business in this country and its effects, was first introduced by him in the Senate away back in 1872. It has never yet become a law, but has been continually before Congress, by renewal of the bill, ever since.

Dr. James McCosh, who retired nearly three years ago from official connection with Princeton University, as one of its most successful presidents, celebrated his 80th birthday on Wednesday the first inst. Now, if this graud old man would give a few of his last days toward lifting the Presbyterian church, of which he is the Nestor, upon the high ground of separation from all secret lodges, they might, after all, prove to be his best days as well.

The episode between our Government and Italy last week is a curious study in diplomacy. The Italian Consul, Baron Fava, presented his recall last Tuesday, on the ground that nothing had been done to secure the punishment of the New Orleans mob. Amid the excitement Italians and Americans were equally and foolishly excited. One boasted that her ironclads would bombard our cities; the other that the big hulks could hardly get across the sea to us. The War Department was beset with volunteers, as foolish and wicked as they were eager. A conciliatory dispatch from Washington was followed by one still more conciliatory from Rome, and men who had been either pale or flushed began to laugh at their fears and rage. A nation that would get up a war over the New Orleans matter, all things considered, ought to be chastised by some power.

Albert Pike, the most conspicuous figure in the whole "Secret Empire," died at his home near the N. C. A. Washington headquarters last Thursday evening. Saturday his body was taken to the office of the Supreme Council of "Sovereign Grand Inspectors General," 33°. Exercises took place on Sabbath at the Church of the Ascension, and it is announced that the Kadosh services of the Scotch Rite will be held at the appropriate hour of midnight on Thursday of the present week. His last years have been spent in translating the "Rig Vedas" and the "Zend Avesta" for the benefit of his Masonic companions in sun worship. It is said that he has left seventeen volumes of manuscript containing proof that the ceremonies and symbols of Blue Lodge Masonry were derived from the early mysteries which had their source in Chaldea, but are now called Aryan.



J. N. NORRIS, M. D.

Ex-Senator Leland Stanford came to Bloomington, Ind., lately and on the Sabbath day sent for Dr. David S. Jordan of the State University, and made him a fine business offer. It was no less than the presidency of the institution Mr. Stanford is building in honor of his son and himself in California. This educational enterprise has only money behind it so far,—no brains and no morals. The founder seems to be looking up some of the first-named, but the last element seems not to be regarded as necessary, since the Sabbath is disregarded.

Concerning the Masonic temple corner-stone, we noted last week the disagreement of the city papers over its disposal, some declaring its destruction in their Sunday and Monday issues and others saying it was all sound. The building is surely proceeding vigorously, and the external part of the pier containing the inscription of the Masonic association remains. The back part was probably removed to make room for a steel girder. At least in announcing the death of N. T. Gassette on the Friday after the *News* says: "A week ago to-day the corner-stone of the great Masouic temple was found to be crumbling. Careless workmen destroyed it and the patient labor of skilled artisans was in a few moments uudone. To-day Norman Theodore Gassette, of the Masonic Temple Building association and originator and controller of the idea of the temple, is dead. The life that developed and became noble by constant study and effort is in an instant ended. In the knowledge of the death of Mr. Gassette, the intellectual corner-stone of the temple, the destruction of the material corner-stone a week ago seems almost an omen." It is also of remarkable significance that at Mr. Gassette's special request there was "*no Masonic display* at his funeral." Dr. P. S. Henson, an ex-Mason, conducted brief religious services at the house, and at the grave the lodge ritual was used. Since Mr. Gassette was looked upon as an enthusiastic Freemason, was the author of a funeral service, was of the thirty-third degree in the Scottish rite, had held various high offices, and was a patron of Masonic display to the bounds of excess, as appeared in 1880 when he planned the Knight Templar affair and was "Commandant of the Lines"—in view of these facts, his final request seems to show a revulsion of feeling toward these follies as he came into the valley of the shadow of death.

"OR RATHER KNOWN OF GOD."

BY PROF. A. B. CURTIS.

We hear a great deal said in these days about Agnosticism, and Agnosticism on its religious side maintains that God is unknowable, or, to be more explicit, that we can know only phenomena, and that all reality above or beyond this is to us unknowable. As to the sense in which the Absolute is unknowable there seems to be much confusion of thought. Is he unknowable in his nature, or unknowable only in fact?

Let me illustrate. Of the "beginning and eud of soul-life," Lotze says, "Let us not for a moment, then, give ourselves up to the illusory dream that we can ever succeed in couverting into certain knowledge what is intended merely to environ the sphere of human experience as a trustful dear anticipation!" (*Lotze's Microcosmus, 1: 371.*)

The beginning and the end of the natural life is in the nature of things unknowable. How does a soul originate? How does the soul take its departure? We do not know and we cannot know. It is outside the boundary line of our knowledge. There is nothing we can take hold of as it were and turn into thought.

But the word unknowable may be used in a quite different sense. It is a well-known astronomical fact that the moon always presents the same face to us. In view of which fact I may say the opposite surface of the moon is to us forever unknowable. No matter how strong our telescopes may become, no matter how extended and confirmed may become the information given us by a lunar spectrum, the opposite side of the moon is to us forever unknowable. It is not unknowable in its nature. If we could see it we could know it, but in the nature of the case that particular surface can never be presented to our mortal sense. This is the unknowable in fact. And you will easily perceive the difference between the two. And for the most part, I suppose, the modern Agnostic maintains that the Absolute is not only unknowable in fact, but that the very nature of the Absolute and Infinite is such as to be to us unknowable.

Whatever may be the fact in this matter it is not my present intention to enquire, but the rather to strive to gain some light and help on the much-vexed subject, by attempts to look at it from the other side as Paul has suggested. Not that *we know God*, but that *he knows us*, and that *we feel* that he knows us. That is the question I propose at this time to discuss.

I know not whether this text has ever been used before in this sense. I know not whether it contains any new or especially helpful truth. But this I do know, that of those propositions of Euclid that are also true conversely, many of them I found I could demonstrate much more easily if I demonstrated the conversely first.

We can feel that we are loved by certain of our acquaintances even before we are told of it. We can feel that a friend is looking admiringly at us even though our eyes are turned in other directions. Can we feel the "Thou, God, seest me?" Can we feel that God knows and loves us?

This method of solution would at first sight

seem to be altogether wrong. We must know that God is, before we can know that he knows us; before we can have sufficient basis for shaping our lives as though there was a just God to whom all our acts are known. I think, however, that most agnostics will admit that the theist may be right. His only point is, that we cannot know that he is right. God is, at the best, the Unknowable. That there is some truth in this objection no one denies. For no one hath seen God at any time. In the strictest sense, neither science nor philosophy can prove the existence of God. It is faith that calls this Eternal Energy or First Cause, God.

But here, it would seem, is a text especially fitted for the present state of our science. The question is not whether we know God, but whether he knows us. In other words, is our life so in keeping with the world-ideal that it in no way hinders but the rather helps all the highest and noblest forces that are working in history? In other words, are we helping to realize the ideal for which the present cosmic universe exists? If so, the theist will surely admit that we are known of God.

In another place Paul has given an interpretation of these words. He says, "If any man loveth God the same is known of him." We are in danger of going to pieces upon this rock of the "knowableness" of God. The question is not whether we know him as we know our neighbor and our dog, but whether we love him—love him in his works and in his ideal character. The supreme question is not whether we know him, but whether he knows us, and whether our faith is strong enough to build a Christian character upon that knowledge which he has of us.

Tufts College, Mass.

SECTARIANISM IN ARMENIA.

BY REV. G. H. KRIKORIAN.

Dear Christian Cynosure:—In looking over your Jan. 15th number, a notice about an Armenian missionary appointment to Ourfa (you must mean from "Ouria") by a Baptist church of New York City caught my eye. As the name is same with mine, it aroused a question in my mind: Why did I not act as this Rev. Krikorian, rather than desiring to return to my country almost on my own responsibility? The answer to this question from experience and observation might be profitable to our friends, as well as to our Baptist brethren. Therefore, I beg to submit the following article to be published in your columns if you see fitting.

THE EFFECT OF SCHISM IN A MISSIONARY FIELD.

We believe schism in the Christian church to be a necessary evil. Christianity would prosper more powerfully and effectually to-day if not for this denominational spirit. It has no warrant from the meek Master, whose principle was, "He that is not against us is for us." That "union is strength" cannot be denied; and union is one of the fundamental principles of Christianity. "I am the vine, ye are the branches." How closely the Saviour desires to draw us to himself with these words. Such is the grand, fundamental idea of Christianity. It is a union with Christ, and union with one another. We are not prepared to condemn schism as entirely wicked. We do not say it is altogether devilish, but we say it is human, not Divine. Hence it is that the nearer we come to the Master, denominational lines disappear.

Whatever commendations or condemnations might be made of the spirit of schism in America, we desire to show its effect upon a mission field. If there be any virtue in this division of God's people upon small and unimportant points, such good effect is not seen in the mission field. If there are some evils noticed there at home, you will be sure to find more effects of it in the mission field.

We have defined schism to be a production of human weakness. Let us explain our meaning a little. The great tendency of human nature is to look at the appearances in religion. Man will fall into formalism, and more readily form images of the unseen, than to receive the abstract truth into his heart, and worship the Invisible by faith. Upon this principle the heathen makes his image, the Catholic and Oriental churches have formed their ceremonial religions, while the evangelical churches have their schisms. The principle is the same, i. e., man will seek visible things in place of the Invisible. But keep in mind, my friends, constantly, that the true faith is always distinguished from the false in this, that it is always the "evidence of things not seen."

It may not be as great an hindrance to true faith in a land where the minds of people being educated are able to distinguish between the truth and mere outward form; but here in a missionary field, where people can see no farther than mere appearances of religion, and truth is almost lost out of sight under the mass of ceremonies, you may easily imagine how deluding these different denominational colors might appear, and how much evil may result from it, by way of its covering up truth, giving occasion to formalism, and in encouraging the ignorant people to stick more to their own formalities and reject yours. For why, they reason, should a man exchange his traditional form to adopt your new and equally unreasonable formalities?

Let me illustrate the truth of these principles from my own experience with recent Baptist missionary work established at Yozghat. The young man appointed was a native of this city. My attitude to him and his work was most friendly, and as long as Christian fellowship continued all was good. But our brother soon felt the necessity of introducing his schismatic ideas, and my advice and precaution was not heeded. He must administer the ordinance of baptism by immersion, for which he was sent. No candidate for this ordeal could be found from outside of the Evangelical congregation. So he tried to steal away from our people; and as soon as he succeeded in persuading one of our members, he announced a public ordinance of baptism. An immense crowd went to witness our shame. Our brother, after delivering a long address upon the necessity of baptism by immersion, and severely attacking other denominations, immersed this brother, together with his own aged father and two of his sisters. It was a great success on his part; but in fact, it proved to be fatal both to his work and ours.

1. It broke his work down. The scene was distressing both upon the heathen and upon the people outside who left the meeting house not to return.

2. Its effect upon our work was equally injurious. We had sympathized with this mission for mutual good of the cause, but now it caused the hatred of the people to rest on us equally, saying, "Now we see this is what the Protestants are doing. They do not agree among themselves. Let them correct themselves before they preach to us the Gospel. Let them see into their own creeds."

3. The natural effect upon the Armenian and Greek church was that they were confrmed and more established in their old faith, saying, "Protestants attack our ceremonies and church ordinances, which our early fathers decreed, but they are divided also upon such unimportant points themselves." And, as you remember that they are unable to see beyond ordinances about religion, so they most naturally thought, why should they leave their old ordinances to follow these strangers who do not agree among themselves. "Keep to yourself your religion and we will keep ours," they would say. It is hard to show them the truth that lies under these colors of denominationalism. They see no farther than the colors, and thus become more established in their old superstition.

4. But they do not stop here. As another natural consequence of schismatic preaching, a severe persecution follows. This was a persecution of a peculiar type. It was not raised against preaching of truth directly (this is always healthful to the work), but this was the revival of the old faith in view of the absurdities of the Evangelical Christianity.

An Armenian bishop took the lead in these persecutions. Addresses in opposition to us continued for fifty days, and were characterized by revilings and anathemas to prejudice people from attending our services. Persons who attended our meetings were threatened and persecuted until they left us for fear of the people's rage, which was now aroused to its highest pitch. In opposition to the baptism by immersion they undertook to rebaptize and anoint the people they could find whose baptism was neglected, or was doubted, or was spoiled with Protestant connection. The candidates after baptism were carried through the streets of the city with singing and music and shoutings, all in a most excited manner. This was the shout of victory of the old faith which was now reviving.

These persecutions continued for six months, increasing in vehemence, which helped to establish their superstitions and traditions as the essentials of Christianity. It strengthened the prejudices of the people against us, so that we could hardly pass through the streets without hearing words of contempt even from women and children, calling us "Protestant heretics." This made two formidable enemies to grapple with, schism and persecution. I shall not give in detail the methods used to cure these troubles for the sake of brevity.

It is enough to say that the first evil was conquered by love, in the strength of God; while the latter with patience and forbearance is now vanished away. Our treatment of the schism was such that it strengthened our people; and finally our brother put down his weapons and agreed with me that *nothing beyond preaching of simple Gospel is practicable in a mission field.* Since, Providence has called him back to America. When leaving he recognized me as his best friend, and I know that he is willing I should make an extract from a letter of his to me, giving his present convictions upon this point: "Dear brother, now I confess with an honest feeling and thorough conviction that the introduction of different denominations in Turkey, is *unbecoming and evil;* for the different agencies, naturally, cannot be free from selfish interests and peculiar prejudices. Had I had my present feeling, conviction and experience when I was in Turkey, I would have co-operated with the noble army of our Congregational missionaries in Asia Minor, instead of trying to establish a separate organization."

We beg our American friends to give us *only* the *Gospel*, and keep schisms to themselves, for Christ our Redeemer's sake; *Amen.*

Yozghat, Turkey, Feb. 16, 1891.

THE WORLD'S FAIR AND THE SABBATH.

[From a sermon by Rev. Dr. J. H. Barrows, in the First Presbyterian Church, Chicago, March 29th.]

Now the Divine law of rest that has been in force since our first parents dwelt in Eden will not be abrogated in the year 1893. If there is any place on the globe, if there is any time in history when the Sabbath law should be most carefully observed, that place is Chicago and that time is the period of the World's Fair. The men who manage that exposition, the 50,000 persons who may be employed in connection with it, and the 50,000 or more visitors, weary and worn as sight-seers are, who will be in our city on every Sunday, will all need as never before in their lives to observe the law of the Sabbath rest.

MANY OF YOU ARE

already tired of the Columbian Exposition, and many more are promising themselves a prolonged absence from the city during its continuance. My dear friends, some of you do not yet realize the magnitude and brilliant success which are likely to mark this great exhibition of the world's arts and industries. It seems to me unpatriotic for us to decry the approaching international display, and it seems to me unwise to shirk from certain responsibilities which are now pressing upon the citizenship of Chicago. There are moral possibilities belonging to the approaching exposition which strike not only the imagination but the consciences of all Christians, and I believe it is the duty of those whom I address to be active in preventing the illegal opening of the fair on the Christian Sabbath.

So strong and earnest are the convictions of many of our Christian laymen on this theme, that they have organized the Columbian Sunday Association, and in their behalf I have the honor to speak this morning. A society has been organized for the purpose of securing the proper observance of Sunday during the World's Fair period. These honored business men would prevent the moral and social calamity to our country resulting from the opening of the exposition on the Lord's day, and all the demoralization which will inevitably follow from it. They would distribute literature printed in all languages to show the advantage which has come to our land from the general observance of the American Sunday. They would arrange and carry on great meetings

on the Christian Sabbath during the exposition, to be addressed on appropriate themes by the foremost men of the world, and they would assist in securing frequent holidays for all working people, thus giving them time to attend the exposition; and they would make more nearly universal the weekly Saturday half-holiday. They desire to make Sunday the greatest day of the exposition; not by the reckless and lawless throwing open of the gates of the fair, but by showing to the world on that day what an American Sunday is and what it means, a day of quiet, of cessation from toil; a day when the churches shall be thronged, when noble music shall lift the hearts of thousands in praise to God; a day of great public gatherings where the leading minds of our race may give utterance to the truths which shall lift the minds of the people into an appreciation of the diviner things of human life; a day which shall not contribute by its toil, its greed, its dissipation, its open saloon, its Sunday excursion, and its general lawlessness, to the public demoralization.

THE WORST EXHIBIT

which America can make to the world is a Satanic Sunday such as the open fair would inevitably give us. The best exhibit which we can make to the world is an American Sunday, which is distinguished as a day when toil general ceases, when, by State enactment, places of business and amusement are closed, which guards the right of rest for each by the law of rest for all. Thoughtful citizens and all genuine patriots must deprecate any further inroads on our American Sunday. It is already attacked by lawlessness, by the gambler, by the saloon-keeper, by thousands who have no intelligent understanding of its precious, priceless value to the people, and alas! by the selfish carelessness of many of our excellent citizens. I do not know how else Christian people, who have forsaken America and adopted European ideas of Sunday, can do a greater moral harm than by joining the growing procession of those who make the Lord's day a day of pleasure, of convenience, of travel, of business. The great question now before us ought to lead us all to examine ourselves, and to inquire whether we are contributing to the better influences or the dangerous tendencies now at work in our land. It becomes every patriotic and benevolent person to ask himself, "With which set of forces am I to take my stand?"

I believe it is the duty of this congregation to protest against the proposition that the National Government or the government of the fair shall trample on the law of the State, and shall go back on the precedents of all our other expositions, and shall disregard the expressed convictions of the great majority of the American citizens by throwing open the gates of the fair on the Christian Sabbath, thus forcing the fifty thousand employes and exhibitors to work on seven days of the week, and thus disastrously contributing to the destruction of the best safeguard of all our best interests, the Christian Sabbath.

THE MAFFIA AT HOME.

[From "Secret Societies in the two Sicilies" by E. S. Morgan in the English Fortnightly Review.]

If the Camorra has been weakened on the mainland, the sister society, the Maffia of Sicily, is still as powerful as ever. "Men of all classes and ranks belong to it," says the Blue Book on Sicily published in 1877, "and Government has always been beaten when it fought the Maffia." "Maffia," we read in the official report on the agricultural condition of Sicily published only three years ago, "though often apparently extinct, always breaks out again." "Perjury ordered by the Maffia is common in our courts." Professor Turiello quoting with approval a letter of Prince Galati, says, "Though murders are now seldom necessary the rule of the Maffia is not less absolute. The comparative fewness of murders is really a bad sign. It proves the complete subjection of the population to secret societies; even if the aristocratic Maffia has often sacrificed its instruments, Maffia in high places has never been even vigorously attacked." There is a widespread conviction, says the well-informed Signor Alongi, who, as member of the Sicilian police, is hardly likely to disparage the power of the executive, "that law is less to be feared than the Maffia. Many rich men are persuaded that either to belong to the Maffia or to keep on good terms with it is an absolute necessity for them." This evidence as to the power of the institution is so overwhelming that nothing further need be added on that score.

If now it is asked what is meant by Maffia, it will be found that few, even among Sicilians, are agreed as to the exact meaning of the term. Perhaps the most satisfactory definition is that given in the Blue Book of 1877:

"The Maffia is not precisely a secret society, but rather the development and blossom of arbitrary violence directed to criminal ends of every sort. It is the instinctive, brutal, sordid solidarity that unites against the State, the laws, and the constituted authorities, all who are determined to live and thrive not by honest work, but by violence, by fraud and by intimidation."

But even this definition does not say all; add that it is accepted as the inevitable even by honest men, that it imposes its code on the weak, and resists the Government even more by the inertia of passive resistance than by overt acts of violence, and, Proteus-like, evades the arm of the magistrate as it does the definition of the student. It would take a volume to specify all the modes in which, without violating the letter of the law, the Maffia can make things comfortable for its subordinates. One instance taken at hazard must suffice:

"The Sindaco of Palermo, taking the presence of cholera as a pretext, has nominated a whole batch of new officials, and that though many of the clerks who already draw salaries have quite given up going to their offices. A good thing, too, for the municipal buildings would be quite too small to accommodate them all."

If we look below the surface we shall find that the Maffia is to a great extent a survival from the Middle Ages, the outcome of the relations between feudal superior and retainer, relations on which all social and political life continued to be based in Sicily till the first quarter of the present century; in part an expression of that exaggerated individualism, which, if common throughout the kingdom, is nowhere so strongly marked as in Sicily. It is the Calabrian who on the mainland most closely resembles the Sicilian, and it is a Calabrian proverb that says, "*Quanno niscianu m'avantu m'avantucu*—When no one praises me I praise myself." "A French mob in revolution days," said Signor T. Mamiani, "shouts 'Who will guide us?' but in Italy the cry most heard is, 'Follow me!' for each individual is thoroughly convinced of his own ability to lead." "If," said a typical southerner to me, speaking in all seriousness of a reform he thought needful, "if the Ministry does not yield I will get myself elected deputy, summon the *costituenti*, and reform the Constitution." And he was convinced of his right and ability to do so. One result of this trait is that while there is in Sicily much loyalty to the king, there is no loyalty to the institutions. The ties of blood and partisanship are so strong as to leave no room for mere political alliances.

The upshot of all these causes is that in Sicily law is still looked on by the majority much as the English rule is in Ireland—as a common enemy, or at best a marplot in family disputes, whom every honorable man is bound to baffle to the utmost of his power.

From these premises in the moral syllogism is deduced the great principle of *Omerta*, on which Maffia is really based and which gives it its living power. What, then, is *Omerta?*

"In the course of years," says Signor Tommasi Cosedeli, "the national character of Sicilians in all its manifestations has become interpenetrated with the principles of a special code, called that of *Omerta*, which lays it down as the first duty of a man to do justice for himself with his own hands for any injury he may have suffered, and brands with infamy, holding up to the contempt and vengeance of the public any one who appeals to the law courts or assists the police in their investigations. A man perfectly honorable in other relations of life is convinced that he is doing a good deed in harboring an assassin, or in refusing to give evidence against him; for the code of *Omerta* says: 'Evidence is good so long as it does not injure your neighbor.'"

Under this code a willing witness is shunned and scorned as is an "informer" in Ireland. With his dying breath a murdered man will refuse to give any information to the police, and stoutly deny all knowledge of his assailant, preferring to chance the escape of his enemy, and leave a legacy of vengeance to his family or faction, rather than suffer his name to become a by-word of reproach. Brought face to face with this solidarity of victim and criminal in resenting its interference, the executive is almost powerless.

Next in importance to the anthropological as a factor in the prevalence of crime, come the physical features of the island. "*Latifundia*," said Pliny, "*perdidere Italiam*," and it is hardly less true that large estates are the seed-beds of crime in Sicily, and absentee landlords are at once the cause and the consequence of Maffia. Practically the whole of the interior plain of Sicily, and 65 per cent of the entire island, is devoted to the culture of wheat on estates varying in size from 3,000 to 15,000 acres. For though many small properties were created by the sale of church lands after 1860, these, except on the north and east coast, are rapidly disappearing. Small properties cannot stand up under the presure of taxation. One fact taken from the official report is sufficient to prove this. From 1873 to 1874 there were put up for sale by auction for non-payment of land tax, 13,713 properties with a debt on them of 7,488,357 francs. Of these 693, with a debt of 660,559 francs, were sold, and 13,056, with a debt of 6,826,697, were adjudicated to the State, no one having made a bid for them, as the arrears of unpaid taxes amounted to more than the value of the fee-simple. These large wildernesses of estates are almost invariably rented to a *gabelloto*, or head-tenant, who sublets them in small parcels at rack-rental, each *borghese* or under-tenant taking up from ten to twenty acres, on which he camps during the working season with his beasts, whose life and toil he shares, which he cultivates as he can, and pays for as he must, usually by a share, ranging from two-thirds to three-quarters, of the crop. Tenant-farmers with capital, and farm-buildings on the holdings, are here equally unknown, and the *borghese* is almost always in debt to the *gabelloto*, who advances him food and seed-corn at extravagant interest, and to whom he is virtually a serf. If the season is good he barely pays his way; if it is bad he sinks hopelessly into debt. Baron Mendola, a Sicilian landlord and a shrewd observer, gives it as his deliberate opinion that the average Sicilian peasant cannot possibly make both ends meet. "Honest labor," he says, "seldom suffices for the maintenance of the family. Theft is obligatory." Except at seed-time and harvest these estates are deserted. The agricultural population is all collected in the villages, and the wide plain, with all its crops, which no police can pretend to watch over, is at the mercy of evil-doers. It is the sense of insecurity thus engendered, the knowledge that his crops may at any moment be burned and his cattle stolen, that drives the *gabelloto*, even were he well disposed, into the arms of the Maffia, the only protector that can secure him from daily risk of ruin.

And now look for a moment at one of the villages of this great Sicilian plain where Maffia is most at home. For mile after mile, hour after hour, the traveller has been jolted on a rough, ill-kept road, through a vast treeless plain. Here and there he has passed a rough, shaggy, *borghese*, painfully urging his team of ox and ass, and scraping the soil of his allotment with rude wooden plough; here and there a herd of cattle browsing among the withered weeds and stubble of last year's fallow, or a string of mules laden with sacks of produce for the distant market, but save these, up to the foot of the distant hills no sign of human life. The pitiless sun has burnt everything to an even brown. On the top of a small hill stands the village. Half-a-dozen large stone houses—half prison, half palace—built on the model of the great mansions of an Italian town, occupied by the *gabelloti* of the surrounding estates and the few families that form the ruling caste, domineer over the hundred or two miserable hovels where the rest of the population find shelter. Few of these huts have more than one room, hardly any more than a single story. In one corner of the unpaved earthen floor, reeking with ammoniacal odors, lies a heap of straw or a few sheepskins on which the human occupants sleep—father and mother, sons and daughters, pell-mell beside the brutes that share the house. A single opening serves for door, window, chimney, and for discharging dirt into the common dust-bin, the street, where the population squats or lounges among the piles of vegetable and animal refuse. Hardly a man is to be seen, for most of the able-bodied work in the fields, five or six, or eight miles off, and return home scarcely one night in the week. Notice the ill-fed bodies and the brutish faces of the women and children, the heritage of generations of immorality, from which traces of beauty dimly peer, deformed by squalor and vice; "the idiot head (*dolicocephalia occipitale*) predominates. Adultery, incest, uxoricide, usually by poison, prostitution, are terribly frequent, and wrought shame-

lessly in the light of day as though by cretins."

It would take the pen of a Swift to describe the lives of these Yahoos, and even the imagination of a Swift would halt behind the bare directness of official reports. One is not surprised to hear that a common threat among these people is: "*Ti aiu a mangiari lu cori di tia mi uni aiu a biviri lu sangu*—I'll eat your heart and drink your blood;" that a mother will often punish her child by biting it till the blood flows. Suddenly they all scuttle from the street into their dwellings as, with a clatter of hoofs and loud shouting, a *gabelloto* spurs up to his house followed by a score of attendants, each with a musket at saddle bow.

The *gabelloto* lives in the house, and rents the estate that belonged once to a feudal noble. Like his predecessor he holds himself above the law. "He is convinced that professional men and officials exist simply to serve as instruments for satisfying his daily wants and grudges, and looks on them as mere freedmen. His field-hands he hardly recognizes as human beings. He detests the present Government, though he condescends to act as grand-elector in order to keep up his political importance and his authority in his village; but he cannot understand why the police should trouble themselves to protect the lower orders from the violence of one of his caste." The chief men of his retinue are influential members of the Maffia, who have won the respect of their neighbors by the reputation at any rate of a couple of homicides. Their ostensible duty is to preserve his herds from cattle-thieves, his cornfields and barns from accidental or incendiary fires; they have usually been recommended or forced on him by the Maffia (unless, indeed, as is often the case, he is himself a recognized member of it), which thus provides easily-earned wages and plentiful opportunities of peculation for its members, and the mere prestige of their name and position will guard the property under their care more effectually than the untiring watchfulness of an honest man; while the proprietors rest satisfied that the Society will punish far more promptly and surely than the police, any attempt by outsiders to plunder the property which it protects. But another not less important part of their duties is to support their patron in all quarrels with his neighbors of his own class. These quarrels, originating often in old-standing family feuds, fought out openly in former times with sword and pistol, have now developed into no less bitter political rivalry. Two parties can no more live peaceably side by side than could Guelphs and Ghibellines in the Florentine republic. One must crush the other utterly, so as to be able to monopolize all the spoils of local office, and by the influence of the deputy which it elects, deter the Prefetto from looking too curiously into any little irregularities that may be committed under his jurisdiction. The struggle for the municipal purse is more ignoble and more injurious to public morals than even the family disputes of former days, and of them the Maffia, with its terrible power, is practically the arbiter. Willingly or unwillingly, the wealthy *gabelloto* must need support it with his influence, providing its members with employment and wages or pushing them into municipal office according to their wishes and qualifications, and winking at the harboring of stolen cattle among his herds. The penalty of resistance is theft, arson, and finally murder.

Before the *gabelloto* can market his crops, which have thus been watched from seed-time to harvest by the Maffia, he, like the smaller farmer of the coast line, must pass through another form of Maffia not less powerful that honeycombs the large coast towns, for nowhere is Maffia more developed than where misery is less pressing, and it reigns supreme in the *concha d'oro* of Palermo, where the lemon-groves yield a net profit of over £50 per acre, and every peasant proprietor might live in comfort or luxury. Here it organizes powerful "rings" in the produce markets, dictating prices, "boycotting" dealers to whom it objects, and exacting commissions on all sales concluded. The penalty of disobedience to its orders is death, and in the rare cases in which it is needful so to uphold its authority, an *alibi* is arranged beforehand so effectually that conviction or even suspicion is seldom possible. An example will sufficiently explain how things are done: Soon after harvest a man, ostensibly a produce-broker, will introduce himself to a farmer and say with all show of respect, "Sir, a customer has instructed me to buy such and such goods. I thought of you, and have come to propose the sale. In fact to prevent you from losing the market, I have ventured to close and take the earnest money." "At what price do I sell?" the owner asks mildly. "At such a price, sir." "But my good man, that's below the current rates," as indeed it is. "Oh no, you are mistaken; and any way, you would not have me break my word to my client for a few pounds. However, if you refuse —" But the seller knows far too well what the consequences would be, and in nine cases out of ten submits to be fleeced rather than incur the resentment of the honest broker and his friends.

Though, as has been said, the Maffia is not itself an organized secret society, yet not the less the Maffiosi in a given locality do occasionally join themselves to a closer union, with oaths of secrecy, code of laws, hierarchy of offices, common purse, and fixed right of admission.

UNCLE SAM TO ITALY.

BY REV. ALEXANDER THOMSON.

Keep down that Southern ire of thine,
Land of the ancient Roman,
And with thy choler rouse not up,
The spirit of my yeomen.
To-day in love of honest peace
My sixty millions labor;
Bring not the hands that hold the plough,
To grasp the gun and sabre.

My hospitable door stands wide,
For honesty to enter,
And all the varied tribes of men
Within my borders centre;
But who come here with midnight oaths
And murder's foul stiletto,
Shall hang upon my Northern oaks
Or on South-land palmetto.

I say not that the act was right
Or justified by reason;
My Southern child has moody ways
And justice out of season;
Much of thine own fierce Southern ire
Oft from her dark eye flashes,
And like a tigress on her prey
Are her indignant dashes.

But this I say, no murder court
Can here find jurisdiction,
Nor Irish, nor Italian clans
Serve notice of eviction;
The Saxon race is patient long,
But when to fury driven
Its judgments on the guilty fall;
As lightning falls from heaven.

Bartlett, Ill.

FROM THE NEW YORK CHURCHES.

BY DR. E. P. THWING.

DR. CROSBY—THE PASSION PLAY.

The death of Dr. Howard Crosby yesterday cast a shadow of grief on many hearts. He was a sturdy soul, impetuous, assertive, courageous and independent, a vigorous polemic and an unflinching defendent of what he believed to be right. Though courteous and gentle in private life, there was no sign of muliebrity about him. At one time, when showing what he regarded as opposed to reason and Scripture and demoralizing to religion, namely the system of total abstinence, he exclaimed, "I have not sold my birthright. I add this for the benefit of those who think a clergyman is either a woman or a child." His attitude as to license and other matters alienated some good people, but every one gave him credit for genuine sincerity in the utterance of his views. His labors as Chancellor of New York University, professor at Rutgers, and author as well as pastor, will not be soon forgotten.

He was announced to preside to-day at the conference of Methodist, Reformed and Presbyterian Associations which met at the Collegiate Church, Fifth Av. and Twenty-ninth St. Drs. Van Dyke and Griffin's theme was "Christianity a Life, not a Creed;" Drs. Terry and McChesney, "Wealth a Stewardship, not a Possession;" Drs. C. L. Thompson and Martyn, "The Church our Force, not our Field;" the impromptu speeches following to be limited to three minutes. The meeting must have taken rather the form of a memorial service, for the fact of the death of him whom they had chosen to preside was an engrossing and a saddening one. The funeral service is to be held to-morrow, conducted by Drs. Hall and Taylor. The *Eagle* says this evening in, reference to Dr. Crosby, that he was the most conspicuous clergyman of this neighborhood. Other men, like Storrs and Talmage, are wider known in the pulpit, but Dr. Crosby was more engaged in political and reformatory matters. Many of us differed widely from him, but in him we saw

"nothing of trimming, of eqivocation, of an inclination to suppress dawning conviction as impolitic of utterance. Nothing molds public opinion so quickly and firmly, whether in a small circle or a large one, as such an expression of personality, added to strong intelligence, learning and accomplishments. Dr. Crosby brought this influence to bear in all the outside activities in which he concerned himself in public affairs, in charitable and religious societies, in whatever organized work brought him into contact with masses of people. He exerted it within the professional lines of the church. He was a minister, able, studious, learned in theology and in human nature. Of course these powers were used with telling effect in promoting and teaching the old-fashioned religion to which he adhered. But stronger than any one of them, or than all of them, was the steadfast witness himself, the man back of everything. Such a personality makes safe a body of truth against the superficial smartness of all the smatterers of science and the noisiest chatter of the new rationalism."

We have had of late repeated lantern lectures on the Passion Play. There were musical as well as pictorial adjuncts. I saw the show two nights in succession, and the more repellant did the idea become of making the agony of Gethsemane and the anguish of the cross a theatrical display. The two lecturers were Sunday-school superintendents and extolled the artistic beauty of the acting. One of them said he had seen the great play actors of Europe and America, and Meyer was the best. This remark addressed to hundreds of Sunday-school pupils must have awakened curious reflections as to theatre-going, in its relations to Sabbath-school instruction. To make the awful mysteries of Divine grief the staple of theatrical criticism borders too closely on the blasphemous. Whatever the ignorant Bavarian wood-carvers may say or feel about it, the truly intelligent and devout Christian here must hesitate to countenance such a degradation of what is to be spiritually discerned, not after a carnal manner.

Having been absent nearly a year and traveled over 30,000 miles, going through the three great empires of heathenism, Japan, China and India, I have seen enough of this gross materialism in worship and its debasing effects. God is a spirit, and the kingdom of God comes not by observation (Greek, "something to be gazed at.)" Just this fondness for spectacular, cryptic, mystic things marks idolatry everywhere. As spirituality declines these elements grow. The mercenary influence of the Passion Play, already dreaded, and the secularizing of Sunday by thousands of visitors, professedly religious, are other evils of a different character which are fostered. The attitude of the church of Christ ought to be one of unqualified opposition.

Dr. Talmage's people announce grand concerts in their new Tabernacle next week, but there is much to be done before the organ is completed, and even the pews have not been put in. This edifice will be a most extensive and expensive one, and will have a huge mortgage to match.

OUR WASHINGTON LETTER.

Washington, D. C., April 1, 1891.

The Woman's Home Missionary Society of the Methodist Episcopal church has just been presented with a handsome residence and commodious grounds in this city by Mr. Ephraim Nash and his wife, Jane Nash, which is to be known as "The Lucy Webb Hayes Memorial Deaconesses Home and Training School for Missionaries." This Home is to be the headquarters of the Deaconesses, a society that is making very rapid progress in the church, and as a training school to prepare young women for missionary work, and it will be opened just as soon as a few necessary changes in the arrangement of the house can be made. The property is valued at about $15,000, but is mortgaged for $5,000.

The series of meetings held here by the Anglican monk, Ignatius, closed Sunday evening. They were unsuccessful from a pecuniary point of view, as the money received was not sufficient to pay the expenses, and the attendants were very few until the admission fee was abolished. The monk appears to be very much in earnest,

but our people failed to understand what benefit Christianity at large would receive by the establishment of a monastery in Wales or elsewhere, and for that reason they did not become interested enough to hear what he had to say.

Secretary Blaine, who has been confined to his home for two weeks, is again on duty at the State department, and the various negotiations for reciprocity treaties which were more or less interrupted by his absence from his office have been resumed.

What absolute prohibition of the liquor traffic will do to build up a town with a bad reputation has been most practically shown by the decided rise in the price of real estate in the section of Washington and its suburbs embraced in the mile limit from the Soldiers' Home property, since the enactment of the law prohibiting the sale of liquor within one mile of the grounds of the Soldiers' Home. For years a section of the city and suburbs that from its location should have been very desirable for residence purposes has been practically abandoned to low grog-shops and the vilest class of the city's population. Now under prohibition all this is to be changed and made a respectable and desirable place to live; and if I mistake not, those who advocate prohibition for the entire national capital will not be slow to take advantage of the object lesson in temperance furnished by this plain transformation, to show future Congresses how desirable and beneficial such a law would be.

Rev. E. Payson Hammond, the revivalist, inaugurated a week of daily children's meetings Monday at one church and a week of daily Bible reading prayer and praise meetings at another. These two daily meetings are in addition to the regular evening revival series he has been conducting for several weeks past, and which seem to continually grow in interest. He possesses a wonderful power over children, who never seem to tire of hearing him talk about Jesus. He exhibits to them a crown of thorns that he brought from Jerusalem and presents every child that attends a picture card on which is printed stories written by himself. *

Reform News.

"TIDINGS FROM THE EAST."

Willimantic, March 28, 1891.

The truth goes marching on to victory. The devoted workers in Boston have important allies in their Christian sisters in Providence, R. I. They are coming to the front. Some who saw only shadowy specters in the secret lodge, have recently had a clear vision of "what they do in the dark." I spent an hour with brethren and sisters in convention at Bristol on Thursday, exploring the Masonic cavern, and to some it was a revelation.

Sister Walker of Providence followed in a practical discourse on the duty and privilege of walking with God. She begun by saying, "My father was an advanced and zealous Mason. I have taken the degrees given to females. I have listened twice to Bro. Stoddard's lectures and received much light. I feel that the Lord wants me to make this confession and renunciation. When in health my father requested Masonic burial, but on his death-bed he said, 'I want only the church service at my funeral.' I have been in evangelistic work for years, and I have never known a minister devoted to the lodge who was helpful in revival work. Give me the pastor's lodge standing and I will give you the spiritual gauge of his church before he has been there very long," etc.

These remarks evoked hearty amens from the audience; and as sister W. is connected with State and National W. C. T. U. evangelistic work, she will doubtless give her testimony in many places.

Others from Providence said we have remained silent too long, but henceforth we shall be outspoken. One who remained to protract the meetings over Sabbath, said: "I have an uncle who is a minister and a Mason. I am going to see him and if he don't renounce his Masonry I shall never hear him preach again."

A man who had been "entered, passed and raised" received help, and will, I trust, be out and out before long. He, as was an Odd-fellow present, was willing to confirm the exposition, for which we praise the Lord, and pray that they may be fully emancipated.

Mrs. Stoddard has assisted me in preparing a chart, larger and more comprehensive than anything I have seen. I find it of service in many ways. Our company was on the boat between Bristol and Providence, where I found the chart useful. I said, "Brother M., I have something I want to show you." Hanging up the chart in the cabin I began to unravel its mysteries. It was not new to him, but an interested company listened, and some for the first time got a glimpse of the "three Ruffians" at their bloody work, and the "rough and rugged road between Babylon and Jerusalem." Some looked sullen and listened in silence, while a single man attempted a defence. As usual, he assailed Christianity and denounced the church. He declared that there was abundant evidence to prove that the historic person called Jesus Christ was a myth; that no such person ever lived; that he was simply the sun personified; that the twelve apostles were the twelve signs of the zodiac, etc.

I said, "My friend, you are a bright Mason, and have learned your lesson perfectly. That is just what I have been telling these people: Masonry rejects Christ and the Bible and makes its true disciples atheists, and you have been kind enough to confirm it." Others took him in hand and I went on with my work.

A lady passing stopped to inquire, "What have you there?"

I replied, "A chart showing fifty degrees in Masonry," and continued to explain.

"Are you a Mason?" she asked.

"No, madam, I am opposed to it."

"Praise the Lord!" was the hearty response, "I'm glad one man has the courage to fight that enemy of all righteousness. We are having a gracious revival in our city and I wish you could speak there to-night. Just as fast as the Masons get converted they leave their lodges. I want you to see some of our W. C. T. U. women on board. We are going to Providence to plan for temperance work." I did so, and soon two groups of Christians were merged in one, talking of the things of the kingdom, and making the old cabin ring with an occasional, "Roll the old chariot along," "We are out on the ocean sailing," and other inspiring songs.

In that brief hour were formed friendships purer and more abiding than ever came from grip, or token, or oath of Mason or Odd-fellow. I learned from the W. C. T. U. president that she had received copies of the *National Home Guard;* that she had been interested and helped in her work by it; that she was very hopeful of securing her husband's withdrawal from the lodge, etc. I distributed what literature I had and we parted on the wharf to meet again at the judgment seat of Christ.

MR. MOODY SPEAKS AGAIN AND AGAIN WITH THE COURAGE OF CONVICTION.

Boston, Mass., April. 1.—Crowds still wait on Mr. Moody's ministry with unabated interest and profit. He seems not to shun to declare the whole counsel of God, not having the *ensnaring* fear of man before his eyes. He has repeatedly spoken against secret societies, and last Sabbath morning he was more explicit than before. I was not present, but my informant was delighted and enthused by his words. He drew a contrast between the church and the lodge, and called attention to what each has done and is doing. With his accustomed accuracy and keen insight into practical questions he included the minor and the major lodges in their influence "under sin," and

(*Continued on 12th page.*)

Correspondence.

THE MAFFIA NOT THE GREATEST SINNER.

New Orleans, La., March 28, 1891.

Dear Cynosure:—Your readers have read much of the outrage committed upon the Dago or Italian prisoners in the parish prison on Saturday, March 14, and no doubt some have been led to believe that the action of the New Orleans Regulators was justifiable. I have read in several Northern papers "editorials" commending the actions of these Regulators. Whatever may have led to the acquittal of the Italians, or however deplorable the verdict may have been, we cannot understand how any God-fearing or law-abiding citizen can endorse the actions of a mob of lawless men, who band themselves together, and without mercy or judgment tear from a prison eleven human beings, untried as well as the tried, and violently murder them. While we believe Chief of Police Hennessy's assassins ought to have been found and punished, as all law-breakers should be, yet we can but condemn the actions of the enraged Regulators. This kind of regulating is too popular in Louisiana; and though, fortunately, this time the Negro was not the sufferer as he always has been heretofore, still we believe that if our government will allow these blood-thirsty assassins to escape punishment, after such an open and unmasked defiance of the law, it will establish a precedent in New Orleans that will be followed by disastrous results. Such crimes, committed in the largest city of the South, and one of the five greatest cities in America, deserve universal condemnation. Let us suppose the eleven Italians were gulity, did that justify such a merciless onslaught of human beings? Is it possible that our New Orleans citizens doubted everybody as jurors (notwithstanding the jury that acquitted the Dagos were all white men), would it not have been more humane, more godly and more American, for the New Orleans citizens to have held a mass meeting and condemned the verdict of the jurors and then demanded a new trial?

While the very thought of the existence of a secret Maffia or Clan-na-Gael ought to bring terror to every American heart, yet can we expect to reap more than we sow? In this land of the free, where Masonry and other oath-bound secret orders abound, does it not seem equally just for the Maffia to have their place, too? Every American heart ought to petition to God through Jesus Christ to overthrow the secret empire. May God bless your work. Francis J. Davidson.

THE SABBATH.

No. 104 Milton Ave., Chicago.

Editor Christian Cynosure:—In this week's issue of the *Cynosure* (March 26) I have read with great interest an article on "The Christian Sabbath: On what day of the week is it?" and if you will kindly permit me, I would like to offer a few words of criticism. I would seek to do this, however, not in a spirit of controversy (because I am tired of that) but in an honest endeavor to know and abide by the truth, and in the language of the opening sentence of your article I would add, "Let the Word of God decide."

The first day of the week, commonly called Sunday, is honestly believed by the great majority of Christians to be the Sabbath day, from the erroneous assumption that our blessed Lord arose from the dead upon that day. But even if this were a fact (which it is not) that would be no warrant whatever for the change of the day of the Sabbath. The Sabbath is neither the Jewish Sabbath, nor the Christian Sabbath, as people often ignorantly refer to it, but it is God's Sabbath, authoritatively promulgated from the fire and smoke of Sinai; and God has never changed the day of his Sabbath any more than he has either of the other Commandments of the Decalogue. If such a change were made during apostolic times it surely would have been clearly so stated in the New Testament, but there is no intimation whatever, not even in the most remote degree, that such a change ever was made. But where is the Scripture to show that Christ rose from the dead on the first day of the week? *There is no such Scripture;* but on the contrary it is expressly stated that he rose from the dead prior to the first day of the week or in the latter part of the Sabbath.

The opening part of your article invites attention to Matt. 28: 1–8, and now let us carefully read that Scripture and see what it really does teach. In the Revised Version it says, "Now late on the Sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre." And in Darby's translation, which is reckoned to be one of the most critical translations extant, the reading is, "But late on Sabbath, as it was the dusk of the next day after the Sabbath, came Mary of Magdala and the other Mary to look at the tomb." Now then we have in this passage the very exact time given to us by the Holy Spirit when the two Marys, the first visitors to the tomb, appeared there. And when does the

Evangelist say they came? The Authorized Version has it that it was "*in the end* of the Sabbath," and the two versions above given say that it was "*late* on the Sabbath." Then the time is located beyond any question or cavil when the two first visitors came to the sepulchre, and that time is stated with the accuracy of Divine inspiration to be "*late on the Sabbath.*" But what is the precise time meant by "*late* on the Sabbath?" When did the Sabbath begin and when did it end? Or in other words, at what precise time would it be *late on the Sabbath.*

Almost every Bible reader knows that the Sabbath began about sun-down on Friday evening and ended about sun-down on Saturday evening. "From even unto even," says the Spirit of God, "shall ye celebrate my Sabbath," Lev. 23: 32. There can be no question whatever, then, but that the two Marys came to the sepulchre late on the Sabbath, or late on Saturday evening, and almost immediately prior to the time when the first day of the week was to begin. But when the two Marys arrived at the sepulchre late on Saturday, what did they find? Why, they most unquestionably found that Jesus *had already risen*—had already risen prior to their coming and during the latter hours of Saturday or the Sabbath. Now there can be no doubt or dispute whatever about this point; and how any person who even simply pretends to read, can make Sunday morning out of Saturday evening, has been to me a matter of astonishment for a long time. When the two Marys came to the sepulchre late on Saturday evening they found the stone rolled away from the door of the sepulchre and an angel sitting upon it. Now that Divine messenger knew what he was doing, what he did, and what he was talking about much better than any theologian of the present day does. And what did he say to those two women who came on Saturday evening to see the tomb? Did he say, "Come here and see where Jesus is still lying; but be not afraid for he is going to rise to-morrow morning." Was that his message? Was it simply his mission to earth to announce to the two Marys that Jesus would rise from the dead on the morrow—the first day of the week? No, blessed be God, that was neither his mission nor message, for even he was there for a far nobler purpose, and that was to proclaim the wonderful fact that Jesus had already risen, as he said to the women, "Fear not ye, for I know that ye seek Jesus which hath been crucified. He is not here, for he is risen even as he said. Come see the place where the Lord lay," Matt. 28: 5. And let me again repeat that this wonderful announcement was made to the two women at the sepulchre, not in the opening hours of Sunday morning, but in the closing hours of Saturday evening; so that there can be no question as to the fact that Jesus rose from the dead, not on Sunday morning but about sun-down on Saturday evening.

But some one will doubtless ignorantly remark, "But does it not say 'as it began to dawn towards the first day of the week?'" Yes, it certainly does say that; and St. Luke uses precisely the same Greek expression when in Luke 23: 54 he says, "And that day was the preparation day and the Sabbath *drew on.*" The expression "drew on" of Luke 23 is precisely the same as that of "began to dawn" of Matt. 28, so that the common phraseology of Matt. 28: 1 would assuredly be, "In the end of the Sabbath as it began to *draw on* towards the first day of the week." And Mr. John Darby, himself a strong stickler for the Lord's day as he called it, translates this passage so as to read, "But late on Sabbath (Saturday) as it was the *dusk* of the next day after the Sabbath." The Sabbath ended at dusk on Saturday evening and the first day of the week began at the same dusk, and it was precisely at that time that the two Marys came to the sepulchre, and at that time the Lord had already risen.

And now I shall rest my case here. I shall not refer to the rest of the article, for there is no necessity. No Bible student can read Matt. 28: 1–5 and not see at once that Jesus had risen before the women came on Saturday evening; and hence there is no warrant whatever for Sunday keeping except as an institution of Romanism and as a relic of pagan practice.

I have never said anything before on this subject through the *Cynosure*, but now if you will give these few hurried lines a place you will greatly oblige your sincere friend,

E. Ronayne.

THE CYNOSURE IN THE SOUTH.

We have made little effort this year to increase this important fund for supplying the pastors of colored churches with the *Cynosure*. But we have received so many letters of late from these brethren, showing their eager desire to read upon this subject, and to instruct and warn their people against the evils of secret societies, that we give a portion of them to our readers, hoping that they will stimulate larger gifts to this part of our work:

Your kind visit to my humble home was greeted with extreme gladness. Yes, I do wish to read you, and talk of you as I did at Texarkana, Ark., two years ago. My mouth is often opened against the demon, secret society, in all his forms; and I know whereof I speak. Would to God that every minister of the Gospel would not only read thee, but defend the cause you so nobly agitate.—J. R. Bennett, *Hot Springs, Ark.*

Your letter to hand to-day in regard to secret lodges. Yes, sir; not only will I preach against them, I do, and have been for four years. Please send me the paper. I want to read it and will have my school do so.—J. G. Harris, *Mainsboro, Va.*

Would like to have you continue my paper. Will do all I can for the cause you advocate, since I believe it to be true and right. Hoping success will be yours.—Levi H. Williams, *Morgan City, La.*

You may send the *Cynosure* to me if you wish. I am not prepared to express myself with reference to the merits or demerits of secret societies. I have not looked into the matter carefully. I am inclined to think that their growth and ill effects among the colored people are magnified. I shall carefully consider the subject, and if convinced they are working injury to the spiritual life of my people, shall thunder against them with all my power.—J. S. Jackson, *Montgomery, Ala.*

I will comply with your request about the *Christian Cynosure*. I am glad to have it come.—G. W. King, *Shelby, N. C.*

I fully endorse the sentiments expressed in the paper, and shall do all that lies in my power to advance the cause. I shall be very thankful for the paper, which I regard as the means of much profitable information. With many thanks for past issues.—E. Garden, *Charleston, S. C.*

A few days since I received a copy of the *Christian Cynosure*. I thank you for it. I want the paper and will do all I can against the organizations which it treats of. I am opposed to such.—J. G. Murray, *Mooresville, N. C.*

I desire very much to read your paper. I will some time during this summer, God being my helper, preach a sermon or two against secret lodges. I will also plant it in the minds of my students. If I had been a believer in secret lodges I would have been a member long ago, but I do not believe in lighting a candle and putting it under a bushel. Let your light shine, says the Scripture.—Geo. R. Carter, *Jonesville, Va.*

I will promise that I will do everything I can to break down all secret societies, for they work much evil among the people; and may God bless our efforts. Please continue to send the paper, and thanks for its visits.—B. L. Glenn, *Riceborough, Ga.*

I enjoy the visits of the paper very much. I shall be glad to do or say anything I can among my people against secret societies. I left the lodge myself several years ago, and since that time, in a silent way, my influence has been used against the lodge.—H. B. N. Brown, *Alexandria, La.*

I desire to read the *Cynosure*, and will do all in my power against secret societies, as I have always done. I know that they are a miserable curse to my people.—S. F. Went, *Statesville, N. C.*

I wish to read your paper. The object for which it has been established is good. I hope you will continue to send it to me. I will read it and hand it to others to read. I am a colored minister and teacher.—Geo. S. Leeper, *Gastonia, N. C.*

I received your paper, and was glad to have it in my home. I will do all in my power to destroy the devil's kingdom in the name of our Lord and Saviour Jesus Christ. Send the paper on. God help it and the friend that sends it to us poor ministers.—J. Mitchell, *Jackson, La.*

I most gladly accept your paper, and find great pleasure in reading it, having reformed from all secret orders since I have read it, and do find much truth in it. I will continue reading and teaching what I read. Much interest has been taken in your paper by all of my family and school.—(Rev.) M. Lee, *Slidell, La.*

I have just received your letter containing some tracts on secret societies. I have been reading the *Christian Cynosure* for some time. I am delighted with it, and can truthfully say that I am heartily in sympathy with it in its effort to eradicate from among us one of the worst evils that could possibly befall a people. I am and always have been opposed to secret societies. I am sorry to say that secret societies are being multiplied in Danville, Va. In short, they are destroying the spiritual growth of our churches. I would to God that you could send some one who has the information and the moral courage to warn the people of this great danger. There are good and true Christians here, and all they want is information on the subject.—E. F. Eggleston, *Danville, Va.*

LITERATURE.

Among Northern Icebergs. By Emma H. Adams. Price 50 cents. Pp. 158. Pacific Press Publishing Co.

In this little volume we have a necessarily brief but compendious sketch of the Arctic voyages of discovery undertaken by American and English explorers from 1818 up to Hall's last voyage in 1864. Beginning with the efforts of the British government, which sent Captains Ross and Buchan in 1818 to discover a passage to the Pacific by northwest or northeast through the Arctic ocean, we read of the voyages of Parry, Sir John Franklin, the search for his last ill-fated expedition, the Grinnell expeditions, Dr. Hayes' voyage and the journeys of George Francis Hall. The stories of all these intrepid enterprises is happily told. Perhaps some succeeding volume will give us the later voyages of the Herald and Greeley expeditions, which are among the most thrilling of all in their incidents.

The address of Pres. C. A. Blanchard before the Massasoit Club of Northwestern University, is being delivered to those who have ordered copies. It is a handsome pamphlet, and ably discusses some of the fundamental questions of the reform. "A masterly argument of great power, because of its fairness," it should be read and pondered by all our young men and women. Price, 5 cts per copy; thirty for $1.00.

In the California series of the April *Century*, Mr. Julius H. Pratt gives a graphic description of the emigration to California by way of Panama in '49. The pictures are very striking, having been drawn by Gilbert Gaul, after originals made from life by an artist in 1850. In this connection is a paper of great historical value by the late General J. C. Fremont on his own part in the "Conquest of California." Life in another war prison, at the North, is described by a Confederate soldier, Dr. John A. Wyeth, now of New York City. He shows that "Cold Cheer at Camp Morton," Indianapolis, included hardships bordering on the worst phases of cold and hunger. Mrs. Amelia Gere Mason's papers on the "Women of the French Salons" are supplemented in this number by an account of the "Salons of the Revolution and Empire," in which she discusses such famous characters as Madame Roland and Madame de Stael. There are papers on two separate expeditions to Mount St. Elias, one expedition being that of Lieutenant Schwatka, and the other that of the National Geographical Society and the U. S. Geological Survey. "Fetishism in Congo Land" is an interesting contribution to a great subject by Mr. E. J. Glave, one of Stanley's pioneer officers. "The Wordsworths and De Quincey" is the title of a very interesting paper of literary biography containing unpublished letters of the poet and of the opium-eater.

One of the most striking features of the April issue of the *Arena* is Prof. Jas. T. Bixby's contribution on "Buddhism in the New Testament." It is a reply to Dr. Felix Oswald's paper on the same subject, and is probably the ablest presentation of the Christian side of this problem which has yet appeared. E. P. Powell writes on Alexander Hamilton as a popular leader. This paper traces the analogy between the position of Mr. Hamilton and that of the extreme wing of the Republican party of to-day. Thomas G. Shearman, the legal prop of the "single tax" movement, in a paper of great strength, sets forth his views on the evils and injustice of indirect taxation. This contribution will command general attention. Its valuable tables of statistics should be preserved by those interested in the problem of taxation.

The April *St. Nicholas* opens with a delightful illustrated sketch by Mrs. Foote, "The Gates on Grandfather's Farm"—reminiscences of a New England farm suggested by the associations with its old gateways. It is full of feeling, and while not beyond the young readers will be fully appreciated only by their elders. Mr. Welles gives us further autographs from his remarkable collection, especially a complete set of the President's signatures, and a charming letter from Thackeray, hitherto unpublished. Mr. Frank S. Woodruff describes some "Busy Corners of the Orient," and shows us the primitive forms of industry in Syria.

The *Converted Catholic* for April begins a serial entitled "Our Scarlet Prince," by a writer well known in literature as the author of "An American in Rome" and of "Our American Cardinal." Rev. John Lee closes his able reply to Cardinal Gibbon's book, "Our Christian Heritage." This document should be issued in popular and permanent form. Rev. R. T. Wylie of Newark, N. J., contributes an able and original examination of the "Rise of the Papacy."

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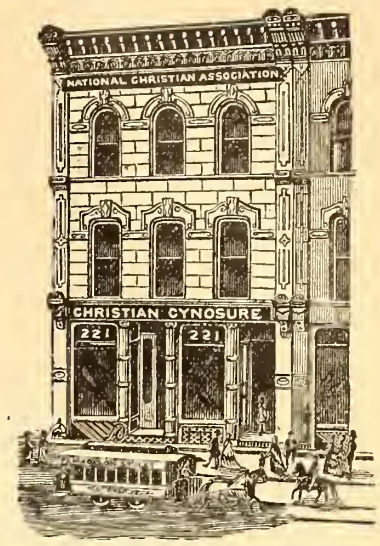
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J. BLANCHARD, Editor.
HENRY L. KELLOGG, Associate Editor and Publisher.

CHICAGO. THURSDAY, APRIL 9, 1891.

Our readers will find in the article by Prof. Curtis in this number, a theme for joyful, thankful meditation. A most important topic is also introduced by our Armenian brother, who, when he was a student at Wheaton and in this city, Anglicized his name to Gregorian. And if, accepting his conclusions, we look upon sectarian teachings as evil in Asia, are they not equally so in America? The chairman of our N. C. A. Board writes with such truthful as well as fervid poetry that we think it would both comfort Mr. Blaine and instruct King Humbert. And not the least, we must introduce to our readers a new friend who will occasionally write for them. Dr. E. P. Thwing is well-known for his scientific and medical writings as well as religious, and those who recall his charming books of travels, will deem themselves fortunate in reading from the same pen in our columns.

DR. J. N. NORRIS.

We give below extracts from a brief biographical sketch of Dr. Norris from the Birmingham (Iowa) *Free Press*, published at the home where he has lived from youth to age; let us hope and pray that God will give him the health and vigor and long life granted to Moses, Caleb and Joshua, who wholly followed the Lord. He has promised to such men, Psa. 91, "I will be with him in trouble; I will deliver him and honor him. With long life will I satisfy him, and show him my salvation."

It is now some years since we had the pleasure of being Dr. Norris's guest, and listened, rapt, to his early experiences of prairie life; and we wish we could give our readers the thrilling interest which his narrative gave us. His long night rides, with wolf-howls for his music; his finding and fastening a huge wild beast, a panther or mountain lion, in his log stable, etc., etc.,—but several years crowded with memories disenable us to do anything like justice to the theme. We remember, with greater distinctness, his encounters with the human beasts envenomed by the liar and murderer whom they worship in their lodge-dens.

Dr. Norris, like most great minds, is gentle, brave, and loving, and, like old sea captains accustomed to wrecks, and benevolent physicians of long practice, his native goodness and compassion for suffering, of which he had seen so much, hardened into habit, has become his second nature. Yet, when he began to oppose the lodge as he had opposed slavery, wretches for whom in their sickness and that of their families he had braved prairie blizzards without sleep to give them repose, and risked his own life to save theirs,—envenomed by lodge virus, like rabid dogs who bite the loving hands that fed them, turned on him with rancor more than brutal. Rival doctors, too, who had joined the lodge to get practice, and who envied his success, turned on him the venom of their tongues. He was reported insane. He was shot at in his night-rides from the brush; and when invited to lecture in a large town which would have been civilized but for its secret lodges, though his address was manly, his style ornate, and his argument candor and strength, he was hissed and hooted and howled, and drummed, and trumpeted, while city lodge officials looked on; and editors who dared not suppress the facts, for fear of losing popular confidence as reporters, stoutly declared, "The lodge had nothing to do with the suppression of free discussion!" The prevalence of anti-secret sentiments, as did the prevalence of Abolitionism, has cowed and silenced such demonstrations; but neither Satan nor his worshipers have changed their nature. Their only change is that of the bandit and vendetta, when they become priests, and exchange the stiletto for the cup.

The mass of American church-members are by no means as bad as their neutrality in such cases would imply. Their indifference is due to "the ignorance that is in them." Even the mob that crucified Christ "knew not what they did." Thousands of that rabble, like Saul of Tarsus, who stood sponsor for the mob-murder of Stephen, afterward embraced his faith. This has been the strength of Dr. Norris. He has not lost faith in Christ, nor in the Christians and citizens of Iowa. He has not erred as poor Mr. Garrison did. He believes in the Sabbath, votes, and prays, and waits for the coming of Christ. The vast majority of men, even those in the posts of leader, have the minds of followers; and when leaders quail before popular opinion the masses follow them. Nor is this all.

> "Nam vitiis nemo sine nascitur, optimus ille est,
> Qui minimis urgetur."

"None are born without faults. He is the best who has the least of them." Wesley said, "Bad men say all manner of evil of me, and good men believe them." If we may believe Cowper, it was said even of Whitefield:

> "His crimes were such as Sodom never knew,
> And perjury stood up to swear all true."

And it is equally true of Dr. Norris.

> "Hence a demeanor blameless and unspect,
> And the world's hatred as its sure effect."

But the mass of men are so conscious of their own sins that they are ready to believe ill of others, and the god of the lodge is a "liar" and "accuser," from the beginning. Christ, too, saw Satan move with the celerity of lightning. Hence a lie travels around the globe before the truth gets boots on. Yet the lie is sure to be overtaken and destroyed. The world's indebtedness to such men as Dr. Norris can never be computed; but their recompense, though late, is yet sure.

SKETCH FROM THE FREE PRESS.

The subject of this sketch was born near Bath, in Steuben county, N. Y., June 7, 1816. His parents moved to Millersburg, Ohio, in 1818; and in 1837, in company with his brother-in-law, Dr. William Miller, he came to Iowa. In Februrary, 1838; they located adjoining present site of the town of Birmingham, where he has resided ever since. At the age of 21 he began the study of medicine under Dr. Miller and has now been a practicing physician for over fifty years. Dr. Norris is a man of noble appearance and pleasant address, having a kind heart and a sociable manner to all. As a citizen, Birmingham has had few if any who took so deep and intelligent an interest in the general welfare. As a physician he has been eminently successful.

The greatest effort, sacrifice and success of Dr. Norris' life has been in behalf of moral reforms. Christ has been his leader and example. He looks upon Christianity as one grand system of reformation. If Christ was manifested that he might destroy the works of the devil, then those works should be opposed by the Christian and they must eventually be destroyed. Thus he reasoned and on this principle he has always acted. Though liquor was so plenty and its use so common in his early days, yet he always shunned and abhorred the intoxicating cup. He has always held that the State should protect its citizens against the destroying curse of intemperance, and his vote has coincided with his words and prayers every time.

When the slavery question began to agitate the minds of the American people he was one of the first to declare himself an Abolitionist. Even when the cause was unpopular and when his neighbors would turn from him with scorn and disgust because he was a friend of the "niggers," still he stood by his principles because he knew they were RIGHT. Some of the very men who then held their noses and turned their faces away from the Dr. as they met him on the street, because he was opposed to slavery, are now drawing big pensions for small disabilities and shouting: "Give us the offices."

Probably to no other reform, however, has he given so much aid and support as to oppostion to secret societies. When he was ten years old the Masons murdered Morgan not far from his birthplace in New York. At the age of twelve he read Morgan's book and he has been an Anti-mason ever since. Very few have stood as faithfully by the cause as he. Lodgemen have tried to injure him and his practice in every way possible, but it has not moved him in the least. How often have weaker souls said: "Yes, I am an Anti-mason, but I am not an Anti like old Dr. Norris." They are "Antis" up to the point where it costs something in money or reputation, then they are on the fence. His influence for good in this cause has been great both at home and abroad.

IS "THE SHEKINAH" DEPARTING?

We wish to recur to and call the special attention of our readers to the article on the *Shekinah*, on the first page of the *Cynosure* of last week. The writer, Mr. J. W. Wood, has been a professor in the University of Michigan, and his last week's article is written with signal ability, and evinces much knowledge of the Scriptures.

From beginning to end of the Bible, whenever there has been a manifestation to us mortals of the next world or its inhabitants, the vision has been in light. The angels have been angels of light; not natural light, or of the sun, moon, or planets; but supernatural, as that which attended the descent of the Holy Ghost at Pentecost, and which overspread the Saviour when witnessed to from heaven. So supernatural light overwhelmed Saul and his party on their way to Damascus. So John, when permitted to look into eternity, saw "no night there," and they needed no sun, or moon, or light of a candle; "for the Lord God giveth them light," and "the Lamb is the light thereof."

A like supernatural light was seen "by all that were in the council," beaming from the face of the martyr Stephen. It appeared at the transfiguration of Christ; and as he appeared "in bright clothing" to Cornelius, and to John in the Revelation.

The argument of Mr. Wood's article is that that light which dwelt between the cherubim, above the mercy-seat, was gradually withdrawn from the Ancient Church, as false worships began to be practiced in that temple; and that war, pestilence and other judgments of God followed its withdrawal. And the inference is that similar calamities are now impending and sure to fall on the churches and people of the United States, brought on by the same cause, viz., the introduction of false altars among the people and false worships into the churches of God. We commend the judgments of God, the causes which produce and the means of averting them, to the devout consideration of the proposed Christian Conference to be held in Chicago.

SECRET POLITICS.

The man who, is in our judgment, most to be desired for mayor of Chicago, among the several candidates to be voted for on Tuesday of this week, is Mr. Washburn, whose manly letter we printed last week. He is neither a lodge man nor bound to lodge men, but a strong support comes from secret societies of the Know Nothing order. He was nominated and supported by two bodies, the Citizens' Non-partisan committee and the "Citizens' Committee of One Hundred." One has no connection with other organized bodies; the other is the political machine of the so-called "American" societies, which are the Know Nothing lodges. Their ticket is called the "C. C. C. ticket," and was distributed to all probable voters last Saturday. These secret lodges are: The American Protective Association, American Protestant Association, Junior Order of American Mechanics, Loyal Orange Lodge, Senior Order American Mechanics, British American Association, and the Sons of Liberty. These are the names given in the *Inter-Ocean*. The Patriotic Order Sons of America is omitted, and the National Videttes or United Order of Deputies is said to be defunct. These orders are represented in the committee of One Hundred, and they, by an executive committee at whose head is B. P. Reynolds, a drunken Freemason, of high degree, and late head of the Orangemen here.

Now, whatever hopes may be indulged for the prosperity of the city if Elmer Washburn is elected, he must surely be handicapped by such a load of oath-bound secretists, to whom he will be under obligation if he is successful by their aid.

N. C. A. BOARD MEETING.

A called meeting of the National Board was held at the *Cynosure* office Saturday forenoon. There were present Messrs. Worrell, Thomson, Hitchcock, Arnold, C. A. Blanchard, Whipple and Richards; also Pres. J. Blanchard and Rev. Dr. C. E. Evald, pastor of Emanuel Swedish Lutheran church, who were requested to sit as corresponding members. The record of last meeting showed that the proceeds of a farm in Kansas, donated by Miss Cynthia Derbyshire, and ordered to be sold, be relied upon to furnish $500 for the expenses of the proposed Conference. It was voted that the Corresponding Secretary visit the Kansas farm in order to facilitate the sale.

The report of the Secretary on the efforts for the Conference was made; and it was voted, after fully discussing the merits of the Auditorium and other halls, to engage Central Music Hall unless 2,500 tickets could be sold for the Auditorium. It was agreed to hold the Conference May 14 or

about that time, and a number of names were suggested as speakers and some topics noted as important to be discussed.

It was voted that requests be sent to all the pastors of the city asking them to preach on the lodge on the Sabbath before the Conference, give a notice of the meeting, and aid in increasing the attendance. Adjourned after prayer by Dr. Evald.

—The Lutheran *Volksblatt* (German) of Lebringville, Canada, publishes a sketch of Capt. William Morgan with some account of his great work against Masonry and martyrdom by lodge enemies, with a portrait.

—The Chicago Industrial Home for Children, founded by Rev. T. B. Arnold, was removed from the northwest part of this city to Woodstock, Ill., on the 19th of March. The removal to a wider range of country lawn and pure air will be of great benefit to the children. A company of devoted Christians assist Bro. Arnold in this benevolent enterprise.

—Bro. J. P. Stoddard's letter this week is of thrilling interest. He literally sowed beside all waters in his late trip to Willimantic and Providence. He spoke three times in the first-named place on Sabbath the 29th ult., visited Putnam and held a parlor meeting in Boston on Monday. Tuesday evening he held a parlor meeting at Wellesley, the home of Miss Flagg.

—A note from President C. A. Blanchard informs us that the spring term at Wheaton opened with an excellent attendance, larger in fact than at any corresponding time of which there is any record. The courses of study are being revised in preparation for the annual catalogue, and a literary course is being planned for those who wish a thorough course in modern languages, but do not care for the ancient. The next Commencement anniversary occurs, as announced in the advertisement, on June 25th.

—Geo. C. Needham, the well-known English evangelist, for several years pastor of the Moody church in this city, has been preaching in Immanuel Baptist church, during the absence of the pastor, Dr. George F. Lorimer, on sick-leave in Europe. His doctrine has not always been conformed to the theories of the eminent Knight Templar Mason and "Grand Orator" pastor. For instance, on one occasion in an address to the young men of the church he urged them to beware of the theatre, the card-table, and the secret lodge, as means whereby young men were lured to their destruction.

—Bro. L. G. Jordan writes from Indianapolis, Ind., where he has been lecturing to enthusiastic audiences on temperance, that at a meeting of the colored pastors of the city on the 30th ult, the lodge question came up. Rev. L. M. Leonard offered this resolution: "Resolved, that secret societies are detrimental to the church of Christ." It was adopted and the mover is to read a paper discussing the topic April 13th. Bro. Jordan presided at the meeting, and addressed it on the same subject, and all, with one single exception, agreed with him. He regards this opening as very favorable, and encourages these colored brethren to continue their inquiry and lead their churches into the light.

—Mr. Ronayne raises a question respecting the time of the resurrection of our Lord in his letter on the Sabbath. Taking the words of Matthew and arguing that the same Greek words must always mean the same thing irrespective of their connection, he endeavors to prove the rising of Christ about sundown of the seventh day. But Mark, Luke and John are more explicit about the visit of the women to the tomb. All say it was on the first day of the week. Mark says: "when the sun was risen" (Old ver., "at the rising of the sun"). Luke: "very early in the morning." John: "early while it was yet dark." These terms are too explicit for contradiction; and the ablest of those who hold that the rising was in the afternoon, explain that the women went twice, first about sundown of the seventh day and then next morning. We cannot continue a controversy on this seventh-day question, but must simply say that, so far as the New Testament is concerned, the reading that seems most manifest, and uncomplicated with difficult questions is that generally accepted, placing the rising about daybreak of the first day which the Christian church by degrees accepted as their Sabbath a century or two before Constantine was born or his decrees thought of.

PERSONAL NOTES.

—H. W. Steele of Ames, Iowa, was among the callers at the *Cynosure* office last week.

—Rev. H. H. Hinman, after visiting a number of points in northern Illinois, in behalf of an Industrial department of Berea College, returned to Berea by way of Oberlin, Ohio, where he stopped for a brief visit with his family.

—Rev. C. C. Foote of Detroit celebrated his 80th birth-day at the house of his inseparable friend, George W. Clarke. These two old brother reformers, dear to each other, to God, and to all good men, live about a block apart in the central part of Detroit.

—Rev. Joel Martin, president of the Michigan Wesleyan Conference, has resigned that position. He writes to the *Wesleyan Advocate* that he intends to continue the evangelistic work. Rev. J. H. Canfield will probably assume the duties laid down until the meeting of the Conference.

—Rev. J. W. Morton, general missionary of the Seventh-day Baptist church, whose headquarters have been for some years in this city, is removing to North Loup, Neb., where he becomes pastor of a local church. He retains still three months for missionary work. He preached his farewell sermon on Saturday afternoon on the reasons why Sabbath observance is declining.

—Robert M. Hatfield is a name long known and esteemed among the Methodists of this country. For many years he was pastor of the largest churches of the denomination in this city, Cincinnati and Philadelphia. He died in his 73d year at Evanston, Ill., last week Tuesday. Dr. Hatfield had quite a local reputation as a Methodist reformer. If any pastor of that church dared attack the theatre, the card-table and the dance in his pulpit, it was he. He was also opposed to the lodge and the saloon, though he did not speak publicly against the former, and did not believe in the Prohibition party.

NEW ENGLAND LETTER.

Easter and Fast Day—The Transcript on the Endowment Orders—A great hindrance to reform—A common standard of age.

Americans, when they adopt any fashion, particularly if it is a foreign fashion, never seem to have any just idea how far to carry it. Morally speaking they seem to have little sense of "values," as a painter would say. Along with the general observance of Easter by the churches, one cannot fail to notice that the day has come to be as much a matter of trade as of religion. Think of coupling the wonderful event of our Lord's resurrection with a grand display of spring millinery! It ought to jar upon a refined sensibility, even if one is not especially religious. Perhaps it is the universal tendency of any attempt to keep days and seasons not appointed by the Word of God, that they will always become more or less secularized. Our Puritan Fast Day has suffered almost equally with the Romish Christmas in this respect. There seems to be a general feeling that it ought to be given up unless it can be better observed. One Boston pastor did not read the proclamation, announcing merely the service and the day, but leaving out entirely the governor's exhortation to keep it; which it must be acknowledged, has a very farcical sound in view of the fact that nobody thinks of paying it any particular regard. There have been movements in the direction of having it fall on Good Friday, and Connecticut has already adopted this custom; but aside from the Romanizing tendency of the thing, what would be gained by linking the two together, except to still farther secularize both? If our rulers encourage this tendency to go to Canossa, I fear another generation may see us there. Even Catholics themselves have their own opinion about Protestants, who not only ape, but carry to such ridiculous extremes, observances that are no part of the Protestant creed whatsoever. "I, of course, believe in keeping Lent," said an educated Catholic lady to me the other day; "but not in making a parade of it." And she went on to describe the rosaries, each with a big cross hanging therefrom, worn by two Protestant women of her acquaintance as a regular part of their street costume during the Lenten season. In fact, when a Protestant has the ritualistic craze he, and especially she, if it be a woman, is apt to carry it so far as to gain only ridicule from the intelligent class of Romanists, who see how inconsistent are rosaries and crosses with the creed they profess.

A late number of the *Transcript* has another of its outspoken editorials, which ought to enlighten any conscientious person who has been caught in the trap of the endowment, otherwise known as "fraternal benefit orders," in regard to their real character. "The 'fraternal' feature," says the *Transcript*, "is best indicated by the fact that under the system it is made for the pecuniary interest of every member to induce as many as possible of his brothers outside the order to come in, and those inside to drop out." Speaking of the Iron Hall, the progenitor of them all, the *Transcript* further adds: "The doctrine of chances teaches the promoters that of between eighty and ninety per cent in number, contributing between sixty and seventy per cent in amount, will fail to maintain their payments for seven years, which is the period fixed by the Iron Hall. Every one who enters is led to believe that he will surely be among the ten or fifteen per cent elected to persist and receive $1,000 in return for $350. This is gambling pure and simple, and it is only in the length of time it takes to play out the game that it differs from unlimited poker or the Louisiana lottery." This is plain and truthful language, but unfortunately the literary and high-toned *Transcript* is read little by the classes most in danger.

Another of Rev. J. P. Stoddard's parlor meetings was held at Wellesley last evening, and his talk on Odd-fellowship listened to by a small but very appreciative audience. Bro. Stoddard is one of those rare speakers who can be as eloquent with an audience of a dozen as with hundreds. He also seems to me to speak with an added spiritual power—a Holy Ghost inspiration; and this of itself is a wonderful agent in giving interest and vividness to even a worn-out theme, which it is needless to say is not the case with the lodge yet in New England, where the orders still continue to multiply like the Scripture tares against the day of final judgment.

Somebody pertinently asks, "Why won't the churches unite to fight their common enemy, the devil, and stop fighting among themselves?" Never was there a time when the ecclesiastical mind was more exercised over petty heresies than now. But this is one of the cunningly diabolical ways, as the venerable senior editor of the *Cynosure* has often remarked, in which Satan fights reform. Any student of the Reformation must have noticed how, as soon as the Protestant cause seemed likely to triumph, the leaders, as if inspired by their evil genius, began to quarrel among themselves over trivial points of doctrine. The strange thing is that the church will still continue to allow the same game to be played by her arch enemy, and yet not grow apparently any wiser. But there is practically no end to human inconsistencies. Why is it that a politician never ages more than half so fast as a minister of the Gospel? I notice that the Young Men's Republican Club has been in quite a quandary at what age to limit admittance, but has decided that every man not over 50 is entitled to be called young. And yet for a minister this is the dead line when he has outlived his usefulness, and must consent to be permanently shelved; while to speak of "a young woman" of 50 or even 40, might induce serious doubts of one's sanity. And, by the way, I have often wondered why the Sorosis, or some other Woman's Club, has never taken up the subject of equal rights for women as regards this matter. It is to be noticed that reformers also, if they are of a radical type, are apt to get the adjective "old" prefixed to their names before a gray hair appears on their temples. One W. C. T. U. worker laughingly tells me that though scarcely turned of 30 this is the favorite term by which she is mentioned among those to whom her crusade against tobacco and the lodge, have made her distasteful. Why can't we have one standard of age as well as of other things? It would certainly be very convenient, and in the case of ministers at least, save the perpetration of a great moral wrong. Elizabeth E. Flagg.

The Home.

HAVE YOU NOT A SWEET WORD FOR JESUS?

"O Lord, open thou my lips; and my mouth shall show forth thy praise." Psa. 51:15.

Have you not a word for Jesus? not a word to say for him?
He is listening through the chorus of the burning seraphim:
He is listening: does he hear you speaking of the things of earth,
Only of its passing pleasure, selfish sorrow, empty mirth?
He has spoken words of blessing, pardon, peace and love to you,
Glorious hopes and gracious comfort, strong and tender, sweet and true;
Does he hear you telling others something of his love untold,
Overflowings of thanksgiving for his mercies manifold?

Have you not a word for Jesus? Will the world his praise proclaim?
Who shall speak it if ye are silent?—ye who know and love his name.
You, whom he hath called and chosen his own witnesses to be,
Will you tell your gracious Master, "Lord, we can not speak for thee?"
"Can not!" though he suffered for you, died because he loved you so!
"Can not!" though he has forgiven, making scarlet white as snow!
"Can not!" though his grace abounding is your freely promised aid!
"Can not!" though *he* stands beside you, though *he* says: "Be not afraid!"

Have you not a word for Jesus? Some, perchance, while ye are dumb,
Wait and weary for your message, hoping *you* will bid them "Come;"
Never telling hidden sorrows, lingering just outside the door,
Longing for *your* hand to lead them into rest for evermore.
Yours may be the joy and honor his redeemed ones to bring,
Jewels for the coronation of your coming Lord and King.
Will you cast away the gladness thus your Master's joy to share,
All because a word for Jesus seems too much for you to dare?

Yes, we have a word for Jesus! we will bravely speak for thee,
And thy bold and faithful soldiers, Saviour, we would hence forth be:
In thy name set up our banners, while thine own shall wave above,
With thy crimson name of mercy, and thy golden name of love.
Help us lovingly to labor, looking for thy present smile,
Looking for thy promised blessing, through the brightening "little while."
Words for thee in weakness spoken, thou wilt here accept and own,
And confess them in thy glory, when we see thee on thy throne.

—*Francis Ridley Havergal.*

WHAT THINK YE OF CHRIST?

This is the question of questions asked by Christ himself. It is a question which must be answered, which is answered by every person to whom it comes. If one shall say, I think nothing of him, it is answered. If another shall say, I think he was a fanatic, it is answered. If another shall say, I think he was a good man, it is answered. If another shall say, he was the eternal Son of the eternal God, it is answered. No matter what view is taken of his character and career, all who have ever heard of his name answer in some manner the great question, What think ye of Christ?

It is admitted also that he made an impression upon the world that in depth and extent and beneficience has never been equaled by any other man. This is seen and acknowledged by the ablest and most cultivated thinkers, who do not receive him as their Lord nor trust in him as their Saviour. It may be well at the outset of the discussion, and as a proof of its importance, to recall what some of the many in the ranks of unbelievers have said concerning him, when brought face to face with the question, What think ye of Christ?

WHAT UNBELIEVERS SAY OF CHRIST.

Theodore Parker, an infidel, wrote: "Measure Jesus by the shadow he has cast into the world; no, by the light he has shed upon it. Shall we be told such a man never lived? the whole story is a lie? Suppose that Plato and Newton never lived. But who did their works, and thought their thought? It takes a Newton to forge a Newton. What man could have fabricated a Jesus? None but a Jesus."

Rousseau, an immoral infidel by his own confession, said: "It is more inconceivable that a number of persons should agree to write such a history, than that one should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality, contained in the Gospel. The marks of its truths are so striking and inimitable, that the inventor would be a more astonishing character than the hero."

Napoleon Bonaparte, who was anything and everything but a Christian, declared to his companions on St. Helena: "I know men; and I tell you that Jesus Christ is no mere man.....Everything in him astonishes me. His spirit overawes me, and his will confounds me. Between him and whoever else in the world there is no possible term of comparison. He is truly a being by himself. His ideas and his sentiments, the truths which he announces, his manner of convincing, are not explained either by human organization or by the nature of things. His birth, and the history of his life; the profundity of his doctrine, which grapples the mightiest difficulties, and which is of these difficulties the most admirable solution; his Gospel, his apparition, his empire, his march across the ages and the realms—everything is for me a prodigy, a mystery insoluble, which plunges me into reveries I cannot escape; a mystery which is there before my eyes, a mystery which I can neither deny nor explain. Here I see nothing human."

Strauss, an infidel with the acutest intellect of all the host, expressed the conviction that "as little as humanity will ever be without religion, as little will it be without Christ.....He remains the highest model of religion within the reach of our thought, and no perfect piety is possible without his presence in the heart."

Renan, a French infidel, with his wearisome French bombastic style, exclaims, "Repose now in thy glory, noble founder! Thy work is finished! Thy divinity established!.....Between thee and God there will be no longer distinction. Complete conqueror of death, take possession of thy kingdom, whither shall follow thee, by the royal road which thou hast traced, ages of worshipers. .....Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim, that among the sons of men, there is none born greater than Jesus."

John Stuart Mill, so fierce an atheist that he declared "the God of the Bible should at least never extort from him the homage of love, to whatever else he might compel him," was yet constrained to say of Christ: "Who among his disciples, or among their proselytes, was capable of inventing the sayings of Jesus, or imagining the life and character ascribed to him?.....Nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavor so to live that Christ would approve his life."

Mr. Lecky, the rationalistic historian of rationalism, tells us, "Christ has exerted so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind, than all the disquisitions of philosophers, and all the exhortations of moralists." M. M. Noah, a prominent Jewish lawyer and politician of New York City, said in a published address, "When 150,000,000 believe in Christ's divinity, and we see around us abundant evidences of the happiness, good faith, mild government, and liberal feelings which spring from his religion, what right has anyone to call him an impostor? That religion which is calculated to make mankind great and happy cannot be a false one."

Rabbi Raphael of the same city said, "You have heard me style Jesus the great 'Teacher of Nazareth,' for that designation I and the Jews take to be his due. No enlightened Jew can or will deny that the doctrines taught in his name have been the means of reclaiming the most important parts of the civilized world from gross idolatry, and making the revealed Word of God known to nations of whose very existence the men who sentenced him were ignorant."

Disræli, another Jew, said, "The wildest dreams of their Rabbis have been far exceeded. Has not Jesus conquered Europe, and changed its name to Christendom? All countries that refused the cross wilted, and the time will come when the vast communities and countless myriads of America and Australia, looking upon Europe as Europe now looks upon Greece, and wondering how so small a space could have achieved such great deeds, will find music in the songs of Zion and solace in the parables of Galilee."

Charles Dickens, who caricatured Christianity in his novels, when he came to die directed the confession to be mentioned in his will, "I commit my soul to the mercy of God, through our Lord and Saviour Jesus Christ, and exhort my dear children humbly to try to guide themselves by the teaching of the New Testament."

Thomas Carlyle, who told Froude that a miracle is a mathematical impossibility, speaks of Christ as "our divinest symbol. Higher has the human thought not yet reached. A symbol of quite perennial, infinite character: whose significance will ever demand to be anew inquired into, and anew made manifest."

Froude, who seems to be in thorough sympathy with his master in the rejection of miracles, asserts that "the most perfect being who has ever trod the soil of this earth was called the Man of Sorrows," and that "the Bible thoroughly known is a literature of itself, the rarest and richest in all departments of thought or imagination which exists."

Jean Paul Richter says of Christ, "The holiest among the mighty, and the mightiest among the holy, lifted with his pierced hand empires off their hinges, turned the stream of civilization out of its channel, and still governs the ages."

Spinoza, described by Bayle as a "systematic atheist," and who probably did more than any other man to unsettle the faith of Germany, said, "Christ was the temple of God, because in him God has most fully revealed himself."

Ralph Waldo Emerson, a philosopher and poet of incomprehensible style, said, "Jesus is the most perfect of all men that have yet appeared."

Charles Sumner, a painstaking literary man and politician, but not much in the way of logic, said, "I believe that Christ lived when and as the Gospel says; that he was more than man—namely, above all men who had as yet lived, and yet less than God. I pray you not to believe that I am insensible to the greatness and goodness of his character."—*Rev. Jas. H. Brookes, D.D.*

HOW DOROTHY HELPED.

"If you was only a boy now!"

"If I only was," Dorothy sighed sadly. "But you ain't, and so there's no use thinking about it. The house'll have to go, for I can't lift a finger to save it, and no more can you, neither. If you was only a boy, you could have been earning many a dollar by this time; but girls is sort of worthless stock, make the best of them you can. I ain't saying that you are any more useless than the most of them," the complaining father added, realizing that patient little Dorothy did a woman's work about the house, and had waited on him and nursed him as but few women would have had patience and strength to do, since his long attack of inflammatory rheumatism. "You do all you can, I know. It ain't your fault that you can't earn a cent, but if you was only a boy now!"

Dorothy had heard that plaint many and many a time before, and always felt rather culpable, as if she might have been a boy just as well as not, if she had not been inconsiderate enough to be a girl. She would have been glad enough to be a boy, and just now she wished more than ever that she could transform herself by some process into an embryo lord of creation.

"Hard times" were the usual thing at the little brown house at the foot of the hill, but just now things were in worse plight than usual. Dorothy did not know exactly what a mortgage was, but she regarded it as being as inseparable from a home as its roof or walls. It was one of the first things she ever remembered hearing people talk about, and whenever any treat or luxury had been spoken of, it always had to be given up at last, however reluctantly, because of the mortgage. When she was a very little girl, indeed, she had a dim fancy that it was a very hungry monster, that had to be fed all the time, or it would gobble up their little brown house for a lunch some day. She knew better than that now, but still she knew it was as insatiable as the monster of her childish imagining, and it assuredly did make life a very hard, cheerless struggle for the little family of two.

Now it seemed as if the mortgage was going to make a meal of the home at last, in spite of the years of hard work to save it. The father had been taken ill early in the summer with inflammatory rheumatism, and though late fall had come, he was only just able to sit in his big chair and worry and fret all day. It was hard for him, poor man, but nobody ever knew how hard it was for patient little Dorothy, who had all the nursing added to her other cares, and, besides the close confinement to the house, and the work which was really beyond her strength, had to listen to the continual lament that she was not a boy, so that she could earn money enough to save the house. As steadily as any woman she went about the house, doing the daily work, and when at last everything was in scrupulous order, and an old neighbor had dropped in to have a pipe with her father, she looked wistfully out of doors, where a bright November sun was glorifying even the mellow stubble in the corn fields, and ventured to ask if she could not go out for a little while.

"Oh, yes, I suppose I can get along without you," her father answered rather reluctantly. "Girls always want to be gadding, so I am used to getting along without you. Don't be gone long, though."

"No," promised Dorothy, and in a few moments she was trudging along the road, enjoying the fresh air, which was a treat to her, after her long confinement to the house with only an occasional outing. She had to cross the railroad track, and in the distance she heard the whistle of the express, which always stopped here to water. Dorothy paused to watch it come thundering along. She liked to see it come gliding along the shining rails, and stop with a noisy whistle, that made her jump a little, though she was expecting it.

While she was standing there, a lady opened one of the car windows, and, looking out, beckoned to her. "Do you know whether there is any place where I can get any apples or ginger nuts, or anything for my little boy?"

"No, there isn't," Dorothy answered. "I am sorry, and I would have brought something for him if I had known."

"That's very kind in you," said the lady, smiling at the earnest little face, and Dorothy's willingness to be obliging. "It would be a good business for some one to have something to sell here, I should think."

She put down the window again, and Dorothy went on her way, but there was an idea in the brown thatched head that had just found a place there. Why should not she have a little basket of shining red apples that grew on the tree behind the house, and some little paper bags of ginger nuts, and herhaps popcorn?

Dorothy gave a little hop and a skip and jump at the thought. She had been on the cars once with her father, and had looked wistfully at the tempting basket that the train-boy carried along the isle, and she knew she could fix just as tempting looking a basket. When she went home full of her scheme, she found her father ready to admit that perhaps this was a way in which she could make a little money, if she was a girl, and he was quite willing for her to make the little necessary outlay to have the crisp, delicious ginger nuts, and the snowy popcorn in white bags, all ready to sell. The basket was ready by train time the next day, and, fairly quivering with excitement, Dorothy went to meet it. She passed along from window to window holding up her basket, and either the bright eager face, glowing with the wind and excitement, or the good things in the basket were more inviting than the passengers had seen before that day, for there was no lack of customers, and when she ran gaily homeward the basket was empty, and her little bag was full of silver dimes and nickles.

To be sure, there was not so very much in the basket, and some people might not have thought that there was a fortune in the leather bag, but it was the first money Dorothy had earned, and it seemed more than all the wealth of the Indies to her. One dollar and thirty-four cents! Why, if she could feed that hungry mortgage at that rate every day, the little brown house would not be gobbled up after all. It was nearly all profit, for she had raised the popcorn herself, and the little red apple tree had borne unusually well that year, and she could fill many a basket from the barrels in the cellar.

"Well, you couldn't have done much better if you had been a boy," said her father.

"Could I have done *any* better?" asked Dorothy imploringly? This was a supreme moment in her life. If her father would only admit that she was as good as a boy, her cup of happincss would overflow.

"No, I will say for you that you couldn't have," said her father magnanimously. "In fact, if you had been a boy, you might not have thought of it in the first place, and then again, if you was a boy, you couldn't have made the ginger nuts."

There was a steady market for the little business woman, and, as her apples were always polished to the highest degree of shininess, and her popcorn was of the snowiest, and the ginger nuts perfection, her wares were always in demand. The mortgage was satisfied, and the little brown house was safe, not only for that time, but for always, for as months went by and still Dorothy prospered, she formed the ambitious plan of possessing that mortgage herself. She did pay it all off at last. It was a long task, but Dorothy had learned patience long ago.

She was very happy when the day came that made the little brown house their own, but I think the keenest part of her satisfaction came when her father said: "Well, really, Dorothy, you are every bit as good as a boy, and a deal better than most of them."—*Interior.*

TEMPERANCE.

AN AWFUL LIFE.

Edgar Wakeman, in his tour of Britain, has made special study of the barmaid, having inquired the history of about 1,700. She is found in the United Kingdom to the number of 200,000. "These are as a class the prettiest and tidiest women in the three kingdoms." The barmaid appears in black gown, white apron, and "the glory of the rose on cheek and lip. She is, in fact, just as most men love to see women—suggestive of domesticity in her raiment, charming in figure and face." Such is her appearance. What is her real life? "She lives with the publican's family. She goes to a room not fit for a dog's keeping, snatches a few hours' sleep, and is again at her post behind the bar to cheer and wheedle the trembling drunkards of the early morning hours. Her meals are snatched between ferocious rushes of customers at the bar. She must know everybody, be cognizant of something about everything, have a soothing word for rum-bedeviled tempers, placidly listen to discussions of herself like those upon an animal; accept direct and infamous insult with invitation in her eyes and honeyed words upon her lips, sympathetically receive confidences of the most sacred or damnable kind.

"For all this she receives from six to twenty shillings per week and 'keep.' The inconceivable degradation of her calling can only be hinted at in the statement of the fact that there is but one place in great Britain—at the refreshment bars of leading railway stations—where refusal to serve one who insults her would not lead to her immediate discharge without a 'character.'" Many die at an early age from lung diseases, caused by their foul surroundings.

"No honest man can speak of them unkindly as a class. The power behind them is responsible for the evil they accomplish. That is incalculable. Because of their presence, countless British women find it easy to become drunkards. Because of their agreeability, sympathetic kindliness and outright blandishments, all grades and conditions of men are more and more enriching the British dramshop with all that should preserve and sanctify the British home."—*Bulletin.*

THE LIQUOR RECORD.

There was sent out lately from the Woolner distillery, Peoria. the largest shipment of spirits ever made, beating the world's record. There were fifteen car-loads or 1,000 barrels of spirits, containing 82,490 taxable gallons. The tax collected by the government on this single shipment was $74,241, and the entire days' business represented a deal of $100,000. The goods went to New York, Cincinnati and Philadelphia.

At Barnum, Iowa, two saloon-keepers have a new scheme for evading the liquor law. During the holidays they had constructed a saloon buildings in sections so that it could be taken apart and stored away. Recently the District Court granted an injunction against the saloon, and the other night the proprietors took down their building and stored it away in a warehouse, so that when the sheriff of Webster county comes to serve the injuction he will find no saloon.

The Man and the Arm—Last Tuesday evening an engineer on the Northwestern road found a human arm lying beside the tracks at the intersection of Artesian avenue. It was turned over to the police and was taken to Klaner's undertaking establishment, on Milwaukee avenue, where it still reposes on ice. A mystery surrounded the finding of the arm. A scarch was instituted, but no one was found with a missing member. Two detectives worked two whole days without avail. The owner could not be found. At first it was thought that it may have come from some surgical college, but the fact that it was mutilated at the elbow led to the belief that some one had been grouud to death beneath the wheels of the cars. A thorough search was made, and for nearly two days the country for miles around was scoured to ascertain from whence the mutilated member came. Wednesday night the West Chicago ambulance was called to a saloon on Clybourn place and a man was taken to the county hospital suffering from a number of cuts and bruises. His left arm was gone at the elbow. He was beastly intoxicated, and could not or would not tell where he had met with his accident. It developed on inquiry that he had been around to a dozen saloons in the vicinity soliciting drinks. He would enter a place, and throwing the mutilated stump of his arm on the bar all covered with clotted blood, would implore the bartender for a drink. Thus he got his load of whisky. Yesterday his arm was amputated at the shoulder at the hospital. He survived the shock all right, but it will probably always remain a mystery as to how the accident happened. His name was ascertained to be William J. Hand, a frequenter of South Clark street lodging-houses.—*Inter Ocean.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON III.—Second Quarter.—April 19.

SUBJECT.—Jonah sent to Nineveh.—Jonah 1: 1-17.

GOLDEN TEXT.—Preach unto it the preaching that I bid thee.—Jonah 3: 2.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—Jonah 1: 1-17 T.—Jonah 2: 1-10. W.—Nah. 1: 1-10. T.—Ps. 107: 23-30. F.—Ezek. 33: 1-11. S.—1 Kings 13: 11-24. S.—Ps. 139: 1-12.

COMMENTS BY E. E. FLAGG.

1. *The flight from duty.*—vs. 1–3. Of Jonah we know very little. He is mentioned in second of Kings as inciting Jeroboam by his prophecies to war with the Syrians and recover the territory of which they had despoiled Israel. He was a patriot with a stern hate of his country's enemies, and had he been sent to proclaim the unconditional destruction of Nineveh, it is doubtful if any thought of personal danger would have turned him aside. Five centuries after we see the same spirit manifested by the people of Nazareth, who were ready to mob Christ for intimating that other nations besides Israel would be included in the Gospel invitation; and in Acts, 18th chapter, vs 21, 22, we see that Paul's simple statement of his mission to the Gentiles aroused his before quiet audience to the wildest fury. Jonah's fancy that he could flee from the presence of God by going to a heathen land, was a part of the same narrow idea. He believed that once outside the coasts of Israel the haunting voice would be still, as God only manifested himself among his chosen people. By going to Tarshish, Jonah hoped to put himself outside the pale of any conscious communication from Jehovah. How many are seeking to-day to flee from the presence of the Lord! They shun the sanctuary and the prayer-meeting, religious books and conversation, or plunge into worldly pleasures with the deliberate purpose of stifling God's warning voice in their souls. Even Christians, when they hear the call to go out into the world and do a personal work for the Lord, will sometimes "flee to Tarshish." They will immerse themselves in business, or in other ways seek to drown the call.

2. *An unwilling missionary.*—vs. 4–7. God has many ways of arresting the disobedient. Jonah had succeeded in stilling the Divine voice in

his soul. We can imagine him as passing more than one sleepless, troubled night before he made up his mind to go to Tarshish, but once decided and fairly embarked on board the ship, without doubt his first feelings were those of instant ease and relief. Hence he could sleep in the midst of a raging tempest when every one else was in an agony of terror. Nothing more quickly stupefies the conscience than an act of deliberate disobedience; but a stupefied conscience is not a dead conscience. One can be awakened, the other cannot. Jonah soon found that though he might have barred himself from that sweet communion with God that he had enjoyed in times past, he could not put himself outside the pale of Divine Providence. How foolish to think of fleeing from One who could command the waves and make the stormy winds his ministers! "What meanest thou, O sleeper!" What right had he to be sleeping, careless and unconcerned, when the whole ship's crew was in danger of perishing! "Awake, thou that sleepest!"—is a cry that ought to pierce to the heart of every Christian who slumbers in careless security, for he knows not how many souls he puts in peril. He may not be consciously fleeing from any call of duty; he may be simply neglecting to let his light shine, but the consequences are the same. One important lesson that we learn from this story of Jonah is that it is as impossible to flee from our duty as to flee from God. Like an accusing angel it will rise and confront us at the most unexpected times and places. It must have been a bitter cup to one so full of national prejudices, to have to confess his sin to these heathen mariners. But the first step God takes to bring his children to repentance is always to humble them; and certainly nothing could have been more humbling to Jonah than to be thus made an unwilling missionary to the very Gentiles he had so despised; to be thus forced involuntarily to take up the work he had been at so much pains to avoid. How much better to have obeyed at first, like a loving child, than thus to be scourged to his duty like a slave!

3. *Jonah cast into the sea.*—vs 11–17. Jonah's willingness to bear the punishment of his sin is good evidence that he was penitent. He did not seek to excuse himself or lay the blame on anybody else. On the other hand we can see the signs of genuine conversion in these heathen sailors. (1) Their humanity. They tried to save Jonah, though he belonged to a hostile nation, and was the self-confessed cause of all their trouble. (2) They "feared the Lord exceedingly," and the fear of the Lord is the beginning of wisdom. (3) They were grateful for their deliverance, and they did not let their gratitude cool; they offered a sacrifice of thanksgiving at once, and vowed more when they should land. Jonah was a type of Christ in freely offering himself to save the lives of others, and his living death in the belly of the fish was used by our Lord as an illustration of his own death and resurrection. We see here one of the marvels of divine grace—that this sinning, disobedient prophet should be honored by being made to typify in his life the wonderful story of Redemption.

REFORM NEWS (*Continued from 5th page*).

warned the children of God to have no fellowship with them.

These testimonies will be of immense value to the cause of Christ, not only in their direct and immediate effect, but in stimulating a discussion of the subject in the regular ministrations of the city.

I am just now distributing 5,000 tracts containing the testimonies of Joseph Cook, Wendell Phillips, Geo. F. Pentecost, D. L. Moody, and Miss E. E. Flagg's "Answer to Masonry," with a portrait of Joseph Cook on the front page. Five thousand were sent out in the March issue of the *Home Guard*, and the publisher is receiving favorable responses from many quarters.

As next Sabbath is to close Mr. Moody's labors for the present in Boston, I am moving in the direction suggested by Dr. Gordon, to keep the question before the people.

On last Sabbath, Dr. Graham, in speaking of Romanism, made some very forcible remarks on the subject of secret societies. Reading from the Reformed Presbyterian Articles of Faith, the testimony of the church, he said in substance:

"I don't believe any member of this church belongs to a lodge, but some of you in the congregation may, and you won't like what I am saying. Well, I have my message from higher authority and a commission to deliver it, and I am going to do it. Some of you will say we must join the Orangemen, and these patriotic secret societies, to fight Rome with her own weapons. But you make a sad mistake. Secret societies are poor weapons to fight the devil with. He will get the best of it every time. I wish every Romish priest in Boston would come in here and hear all our plans. I'd be glad to give them all my signs, grips and pass-words and let them make the most of them. God's children are of the day, and they do their work in the light, and they lose ground and give the devil the advantage every time they adopt his tactics."

A STRONG CONTRAST.

SCOTCH PRESBYTERIANS AND THE LATEST EDITION OF MONKERY.

Washington, D. C., April 2d, 1891.

Dear Cynosure:—If Pittsburg is properly called the Jerusalem of United Presbyterianism, Washington county, Pa., and the region round about, is the Judea. It seemed as though the cattle on the thousand hills in that section belonged largely to those of Presbyterian faith. I don't know why the Scotch and Scotch Irish settle on the hills and mountains unless it is because they sing so much about them in the Psalms.

Houstonville, Pa., is a new town. It has but one church. Rev. E. E. Douglass, its pastor, is much loved. Many who knew not Christ have been lead to accept him through his ministrations. It was my pleasure to share his hospitality and address his people on Wednesday evening of last week.

On reaching Venice I found Rev. A. R. Anderson had not only announced my lecture, but urged his people to attend as far as possible. About two hundred gathered; some coming four or five miles through mud, on a dark night. As he has been pastor of this people for more than thirty-one years, and ever stood true to unpopular reforms, his people never question his sincerity.

Protracted storms and the health of those at home, caused my return from this promising field sooner than anticipated. A man calling himself "Father Ignatius, a British monk," was announced to preach on "Christ Only," in the Masonic Temple Sabbath afternoon. I went over, but felt sorry I had done so, as I counted one in making his congregation. While saying much that was true, he mixed it with the false. Like those who appeal chiefly to ignorance and superstition, he clothed himself strangely and went through many foolish antics. He wore a robe resembling that of a clown, a Masonic or Catholic priest. With the exception of a rim about an inch wide his hair was shaven off. As he played the organ or read his prayers his performance was as strange as a Masonic funeral. He read his prayers without regard to fitness. Among other things, he read the prayer that God would bless the governor of this State. This so-called prayer evidently had not been manufactured for the District. In places, he said, the people had given them hundreds of hundreds of dollars, but they had not been so fortunate here. He hoped the Lord would put it into the heart of those present to contribute liberally. Women were sent around with baskets having his hymns, etc., to sell. A fellow having his head similarly shaven and wearing a black gown, was stationed at the door to hold the basket for the collection of those who were leaving. I was told he charged admittance to all services during the week. He said he would tell those who should hear him in the evening, why he was a monk. Barnum says the American people like to be humbugged.

So evident was it that he was acting like a monkey for what he could make out of it, that any might understand. Humbugs are always disgusting, but a religious humbug seems the worst.

Thousands of poor souls will reverence that which appears mysterious and uncommon. Masonry and Catholicism, all false religions, and religious teachers appeal to such. O that God would reveal his spirit more and more that people may be saved from Satanic delusions!

W. B. Stoddard.

—President David Beaton of Redfield College, South Dakota, makes his home now in Chicago. He enters upon his labors as pastor of the Lincoln Park Congregational church.

Religious News.

—The trustees of Dartmouth College have made the biennial offer, open to all persons, of the Richard Fletcher prize of $500 for the best essay on a religious subject, the theme in the present instance being the "Right Observance of the Sabbath."

—The attendance at Dr. Pentecost's meetings in the Calcutta Opera House keeps up well though the crush, which at first ensued, has subsided. After-meetings were commenced at the commencement of the second week, and on every evening souls were brought into the light. Dr. Pentecost is interesting himself in the Calcutta mission work generally, speaking at meetings of various kinds. On Sunday he commenced open-air work, preaching on the *maidon* in the early morning and in the Opera House to men in the evening as before.—*Bombay Guardian.*

—In the March number of the *American Missionary*, a writer describes a "revival" in the Great Smoky Mountain region as follows: "As the shouting and preaching went on, the usual number of those who were impressed and wanted to 'jine' took their places on the 'mourner's bench,' and a bottle of whisky was passed among them. Thus revived, they were baptized and received into the church. I have this from members of the church who themselves drink, but who thought it was going too far to drink on the 'mourner's bench,' and to leave the same 'drunken and cursing.' At a party held a short time later, three of the young women, then members of the church, became intoxicated with the others." The writer very justly concludes that statistics from this quarter may lie.—*Sabbath Recorder.*

—Says *Messiah's Herald:* "There are at this time two ladies in this country who have spent seven years as missionaries in Ceylon. They are Misses Mary and Margaret W. Leitch. They spent some time in England before coming to this country. They are endeavoring to raise funds with which to endow Jaffna College and General Medical Mission in North Ceylon. This institution is undenominational, and with its worthy advocates is endorsed by leading men in different evangelical denominations both in England and in this country. The Misses Leitch are the particular friends of H. L. Hastings, who has been acquainted with them for several years. They will answer calls to lecture or assist in missionary meetings.

—The Thirty-third Annual Convention of the Illinois State Sunday-school Association, will (D. V.) be held in the city of Danville, May 19th, 20th and 21st, 1891, in the First M. E. church. Each county in the State (except Cook) is entitled to ten delegates to be chosen from the active Sunday-school workers in the county. The representation from Cook county is unlimited. The limitation as to the number of delegates from a county applies only to the offer of hospitality, and the number of votes a county may cast in the convention. All Sunday-school workers who believe in the divinity of our Lord and Saviour Jesus Ohrist, and in the inspiration of the Scriptures as the Word of God, are cordially invited to participate in the exercises of the convention. The churches and citizens of Danville offer hospitality to all accredited delegates whose names are received by their committee previous to the convention. The chairman of this committee is Mr. E. H. Palmer, to whom all communications should be addressed. Particulars concerning railroad arrangements will be announced, but the usual deductions of one-third may be expected.

FOR APRIL ONLY.

To help all our local and traveling agents in working for subscribers, we give to all new yearly subscribers during the present month a copy of Prof. Henry Drummond's latest work, "*Love, the Supreme Gift;* or *The Greatest thing in the World.*" There is now an immense demand for this work. It has been issued by some publishers at 20 cents per copy; by others at 35 cents, and $1.00 for an illustrated edition. We will send it to *every* new subscriber that can be obtained before May 1st, whether by agent or directly. Considerable theological controversy has arisen over this work of Prof. Drummond's, and for its size it has attracted as much attention as the same author's famous "*Natural Law in the Spiritual World.*" Dr. A. J. Gordon of Boston, has written a supplementary pamphlet on Faith, "*The First thing in the World.*" *Messiah's Herald* of Boston, says: "There has been no work of its size issued during the last decade that has been more severely criticised than Drummond's 'Greatest thing in the World.' Many have warmly commended it, and thousands of copies of the work have been sold. The great objection to the work has been that Prof. Drummond paid little attention to the value of faith." Dr. Gordon makes up this deficiency.

We have secured a special rate on this work. Free to *new* subscribers for a year or more from this time to May 1st.

News of the Week.

CHICAGO.

Chicago will have a $700,000 permanent art building on the lake front. The council granted the site by a vote of 57 to 9, and as the funds are already guaranteed by the World's Fair directory and private subscription, the building is assured.

April 1 was a red-letter day in the sugar market. The bonded period expired at 12 p. m. March 31, and the scene at the Anchor line docks and at the various warehouses was one of indescribable rush and confusion. Wholesalers had their teams on hand at midnight, and truckload after truckload of sugar was carted away and shipped. It is estimated at the headquarters of collector of customs that in the neighborhood of 70,000 barrels of sugar, on cars and in warehouses, were released in this city.

THE ITALIANS.

The notice of the withdrawal of the Italian minister at Washington Wednesday, was startling news. Subsequent correspondence between our own and the Italian governments quieted the warlike alarm.

The New York *Sun* states that after Baron Fava had presented his letter of recall at Washington on Wednesday he found upon returning to his lodging a cablegram from his government instructing him to withhold the letter of recall. The message came too late, however, and Italy was left without means of concealing its blundering diplomacy.

Charles H. Cramp, head of the great shipbuilding firm, does not think that the Italian warships, even should they be able to cross the Atlantic, would be in a condition to do much damage on this side of the Atlantic.

Dominick C. O'Malley, the private detective who figured so prominently in the Hennessy assassination case and who would have been lynched if he had been found within a week after the killing of the Italian prisoners on the 14th of March, caused a sensation Friday by quietly walking into the Criminal court and surrendering himself to answer the indictments against him.

Upon the railroad lines known as the Camden system in the center of West Virginia, 700 Italians are working. At Alton the report of the New Orleans riot was received, and while the Italians were discussing it among themselves, the foreman of the gang, a Scotchman named McCauley, said the citizens of New Orleans did just right. The Italians became enraged and killed McCauley. They then mutilated his body in a horrible manner. The excitement among the Italians when they read the particulars of the killing of their countrymen was intense.

Superintendent of Immigration Weber at New York, says the immigration from Italy is rapidly increasing, in fact, leading that of all other countries. The figures for March are: Italy, 7,869; Germany, 7,087; Great Britain and Ireland, 4,386; Hungary, 3,588; Austria, 3,484, and Russia, 2,923; total, 29,338. Sixteen hundred and seven Italians were landed at the barge office Thursday.

During March 5,324 immigrants from Italy landed at New York, nearly double the number that landed February.

The Superintendent of Immigration at New York Friday ordered that twenty Italian immigrants who arrived Tuesday shall be returned. Pauperism and loathsome diseases are given as causes for the order.

Italian quarry laborers near Kingston, N. Y., after adopting some denunciatory resolutions concerning the New Orleans lynching, hoisted an American flag and then riddled it with bullets. The quarry-owners discharged the foreigners.

THE EPIDEMIC.

At Fort Wayne, Ind., the physicians report 2,000 cases of la grippe Friday, but they are of a mild type, although five deaths have occurred within a few days.

The public schools of Council Bluffs, Ia., closed on Thursday on account of the prevalence of contagious diseases. The complaints mostly prevailing are the grip and measles, but there is some scarlet fever and diphtheria. In the Washington Avenue school alone 225 pupils are unable to attend on account of sickness, and in the whole city are nearly fifteen hundred in this condition. One-third of the teachers are unfit for duty.

During the last week there were 1,100 deaths in New York city against 895 for the preceding week. There were fifty-six deaths from la grippe against ten from a similar cause the week before. The police department has 244 of the force on the sick list.

There are said to be over 3,000 cases of grip in Racine. Every factory and place of business is crippled. One doctor alone has over 500 cases to attend to. Few cases have been fatal.

There were 146 deaths in New York, Tuesday, seven being from the grip. There are 196 New York policemen on the sick list.

The record for last week in Chicago up to Saturday was: Sunday 185, Monday 194, Tuesday 165, Wednesday 166, Thursday 132, Friday 99; total exclusive of Saturday, 941. The total of the week before, only a few short of 1,000, and it is likely that this week's list will reach 1,040.

During the month closed there were 3,220 deaths in Chicago in a population of 1,100,000—which is an annual death rate of more than 35 per 1,000. The average annual death rate for many years has been less than 20 per 1,000.

LABOR LODGE RIOTS.

At Chester, Pa., Wednesday night, William Brown, a striking molder, was shot through the heart by a non-union man whom Brown and others had attacked on the street.

Mount Pleasant, Pa., March 30.—To-night Mount Pleasant is trembling with excitement. The people fear an explosion. Nobody is willing to go to bed. There is more confusion than there has been since the bloody riots of 1886. At midnight fully a thousand men are gathered on the hills surrounding the coke works. Sheriff Closson has increased his force to 200 men. All are armed

(*Continued on 16th page.*)

DONATIONS.

For Southern Ministers' Fund:

Eld. J. C. Cheever	$ 1 50
C. A. McMillan	1 33
Wm. Matthews	80
Previously reported	680 18
	$683 81

For Current Expense Fund:

E. and A. E. Hinsdale	$ 5 00
D. L. Auspoken	5 00
C. Carrette	50
A. H. Hiatt, Jr	5 00
Mrs. A. Lewis	1 50
W. O. Norval	5 00
E. Whipple	2 00
Previously reported	1,425 88
	$1,449 88

W. I. Phillips, *Treasurer.*

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 30 to April 4, inclusive:

Mrs J Wrighter, Mrs M A Waterman, W J Pierson, E A Cook, J Kerr, F A Noe, Mrs Haviland, A J Millard, J H Keyes, J T Osborn, W Shust, W Parson, J Smith, G McKerrow, L Powers, D Glaspie, E A Washburn, A S Grindon, G W Clark, F Manter, E P Chambers, O A Chillson, Rev G W Cooper, Rev H C Steup, W Amidon, E J Chalfant, D Cameron.

What a debt of gratitude the world owes to such men as Drs. Ayer and Jenner—the latter for the great discovery of vaccination, and the former for his Extract of Sarsaparilla—the best of blood-purifiers! Who can estimate how much these discoveries have benefitted the race!

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Is so important that great care should be used to get THE BEST. Hood's Sarsaparilla has proven its superior merit by its many remarkable cures, and the fact that

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Is now generally admitted to be Hood's Sarsaparilla. It speedily cures all blood diseases and imparts such strength to the whole system that, as one lady puts it, "I seem to be made anew." Be sure to get

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We have never claimed anything for this medicine which it has not honestly performed; all our statements are within bounds and without exaggeration; all our testimonials are genuine and reliable.

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Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar



GAIN ONE POUND A Day.

A GAIN OF A POUND A DAY IN THE CASE OF A MAN WHO HAS BECOME "ALL RUN DOWN," AND HAS BEGUN TO TAKE THAT REMARKABLE FLESH PRODUCER,

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OF PURE COD LIVER OIL WITH Hypophosphites of Lime & Soda

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COMMENCEMENT THURSDAY, JUNE 25TH, 1891.

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MARKET REPORTS.

CHICAGO.

Wheat—Spring		94½@	1 02
Winter	1 00		1 03½
Corn—No. 2		68½@	70
Oats—No. 2		54 @	56
Rye—No. 2		87	
Bran per ton	18 50		
Hay—Timothy	11 00	@15	00
Butter, medium to best		12 @	27
Cheese		05 @	12½
Beans	1 75	@ 2	25
Eggs		17	
Seeds—Timothy	1 17	@ 1	28
Flax	1 17	@ 1	20
Broom corn		03 @	04½
Potatoes, per bu		95 @	1 18
Hides—Green to dry flint		05 @	09
Lumber—Common	10 00	@13	00
Wool		15 @	34
Cattle—Choice to extra	5 20	@ 6	30
Common to good	1 75	@ 5	15
Hogs	4 00	@ 5	50
Sheep	4 00	@ 6	25

NEW YORK.

Wheat	1 02½	@ 1	26½
Corn	77½	@	79½
Oats	57	@	65
Eggs	21		
Butter	12	@	27½
Wool	14	@	39

KANSAS CITY.

Cattle	2 50	@ 5	85
Hogs	3 20	@ 4	80
Sheep	2 75	@ 4	35

Home and Health.

HOLD YOUR BREATH.

At a recent meeting of a woman's club, where a paper on "Exercise and Gymnastics" had been read and discussed, one of the members gave her fellow-members the benefit of an experience of her own. It was her habit, she said, when walking, to take as few inhalations as possible and hold them to the last second. "I draw a deep breath, walking very rapidly when I have filled my lungs, and do not take another until I have reached a certain point in the block. By practice I am able to get on with perhaps three inhalations through a long block. The result is exactly as if I had been running hard. My blood tingles all over me and seems to have brought every nerve and muscle into active play. In this way a short walk, if only to the elevated station or to catch a car a block away, gives me a great deal of condensed exercise."

A second member of the club supplemented this with the case of a well-known physician who told her that he made it a practice invariably to hold his breath when crossing a street. He had become so addicted to the habit now that he did it instinctively—filling his lungs involuntarily as he stepped on a cross walk. Some months of this practice had noticably expanded his chest measure.

"If a moderately healthy person will slowly sip a pint of warm water just before retiring at night, and an equal quantity an hour and a half before breakfasting the next morning," said the same physician, "he can eat or drink almost anything with impunity." This is an extreme statement, but any one who has ever tried this system fairly will bear testimony to its great usefulness. There is no doubt that, in one way or another, from three pints to two quarts of water might profitably be drunk by everybody daily. It is pretty well established that much water drinking with meals is bad for the stomach, besides being disagreeable to see. Very cold water produces too low a temperature in the system, and gives it too great a shock for health. Very hot water hardens and renders inactive the delicate linings of the digestive canal. If moderately hot water, of about blood heat be sipped slowly, it will not nauseate, and is, perhaps, more beneficial than at any other temperature. It should never be taken within an hour and a half or two hours of a meal. In traveling or when removing from one place to another, too great care cannot be exercised about drinking new water. Nothing will upset a delicate system more certainly than subjecting it to the unrestricted action of water to which it is not accustomed.—*The Congregationalist.*

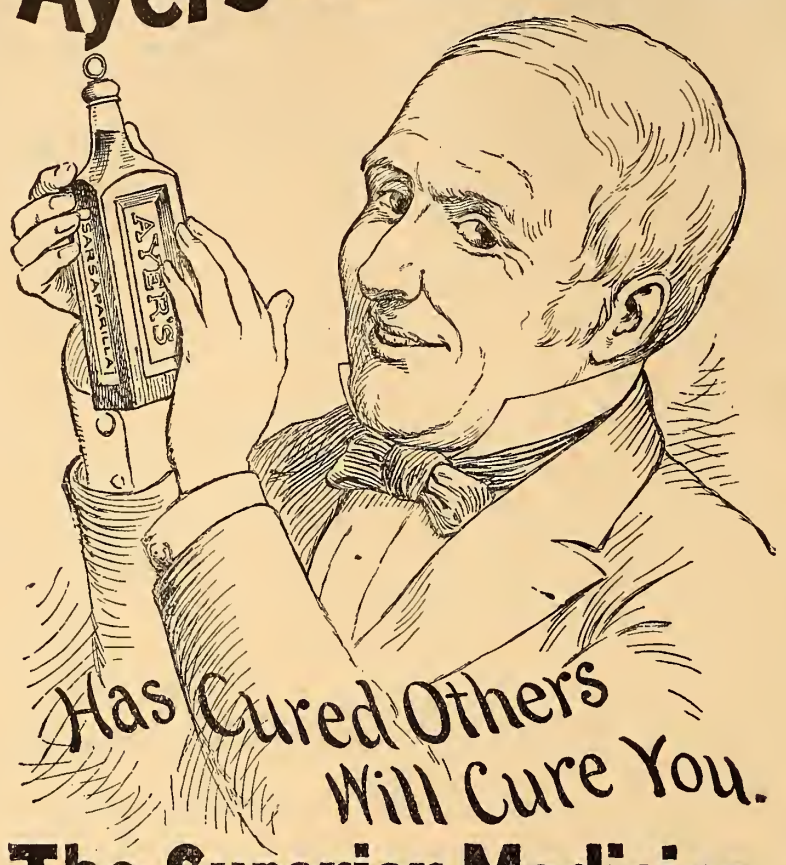
POWDER FOR SORE FEET.

From Germany comes a bit of information for policemen, carriers, collectors, and others whose occupation requires them to be on their feet a great deal. No matter how comfortable and roomy their shoes, such persons are almost always more or less troubled with chafed, sore or blistered feet. The difficulty may be easily overcome by the use of a powder, which is a necessary part of the German army equipment. It is known there as "Fusstreupuleer," and consists of three parts of salicylic acid, ten parts starch, and eighty-seven parts pulverized soapstone. It keeps the feet dry, quickly heals sore spots, and prevent chafing. A powder of pulverized soapstone is also good.—*American Druggist.*

THE EGG A REMEDY FOR DYSENTERY.

The egg is considered one of the best remedies for dysentery; beaten up lightly, with or without sugar, and swallowed at a gulp, it tends by its emollient qualities to lessen the inflammation of the stomach and intestines, and by forming a transient coating on these organs, to enable nature to resume her healthful sway over a diseased body. Two, or at most three eggs per day would be all that is required in ordinary cases; and since eggs are not merely medicine, but food as well, the lighter the diet otherwise, and the quieter the patient is kept, the more certain and rapid is the recovery.—*Hall's Journal of Health.*

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Will Cure You.

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AYER'S Sarsaparilla has cured others and will cure you. It will cure you of **Indigestion**; it will cure you of **Liver** and **Kidney Complaints**; it will cure you of any disease originating in impure blood. **AYER'S** Sarsaparilla is the best medicine to take during the months of **MARCH, APRIL, MAY.** It is pleasant to the taste, powerful in its action, and always efficacious. It relieves that tired feeling, restores the vigor of health, and makes the weak strong. It quickens the appetite, aids digestion, and is the best—**THE SUPERIOR MEDICINE**—for all diseases peculiar to **SPRING.** Take **AYER'S** Sarsaparilla. Don't be induced to believe that anything else is just as good. Remember **AYER'S** Sarsaparilla is the only medicine of which it is said, **HAS CURED OTHERS, WILL CURE YOU.**

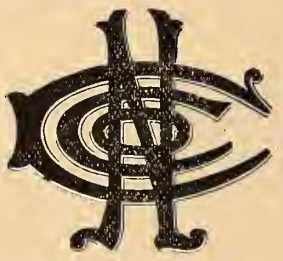
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All other Garden Tools, Seed Drills, Rollers, etc., can be attached and run with our propeller *with many times the power and greater ease* than by hand power.

SINGLE WHEEL cultivator, with attachments, price $6.00. W't, 15 lbs.

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With every Double Wheel Machine the extra parts are furnished necessary to convert it into the single wheel machine, *without extra charge.* Thus practically giving the two machines for the price of one.

This best of all hand cultivators to every worker for the *Cynosure* free as follows:

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Farm Notes.

FARMER'S BARN-YARDS.

Some day, when you have nothing else to do, take a ride through the country and count all the neatly-kept barn-yards you see. Even if you have other duties, go, if for no other reason than out of curiosity. In a ride of twenty miles you will not see ten half neatly-kept barn-yards, and not more than two—more likely not one—as it should be kept. You will see a wagon here, another there, over there a sled and in another place a hay-rack, flat on the ground, all ranged about the middle of the lot; and besides all these things you will see plows, corn-planter, harrows, small hay-stacks, piles of boards, rails, posts and many other things I cannot now enumerate, thrown around in a haphazard way that ought to put any farmer to shame. Not a blade of grass to be seen, when there should be a well-sodded yard.

In thinking of the many, many farmers I have known, I can remember but *one* who has a well-kept barn-yard. And, as the yard indicates, he is a very methodical farmer. "A place for everything and everything in its place," is his motto, and the entire farm shows that his motto has become a reality, not a mere theory.

When he drives into the lot his wagon has a place of its own; each piece of machinery has its own place. Nothing is left in the center of the lot for a horse to run over and perhaps cripple itself. This barn-yard furnishes pasture for two work horses during the summer nights, and for four or five calves through the entire summer; yet it does not contain over two acres. But the horses are never allowed to run in it when the ground is soft. Of course, it never becomes cut up and rough. The farmer has hauled plenty of gravel about the barn, and little or no mud is found there.

As most barn-lots are along the road in line with the house-yard, one would suppose as much care would be taken to keep them in order as is used on other premises. There is just where you are mistaken, as a ride will convince you. The house-yard may be perfectly neat and the adjoining barn-lot may be a perfect slough of filth and disorder.

Why do not these men realize that their lots are but blots on an otherwise lovely picture? Why not use a little forethought when driving in with machinery and vehicles? It takes no longer to drive a wagon to the same place each time, than it does to unhitch wherever the horses may happen to stop.

"But," says one, "I haven't room."

You think you have not room simply because your lot is in such a confused jumble that you do not know yourself how much room you have until you "size up," as the housekeepers say. Just try it once; if not for your own satisfaction, do so for the pleasure of the people who pass your place. At first they may make remarks and be inclined to wonder what can have taken possession of you, it is so unlike you to have order in your barn-yard. But never do you mind their talk; when this systematic plan has become a habit with you, others may be led, seeing your "light," to "go and do likewise."—*Farm and Fireside.*

In the seventh annual report of the Wisconsin Experiment Station, 1890, Prof. Goff reports a trial of potatoes in which the following varieties were the most productive of the named kinds in 122 entries: Rose Beauty, Monarch, Duplex, Late Hebron, (Late Beauty of Hebron), Mulally, Alexander, Red Jacket, (Seneca Red Jacket), White Hebron, (White Beauty of Hebron) and Wisconsin Beauty. These varieties in order of quality, stand as follows: Alexander, White Hebron, Late Hebron, Duplex, Monarch, Wisconsin Beauty, Red Jacket, Rose Beauty and Mulally. Various methods of cutting were tried with another confirmation of the old result that the heaviest seeding gives the heaviest yield.

A test of strawberries showed the Gipsy to be very early and the Gandy, Welch and Carmichael very late. For market, the following are particularly good: Warfield No. 2, Haverland, Jessie, Wilson, Sharpless, Burt, Eureka, Gipsy, Gandy, Welch, Downing, Cumberland, Lady Rusk, Bubach, Cloud, Carmichael. For home use, these appear to be best: Jessie, Haverland, Gipsy, Sharpless, Warfield No. 2, Eureka, Wilson, Gandy, Burt, Downing, Welch, Cumberland, Bubach, Cloud, Lady Rusk, Carmichael.



"THE CAT IN GLOVES

catches no mice," and so is the business man handicapped who suffers from sick headache, biliousness and dyspepsia, unless he makes use of Dr. Pierce's Pleasant Pellets.

For men or women of sedentary habits, there is nothing equal to them as a gentle laxative to the bowels, and as a regulator of the entire digestive system. No griping, no pain, they are as gentle as Nature herself in their action.

Persons whose business gives them little physical exercise, will do well to always keep a vial in their vest pocket, to ward off all attacks of indigestion.

One little "Pellet" a dose as a laxative; three or four as a cathartic.

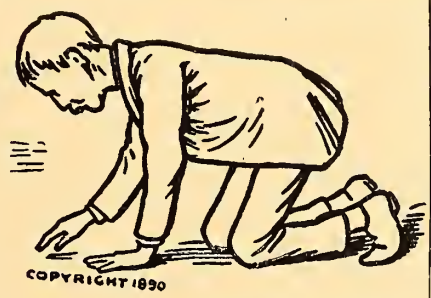
Being purely vegetable, they operate without disturbance to the system, diet or occupation. Put up in sealed vials, hence always fresh and reliable, which is not the case with pills put up in wood and pasteboard boxes.

The "Pleasant Pellets" are the only Liver Pill sold, by druggists, under a *positive guarantee* from their makers, of their giving satisfaction *in every case*, or price paid for them (25 cents) will be refunded.

They're the *cheapest* pill sold, because you only pay for *the good* you get.

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Something is lost when you use Dr. Sage's Catarrh Remedy. It's Catarrh. No matter how bad your case, or of how long standing, you can be cured. Incurable cases are rare. It's worth $500 to you, if you have one. The manufacturers of Dr. Sage's Remedy are looking for them. They'll pay you that amount in cash, if they can't cure you. It's a plain square offer from a responsible business house, and they *mean* it. It seems too one-sided, too much of a risk. It would be—with any other medicine behind it. But incurable cases are *rare*—with Dr. Sage's Catarrh Remedy.

In the Spring.

A TENNYSONIAN ECHO.

In the spring the poet tells us, lapwings crest themselves anew;
In the spring Parisian bonnets make of nothing, much a due.

In the spring the timid lover grasps with firmer hold his pen,
Linking epithets romantic, only in a lover's ken.

In the spring the poet lingers over rhymes of endless age,
Covering many an ancient fancy, to the editorial rage.

In the spring the wise man counteth out his closely hoarded tin,
And he takes Hood's Sarsaparilla till his system's cleansed within.

Then he seems another being, what to him is sun or clime?
Oh, what evils might be spared us if we treated them in time!

Bent on philanthropic deeds he buttonholes his fellow-men,
Saying "Thro' Hood's Sarsaparilla Richard is himself again."

Saying "How ourselves we torture, like the anchorites of old,
By neglecting simple measures, 'tis by every druggist sold.

"And the ills that flesh is heir to, yield before its magic spell;
Say, old fellow, buy a bottle! Set you up and make you well."

L'ENVOI.

If in spring the weary tides of health and strength seem running low,
Take Hood's Sarsaparilla till your veins anew with vigor flow.

Grayness, baldness, dandruff, and all diseases of the scalp, and falling of the hair can be cured by using Hall's Vegetable Sicilian Hair Renewer.

Beecham's Pills cure Sick-Headache.

Minutes of the Syracuse Convention. Containing addresses by Rev. B. T. Roberts, Chas. W. Green, Esq., Prof. C. A. Blanchard, Rev. D. P. Rathbun, Rev. D. S. Caldwell, Mrs. M. E. Gage, Elder J. R. Baird and others. 25cts each.

The St. Louis Sermon.

Are Secret Societies a Blessing or a Curse?

An Address by Rev. B. Carradine, D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's too."

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The paper and Calendar (publisher's price 30 cents) for $1.65. The *Calculator* (No. 1.) or a *Calendar* free to every old subscriber sending $3.00 for renewal and a new subscriber.

The *Calculator* is a book of great value for every farmer, mechanic or business man.

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The *Cynosure* and the *Cosmopolitan* Magazine (publisher's price $2.40) to new subscribers only $3.00. To others $3.25.

The *Cynosure* and Pres. C. A. Blanchard's new book "*Educational Papers*" for $1.70 to all subscribers.

NEWEST AND BEST.

Read the advertisement of the Manweight Cultivator on another page.

This grand machine which everybody should have who has a garden, whether farmer or gardener or not, we are able to offer at excellent rates to *Cynosure* subscribers.

We will send the cultivator free to *every one* who will send us a club of 15 *new subscribers* at $1.50 each; or the single wheel for a club of 12 *new names*.

For $8.50 we will send the two-wheel cultivator and the *Cynosure* two years to new subscribers or a year each to a new and an old. *This gives two subscriptions for 50 cts.* The single-wheel machine and the same subscriptions for $7.00. We don't pay transportation.

We would be glad to put 100 of these machines at work killing weeds and raising new subscriptions. It is an investment none will regret.

50,000

SUBSCRIBERS TO THE CYNOSURE would bring our reform to the POINT OF SUCCESS. LET US "KEEP EVERLASTINGLY AT IT."

NEWS OF THE WEEK (*Continued from 13th page*).

with Winchester rifles, and another attack of the strikers means a desperate and bloody battle.

Scottdale, Pa., March 30.—A mob of 1,500 infuriated strikers swept down on the Jimtown plant early this morning, routed the workmen, assaulted several men and threatened the superintendent's life.

About seventy labor leaders and strikers were arrested in the Pennsylvania coke regions Wednesday charged with rioting. All were released on bail.

Mount Pleasant, Pa., April 2.—Fifteen hundred Hungarians, many of whom were drunk, started shortly after midnight toward the Standard works. Shouting intermingled with pistol shots could soon be plainly heard in the direction of Morewood. At 2 o'clock the storm burst with sudden fury at Morewood. The fight was brief and deadly. Two rounds of cartridges were fired by a band of sixty-five guards and seven of the charging mob of strikers fell dead, while at least forty others were wounded —how badly cannot be definitely learned, as they were taken away by their companions.

Seven of the victims of the Morewood shooting were buried Saturday at Scottdale, Pa. Nearly eight thousand Poles, Slavs and Hungarians were at the depot when the funeral train arrived from Morewood, and many delegations carried banners. The officiating priest delivered an address in Polish in which he advised the strikers to return peaceably to their homes and observe the laws.

COUNTRY.

Governor Markham of California, on Tuesday signed the bill making train-wrecking punishable by death.

A new compulsory educational bill has become a law in Wisconsin. The bill provides that children between the ages of 7 and 13 years shall attend school twelve weeks in a year.

J. B. Grinnell, the founder and foremost citizen of Grinnell, Iowa, died March 31. The funeral was an imposing demonstration.

Directors of the New York, New Haven and Hartford railroad were indicted at New York Tuesday for misdemeanor in connection with the collision in the Fourth Avenue tunnel, February 20, in which six lives were lost. Chauncey M. Depew furnished bonds in the sum of $5,000 for his appearance in court.

A bloody riot occurred in the Keystone, a fashionable restaurant of Omaha, in which six persons were dangerously injured. The trouble resulted from race prejudice and refusal of the employes to serve meals to two Negroes. The colored men insisted that they should receive meals, when the proprietor ordered the waiters to throw them out. Two policemen defended them.

The storm of the last two weeks in Colorado is the worst known there in many years. One railroad train in the Red mountains was snowbound eighteen days.

In a fire at Rochester, Pa., Sunday night a large frame structure in which an Italian family lived overhead was burned. Four of them lost their lives. Six persons are missing.

FOREIGN.

A dispatch from Manapar, province of Assam, brings news of a disaster to a force of native troops there. The Chief Commissioner of Assam has recently been investigating some serious troubles which have occurred among the native chiefs. While pursuing his inquiries into the disputes between the chiefs he occupied a camp which was garrisoned by a strong force of Ghoorkas, native infantry in the British service. Suddenly this camp was attacked by a number of hostile tribes, led by their chiefs. A two days' battle, during which some desperate fighting took place, followed the onslaught of the tribesmen. The Ghoorkas fought most determinedly against heavy odds, and according to the report 470 of the Ghoorkas were killed.

The Viceroy of India is hurrying troops into the province of Assam in order to punish the hostiles who committed the Ghoorka massacre.

The King of Greece is about to become a guest of the Prince of Wales at Marlborough House. He proposes to acquire an estate in England and to reside there permanently, abdicating the throne of Greece in favor of his son, the Duke of Sparta. He has an immense fortune due to bourse speculations.

In the second bombardment of Iquique, in Chile, by the revolutionists and in the battle that followed nearly four thousand people were killed. The government troops were defeated at Gana with the loss of 300 killed.

Prince Bismarck was 76 years old April 1. He received deputations all day with addresses and floral offerings from all parts of Germany. Among them 3,000 congratulatory dispatches, including telegrams from Emperor William, Prince Henry, Count Von Waldersee, and Count Von Moltke.

Ninety-nine delegates, representing a million miners, are attending the international conference at Paris to discuss measures for the improvement of the condition of mine-workers throughout Europe.

Dr. Koch has returned to Berlin from Egypt. He is much depressed over the non-success of his lymph.

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Recommended as the Best.

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F. BORNHORST.

A GREAT BLESSING.

CLEVELAND, O., Sept. 1, 1887.

I can most truthfully testify to the fact that here in Cleveland, several cases of epilepsy, which *were cured* by the medicine of Rev. Father Koenig, of Ft. Wayne, Ind., have come under my personal observation. In other similar cases great relief was given even if up to this time they have not been entirely cured. It would certainly be a great blessing if the tidings were more widely circulated that many could be cured by this medicine.

REV. ALARDUS ANDRESCHECK, O. S. F.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Read on last page the latest offers for new and old subscribers.

THE MAY CONFERENCE.

After repeated consultations and a special meeting of the Board of Directors, the Conference has been fixed for May 14, in Central Music Hall. It is the plan to have three sessions, one in the morning beginning at 9 o'clock; one in the afternoon beginning at 2; and the third at 8 P. M.

The first two sessions will be held in Apollo Hall and the third in the main auditorium. This is one of the finest halls in the city and is at the center, so that persons coming from the north, west, or south will not have far to walk.

For the evening session an admission fee of twenty-five cents will be charged in order to defray the expenses of the Conference. We hope that our friends in all towns near Chicago will make up companies to attend this gathering. The program will be presently announced. The cause is that of Jesus Christ against the idolatrous substitutes for the religion which he has given to men. We expect to have a large, interesting and profitable meeting. Will you not help to make it so?

It is said that "General" Booth of the Salvation Army is preparing a protest against the action of the Argentine Republic in prohibiting semi-military displays. The report adds that these displays "are the chief features of the warfare of the Salvationists against Satan." Now, this last clause we are inclined to doubt. It has never, we believe, been anything like a chief feature, and ought not to be. If it were true the Salvation Army movement would be no better than the mockeries of Rome. But the action of General Booth puts a different phase on this question. If a nation, desiring to promote the institutions and customs of peace and to make war distasteful, prohibits military display, every Christian man should rejoice. Mr. Booth should thankfully accept the situation, and endeavor to reach and convert the masses of that country by legitimate means, if that is what he proposes to do. His protesting in favor of the display, however, discredits his whole movement, and magnifies his drumming and parading as if this was the object of the Salvation Army, instead the salvation of souls.

The Massachusetts legislature has received a petition, signed by Joseph Cook and others in large number, against the Sunday paper. It asks that the preparation, printing, publishing, sale and delivery of these conscience destroyers be prohibited. The argument of the petition is, however, that the publishing and sale of newspapers should not receive discrimination from the State over any other form of business or labor on the Lord's day.

The "Daughters of Liberty" is the misnomer given a new secret society, made up of women, and auxiliary to the J. O. U. A. M., or "Junior Order of United American Mechanics." These "Mechanics" have no more to do with the work of artisans than Freemasons have with laying stone and mortar. Their auxiliary is diligent in promoting the liberties of the U. S. by dancing parties. Sixteen dances and a supper is their orthodox program in the holy cause of liberty.

Secret political societies continue to be organized in this country where they are least needed of any place in the world,—nay, where they are doing more injury to the cause of civil liberty, just and peaceful government, and the true religion than could be anywhere else possible. In Lansing, Michigan, a few days ago, a farmers' association, calling itself "the Citizens' Alliance and Industrial Brotherhood of Michigan," was formed. The Alliance is a secret political organization, the members of which are bound not to divulge the name of any member for any purpose. A more foolish promise could hardly be conceived.

While the New Orleans Grand Jury is dragging along its slow investigation of the Maffia massacre, there is time for comment. It is evident in the first place, that we shall have nothing like the ringing denunciation of secret crime which the Clan-na-Gael jury gave in this city. And next, the laws and local politics of New Orleans are a standing invitation to the Maffia, Clan-na-Gael, Freemasons, or whatever secret murder society cares to enforce the penalties of its oaths. It is said that the laws of the State allow emigrants to vote at State elections so soon as they have declared their intention of becoming citizens. In consequence ambitious and rascally Italians, escaped perhaps themselves from punishment due their crimes in Italy, are caressed and protected by politicians who know how to use them for selfish ends. The special occupation of these bandit politicians, says the Italian consul at New Orleans, is "to naturalize newly arrived Italians here." Therefore there is a rush for every emigrant vessel to secure votes, corruption and crime are rampant in a great city, and the whole nation is threatened with war as the result. If our government must suffer for the venality and corruption of New Orleans, why should there not be a way to prevent such a condition in that or any other city?

Miss Florence Kallock, pastor of the Englewood Universalist church of this city, read a paper before the Illinois Woman's Press Association, Thursday evening. Her subject was the *un*dress fashion that prevails among certain females on extraordinary occasions; and she extended her earnest and wholesome remarks to the "nude" in art as well as the nude in nature. This "nude" art business was widely discussed during the Centennial, because some contributions of French artists seemed more appropriate for a brothel than for public exhibit. A protest against a repetition of that gross offense against good sense and good morals, falsely made in the name of "art," is already made in several quarters. The Quaker philanthropist, Josiah Leeds, has written ably on this topic. It is noteworthy in this connection that the Minnesota Legislature has has in hand a law against the shameful theatrical nudities that prevail in all our cities; and an Opera company in Minneapolis thinks to arouse public ridicule by wearing "bloomers." It is a good law, worth enacting and enforcing in every State. It may be also indicative of a healthier public opinion that a leading theatre of New York city, the "Union Square," has been closed for a week, because outraged public opinion and the mayor demanded that a certain play be stopped forthwith.

A MODEL REFORMER.

BY REV. M. A. GAULT.

I feel thankful for the privilege recently of spending a few days in the home of Dr. J. N. Norris, while lecturing at Birmingham, Iowa. I was glad to see once more in the flesh this veteran reformer whose name was so often connected with the anti-slavery reform in the early history of Iowa, and for many years has, more than any other in the State, been connected with the anti-secret reform. He has for some time been afflicted with nervous prostration and dizziness, which confines him almost entirely to the house. Though in his seventy-fifth year, his fine physique seems very little impaired, and he converses upon reform themes with as much interest and clearness as ever. He reads the reform papers thoroughly, especially the *Cynosure*. He thinks Dr. J. Blanchard is the greatest reformer of his generation, and reads carefully everything from his pen. He is a close and deeply interested observer of reform movements.

Years ago when he began the agitation of the anti-secret question in Birmingham, it was a hotbed of secret societies, and strongly under their influence. Now there is perhaps no town in the State where there is such a strong anti-secret sentiment, and the lodge power is almost entirely broken. They have surrendered their charters and are ashamed to perform their heathen ceremonies at funerals. On the street, and in stores where the lodge question is often the theme of discussion, there are few willing to risk an apology for it. The town has an anti-secret reputation for a hundred miles around. If you remark that you are coming from, or going to Birmingham, lodge men size you up with suspicious glances. Those who know the town best say it is unsurpassed for its orderly, well-behaved people; but at a distance there are all sorts of reports to the contrary.

No one in Birmingham has had so great influence in promoting this anti-lodge sentiment as Dr. Norris. His devoted, consistent Christian life, his judicious, constant agitation, his liberal contributions in supporting anti-secret organizations and lectures, his frequent and pointed contributions for the press—all these have told mightily in creating an anti-lodge sentiment. I was sorry to hear him express the fear that he was nearing the end of life's journey and that his work was nearly finished. But I pray that God will spare him to see the complete triumph of the cause he has so faithfully served. He is a model reformer.

If every town in our country would agitate this question as faithfully as Birmingham under the

leadership of Dr. Norris, the secret society question would be solved, and would not now be a danger menacing the very life of the Republic. Every such question must be settled by a war, either of words or bullets, and Dr. Norris would rather take his out in words. If this question ever does crimson our land with blood, as the slavery question did, the responsibility will not rest upon Dr. Norris, but upon those who will not do their part in the agitation.

Blanchard, Iowa.

THE LEPROSY OF LODGERY.

BY REV. J. M. FOSTER.

The names of the secret orders are legion, because they are many. They are the dry-rot on our social body. They are the fretting leprosy in the church. They are the parasite absorbing the happiness and security of the home. They are evil and only evil, and that continually. Secret oath-bound orders are the Giant of Gath defying the armies of the living God. And until our New Testament David smites our enemy with the small stone of Divine truth the church's work will languish.

1. *They are a standing menace to our Republic.*

Out of 13,000,000 voters at least 2,000,000 belong to secret orders. They hold the balance of power in every closely-contested election. This government does not want its policy dictated from the dark recesses of the lodge. Either we must throttle this monster serpent or like the serpents of Laocoon it will crush us in its coils. The government found it necessary to assail the Knights of the Golden Circle, the White Leagues, the Molly Maguires and the Ku-Klux clans as a means of self-protection. The Supreme Court of the United States has decided that any one who has taken the Endowment House oaths of the Mormon hierarchy should not be naturalized, and if he has been naturalized, should be disfranchised. The highest tribunal in this land has decreed that the secret oaths of that religious fraternity disqualify those taking them for becoming citizens; or, if citizens, for exercising the privileges of citizenship.

The murder of Dr. Cronin in Chicago led to the trial of the order of Clan-na-Gael. Their horrid oaths were exposed just as the wicked oaths of the Endowment House in Salt Lake City were brought to light in the trial over the Idaho test oaths disfranchising Mormons. The courts have declared that these disloyal oaths disqualify those taking them for citizenship.

The secret Mafia came over to us from Italy and showed their nature in New Orleans, in the assassination of Chief of Police Hennessey. The massacre which lately transpired cannot be justified. But a secret oath-bound gang of ruffians and brigands cannot be tolerated here.

The Jesuits are an oath-bound society. They have sworn absolute allegiance to the Pope. The Encyclopædia Btitannica says that "Jesuitism, as a secret oath-bound body is a naked sword with its hilt at Rome and its point everywhere." That sword is brandished against the public schools in our land. Joseph Cook sees the sword and gives timely warning. He says: "Our Republic rests its chief weight on a tripod of which the chief supports are a free church, a free school, and a free State. Break one of the supports and the whole tumbles." The Boston Committee of One Hundred declared that the disloyal oaths of the Jesuits should disqualify the takers for citizenship. These disloyal oaths caused them to be driven from Germany and Italy, and from the South American Republics. And it will be necessary to disfranchise them in our land.

The murder of Morgan by the Freemasons caused forty-five out of every fifty of the members to leave that order. In their indignation they exposed the oaths by which the lodge bound its members. This gave rise to the law which was passed by the Vermont Legislature in 1833:

"A person who administers to another an oath or affirmation or obligation in the nature of an oath which is not required or authorized by law, or a person who voluntarily suffers such oath or obligation to be administered to him, or voluntarily takes the same, shall be fined not more than $100 and not less than $50; but this section shall not prohibit an oath or affidavit for the purpose of establishing a claim, petition or application by an individual or corporation administered without intentional secrecy by a person authorized to administer oaths, or an oath or affidavit for the verification of commercial papers or documents relating to property, or which may be required by a public officer or tribunal of the United States or of any State, or any other country, nor abridge the authority of a magistrate."

In 1839 the penalty was increased to $200. Let the Vermont law be adopted in every State and secret oath-bound societies will be ruined. Massachusetts and New Hampshire adopted the Vermont law. Daniel Webster, the great lawyer and statesman, said:

"All secret associations, the members of which take upon themselves extraordinary obligations to one another and are bound together by secret oaths, are natural sources of jealousy and just alarm to others, and especially unfavorable to harmony and mutual confidence among men living together under public institutions, and are dangerous to the general cause of civil liberty and justice. Under the influence of this conviction I heartily approve the law lately enacted in the State of which I am a citizen, for abolishing all such oaths and obligations."

The Vermont law needs no justification. It carries its own vindication. In 1833 it "repealed the charter of one of these Grand Lodges. It took away from each chapter of that State all power to hold property." Apply that law and Freemasonry would be driven from the Union. Apply that law and every lodge whose members are bound by oaths to secrecy will be swept away. An officer of a Grand Lodge in Missouri in 1867, said:

"Not only do we know no North, no South, no East, no West, but we know no government save our own. To every government save that of Masonry, and to each and all alike, we are foreigners. We are a nation of men bound to each other only by Masonic ties, as citizens of the world, and that world the world of Masonry; brethren to each other all the world over; foreigners to all the world besides."

That is treason. The government must take knowledge of it. Let the Vermont law be applied.

2. *The churches, as a matter of self-protection, should disfellowship all members of secret oath-bound societies.*

(1) They absorb the church's resources. A minister in Hamilton, O., complained that there were ten lodges represented in his congregation and they took the lion's share of their time and money. If the time and means spent on the lodge were devoted to the church, the world would soon be brought to a knowledge of the Saviour. It is a sin and shame that the professed friends of Christ should waste the resources of his kingdom in such a way. For this sin and scandal they should be suspended.

(2) They administer immoral oaths. Many of the oaths administered in the lodge are blasphemous, and all are immoral. To take an oath is to engage in a most solemn act of worship. To make a solemn appeal to God that we will keep secret something the nature and purport of which is to be learned later, involves gross immorality. Those guilty of it should be denied the privileges of the church.

(3) They exclude Christ from the lodge. There are secret orders of which this may not seem to be true. But many having Jews, pagans, Mohammedans and free thinkers in their membership, do not allow the name of Christ mentioned in their prayers or exercises. For a Christian to go where he cannot take his Saviour is an open and shameful indignity offered to the Lord that bought him. While the Bible is used in the lodge, the passages are mutilated and the name that is above every name is in every case eliminated, involving the curse pronounced upon those who take from the words of "this Book." The church members who do this should be disciplined. They should leave the lodge or be suspended.

In a conversation with Dr. Fairchild, the late lamented president of Berea College, Ky., I asked: "Would you receive a Mason into the membership of the church?" "No," he replied. "Upon what grounds would you refuse him?" "I would show him the evils connected with lodge. And if he still refused to leave the order, would conclude that he was not a child of grace."

Joseph Cook says: "The Christless prayers and mutilated passages of the Bible are sugar-coated pills. A minister may shut his eyes and swallow them. But he does not envy the state of his intellectual stomach, and his breath would not be sweet enough to preach the Gospel for him."

Let us listen to the closing words of Joseph Cook's lecture before the National Christian Association Conference in Chicago, from which the facts here given have been gleaned:

"Let those who are outside of oath-bound secret societies stay out. I exhort you to stay out in the name of personal independence, stay out in the name of patriotism, stay out in the name of Christianity. And to you who are inside oath-bound organizations I say, Come out as patriots, come out as Christians, come out as unmanacled men."

Cincinnati, O.

SOME GRAND LODGE WITNESSES.

SET IN ORDER BY M. N. BUTLER.

"LANDMARK EIGHTEENTH."

"Certain qualifications of candidates for initiation are derived from a Landmark of the order. These are that he shall be a man—shall be unmutilated, free born, and of mature age. That is to say a woman, a cripple, or a slave or one born in slavery, is disqualified for initiation into the rites of Masonry."—*Mackey's Masonic Jurisprudence, Great Law Book of Masonry, pages 31 and 32.*

"Whenever Freemasonry gets so far down that it resolves its lodges into hospitals for the halt, deaf and blind, and starts out as a humantarian institution, to throw its mantle of relief over the profane world and bring in beggars and cripples with a drag-net, then it is time for it to throw aside its standard as a Royal Art and bury its landmarks out of sight."—*Missouri Masonic Grand Lodge Report for 1867.*

THE MORGAN AFFAIR.

"Fifteen hundred lodges went down in the strife! The ranks of the craftsmen were reduced in numbers from rising fifty thousand to less than five thousand. The songs of the temple-builders ceased. Grass grew in the quarries."—*Iowa Masonic Grand Lodge Report, 1858.*

WHOLESALE MASONIC PERJURY.

"But for those lodges that will not make Annual Reports, justice and judgment ought to be invoked. No one thing in all the business of Grand Secretary is so provoking as this sublime indifference to making out and forwarding the Annual Returns. We do not prize the moral worth of such lodges, as thus commit perjury, in violating the law of the Grand Lodge, which they have promised to support and maintain."—*Missouri Grand Lodge Report, 1880.*

BOGUS MASONRY.

"It is known to many of you that for something like twenty-five years this Grand Lodge has been engaged in an effort to discover and establish a correct standard of work of the several degrees of Ancient Craft Masonry under its charge, and to promulgate the same to all the lodges in its jurisdiction."—*New York Masonic Grand Lodge Report, 1880. Also see Missouri Report, 1880.*

[Thus since the revival of Masonry just before the war New York Masons have been selling bogus Masonry. Morgan knocked their ritual into smithereens.]

"Bro. Lewis says: 'We remember a case in point. An individual was initiated, passed and raised, not many years ago, in a lodge within a jurisdiction where we were acquainted. Scarcely had he assumed the perpendicular when he was discovered to be the brightest Mason among them, which was possible in that lodge without his learning producing disease of the brain. Inquiries were set on foot as to where he had gathered his remarkable lore. The general supposition was that he had consumed the midnight oil over the literary labors of the renowned Morgan, or had held ghostly communion with the shade of that individual.'"—*Missouri Grand Lodge Report, 1868, page 112.*

MASONIC GAMBLING.

"From what I have been enabled to learn as regards existing evils in matters of games of chance indulged in by members of our order, I am decidedly of the opinion that this appeal comes to you, my brethren, freighted with human sorrows, mingled with the widow's wail and the orphan's cry, calling aloud for such relief at your hands as may be necessary to arrest the flood-tide of evil by which, it is to be feared, that some even of our own number are going down into the depths of hopeless despair and utter ruin. We endeavor by precept at least, to make the impression that one of our leading objects we have in

view is to inculcate sound morality, as founded upon the great moral principles set forth in the sacred volume, ever found upon our altar, which we receive as the rule and guide of our faith and practice, and without which no lodge can have a legal existence. We publish abroad and proclaim to earth's remotest bounds, and call upon all men to witness our sincerity in the professions we make, that our mission in the world is nothing less than the inculcation of a better, purer, higher life among men. But after all, my brethren, professions alone, by whatever high-sounding title dignified, may be nothing more than sounding brass or a tinkling cymbal, for the uninitiated will judge of the institution by the conduct of its individual members."—*Florida Masonic Grand Lodge Report, 1881. Also Missouri Report, 1881.*

[Freemasonry itself is a game of chance, and buying it is like buying a pig in a poke. Behind its tyled doors gamblers and confidence men find fraternity and congenial fellowship. The thinking, observing, conscientious men, roped into the order, are astounded and stand aghast at the widespread gambling, immorality and dissipation fostered and practiced in lodge circles and associations. Our revised "Grand Lodge Masonry" will be a black chapter on Masonic chicanery.]

Avalon, Mo.

SEPARATION FROM THE WORLD.

MR. MOODY'S DISCOURSE REPORTED FOR MESSIAH'S HERALD.

The church to-day is hand-in-glove with the world. We needn't talk about getting the world into the church. It is in already. Look at 2 Cor. 6: 14–18. Here we are commanded not to be "unequaliy yoked together with unbelievers." Now I am sure that you will not say amen to what I utter. God draws a line between the church and the world. He calls for separation. If you do not intend to separate *fully* from the world, I advise you to stay in the world *altogether*. This "unequal yoking" applies to the marriage relation. But you say, "I will marry whom I please. I can lead him to Jesus and into the church." But thousands have found out their mistake.

I asked a Christian lady why she went with her husband to the theatre. She replied: "Because he says, 'If you don't go, I will get some one that will go;'" and thus she is kept under the iron heel of worldliness.

This rule applies to having ungodly men as partners in business. Take a firm of three, and two are ungodly. The two decide to do a wrong thing, and the third, the Christian, has to be responsible for it.

So of the Odd-fellows and Freemasons. You will not have much Holy Ghost power until you get out of them. Why don't you say amen to this? ("Amen!" cried a few.) But you couldn't say amen until I reminded you of it. One man told me he belonged to seven lodges. All his time was given to them. He had none for meetings.

But, you say, "Mr. Moody, don't you think we will have more influence over them if we go and unite with them?" No, I don't. Abraham had more influence in Sodom than Lot had. Jehoshaphat had great power at the commencement of his reign. See 2 Chron. 17: 1–6. "His heart was lifted up in the ways of the Lord," and God blessed him. He sent out Bible readers "throughout all the cities of Judah," "who taught the people." 2 Chron. 17: 7–10. But he formed an alliance with Ahab, the wicked, idolatrous king of Israel. 2 Chron. 18: 1. This nearly cost him his life, as you will see by reading the chapter. Think of Jehoshaphat going down to Samaria and having family worship with Ahab and Jezebel, who were in league with hell.

When the church stoops to the world she loses her power. The church should have no godless choirs. If she has she can have no power. There is a tree in my native town that stands on a *border line.* That tree gets more stones, clubs and broomsticks thrown into it than any other in the place. The border line is a dangerous place to stay. Either remain in the world, or come clear out. Look at Num. 11: 4–6. The "mixed multitude" did the mischief They forgot their cruel tasks, making brick without straw, and their hard bondage, and longed for the flesh pots of Egypt. So many church members long for the theatre, parties and places of worldly amusement. Such cannot keep in communion with God.

Bro. Moorehouse had a gold chain given him to hand to a friend. He put it in his pocket, and when he took it out it was black. He said he wouldn't give it to the friend, but brought it back to his brother and told him he had been cheated. His brother asked him where he put it, and found that he had lead in his pocket. The lead got on to the gold, but the gold did not get on to the lead.

We can't save the world by going into it. We can't make the ocean sweet by putting a piece of fresh meat into it.

A man gave bread to the sparrows. They flocked about him. They couldn't sing. All they could do was to chirp, chirp, chirp. He had a beautiful canary—a sweet singer. Soon he found that his singer was chirping. He took it away, but it was never fully delivered from its chirping. So with these worldly Christians. All they can do is to chirp, chirp, chirp.

"But, Mr. Moody, don't Christ say that we must stay in the world?" Let us see. John 17: 14–17. He gave them God's Word, and the world hated them. The world is at war with God and always has been. Christ prayed, not that they might be taken "out of the world," but kept "from the evil." The world in the church kills her power.

I live on the banks of the Connecticut river. Many logs float down the river. To have the log in the water does no harm, but when the water gets into the log, it sinks to the bottom. It is water logged—the same with many Christians.

Christ didn't feel the Roman spear as keenly as the wounds received in the house of his friends. Billy Bray was asked about the world, and said he didn't know, as he had not been it for several years.

The Missouri river is very muddy. Where it runs into the Mississippi it dirties the water on one side for miles. But after a while it gains the ascendency, and the entire river is dirtied.

Let a little of the world in and soon all your power will be gone, and your usefulness will be at an end.

ALLIANCE MEMBERS NOT OATH-BOUND.

[From the N. Y. Witness.]

To the Editor:—On first page of the *Witness* for March 18 is an editorial article condemning the Farmers' Alliance for taking an oath of its members. You ask that if you are not right some member will correct you, as you get your information from the newspapers. I enclose application for membership, and so-called oath, and you can judge for yourself. I like the *Witness* very much; could not keep house without it. Yours truly,

McComb, O. S. F. Leader.

ARTICLE XII.

Sec. 1. Every person upon being admitted to membership in the Subordinate Alliance, shall accept and sign the following obligation:

I, A—— B——, do say that I understand the objects and purposes of the Farmer's Alliance, and that I heartily approve of the same; that I have joined the Alliance of my own free will, and not from any selfish, improper or partisan motive; and I hereby pledge myself upon my sacred honor to labor heartily to accomplish the purpose of the Alliance; and to maintain a Subordinate Alliance; to faithfully attend its meetings; to perform to the best of my ability the duties that may be assigned me as a member of the Alliance; to promptly pay the dues provided for by the constitution of the State Alliance, and not to impart to any unauthorized person any information of the business of the Alliance.

The Farmer's Alliance oath has been frequently referred to in the newspapers, and this is the first denial of its existence that has come under our notice. The newspaper statements referred, however, more especially to the members of Legislatures elected by the Alliance, who were reported to be bound by oath to vote in accordance with the bidding of the Alliance. We would like to know what sort of pledge, if any, the Alliance demands from men whom it nominates for office.

A man who is pledged to obey orders is not a free man, and therefore not fit to assume any share in the government of a free country. The only kind of pledge which any voter has a right to demand from the candidate of his choice is that he will advocate or support certain specified measures or nominations. A man who is conscientiously in favor of the proposed action can make such a promise without resigning his liberty. But a promise of obedience to dictation on matters not definitely specified, whether it be in the nature of an oath or not, is in itself immoral.

Even the modified form of pledge above given is objectionable because it is capable of being construed into an obligation to obey all orders given by the Alliance, and because the obligation to secrecy which it contains is wholly indefensible.

"He that doeth truth cometh to the light, that his deeds may be made manifest," said the Master. But the Farmer's Alliance sets up a different standard, and declares that if you want to do good you must hide behind a vow of secrecy. Men who profess to serve Christ should accept his teaching as the supreme law, and refuse to give any pledge of secrecy.

But apart from any religious issue it is contrary to good morals for an association which undertakes to meddle with public affairs to transact its business in secret. However honest the members of such an association may be and however worthy its object, it cannot fail to produce evil fruit. Because, down at its very roots is this poisonous worm of secrecy, poisoning all the sap that flows through its veins.

No, no, friends of the Alliance, you mean well, but you cannot do well by any such means.

THE IDENTITY.

Though Masonry is identical with the ancient mysteries, it is so in this qualified sense, that it presents but an imperfect image of their brilliancy.—*Albert Pike, Grand Commander of the Supreme Council, Sovereign Grand Inspectors-General, in "Morals and Dogma," p. 624.*

"The Blue Degrees are but the outer court of the Temple. Part of the symbols are displayed there to the initiate, but he is intentionally misled by false interprctations. It is not intended that he shall understand them, but it is intended that he shall imagine that he does understand them. Their true explanation is reserved for the Princes of Masonry."—(Morals and Dogma, p. 819.)

Acacia, Sprig of. No symbol is more interesting to the Masonic student than the sprig of acacia. . . . . .

It is, lastly, a symbol of initiation.

This symbolism is derived from the fact that it is the sacred plant of Masonry; and in all the ancient rites there were sacred plants, which became in each rite the respective symbol of initiation into its Mysteries; hence the idea was borrowed by Freemasonry.

Adonia. The Mysteries of Adonis, principally celebrated in Phœnicia and Syria. They lasted for two days, and were commemorative of the death and restoration of Adonis. The ceremonies of the first day were funereal in their character, and consisted in the lamentations of the initiates for the death of Adonis, whose picture or image was carried in procession. The second day was devoted to mirth and joy for the return of Adonis to life. In their spirit and their mystical design, these Mysteries bore a very great resemblance to the third degree of Masonry, and they are quoted to show the striking analogy between the ancient and the modern initiations.

Aphanism (*to conceal*). In each of the initiations of the ancient Mysteries, there was a scenic representation of the death or disappearance of some god or hero, whose adventures constituted the legend of the Mystery. That part of the ceremony of initiation which related to and represented the death or disappearance was called the *aphanism.*

Freemasonry, which has in its ceremonial form been framed after the model of these ancient Mysteries, has also its aphanism in the third degree.

Cabiri. Certain gods, whose worship was first established in the Island of Samothrace, where the Cabiric Mysteries were practiced until the beginning of the Christian era. They were four in number, and by some are supposed to have referred to Noah and his three sons. In the Mysteries there was a legend of the death and restoration to life of Atys, the son of Cybele. The candidate represented Cadmillus, the youngest o

the Cabiri, who was slain by his three brethren. The legend of the Cabiric Mysteries, as far as it can be understood from the faint allusions of ancient authors, was in spirit and design very analogous to that of the third degree of Masonry.

Cairns. Heaps of stones of a conical form, erected by the Druids. Some suppose them to have been sepulchral monuments; others, altars. They were undoubtedly of a religious character, since sacrificial fires were lighted upon them, and processions were made around them. These processions were analogous to the circumambulations in Masonry, and were conducted like them with reference to the apparent course of the sun.

Circumambulation. The ceremony of perambulating the lodge, or going in procession around the altar, which was universally practiced in the ancient initiations and other religious ceremonies, and was always performed so that the persons moving should have the altar on their right hand. The rite was symbolic of the apparent daily course of the sun from the East to the West by the way of the South, and was undoubtedly derived from the ancient sun-worship.

Dionysus. Or Bacchus; mythologically said to be the son of Zeus and Semele. In his Mysteries he was identified with Osiris, and regarded as the sun. His Mysteries prevailed in Greece, Rome, and Asia, and were celebrated by the Dionysiac artificers—those builders who united with the Jews in the construction of King Solomon's temple. Hence, of all the ancient Mysteries, they are the most interesting to the Masonic student.

G. A. O. T. U. A Masonic abbreviation used as a symbol of the name of God, and signifying the *Grand Architect of the Universe.* It was adopted by the Freemasons in accordance with a similar practice among all the nations of antiquity of noting the Divine Name by a symbol.

[*The above quotations are from the Synoptical Index of Mackey's Symbolism of Masonry.*]

THE COKE STRIKE IN WESTERN PENNSYLVANIA.

The most exciting topic just now is the riot among the coke men in the Mount Pleasant coal region. There, for some weeks past, a strike for some alleged grievance, or to obtain some coveted advantage, has been threatening the vast property interests of the coal and coke firms. Some fifteen thousand men, with their families, perhaps fifty or sixty thousand people in all, are arrayed under the leadership of a few official demagogues with high-sounding "Grand Master" (ful) titles and large salaries, against the organized capital that has given them work and much better wages than the farmer gets, or than they could get but for these vast coal firms. Doubtless there are faults on the employer's side, but is this the way to abate them? He compels no man to work for him. The employee, be he skillful or unskillful, his wages high or low, can leave at any time and for any cause. He can go in peace. This, if general among the workmen, would soon bring the capitalist employer to terms. His employees would soon find out just how much they are worth to him, by what he might be willing to pay them rather than have his capital go idle. But no; the modern and popular way is to compel the payment of so much money, and the observance of such and such terms, and by force and opprobious titles hindering those from working who would be glad of the wages, and conditions against which a leader-ridden majority has struck. Until we have laws, not compelling men to work for such and such wages, but punishing those who attempt by force to hinder men from working under the laws, when, where, for whom and for what they please, there is probably little or no remedy for these terrible evils. Yes, "*terrible!*" Fifty thousand people starving! fifteen thousand men demoralized! the industries of the country crippled! millions of property jeopordized! the industrious workmen of other parts of the country compelled by this secret order to support the idle wrong-doers with their own hard earnings! Terrible! Yes, war itself is scarcely more so. It *is* war. The declared purpose, and often the reality is to use just so much force and violence as are necessary to "conquer a peace" and compel compliance. War it *is*, in dead earnest; for while we write, the telegrapher is busy taking off the messages of rioting, bloodshed, slaughter. "Seven killed," "eight killed," "eleven killed," "many wounded," "another attack feared," "the militia called out," etc., etc. Where will it all end? Just where the opponents of all secret societies, from Masonry to the Mafia and the Mollies, around by the Sons of Temperance, Good Templars, and Farmers' Alliance, have always said it would, sooner or later, in a general bloody struggle between the free friends of liberty, and these powers of and in darkness.

Before this reaches your readers the telegraph will inform the country of the immediate damage to life and property.

By the way, what worse is the Mafia that killed Policeman Hennessy in New Orleans than Masonry that killed Morgan in western New York and the Methodist minister in Huntingdon, W. Va.? The Mafia, regardless of law, used only so much and such kind of force as it thought necessary to attain its ends. So did, and so do, the Masons. This, and no less or more is what I. O. O. F., K. P., K. L., S. V., I. O. G. T., F. B. A., G. A. R., J. O. U. A. M., etc., etc., each and all do, and bind themselves, some by oath, some by vow, some by solemn promise on their honor, etc., to do. And this in one form or other they do use, and use it effectually, too. For this, using just so much and such kind of force as they thought necessary, eleven Italians were lynched in New Orleans; and the people say, Amen; the Mafia must be suppressed, even if Italy and America go to war over it. Why should the full-grown Mafia-fox be throttled, and all these little foxes that as certainly, if not as ruthlessly, spoil the vines, be even fed and petted in the highest places and with the best offices and salaries in church and state throughout the land? An echo answers, Why?—*Correspondence Christian Instructor.*

NEW ENGLAND LETTER.

Ministers and doctors.—A singular advertisement.—The influence of Rome.—A relic of colonial days.—The Farmers' Alliance.—Aggressive work for New England.

Among the wise and witty sayings of Dr. Cheever, none are wiser or wittier than this: that "the readiest way to kill some men is to give them a reputation. They'll spend the rest of their lifes taking care of it." I presume he had the ministerial profession in mind, but timidity in speaking their convictions is not confined to clergymen. How many doctors preach the gospel of hygienic living, of sunshine, fresh air, and plain, wholesome food? How many physicians will tell a fine lady patient that her corsets are a main cause of her ill-health? or that nothing special ails her except the lack of any purpose in life with which to worthily employ her misused because unused energies of mind and body? There may be a larger number who will tell a young man that he is hurting himself with tobacco, because both men and women are more disposed to tell plain truths to each other than to the opposite sex; but neither doctors or clergymen have denounced this vile habit so universally as we have a right to expect of them, considering that they are the guardians, the one of the physical, the other of the spiritual interests of the people.

I was amused the other day by an advertisement in the *Transcript*, which was somewhat out of the ordinary line. It was under the list of Wanted:

"A young lady competent to edit letters and advertisements; one whose dresses do not trail in the streets, has no birds nor feathers in her hat, but humane generally. Red hair, freckles, humpback (slightly) no objection, but *must* be good and sensible."

I concluded that this "good and sensible" young person was readily found, as the advertisement did not appear but once. They are plenty as violets on a May morning, but like them they do not flaunt their charms in the eye of every beholder. Brave, gentle, self-contained, with their sweet mingling of modesty and independence,—how many such cross our path every day! And yet foreigners, as well as some of our own countrymen who ought to know better, seem to be perfectly blind to their existence, and recognize only that dreadful creature, "the girl of the period," as representative of America's young womanhood.

The conversion of Rose Hawthorne Lathrop and her husband to the Romish church has been the occasion of much comment by the press, but I doubt whether Hawthorne himself, if living, would have taken it very much to heart. He painted the old Puritan life of New England as no hand had ever painted it before, or ever will again, but it was not because he was personally in sympathy with the Puritan character; for he was intensely conservative, politically a Democrat, and if he did not favor slavery was averse to all agitation of the subject. His appreciation of it was purely of an artistic kind. It gave play to his weird imagination which had throughout a streak of medievalism. In his last book, "The Marble Faun," there is a scene where the heroine, oppressed with the knowledge of a terrible secret, unburdens herself at the confessional, and in spite of her New England birth and training feels great relief by so doing. Perhaps it is not so very strange after all that Hawthorne's children should take to Romanism. But it *is* passing strange that a man so astute as Gen. Sherman should say to a Washington correspondent, when speaking of his son's becoming a priest, "I had no objection to the girls being under their mother's influence, but I claimed the boys." As if in his own family he had not had overwhelming evidence that a girl can wield tenfold the influence of her brother, either for good or evil! As for the controversy over Gen. Sherman's religious views, it proves, if nothing else, that Rome, like the lodge, has an especial care for noted men when they die.

Speaking of colonial times, there died in 1801, at Kingston on the Cape, a man who linked the opening of this century with the days of the Pilgrims; for he remembered Peregrine White, the first white child born in New England. "Grandfather Cobb," as he was familiarly called, reached the wonderful age of 107, and was born and died in a house said to have been used as a garrison house in the time of King Phillip's war. And now, this old historic building has just been destroyed by fire. One does not like to appeal to Mammon instead of patriotism in such a cause, but these relics of by-gone days are financially worth all the pains that can be taken to preserve them. Every year the stream of summer tourists to New England's historic Meccas is increasing, and it would be money in her pocket if she would arouse to the importance of doing so before it is too late.

Rhode Island's Nationalist candidate for governor received 384 votes. Not a large number to be sure, but no one can prophesy whereto it may grow. The organ of the movement in Boston, the *Nationalist*, has been obliged to suspend for want of patronage, but its place is taken by Mr. Bellamy's new paper, the *New Nation*, whose success is by no means assured. In these days, however, if anybody has a new doctrine or theory to propound there is but one thing for him to do; —evoke the mighty power of the press and start another paper.

The Farmers' Alliance is working in New England, I do not know with what success; but if this secret order with its Southern origin and ex-rebel leadership, gets anything of a hold on Yankee farmers who perhaps fought in the civil war or had sons that did, it will be a case where, to revise an old proverb, "the lodge makes strange bed-fellows." A leading daily in commenting on this subject, says, "The people who listen to the blatant voice of the demagogue, will some day learn that wealth is the product of intelligence and industry and not of legislation."

The Springfield *Republican* states that one of the endowment concerns so common in Massachusetts, which goes by the modest title of the "Universal Order of Co-operation," has been put into the hands of a receiver in Pennsylvania, with a very poor prospect that its 23,000 foolish members will ever get back any of the money out of which they have been swindled; and adds reflectively, "But what a harvest of similar receiverships is in store for this State!"

The establishment of a weekly meeting in Boston for the discussion of the lodge question, is one among the many plans which Bro. Stoddard has in mind for the enlargement of our anti-secret work, and some of the leading pastors in the city have given their voices in favor of the movement.

How long would it take to save our beloved New England from lodge rule if every anti-secretist throughout her length and breadth would rally to support him and his equally noble and self-denying wife with their pocket-books and their prayers! At least let the trial be made.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., April 8, 1891.

Senator Peffer, Kansas, is proving to be an aid to the cause of temperance at the national capital. There are a number of gentlemen who occupy seats in the United States Senate who are temperance men in their own habits, but who, for some reason or other, never speak in public for temperance. Mr. Peffer not only believes in practicing temperance himself, but he believes in preaching it for the benefit of others as often as an opportunity occurs. He has already made a wide circle of acquaintances among our people, and it is constantly widening. But it must be regretted that his first public effort is to be in a Sunday afternoon meeting, held under the auspices of the Good Templars.

It is a matter for congratulation that the only official recognition of the Deity by the Government of the United States—the motto "In God We Trust," upon our coins—is not to be discarded in the new designs for silver coins that the artists of the country have been requested, by circular, to submit to the Director of the Mint; although,—shame to say!—there are people who wish it to be left off. It is not generally known how and why this motto was adopted for our coins. The following synopsis, as told at the Treasury Department, may not therefore be devoid of interest: In November, 1861, a minister wrote a letter to Mr. Chase, then Secretary of the Treasury, calling attention to the fact that this great government did not in any way officially recognize the existence of God, and suggesting that it could easily be done on the coins issued by it. The Secretary favorably endorsed the idea and referred it to the Director of the Mint, who found that the motto upon the coins could not be changed without the sanction of Congress. In December, 1863, the Director of the Mint submitted designs for a new three-cent, two-cent and one-cent piece, on which it was proposed to place one of these mottoes: "Our Country, Our God," "God, Our Trust." Secretary Chase was not pleased with either of them, and suggested "In God We Trust," which was adopted, and appeared first upon the two-cent piece, authorized by act of Congress April 22, 1864. The coinage of the two-cent piece has long since been stopped, but the motto "In God We Trust" is now upon all of our large coins. Instead of being abolished, it ought to have a conspicuous place upon the face, not only of every piece of currency, but upon every official document issued by the United States Government.

The Women's Christian Temperance Union has rented a large building to be used by the Hope and Help Mission and for the headquarters of the local W. C. T. U. This is a concentration that will not only save money in rent, but which will result in materially aiding the work in hand. It is only a coincidence that the announcement of the removal of the local W. C. T. U. from the Wimodaughsis building should have been made just after a meeting had been held in that building for the discussion of the free thinking "isms" of the day, including spiritualism, materialism, theosophy, etc., by a number of ladies and gentlemen, most of them not connected with the organization. Of course the W. C. T. U. do not approve of such things, nor does Wimodaughsis, if one may judge by the anxiety of its officials to publish the fact that their organization had nothing whatever to do with the meeting. Still, if such a meeting could be held there once, similar ones may be held there again; and it is, perhaps, just as well that the W. C. T. U. shall not be compromised by occupying quarters in the same building.

The organization of a colored Young Men's Christian Association here is now an accomplished fact. The new organization starts out with a large active membership and with good prospects of securing a sufficient number of contributing members to make its success a certainty. It affords me pleasure so see that the colored people are also taking an active interest in temperance; an immense meeting held Sunday afternoon was addressed by ex-Representative Langston, one of the best speakers of his race.

A considerable number of the most prominent American inventors are here to take part in the three days' celebration of the centennial of the American patent system, which began to-day with a public meeting presided over by President Harrison. To-night Secretary and Mrs. Noble and Commissioner of Patents and Mrs. Mitchell will hold a reception to the distinguished visitors in the rotunda of the Patent Office. Meetings are to be held afternoon and evening to-morrow, and on Friday there will be an excursion to Mount Vernon in the morning, and a military review by the President and Cabinet in the afternoon. *

—The Baptists of England, as the centenary of their missionary society draws near, have resolved to aim at raising their regular income to £100,000 a year, and of sending out to the heathen one hundred new laborers. The Church Missionary Society contemplates something still more magnificent. It has issued an appeal for "one thousand additional laborers within the next few years!"

CORRESPONDENCE

HUMBLING A CHRISTIAN CHURCH BY PAGAN RITES.

Washington, D. C., April 9th, 1891.

Dear Cynosure:—In company with my father I visited what is called by the Washington *Star* "the Holy House of the Temple," and there viewed the remains of the late Albert Pike. There were a large number of candles about the coffin and room. Men were stationed with swords and usual regalia as guards. The body is now in the Cathedral on G. street, where the rites of the order are performed.

At midnight to-night, according to the program published in city papers, the remains are to be in the First Congregational church, where the rites of the Knights Kadosh are to be performed. The body will then be taken again to the Cathedral, and from thence to the Church of the Ascension, where Dr. Elliott, the Episcopal rector, will conduct the service. On learning that the Knights Kadosh were to have their midnight rites in the Congregational church of which our esteemed friend, Hon. S. C. Pomeroy, was a member, I called the ex-Senator's attention to it. He at once sent a vigorous protest to his pastor, Dr. Newman, 915 Rhode Island Ave. I called on the Dr., expressed my surprise at seeing the notice of a midnight service over the remains of an ex-rebel general, by an order whose very name indicated their heathen origin, from which members of the church were excluded, and this in the First Congregational church of Washington!

The Dr. explained, that members of his church belonged to this rite, and the use of the church had been extended out of courtesy to them. I asked if the use of the church was granted with his approval. He replied that it was. I then inquired if a Mohammedan should die, and persons of that faith desire a midnight service in his church, excluding him from the same, if he would favor granting them the church? Reply, "I do not wish to discuss the matter!" And this is the First Congregational church in Washington!

What would those all over the country who gave of their frugal means to found this church in dark days of slavery think, could they know how their money was being perverted to build up an institution as much worse than human bondage as eternity is longer than time?

Would the American Missionary Association have loaned them money to build a church edifice had they known it was to be granted for the use of a heathen rite held at midnight over the remains of one who did all in his power to keep the late slaves in bondage, and tear down the American flag? Surely times change! God grant that there may be sincere repentance for such a desecration of a house set apart to the worship of the only true God.

W. B. Stoddard.

KNIGHTS AND EASTER.

Phœnix, A. T., April 2, 1891.

Editor Christian Cynosure:—I enclose program of exercises held by the Knights Templar on Easter Sunday evening in the First Baptist church in this place. At 7 o'clock the house was crowded, standing room being above par. At 7:30 the Sir Knights filed in, in their uniforms, hats on, etc.—the Baptist divine being one of them. When they reached the seats in the front of the church which had been reserved for them, the "Eminent Commander" ordered them to halt, present arms, etc. The exercises proceeded, and as the minister read the prayer, the Sir Knights all kneeled, and having a copy of the prayer in their hand, in the proper place responded "Amen and Amen."

In the address the minister was very elaborate in his praises of "the beautiful ritual," etc. He stated that they were looking forward to a great strife between the powers of darkness and Christianity, and when it was at hand he would draw his sword in defence of Christianity, and these, his brother Sir Knights, would do the same if they were true Sir Knights.

I wondered if this was in accord with the command of our blessed Saviour, when he said, "Put up thy sword into his place: for all they that take the sword shall perish with the sword."

Many of these Sir Knights have not darkened a church door for months, possibly years. They are no friends to practical Christianity. If Christ was here they would crucify him now; and the one who here declared he would draw his sword in defence of Christianity, would be one of the first to come against Jesus with his sword. For they "have a form of godliness but deny the power thereof." A spirit of ungodliness on one hand with one of solemn mockery on the other pervaded the whole exercise. The minister requested the audience to remain seated after the benediction was pronounced, until the Sir Knights marched out. He pronounced the benediction and went out with them.

Surely darkness covers these ends of the earth, and gross darkness this people. They call evil good and good evil; they put darkness for light and light for darkness; they put bitter for sweet and sweet for bitter. O, that light may arise to dispel this darkness, and liberate these deluded and deceived mortals from the snares of the devil! As it is, these people are waxing worse and worse, deceiving and being deceived. Christianity is at such a low ebb here, that Masonry is the superior thing; hence an exhibition like the one just given here, inspires those who are below in the order to press on. However, it does not stop here. Other organizations are encouraged, strengthened and built up, so that secret societies literally swarm in this place, and the secret empire holds sway so that no man may buy or sell save he that has the mark, or the name of the beast, or the number of his name. Sincerely,

O. S. Cameron.

IOWA FIELD NOTES.

Fort Madison, Iowa.

While lecturing in Council Bluffs recently, I found from seventy to eighty saloons doing business. It is even worse in Sioux City, Davenport, Burlington, and other border cities. There are five reasons which explain this open violation of the State prohibitory law:

1. The lack of moral back-bone on the part of officials. When a man loses an arm or a leg it can be replaced by an artificial limb, but when he loses his back-bone he is a goner.
2. The people do not stand by the officials and demand the enforcement of the law.
3. When voters go to the ballot-box, they are more concerned for party protection than for home protection.
4. The enforcement of the law is in the hands of judges, sheriffs, jurors, attorneys and witnesses, who are sworn or pledged to obey each other's signs and grips.
5. In most of these border cities, business men think that if saloons are closed the trade will go to the adjoining cities across the river. Until prohibition is the law of the nation and liquor is ruled out of every State, it cannot be made a complete success.

I have just closed a two-weeks' lecture tour of Henry Co., Iowa. I lectured at Wayne, Swedesburg, Winfield, Trenton, New London, Salem, Chestnut Hill, Donaldson's Chapel, Birmingham and Crawfordsville. At three of these points I gave two lectures. In addition to the muddiest roads I ever saw in Iowa, I had to encounter the prejudice of Republicans who are afraid of any agitation of the prohibition question, for fear of injuring the party. Then the secret society men

give us the cold shoulder, and at many points try to close doors against us. Also the Seventh-day Adventists get on our track, and just before our meetings they put their tracts and papers in every home, prejudicing the people as much as possible against the idea of God in government, and the efforts to secure the closing of the Columbia Exposition on the Sabbath. In coming home from a meeting on horseback, the poor animal in trying to get around a mud-hole, crowded me against a barbed wire fence, tearing my pants nearly off. While in Fort Madison, the next day, a friend took pity on my sad plight and bought me a new pair.

I spent a very pleasant Sabbath at Wayne. Bro. F. J. Wilson has organized a quartette that sing the popular prohibition songs in a style to almost rival the famous Silver Lake Quartette. They sang at three of my meetings, and expected to accompany me in all the meetings, had not the muddy roads prevented. M. A. Gault.

LOTTERIES AND LODGES.

York, Pa., March 30, 1891.

Editors Cynosure:—I inclose a letter which I have just received from the City of Mexico. You will see that the envelope contains a five-cent Mexican postage stamp, and is post-marked Mexico. I send you the four promising circulars it contained, showing how I might (perhaps) get more money than I would be able to fling to the thirty-two points of the compass.

I suppose the generous Mexicans are very anxious to bless me, and fill all my empty pockets; but I fear they will be somewhat disappointed in not getting five dollars out of my old pocket-book for lottery tickets. But to bring them before the American public, in some way, I hereby give you the liberty to use this Mexican lottery letter in any way you think proper.

Citizens of the United States are not allowed to carry on the lottery business through the mails. I cannot see how treaties or international laws can give to citizens of Mexico any rights in our postoffices which we do not possess.

Philadelphia, York and many of our cities and towns are overrun by secret society benevolent sharpers, who make great promises and plunder the credulous. Have the Jesuits and Masons of Louisiana and Mexico united their forces to use the United States mails for an extensive plundering scheme, to rob all gullible American citizens? Turn on all the lights. Yours, etc.,

Edward J. Chalfant.

AN OPEN LETTER TO THE NATIONAL HOLINESS ASSOCIATION.

To the Rev. Geo. Hughes, and other members of the National Holiness Association,

Dear Brethren:—Feeling a deep interest in the subject which gives your organization its name, and feeling more and more the importance of it, we naturally turn to you for spiritual guidance, who are supposed to be the exponents of the blessed theme of Holiness.

My dear brethren, you ought to know the intensity of my feelings on the subject. For the past year or more I have mourned over the condition of the lodge-ridden churches here and elsewhere. My anxiety of mind has been such that sleep has departed from me, to such an extent that my health is seriously impaired in consequence. There is little or no religious element here that can sympathize with me. The Christian church members do not dare to antagonize their preachers who are of the fraternity. I do not understand the way of faith sufficiently to cast the burden on the Lord, and be happy.

Does it not appear that for the last twenty years, the work of spreading Scriptural Holiness has advanced but slowly? Have not the victories and triumphs been too few and evanescent? Have you prayerfully considered the cause? I fear that the "Great Day" will reveal that the labors of the Association have been divided between the work of the Lord, and the effort to sanctify Freemasonry. That institution ought to be beneath any professing Christian, much more one professing heart purity.

To understand the disgraceful character of Masonry, some of its features must be dragged to light, in all their deformity. Hideous as they are, shall we face them, or cover them all up with the cloak of charity? In the first degree the candidate is made to swear to ever conceal and never reveal the least part or parts, art or arts, point or points of Masonry; yet knowing nothing of these secrets he has sworn to keep; penalty: throat cut across, tongue torn out, etc. Second degree, he swears to obey all the signs, grips, and mandates of the lodge. Penalty: heart cut out, and fed to the vultures. Third degree, he swears that he will never violate the chastity of a Master Mason's wife, mother, sister, or daughter, knowing them to be such; to keep a Master Mason's secrets, when communicated to him as such, in all cases, except murder and treason, and those at his option. Penalty: body cut in two, bowels burnt to ashes, and scattered to the four winds.

The further it goes, the worse we find it. In the seventh degree they swear to deliver each other out of difficulty if in their power to do so whether the brother be right or wrong. To keep secrets in all cases, murder and treason are not excepted; penalty: skull smote off.

The Masonic burial service consigns all Masons to the Grand Lodge above. The name, Jesus, is studiously omitted in all their prayers, burial service, and reading of Scripture, so that Jews and infidels in the lodge need not hear that (to them) hated name.

Now, brethren, what say you? You know this to be a genuine picture. Most Masons cast doubt on its genuine character. I never knew a Mason to acknowledge that he had taken these oaths except when forced to do so by courts of justice. There is no room for doubt. The National Christian Association publish the *whole* thing, turn it inside out to the core, the main charges sworn to and proved before courts of justice. In some of the degrees the candidate swears that he will be amenable to whatever is omitted in the administration of that oath, when it comes to their knowledge. Can such stuff be sanctified or exist in a holy heart?

President Finney, in his younger days, was an educated lawyer and a lodgite; so he spoke from actual personal knowledge, when he characterized Freemasonry. Besides the tongue of an educated lawyer he had the *power of godliness*. The fear of man was not before his eyes. He put it down, down, into mire so deep, that any man who stoops low enough to take it up, is *polluted*, probably for life. After he became a Christian, and gave a square look at the lodge, he obeyed the Scripture injunction, "Come out from among them." What honest-hearted Christian could do otherwise?

Bro. Hughes refuses to answer the last question on this subject, and claims the *Guide* is not neutral, though it very seldom contains the least sentence in reference to it. More than one person has refused to answer me the question. Is the editor of the *Guide* a member of the fraternity? Am I not justified in the conclusion that silence gives consent? Now, gentlemen, you may stand on your dignity, and appeal to public opinion, which is controlled by a Masonic pulpit, but there is a day coming when "Judgment will be laid to the line, and righteousness to the plummet." Such muck will be burned up. I pray you to consider these things, and like Pres. Finny, "come out from among them." Get the *power* of godliness, and there will be a shaking among the dry bones. Yours for clean holiness,

J. Marsh.

PITH AND POINT.

THE UNION M. E. CHURCH OF COVINGTON, K. Y.

In your issue of April 2 is a letter from Rev. J. M. Foster concerning the church of which I am pastor in this city, which is, unintentionally no doubt, misleading. The music of the church costs $1,500, not $1,800 a year, and is paid for out of the current expense fund. At each night service since Mr. Foster was here, the church has been crowded. Last year we had near a hundred conversions. The night Bro. Foster preached I was, as he says, out of the city, and the people made the absence of the pastor the occasion for visiting other churches to hear other city pastors; consequently the congregation was small. Bro. Foster's sermons in this city are very highly spoken of.—W. A. Robinson, *Pastor Union M. E. Church.*

THE BEAST WITH TEN HORNS.

I have not seen the Seventh-Day Advent book, "Bible Readings for the Home Circle," to which Bro. Apple refers. But its claim that the ten-horned beast of Rev. 13 is the National Reform Association, is one of the most absurd ideas of these false interpreters of prophecy. A beast recognizes no higher rule of action than its own will or instinct. This is why the term beast in the language of prophecy is used to symbolize governments, or world powers which recognize no higher authority than themselves. The National Reform Association, instead of answering to this symbol, was formed for the special purpose of transforming these beasts, or world powers, into moral personalities, by inducing them to adopt moral law as their rule of conduct. The Adventists are exerting their strength in teaching the opposite theory, that civil governments should remain beasts by refusing to own the Divine law. They find their symbol in Nebuchadnezzar, where he ignored Divine authority in civil affairs, and was turned out to graze with the beasts, till he knew that the most high God ruled in the kingdom of men.—M. A. Gault.

HE FINDS A HELPER.

Thanks for favoring me with so noble a privilege of signing my name to the "Call" for a conference which I believe will please God, and enlighten men. I am a constant reader of the *Cynosure*, and favor its work on moral reform. It helps me much in meeting the trials, work and persecutions incident to this life, especially in the divided and peeled state of the church of my choice. Courage! God reigns, and can rule this friction in the purification of the church. May it so be.—George M. Freese.

TO VOTE OR NOT TO VOTE.

I have just read Josiah Divoll's answer in your paper of April 2. We grant all he claims, as a church; but, dear brother, what are you doing as to the state? Do you expect us to nominate good men at the primaries, or elect them at the election without your help? Do you expect our conventions to get out a platform that will suit you and be right in God's sight with such a mighty church or people that are on the Lord's side, staying at home? If Christians would stand together we could carry the day. Put a ticket in the field, brother; if you can't come to us, may be we can go to you.—W. N. Wilson.

THE TRUTH MUST STAND.

I have been receiving your paper through the kindness of my brother and expect to continue a subscriber. My sympathy for the principles advocated by the *Cynosure* grow stronger as the years pass by; and as the lodges multiply like the plagues of Egypt and increase in refuges of lies, lodge-ridden churches are wondering why they do not have old-fashioned spiritual revivals, and I am thankful that some of the hitherto blind dupes begin to see the point. There is no release in this war. The truth must stand and prevail when this world is on fire. —Nelson Callender.

ONE SIGN OF A CONSECRATED LIFE.

At Humboldt, Nebraska, I found our friend W. C. Bissel hard at work in the anti-secrecy cause. If persecution is any sign of being a Christian, surely he must be one. The church and the world are moving in great harmony there. The members help each other: members of some of the churches dance, and the world attends their socials and Y. M. C. A. festivals. The ladies prepared a grand lunch at 50 cents each, each lady choosing a partner to suit her fancy, married ladies choosing some other lady's husband, anything to make the most fun. I have no doubt the time is coming when there will be a line of distinction drawn between him that serveth God and him that serveth him not. Mr. Wesley wrote a short time before his death, if he had a hundred men that feared nothing but sin and loved nothing but God, he cared not whether they were preachers or laymen, he could shut the gates of hell and open heaven. O for such a class to come soon! I am now near 73 years old and hope to do some service yet.—L. Landon.

HELPING ON THE CONFERENCE.

I am at present circulating the call for a Christian Conference. I have only five names of ministers; have been refused by three, one of whom I am at present trying to convince that they are wrong. I will send in the names as soon as I see a few more ministers. I am doing all that I can to further on the work, during the time I am out of school. I don't know how I could get along without the *Cynosure;* may God bless you in your work and hasten the time when all such societies shall be prohibited by law.—R. E. Rose.

NOTELETS.

I wish and pray that your untiring labor in this cause may be crowned by success.—Pastor F. Schrœder.

I have induced a neighbor to take the paper and I will get more subscribers as soon as I can, but times are hard. I appreciate the *Cynosure* very highly.—N. Benbow.

Your paper is well worthy of support from all Christian people. Your cause *is* a popular one in the Lord's sight; but not in man's. May you have grace to continue to the end.—(Rev.) S. R. Wallace.

It is strange that so many people friendly to the cause won't take hold, but will cower and help keep in power those who rule and ruin our State. I would like to see one of those garden cultivators at work.—C. A. McMillan.

Note.—The best view to be had of one of these excellent machines is over a club of 15 subscribers. None can do better work than a cultivator so earned. Try it.

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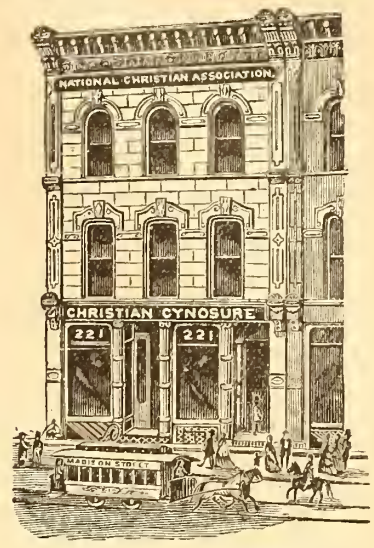
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The Christian Cynosure.

J. BLANCHARD, Editor.
HENRY L. KELLOGG, Associate Editor and Publisher.

CHICAGO, THURSDAY, APRIL 16, 1891.

THE SCANDINAVIAN SECTS.

The *Cynosure* aspires to be a mediator between the American Scandinavian churches. These are: Lutheran, Free or Mission churches, Baptists and Methodists. If these several bodies of Christian people should appoint a convention of representatives and vote to regard themselves as one Christian people; to recognize each other's baptisms and ordinations; to allow their churches to call pastors across denominational lines, and cease all attempts to proselyte from each other, they might still manage their affairs in their separate organizations as they now do and still be

"One army of the living God
At whose command they bow."

Nearly all these Scandinavian bodies exclude secret lodges and regard their altars as altars of Baal—false altars like those of Jeroboam at Dan and Bethel which dissolved the union of the United States of Palestine, and have given up that once garden of creation to Turks, owls and hyenas. And these Scandinavian churches have no Scriptural right to call themselves by different names, as of Paul, Apollos, Luther or Wesley. And by an outward recognition of each other sufficient to shut out sectism, neither of them would give up any one sentiment or truth of God. United, they would lay a hand on the helm of American Christianity and the United States, second in power to none. And in the mighty conflict now coming on which precedes the fall of "Mystery! Babylon the Great, the mother of harlots and abominations of the earth," the 300,000 Scandinavians would all be found ranged on the side of Christ.

The Lutheran Reformation destroyed all the builders' lodges on the European Continent but two or three. (*See Rebold, General History, p. 54.*) And the Danes, Norwegians, Swedes and Fins, inhabiting a soil and climate too cold to be agreeable to priests who flock, with the lazaroni of all Europe, to its beautiful and warm southern belt, those Northmen were the purest children of the Christian Reformation. And of all the sects and denominations, these children of the Northern Lights have the least excuse for sectarian divisions.

Bernadotte, one of Napoleon's marshals, became king of Sweden in 1818, the year Illinois was admitted to the Union. State-churchism had corrupted the Swedish Lutheran State church and both doctrine and morals ran low. God raised up a modern apostle, Rosenius, who was not a priest but a private Christian, truly converted to Christ. This apostolic man started meetings for prayer and reading the Bible. And his followers were called "*Readers*," as they were forbidden to preach without license from the State church bishops. This "Readers" movement spread all over northern Europe, and has tinged with its own complexion all the Scandinavian sects in America. The good Dr. Hasselquist, founder and father of their Rock Island College and Seminary, started the *Augustana*, a Swedish paper; and though he adhered to the name and forms of Lutheranism, he was eminently evangelical; and his Augustana Synod, now numbering above one hundred thousand communicants, is decidedly opposed to liquor and the lodge.

Indeed, the Swedish Lutherans in the United States, are spiritual children of the Readers, and owe much to them their emancipation from the unbelief, liquor and lodgism of the king, bishops and court priests of Sweden. The rank and file of the Lutherans in Sweden, now hold prayer and revival meetings, and pray openly for a divorce of their church from the State. Dr. Hasselquist's paper used to publish, with approbation, articles from Rosenius' paper, the *Pietisten*, which is now edited by Dr. Waldenstrom. And as the Swedish king and bishops have no governmental control over Swedish Lutherans in America, and as they are virtually one with the Free churches, they ought to recognize that oneness, and cooperate with them against the enemies of Christ.

And the Free churches are reciprocally indebted to the Lutherans. They have been nursed at the breast of the Lutheran churches, which have taught all those who have reached or passed middle life, the Scripture texts, hymns and catechetical knowledge of religion used in preparing children for confirmation. We would not have the Free or Mission churches insist any less strongly on regeneration as a preparation for the Lord's Supper. Until men are "born again" they are "dead in trespasses and sins." And there is no propriety in giving spiritual bread to a spiritual corpse. But they have been suckled by the Lutheran churches, and they must not beat with sectarian cudgels the breasts which have nursed their fathers and mothers.

Dr. Peter Waldenstrom is one of the most brilliant minds and prolific writers of the age. He was converted to Christ at sixteen; became a State church priest, but suffered proscription and persecution by the formalists; joined the Readers and now edits their organ, the *Pietisten*, established by Rosenius. He is professor of Hebrew and Greek at Hefle, and a statesman as well. He is now in his second term in the Swedish Parliament. We have but one fault to find with him. Seeing the rulers of the State church, many of them open unbelievers, and like their Archbishop Lundberg, hard drinkers and swearers, and yet hoping for heaven by the atonement of Christ—because he "tasted death for every man," Waldenstrom has undertaken to cure that evil, and take away their hopes of salvation while living in sin, by teaching a theory of the atonement which excludes them. And in this he is right. God, the Father, needed no atonement to make him love sinners, and be willing to save them. "For while we were yet sinners Christ died for us." But there is no salvation for men while they deliberately continue in sin. For "*the wrath of God is revealed from heaven against all unrighteousness and ungodliness of men.* But the cure for these is to lift up the voice and show them their transgressions; not a new theory of the atonement; least of all, a theory which ignores the fact that Christ died to make it possible "that God could be just, and justify him that believeth in Jesus." But Dr. Waldenstrom has pressed some phases of the atonement till the Lutherans believe he has denied vicarious atonement altogether. And if he succeeds in inducing the Scandinavians to embark in a theological war on abstruse doctrines, it will be fatal to religion and reform.

Old men in New England remember when a theological war raged between Congregationalists and Methodists, as "The Orthodox" and "Arminians." The writer has heard it said that Methodists believed the "Orthodox" churches were so cold, dead and formal, that "they were going to hell in stone boats with iron paddles!" And the other party were wont to say that, "The Methodists, whose religion was mere emotion, were never known to forgive an injury or confess a sin." Now those two denominations fraternize, receive each others' letters, exchange pulpits, and call pastors, the one from the other.

For the last sixty years, Congregationalist and Presbyterian ministers have lost half their time in splitting hairs of doctrine, instead of "taking up stumbling-blocks," and removing practical abuses. The Tyler-and-Taylor controversy raged in New England; raised thousands of dollars; built a new theological seminary, and has passed off, leaving scarce ten men who can tell what "*Taylorism*" and "*Tylerism*" meant. The great Presbyterian General Assembly, in 1837, cut off by one vote 500 ministers, four Synods, and fifty thousand people, about doctrines and measures, thus forming two General Assemblies, the Old School and the New. They continued apart thirty-two years and reunited without confessing an error. But the public was deluged with windy doctrines, and slavery grew green under the shadow of their silence, and inaugurated a war which filled eighty-two Southern graveyards with Northern dead! If that one General Assembly had directed their learning and eloquence against the secret lodges which inaugurated the war, and called on our nation to "break every yoke and let the oppressed go free," their learning, influence and prayers to God, would have prevented secession and the war!

James H. Thornwell of South Carolina, and Dr. Palmer of New Orleans, both members of that Assembly, encouraged by its equivocation and silence, finally took ground that slave-holding was not morally wrong, and secession followed. Those two men voiced the Presbyterian body. And, even then, Tennessee and North Carolina were taken out of the Union by force and fraud.

The salvation of our country and world is now to turn on the question of supplanting the oath of God in our courts; expelling the Word of God from our schools; and eclipsing the worship of God by lodge altars; and our Scandinavian population are the best instructed portion of our people on these great issues. If they stand shoulder to shoulder in the discussion, we are saved. But if they divide and contend on hair-splitting distinctions of doctrine, there is a long agony before us.

ALBERT PIKE.

The American Balaam is dead (April 2, 1891). He was born in Boston, of humble parentage. Was taken by his father to Newburyport, Mass., where he became a teacher. In 1831 he started west. The Mason lodges of New England were then turned inside out, and young Pike of course knew that Morgan was murdered five years before; and as President John Quincy Adam's letters and Col. Wm. L. Stone's also had appeared in all the newspapers, he must have known too that the lodges protected the perpetrators of that brutal murder, and contributed money to send them out of the country. On foot in a company of trappers he went to Arkansas and joined a Masonic lodge. Of course when he was initiated he knew Masonry had been correctly revealed by Morgan; and that he had joined a band of swindlers who were selling revealed secrets, and a band of murderers who were accessories after the fact. The most charitable view of his case possible is that he was left to believe the sorceries of the lodge as Mormons believe theirs, and so "forsook the right way and followed the way of Balaam, the son of Bosor, who loved the wages of unrighteousness, to whom is reserved the mist of darkness forever." (2 Pet. 2: 15.)

In Arkansas Pike became an editor, lawyer and politician; and went into the Mexican war (one of the most unjustifiable wars ever waged) avowedly to "enlarge the area of slavery by adding four slave States to the Union—and he born and educated in New England! He wormed himself into the confidence of the Cherokee and Choctaw Indians and became their attorney. He was intimate with John B. Floyd, who was Buchanan's Secretary of War and was guilty of wholesale plunder and fraud, and was indicted for stealing U. S. bonds by the grand jury of the District of Columbia. By the aid of such men Pike became general in the Confederate army. As agent of the Indians under Buchanan's administration he drew the money which Congress voted for Indian schools, etc., and raised a brigade of Indians, who scalped our dead and wounded soldiers at the battle of Pea Ridge, Ark. Non-combatants climbed to a hill-top overlooking the battlefield where Curtis and Van Dorn were engaged, and saw Pike's Indians scalping and tomahawking our Union troops, who lay dead or wounded on the field. Tho Indians were unwilling to fight against the flag which had sheltered and fed those tribes, till Pike took some fifty of them to Washington and swore them to obedience in Federal Lodge, No. 1. They then finding Washington filled with secessionists, went home, raised a brigade and followed Pike to Pea Ridge. This information was given the writer by the secretary of Federal Lodge, who helped initiate "Pike's Indians." After the war was ended Pike owned and edited the *Memphis Appeal* in 1867–8, but soon sold out that paper and made Masonry his trade, and plundering the U. S. treasury his occupation, in behalf of Freemasons and their sons, his own family included; while drawing a large salary as Grand Commander of the Ancient and Accepted Scottish Rite, Southern Jurisdiction of Freemasons. Those who wish to know what this "Rite" is, will do well to read the history and analysis of the thirty-three degrees, with a thorough and correct revelation of its secret work; sold at this office.

This most popular and prevalent Rite, like the whole secret lodge system, is one tissue of fraud and falsehood. Its name is the "Ancient and Accepted Scottish Rite." Whereas, it is neither "Ancient" nor "Accepted," nor "Scottish." It was started by a Jew, Stephen Morin, in Charleston, South Carolina, in 1801. Twenty-five of its thirty-three degrees were invented by Romish priests in the Jesuit College of Clermont, Paris,

with the help of an apostate Presbyterian, Ramsay , who named it Scottish to draw in the Scotch lodges, restore the Stuarts, and re-subject England and all Europe to the Pope of Rome. A Jew who retained nothing of his religion but its hatred of Christ, was sent over in 1761 as "Sovereign Grand Inspector General;" came to Charleston via St. Domingo; and instead of obeying his employers, set up for himself. He made thirteen other Jews, with Drs. Dalcho and John Mitchell, "Sovereign Grand Inspectors General" like himself. These borrowed, invented and added eight more degrees to the Jesuit's Rite of Perfection which the Jew Morin had brought over from France, and named this grand compound of sorcery, blasphemy and paganism, the "Ancient Scottish Rite," and the world has gone after it. It was invented by "the mother of spiritual harlots;" and is itself the mother of a host of her harlot daughters, who will fall with their mother and model, when "Mystery, Babylon the Great," goes down before the coming kingdom of Christ, which is "*Righteousness, peace and joy in the Holy Ghost,*" who will yet put all his enemies under his feet. "Is ANYTHING TOO HARD FOR THE LORD?"

PROF. CURTIS VS. AGNOSTICISM.

The professor's thoughtful article in last week's *Cynosure* concedes too much to the doctrine of "don't know," or universal doubt.

God is no more unknowable than is everything else. For as Burke says, "Everything runs into infinity;" while our minds are finite. The smallest grain of sand has as many millionth parts as the planet Jupiter. But those millionths lie beyond

"Where glass can reach, or science can define."

So Bishop Butler says truly: "We cannot give the whole account of any one thing whatever." It is in this sense that the Bible says "none by searching can find out God." "Such knowledge is too wonderful for us. It is high; we cannot attain to it." *Yet we can and must know God.* Our eternal life depends upon it. For "*This is life eternal, that they might* KNOW *thee the only true God and Jesus Christ whom thou hast sent.*" *John 17: 3.*

But how can we know him? I answer: We know material bodies. Even an idiot, if not entirely one, knows enough to keep out of fire and water. We know also particular bodies,—an apple, for instance. Now if we apply our mind to an apple, which we know by our senses, we shall find that we know the *space* which the apple occupies by our reason, even more certainly than we know the apple by our *senses.* For our senses—taste and sight and feeling—may be diseased, and misinform us. But there can be no mistake in the proposition that body cannot exist without space to exist in. This affirmation of our reason is even more certain than our senses. And this space, which we know with absolute certainty, is, like God, invisible, intangible, inappreciable by our senses, and like God also it extends to infinity. Thought never can get beyond space. And yet any finite particular body implies and gives us space, with absolute certainty by the simple affirmation of our reason.

So our reason gives us God with a certainty equally absolute. As the finite bodies around us, by the reason, give us infinite space, which is incomprehensible, yet absolutely certain; so finite minds, our own and others, by our reason, give us God, the infinite *Spirit,* who is equally certain, and equally incomprehensible. Finite implies the infinite as body implies and proves space.

Philip asked Christ to *show* them the Father. Jesus replied: "He that hath seen me hath seen the Father." (John 14:9.) Christ was and is GOD *manifest* to us mortals,—all we can see, know and comprehend of the infinite God. And we know him with absolute certainty by our reason. But in Christ we know and love him as "OUR FATHER. If this is not true, then nothing is true; and we are indeed "Agnostics," that is, *Know Nothings.* We cannot even know Agnosticism or God.

"Fools never raise their thoughts so high;
Like brutes they live; like brutes they die.
Like grass they flourish till thy breath
Blast them in everlasting death."

—Our Washington agent is this week in New York city, visiting pastors, churches and friends of the reform.

HELP THIS MISSION.—Bro. J. W. Wolfe, the evangelist and missionary, is conducting a good work, that every good man should desire to help. Now see how you can do it, dear reader. He writes: "We are captivated with your premium, Double-wheel Man-weight Cultivator, and wish we had one; as we do not have the time to canvass for subscribers, being busy day and night with our large family of orphan children, we thought that perhaps you could prevail upon some friend of humanity to help us to one for our Orphanage farm. We have been having a hard struggle to get along, and money is a scarce article in the Home. It would be such a help to us. The boys would be delighted with it. Can you not solve the problem for us and send us one?" This is an appeal that comes near to Bro. Wolfe's many friends. The *Cynosure* will contribute its full share for a cultivator for the Venita Home, but with each machine we must have a new subscriber.

The cultivator costs	$ 8 00
Cynosure one year	1 50
Express—say	1 00
	$ 10 50

We will donate $3.00 of this amount and will send a copy of the paper for a year to a new subscriber, and the cultivator, freight prepaid, to Bro. Wolfe for $7.50. *Who will take this offer first?*

—Bro. H. W. Fowler of Phœnix, Arizona, is hoping to secure a lecture from Bro. Glassford in that city soon. He is earnestly distributing tracts and copies of the *Cynosure.*

—The midnight pagan ceremonies over the dead body of Albert Pike in the First Congregational church of Washington last Thursday, will reveal to our readers an amazing depth of superstition and horrible incantation. We reserve it until next week.

—The discussion of secret societies by the colored pastors of Indianapolis will take place May 4th instead of April 13th as we noticed last week. This is an important step in the right direction, and many are praying that God will honor his truth on that occasion.

—It is announced that Mrs. Matilda B. Carse, one of the lady commissioners of the World's Fair, will present all petitions against liquor selling and Sunday opening in the Columbian Exposition. It is especially desired that members of the W. C. T. U. secure signatures to these petitions and forward them to her. Her address is 145 Ashland Boulevard, Chicago, Ill.

—The secretary of the largest Sabbath-school Association in Illinois outside of Chicago, writes of President C. A. Blanchard's address on "College Fraternities:" "I think that the ablest address I have seen in print" by the eloquent speaker, "and one of the ablest I have ever read on any subject." Send for this great speech. Who will give a dollar to put 25 copies in the hands of the students of some institution which the sender may select?

—The Washington agent has rented rooms at No. 160 West 36th street in New York for temporary headquarters, so that he can have a foothold from which to sieze the horns of the lodge with both hands. He had two lectures engaged in a short time after reaching the metropolis, and he will extend his work to the sister cities on both sides. Friends in New York and vicinity will note this temporary address, and write Bro. Stoddard in respect to lecture work in their vicinity.

—A meeting of much importance to Wheaton College was held in this city on the evening of the 7th inst. It is briefly reported thus in the *Congregational News:* "Mr. and Mrs. Case, last Tuesday evening opened their beautful home on Ashland Boulevard, Chicago, which has served so many good purposes, to receive the friends of Wheaton College, in the interests of higher education. President Fisk, of the Seminary, presided. Prof. Boardman made a happy speech. President Blanchard gave a strong address on the 'Purpose of the Higher Education.' Prof. H. A. Fischer, of the college, impressed all as to the important work of the college, in speaking of its graduates all over the world. Mrs. Bryant, of the Wheaton Musical Conservatory, delighted with her singing. Mr. Case, in his welcoming address, spoke of education *without Christ* as a damage. Mrs. Case provided for the feast socially in the refreshments served. About fifty were present to enjoy the happy occasion."

PERSONAL MENTION.

—Rev. L. G. Jordan has returned to Wisconsin to continue his work for the prohibition of the saloon.

—Elder J. S. Rosenberger of Covington, Ohio, is about preparing a tract on secret societies for publication by the tract society of the German Baptists or Brethren church.

—Rev. J. M. Foster of Cincinnati, was last week in Logan county, Ohio, speaking for National Reform. He writes that the farmers of that section have not been so closely pressed for twenty years, because of crop failure.

—Bro. J. P. Stoddard reached Chicago via Washington Thursday noon. His return to headquarters brightened the day. He will not long remain away from New England, but will hasten the settlement of his mother's estate and return without delay.

—The death of Bro. C. M. Candee of Sylvania, Ohio, removes from our reform ranks a steadfast friend who loved the truth for Christ's sake. He died March 5th. His name was given to the call for the conference of last year, and it was his wish to subscribe this year, and if practicable, be present, but he has gone where there are no lodges or hoodwinks, but where the Lamb of God is the light of the holy city and all its glorified inhabitants.

—A personal letter from Bro. Nichols, our Pacific Coast agent, informs us of his convalesence after an almost fatal illness that has shut him up at Tacoma for two months. Among the friends God raised up for him in time of trouble were Dr. Chamberlain, Revs. J. W. Carter and Chas. O. Brown, pastors respectively of the Free Methodist and Congregational churches; but especially a brother and sister Jackson who opened to him their home and cared for him as for a brother. The Lord will reward these his children for their kindness. No ministrations constrained by oaths of lodgery could have at all compared with these.

—The *Conservator* brings us the sad news of the death of Rev. James M. Bishop of Chambersburg, Pa. He died on the 27th of March. Bro. Bishop was one of the great men of the United Brethren church. In the early days of our reform, in 1870, he rallied several members of his conference into decided and aggressive action against the secret lodges. Ten years later when the churches of that name began to fall back, the First Church of Chambersburg kept advancing until soon her company were fighting the enemy alone, and were said to be separated from the U. B. family. With base as broad as the Word of God this church had no trouble to stand alone, until the division a few years later brought the "radical" party into line again. Pastor Bishop was a man of noble impulses and fervent zeal. Few men were better known in the denomination. It is said that the cast from which the statue of William Morgan on the monument at Batavia was copied was given him by the Vermont company who did the work. It was presented to him for his friendship to one of their agents.

PENNSYLVANIA CHRISTIAN ANTI-SECRET ASSOCIATION.—This Association is opposing the Jesuitic secret empire of Pennsylvania, which is composed of numerous secret societies, that are secretly and slyly operated by Jesuits, in various disguises. It is opposing the numerous plundering rings, which are based upon and upheld by the aforesaid secret power. It is opposing the demoralizing liquor power of the State, which is protected by the same Romish influence; the liquor dealers being mainly Roman Catholics and secretists. And it is also opposing the Roman Catholic church, which is now mainly a demoralizing political machine, that is operated by the sly, cunning and crafty Jesuits, "for the good of the order." All citizens of Pennsylvania who desire more light in regard to this Association, and the demoralizing institutions here named, are requested to address, with stamp, the Corresponding Secretary, *Edward J. Chalfant, York, Pa.*

The Home.

A HYMN OF TRUST.

Thou sweet, beloved will of God!
My anchor-ground! my fortress hill!
My spirit's silent, fair abode!
In Thee I hide me, and am still.

Upon God's will I lay me down,
As child upon its mother's breast;
No silken couch, nor softest bed,
Could ever give me such sweet rest.

Thy wonderful, grand will, my God!
With triumph now I make it mine,
And love shall cry a joyous, "Yes,"
To every known command of Thine.

Thy beautiful, sweet will, my God,
Holds fast in its sublime embrace
My captive will, a gladsome bird,
Prisoned in such a realm of grace.

Within this place of certain good
Love evermore expands her wings;
Or, nestling in Thy perfect choice,
Abides content with what it brings.

Oh, sweetest burden, lightest yoke,
It lifts, it bears my happy soul,
It giveth wings to this poor heart;
My freedom is Thy grand control.

—*Madame Guyon.*

THE CREW OF THE POLARIS.

Do you remember the extraordinary experience of those eighteen persons composing a part of the crew of the Polaris, dispatched by the U. S. Government in the summer of 1871 on a trip to discover the North Pole? How they were strangely separated from the ship on October 15th, 1871, high up in latitude 81 degrees 38 minutes, longitude 61 degrees 44 minutes, and thrown with a few provisions, some guns, ammunition, and a small boat upon the ice, and where, less than 500 miles from the Pole, they commenced one of the strangest voyages ever taken by man? Such a trip on a "God-made raft," as the leader styled it, as no person on earth before or since ever took and survived to tell the tale? Just how it happened, and how they fared; the suffering, the peril by ice, cold, and hunger; the hair-breadth escapes, and final deliverance, was related by Captain George E. Tyson in thrilling words.

They were on an ice-floe twenty or thirty feet in thickness, but constantly thinning, for a period of 187 days, from October 15th till April 30th; right through the rigors of an Arctic winter and the gloom of an Arctic night, with the thermometer from 20 degrees to 40 degrees below zero, and so down to the freezing of the mercury; no sun for months, no fire, no light save a little burning seal oil, no fuel, no bed but the ice and the few skins of animals they killed; no houses but huts of snow, no compass, the winds blowing with hurricane fury, the ice cracking around them and often right under their frail huts, tossed from floe to floe, tormented with fear and anxiety, nearly starving often for food, compelled to live on frozen seal and bear meat eaten raw, and the hungry men tempted to cannibalism; still drifting, drifting, drifting, down southward through Baffin's Bay, fifty or one hundred miles distant from land, past desolate, inhospitable shores, during six and a half months of dreary days and nights a distance of 1,500 miles until rescued April 30, 1872.

The astonishment of the civilized world when this strange voyage was heralded knew no bounds. Old experts in Arctic adventure were incredulous. They declared it "impossible," "ridiculous." Hundreds flocked to see the party on their return to the United States. People could hardly be convinced of the truth of the marvellous story. The company had increased to nineteen when Captain Bartlett of the seal ship Tigress took them off the ice; for, strange to say, there were several women and children in the group, and a babe was born on the voyage! "The misery of that fearful drift," says Tyson, "will haunt me so long as memory endures."

But how did they subsist? It seems nothing less than miraculous. Captain Tyson appears to have been a Christian—perhaps the only one present—as well as a brave, cool, hardy, resolute man. Had it not been for his wise leadership all would have perished. Again and again in his narrative he puts his faith on record thus,—"I trust in God to bring us through." God surely did. In the very auroras he saw the flashes of a Divine power, and caught hope from their strange fires. "Our little ice-craft," he once wrote, "is plowing its way through the sea without any other guide than the Great Being above." Hundreds of huge icebergs were often all about them: once they dashed against their frail ice-craft, threatening instant destruction. They escaped and drifted on and on. They would get nearly out of food when Providence would send them, just in time, a few seals, or birds, or a bear, which was perhaps eaten raw, and the warm blood drank as a luxury. "Thank God," the captain would exclaim, and put his grateful words on record. When their piece of ice was broken up so that but a single acre remained, he wrote, "A kind and merciful God has thus far protected us, and will, I trust, yet deliver us."

Their experience of hardship the last month was dreadful. The ice would crack, and grind, and roar like an earthquake, filling all with sleeplessness and alarm. The sea would rage, the winds were terrific. "God alone knows what we suffer:" wrote the captain, "no pen can describe it. God's will be done!"

Such trust was rewarded at last. As one ice cake would break up, they would traverse the tossed sea in their boat to another. Only made to carry eight persons, these eighteen souls were often launched in that blessed boat. On its preservation life depended. Sometimes the ice would snap and move asunder, leaving them on separate pieces. Gales swept furiously, the sea ran high, they were wet, cold, and getting weak and worn out. The night of April 19, 20 beggars all one's imagination of supreme icy horrors. The elements raged in their might. From 9 P. M. to 7 A. M. the men stood and held the boat from washing away from their now little piece of ice; cold waves dashed chunks of ice against their limbs; darkness and gloom reigned through the awful hours. None spoke a word. Morning broke. "Man can never believe, nor pen describe the scene we passed through; surely we are saved by the will of God alone," wrote the believing leader.

But now there was no food. The merciless sea had swallowed all. They were bruised, wet, weary, hungry. "God will send us some food," wrote Tyson. In the afternoon while starvation stared all the party in the face, an Arctic bear, much farther South than usually seen, and totally unlooked for in that low latitude, roamed towards the unfortunates, was discovered, and instantly shot. They shouted with joy. "God has sent us food," says Tyson.

In one more week they were rescued by the Tigress. Once on board and safe, a gale of three days' duration, exceeding in savage fury all that had been previously experienced, swept over that cold sea. All on board the vessel were of opinion that had this sorrowful company then been on their ice-floe they would have gone down before its power, with no survivor to tell this strange story. Says our Christian hero, "He that guided us so far was still all-powerful to save!"

I have never read of so fortunate a deliverance from danger and death. I said fortunate: may we not call it providential? Surely on the ocean and on the land God is "mighty to save."—*D. T. Taylor, in the Christian.*

SAFETY IN THE SHELTERING ROCK.

Jesus Christ is no security *against* storms but he is a perfect security *in* them. I have seen a village nestling in the bosom of some great mountain. Speaking one day to the villagers, I ventured to ask if they had many storms during the year.

"Oh yes," was the answer. "If there is a storm anywhere in the neighborhood it seems to find us out." "How do you account for it?" "Those who seem to know say it is due to the mountain which towers above our village. If he happens to see a cloud anywhere on the horizon he beckons it until it settles on his brow. We villagers call it putting on his nightcap." "Have you had any accidents from lightning?" "Not one. We have seen the lightning strike the mountain a hundred times, and a grand sight it was, but nobody has been killed." "What have you, then?" "We have the thunder which shakes our windows and frightens our women and children, but it has not killed anybody; and we have the downpour. The fertility of our village, which you so much admire, is all due to the thunder-showers."

When Jesus Christ became incarnate, he rose like a very mountain of God, and all the storms of the ages gathered around his head. There came sweeping up, too, hurricanes from the dreary wilds of eternal night, which hurled themselves in all their fury against him; but he took the lightning into his own breast, and what have we? The thunder-shower. He shall come down like rain on the mown grass, like showers that water the earth.—*Henry Simon, in the Christian.*

A CHILD'S VIEW OF SLAVERY.

[Among the warmest friends the *Cynosure* or the N. C. A. ever had was Isaac Preston, who died some years ago at his home in Lockport, Ill. The following entertaining personal narrative was written by a daughter of that dear and well-remembered man for the *Inter Ocean.*—Ed. Cynosure.]

We have had a winter home in the South some nine or ten years. When we first came we expected to see a good deal of the injustice toward the colored people one reads of so frequently in Northern papers. But in all this time nothing has come under our immediate notice.

We had almost begun to feel that perhaps they were shown more justice than we had been made to believe. But when we came home the last of December a little incident occurred to open our eyes. We had a delightful trip until we reached Jacksonville and parted like old comrades, each party going its separate way. Our sleeper had been like a parlor of happy friends—a stream of gay laughter and pleasant conversation—and when we clambered into the day coach and began stopping at all the little stations in that tedious manner so exasperating to tired travelers nearing a journey's end—we began to realize that we were in Florida. At first we had a car for the colored people, but as the coaches were switched off here and there along the way only the baggage car and ours remained. And when some Negroes came in they were ordered out, not asked to go, or told to go, but ordered, as a bully orders a dog. They began to retreat to the baggage car, but one woman refused to go, and held her ground—a scuffle ensued. There were two men against one woman, but she won the field for the moment, and took her seat.

The conductor punched her ticket and told her that at the next station she was to go in the baggage car. What the rules of the road are we were not able to learn, but I feel sure that there is not a conductor from the Atlantic to the Pacific that could hold his position for a week and treat a white woman, even of the lowest order, as that conductor treated her. It was the first time in my life that I ever saw a woman struck. Five men stood in a group ready to help the conductor at the next station. But the woman arose and walked out without assistance; whether she went into the baggage car or down the steps I know not, but she must have gone out blacker in some spots than when she came in.

It was not so much her being put from the car that affected us as the sentiment manifested on all sides. I wondered, as I looked upon those five forms of Southern manhood standing in a group, ready to do the bidding of the railroad official, if I was gazing upon a specimen of the much-vaunted "Southern chivalry?" and I said to myself, "This is of the order of things of which Mr. Albion Tourgee has spoken," and it recalled the hour in which I first realized what slavery meant, and that occurred a year or so before our civil war.

My father was a physician, living in a small inland town in Missouri. I was but a child of 10, and had just returned from the North, where I had been some three years with my mother's family. Coming as I had from a large city, the novelty of my surroundings was a constant source of delight to me, and I entered into every new phase of life there with the keenest zest. My constant playmate was a little girl of my own age, Maggie Osburn. Her father was a Virginian by birth, and had been for those parts quite a large slave owner, but he became convinced that slavery was wrong and sold his entire plantation, and his servants were the slaves of other people from whom he hired them.

Among them was a girl named America, a tall, well-built creature, almost majestic in her movements, with a fine head and eyes that would have

been beautiful had there not been an expression almost sullen in them. Her mother was an old Virginia slave, a well-trained ladies' maid and house servant, and America and her seven sisters were well taught and—for Negroes—well born. They belonged to an estate that could not be settled until the heirs were of age.

If Maggie Osburn had a pleasure or a holiday I shared it and America was often sent to take care of us. We now and then spent several days at her old home; and those were bright days for America as well as for us, for two or three of her sisters lived there, and her only brother, a lad of 14 or 15 years.

Maggie was a good child, obedient and quiet, but I was of a different order. She and America seldom had any trouble, but America and I had many a battle. She was very superstitious and easily frightened, and if ever a child loved to tell hobgoblin stories and fill the rooms and the woods with giants and monsters and dragons, I was that child, and a susceptible creature like America, was a temptation I could not resist. To pop out upon her and peer up in her face and mutter, in the most solemn voice I could assume, "Fee, fi, fo, fum, I smell the blood of an Englishman," would always make her scream. Then I was happy, and she would say: "Go 'long, Miss Julie; those are all lies. If ever a chile deserve to be eat by a painter, you are that chile." A panther was the one thing she never failed to try to frighten us with; and when I drew her skirts about me and called to her to save me, and told her of the great yellow eyes that were glaring at me, and the shining teeth, and the gliding steps coming nearer, I was well reassured, for it was America that really saw the panther then, and her wrath waxed strong, and I'm afraid she even went so far as to shake me a few times. But I never dared disclose her fury or my pranks, for well I knew our long tramps in the woods and wades in the brooks and countless happy days would soon have been at an end for me. I was there on sweet sufferance and for Maggie's sake, not to torment poor America. But I loved her, and our quarrels always ended happily.

I had lived much with my grandfather, who was something of a leader among the anti-slavery men of his day, and I had heard the warmest discussions on the Negro question, and had early learned to feel that slavery was an awful evil. But when I went to live among them they seemed so happy, and so gay, and so delighted my fantastic fancies, that I thought no people were so full of the sparkle of life. I was something of a pet among them, for I was as joy-loving as themselves, and like a true Southerner had none of that natural antipathy, so universal among Northern people toward Negroes, no matter how alive they may be to their wrongs. I laughed when I thought that these men, the people who were so wretched that grandpapa was always writing and talking about, and spending hundreds to help redeem from bondage, it seemed to me that a few of the wise and stern-faced Abolitionists that sat about his table were not half so happy and contented as these people, who dressed like rainbows at their camp meetings, and whose laugh wakened the merry echoes, who met you always with a smile, were never in a hurry, and whose very rags had a joyful air. Slavery! Slavery! It was but an empty word—an excuse for warm arguments for dull old men.

The days and the months went by. I saw much of America, and perhaps—aside from my father's household and little Maggie—there was no one in all that countryside I loved so well. The summer was gone and autumn was there. The woods were beginning to grow mellow with her first warm beauties. One day there was a whisper of a slave sale on a certain farm; a slave sale!

"Ah," I thought, "I've heard them grow violent at grandfather's over that," and I could remember how bright the eyes of my grandfather grew as he fairly rose from his chair when talking in his clear, impassioned way on that very subject.

So I begged and craved, and offered treasures to Maggie, and at noon we ran away from school and went to the sale. It was a long walk for us. We dallied some on the way, and were late, arriving near its close. My father was there, looking as I've seen him look when he came home with the word that some one was dead. I realized at once, from the surprised and pained look he gave me, that he never expected to see his daughter there, and I began to feel that a slave sale was not going to be anything in which Maggie or I would find any amusement.

The sale was of America, her sisters and their brother. The youngest heir was of age and the time had come for the slaves to be sold. They were being bought by neighbors thus far and could still live among the associations of their childhood. A Louisiana planter was there, however, and was expected to bid. At last all were sold save America and her brother. The stranger went up to her. She had stood straight and sullen, seemingly indifferent to everything, but when the planter spoke, she uttered a wild cry and sprang to the feet of Maggie's father. She flung her arms about his knees and cried: "Oh! Massa Osburn, buy me! Buy me! Oh! Massa Osburn, for the love of heaven buy me! Don't let them take me South—Buy me! Buy me!"

That was my first pang of agony. My tears were mingled with America's, my prayers went up with hers. Ah! this was what my grandfather meant; this was slavery.

America was never sold South. All the sisters lived where they could often meet, but that young brother went with the Louisiana planter. It was a sight to make the angels weep to see those sisters crowd round him for that last earthly farewell. I fled from the scene alone, and like a child bereft of reason, threw myself on the grass and wept as I had never had the power to weep before. I felt that I was beginning to understand what slavery meant.

I never saw America but once after that. I was spending the day with my mother on the plantation which was the home of her new master. She gave me a very warm welcome, and, with a smile and a shake of her head, said: "Well, Miss Julie, ain't the painters got you yet?"

Julia Daniels Moseley.

TEMPERANCE.

NINE MURDERS A WEEK.

The Chicago *Tribune* publishes the following table of causes of murder during the year 1890:

Quarrels	2,184	Highwaymen killed	74
Liquor	486	Self-defense	67
Unknown	464	Insanity	59
Jealousy	396	Outrages	25
By Highwaymen	217	Duel	1
Infanticide	167	Strike	1
Resisting arrest	149		

This record is made up from the reports given in the press of the country, and of course the causes are those *assigned* by the press. How many of those assigned to "quarrels," to "unknown," to "jealousy," to "infanticide," to "resisting arrest," to "self-defense," to "insanity," and to "outrages," are due to liquor either as principal or auxiliary cause, we cannot tell. But taking the causes just as assigned, we find that 486 *murders* (11 per cent,) are due to liquor. Suppose Prof. Koch's lymph should develop the unsuspected property of maddening men and causing a record like that this year, what an outcry would would be raised, despite its remedial qualities, and how quickly the necessary restrictions would be applied by the law. If the *Voice* could chronicle each of these NINE MURDERS A WEEK assigned to liquor alone, how long would the personal liberty argument keep its legs? But liquor is different from lymph; it has "vested interests" and a political pull.—*The Voice.*

NATIONAL TEMPERANCE CONGRESS.

Drs. Funk, Deems, and others have issued the following call, which has been endorsed by hundreds of our best known workers in the temperance cause:

To the Opponents of the Saloon:—We, the undersigned, representing almost every phase of temperance views, invite all who hate the saloon to unite in a National Temperance Congress on August 18 and 19, 1891, in the Auditorium of the National Prohibition Park, Staten Island, New York. The object of the Congress will be similar to that held last year in the Broadway Tabernacle, New York city. In the language of the call for the first Congress, we invite the representative temperance people to assemble together in convention to look into one another's faces to frankly compare views, to learn the whole ground of our agreement, and to enlarge this ground, if possible, by candid and friendly discussion.

Never was the liquor trade more intolerant of opposition or more aggressive and destructive than to-day. It is true now, as it was when the New York *Tribune* uttered these words a few years ago: "This traffic lies at the centre of all political and social mischief, it paralyzes energies in every direction, it neutralizes educational agencies, it silences the voice of religion, it baffles penal reform, it obstructs political reform."

The success of the Temperance Congress last year proves that such meetings held for an exchange of views are eminently practicable and profitable. We ask all local, State and National temperance societies (regardless of sex or politics), and all churches and Sunday-schools, and other associations which hate the saloon, to send representatives to the National Temperance Congress.

Mass-meetings will be held in the evening and conferences will be held during the day sessions, the day sessions beginning at 10 A. M. each day.

We urge friends everywhere to see that every section of the country is fully represented. Let this be both a National conference and a National mass-meeting for the overthrow of the liquor traffic.

Every person opposed to the saloon who will present himself at the Congress will be welcomed as a member.

All communications should be sent to the Secretary, J. A. Bogardus, 167 Chambers street, New York city.

Hon. Roswell Dow, of Sycamore, Ill., has an interesting and valuable collection of newspapers and clippings, some of them quite yellow with age. We are permitted to copy a few lines printed in the Sycamore *Sentinel*, September 28, 1858, and by it taken from another Democratic paper published in Ohio. This was just after the Fremont campaign, you will remember, and it will doubtless have a very familiar sound to both Republicans and Democrats who took part in the political movements of those days. Read it:

Now that the black Republicanism has run its course, let us ask, what has it accomplished?

Has it been the means of setting at liberty a single slave?

Has it been any advantage to the cause of freedom?

Has it organized a Free State?

Has it abolished slavery in a single State or Territory?

Has it made any effort to repeal the Fugitive slave law?

Has it made any effort to abolish slavery in the District of Columbia?

Has it made any effort to restore the Missouri Compromise?

Has it done anything for which it should receive the thanks of a single slave?

The above style of questioning is also quite familiar to Prohibitionists, modified to suit the liquor traffic instead of slavery; except that now it is used for Republican argument instead of Democratic. The discouraging questions did not deter the Black Republicans from their purpose, nor do they now dishearten Prohibitionists. As the right was then with them and bound to prevail, so now it is with us, and is just as sure to triumph in God's own time.—*The Patrol.*

Again has the curse of drink brought disrepute upon our 19th century Christianity. A Japanese commissioner who was sent to England to report upon the influence of the Christian religion on those islands, has returned to his home with the recommendation that the Japanese do not adopt the religion of Great Britain, as the prevalence of the drunkenness is so common in that country.

The Religious Department of the Ohio Valley Centennial Exposition gave some interesting statistics. Among them was this item: "Evangelical Protestant Christians since 1880 gave for Foreign missions $75,000,000; for Home Missions, $100,000,000 and for religious publication houses, $150,000,000." These three items foot up $325,000,000 collected and expended for the purposes named since the year 1880. This sum will not near pay the drink bill of the United States for six months. Every man who does not do all in his power to blot out the liquor traffic is partner in this crime.—*Ex.*

CALL

FOR A

CHRISTIAN CONFERENCE

ON THE

SECRET LODGE SYSTEM.

We, the undersigned, believe that there is no good which can be accomplished, in times of peace and in a free land, by secret societies which cannot be secured more easily and perfectly by open organization.

We believe that much of the time and money so greatly needed by the cause of our Lord Jesus Christ is wasted in the large and unprofitable expenses of secret orders.

We believe that the union of Christians with men of the world in oath-bound organizations is forbidden by the Word of God and always injurious to the spiritual life of those Christians who enter such societies.

We believe that some oath-bound societies are clearly hostile to the peace and welfare of our country.

We therefore invite all those who sympathize with us in the views above expressed, to meet in "A Conference of Christians," to be held under the auspices of "The National Christian Association," in Central Music Hall, Chicago, May 14, 1891, at 9 A. M., to consult and pray respecting the best method of saving men, the churches, and our land from the injurious influence of such societies.

Joseph Cook, Boston.
Rev. James Tompkins, D.D., Chicago, Cong'l Supt. Home Missions, Illinois.
Rev. T. D. Wallace, D.D., Pastor 8th Presbyterian Ch., Chicago.
Rev. Geo. S. Dickerman, D.D., Pastor 1st Cong'l Church, Amherst, Mass.
Rev. Thomas B. Hyde, Pastor "Moody Church," Chicago.
Rev. O. P. Gifford, D.D., Pastor Bap. Church, Boston, Mass.
Rev. A. J. Gordon, D.D., Pastor Bap. Church, Boston, Mass.
Prof. H. M. Scott, D.D., Cong'l Theological Sem'y, Chicago
Col. George R. Clark, Supt. Pacific Garden Mission, Chicago.
Rev. John Henry Barrows, D.D., Pastor 1st Presbyterian Ch., Chicago.
Prof. James R. Boise, D.D., Baptist Theological Sem'y, Chicago.
And nearly 400 others.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON IV.—Second Quarter.—April 26.

SUBJECT.—Nineveh brought to Repentance.—Jonah 3: 1-10.

GOLDEN TEXT.—The men of Nineveh shall rise up in judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas: and, behold, a greater than Jonas is here.—Luke 11: 32.

|*Open the Bible and read the lesson.*|

DAILY READINGS.—M.—Jonah 3. T.—Jonah 4. W.—Ezek. 18: 26-32. Th.—Joel 2: 12-17. F.—Isa. 55: 6-13. S.—Eph. 2: 1-10. S.—Luke 11: 29-36.

COMMENTS BY E. E. FLAGG.

1. *Jonah sent the second time to Nineveh.*—vs. 1, 2. This life is the season of probation and discipline. It therefore follows that it must also be a season of mingled failures and successes. Jonah no doubt felt tempted at first to despair; to fear that he would never be forgiven, much less be called again to take up the work he had once refused. In spite of his defects of character he must have been a man of strong faith; for while his first thought, during his terrible entombment in the whale's belly, was that God had cast him off, his next (see ch. 2, v. 4) was, "Yet I will look again toward thy holy temple." Our failures give us no right to despair. If the blood of Christ could save us while we were yet sinners, much more will it be powerful to cleanse us from the original sin which may yet remain in our renewed natures. It is seldom that a rejected opportunity to do good returns once more, but at the call of true penitence Duty will sometimes, as in the case of Jonah, show her angel face the second time. What joy must have thrilled the heart of the blundering, disobedient prophet to know that he was going to be given another trial!

2. *Nineveh's repentance.*—vs 3-8. "So Jonah arose." The only practical test of true repentance is when we arise and do our Father's will. That his preaching should result in the most wonderful revival ever known to ancient or modern times seems miraculous from one point of view; from another only what might have been reasonably expected. It was a heathen city, pre-eminent for luxury and wickedness. Why should they repent at the preaching of Jonah?—an unknown man, rude of dress, strange of speech, and moreover a Jew!—one of that narrow and exclusive race which hated the whole Gentile world, and must have been in turn hated by it with a hatred quite as hearty. The reasons are several, and they hold good in all revival work to-day: 1. His preaching was "according to the Word of the Lord," and his word is always "with power." We notice that the second command to Jonah came in a more direct and personal form than the first: "Preach unto it the preaching that I bid thee." Many a learned and eloquent preacher has failed to convert, and consequently to save men, because he has preached himself instead of Christ; or his own theories and opinions instead of the stern, plain, uncompromising truths of God's Word. He came as did Paul, "not with attractive speech of man's wisdom." He was too terribly in earnest for that. His mission was to warn, not to amuse or entertain, and he kept strictly to it. 2. Nineveh was even then beginning to experience some of God's judgments for her long course of unparalleled wickedness and oppression. Says Geikie: "Rebellion was chronic in many provinces; conquest had given way to defence." Judgments are often sent in mercy to prepare the way for repentance, and where they do not soften, whether it be nations or individuals, they only harden. 3. Jonah was a repentant sinner himself. He had personally experienced, in an extraordinary degree, both the judgments and the mercy of God. Our Lord says that he "was a sign unto the Ninevites." So every Christian who has been buried with Christ and risen again to a new life in him, should be a sign to the world about him; and unless he can show such a sign of his mission, he will never be able to convert sinners. 4. Nineveh's repentance was in the line of fulfilled prophecy. Moses had said centuries before: (Deut. 32: 21.) that God would use "a foolish nation," and "them that were no people," to rebuke and shame apostate Israel. God's word never returns to him void. It is always reasonable to expect that what he says will come to pass.

3. *God's mercy to Nineveh.*—vs 9, 10. Nineveh was not only "exceeding great" in population, but in its area of territory, for it reached out and took in many suburban towns, where of course Jonah's message would be first proclaimed. But the tidings were not long in reaching the palace of the king. The lower strata of society usually has to be moved before the influence of any religious reform can reach the upper one. A fast was proclaimed. Even the beasts were covered with sackcloth, on the same principle that horses at a state funeral are covered with the trappings of mourning. But it did not stop with a mere external show. They turned from their evil ways, and thus kept the only kind of fast which God accepts. (Isa. 58: 6, 7.) With God both judgment and mercy are ever conditional, but the Ninevites who did not know this repented on the mere chance of mercy. What excuse then for those who continue impenitent under the full light of the Gospel?

RELIGIOUS NEWS.

—Dr. H. L. Morehouse says that the American Baptist Home Mission Society closes the year with a small balance in the treasury. More than nine hundred missionaries have been employed, being over one hundred more than were in the service the previous year.

—A party of five recently sailed for Secunderabad, India, to join the self-supporting mission work of Rev. C. B. Ward.

—Mr. Moody's work in Boston during last month was at the Clarendon St. Baptist church (Dr. A. J. Gordon's), the Berkeley Temple, and Back Bay. The meetings on Sabbath were in Tremont Temple and were crowded. At 9 P. M. meetings for men only were held, which have been attended by thousands of men. These services have been impressive and fruitful in results. Mr. Moody continued holding noon meetings in Tremont Temple, which was crowded every noon despite stormy weather. These noon meetings were held even when he was holding afternoon and evening meetings in Beverly, Brockton, South Boston, Jamaica Plain, and Newburyport, and they have been followed by after-meetings in the Meionaon, the summer hall of the Temple building.

—Dr. Pentecost went to India with a desire to challenge the attention of educated Hindoos to the paramount claims of Christ as Lord and Saviour. In this he has succeeded. The *Statesman*, a secular paper in Calcutta, says: "He does not attack Hinduism, but simply explains to his hearers what the doctrine of Christ is, and earnestly presses upon them the careful study of the Gospel, urging them, at the same time, so far as they may be persuaded of its truth, to embrace its teaching and to follow Christ. He believes profoundly in the possibility, nay, the near certainty of the triumph of the Gospel in this land. His aim does not seem to be a mere longing for converts, but a hearty and sincere desire to see the blessings of Christianity, as he understands it, come to this nation. . . . He often says he would not walk across the aisle of a hall, or over a street in Calcutta, to turn the whole Hindu fraternity into nominal Christians; and draws sharp distinctions between Christians in name only—of whatever nationality—and real Christians, who, as he says, are 'born from above.' He repudiates the nominal Christian, who does not show by his life the presence and fruit of the indwelling Spirit of God; and insists that all men, Hindus or unreal professors of Christianity, stand on the same footing before their common God. Each man, he insists, must individually come to God by repentance and faith in Jesus Christ before becoming a Christian."

—An outline map of Boston has been prepared, giving the population and the number of churches, chapels, missions and branch or mission Sunday-schools in each ward. There are 296 churches and missions, 262 Protestant, including 11 Jewish, meeting in 243 buildings, and 34 Catholic churches, in each of which several different congregations gather. The whole population of the city is figured at 448,477.

—The new Adoniram Judson Memorial church, built in the down-town portion of New York, and with the purpose of helping the poorer classes, has been opened. The total cost of the building was $320,000, of which $90,000 is yet unpaid but is being rapidly raised. In the buildings there are rooms for a children's home, day school, young men's apartments, reading-room, library, sitting-room, and gymnasium. Dr. Edward Judson is the pastor.

—Dr. Tucker, the evangelical Bishop who has succeeded to the dangerous diocese of equatorial Africa, rendered vacant by the murder of the heroic Bishop Hannington, has arrived at Uganda, after terrible and prolonged sufferings. A hundred miles of the long journey were through a dense, foodless forest, infested by savage robbers, who murdered stragglers and stole loads at every opportunity.

—A month ago Rev. Mr. Newsom, a young colored minister, began protracted meetings in the little colored church at Westerfield, Ohio. So extraordinary was his eloquence and the effects on the congregation that white visitors began to crowd the little church and many of both races have since professed conversion. Soon the church would not hold the people and the eloquent colored man was invited to the Evangelical church, the largest in the city. This has been crowded nightly for a mon h



The Dearest Spot on Earth is the spot that's washed out *without Pearline*. It costs in clothes, in the rubbing and scrubbing that wears them out quickly; it takes twice the time, and double the labor. It's expensive washing before you get through with it—and the cost comes home to *you*, no matter who does the work.

Pearline saves money by saving work, wear, and time. It hurts nothing; washes and cleans everything. It costs no more than common soap, but it does more. It's cheap to begin with—but it's cheapest in the end.

Beware of imitations of Pearline which are being peddled from door to door.
196 JAMES PYLE, N.Y.

NEWS OF THE WEEK.

WASHINGTON.

April returns to the Department of Agriculture show that the condition of the growing wheat crop throughout the entire country is the best since 1882.

Secretary Blaine's reply to Marquis Rudini's last communication will probably be furnished Monday. It will cover the whole question of Italian immigration, the character of the subjects of King Humbert who were lynched at New Orleans, and the disposition shown by Italy to protect its fugitives from justice who have fled to the United States. Minister Porter's cables to Washington during the last few days have been unusually full, and it is thought that the Secretary is in possession of inside news about the domestic politics of Italy and its connection with the New Orleans affair.

CHICAGO.

Yesterday the World's Fair share and proxy holders re-elected a large majority of the old board of directors, assuring the rapid building of the exposition on the settled lines. There were voted over 460,000 shares, representing nearly 30,000 stockholders.

Secretary of War Proctor was in Chicago for a short time Friday and left for Washington last evening on the Pennsylvania limited. The Secretary has no intention of resigning from the Cabinet to accept the chair in the Senate soon to be vacated by Senator Edmunds.

The municipal election of last week is generally conceded to the Republicans, and Hempstead Washburne will probably be the next mayor. The official count must be made before the question is decided.

The greatest West Side fire for a dozen or fifteen years occurred Sunday afternoon, burning out some of the finest buildings of West Madison St. The Dime Museum, Smyth's house furnishing stores on the south side, and a number of stores on the north side of the street were completely destroyed. Several persons were injured, and the losses are nearly $1,000,000. The fire was located on Madison just east of Halsted.

COUNTRY.

The total number of deaths in the city of New York during the twenty-four hours of April 8 was 206, against 176 for the preceding day, an increase of 28. Of these cases 18 were reported as being caused by the grip in conjunction with other diseases.

In a wreck on the Wisconsin Central Railroad Thursday, near Vernon, Wis., an engineer, fireman, and head brakeman were pinioned under the engine, and fatally scalded.

Boys smoking set fire to the stock yards near Cincinnati Thursday night and property valued at $250,000 was destroyed. Cotton sheds at Memphis burned, with $325,000 worth of cotton.

J. E. Anderson, of Lyons, Iowa, was indicted by the United States grand jury at Dubuque, for sending through the mails a postal card to the Louisiana Lottery Company asking for their last drawing.

Fred Hundley, 18 years of age, was sentenced to fourteen years in the penitentiary at Huron, S. D., Thursday for shooting his father over a quarrel in putting down a carpet last summer.

Reports from Iowa state that the ground is in good condition and farm work in full blast, with much small grain being sown.

At Anaheim, Cal., Wednesday, 162 ostriches were sold for $6,000 to a company of capitalists and speculators. They were claimed to be worth $30,000.

Mayor Stewart, of Philadelphia, has ordered the police to withdraw from all local political work within the next ten days, or failing in this, to present their resignations. Any violation of this order will be sufficient cause for immediate dismissal from the service for disobedience of orders.

April 10 was the fiftieth anniversary of the birth of the New York *Tribune*, and the event was fittingly celebrated to-night by a jubilee at the Metropolitan Opera House. Addresses were made by Maj.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 6 to April 11, inclusive:

B Gaddis, J S Yaukey, R B Dawson, J P Hammond, Rev J Garn, E W Shaw, E P Webster, R Gant, D Horning, J Reid, Rev J W Morton, G V Bohrer, Miss H Parsons, Mrs M Stegner, T Gilmor, G Dillman, E B Webster, Dr J N Norris, M F Eaton, Miss E Hinshaw, A C Palmer, J Ackart, C M Forsyth, Mrs M Harvey, Grand Lodge of Iowa, J Davis, Mrs J W Phelps.

Many people who pride themselves on their *blue* blood would be far happier with *pure* blood; but, while we cannot choose our ancestors, fortunately, by the use of Ayer's Sarsaparilla, we can transmit pure blood to our posterity.

MARKET REPORTS.

CHICAGO.

Wheat—Spring	98	@ 1	03¾
Winter	1 02	1	05⅞
Corn—No. 2	69	@	69½
Oats—No. 2	55	@	56
Rye—No. 2	88½		
Bran per ton	18 50		
Hay—Timothy	11 00	@15	00
Butter, medium to best	12	@	25
Cheese	05	@	12½
Beans	1 75	@ 2	25
Eggs	12½		
Seeds—Timothy	1 17	@ 1	25
Flax	1 17	@ 1	22
Broom corn	03	@	04½
Potatoes, per bu	6 05	@	1 20
Hides—Green to dry flint	05	@	09
Lumber—Common	10 00	@13	00
Wool	15	@	34
Cattle—Choice to extra	5 50	@ 6	40
Common to good	1 75	@ 5	10
Hogs	3 75	@ 5	35
Sheep	2 75	@ 5	35

NEW YORK.

Wheat	1 03	@ 1	27
Corn	77	@	79
Oats	57	@	66
Eggs	15		
Butter	12	@	27
Wool	14	@	39

KANSAS CITY.

Cattle	1 75	@ 6	20
Hogs	3 35	@ 5	00
Sheep	5 50	@ 6	00

In the Spring

Nearly everybody needs a good medicine. The impurities which have accumulated in the blood during the cold months must be expelled, or when the mild days come, and the effect of bracing air is lost, the body is liable to be overcome by debility or some serious disease. The remarkable success of Hood's Sarsaparilla, and the universal praise it has received, make it worthy your confidence. It is the "ideal Spring Medicine."

Hood's Sarsaparilla

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The Spring Medicine

"I have taken two bottles of Hood's Sarsaparilla and have gained 22 pounds. Can eat anything without it hurting me; my dyspepsia and biliousness have gone. I never felt better in my life, am at work again and consider myself a well man. Those two bottles were worth $200 to me." W. V. EULOWS, Lincoln, Ill.

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There is nothing more conclusively proven than that Hood's Sarsaparilla is a radical and reliable blood purifier. If we could show you the many letters we receive from people of whom we never heard before, telling of remarkable cures of scrofula, salt rheum and all kinds and degrees of diseases of the blood, you would be as fully convinced of, and as enthusiastic over, the merits of Hood's Sarsaparilla as we are.

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The Spring Medicine

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BIRNEY.

The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Patriarchs Militant Illustrated. The complete ritual of the Patriarchs Militant degree. This is an accurate copy of the Charge Book furnished by the Sovereign Grand Lodge of the Independent Order of Odd-fellows, with the eighteen military diagrams and the unwritten (secret) work added. Paper cover, 25cts each.

Ritual of the Grand Army of the Republic, with signs of recognition, passwords, etc., and the ritual of the Machinists' and Blacksmiths' Union. (The two bound together.) 10 cents each.

Farm Notes.

TILE-DRAINAGE.

The benefits of tile-drainage are clearly set forth by W. I. Chamberlain in the *National Stockman*. He says: Tiling makes the soil warmer. This is a fact proved by actual experiment, and is explained by the law of physical science. If there is no under-drainage, natural or artificial, the surface soil must dry from the top by evaporation in the spring and after each soaking rain. In the spring the water must thaw before it can evaporate, and thawing ice by heat applied from above is slow work, as you know if you ever tried to thaw out a wooden pump by pouring in hot water. Evaporation of surplus water after the thawing is done in spring or after a very heavy rain, is not only a slow process, which is bad enough when you are waiting to plant or till your crop, but is a very cooling process.

Tiling makes the "root pasturage" deeper and more abundant in two ways: It makes the soil porous deeper, and lowers the water level of super-saturation. The roots of agricultural (land) plants must have air as well as moisture. But when the soil is soaked all the air spaces are full of water. Tile drainage leaves the larger spaces in the soil free from water and full of air, while capilliary attraction fills the smaller spaces with moisture. In a wet, soggy soil the roots must run near the surface to get air. In well-tiled soil they can get air and moisture down deep, while the greater looseness of the soil permits the roots to permeate the soil deeper and more widely, thus greatly increasing the area of their "pasturage." These two things they must have, air and moisture. They can get both best in a well-tiled soil.

The tile-drainage of clay soils makes wheat, clover and potatoes possible and successful year with year, much as on the sandy and gravelly loams. Some years you can grow these crops on untiled land, but in a wet year potatoes fail or rot, and in a frosty winter, with little snow, wheat and clover heave out and kill by the frequent freezing and thawing. On my own farm some years tile-drainage has given a good crop of wheat, when side by side that on the undrained land has been nearly or quite a failure.

EFFECTS OF ROLLING LAND.

Following is a summary of the results of a series of observations made by. the Wisconsin Experiment Station in relation to the effects of rolling land. 1. Rolling land makes the temperature of the soil at 1.5 inches below the surface from 1 to 9 degrees F. warmer than similar unrolled ground, and 3 inches from 1 to 6 degrees warmer. 2. Rolling land by firming the soil, increases its power of drawing water to the surface from below, and this influence has been observed to extend to a depth of three or four feet. 3. The evaporation of moisture is more rapid than from unrolled ground, unless the surface soil is very wet, and then the reverse is the case; the drying effect of rolling has been found to extend to a depth of four feet. 4. In cases of broadcast seeding, germination is more rapid and more complete. 5. In their experiments on oats, the yield stood 61.12 bushels on rolled ground, and 58.89 bushels on the unrolled ground. 6. The oats from the rolled ground weighed 2.03 pounds per bushel more than that from the unrolled ground; the kernel also averaged larger.

—It has been decided that the $1,000 prizes offered on vegetables by James Vick, Seedsman, of Rochester, N. Y., will be contested for at the fair to be held at Hillsdale, Michigan, Sept. 28 to Oct. 2, 1891. At the Illinois State Fair last year over 200,000 people witnessed this exhibit, which filled a tent 60x90 feet, and it was conceded on all sides to be the chief attraction. There were over 1,000 entries, coming from every State and Territory in the Union, besides several from the Canadian Provinces. The managers of the Hillsdale Fair have already arranged for a large extension to be added to the same tent that was used at Peoria, making it 120 feet long. and everything will be done to make this the largest and grandest exhibition of the kind ever seen. There are four prizes on each of the following eight varieties of vegetables—first $65, second $30, third $20, fourth $10, making in all $1,000, which is very large and liberal: Cabbage, for the largest and best 3 heads All Seasons. Celery, Golden, Self-blanching, 12 plants, largest and best blanched. Potatoes, best peck, Vick's Perfection. Cauliflower, largest and best 3 heads, Vick's Ideal. Tomatoes, largest and best 12, McCullom's Hybrid. Musk Melon, largest and best 3 Irondequoit Melons. Onion, largest and best 12 Danvers Yellow Globe. Mangel, largest 1 Golden Giant. *Vick's Floral Guide* gives full particulars.



Two doctors of an Eastern town,
To learning much inclined,
Were called to see a gentleman,
Whose health was undermined.

The first one used his stethoscope
Upon the patient meek.
"I find," quoth he, "one lung is gone;
You cannot live a week."

To this the other wise M. D.
Vehemently objected.
"I see," quoth he, "as all may see,
Your kidneys are affected."

These wise men argued loud and long,
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(Not to those doctors, but to—
Pierce's Golden Medical Discovery).

There are some patent medicines that are more marvelous than a dozen doctors' prescriptions, but they're not those that profess to cure *everything*.

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In Brief.

The fate of Lizzie Bond, of Anderson, Ind., shows that a woman is not safe even after she has stepped to one side of the track and permitted a train of cars to pass her. Miss Bond stepped off the the track, but the suction of the train that thundered past her drew her dress under the rear of the car, which, catching upon an iron bar, dragged her fifty yards or more, dashing her brains out upon the crossties.

Because Mrs. Dimick, a sister of Mrs. Harrison, draws a salary of $100 a month from the Government as housekeeper at the White House, Washington society, the New York *World* says, shows a disposition to taboo her. Mrs. Dimick has the choice of giving up her salary or being considered outside of the gilded circle, and decides to cling to the salary. The President and Mrs. Harrison approve of her choice, and Washington society is much agitated in consequence.

The largest and richest vein of tin ore known to the world, says a San Antonio, Texas, dispatch, has been discovered in the old Dablo mine shaft, forty-five miles southwest of Durango, Mexico. The owner of the mine and discoverer of this fabulously rich vein or mineral is John Pershbaker of San Francisco. At the bottom of the shaft a marketable vein of ore over four feet wide, composed of a solid mass of oxide of tin, assaying from 50 to 60 per cent of pure metal, was found.

The salary-list of Catholic prelates within the Austrian empire has just been made public and gives an inkling of the immense burden their maintenance imposes upon an already heavily-taxed people. The income of the Cardinal Irmar, just deceased, as archbishop of Grau and primate of Hungary, amounted to $400,000 annually; that of the archbishop of Prague to $350,000; that of the archbishop of Erian to $275,000, and that of the archbishop of Olmutz to $250,000. The prince-bishop of Salzburg has to get along with $175,000, he of Cracow with $200,000 and he of Linz with $155,000, while the archbishop of Vienna is endowed with only $20,000.

When Mr. Windom became Garfield's Secretary of the Treasury, March, 1881, the National debt was about $1,500,000,000. The latest statement of the Treasurer is that the total liabilities of the Government are $676,126,440, or, including everything, $747,006,985. It is at most less than one-half what it was a decade ago. In the indebtedness of 1881 figured $439,841,350 of 5 per cent bonds, and $196,378,600 6 per cent bonds. These were funded into bonds drawing 3½ per cent interest, and, what is very important, without refunding them into long time bonds. They were mostly wiped out in 1882 and the balance in 1883. The achievement was certainly one of the most brilliant strokes of financiering on record.

Gen. W. F. Cody (Buffalo Bill), returning from the West and the Indian country, was asked for his idea on the absolute settlement of the Indian question. "Make citizens of them," he answered; "give them every opportunity to mix with the whites. Let them go and settle wherever they like. Will they respect the law and act decently? Yes, sir, they will. I would suggest to the Government to organize them as soldiers. Have three or four regiments of them, commanded at first by regular officers, but in time to have their commanders from their own number as they show their fitness. The Indian is brave, loyal, honest, courageous, if only treated humanely. See what the Indian police did at Pine Ridge and Rosebud." He praised the work now being done at Carlyle toward educating the Indian youth, but it didn't go far enough. It was all right to teach the boys industrial trades, but after they had learned these trades they should be provided for and placed in good positions in the great cities.

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Has Cured Others
Will Cure You.

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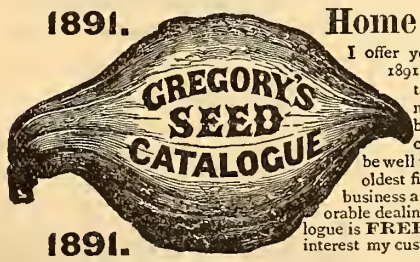
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All other Garden Tools, Seed Drills, Rollers, etc., can be attached and run with our propeller *with many times the power and greater ease* than by hand power.

SINGLE WHEEL cultivator, with attachments, price $6.00. W't, 15 lbs.

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Two-wheel for 15 new subscribers. ($22.50.) Single-wheel for 12 new subscribers. ($18.00.)

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Single wheel and same for $7.00. Express or freight extra.

The St. Louis Sermon

Are Secret Societies a Blessing or a Curse?

An Address by Rev. B. Carradine, D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's too."

Hundreds have been ordered, and many have been the commendations. All orders will be filled (D. V.) on or before the 15th of April. A pamphlet of 20 pages and cover.

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Read the advertisement of the Manweight Cultivator on another page.

This grand machine which everybody should have who has a garden, whether farmer or gardener or not, we are able to offer at excellent rates to *Cynosure* subscribers.

We will send the cultivator free to *every one* who will send us a club of 15 *new subscribers* at $1.50 each; or the single wheel for a club of 12 *new names*.

For $8.50 we will send the two-wheel cultivator and the *Cynosure* two years to new subscribers or a year each to a new and an old. *This gives two subscriptions for 50 cts.* The single-wheel machine and the same subscriptions for $7.00. We don't pay transportation.

We would be glad to put 100 of these machines at work killing weeds and raising new subscriptions. It is an investment none will regret.

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SUBSCRIBERS TO THE CYNOSURE would bring our reform to the POINT OF SUCCESS. LET US "KEEP EVERLASTINGLY AT IT."

NEWS OF THE WEEK (*Continued from 13th page*).

William McKinley, Chauncey M. Depew, Charles A. Dana, Roswell G. Horr and George William Curtis.

Gen. Merritt thinks the attempt on the part of the Government to enlist Indians as regular soldiers will prove a failure. They will serve as scouts without hesitation and are efficient and valuable in that capacity, but they have a very positive aversion to enlisting as either infantrymen or cavalrymen, and those in the Indian Territory at least will not enter the regular service.

A serious riot occurred at Kingston, Pa., Thursday afternoon while the local fire brigade was engaged in extinguishing a fire. The firemen and citizens got in a hand to hand encounter. Stones, clubs, wrenches and everything that could be used as a weapon was wielded. The firemen were soon outnumbered and were on the point of beating a retreat when the police appeared and engaged at once with the rioters. The fight was long and bloody, and when at the end of an hour the citizen forces were put to flight there were no less than twenty men badly injured on each side.

Three small boys of Thomas Munce, a well-known citizen of Franklin Township, Pa., were playing along the pike, Sunday, and found a partly empty glycerine can in a fence corner near their home. The boys, not understanding the dangerous character of the stuff, stood the can up in the road and began throwing stones at it. One rock struck the can and a terrible explosion followed, which could be heard for miles. Two of the boys were blown to atoms. The third was badly bruised, and will likely die.

There were ninety one immigrants, principally Italians, debarred from landing at the barge office, New York, during the past week.

Baron Fava, the recalled Italian minister, sailed for Havre on the French steamer LaGascogne, which left New York Saturday morning. Dr. Roversi, of *Il Progresso Italo Americano*, declares that he had been authorized by Baron Fava to publish that he was going to Rome on "a leave of absence," and that he is still the Italian minister in Washington.

FOREIGN.

The countess of Zetland, wife of the lord lieutenant of Ireland, and Miss Balfour, sister of the chief secretary for Ireland, who have been most active in the collection and distribution of the Zetland-Balfour fund for the relief of the suffering poor of Ireland, have started on a tour of the distressed districts of the western portions of this country.

Mr. Gladstone, in reply to an inquiry whether Mr. Parnell's statement made yesterday at the meeting in Phœnix Park, Dublin, to the effect that he, Mr. Gladstone, had received dynamiters at Hawarden was true, telegraphs that the utterance referred to is an absolute falsehood.

The last week in Parliament has been made notable in a special degree by a concession of blows which have been dealt the English liquor-dealers and the traffic in opium in India.

The principal topic of conversation in political and official circles in Italy has been the latest report put in circulation, to the effect that unless the American Government made a very speedy reply to Premier Rudini's last note Minister Porter would be politely requested to leave Rome and the Italian legation would be recalled from Washington.

There is a good deal of guarantee business in the store keeping of to-day. It's too excessive. Or too reluctant. Half the time it means nothing. Words—*only words*.

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CLEVELAND, O., Sept. 1, 1887.

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ANNUAL MEETING

OF THE NATIONAL CHRISTIAN ASSOCIATION, MAY 13, 1891.

The Annual Meeting of the National Christian Association will occur on Wednesday, May 13th, 1891, at 10:30 o'clock A. M., in the Carpenter Building, 221 West Madison St., Chicago, Ill., for the election of officers, and the transaction of other important business.

MILTON WRIGHT, *President*,
EDWIN R. WORRELL, *Rec. Sec'y.*

The Greek letter secret societies for girls have had a "Pan" convention in Boston, holding three days last week. There is something repulsive about a girl student who so forgets the dear old mother at home that she will take a pledge to keep secrets from her. But the fact that lodgery is spreading into unlooked-for corners, and poisoning every fountain of charity and affection, has its hopeful side. "The worse it gets the better it gets;" that is, the sooner will come the reaction. We can expect little change till then.

There is plainly to be an experience with the secret society business in connection with the World's Fair. First the Italians were stampeded and union men took their place. Some hundreds of these held a Sunday meeting and resolved to demand $1.75 for eight hours work instead of $1.50 for ten hours. Emissaries from a number of labor lodges made speeches to the crowd enraging them against the "bloody capitalists." The men have a wet and unwholesome job, but their demand is probably aimed high with the hope of hitting somewhere above their present mark.

The *Western Good Templar*, published in this city, has its eyes open at last to the harm of secrecy in the temperance work, and has been urging the entire abolition of the "unwritten" or secret work, and large changes in the ritual. Of course the old office-holders and "moss-backs" in the order hotly object. They have everything by way of perquisites, titles, lodge dignities and juggleries to lose if the organization is made open as the day, a place for Americans and Christians to work together against the rum power. But let the good work go on. "Orders" should be out of date, secret obligations outlawed and bombastic titles made the ridicule of the street in this free country.

The W. C. T. U. of the West Side, Chicago, secured an able address from ex-Gov. St. John in the First Congregational church (Dr. Goodwin) lately. In an interview with a *News* reporter the champion of a great cause related his experience with Mr. Blaine's end of the Government. St. John wanted a few copies of the brewers' pamphlet issued by the Government respecting the malt and beer trade in South America. They were refused. He wrote to the Department and to friends in the Senate in vain. But in New York a friend sent for twenty copies for a brewer and got them quick. Mrs. Gougar got a half dozen copies in the same way. This effort of Mr. Blaine to make his department a great agency for the beer business is an outrage on the Government which Americans should repudiate with disgust.

But it is a greater pity that our government is not alone in the liquor business. The "blue book" issued by the British government last month discloses the fact that 152 peers of the realm are the owners of places in which intoxicating liquors are sold. The number of these drinkshops is 1,509. The list is headed by the Earl of Derby, who is the owner of seventy-two. The Duke of Bedford has forty-eight drinking-shops to his credit; the Duke of Devonshire forty-seven; the Earl of Cawdor, thirty-nine; the Duke of Rutland, thirty-seven; the Earl of Dudley, thirty-five; the Duke of Northumberland, thirty-four; and the Duke of Portland, thirty-two. Included in this list is the Rt.-Rev. Richard Lewis, D. D., Bishop of Llandaff, who, this official record shows, is the owner of two places which are devoted to the sale of intoxicating liquor. This is a fearful record.

The Seventh-day Baptist church practically disfellowshiped the lodge twenty years ago. It is now in some sections honeycombed by lodges of various sorts. The Good Templars, Sons of Temperance, Temple of Honor, G. A. R., and even Masons and Odd-fellows are found in many churches. The testimony of the church might have been maintained, were it not for the insinuating work of the less obnoxious orders, of which the G. A. R. is most dangerous. The first break was made by a prominent member of the church in Westerly, R. I., who asked permission of his brethren to join the Temple of Honor with a brother, who was a drinking man, hoping to save him. Permission was given, and within a year the church member had got into the Freemasons and was practically lost to religion, while the brother returned hopelessly to his cups. From so small a beginning the lodge leprosy spread until the testimony of the church is almost broken down and her voice of warning hushed.

The journey of President Harrison across the country and back is a pleasure our chief magistrates may occasionally indulge in with profit. The passage of the excursion through the Southern cities is glowingly reported in the Northern press. Thus far it has been in the nature of an ovation, and seems to be more sincerely and honorably breaking down party prejudice than ten thousand such efforts as those made by the Knight Templars at New Orleans, or the Odd-fellows at Washington, or the G. A. R. and other lodges, with more or less frequency for twenty years. But why is President Harrison defying the best sentiment of the nation by providing a drunken junket for some of the party. Our Washington letter protests against taking the devil on board in the shape of liquor. The *Inter Ocean* describing the dining-car, says: "The steward, with a cork-screw sticking out of an upper vest pocket, was on his knees in front of the wine-chest stacking up bottles that were adorned with white and red and orange and green labels—bottles whose mouths were stopped with gold seals and silver seals and emerald seals, and a few black bottles that were choked with common and unadorned corks." If such baggage goes with a President we can afford to do without one for a term or two until prohibition gets into the White House.

SETH M. GATES ON GUARD.

The two letters below from Hon. Seth M. Gates, father of President Gates of Amherst College, are scarce twenty years old. They are an emphatic protest, from a man eminent in the Congregational church, against mixing the faith in secret lodge oaths and rites, with faith in our Lord and Saviour Jesus Christ at the communion table. No professor of the lodge religion should be received there any more than a professor in Mormonism or Buddhism. Mr. Gates maintained his cause then; and Congregational churches must yet come to stand with him if they wish not to see their altars broken down.

These letters were written respectively to Rev. Woodruff Post, an excellent minister of the Methodist church, and to Abner Hard, a citizen of Painted Post, in the same State.

WARSAW, N. Y., April 16, 1871.

MY DEAR SIR:—This is the first moment I have found since the receipt of your letter, which I knew how to devote to an answer. I pray you not to deem my long delay disrespectful. Having hired myself out for the current year to take care of the postoffice, and having no assistance only while I go to dinner and tea, I have just as much as a man now past his three-score and ten ought to try to do.....

This brief history of my present situation and employment and time of life, may, it seems to me, be regarded as furnishing a sufficient reason for my declining to promise you any important aid in getting up a convention to oppose Masonry at Rochester or elsewhere. In my present situation I could do nothing which would satisfy myself or others, or be of service.

On that subject I fought my battles years ago, and with some success, and although the bad institution was only scotched, not utterly killed, and is, in many portions of the land, secretly worming its way into existence and prominence again, I have neither time nor strength left to go into a general or public aggressive warfare against it again.

I have in no degree changed my mind in reference to it. I regard it as a dangerous institution, and have, with the help of some others of like mind, kept it out of our church entirely, until within the last year. I learn one or two of our members have crept in unawares. I am everywhere known as an avowed Anti-mason, and have made good use of, and done some good service with, Finney's and Green's books, which I try to keep busy. More than this home warfare, I do not feel it my duty to promise.

I have had a life of agitation and warfare. I entered upon public life as an Anti-mason; fought the institution with my pen briskly in the papers for years; was in 1832 elected to the Legislature on an openly avowed Anti-masonic ticket. About the same time I joined in the anti-rum struggle, and have, in my humble way, battled in the ranks of that army ever since. I was early enlisted in the great anti-slavery struggle, and tried, for many years, to do good service for humanity there too; and while I do not mean to put off the harness, or shrink from any responsibility in any

one of these great and good causes, I feel that my days of warfare are nearly over, and that the battle-axe, to be wielded effectually, must be in younger and stronger hands than mine.

I bid you who are younger and stronger, God-speed in your labor. As to petitioning the present Legislature to compel the Masons to give an account of themselves, I should as soon think of petitioning the Evil One to reform sinners, or put out the fires of the pit. Very respectfully your friend and brother, Seth M. Gates.

Warsaw, N. Y., Feb. 21, 1872.

Rev. and Dear Sir:—I have the proceedings of the New York Anti-Secret Society Convention held at Syracuse in 1870, and should like to get the proceedings of the one held in Rochester last fall. I am an old seceding Mason; lived in LeRoy when Morgan was kidnapped; had a "writ" in my hands as deputy sheriff for Johns, the Canadian spy who tried to kidnap Miller, and I tried to arrest him (Johns) at LeRoy, but was prevented by Royal Arch Masons. I fought the institution vigorously several years, until it was put down in all this region, and until I became engrossingly engaged in the anti-slavery struggle.

In my 72d year of age, I find the Congregational church here, of which I am a member, infested with this "fretting leprosy." We had on our church records a resolution passed sixteen years ago, against secret oath-bound societies, and in publishing a nice, new church manual, the *mystic brethren* undertook to expunge this from our records. They came within an inch of succeeding before I got the church awake to what was going on. Of a committee of five on the manual, of which I was one, all the others, with the pastor at its head, reported in favor of striking out the resolution. I made a strong minority report in writing, and moved to substitute my report retaining the old resolution on the records, and supported it by a speech of twenty minutes, in which I described Masonry, its initiatory rites, and its most profane oaths. I had a good house-ful, for the church was at last aroused, and my report and resolution was adopted overwhelmingly.

Still the Masons are at work drawing in many of our young members, who here, as elsewhere, will stand by Masonry, wherever that and religion come in conflict, although the Saviour is ignored in *Masonry proper*, so as not to offend Jews and others from its brotherhood. I think we shall have more trouble with it. Pardon me for this long story, but I wish to tell you enough to convince you that I have some interest in the anti-secret association of which you are a member and an officer, though so situated that I could not attend the meeting. Very respectfully,

Seth M. Gates.

PLAIN PREACHING.

BY ELDER NATHAN CALLENDER.

(Deut. 27:8; Isa. 32:4.)

Plainness and precision in preaching the Gospel are more important than in mathematics or any of the sciences, because infinitely more is involved in the Gospel than in all the sciences united.

The *four-word* sermon of Nathan to David was of too much consequence to the king to leave it possible to misunderstand it. Not one obscure word,—"*Thou art the man.*" His sin had been festering on his crime-hardened soul nine months. The parable of the prophet was a very pointed and beautiful illustration of the case, but had to be *put on* by the "*thou art the man,*" or David would have ransacked his kingdom to find the criminal. David found him in his own robe, and under his own crown; hence the 51st Psalm. More such preachers would give us scores more such penitential utterances. I know many preachers who are not able to construct a single paragraph correctly as to grammar and rhetoric, and yet are the best understood men who fill the pulpit, and lodge more saving truth in the heart than many of the titled sons of the schools.

The more learning the better for any calling, *provided* it is used as Paul used it; but when used to glorify self, it "puffeth up," and culminates in a first-class bubble; always doomed to burst. We are reminded that this age needs "*brain-power.*" *Every* age needs it, and will have it. Brains are not made in the schools. *God makes* them, and puts them into his work.

It is said that men who could teach the people fifty years ago cannot do so now, and it may be admitted. God *then* took men of all callings and positions and made good preachers of them, but the same men would now be behind the times. One thing, however, is overlooked by the strenuous advocate of an exclusively educated ministry. General intelligence has advanced with the people. Have not our teachers of the common schools kept pace with the times? Have not our merchants, mechanics, farmers, and men of all vocations, kept pace with the schools? There always has been, as now, a pressing necessity for learned men to teach the people, and that on *all* subjects. But is the necessity any greater to-day than fifty years ago? Perhaps not. Christ took the average man from among the whole mass and sent him into his ministry. Only *one* man from the feet of Gamaliel met the demands of that age. God could have put Nicodemus,—indeed the whole Sanhedrim—into the ministry; then, as now, he could follow the beck of the world, and confine his calls to the schools of this day, and leave out the Spurgeons, Moodys, Pentecosts, Munhalls, and a multitude of less ability and power, from the ministry. Then "the excellency of the power would be of *men*," and *not* of God. Did not that age more than any other demand *all* Pauls to compete with scribes, Pharisees, Sadducees, and the learned millions of Greece and Rome? In nothing is the combined wisdom and sovereignty of God more pronounced than in his calls into the Christian ministry. Contact between preacher and people is the vital point. Jerry McCauley could best teach the degraded in New York; D. L. Moody the masses of the world.

It will be apparent that this is no plea against liberal education, in favor of ignorance, in the pulpit or anywhere else. The writer believes that "knowledge is power," and *the more the better*, in every single position to be filled in our world. Many a time has he looked at Hugh Miller's picture in "Old Red Sand Stone," with coat off, and hammer in hand, a stone mason and scholar, hard at work, leading the world in geology. "Self-made, but *made*, and at work." *Speak and write the Word very plainly.*

THE LODGE ON THE CONGO.

[From "Fetishism in Congo Land" by E. J. Glave in the April Century.

Among the Ba-kongo people of the Lower Congo country, whose headquarters is at San Salvador, where resides their king known as the Ntotela (Emperor), or to Europeans as Dom Pedro V., a title bestowed upon him by the Portuguese, we find many curious examples of the fetish system. Prominent among these is the ceremony of the "Nkimba," or initiation of the boys and young men of the village into the mysteries and rites of their religion.

Each village in this region possesses its Nkimba inclosure, generally a walled tract of perhaps half an acre in extent, buried in a thick grove of trees in the vicinity of the village. Inside the inclosure are the huts of the Nganga, the fetish-man, who presides over its ceremonies, and his assistants, as well as of the boys undergoing the course of instruction. What this instruction is it is hard to say, for none save the initiated are permitted to penetrate the precincts of the Nkimba inclosure, but it includes the learning of a new language, so that those having passed through the Nkimba may be able to converse on religious matters in words not understood by the people.

When a boy reaches the age of puberty he is generally induced to join the Nkimba. This is effected in the following curious manner: On some market-day or public assemblage he falls down, simulating sickness or a stupor, and is immediately surrounded by the Nganga and his assistants, who carry him off to the inclosure. It is given out that Luemba or Nsaki, or whatever the boy's name may be, is dead; that he has gone to the spirit world, whence by and by the Nganga will recall him to bring him up with the other lads in the sacred inclosure before restoring him to his friends under a new name. No woman is allowed to look upon the face of one of the Nkimba, who daily parade through the woods or through the surrounding country singing a strange weird song to warn the unitiated of their approach. The women fly from the sound, deserting their work in the manioc fields, and sometimes a man, a stranger in the district, on being encountered in one of these walks abroad will be severely beaten for his temerity in standing to watch the Nkimba go by.

The bodies of the lads are chalked entirely white, and a wide skirt of palm fronds or straight dry grass suspended from a circular strip of bamboo standing out from the body above the hips hangs down to below the knees, much resembling a short crinoline. Food is brought daily by the mothers or relatives of the pupils and laid outside the inclosure, whence it is conveyed inside by one of the Ngangas or the older lads. For although the women and the credulous outsiders really believe in the death and residence among the spirits of their male relatives who have "died in the bush" (*i. e.*, entered the Nkimba inclosure), they are religiously instructed by the Ngangas to attend to all the bodily wants of the supposed inhabitants of the spirit world.

When a youth has successfully mastered the new language, and has acquitted himself satisfactorily in the eyes of the Nganga, expressing implicit belief in all the strange doctrines of fetishism it is thought necessary to impart to him, it is given out by the medicine-man that Luemba or Nsaki is now fit to return to the world and to his sorrowing relatives. Accordingly on a certain day he is conducted back to his village with much ceremony, reintroduced to his parents as no longer Luemba, but as "Kinkila Luemba" or "Nehama Nsaki,"—the new names being distinctly Nkimba names, adopted during the period of his residence in the inclosure,—and he affects to treat everything with surprise as of one come to a new life from another world; to recognize no one, not even his father or mother, while his relatives receive him as raised from the dead; and for several days the newcomer is permitted to take anything he fancies in the village, and is treated with every kindness until it is supposed that he has become accustomed to his surroundings, when he will be allowed to shake down into his place in life, and unless he determines to pursue the calling of a fetish-man will again become an ordinary member of society. The duration of the period of initiation varies from two years in some cases, and even longer, to only a few months, according, I suppose, as the pupil shows an aptitude for his studies or not. Any refractory youngster or one who cannot bring himself to believe all the Ngangas declare to be true, is beaten until he recognizes the error of his ways and accepts as strictly true every story and miracle the medicine-man may relate. Sometimes a sturdy, unbelieving boy who cannot see that black is white, or *vice versa*, however much the Nganga may assert it and his older and wiser comrades share in the assertion, is beaten black and blue before he becomes convinced of the fact that his eyes have deceived him. The origin of this strange African order of Freemasonry is quite unknown among the Ba-kongo. No missionary has yet been able to penetrate the mysteries of the language or of the rites and ceremonies connected with it, but from the following facts I feel inclined to believe it simply a perpetuation in the native mind, darkened by savagery and superstition, of the early Catholic teaching of the Portuguese fathers who followed Diogo Cam's discovery of the Congo and established themselves at San Salvador and in the surrounding country.

WOMAN AND SECRET SOCIETIES.

[From the Bible Standard.]

Never was a wise woman more unwise than Miss Willard in a recent address, when she spoke in behalf of the women of America, and used the following words: "Our expectation of justice is not in the lily-handed men of college, court and cloister, but in the farmers whose 'higher education' has been in the Grange, and in the mechanics trained by trades unions and the Knights of Labor. These are the men who have been known to go on strike because sewing-women toiled at starving rates; who stand stoutly by their motto, 'Equal pay for equal work;' who declare in their platforms that we shall have the ballot, and who are the force that shall bring about an evenness between the eight-hour day of the husband and the sixteen-hour day of the wife."

It is a mistake for the women to look for emancipation from their bondage with any hope that

the lodge-trained men of any country will come to to their help. The only reason why lodges recognize women in any way is to silence their opposition, and secure their co-operation at feasts, and where their work is needed. Organized secretism is handed down to us from the age of barbarism. Freemasonry in many of its features is a descendant from Druidism and the ancient Egyptian mysteries, and is in whatever form but a type of Baal worship. In these paternal ancestors the lodge had no place for women except to satisfy the unholy lust of men. That Freemasonry is the author of all the brood of secret societies in the world is well known, and the cursed use and abuse of womanhood by the ancient secretists is handed down to this age in one form or another. In Freemasonry its takes the form of obligating all Masons to preserve the virtue and chastity of the near relatives of Masons, but leaves all others exposed to the lust of Masons, so that a man can commit a crime with any woman not thus protected, and remain a good Mason.

The Grange also presents a type of this old-time debauchery, in giving to some of its offices names coming directly from the Grecian and Roman corruption. The Grangers call some of their women "Ceres, Pomona, Flora," and these are the names of one or another goddess of Greece and Rome. In the conception of these deities the Greeks and Romans endowed them with the most debasing and corrupt habits and passions which found prominence in their own sinful natures. The worship rendered to these deities was debasing in the extreme. The founders of the Grange were not ignorant of the facts in the case, and in adopting these names perpetuated the thought of the ancient corruption. Womanhood will look in vain for any elevation in such titles, or among men of such lodge-training.

The Knights of Labor may have for their motto, "Equal pay for equal work," but they have some peculiar ways of avoiding it in practice. In almost any shop you can duplicate the following: An ignorant, stupid, bungling workman joined the Knights, and was put to work in a shop where his fellow Knights were employed. He could not do any work well, and could only do a small part of the work required of the men who received the same wages as he, yet these noble Knights, who are going to help the women of America, insisted that he should be retained in the shop and paid as much as any one, threatening to "strike" if their dictum was disregarded. That may be "equal pay for equal work" as these men see it, but it must be according to some new standard of equality. The typographical unions demand equal wages but do not furnish equal work. Every man must have the same wages, even if he does not and cannot do as good work as his fellow workmen. An important equation is gone in such cases as this.

The esteemed lady whose words are such a grief and disappointment to thousands of Christian men and women is a devoted follower of Jesus Christ. To him as to no other do our mothers, sisters, wives, owe their exalted place among men. The training of the whole lodge system is against Christ and the Christian religion. There is no religion or system of morals upon the face of the earth which elevates woman above the slave and instrument of man's passion, unless it is the Christian religion. Shall American women then appeal to the greatest enemy of Christ and Christianity for help? The Christian Sabbath is one of the essentials of the Christian religion, yet these very Knights to whom the women are directed to look for help, are chief in making it a day for their secular meetings, excursions and picnics. Furthermore the whole lodge spirit is anti-Christ. In one case it dethrones Christ and enthrones personal rights. In another case it dethrones Christ and enthrones labor. In another case it dethrones Christ and enthrones a so-called benevolence, and in every case it gives the government of the life to self, and not to Christ. No community can live in peace where one set of men are arrayed against another. Suspicion, jealousy, strife, discord, follow in the wake of all secret societies. These are the elements which enslave and crush the weak and already oppressed. To look to these elements for relief is only to sell themselves to a deeper and more cruel oppression. Never were two more selfish and greedy societies organized than those to whom the appeal is made. The only recognition among lodgemen the women can obtain, is a selfish recognition for selfish purposes. Right and truth under God will place womanhood along by the side of manhood, and pronounce the one to be the exact counterpart of the other, each in its place equal to the other, and absolutely essential to each other. Equal in the goverment of the home, the church and the state. Equal in all the philanthropies and Christian endeavor of the world. Equal as combattants not one against the other, but united and true against a common foe, and in the day when we shall crown our Saviour Lord of all in his glory, we shall share as equals.

A. T. J.

LODGE FUNERALS IN EUROPE.

[In connection with the Masons' burial of their chief in Washington we present a sketch of the obsequies performed by the Grand Orient of Brussels on the death of their lodge brother Leopold, King of the Belgians, in 1866. The account is taken from an English work translated from the German, entitled, "The Secret Warfare of Freemasonry against Church and State." The whole ceremony breathes the spirit of paganism, with which we become familiar in classic Greek or Latin, and is a stigma upon Christendom.]

The hall is draped with black. In the background the tapestries are adorned with festoons of white, with tears and silver fringes. On the side-walls are hung shields inscribed with funeral mottoes in letters of silver. In the midst stands the catafalque raised on three steps, and guarded on the right and left by four high dignitaries with their swords drawn, and the black riband of the *Maitre elu des Neuf* around their necks. A funeral lamp is suspended from the ceiling.

The whole nave of the Temple is dimly lighted; the altar, draped with black, stands in the left corner at the side of the tomb; in the right corner is a statue of the deceased veiled with black crape. Before the tomb stands an antique tripod, on which a lamp is burning; to the right and left are brasiers, from which clouds of incense and perfumes arise; on a table are placed a basket filled with leaves of flowers, a vessel containing wine, another containing milk, and a third containing purifying water (in imitation of holy water).

The Grand Master, Brother Van Schon, advances to the altar, where the sacred fire is burning, and speaks as follows:

"Listen to my words, honored shade of our distinguished brother! In the name of all Masons here present, I offer thee water, by means of which Nature is perpetually renewed, and which, in the course of its various transformations, casts off all defilement, thus becoming a fit emblem of purity. I offer thee wine, which the labors of man win from the vine. It is the emblem of strength. I offer thee milk, the first food of mankind. It is the emblem of simplicity.

"Death, like a devouring flame, consuming all things, has caused thee to disappear from our midst; but to destroy thy memory is not within his power. This memory, like these sweet perfumes diffusing themselves in the air, will serve to animate our courage, kindle our zeal, and guide us in the performance of the duties incumbent upon us."

After this a speech from the Grand Orator followed, on the conclusion of which the Grand Master approached the altar, threw incense on it three times, with these words: "As the smoke of this incense rises to heaven, so may the soul of our brother ascend to its celestial source."*

Returning to the throne, the Grand Master begins afresh: "My brethren of the Orient, unite with me in scattering flowers upon the tomb of our honored brother, as a token of our friendship and an emblem of our grief." The Grand Master and the brethren, sitting on the East side, then advance to the catafalque, and thrice cast upon it a handful of flower-leaves. The Brother Wardens at the head of their columns do the same in their turn.

After this offering to the dead, the Most Serene Grand Master invites all present to stand up in order of rank, while he pronounces the last farewell to the departed. He then calls upon the two Wardens to assist him in closing the tomb. Arrived at the foot of the catafalque, he strikes with the hammer three times on the edge of the tomb, saying, "Farewell! farewell! farewell!"

*It is to be observed that the whole ceremony hinges on the immortality of the Pantheists (the being absorbed into space, and surviving only in the remembrance of posterity). The idea of *personal* immortality is left entirely out of the question.

Then returning to his throne, he thus speaks:

"My brethren, stand up all of you in your ranks. Our venerated Brother Leopold of Saxe-Coburg is no more! We shall never again behold that distinguished Freemason; but the soul of our beloved brother has returned to its celestial source. So let us hope; let us hope!"

For the closing scene the decorations are changed, the lodge being transformed into a temple of immortality, radiant with light. In the centre is a bust of Leopold of Saxe-Coburg, brilliantly illuminated; around it are allegorical figures holding out to him crowns and palms of immortality. In the background are some scenes, painted by Brother Welbrandt, representing Elysium. Music is heard; as the last chords die away, the Grand Master exclaims, "Brethren, our hopes are fulfilled! Our brother has taken his place amongst the benefactors of humanity; he will eternally shine in the temple of immortality!"

THE BLACK KNIGHTS OF MALTA.

The existence of a secret order of this name was brought to our attention some time since by a gentleman who had been asked to join it, and to whom was given in print the following statement of the objects and history of the organization.

In the circular accompanying the statement it is claimed that the order was founded at Jerusalem in A. D. 1048, and reorganized on a military basis in 1118. Its officers are a "Sir Knight Commander," Generalissmo and companions. The lodges are called commanderies, and the members "Sir Knight Companions." The applicant for membership asks for admission to the "ancient and honorable order," pledges his honor that he is not influenced by any unworthy motive, and promises to "obey and do my utmost to maintain all rules and usages." There are twelve degrees. The statement of principles, etc., is as follows:

The Order of the Knights of Malta is a body of men banded together under the most binding forms of comfort and sustain one another in the practice of the Christian religion, to offer mutual assistance in the time of need, to promote Protestant unity and to defend the Protestant religion against all foes whatsoever. This Order is not a fraternity of recent birth, but is the legitimate descendant of the illustrious religious and military order of the Middle Ages; heir to its greatness and fully endowed with all its ancient rights and ceremonies. Cradled in the Holy Land, amid the scenes of our Saviour's life and Passion, it arrived at the dignity of manhood during the period of the Reformation; when, rejoicing in man's estate, it zealously embraced the doctrines of the Reformers; and under the leadership of Sir James Sanderlands, the First Protestant Grand Master, assisted John Knox in his holy work in Scotland. Since then it has been the faithful ally of the Protestant Church and the inflexable opponent of Roman Catholicity.

The Order of Malta is the staunch defender of civil and religious liberty. Whilst opposing all forms of error and superstition, it nevertheless teaches and exercises the fullest toleration and charity toward all men, being incapable from the nature of its constitution or of the religion in whose interest it has been perpetuated, of oppressing any man or body of men on account of their religious or political belief.

The Order of Malta is neither a national, political nor sectarian association. Instituted in the Holy Land in A. D. 1048, at a period when few, if any of the States of Europe had attained their modern proportions of power and before the continent of America had been heard of, it is the property of no nation, the possessor of no national traditions. Having no connection whatever with politics in any form, nor with any particular church organization, it demands, as the sole qualifications for membership, purity of morals, zeal for the Protestant cause, faith in the Holy Scriptures as the infalliable rule of faith and life, belief in the Holy Trinity and reliance upon Christ as the only mediator. Its ramifications extend to the four quarters of the globe, and in every quarter is the society governed by the same grand and Christian principles and under the same ancient and knightly constitution, in short, it is a universal Protestant fraternity the true evangelical alliance for the propagation of the faith.

In association with the religious principles and aspirations of the fraternity is a chivalric spirit which is the conmitant of the knightly character of the institution. The Order of Malta being one of the few military orders of the middle ages which has survived the revolution in society possesses the spirit as well as the forms of Christian knighthood and is thus decidedly elevating and emi nently Christian.

This ancient and honorable fraternity, therefore calls upon all Protestants, by whatever name known, who love our Lord Jesus Christ in sincerity and in truth, to enlist under its banners, and to take their part in the religious regeneration of the world. With Protestantism

aroused and faith kindled, our religion would sweep the nations to the utter destruction of every form of error and superstition. May the Lord hasten the day, and grant the speedy coming of His kingdom.

A careful examination of this singular statement shows a strange mixture of falsehood and fact. It is true that a little band of men, almost monks, banded together in Palestine during the Crusades to protect poor pilgrims. They became rich and popular, and after the re-capture of Jerusalem by the Saracens, were scattered over Europe with headquarters on the island of Malta. They were finally suppressed for their excesses. Mackey in his Encyclopedia shows that the degree called by their name should never be allowed in Masonry, since the ancient order was never secret. But this nondescript body here taking the name is not only a secret lodge, but proposes to do all for mankind that civil government or the Christian church can hope to do. The story of its Protestantism, and aiding John Knox is bald falsehood. The order is a fraud conceived by some sharper to make money by selling charters and regalia, and get a bloated title to make a few weak-minded people stare and wonder. Such frauds are worse than a lottery.

PAGAN!

LODGE SORCERIES IN A CHRISTIAN CHURCH.

WHO SHALL CLEANSE THIS TEMPLE?

[Report of the ceremonies over the dead body of Albert Pike, from the Washington Evening Star of April 10, 1891.]

The First Congregational church was not near large enough to hold the immense throng of people who went there last night to witness the Masonic ceremonies over the remains of the late Gen. Albert Pike.

Long before the hour of midnight several thousand persons were at the church door anxious to gain admittance, but the doors were not opened to the public until after the members of the Masonic orders had been accommodated.

The lower floor had been reserved for Masons only, but when the doors were opened the ushers found it wholly impossible to keep back the vast crowd.

A few minutes before the midnight hour, and after the relatives and members of the deceased's family had been seated, the solemn procession entered the church and the body of the deceased knight was placed on the catafalque, which was on a platform that had been erected for the occasion. The ancient ceremonies used at the obsequies of a Knight Templar were employed. They are a modification of the original ceremonies and were written by the late Gen. Pike.

In compliance with the requirements of the ceremonies the walls were covered with black cloth and the remains of the dead chief placed on a trestle near the center of the church.

The body was dressed in the habit of the Kadosh, the legs crossed and the arms folded across the breast. Nine lighted candles in three triangles stood at the east, west and south of the casket, while to the north were the pillows and skull, the skull wreathed with ivy and surrounded by seven candlesticks, which were not lighted.

A heavy iron cross, painted black, stood at the head of the coffin, and directly in front of this stood Grand Master Holt, who had charge of the exercises.

Just at about the hour of midnight Grand Master Holt and twenty-one knights following came from the chapel at the sound of a trumpet, each bearing a lighted taper. They came one by one and formed a semi-circle about the remains of the deceased.

JUDGMENT OF THE DEAD.

Grand Master Holt, standing at the head of the coffin, broke the death-like silence by saying:

"Dear brethren and Knights of the Holy House of the Temple, it has pleased our Father, who is in heaven, to take away from us the living soul of our brother and to leave unto us his body, of which we are about to dispose according to our ancient knightly custom; but we are first of all to hold a judgment upon him whose mortal remains lie before us.

"It is midnight, and a new day begins for us. Our brother has finished his earthly probation. Death is the inexorable creditor, whose indulgence nothing in the world can purchase. Every moment that sees a newborn child laugh at the light sees also a man die, and hears the cry of a breaking heart, and the lamentations of those who sit lonely and in the desolation of affliction, no longer seeing the faces of dearly loved ones. Round the little island of our being on which we follow our various pursuits of toil or craft, of usefulness or mischief, throbs the illimitable ocean of eternity, upon which, round the isle, a broad circle of impenetrable darkness brooding lies. But beyond that zone the outer ocean sparkles, and its white crested waves dance in the light and somewhere in the distance the islands of the blessed are dreaming, girdled by the peaceful waters. Here, in our present home, we live our little life, waiting to be called to other duties elsewhere, and one by one our loved ones and our cherished friends glide away from us unseen, and are swallowed up in the darkness which is the shadow of the broad wings of death.

"Each of us belongs to some little colony of hearts that hath a life of its own, its private and inner life, apart from that of the mass of humanity which eddies around it in endless agitations, having with it no sympathies nor any memories of association. When one of its members dies it is as if a limb were severed from the body. The wound heals, but the limb is missed as long as the body lives. This is the body of our order here mutilated to-day and therefore we mourn."

THE RESPONSES.

Then came the responses and the knight in charge said:

"Let us look back upon the life of the brother whose spirit has departed from his body and see if he be entitled to honorable mention and to be remembered with affection. If any one of you, or any one who hears me, can accuse of wrong this knight now dead let him stand forth and so declare."

One of the twenty-one knights followed:

"Brethren, it belongs not unto man but unto God to judge the dead. He alone can with perfect justice reward and punish. He alone can look into the soul and know its most secret motives and at once see and know all that, from birth until death, a man hath thought and said and done. Therefore, if thou wert even thrice to call upon us to accuse our brother, whose lips are closed so that he can no longer answer for himself, thou would'st call in vain, for we are all brethren in the bonds of knighthood and do reverence our dead."

"It is my bounden duty again, brethren," said Grand Master Holt. "We are free members of the Order of the Holy House of the Temple of Solomon. Speak! if ye have aught whereof to accuse the brother whose body lieth here awaiting burial."

There was a death-like silence for a few moments and then the Grand Master said in a loud voice: "If there be no accuser there can be no judgment. Doth no man accuse the dead?"

The twenty-one knights knelt and answered: "God is his judge and ours."

Three blows on the iron cross and the knights arose and continued the service.

The Grand Master—"Let the grave, then, be ready to receive this body. Brethren, who command in the West, hear and make answer. When will God judge?"

Response—"In his own good time."

"Who will be man's accuser?"

"His conscience."

"Who his defender?"

"No one."

"Who will give testimony against him?"

"No one."

"No one?"

"God, who will judge, knoweth all."

A few more responses and then three blows on the iron cross were followed by soft and plaintive music. The coffin lid was removed and the body prepared for burial.

THE FINAL BLESSING.

Music by the choir of male and female voices followed and Acting Grand Commander Batcheller, Gen. Pike's probable successor, concluded the ceremonies by saying: "I bless thee, O dead brother, in the name of Almighty God, in the name of the Order of the Holy House of the Temple and in the name of the knights and brethren here assembled. May the light of the face of God shine upon and bless thee, Amen."

The church, which was in darkness during the ceremonies, except the light from the candles, was lighted and the body was taken to the Scottish Rite Temple.

ANOTHER ACCOUNT.

[Dispatch to the Chicago Herald.]

Washington, April 10.—At midnight Masonic ceremonies over the remains of General Albert Pike were held in the First Congregational church with great solemnity. At about 10:30 members of Albert Pike consistory conveyed the body from the Scottish Rite Cathedral, where it had lain in state, to the church. Long before midnight hundreds of people had gathered in front of the church. So dense was the crowd that the bearers of the casket could hardly force their way into the church, followed by the long line of Masons who wished to pay high honor to the deceased brother. The walls of the church were covered with black cloth, while on a catafalque on a platform extending out twenty feet from the pulpit was the casket containing the deceased knight. There were nine candle-sticks, four feet in height, in three triangles, on the east, west and south of the casket, each having upon it a lighted candle. Otherwise the large church was unlighted. On the upper end of the casket was a chaplet of white roses, and below it was the insignia of the order and the sword of the deceased knight in its scabbard. Upon a tablet near the coffin was a skull wreathed with evergreens, surrounded by seven large candle-sticks bearing no lights. At the head of the casket stood a great iron cross painted black. When all was quiet and the organ played softly, Grand Master Holt, bearing a lighted candle and an iron hammer, walked slowly in from a room on the left and stood at the foot of the casket. Then twenty-one knights followed, all bearing candles and attired in black, with scarfs of crape, and their heads bare, and arranged themselves in a semi-circle on the west, south and north sides of the casket facing the east. For a few moments there was perfect silence, then a trumpet sounded in plaintive notes in an adjoining room, and after the last faint echoes had died away the Grand Master began the ceremonies according to the ancient knightly custom. The beautiful but weird services were continued by taking the chaplet from the temples of the dead knight, the cross from the breast, the cords from the feet and hands, and then in succession each attendant approached the casket and laid his right hand upon the eyes, cheek, mouth, heart, hands and feet, repeating a blessing. When the last attendant had touched the body of the dead the lights were turned up, and after all had left the church the remains were carried back to the Scottish Rite temple.

To help all our local and traveling agents in working for subscribers, we give to all new yearly subscribers during the present month a copy of Prof. Henry Drummond's latest work, "*Love, the Supreme Gift;* or *The Greatest thing in the World.*" There is now an immense demand for this work. It has been issued by some publishers at 20 cents per copy; by others at 35 cents, and $1.00 for an illustrated edition. We will send it to *every* new subscriber that can be obtained before May 1st, whether by agent or directly. Considerable theological controversy has arisen over this work of Prof. Drummond's, and for its size it has attracted as much attention as the same author's famous "*Natural Law in the Spiritual World.*" Dr. A. J. Gordon of Boston, has written a supplementary pamphlet on Faith, "*The First thing in the World.*" *Messiah's Herald* of Boston, says: "There has been no work of its size issued during the last decade that has been more severely criticised than Drummond's 'Greatest thing in the World.' Many have warmly commended it, and thousands of copies of the work have been sold. The great objection to the work has been that Prof. Drummond paid little attention to the value of faith." Dr. Gordon makes up this deficiency.

We have secured a special rate on this work. Free to *new* subscribers for a year or more from this time to June 1st.

—At a very large meeting of the Christian Endeavor Societies of San Francisco, the question of the Sunday Closing of the World's Fair was considered, and a strong memorial was drawn up and is to be sent to the Commissioners, in favor of Sunday closing.

REFORM NEWS.

A GLANCE AT THE METROPOLITAN MINISTERS.

160 W. 36th St., New York City,
April 14, 1891.

Dear Cynosure:—The farmer says, "hard times;" the merchant, "business is quiet;" the churches report, "collections short." The lodge, the saloon, and undertaker appear to have the "balance of trade." This city, like many others, has been seriously affected by the "grip." It is hoped with the recurrence of bright days it may vanish. At this writing Mrs. Summerville, wife of the much-esteemed pastor of the 39th St. Re-

formed Presbyterian church, is very low with pneumonia. Physicians give little hope of her recovery. It was my privilege to hear Bro. Summerville preach two most excellent sermons on Sabbath.

A visit to the now famous "Jerry McAuley mission," was very interesting. Mrs. McAuley presided. The leading thought, "Being filled with the Spirit," was ably presented. The testimonies which followed in rapid succession were as simple as they were similar. Drunkenness, poverty, desolation, despair, transformed by the indwelling Christ, to sobriety, joy in believing, and all that follows. The same story is told night after night the year round; and yet it never grows old. The convert tells it with the same joy and zeal as if it were never discovered before. It is the "pearl of great price" to him, and why should not he rejoice.

On Monday I attended a meeting of about thirty of the Presbyterian pastors of this city, held in the late Dr. Crosby's church. Rev. Mr. Kidd read a very ably-prepared paper giving an account of the origin, growth and distinctive principles of the United Presbyterian church. All present were given three minutes each to compliment or condemn the church, or the paper, as they might be disposed. As would naturally be expected I used the three minutes granted, complimenting the position taken by this body against the secret lodge system. I was led to believe, together with the late pastor of the church in which we met, Dr. McCosh, Joseph Cook and others of national reputation, that the secret lodge system was doing a vast amount of evil in impeding the progress of Christ's kingdom in the earth. While the lodge question was discussed but little, it was evident there was a diversity of opinion as to its merits.

A gentleman, whose name I did not learn, in a bragging way, as if telling something he was proud of, said that when formerly pastor of a U. P. congregation in Washington county, Pa., (He is now in the Presbyterian church), he never asked a man whom he received whether he belonged to a secret society or not. He was sure there were plenty of them in that church. He had not enforced their law on restricted communion. In short, he made himself out an outlaw; perhaps hoping to draw others after him. I can have nothing but feelings of contempt for such a man.

The discussion was mainly on the singing of Psalms and the use of instrumental music in worship. It was held that in the last Psalm we were commanded to praise God with stringed instruments. This was replied to by the statement that the same Psalm enjoined dancing in praising God. We were as much commanded to dance in the praise of God, as to use stringed instruments. The tracts I distributed, giving opinions of Joseph Cook, Dr. Pentecost, D. L. Moody and others, were thankfully received.

I attended a meeting of the New York Presbytery in the Scotch Presbyterian church. I judge there are two hundred pastors in this body. Prof. Briggs of this presbytery is accused of heresy in holding to what is called by the N. Y. *Sun* "prolonged regeneration after death." As the professor had the grip he could not be present. His case was referred to a committee to report at the next meeting of presbytery in May. A shortage of funds for home mission and church extension work was reported. It was purposed to sell a property and abandon a mission among the sailors to help the finances. This did not meet with general approval. One urged that as a presbytery they should build up, not abandon, a post every time the devil got strong about it. If they would be aggressive there would be money enough, but if they would run from the devil he would soon drive them out of the city.

A colored church whose members had so quarreled as to make their church odious were compared to a barrel of apples. One rotten apple would destroy the whole barrel, but the good ones would not make the bad good. The remedy was to empty out the barrel and sort out the bad. The church property was ordered sold, and the church disbanded; a new church to be organized in a different locality, so far as possible with the bad left out. This action reminded me of a man, said to be very wise, who burned his barn to get rid of the rats.

To-day I met a conference of Lutheran pastors of the Missouri Synod. All whose subscriptions to the *Cynosure* were due paid for another year. These friends, while not endorsing our paper in every respect, believe it an able advocate of the anti-secret movement and show a kindly spirit in its support.

Next week Wednesday evening I speak in Rev. Kidd's U. P. church, this city, and the following Friday evening in Rev. Carson's R. P. church, Brooklyn. Other meetings are being arranged. My address for two weeks will be 160 W. 36th St., New York city. W. B. Stoddard.

MICHIGAN PREPARING FOR A CONVENTION.

Dear Cynosure:—After lecturing at Allegan, I preached and lectured at four points on the Hopkins circuit, of which Rev. Badder is pastor, and arranged to return and lecture again at Allegan. I then went to Holland where I met Mr. Doesburg, who, some years ago, revealed Freemasonry.

From Holland I went to Saugatuck, where I preached a sermon, showing the conflict of the lodge philosophy with the Gospel, in Rev. Fero's church.

The pastor of the M. E. church was present and assisted in the service. I also preached in the town of Ganges, twelve miles south of Saugatuck.

I then returned to Allegan where a thousand hand-bills had been distributed to advertise another lecture in the principal hall of the city. But it rained hard that afternoon and continued to rain during the evening. To save expense, I went to the proprietor of the hall and withdrew the appointment.

I visited Grand Rapids, but did not work up a meeting, as the pastor, who might have helped me, was hindered by sickness in his family. So I came to Hastings and stopped with Bro. E. Pennock and with Rev. Cheeney, the pastor of Hastings circuit. I had a severe cold and seemed threatened with illness, but while enjoying the hospitality of Bro. and Sister Pennock, I so far recovered that I preached twice before taking my departure.

In one of those sermons I exposed the deceitful wickedness of the lodge system in supplanting Christ and subverting our holy Christianity, while professing to be the "handmaid" of the church. Brother and Sister Pennock each paid me five dollars to be used in the anti-secret society reform work. Rev. Townsend conveyed me across the country to Clarksville, where I worked a little privately, distributing literature and canvassing for the *Cynosure*.

From here I went to Lowell, where I met Rev. A. N. Hudson and others, who are friends of Christ, and opposed to the lodge. We went to Saranack to consult with Rev. D. A. Richards, the president of the Michigan State Association. We also consulted with brethren Shepard and Cheatham, and, if others concur, we will work up a convention, to be held at Lowell, for the discussion of the secret lodge system.

Bros. Hudson and Shepard will make some inquiries and report by letter to me, and then we will decide whether to hold a convention there or not.

Leaving Lowell I came to Ionia and went south until I came to the Campbell circuit, Rev. Smith, pastor; and preached three sermons, magnifying Christ as the friend of sinners and the Saviour of his people, and exposing the lodge as a religious humbug and a Satanic conspiracy to substitute the false gospel of Masonry for the glorious Gospel of the ever-blessed God.

Brethren who wish to correspond with me, will address me at Jackson, Mich. I will order my mail forwarded from that office to any point where I may go. Let us unitedly work to pull down the strongholds of Satan and build up the kingdom of our Lord Jesus Christ.

C. F. Hawley.

CORRESPONDENCE.

THE CHRISTMAS AND EASTER RELICS.

Philadelphia, 4th, 13th, 1891.

Editors Christian Cynosure,

Dear Friends:—About Christmas time I was glad to note your discriminating remarks in relation to the observance of the so-called "church festivals." That caution was repeated upon the recent recurrence of Easter. Until quite recently the non-ritualistic denominations have testified against these "days and times" as a relic of popery, but it seems now as though the last protest was almost ready to be hushed up by a multitudinous concord of sweet sounds, and smothered under great masses of garlands and wreaths and floral offerings generally—*a pagan renaissance.*

Were it at all probable that the precious *memorobilia*, the historic facts concerning our Redeemer's birth, incarnation, suffering and resurrection, were in the slightest degree in danger of being lost to the world, some stated annual commemoration would seem highly desirable. But, as we may well believe, not ten thousand conflagrations such as wiped out the Alexandrian Library, would suffice to extinguish the historic evidences concerning our Divine Lord

What we do now need is a deepening in that commemoration and worship which is in spirit and in truth; and this should be, with the Lord's disciples, oftener than the returning day. It is far from apparent that the spread of ritualistic, ceremonial, religious-holiday observances is indicative of a spiritually healthy trend. An observation by Alexander King, in his recent little book "The Cry of Christendom," concerning the *secrecy* accompanying the holding of the "mysteries" of our religion by some of the early Christians, and how some among the heathen were stumbled by it, I will have to defer until a later opportunity. Truly your friend,

Josiah W. Leeds.

THE NEED OF PRACTICAL CHRISTIANITY.

Phœnix, Arizona.

If we would be successful in winning souls and effective in our labors for Christ, we should be sound in theory, in doctrine, and in experience. It is a sad truth that many who stand in the sacred desk are not so. Were they what it is their right, privilege and duty to be, they would be successful for God and souls. They would mould the character of the nation, and make it in reality as well as in name, *a Christian nation.*

The hosts of sin and wickedness cannot stand the light and truth of God. Were the whole counsel of God declared, they would be forced to fly to the pit from whence they came. But under such teaching as is common, is it to be wondered at that the devil is extending his kingdom all the time?

On a late Sabbath we heard a minister preach from the text, "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." We supposed he would treat the subject practically and intelligently, but the prominent feature in the sermon seemed to be the recital of occurrences of a tour he had made to the outlying points on his circuit. Said he: "I spent the night at Gov. ————'s house, and was royally entertained. The next night I stopped at a place where they had no extra rooms. I picketed my horse, went in and partook of the frugal meal; after which I sat down on the mud floor, and smoked my pipe, and I never enjoyed a smoke so in all my life. Why? Not for that which was in me, but for the power of God which lived in me."

A short time before this at a meeting in town the preacher in charge arose and said, "The man who will now address you, has done more for the cause of Christ than any man in Arizona to-day," referring to the man just mentioned above. And said he, "When I was on a circuit, in going to preach I would take my Bible, hymn-book, Discipline, Winchester, and six-shooter." "And brother P. (the man who was going to speak) had to take more than this." I wondered if that was the example the blessed Saviour set us, "who when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to Him that judgeth righteously," and said, "Resist not evil."

As I had been through these places and never needed to carry any weapon, I thought were these men (called ministers of the Gospel) from a lack of godliness, seeking to compel the people to accept religion through fear; or were they men whose deeds were evil, and sought to fortify themselves in their evil ways, "having a form of godliness, but denying the power thereof."

I noticed the minister in charge had his mouth full of tobacco and squirted the juice freely on

the floor. After service I remarked my surprise to my friend. "Oh," said he, "Bro. F. has the dyspepsia, and uses tobacco for it." I said, "He has got the dyspepsia and thinks it is religion."

The preacher announced that as soon as full moon came they would commence revival services. I attended these services. One night after preaching for about two hours and a half, the minister invited the people to come to God and get religion, saying, "I invite you to come, but how to come I cannot tell you. Some persons with little discretion, and less knowledge of the Word of God, may presume to tell you, but I cannot." So far as could be seen there were no seekers, let alone converts, from these efforts. Could any be expected under such preaching?

I then attended some meetings at the popular church of the place, where the "upper crust" assembled together. They were commencing revival services, as they called them, and the pastor was "preaching up" for the occasion. At this time he talked from the text, "These ought ye to have done, and not to leave the other undone." He preached money all the way through. "Give and get blessed. Give and succeed in business. Do this and secure to yourself peace and salvation." This church is in the third series of these revival services (?) since the first of the year. So far nothing has been accomplished, but the pastor says, "The way to have a revival is to have it, and we are going to have a revival."

Under such teachers and teaching it is not astonishing that Christianity does not prevail. I find there is a great difference between religion and salvation. There is much of the former here, but oh, so little of the latter.

Oh, that those who are called the ambassadors of Christ knew him by a personal, living experience, that they might gather the wheat into the garner. Oh, that they would give the Holy Spirit the right of way through their hearts and be converted to God, that they might receive that power, wisdom and understanding which is from on high. O. S. CAMERON.

OPPORTUNITIES IN ARKANSAS.

LITTLE ROCK, Ark.

Arkansas is now presenting the most fruitful opportunities to workers of reform. Since the days of the lamented Woodsmall the "ice has been broken" for reformers, and there has been a quiet, steady upheaval of public opinion against the liquor traffic and lodge worship.

This does not mean that one cannot find both in a flourishing condition in most parts of our State, but the sentiment against them, especially among the intelligent and truly pious of the colored people, is as audacious and determined as the monsters themselves. Nearly every one of us occupying a "high place" is an anti-secretist. And these are living in organized closeness to each other so that their efforts in that direction may be most successful.

The colored Baptist College in Little Rock is not built as an avowed anti-secret school. But all it lacks is the name. Its influence and work against the lodge are fixed and forceful. The wickedness of liquor and lodges, the twin demons, is discussed daily in the Bible classes, weekly in the literary society, and through the columns of the *Vanguard*, the State denominational paper and organ of the school.

Profs. Jos. A. Booker and J. E. Knox, president and principal teacher in the school, have organized Sunday Bible classes to meet every Sabbath afternoon at 4:30 for the benefit of city people and those who do not attend Christian schools during the week. This, of course, gives them a homogeneous class to work upon. More than one hundred attend the popular Bible class taught by Prof. Booker, while a large number of teachers make up the Bible Normal class taught by Prof. Knox.

The time was when it was dangerous and almost impossible to get a hearing in our annual bodies on these questions, but now the people are willing to listen and learn. It is the indication of Providence, then, that all these religious agencies should be used as wedges between popular evils and the people. If the N. C. A. could employ a man like Rev. L. G. Jordan, it would not merely cast bread on the waters, but it would soon enjoy an early harvest from the latest sowing.

Workers of reform can do great good indirectly by seizing these opportunities, and using the agencies here that God has so providentially planted for them. Help the school and paper; contribute to the columns of the paper, send tracts for distribution at these popular meetings, send books of reform for the college library. Opportunities! opportunities!! "Occupy till I come!" JOSIAH.

THE CYNOSURE IN THE SOUTH.

The work in the South is now set forward mainly by the circulation of the *Cynosure* among the pastors. We give another selection from the letters received from these brethren. Many sermons will be preached through this agency this year, and by God's grace many churches may be redeemed from lodge fellowship. The fund for this good work should be much increased.

I accept very cordially the *Christian Cynosure* and promise to carry out the principles set forth in it. I have always given my voice against secret societies, because I am profoundly convinced that all oath-bound organizations are a great hindrance to the progress of Christianity. I have received several copies of the *Cynosure*, and like the paper very much. Rest assured that I shall endeavor to exert my influence against all secret orders—W. P. HAMILTON, *Childersburg, Ala.*

The fearless way in which your paper champions the cause of reform, will give courage to any one who reads it. I only wish I knew a way we could get it into the hands of every Negro pastor in America.—L. G. JORDAN.

For several years I was a constant reader of your paper, but owing to my small income, and my dislike of purchasing what I could not afford to pay for, I had to have the paper stopped. But I do like the work of the paper and am always desirous to read it. I make it a rule to preach at least a sermon once a year against all secret societies, and when I have read the paper I mark all the important points (that is, points best suited to the case at issue) and hand it to some one that will use it to profit. I shall be thankful for its visits, and shall strive to sow the good seed in mellow soil.—A. L. REESE, *White Castle, La.*

I shall be very glad to have the *Cynosure*. I read it some years ago and have missed its visits very much. I shall be glad to help propagate its principles. My school shall have the pleasure of reading it. Thanking you for the enclosed information and the gift of the paper.—W. H. FRANKLIN, *Rogersville, Tenn.*

I write my appreciation of your kind offer to me through some good friend who loves humanity, and the great cause of my Master. Secret societies I have always been opposed to: 1st, because I can't understand their object; 2d, as a Christian, I don't believe in darkness, for those that love it walk in the same. For this very cause our city is all ablaze from effects of secret workers of darkness and sin. I have received a copy of your valuable paper occasionally and read it, by which I have gained much knowledge concerning the lodge. If I had not been reading it I would have been into some of those fraternities. But I thank my Maker that I have escaped this evil, that looks so charming to the eyes. You all may rest assured I shall do my part in shelling Satan's camp hereafter. Please accept my sincere thanks for the paper. I shall use it amidst my little flock.—BURNETT BROWN, *New Orleans, La.*

Your paper comes to me, and after a careful reading it has found a home with me. I deplore the fact that secret societies are a great hindrance to a pastor, to church building and church progress in every way. I have seen the evils rising out of them like great cyclones, blowing the pastor out of his pulpit. I have been fighting this evil, and will continue to do so.—W. W. BOOKER, *Lura, Ark.*

It is a pleasure to write my appreciation of the paper I receive from you. I like it very much. Please continue to send it to me. Thank God, my church is in a prosperous condition. May the blessing of God attend your work.—CHARLES SHERKEY, *New Orleans, La.*

I have always read the *Cynosure* with the greatest of pleasure, because I like it. I have always preached against secret orders. I never was a member of any, and I never shall be. I have not one member belonging to secret orders in my church. They are against God's Word and I preach against them. May God ever bless your work.—C. W. WILLIAMS, *New Orleans, La.*

I shall read your paper if you send it, and will preach against such societies, and help in any other way. Am seeking more light on the subject; have read J. Cook's lecture on the same.—G. H. MARSH, *Glen Mary, Tenn.*

Am in hearty sympathy with your teachings; am somewhat silently at work trying to turn individuals so as to have strength. Shall try and fulfill your requests. These-devil traps are strong here, owing to preacher's co-operation in the past. Send the *Cynosure* to me and also to Prof. B———, a worthy young man who is with us, having "come out from among them."—C. P. JONES, *Searcy, Ark.*

I am in full sympathy with the work you are engaged in. Secret societies are productive of almost as much evil among my people as the saloon. There are some evils connected with those among us that does not affect the members of same organization among the whites.—J. W. DOWNS, *Leland University.*

I gladly welcome the *Christian Cynosure*, answering affirmatively the two last questions and negatively the first of your letter to pastors and teachers in the South.—A. U. FRIERSON, *Cheraw, S. C.*

I take great pleasure in writing you a few lines on this subject. I was a member of a secret order before I became a Christian. I loved the works of God better than the works of secret societies, so I left the order altogether. I have been standing out against secret orders for nine or ten years, and as a Christian, I am willing to take a stand for Christ against all kinds of sin. I like the paper very well and am hoping that this work will go on until our country becomes wholly the Lord's. So then let us fight the good fight of faith, and lay hold on eternal life.—ANTHONY PEDEN, *Oaks, N. C.*

I have been receiving your valuable paper, and am in full sympathy with the stand it takes against secret societies and other evils of our day. I will read the paper and then give to others where it may do good.—T. A. KITCHEN, *Deer Lodge, Tenn.*

I will be glad to read your good paper, and will comply with your request in trying to make it profitable to my people.—J. T. MCMAHAN, *Morrilton, Ark.*

LITERATURE.

RIGHT AND WRONG CONTRASTED. Illustrated with incidents and pictures from everyday life. By Thos. E. Hill. Price 25 cts. For sale at the office of the Humane Journal, Rialto Building, Chicago.

This little work is full of sermons for boys and girls so attractively presented that they will read and remember the lessons of morality, and abhor the paths that lead to vice and crime. The author does not, however, take the best and truest view of a happy home life always; as he introduces in one place the billiard table, and he neglects to urge the study of the Bible as the only foundation and true guide to good morals.

In the forthcoming May *Century* ex-Minister John Bigelow will furnish a remarkable chapter of secret history in an article which he calls "The Confederate Diplomatists and their Shirt of Nessus." Mr. Bigelow proves in this paper by authentic documents how the cabinet and agents of the Southern Confederacy were baffled in their attempts at negotiations in Europe by the important place of slavery in the Southern Constitution. Mr. Bigelow thinks that Mr. Davis's administration was not fully alive to the great difficulty, and that it did not face the situation as it really existed. He publishes letters from Secretary J. P. Benjamin to Slidell and Mason, also from Mason to Benjamin, from De Leon to Benjamin, from A. Dudley Mann to Benjamin, with other documents.

The *Evangelical Repository* presents ably the general topics relating to the United Presbyterian churches, but such a list of topics as is given in the April number can be profitably read by all Christian people; as, "Review of Mission Work in Egypt," "Long Pastorates," "A Bible in Mexico," etc. A map showing partition of Africa among the European governments accompanies the number.

The fourteenth annual report of the American Humane Association contains the proceedings of the Nashville convention held by the society last fall, and various reports and statistics of the humane work in the country abroad. The fact that the work of this society is mainly educational and missionary is being very properly recognized.

The *American Garden* gives us an apple number this month, with wealth of illustration. In a half dozen articles various writers give their experiences in a way to excite enthusiasm in every reader. The "Homes of Hayes and Garfield" is an illustrated paper that recalls portions of our American history both sad and glad.

Vick's Magazine takes up a controversy with the *American Garden* on the question of government seeds, and argues that the seed distribution, though begun with good intentions has now sunk to be simply a political affair, unworthy of the nation. The winter aspect of trees and summer annuals are illustrated articles.

Pastor B. P. Nommensen of Milwaukee, Wis., has devised a neat little receipt book for the convenience of those who make monthly payments to their church treasury or other society. It provides for the preservation of the treasurer's receipts for twelve years. Price 10 cents per copy.

Sabbath Reform is a new quarterly, issued by "Author's Publishing Co., 53 Ninth St., Pittsburgh, Pa., at 25 cents per year. The January and April numbers contain a number of the latest and best documents issued by Rev. W. F. Crafts on the preservation of the Sabbath day.

The Sidereal Messenger for April is replete with astronomical data and argument interesting to students of that science. Published at Carleton College, Minn.

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CALL
FOR A
CHRISTIAN CONFERENCE
ON THE
SECRET LODGE SYSTEM.

We, the undersigned, believe that there is no good which can be accomplished, in times of peace and in a free land, by secret societies which cannot be secured more easily and perfectly by open organization.

We believe that much of the time and money so greatly needed by the cause of our Lord Jesus Christ is wasted in the large and unprofitable expenses of secret orders.

We believe that the union of Christians with men of the world in oath-bound organizations is forbidden by the Word of God and always injurious to the spiritual life of those Christians who enter such societies.

We believe that some oath-bound societies are clearly hostile to the peace and welfare of our country.

We therefore invite all those who sympathize with us in the views above expressed, to meet in "A Conference of Christians," to be held under the auspices of "The National Christian Association," in Central Music Hall, Chicago, May 14, 1891, at 9 A. M., to consult and pray respecting the best method of saving men, the churches, and our land from the injurious influence of such societies.

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The Christian Cynosure.

J. BLANCHARD, Editor.
HENRY L. KELLOGG, Associate Editor and Publisher.

CHICAGO, THURSDAY, APRIL 23, 1891.

REMEMBER, to prepare for a delegation to the Conference, May 14, from your church or town. Especially let students in a score of colleges within 200 miles send their representatives.

REMEMBER, that in addition to other premiums, the new work of Prof. Drummond, "*Love, the Supreme Gift*," goes to every new subscriber whether sent by agent or local worker.

WHAT GROUND SHALL THE NATIONAL CONFERENCE TAKE?

If the leading clergymen in Chicago put exactly the same estimate on the secret lodges, their fate would be sealed and their destruction speedy; the fall of Jesuitism would speedily follow and our personal and national redemption draw nigh. What hinders this unity of judgment? this seeing "eye to eye" of God's watchmen?

Look at the diversity of opinion, in press and pulpit, of Albert Pike now deceased. Even so able and worthy a print as the Chicago *Inter Ocean* allows its columns to call him an eminent lawyer, though it mentions but one fee, viz., that of $100,000; which money was voted by Congress for schools and supplies of poor Indians and their children. The same paper calls him a "brave soldier," though it mentions but one battle in which he fought in our great civil war, viz., when he fought his brigade of Indians under the rebel General Van Dorn, and was whipped by Curtis at Pea Ridge. He is lauded as a poet, though the only poetry mentioned is his *Hymns to the Heathen Gods*, and not a stanza or couplet quoted. Then he is a great author of seventeen volumes, translated from the *Vedas* and *Zend Avesta*, which volumes the *Inter Ocean* tells us are not published, and doubtless never will be. The cyclopedias tell us that "European scholars vary hundreds of years as to dates," of the Sanscrit writings, and that their authorship is involved in scarcely less uncertainty. A single British warship has bombarded and dictated terms to an Asiatic city of a million people; in shipping a crew in the Indian Ocean, four Lascars are counted equal to one European sailor; and Asiatic princes and nobles have sent their children to us around the globe, for the knowledge given in our village workshops and common schools. Such are the fruits of the Vedas which Pike has spent a good part of his life in translating. What possible explanation can be given of the laudation of a character like Albert Pike, and upon such a showing of facts by the very prints which praise him? The answer is, there are two, and but two religions on our earth: the one a religion of holiness, the other a religion of sin. Albert Pike represented the religion of the god of this world. Christ appears in Eden, the author of holy wedlock and healthful industry; the serpent as his rival and antagonist. Moses reduced the first religion to a simple law of right. Jannes and Jambres, priests of Memphis, and magicians in Egypt, gave a religion of enchantment, fraud, and falsehood. A mere glance at what the papers say of Albert Pike, shows which religion he represents. The first of these religions was formulated and given to men through Moses by God himself. The other is made up of human inventions, which God by Moses forbade on pain of death, which penalty both Moses and Joshua inflicted by the immediate command of God with relentless severity; and there would have been no Hebrew Commonwealth, and we should not be writing of them if they had not done it. The Hebrew prophets all followed in the footsteps of Moses and Joshua, and Christ endorsed the prophets.

We live under a milder regimen, and "the weapons of our warfare are not carnal." But *the spirit* of our religion is the same as theirs. "And Moses said, thus saith the Lord God, Put every man his sword by his side, and go in and out from gate to gate, throughout the camp, and slay every man his brother, and every one his companion, and every man his neighbor;" and it was done as he commanded. And Joshua took Achan, who had taken the goods of slain idolaters, and Joshua took the goods, and "Achan and his sons, his daughters, oxen, asses, sheep, and all that he had. And all Israel stoned them with stones, and burned them with fire." This was an execution like that of Andre by Washington, dictated by the laws of war and dire necessity. Mercy to idolaters would have been treason against God and the life of that whole people.

Dr. Leonard Bacon used to say, "If Abraham and Jacob were here now, they would be put in the penitentiary for polygamy." And his saying, in a sense, was true, as our dealing with Mormons proves. And though good men, while ignorant, may violate fundamental morals, and their sins be winked at, that time of ignorance concerning lodge idolatry in this country is fast passing, if not already passed, away. The murders of Morgan, Cronin, Hennessey and others in our country show, in the words of Dr. J. N. Norris, that "Freemasonry contains the spirit of murder and every crime this side;" and mercy to murder is cruelty to mankind.

It is said, "Why single out the secret lodge from the mass of worldliness and sin which churches are fallen into?" The answer is, While "all unrighteousness is sin," a false altar, such as now stands in the secret halls in this country, is a blow aimed directly at God. And the midnight funeral of Albert Pike shows what religion is left us when false worships have supplanted the only possible worship of the true God by the Mediator, Jesus Christ. Scan the life and death and burial of Albert Pike as given by his admirers, column after column, and there is not one hint of the holy law of God. And "*he that turneth away his ear from hearing the law, even his prayer is abomination.*"

WILL THE CONGREGATIONAL CHURCHES PROTEST?

The ghastly midnight performance over the remains of Albert Pike, given on another page, should be seriously considered by every one who believes in Christ, and especially by all interested in the life of orthodox Congregational churches, whose vital breath was a protest against "mystical rites or ceremonies of religion" invented by men. (*Neal's History of the Puritans, 1., p. 248.*

We call the special attention of the *Pacific, Advance, Independent* and *Congregationalist* to the fact that April 10th inst. the First Congregational church at our national capital, a church built by contributions from the denomination, was polluted by heathen abominations no less gross than those revealed to Ezekiel polluting the temple of God. The person whose corpse was carried there at midnight was a known, open, and professed despiser of the Christian religion, whose rule was never to enter a Christian church while he was alive; and his dead body was carried there at midnight by the managers away from their own large halls, to show to our nation that the church of God cringes to, advertises, and endorses the lodge, whose idolatries are bringing the wrath of God on the American people.

None but fools will call that midnight orgy "foolery." The Louisiana lottery was not so stupendous a swindle; nor is the lottery craze so blinding and bewildering, or so costly even, as the craze of the lodge. As Webster said of the pulpit silent concerning slavery, if the pulpit is silent concerning this religious harlotry, "that pulpit is false to its trust."

The May meetings of ecclesiastical bodies are at hand, and we hope that no Presbytery, Association, Conference or Synod, and above all, no Lutheran Synod, will adjourn without calling the attention of the Christian people to this diabolical insult to American Christianity and the Son of God, who said to the devil, when he attempted to blend his worship with that of Christ, "*Get thee hence, Satan!*"

The Chicago Christian Conference, now near, to be held in the Central Music Hall, May 14th, will doubtless not fail to give an appropriate note of warning to the Christian people of this country of this another attempt to insert the worship of Satan in place of that of Christ.

—A friend in Oakland, Cal., who read with pleasure a copy of the *Cynosure*, sent for other samples to use for new subscribers, saying, "I should think there were quite a number here who ought to take your fearless organ of fair play." The *Cynosure* should have a local agent in every town that is big enough to support a secret society of any kind.

—The *Free Methodist* lately explained in an editorial the standing of the various farmers' organizations in respect to their secret obligations, urging all members of that church to shun the "evil communications" of all those which practice lodgery.

—We have received a number of letters from good brethren on both sides of the seventh-day Sabbath question. We cannot afford space for this discussion, as we said two weeks ago. We believe our good friends would all do well to follow the Word wholly in this matter of Sabbath observance.

—Dr. Carradine's sermon is, next to Talmage's, one of the most widely printed discourses of the year, and it would surpass the Brooklyn Tabernacle preacher were it not that the secular press prints for him as a money-making scheme. The *Wesleyan Methodist* is now publishing the St. Louis sermon. Send to this office for a copy in nice pamphlet form.

—The Michigan Grand Lodge Knights of Pythias met in Grand Rapids the other day and held a banquet which the local press calls "magnificent." The bill of fare was not very long, but included sherry, claret, champagne and one or two other French wines, with brandy to close the revel. The master of ceremonies closed his speech with a complimentary reference to the liquors and then called on the "prelate" of some lodge to "*ask a blessing!*"

—A friend in Little Rock, Arkansas, whose name is otherwise unknown to us, writes at length his amazement that such a letter should appear in the *Cynosure* as that from Bro. Gregorian of Armenia in April 9th number. He then proceeds to write a long article on baptism by immersion for our amazement. Bro. Gregorian had nothing to say for or against any mode of baptism, but only against the method of proselyting from his flock by a brother who it was supposed had come to convert men to Christ from semi-heathenism.

—*America* attributes the election of Hempstead Washburne and defeat of Past Grand Master Cregier to a secret society! The Patriotic Order of the Sons of America, it says, at the last moment deserted Elmer Washburn and went over to the Republican candidate. *America* is interested in the purification of politics. Will its editor please tell us what safety there is for us in secret societies, the vote of whose members is so controlled that they are cast this way or that at the command of whatever leader or demagogue may be at their head?

—How is the *Cynosure* appreciated in our colleges? It has been sent to some two hundred reading-rooms this year, by means of the fund set aside by the N. C. A. Board, and thousands of students have read the paper. A note from Bangor Theological Seminary the other day shows the value of this work. Says the letter: "We have received the papers in good order. The articles in their straightforward suggestiveness have been enthusiastically welcomed. What a loss has ours been! We are trusting to get a more complete view of truth and reform by the aid of your valuable *Cynosure*. Thanking you again and again in the name of the students, I am," etc.

—A friend in Wisconsin, who is "not a member of any of the really secret societies," but who in spite of his assertion belongs to the Good Templars, and says that secret lodge is "doing more good in the world than a thousand *Cynosures can*," gives us some advice about opposing what we know nothing about. He says he prefers "to make my fight against an open evil and an open enemy rather than attempt to strike in the dark at something that cannot be seen in the daylight"(!) We agree with this. An open enemy is always more honorable than a secret one, therefore we oppose the Good Templar lodges as an incubus upon the temperance reform, which is year by year dividing the temperance forces with its puerile performances and obligations of secrecy. If all the Good Templar order were as consistent as this one, the liquor power would have no reason to dread it.

—Dr. Crosby's funeral occurred on Tuesday, the 7th inst. Dr. John Hall of the Fifth Avenue

Presbyterian church, and Dr. Wm. M. Taylor of the Congregational Broadway Tabernacle, conducted the public services, which were held in the church of which Dr. Crosby had been so long pastor. The New York *Herald* speaks thus cordially of Dr. Crosby's character:

In the death of Dr. Crosby this entire community suffers loss. He had for many years been closely identified with our best interests, was not merely a preacher of good tidings, but a doer of good deeds. By temperament a close and accurate student, by education a theologian, always a welcome guest in pulpit and on platform, he occupied a special place in the general heart as a man with convictions, backed by a courage which never reckoned the odds against him. Dr. Crosby had peculiarly marked characteristics. He was always a factor in our public life, was seldom merely prudent in his utterances, never diplomatic or cautious in speech, made vigorous friends and hot enemies by the sturdy candor with which he stated his position, and the unflinching boldness with which he defended it. He disdained compromises, fought either to win or fail, gave no quarter and asked none, was as incisive and emphatic as a thunderbolt. In his contests with bribery, the excise laws and prohibition he was often beaten, but he never surrendered. Essentially a reformer, he had little patience with hack politicians, and was, therefore greatly honored and thoroughly hated. The honor had its origin in the whole-souled manliness with which he impressed us all; the hatred was due to the fact that as a fearless truth-teller he was no respecter of persons.

PERSONAL MENTION.

—Mrs. Laura S. Haviland has been seriously ill at her Englewood home in this city, since her return from Michigan, where she spent the winter. She is now, we are happy to learn, recovering.

—Elder Isaac Hyatt, for years pastor at Gilford Village, N. H., has just removed to Poland, Herkimer connty, in northern New York. Rev. J. Phillips, a man of fine culture and true to Christ on reform questions, becomes the pastor at Gilford.

—Mr. O. H. Kind, a seceded Odd-fellow, died at his home in Lee county, Iowa, on the 22nd ult., aged 67 years. He was a zealous Christian worker, who faithfully maintained his convictions, and stood by the cause represented by the National Christian Association.

—Prof. William R. Sloane of Princeton College has given a fine crayon portrait of his father, Prof. J. R. W. Sloane, to Geneva College. It will hang in the chapel. Some time ago another friend sent a portrait of Dr. A. M. Milligan; and yet another of Dr. Johnston, the first president of the institution.

—Rev. S. Smith, a veteran of several reform wars, has lately returned from Oberlin, Louisiana, to Beaconsfield, Iowa. Father Smith has been one of the oldest *Cynosure* subscribers, and has attended several of our earlier conventions. He rescued D. P. Rathbun from the Kellerton mob years ago. He is now in advanced years and poor health, but will stand at his post till the last.

—Rev. George A. Milton of Elgin was injured nearly four months ago. His broken thigh is not yet strong enough to give him liberty, and the "grip" has of late shaken him and prostrated his wife, we trust not seriously. He has not been able to attend the meetings of the N. C. A. Board more than once or twice this year, but may God give him strength to help in the approaching conference.

—Elder Rufus Smith, so long connected with our work in Missouri, at Maryville, and more lately living at Crandon, Wis., has just removed to Wheaton, where he has bought a home close by the College, and has, with shrewd provision, purchased other property near. He wishes to be near Chicago where he can engage in city mission work. He is at home and a welcome worker in a number of our large city missions.

—The *Cosmopolitan* magazine which we are enabled to offer to our subscribers at very favorable rates, is widely recognized as one of the most interesting of our illustrated publications. Its publishers are anxious to secure permanent subscribers and make the *Cynosure* subscribers an excellent offer. It contains yearly some 1,500 pages of reading matter, a large proportion of which is finely illustrated. A profitable investment is offered in the *Cynosure* and *Cosmopolitan* for $3.00 to new subscribers to both; $3.50 to old subscribers to both; and $3.25 to all our present subscribers who do not take the magazine.

OUR WASHINGTON LETTER.

Washington, D. C., April 15, 1891.

Mr. Harrison has always been credited with being a temperate man, and Mr. Wanamaker has more than once since he entered the Cabinet spoken in public for temperance, therefore it puzzled me to know why the buffet in the dining-car of the train in which the Presidential party is traveling should have been filled, before the train left Washington, with an assortment of bottled wines and liquors. Perhaps this may have been done by order of the railroad officials without Mr. Harrison's knowledge or consent, and, after all, the liquor may not be consumed by the ladies and gentlemen composing the party. I trust that it is not the intention of the President, his family and two members of his Cabinet to set a bad example to the young men and women of the country by drinking the liquor carried from here.

Marshal Ballington Booth, son of Gen. Booth, the head of the Salvation Army, is in Washington. Monday evening he conducted one of the unique religious services peculiar to his organization before a large congregation in one of our largest churches, which was opened by the pastor of the church. The fact has been more or less commented on that of late many of the churches have shown a disposition to co-operate with the Salvation Army to a considerable extent. I talked with a minister about this the other day, and he said, "I do not approve of many of the methods of the Salvation Army, but I recognize the fact that it is striving for the same end—the saving of souls—that the churches are, and that its methods appeal very strongly to a great many people, people that it would be difficult to reach and arouse by ordinary church methods, and for that reason I favor its recognition by the churches."

Most touching it was to me to observe the feeble, tall, white haired man, who so earnestly talked to an audience of men at the Y. M. C. A. rooms Sunday afternoon. The speaker was ex-Justice Strong of the United States Supreme Court, now 83 years old, and his subject was "personal religion." He told the young men of the pleasures that awaited their unreserved acceptance of the religion of Jesus Christ, of whom he had been an humble follower for more than forty years, and appealed to them not to put off repentance until it was everlastingly too late.

In a temperance meeting the other evening Senator Peffer opened his remarks by dramatically asking, "Am I my brother's keeper?" and proceeded to demonstrate that eventually we shall be compelled to answer in the affirmative; but the portion of his remarks that attracted the most attention was in substance this: In 1890 this country manufactured 25,000,000 barrels of fermented liquors. On October 1, there were 86,000,000 gallons of distilled spirits in bonded warehouses and 16,000,000 gallons in the places of wholesale dealers. To put this liquor in a canal twenty feet wide and ten feet deep the canal would have to be fifteen miles long, or it would form a lake one mile square and thirty-two feet deep. There is food for thought in these figures, and I commend them to workers in the cause and to thoughtful people generally. *

—Actual experience with garden cultivators warrants the highest commendation of the Manweight Cultivator which we advertise this week and offer free (except freight) to those who get up clubs. The ordinary cultivator is pushed by the arms and is hard work at times. This new machine is pushed forward easily by the simple weight of the body. There is no garden tool a boy likes so well as a cultivator. With this new machine a boy can cultivate a quarter to half an acre and think it play. The wheels are high so he can make a team of his playmates and pull it through the soil. Before the first of May we should be glad to add a hundred clubs of eighteen to our list in exchange for this useful and beautiful implement.

All Reformed Presbyterians who purpose to attend the anti-secret conference soon to be held in Chicago, can be furnished with credentials as delegates by notifying the undersigned. We hope many will find it convenient and see it their duty to attend. By order of Synod.

J. S. T. Milligan,
Ch'n Standing Com. on Secret Orders, R. P. C,, Denison, Kan.

NEW ENGLAND LETTER.

Spring thoughts—Honest doubters—Mr. Moody—Massachusett's bill for cigar smoke—Taxation without representation in the Rebekah lodges of New Hampshire.

The signs of spring are on every hand, but there are some that appeal to the heart more directly than others, and draw us as with golden cords back to the days of our innocent childhood. The note of the first bluebird is to New England ears what the firing of guns at St. Petersburg to proclaim that the ice in the Neva has broken up is to the inhabitants of that far-off northern city—only it is a much pleasanter and more poetic way of announcing the springtide. Another token, which with anyone country-bred cannot fail to awaken associations connected with their childish days, is the smoke rising from countless brush fires that the tidy householder kindles for the destruction of his winter debris. Do we all begin life with more or less of the gipsey in our natures? and is that the reason why an out-door fire with its crackling flames is always such a wonderful source of attraction to the little folks? One might fancy the spirit of some old Druid momentarily thinking himself present at the celebration of his ancient rites, and then sadly turning away when he finds that not to the sun are these fires kindled, but to the gods of order and thrift which the savage Briton knew not, nor his fathers before him. This warm, smoke-laden air, with the red sunbeams struggling through it that have kissed perhaps the first opening violets under their coverlid of last year's leaves, touch the fountain of solemn as well as sweet musings;—for so the great Householder will gather out of his kingdom all things that offend for the Judgment fires to consume; and just as the grass is always greener and the fruitage richer that springs on these blackened spaces, so it is only when the human heart has been burned over by the fires of sorrow that it "bringeth forth the peaceable fruits of righteousness."

Heresy seems to be a passport to fame now-a-days, instead of being as in former times a passport to the dungeon and the stake. To have a few pet heresies seems to be almost a necessity for a minister who would catch the public ear, and it is even becoming one of the elements of literary success. It is said that the Rev. McQueary before the recent church trial invariably had his articles which he sent to the leading magazines returned, but now these same periodicals are offering him large sums to contribute to their columns. As the *Christian Leader* well says, "What wonder that a large proportion of those whose doings and misdoings take up space in the papers, are people of no account; for in such a race for 'fame' character and brains are not entered." The fact is, honest skeptics are rare, for that expression implies an honest man to begin with,—one who is honest all the way through, with himself and with God. And such we know are not plenty. We feel that the men who questioned the truth of the Romish dogmas when it meant death to do so were thoroughly honest in their doubts; but if instead they had known that their heresies were going to give them promotion and rich livings, we should not feel quite so sure. The great majority of religious doubters prejudge the case, and instead of looking for evidence of the truth of a doctrine are all the time looking for proofs of its falsity; and the consequence of not putting themselves on the receptive side is, that instead of seeing a ladder reaching up into heaven as did Jacob, who, in spite of his grievous failings *was* morally honest, they see only a Babel tower of human theories and opinions. Honest doubters are as rare as white crows, but the other kind are common enough, and their dismal "caw, caw," is heard all over the land. Synods and councils will never stop their croaking. I believe there is only one thing that will make sincere believers out of these doubting Thomases,—and that is a church whose individual members can point like their Master to the marks which show that they have been crucified to the world with its affections and lusts.

Dr. Emory Haynes, who recently resigned the pastorate of the Tremont Temple church, has gone back to Methodism, and will become the pastor of the People's church. As long as denominational tenets seem to set on him so loosely it has seemed to many Christians that he would have acted more wisely had he stepped out from

(*Continued on 12th page.*)

The Home.

THE NEW SONG.

Sound over all waters, reach out from all lands,
The chorus of voices, the clasping of hands;
Sing hymns that were sung by the stars of the morn;
Sing songs that were sung when Jesus was born;
With glad jubilations
Bring hope to the nations,
The dark night is ending, and dawn has begun;
Rise, hope of ages, arise like the sun;
All speech flow to music, all hearts beat as one.

Sing the bridal of nations with chorals of love;
Sing out the war vulture and sing in the dove,
Till the heart of the people keep time in accord,
And the voice of the world is the voice of the Lord.
Clasp hands of the nations,
In strong gratulations,
The dark night is ending, and dawn has begun;
Rise, hope of ages, arise like the sun;
All speech flow to music, all hearts beat as one.

Blow, bugles of battle, the marches of peace;
East, West, North, and South, let the long quarrel cease;
Sing the song of great joy that the angels began;
Sing of glory to God and good-will to man.
Hark! joining in chorus,
The heavens bend o'er us;
The dark night is ending, and dawn has begun;
Rise, hope of ages, arise like the sun;
All speech flow to music, all hearts beat as one.

—*John G. Whittier.*

SPIRITUAL SONGS IN CHRISTIAN WORSHIP.

Many writers assume that the early church, following the example of our Lord and his disciples, used the book of Psalms for public praise. The primitive Christians were severely simple in their ritual. Their spirituality of worship was not rendered artificial by motives of foolish display. Where such temptation overtakes and overcomes a church it is only fit to be spued out like the church of Laodicea. It is a very solemn affair to undertake the guidance of church praise. If there be a chorister, and if there be a choir, such persons should be specially characterized by sobriety of demeanor and by a fervent spirituality. Honest Adam Clark, referring to the pure worship of the early church, and remarking on the singers of his time, said: "Those whose peculiar office it is to direct and lead that part of the Divine worship which consists in singing the high praises of God should have clean hands and pure hearts. To see this part of public worship performed by unthinking if not profligate youths of both sexes, fills the serious with pain and the ungodly with contempt. He who sings not with the Spirit, as well as with the understanding, offers a sacrifice to God as acceptable as the dog's head and swine's blood would have been under the Mosaic law."

I do not know if choirs generally have improved much since Adam Clark's day; but this we do know, that there is marked contrast between the sensuous worship of our times chiefly limited to choirs, or quartettes, and the exalted worship of *Spiritual life* which finds its varied expressions of reverence, homage, devotion, and adoration in the book of Psalms. The sentimentalism of carnal worshipers may be gratified by unmeaning sound, but how can God be glorified, or the church edified by senseless jargon, is a question beyond our comprehension.

In Psalm 47: 7, we are commanded to *sing praise with understanding.* Old Charnock said, "In worship the soul adores and reverences God's majesty, is ravished with his amiableness, embraceth his goodness, enters itself into an intimate communion with this most lovely object, and pitcheth all his affections upon him; we must worship God understandingly; it is not else a reasonable service."

Much of modern hymn-writing has lowered the standard of worship. The sickly rhymes without reverence or sense, full of silly endearments and frivolous allusions to things most sacred, has prostituted spiritual praise, while many of our revival song-services are more befitting heathen fanes than Jehovah's temple. Silly ditties which have overflowed the land indicate how sadly the church has declined in her worship from the days when she appreciated "David's harp of solemn sound."

The Psalms always present the living God as the object of worship. The voice is unto God.

1. The *voice of supplication* is directed to him. Psalm 5: 3, 4, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up. For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee."

2. The *voice of praise* is uplifted to him. Psalm 47: 6, "Sing praises to God, sing praises; sing praises unto our King, sing praises."

3. The *voice of laudation* is to God. Psalm 47: 1, "O clap your hands, all ye people; shout unto God with the voice of triumph."

As the panting deer hastens to the waterbrooks, so the throbbing heart of the believer hasteth towards God. Hear the cry of the quickened soul in Psalm 43: 3, 4: "O send out thy light and thy truth: let them lead me: let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God, my God."

Notice here: The light, like the Cloud of old, leads to the holy *hill* of Zion. But that does not satisfy. Nor does the Tabernacle, the *house* of the Lord, satisfy; nor does the *brazen altar* with its smoking sacrifices, nor the *golden altar* with its fragrant incense, fully satisfy. The true worshiper must enter within the vail to commune *with a personal God*, who himself is the believer's joy.—*From Spiritual Life in the Psalms by George C. Needham.*

SELECTING HYMNS.

In the minds of some old-fashioned people, singing is a part of the worship of God, or a means of conveying instruction and consolation to men. Others regard it as a performance, to be engaged in by a soloist, a quartette, or a choir, who "perform," or "render," or "execute" something which the Lord perhaps understands, but which to other people is frequently in an unknown tongue.

One thing is observable in connection with this style of musical performance, and that is the method of selecting hymns. If hymns are properly selected and properly sung, they become a mighty adjunct to the preaching of the Word of God. They impress the truth upon the hearts of men, and give to those who have heard the Word an opprtunity of expressing their appreciation of the truth that has been declared. But in order to do this the singing and the preaching must be in harmony; and when a man has preached the truth the people must sing something in accordance with it. But if this is to be the case there must be plenty of hymns at command, which will correspond with the truth declared, and then such hymns must be intelligently selected and properly sung.

In many cases the books that are used do not afford the hymns necessary for such a purpose. The hymn book is on too narrow lines, and those who use it are compelled to fiddle on one or two strings. Sometimes, when there are a sufficiency of hymns, the selection of them is left in the hands of the leader of the singing, who may know nothing about hymns, but who is able to pick out tunes which his choir can sing, often selecting them without much reference to fitness or appropriateness. A sermon on the Judgment Day is liable to be followed by a musical jig; and in a multitude of instances the singing is well calculated to take off the effect of the sermon, and may be used by Satan as one of those means by which he catcheth away that which is sown in men's hearts.

Such evils call for remedy, and persons who desire to worship God in song should see that such faults are corrected. To do this let them: *First*, have a book which contains a sufficient *number* and a sufficient *variety* of hymns for use, so that persons who sing will not need to be tied down to a few hymns, or to hymns on two or three subjects. *Second*, let the hymn book contain hymns enough so that there will be no need of throwing it by and getting a new one at the end of six months, before it is possible to become familiar with the contents of the book. *Third*, let pains be taken to learn tunes that are worth learning, and hymns that are worth remembering; and let these hymns and tunes be practiced by Christian people, until they can sing them properly. *Fourth*, let devout and serious people make use of the hymns and tunes with which they have been familiar in years past, but which have been crowded out of sight and mind by others of less value, and let them thus seek to bring into use the hymns which are worthy of being retained. And finally, let them follow this direction which is contained in "Songs of Pilgrimage, page 36.

"Let the leader of the singing go through the Hymnal used in the desk, and plainly mark with an X or some other mark, all the tunes which can ordinarily be sung without difficulty. Let *two* such marks be used to designate tunes which are entirely familiar, and can be sung at *any time* without hesitation. Similar marks can be used in the index to indicate familiar tunes or favorite hymns. Thus hymns may be announced at any moment without the liability and embarrassment of failure, and one of the hindrances to good singing avoided."

By attending to these suggestions the singing can be brought into harmony with the preaching, and be made to minister to the devotion of the true worshipers; and in a short time people will be surprised at the change in the singing, and "the service of song in the house of the Lord" will minister to the edification of those who engage in it, and become not a mere performance, but an act of worship in honor of the Most High God, and a means of edification to his church.—*H. L. Hastings in the Armory.*

SINGING FOR HEALTH.

The time will soon come when singing will be regarded as one of the great helps to physicians in lung diseases in their incipient state. Almost every branch of gymnastics is employed in one way or another by the doctors, but the simple and natural function of singing has not yet received its full meed of attention. In Italy, some years ago, statistics were taken which proved that the vocal artists were especially long-lived and healthy, under normal circumstances, while of the brass instrumentalists it was discovered that consumption never claimed a victim among them.

Those who have a tendency towards consumption should take easy vocal exercises, no matter how thin and weak their voices may seem to be. They will find a result at times far surpassing any relief afforded by medicine. Vocal practice, in moderation, is the best system of general gymnastics that can be imagined, many muscles being brought into play that would scarcely be suspected of action in connection with so simple a matter as tone production. Therefore, apart from all art considerations, merely as a matter of health, one can earnestly say to the healthy, "Sing, that you may remain so," and to the weakly, "Sing, that you may become strong."—*Selected.*

The following from "Farmton" (Dr. Thwing), in the *Advance*, on church choirs, expresses some principles worthy of consideration: "It has become quite customary for our churches to put a gallery for the choir either behind the minister or beside the minister. The people want to see the singers; they want to face the music. I do not like the custom. These last months I have been sitting in the pews, and have faced the music. I have thus added evidence, drawn from observation, to my theories that music should be heard, and not seen; it should appeal to the ear and not to the eye. The sense of worship in song through the agency of the ear is marred by the distractions which the eye brings. The organist, jumping about on his seat, pawing the pedals, pulling the stops, the size of the soprano's mouth, eccentricities of dress and deportment, all these the eye brings to the heart and mind, and thus serves to mar the sense of worship."

Conformity to the world is the great weakness of the church. The world demands the substitution of entertainments for worship; and the church responds by *drowning* the sentiment of religious songs with instrumental music, and with a mouthing process, which in many instances entirely covers up the words of the song. With such display as a substitute for worship God is not pleased.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." Rom. 12: 23.

MOTHER'S TURN.

"It's mother's turn to be taken care of now."

The speaker was a winsome young girl, whose bright eyes, fresh color and eager looks told of light-hearted happiness. Just out of school, she had the air of culture which is an added attraction to a blithe young face. It was mother's turn now. Did she know how my heart went out to her for her unselfish words? Too many mothers, in their love for their daughters, entirely overlook the idea that they themselves need recreation. They do without all the easy, pretty and charming things, and say nothing about it, and the daughters do not think that there is any self-denial involved. Jennie gets the new dress and mother wears the old one, turned upside down and wrongside out. Lucy goes on the mountain trip, and mother stays at home and keeps house. Emily is tired of study and must lie down in the afternoon; but mother, though her back aches, has no time for such indulgence. Girls, take care of your mothers. Coax them to let you relieve them of some of the harder duties which, for years, they have patiently borne.—*Presbyterian.*

WHO STOLE THE HONEY?

A TRUE STORY.

The honey was in Deacon Bird's store. What child living in the country has not seen just such a store? It has barrels of potatoes, kegs of molasses, piles of codfish, and on the counter, pieces of pink and white calico for little folks' frocks and aprons. There is always a glass showcase in this kind of a store, where are kept pen-knives and thimbles and letter paper, and perhaps a little case of glittering finger rings. And behind the showcase, on the high shelves, there are glass jars full of candy. Fascinating sticks a penny a piece, some white, some red, some with ribbon-like stripes, are in these jars, and pink cinnamon lozenges and delicious lemon drops.

Besides having all these melt-in-your-mouths to sell, Deacon Bird dealt in honey. A few boxes of the sweet, golden stuff always stood in the back of the store, near a window. One summer day Deacon Bird discovered that a large part of the honey had been taken from one of the boxes. Had his little errand boy, Dick, a sweet tooth?

"Come here, you, Dick," said the deacon.

Dick came, barefooted, curly-headed, with his ragged straw hat in his hand.

"Have you been meddling with my honey, sir?"

"No, sir."

"Prove that you haven't by finding out the thief," said the deacon. "Do you hear?"

Poor Dick! How was he to find out the thief? A few days passed, and another box was nearly emptied.

"I've watched," said the deacon, "and no boy goes into that back store but yourself. If you don't clear up this mystery in a week you leave my store. I want no thieves in my place."

To be called a thief! That was harder than hard work. Dick would have left the deacon's employ that very minute had it not been that his father was a poor man, with little ones younger than Dick to clothe and feed. No, he must stay and find the culprit.

One day Dick went into the back room, and sat down on a bag of meal. The deacon had gone home to dinner, and Dick was tending store. But there were no customers, and the boy, feeling very disheartened, sat down among the barrels and boxes to think what he should do if the deacon turned him away. Suddenly he heard a sound that caused him to look up.

"Ha! ha!" said Dick," there are the thieves!"

There they were, indeed, talking away to each other, coming in and going out, as busy and important as if their doings were honest and above board. Above board they really were, for not one of the pilfering gentry made the slightest pretense to secrecy.

"I will tell the deacon you are here," said Dick, "and he may catch you if he can. I guess he'll have a merry chase of it."

Then Dick fell a laughing, and in a paroxysm of mirth rolled off the meal bag on to a bag of Brazil nuts. The nuts did not make a very comfortable bed, and he sprang up just as the deacon came in.

"I've found the thieves, Deacon Bird," he said. "Come and catch them."

But the deacon was afraid that the rascals might do him mischief. So he locked the door of the back room, making Dick a prisoner with the highwaymen, and ran off after a constable. He was back presently with burly Billy Barrett, who had locked up many a sinner. Pushing the constable ahead, the deacon, well covered by his broad shoulders, entered the back store.

"Where be they?" he asked, forgetting his grammar.

"Don't you see them?" asked Dick, pointing to a score of bold invaders.

"Now, Mr. Barrett, now's your chance."

Mr. Barrett laughed a loud roaring laugh.

"Bees, by my yardstick!" said the deacon. "Boy, you may have the rest of the honey if you won't tell o' this."

But somehow the story got out.—*Congregationalist.*

TEMPERANCE.

MOVE ON THE CONSTITUTIONS.

Very little attention is given in these times to our constitutions in politics and legislation. There is to be found "the will of the people" if they are not traitors. There is the life of our state and of our nation.

Who has ever brought the towering liquor crime to the test of these constitutions? Instead of this they have been surrendered to its service like any other interest, and it now holds the country in its serpent-grip. O shame, treachery, blindness! They are unequivocally against it, and demand its extermination. Listen to them while stating the principles and objects for which they were made.

The national Constitution says: "We, the people of the United States, in order to form a more perfect union, to establish justice, to ensure domestic tranquility, promote the general welfare, and secure the blessings of liberty, do ordain and establish this Constitution." State constitutions have the same object. Ours says: "We, the people, grateful to God for our civil and religious liberty, do ordain this Constitution. Government is instituted for the benefit and protection of the people." They then proceed to organize government to carry out these sacred objects of "justice, domestic tranquility and general welfare." Now arraign at the bar of these constitutions the liquor traffic; with all its torment and woes, all its ruin to "domestic" life, its material destruction of $1,100,000,000 annually; its crimes, poverty and public corruption, its barbarous war on "the public welfare;" and close the indictment by counting up its 60,000 dead each year. Then bring in the verdict. Is this business constitutional? Common sense answers, No! It is directly and fatally at war with every object for which the constitutions were made. For its annihilation they summon the whole power of penal law.

These positions are undeniable. The liquor ruin has not a shadow of rights under our constitutions. It is a gigantic crime against the state.

It is a fundamental principle of judicature that nothing morally wrong can be legal, and what is wrong if the liquor woe is not? The Supreme Court of the United States declared it a "nuisance." Has it constitutional rights? It is opposed to the common law, under which Blackstone says: "No man has a right to use his property to the injury of another." The Supreme Court has said again: "No legislature can bargain away the public health or the public morals. The people themselves cannot do it. Government is organized for their preservation." And God's law thunders, "Execute justice; or my wrath shall go forth like lightning."

Thus the gigantic liquor crime with all its licensed inventions, is stripped of every shred of legal covering. This position is so unanswerable that a little thought by the people and a few trials by the courts will settle all forever.

The question of the overthrow of the liquor power is broader than prohibition. It involves the problem whether or not our sacred constitutions and free government would continue to be prostituted to the support of the greatest curse on earth, killing the moral and material vitality of our country. The misconstruction of the Constitution in support of slavery for two-thirds of a century, made its termination possible only through blood. The danger now is not less, but the constitutions are still the field on which all foes of intolerable wrong can rally in unity, and there conquer.

A. Willey.

Northfield, Minn.

A MURDER AND ITS LESSON.

A very profitable temperance lesson might be learned from the murder of William Trimmer by Francisco Cota, committed near El Cajon. The murderer is a young man about twenty-five years of age. His victim was also a young man, and the two had long been associates and friends. It is seldom, however, that the public heed the lesson. The immediate cause of a crime is all that most people care to know anything about.

It is true, as the preliminary examination disclosed, that these young men were not drunk at the time the terrible deed was committed: but it is equally true that drinking led to it. Cota, it seems, had been giving attention to the sister of Trimmer, which fact displeased the latter, and bad feeling between the two was the result. It is understood that they had frequently quarreled over the matter, and on the Sunday previous to the day of the murder they had both spent much of the time in the saloons of El Cajon, where it may reasonably be inferred no steps were taken for an amicable settlement of the affair. The saloon was their general place of rendezvous.

What makes the affair sadder than such things usually are is the fact that only last summer at a prohibition meeting held by the writer, the father of the murdered man, Martin Trimmer, a well-known and influential Democrat in his community, avowed himself as being in favor of prohibition, although himself a drinking man, and that he should vote that way—a thing he intended to do for the *sake*, as he said, of his boys. True to his word, he not only voted that way but from that time on till the election worked faithfully to secure votes—the result of his work being a very respectable vote for our ticket where really none was expected before.

Alas! the father of this poor murdered boy commenced his temperance work too late to save *him*, but let us hope not too late to save somebody else's boy.—*California Voice.*

PROHIBITION CELEBRATION.

James A. Troutman, president of the Kansas State Temperance Union, has issued a call for a prohibition decenniale celebration. In his call President Troutman says: "The first day of May, 1891, will complete a decade of prohibition in this State. Kansas is the typical prohibition State, and for that reason our policy has been mercilessly assaulted by the allied liquor interests of the nation. While we have been making history for Kansas, we have been fighting a moral battle for the whole United States. That prohibition is impregnably intrenched in our fundamental law after ten years of such warfare is a significant fact.

The State Legislature of Missouri adjourned March 24th, after a drunken carousal of nearly ten days. On the last Sunday of the session all the saloons in the city, save two, were running, and they were thronged with yelling, drinking, swearing Senators and Representatives. The last night of the session Governor Francis held a reception at the executive mansion at which he dealt out beer, punch and whisky to the drunken crowd. Both the speaker and speaker pro tem of the House were drunk for ten days.

The Legislature of Texas has passed a Scientific Temperance Education law. The passage of the law has been secured, as in other States, through the influence of the Woman's Christian Temperance Union, led by Mrs. Hunt. There are now only eight of the forty-four States that have not secured by law provisions for scientific temperance education in the public schools. The influence of this for good on the rising generation must be incalculable.

A careful calculation shows that the total aggregate income of the Church Wesleyan, London, and Baptist missionary societies and the British and Foreign Bible Society of Great Britain, during the fifty years of Queen Victoria's reign amounted to £20,768,160, being about equal to the sum spent on strong drink in Great Britain in sixty days.—*Ex.*

NEW ENGLAND LETTER (*Continued from 9th page*).

the bonds of sect entirely. Mr. Moody's labors in Boston and vicinity have resulted in much good. Some thousands have been converted, to say nothing of the hosts of believers who have been refreshed and strengthened by his ministrations. His gift to the Romish church in Northfield has put him under a severe fire from the anti-Catholic party, for Mr. Moody makes mistakes at times; but they always "incline to virtue's side"—in this case overmuch charity. But isn't there "a stirring in the tops of the mulberry trees" when a Catholic paper like the *Sacred Heart Review*, makes a plea for prayers in English, instead of the unknown tongue used in the mass—unknown at least to the majority of the worshipers? The fact that intelligent Catholics are urging such a bold innovation on the customs of their church is a very cheering sign.

Massachusetts taxpayers—especially those who neither use the weed themselves nor wish to be the occasion of others using it—are naturally rather disturbed to learn that legislative committees are in the habit of smoking at their expense, —and smoking either very high priced cigars or else a great many of them. In one month the State has had to pay $93.55 for this item alone. Here is evidence surely of the low moral tone prevailing among the "representatives"—so called—of this enlightened State. No wonder the friends of reform find small encouragement from such a body, or that the noble women who have pleaded before them for better protection for the young of both sexes, have so often been made the subjects of covert if not open insult! That it was passed under the inspiration of tobacco may account for many a bad law on our statute book, or weak point in a good one.

As the descendants of Benjamin Franklin have lost their case in Philadelphia, their suit against Boston is also practically dismissed. A will cannot be contested with much hope of success after the lapse of a hundred years, especially if might and right are both on the side of the defendant.

The Rebekah lodges of New Hampshire are to be taxed so much per capita for the benefit of the Grand Lodge made up entirely of men, and to which every woman is denied admittance. The jurisdiction of New Hampshire is the first to do this, and whether their example will be followed by other Grand Lodges will depend on the temper in which the Daughters of Rebekah meet this new rule. If they have a spark of the old Revolutionary spirit they will set up the standard of revolt by coming out from an institution to which they are at best but a mere kitchen attachment. "Taxation without representation" may be a step too far for even the Grand Lodge to take.

Elizabeth E. Flagg.

Bible Lesson.

STUDIES IN THE OLD TESTAMENT.

LESSON V.—Second Quarter.—May 3.

SUBJECT.—Israel often Reproved.—Amos 4 : 4-13.

GOLDEN TEXT.—He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.—Prov. 29 : 1.

| *Open the Bible and read the lesson.* |

Daily Readings.—M.—Amos 1 : 1-15. T.—Amos 2 : 1-16. W.—Amos 3 : 1-15. Th.—Amos 4 : 1-13. F.—Prov. 14 : 1-12. S.—Prov. 1 : 24-33. S.—Mark 12 : 1-9.

COMMENTS BY E. E. FLAGG.

1. *False worships reproved.*—Vs. 4, 5. Amos was, if we may so speak, a lay prophet; that is, one who had been trained to a secular calling, and not in any school of the prophets which were the theological seminaries of that day. His bold, vigorous style of preaching, filled with figures drawn from the common everyday life of the peasantry, made a great sensation among the people; but we do not read that it had the slightest effect except to procure the prophet's speedy banishment. Unlike Jonah, Amos "was obedient to the heavenly vision," yet the call to leave his own country, Judah, and the protection of good King Uzziah for the kingdom of Israel where the wicked Jeroboam II. was then reigning, and which had so often persecuted and slain the prophets of God, could not in itself have been a pleasant one. The sequel was also very different, for unlike heathen Nineveh, apostate Israel gave not the faintest sign of true repentance. Amos (perhaps after many proofs that they would still continue to reject his message) mockingly tells them to go on; to multiply their sacrifices and add sin to sin. Israel had reached a point where her iniquities had wearied out even the Divine patience, and nothing remained but to fill up the measure of her guilt. "For this liketh you." These false worships with their outward splendor and inward corruption just suited them. There are many to-day who try to serve God and Mammon as the Israelites tried to worship Jehovah and the golden calf. They are careful to keep up the forms of religion, but in all their devotion they mingled the leaven of worldliness. They even make magnificent free-will offerings to charitable objects, while they oppress the poor and needy. The golden calf set up by Jeroboam was worshiped as a symbol of Jehovah, but it was a symbol borrowed from paganism, and was in direct violation of his express command not to make any graven image to represent Him who is invisible. Perhaps there were some who thought they could worship him just as sincerely under a heathen symbol. So, many people to-day really think that Masonic prayers to the G. A. O. T. U. are offered to the true God. But he is a Creator and not an architect; our heavenly Father and not the great grand master of the grand lodge above. We know that a petitioner who should approach any earthly king and address him by a title inferior to the one which rightfully belonged to him, instead of having his request granted would be ignominiously thrust from the royal presence; and is it any less an insult to the King of kings to call him by a human title as if he were indeed one like ourselves? That is always false worship which tries to opproach God in ways he has not appointed, or that calls upon him by a name unrecognized in his Word.

2. *The judgments on false worships.*—Vs. 6–13. We notice (1) that where judgments fail to soften they only harden. (2) A mixed religion which joins together the holy and the profane is more hardening than pure heathenism. They kept enough of the letter of their ancient worship to be a salve to their conscience, while mixing with it the spirit of paganism that licensed them to do evil with impunity. Famine comes first in the series of judgments, typified by cleanness of teeth; so where there is a spiritual famine everything may seem, as one commentator says, "very smooth and clean outwardly because there is no solid religion. Better fightings and fears with real piety than peace and spiritual decorum without religious life." Besides these general judgments there seem to have been some especial ones which fell on certain individuals. These may have been swallowed up in the earthquake referred to by Amos in the beginning of his prophecy; not that they were sinners above the rest but as a solemn warning to those who were spared. Still the sad, monotonous refrain continues, "Yet ye have not returned unto me, saith the Lord." It almost reads like a recapitulation of the judgments which have befallen many sections of our own land. What mean the cyclones, the drouths, the ravages of noxious insects, and this strange disease which is now afflicting us, but the voice of God calling our nation to repentance? And if we fail to heed it, does not the same cry of doom sound in our ears that rang through the hills and valleys of ancient Israel, "Prepare to meet thy God in the judgment which shall be final, and from which there can be no appeal to his long-rejected mercy."

Religious News.

—The conference of the Brethren churches of Maryland and Virginia met March 21st last, at Maurertown, Va., passed strong resolutions in favor of a Sabbath-keeping World's Fair, which they forwarded through the *Cynosure* office to the managers in this city.

—Leverinz, a young Omaha Indian attending the Carlisle Indian school, has been examined by the Carlisle presbytery as a student for the ministry, and passed a creditable examination. His purpose is to enter the ministry and work among his own people.

—Rev. Charles W. Bennett, D. D., LL. D., professor of Historical Theology in the Garrett Biblical Institute, at Evanston, Ill., died Friday morning. He had been in failing health for about two years, ever since he suffered from a severe rheumatic fever, which he contracted while attending a Methodist Episcopal Conference in the South.

—During the quarter just ended, the Chicago Tract Society has made grants of tracts to seventy-five missions and missionaries in this city, aggregating over a million pages. These tracts were printed in twelve languages, as follows: English, German, French, Italian, Swedish, Norwegian, Danish, Finnish, Spanish, Polish, Arabic and Hebrew. During the same period, four colporteurs visited 2,538 families. In these homes they placed by sale 1,486 volumes of Christian literature, besides distributing tracts and books aggregating 88,000 pages. These books and tracts were largely in foreign languages.

—The revival in East Liverpool, Ohio, through the labors of the ministers, assisted by Major Cole and F. S. Jewett, seems to have been most remarkable work of the Holy Spirit. Out of a population of 10,000, there were nearly 2,000 reported conversions. From 250 to 300 were added to the membership of each of three leading churches. From fifty upwards were added to the membership of half a dozen others. Saloons were closed, and the daily supply of beer from Pittsburg diminished by three-fourths. The whole town was moved, and a general reformation and lifting up of morals experienced. The conversions were of a marked and decided character, strong men breaking down and making most public and outspoken confession of Christ and going to work for him.

—The Union meetings held at Hudson, N. Y., by Rev. B. Fay Mills, have been wonderfully blessed. Mr. Mills is now holding services in his brother's church at Providence, R. I. He expects shortly to commence labors at Westfield, N. J.

—Rev. David Beaton, late president of a Dakota college, entered upon his pastoral duties at the Lincoln Park Congregational church, this city, Sabbath morning. He made a most favorable impression on the large congregation and evidently begins his work with the best of feelings on both sides.

—Census revelations are, some of them, very startling. Now we learn that Illinois, though the fifth State in scale of education, is fortieth in that of Christian religion. There are more country villages without the Gospel than any other State. Maine has ninety-five towns without religious service.

—Major-Gen. O. O. Howard has undertaken mission work in New York since he was stationed at Governor's Island in command of the United States troops. He and his son have been teaching Bible classes in a miserable room over a stable in Elizabeth street. He is now trying to buy a deserted church in Chrystie street for the use of the school and for services for adults. He has already raised $13,000 of the needed $20,000 for the purchase.

—On Oct. 12 last, for the first time, a place of worship was dedicated in Jerusalem by non-Episcopal Protestants to the worship of God. It was an upper room near the Jaffa gate. Representatives of English, Scotch and American churches were present. Members of six different denominations united in the consecrating services. A Young Men's Christian Association has been started in this City of David. This has been done in connection with the Presbyterian mission from the United States.

—Rev. Dr. Luther Halsey Gulick, for nearly forty years engaged in missionary work, died at his home in Springfield, Mass., April 8. He was the son of Rev. Peter J. Gulick, who went out as missionary to the Sandwich Islands in 1828, and seven of the children have been consecrated to the same service in widely separated parts of the globe. He was born in Honolulu, June 10, 1828. In 1852 he sailed as missionary of the American Board to Micronesia with Rev. Messrs. Snow and Sturgis. He was instrumental in forming a written language for the natives, and for eighteen years labored as a missionary at Ponape, Micronesia, and in other islands of the vicinity. The first missionary vessel, the Morning Star, was built for Dr. Gulick by the Sunday-school children. Over twenty-five years ago Dr. Gulick's health failed. He came to America and pleaded for the mission, while Mrs. Gulick remained at the post and continued her work. In 1870 both returned to America, and a year later they went to Spain, and engaged in work among Roman Catholics in Italy, also under the American Board. Returning to this country in 1874, Dr. Gulick entered the employ of the American Bible Society, and until his retirement two years ago was their agent for Japan and China.

—The Telugu Mission in India, under the care of the American Baptists, has been one of the wonders of modern missionary enterprise. A few years ago there was a marvelous ingathering, which was fully recorded in these pages. Now there has come another glorious harvest. Altogether there are now thirty thousand converts on that field. The missionary force is utterly insufficient to instruct and care for them. In one field, 80 miles in length, there are from 4,000 to 5,000 members living in 121 different villages, with one man to look after them. In another field there are 3,000 living in 137 different villages. In another portion of the field 5,000, and yet, for three years, they have been without the presence of an American missionary, except during occasional visits. Around the principal center there are clustered no less than seventeen thousand baptized members, scattered in 445 towns and villages, and yet with only one missionary and two trained assistants to look after the work. Besides all this, there is a vast unoccupied field of the same people, equally inviting, stretching many miles away, and containing myriads of people equally accessible with those who have already been reached. The missionaries have appealed, and as yet in vain, for twenty men to reinforce them. Dr. Clough, the senior missionary, adds: "Come soon. Come in numbers. Don't delay. I beseech you in God's name."—*Christian Statesman.*

DONATIONS.

For Current Expense Fund:

Rev John Harper	$ 5.00
John Pierce	1.00
C W Pritchard	5.00
Mrs D P Baker	5.00
Rev Geo R Milton	10.00
Daniel Brown	3.00
Jacob Grove	2.50
F F Dresser	10.00
Previously reported	1,449.88
	$1,491.38

For Free Tract Fund:

Jacob Davis	$ .30
Winfield Hine	1.30
Previously reported	32.52
	$34.12

For Southern Ministers' Fund:

Samuel Bushey	$ .50
Previously reported	680.18
	$680.68

W. I. Phillips, *Treasurer.*

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 13 to April 18, inclusive:

A Cunningham, J Pierce, Rev R Loggan, A C Lemm, Mrs M Wilson, J P Dops, A Acker, J Cation, J Crane, C M Candee, H Myer, C M Strickler, L D Brown, C Fischer, F W Smith, W M Breaden, N Callender, G W Waterbury, J Day, W Hine, G S Peck, J Shuh, G F Albrecht, G W Park, S H Moore, D Brown, E Johnson.

NEWS OF THE WEEK.

WASHINGTON.

President Harrison and party, including Postmaster General Wanamaker and Secretary Rusk, left Washington Tuesday about midnight for a trip to the Pacific coast and back. They passed through the Southern States and reached Galveston, Texas, Saturday afternoon.

The Treasury Department is taking steps to check any violation of the new immigration law by immigrants who are landing at Halifax in numbers, for the purpose, it is believed, of evading the law by coming into the United States by rail from Halifax.

Secretary Noble Thursday sent a telegram to the Register and Receiver of the Land Office at Ashland, Wis., suspending indefinitely his orders authorizing the filing of claims on the 17th and 18th inst., within what is known as the Omaha railroad grant. This action is taken upon information that serious trouble will follow the opening of the lands to settlement.

Mrs. Halford, wife of the President's private secretary, died Wednesday morn- in Washington.

Secretary Foster Thursday announced that $21,000,000 in fractional currency will be put in circulation as soon as the necessary arrangements can be made.

James McMahon, a Romish priest of New York, has presented to the Roman Catholic University in Washington $500-000 worth of property, to found a school of philosophy and to beautify the university grounds.

CHICAGO.

Two men accused of forging a will, were both found guilty Thursday. The former's punishment was fixed at nine years and the latter's at three years in the penitentiary.

The official canvass of the city election vote was concluded Friday. Hempstead Washburne is elected by 389 votes. The revision begins Monday.

Preliminary work on one of the great group of world's fair buildings was begun last week. McArthur Bros. commenced actual grading for the fisheries building. It will require 15,000 wagon loads of earth to complete the grading for the one structure. Steady work on grading for all the buildings is begun, the horticultural hall probably coming first after the fisheries. The park looks like an immense railroad gravel bank in active use, with side-tracks running all over it.

COUNTRY.

The bill requiring every manufacturing, mining, quarrying, lumbering, mercantile, railroad, surface, street, electric, and elevated railway, steam railway (except surface railroads), steamboat, telegraph, telephone and municipal corporation, and every incorporated express company and water company to pay its employes weekly has passed both branches of the Illinois General Assembly.

Senator Fassette, in the New York Legislature Thursday night, charged that $250,000 blood money was extorted monthly by the police of New York city from the liquor interests of that city.

Lieutenant Schwatka started for Alaska Thursday to explore the country from the Yukon river west. This is his third expedition to Alaska.

The finding of fifty human skeletons near Corpus Crispi, Texas, last week is accounted for by William Payne, manager of the Farmers' Alliance at Whitewright, Texas. He says eighty of his comrades deserted in a body from the rebel service and started for Mexico, not one of them having been heard of since, and that they were captured and executed to a man.

The newly elected Mayor at Toledo, Ohio, began his term Wednesday by a vigorous speech against gamblers and Sunday saloons. After the meeting the police started out and pulled every gambling joint in Toledo. Faro banks and poker rooms were raided without mercy. The Mayor announces that policy shops must go too. The station house was a scene of excitement at midnight. Over 100 gamblers are under arrest and the police were still pulling them.

The Deleware legislature has passed unanimously upon an important Free School bill. It provides for free books for all schools of the State, and places the colored schools on an equal plane with the white.

The Methodist ministers of Cincinnati have taken action against the games of base-ball in the city on Sundays. A committee was appointed to ask the Mayor to co-operate in enforcing the law against Sunday games.

In a wreck on the Lake Shore railroad

(*Continued on 16th page.*)

Spring Medicine

Is so important that great care should be used to get THE BEST. Hood's Sarsaparilla has proven its superior merit by its many remarkable cures, and the fact that

Hood's Sarsaparilla

has a larger sale than any other sarsaparilla or blood purifier shows the great confidence the people have in it. In fact

The Standard Spring Medicine

Is now generally admitted to be Hood's Sarsaparilla. It speedily cures all blood diseases and imparts such strength to the whole system that, as one lady puts it, "I seem to be made anew." Be sure to get

Hood's Sarsaparilla

We have never claimed anything for this medicine which it has not honestly performed; all our statements are within bounds and without exaggeration; all our testimonials are genuine and reliable.

A Point for You.

If you decide to take Hood's Sarsaparilla for your Spring Medicine do not buy any substitute.

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P.O. address.
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Bernard's Appendix to Light on Masonry. Paper covers, 25 cents each.

Patriarchs Militant Illustrated. The complete ritual of the Patriarchs Militant degree. This is an accurate copy of the Charge Book furnished by the Sovereign Grand Lodge of the Independent Order of Odd-fellows, with the eighteen military diagrams and the unwritten (secret) work added. Paper cover, 25cts each.

Ritual of the Grand Army of the Republic, with signs of recognition, passwords, etc., and the ritual of the Machinists' and Blacksmiths' Union. (The two bound together.) 10 cents each.



OBITUARY.

Cornelius C. Corss, of Bureau Township, Bureau Co., Ill., departed this life April 5th, 1891, aged 83 years, 5 months, 22 days. So the true and tried are passing "one by one" from the labor and pain of earth to the "rest that remaineth for the people of God."

Mr. Corss was probably of Puritan ancestry. The family were residents of Deerfield, Mass., at the time of the French and Indian massacre in 1704; two of them only escaping, and one of them was the great-grandfather of Mr. Corss. Greenfield, Mass., was their next home, and there Mr. Corss was born, with two brothers and six sisters; two of whom, a brother a minister of Bradford Co., Pa., and a sister of Greenfield, Mass., are still living.

Mr. Corss was one of the oldest residents of the county, having entered it in 1833, with the then pioneers of the West. He was a member of the Congregational church of Princeton, the county seat of Bureau Co., and the first organized in the county; but being distant eight miles, in his later life he seldom met with them in worship, but often met with the Wesleyan Methodist church of his township, with the principles of which he was in hearty sympathy: Opposition to episcopacy, slavery, organized secrecy and rum. He was ever ready to help in reform work, a supporter of the N. C. A., and subscriber to the *Cynosure*. His opposition to the lodgery of the day was firm and outspoken, but with deference to those who thought differently. He was industrious, economical, faithful and true,—a godly man, one of Illinois' noble-souled farmers, a pillar in the republic.

His health for a few years has not been robust, but he was able to superintend his business. His life-long companion, to whom he was united in marriage June 1st, 1837, passed on to the Spirit land a few weeks before him—Feb. 9th, 1891. The way was lonely without her, and the Master in mercy shortened it, and the morning of the 5th of April—Sabbath morning—resurrection morning, as the sun was rising in a cloudless sky, his peaceful spirit passed to the light of eternal day. "Help, Lord, for the godly man ceaseth."

Wm. Pinkney.

In accordance with the provisions of her late husband's will, Mrs. Isabella Bird Bishop went to Cashmere, India, and founded a hospital about two years ago. After this was done she determined to visit the sacred city of Lhassa, the capital of Thibet, a place hitherto utterly inaccessible to foreigners. She reached the outskirts of the province unmolested, and the Thibetans hardly knew what to do with her. They could send a man about his business under menace of death, but even they hesitated about treating a woman in such cavalierly fashion. So she was told that she might go to Lhassa in safety, but that the official of every village through which she passed would lose his head for letting her through, and every district through which she passed would be heavily fined. This was too much for her, and she promptly retraced her steps.

That Tired Feeling.

It is remarkable how many people there are who have That Tired Feeling who seem to think it is of no importance or that nothing need be done for it. They would not be so careless if they realized how really serious the malady is. But they think or say "It will go off after a while." We do not mean the legitimate weariness which all experience after a hard day's work, but that all gone, worn-out feeling which is especially overpowering in the morning when the body should be refreshed and ready for work.

IT IS A MISTAKE

To allow this condition to continue, as the body may soon become debilitated beyond recovery, or some serious disease may gain a tenacious foot-hold. The craving of the system for assistance should be gratified by taking Hood's Sarsaparilla, the great building up medicine. It purifies and vitalizes the blood, regulates the digestion and really does "Make the Weak Strong."

Made a New Man.

"In the spring of 1890 I experienced that tired, dull feeling, and what sleep I had nights seemed to do me no good. Dyspepsia seized me, and each morning in the effort to get rid of the bad taste I had severe vomiting spells. I was much discouraged. My druggist suggested Hood's Sarsaparilla. I took two bottles and am happy to say it made me a new man, and I never was better than now." John Mack, foreman Springer & Willard's stock farm, Oskaloosa, Iowa.

A bald headed woman is unusual before she is 40, but gray hair is common with them earlier. Baldness and grayness may be prevented by using Hall's Hair Renewer.

For a disordered liver try Beecham's Pills.

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The smell of the cork won't cure you. Rest assured of that, Madam. That's common sense in a nutshell. Do not take a dose or so of Dr. Pierce's Favorite Prescription and expect to feel well *immediately*. You may find marvelously speedy effects from its use, but chronic, or lingering, diseases, which have had possession of the system for years, can't be cured in a day. Such maladies are generally slow in their inception, slow in their progress, and must be cured, if at all, by slow degrees and regular stages.

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Go to your drug store, pay a dollar, get a bottle and try it—try a second, a third if necessary. Before the third one's been taken you'll know there's a remedy to help you. Then you'll keep on taking it and a cure 'll come.

But if you shouldn't feel the help, should be disappointed in the results—you'll find a guarantee printed on the bottle-wrapper that'll get your money back for you.

How many women are there who'd rather have the money than health? And "Favorite Prescription" produces health. Wonder is that there's a woman willing to suffer when there's a *guaranteed* remedy in the nearest drug store.

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This is a large 4-page tract at 30 cents per pound, 15 cents for half pound, and 10 cents for a third of a pound. It is an illustrated account of the death of Rev. J. W. Johnston, while being initiated by the officers of Huntington Lodge, W. Va., in January of this year. Sent postpaid at the above price. Address,

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CHICAGO, 1890.

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Farm Notes.

SUFFERING FARMERS.

We hear great talk of the combines against farmers, and the lack of legislation in their interest.

I would like to know who this oppressed farmer is; whether he is the man who has made his fortune and retired, living on the rent of his possessions, or is he the renter, who pays part of his profit to the aforesaid gentleman as rent; or is it that gentleman who has bought a farm at a high price and given a mortgage to the retired gentleman, who receives as interest still more than the rent would be; or shall we consider only those who have received their land gratis from the government, and still live there and improve the same.

I should judge that the farmer is oppressed from the speeches and political movements of the farmers as a body. How this can be I do not understand. The government has always about as good as given away the land to those who would become farmers. The value of land to-day in Illinois, is just like anything subject to demand for it, and the profits from farming is greater than any other legitimate business having the same capital and business ability. The farmer is the founder of all business; he gets his living at first cost; he pays no man a profit on his meat, butter, eggs, potatoes, vegetables, or bread; in many places he does not even have to buy fuel.

I have been a farmer when this part of the State was a wild prairie, when hay was cut with the scythe, and raked by hand, the grain was cradled and bound by hand. While yet a farmer, I have seen the whole prairie taken up, fenced into fields, roadways laid out and worked, ornamental trees planted, fringing the outline of fields and roads, fine houses and barns were built and school-houses established every two miles. The reaper, the mower, the horserake, the planter, the cultivator, and the labor-saving tools were in use before I quit farming and relieved the laborious work of the farm. I sold corn in 1861 or 1862 at 12 cents per bushel, and only bought a cheap pair of boots with the proceeds of a whole load of corn. Comparing the past with the present, I consider the farmer has better opportunities to make money that ever before.

To illustrate the enormous profits of farming in this vicinity, I will call the interest on investment of lands at three dollars per acre, and we will see what can be made on 100 acres of land, hiring all the work done. We will plant it in corn and say the crop will partly fail, and average 30 bushels per acre, and we will sell the corn at 50 cents per bushel:

Rent of 100 acres at $3.00	$300 00
13 hus. seed corn at $1.00	13 00
Plowing 30 days, 3 horses at $2.50	75 00
Harrowing 4 days, 3 horses at $2.50	10 00
Planting 10 days, two horses at $2.00	20 00
Harrowing twice, 8 days, 3 horses at $2.50	20 00
Cultivating 3 times, 35 days, 2 horses at $2.00	70 00
Husking at $1.50 per acre	150 00
Shelling and marketing at 5 cents	150 00
Total	$808 00
100 acres at 30 bus., 3,000 hus. at 50c.	$1,500 00
Difference or profit	$692 00

Will some farmer correct any error I may have made, and tell us wherein the farmer is oppressed, or why farming is not a better business than manufacturing at the present time with competition shut off by tariff on iron and steel, prices of material advancing and price of manufactured goods and farm machinery declining.—*M. H. Daley in the Patrol.*

"Golden Medical Discovery" cures those diseases which come from blood impurities—scrofula and skin diseases, sores and swellings.

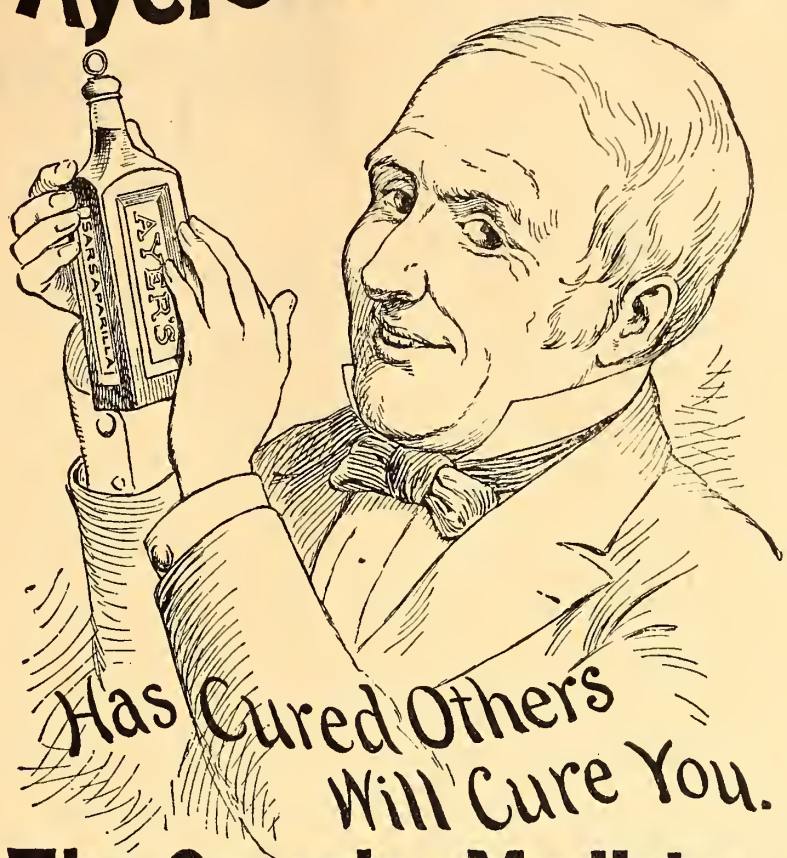
But does it? It's put up by the thousands of gallons, and sold to hundreds of thousands. Can it cure as well as though it had been compounded just for you?

Its makers say that thousands of people who have had Tetter and Salt-rheum, Eczema and Erysipelas, Carbuncles and Sore Eyes, Thick Neck and Enlarged Glands, are well to-day because they used it.

Suppose that this is so. Suppose that a quick-witted man was far-seeing enough to know that to cleanse the blood was to cleanse the life. Suppose that by many experiments, and after many failures, he discovered this golden key to health and that his faith in it for you is so strong that you can go to your druggist, buy a bottle, and if it doesn't help you, you can get your money returned—cheerfully. Will you try it?

The remedy to have faith in, is the remedy the makers themselves have faith in.

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The Superior Medicine

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The *Calculator* is a book of great value for every farmer, mechanic or business man.

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We will send the cultivator free to *every one* who will send us a club of 15 *new subscribers* at $1.50 each; or the single wheel for a club of 12 *new names*.

For $8.50 we will send the two-wheel cultivator and the *Cynosure* two years to new subscribers or a year each to a new and an old. *This gives two subscriptions for 50 cts.* The single-wheel machine and the same subscriptions for $7.00. We don't pay transportation.

We would be glad to put 100 of these machines at work killing weeds and raising new subscriptions. It is an investment none will regret.

50,000

SUBSCRIBERS TO THE CYNOSURE would bring our reform to the POINT OF SUCCESS. LET US "KEEP EVERLASTINGLY AT IT."

NEWS OF THE WEEK (*Continued from 13th page*).

at Kipton station, forty miles west of Cleveland, O., Saturday evening, the east-bound fast mail ran in to the Toledo express, killing both engineers, six postal clerks and a fireman. A number were seriously hurt. The passenger train was about to enter a siding to let the mail train pass when it was struck by the latter going at full speed. Both engines, three mail cars and one baggage car were completely wrecked, causing a loss of $100,000.

A freight train of thirteen cars and three engines on the Maryland Central railroad went through a trestle near Baltimore, Thursday, killing three men.

Poison in a well at Linden, Ky., a Louisville suburb, resulted in the death Saturday of one of the guests at the wedding of the daughter of Albert Herr, a wealthy farmer. Sixty of the most prominent people of the county were present and it is expected that several will die. It is thought that a servant is guilty of the deed.

By the explosion of a boiler at the Lebanon, Ind. Manufacturing Company's establishment Thursday the engineer was instantly killed and another man fatally wounded.

It is reported that the court-house at Hansford, Tex., in course of construction and nearly completed, was destroyed by a cyclone on Wednesday afternoon. A brick mason and another man were killed. Huff Wright, a citizen of the little town, was injured. Every house was more or less damaged.

A large supply of corn has been brought to light in Southern Nebraska by the recent rise in prices. The Burlington & Missouri River railroad alone is moving an average of 100 cars daily.

Fifteen women voted at the late municipal election in Lombard, Ill., which has a special charter which provides that all citizens over 21 may vote at municipal elections. The question now for the courts to settle is "Are women citizens?"

FOREIGN.

Dispatches received from Chili state that a desperate battle, resulting in a victory for the Chilian insurgent forces, has been fought on the River Copiapo, thirty miles from the sea. Only meager details say that the insurgents, after a long and determined struggle, defeated with heavy loss a force of 3,000 of President Balmaceda's troops.

Advices from Honolulu state that the British ship, St. Catherines, was recently wrecked off the Caroline Islands, and that ninety persons were drowned.

The London Times correspondent at Rome says: "The excitement caused by the lynching at New Orleans has completely subsided. The government fully appreciates the difficulties under which the American government labors and it is not likely that any pressure will be brought to bear upon the latter. It is convinced the American government will readily make the compensation which justice demands. Public opinion goes to show that no sympathy for the lynched men is manifested. Many Italians say that it would be well if the other members of the Mafia were treated in the same way." The correspondent adds: "There never has been the slightest pretext for an appeal to force in connection with the affair."

After suffering horribly for years from scrofula in its worst form, a young son of Mr. R. L. King, 706 Franklin st., Richmond, Va., was recently cured by the use of Ayer's Sarsaparilla. No other medicine can approach this preparation as a cleanser of the blood.

ELECTRIC BELT FREE.

The attention of the reader is called to a large advertisement of The German Electric Belt Agency, headed as above. It will benefit any of our readers afflicted with chronic diseases to read this advertisement through.

Puget Sound catechism and its chief city SEATTLE, WASHINGTON Send stamp to Eshelman, Llewellyn & Co., Seattle, Wash.

AGENTS WANTED both sexes. $25 to $50 per week EASILY MADE. SAMPLES FREE. Send for terms. W. C. Wilson, Kansas City, Mo.

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Some Children Growing Too Fast

become listless, fretful, without energy, thin and weak. But you can fortify them and build them up, by the use of

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They will take it readily, for it is almost as palatable as milk. And it should be remembered that AS A PREVENTIVE OR CURE OF COUGHS OR COLDS, IN BOTH THE OLD AND YOUNG, IT IS UNEQUALLED. *Avoid substitutions offered.*



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"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—"Civil Service Gazette."

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MAY 14.

This, as our readers know, is the date for our coming Conference, to be held in Central Music Hall, Chicago, morning, afternoon and evening.

The influence which this Conference shall exert on the public mind in favor of openness, in favor of the Christian faith, as opposed to modern idolatries, will depend in a measure upon the number of those who attend it. These lines will, we trust, be read by several thousand earnest Christians, many of whom live within a few hours' ride of Chicago. Will you not, dear friends, plan to attend this meeting; reaching the city so as to be at the morning session if possible? We trust that there may be a large representation from the churches of this vicinity.

ANNUAL MEETING

OF THE NATIONAL CHRISTIAN ASSOCIATION, MAY 13, 1891.

The Annual Meeting of the National Christian Association will occur on Wednesday, May 13th, 1891, at 10:30 o'clock A. M., in the Carpenter Building, 221 West Madison St., Chicago, Ill., for the election of officers, and the transaction of other important business.

MILTON WRIGHT, *President*,
EDWIN R. WORRELL, *Rec. Sec'y.*

Samuel Gompers, the cigar-maker president of the American Federation of Labor, has been "swinging around" the Andy Johnson circle, speech-making for his secret organizations, and claims that the Federation is fast attaining the great membership the Knights of Labor once boasted of, a million. But he seems not to be wise enough to see that his organization is now ready to fall to pieces, with the enormity of its own bulk; and he is by far a less able man than Powderly to hold them together.

Ex-Minister Phelps' Democratic sympathies hardly excuse him for justifying the work of the New Orleans mob; and perhaps it is well for his country that he now wears his title with an "ex" before it, for he would not do her very good service by expressing such opinions abroad. The secret societies of the South with their dark and terrible record are not so different from the murderous Mafia that one would care to make a choice between them, and it is said that prominent members of the notorious White League led the mob. Not less but more reverence for law is what we need, and it bodes ill when our public men teach the opposite.

Following the strong lead of the farmer lodges the railway men through their secret organizations are planning to combine all branches of the service to secure the benefits of legislation; in other words, to go into secret politics. Nobody can deny that railway men have grievances enough to provoke them to even such an unwise measure. The companies are too often economical of everything but human life, and adopt safety devices for brakes, couplers, switches, etc., only so fast and far as they are compelled to do so. And worst of all they are fast killing off an army of railway men by Sunday work, which at the same time makes them heathen.

Archbishop Whately, the eminent author and controversialist, one of the most remarkable thinkers and writers of his time, used to say that it was no wonder that some English people have a taste for persecuting on account of religion, when the first lesson taught in the nurseries inculcated that sentiment, in these words:

"Old Daddy Long legs won't say his prayers:
Take him by his left leg and throw him down stairs."

When a man of Archbishop Whately's wisdom and experience attributes so serious a result to such a comparative trifle, are not we justified in the most severe charges against the lodge, which is night by night and year by year training men in the orgies of paganism, cannibalism and Jesuitism?

The "Union Veteran League" is a branch of the G. A. R., but distinctly organized to work in politics. It is one of the "*secret political societies*" of which all our influential dailies write with detestation, having only in mind the Clan-na-Gael or some order of like nature. The G. A. R., it seems, grew weary of attempting to deny a fact that was as patent as the brass buttons on the coats of its members. The burden was therefore shifted onto another shoulder, and the League organized to do the political work of the main order. So it may with better seeming be now said that the G. A. R. is not a political secret society. Its members attend to their secret politics in the Veteran League. The usual accompaniment of such politics is not wanting and a buffet well-stocked with liquors opens from the League room, where members can help themselves. Can any man innocently join the G. A. R.?

The publishers of the New York *Voice* are paying the penalty of leadership. As the mouthpiece of the Prohibition party the *Voice* has been, as a rule, energetic and aggressive, yet cautious, fair and Christian. Its financial success has been merited, and it has become the envy of "little men," and whisky bigots. Among the latter class the New York *Evening Post* has been most bitter and irrational. The *Post* is "mugwump" in politics, which is not necessarily bad; but it is mugwump in religion also, and that is an unmixed evil. Much of its hatred of prohibition is because of the Christian faith mixed with that reform. The *Post* has gone so far in its persistent misrepresentation and personal abuse of the *Voice* and its editor, Dr. Funk, that the latter has brought suit for libel to the amount of $100,000, for statements recently made by the *Post*, which appear to be utterly false. We hope he will make Messrs. White, Schurz & Co., pay well for their fun and folly.

Friday, May 1st, promises to be an important day to secretly organized labor. In several American cities the struggle is to be renewed for an eight-hour day by some one or other of the trades best able to undertake it. In Europe also the miners of England, France and Germany propose a similar contest, having selected Belgium as the field upon which to decide the battle with the capitalists. There is no doubt that for men whose habits and moral character are above suspicion, more leisure would be profitable for their families, and therefore to the whole community. But so long as employers are convinced that two hours from the factory means two more for the saloon they are justified in resisting the eight-hour day. We believe the solution of this problem rests with the workingmen themselves. If they are men upon whom two hours a-day would would not be squandered, they have a sure foundation for a demand, which could easily be successful by means of conference agitation and public discussion. rather than by the barbarous and pugnacious methods of the strike and the boycott.

THE MENACE OF THE THEATER.

BY JOSIAH W. LEEDS.

Eleven years ago a theater manager appealed to the Court of Quarter Sessions of Philadelphia from the decision of the then mayor of the city, in refusing to grant him a license for the place of amusement which he proposed to open. By a statute of the preceding year (1879) the mayor had been given discretionary power to refuse the application for a license for any theater or other place of amusement where the play or spectacle to be presented should be of a character "immoral in its nature or tendencies, or otherwise unlawful or hurtful to the community." Although the court in this initial case sustained the mayor, very rarely, be it said, has that official's prerogative in the same direction been exercised since. Is this immunity owing to the fact that the character of the performances has meanwhile so improved that the above restrictive proviso has no application? Let us see what is the present drift.

The married daughter of a well-known minister of this city, expressing her surprise to a theater manager that a certain sensuous spectacle had been brought out in a theater claiming to stand in the front rank, replied: "Why, madam, no theater could be maintained and made to pay in our day without ballet-dancing."

The magistrate officiating at the Central Station said in my presence that the indecent pictures of the cigarette manufacturers, against which there has been such an outcry, were no worse than the living originals which were to be seen on pretty much every stage in the city. The superintendent of police also remarked, that at theaters advertised by vulgar posters the most fashionable people of the city might be found in attendance.

During the winter just passed, a certain French play of the lowest cast was produced at a number of the theaters in our American cities. In Boston, the mayor and board of aldermen cited before them the manager of the theater who brought out the play in that city, and agreed to revoke his license for one year. In Richmond, Virginia, a faithful captain of police, scandalized at the disgraceful performance, applied to the mayor to have it stopped. The mayor, nevertheless, allowed it to continue upon promise of the manager

to exclude the objectionable parts; but of so little worth was this promise, that at the next performance thereafter the half dozen ladies who had the hardihood to attend retreated for very shame from the building. In Philadelphia the same notorious play was given at two theaters without any hindrance from the authorities, so far as appeared.

Where, therefore, do we stand? and how does it happen that the evil has become thus entrenched? and that to utter a protest against it, and to ask that the plain requirement of the law be fulfilled, is to bring down upon one's head, from almost every quarter, the opprobrious epithet of fool and fanatic? The reader of the "Annals of Philadelphia" for the colonial or proprietary period will learn that the Assembly repeatedly essayed to prevent the coming of the play-house, only to have the permissive acts as often restored by enactments of the Royal Council. It is also evident that the just sentiment of the community at large (and not that of the Friends only) was opposed to the theater as being a prime promoter of social debasement, for the Friends of the period of the Revolution were unrepresented in the Assembly by which the prohibitory act of 1779, "for the suppression of vice and immorality," was promulgated. Appealing, in a corporate capacity, to the proprietors, Thomas and Richard Penn (1770), the Friends remind them that "the pious and most considerate of other religious denominations have at times, for some years past, been repeatedly concerned to address the Governors you have placed here against the strolling players who have come to the city." In the present writer's Essay upon the Theater the above episode is commented upon in language which it appears pertinent at this time to repeat:

"In view of the fact that play-houses, even those of the vilest description, are everywhere allowed and licensed in our towns and cities, and that it would be in vain to look now for any municipal or state action, such as above detailed, there is something pathetic in the pertinacity with which this community strove again and again to turn aside—to keep away—that leprous invader, which the mother country, like an unnatural parent, endeavored with an unrelenting persistency to fasten upon it. What were the stamp act and the tax upon tea, as absolute grievances, to this? The tax might be lowered, or, by continuous, emphatic, and dignified protest, be eventually done away with; but, as for this canker of the play-house, assured were those old-time people that, did it once find legalized place, the leaven of its sorcery would so work in the community, that first a tolerating, then an altogether favoring, public opinion would be created, so that its ultimate dislodgment would be exceedingly improbable. Yes, it is here now, apparently more strongly entrenched, growing year by year more corrupt and vile, while the measure of the woe that it brings, who can fathom?

During the last three years, I believe there has been an average of at least two new theaters or opera houses built here each twelve months. A daily paper, referring to the two of last year, specially examined before their licenses were granted, says that they "were pronounced safe, and built in strict accordance with the law," and that the examiners "are emphatic in their approval of the means taken for the safety of visitors in case of fire or panic."

Stand at the doors of any one of those theaters, and look at the crowd of men, young men, and boys that come pouring out at the conclusion of one of the low performances,—scan their countenances well, and mark whether there be found one who shows an open, noble, God-loving look, upon which may be written the reassuring legend: "Safe,—Secure in Case of Fire or Panic."

The removal, at long intervals, of a few indecent posters advertising the debasing entertainments does not touch the evil itself. The corrupt spectacles go on all the same, notwithstanding the interposition of a twelve-inch brick or stone wall that may shield them from the gaze of the general public, and hide them from the open light of heaven. There is no flagrant disorder and no breach of the peace that is apparent out upon the streets, and the officers of the law say of the performances, "Disturb them not." The satisfied attender goes thither to gratify his unhallowed likings, and no word of protest or complaint to the authorities can be looked for from him. If an occasional on-looker, having regard for the proprieties, feels outraged and aggrieved at the license that is permitted, his sense of shame at being found in attendance at such a resort operates to prevent his making the fact public.

Philadelphia, Pa.

POLITICAL ANTI-SECRECY.

BY REV. M. A. GAULT.

In writing recently of Birmingham, Iowa, and of the influence of Dr. Norris in organizing reform sentiment, I reserved for another letter a notice of his right-hand man, W. N. Enlow. He is editor of the *Free Press*, the State organ of the anti-secret movement. Under his wise, energetic management, it is growing in circulation and is making itself strongly felt, not only around Birmingham, but throughout the State. Bro. Enlow is a born editor and publishes a local paper in addition to the *Free Press*, and has built up quite a publishing business besides. His associate editor of the *Free Press* is M. N. Butler, of Avalon, Mo. They are both intensely radical, and devoted to the anti-secret reform, especially to the idea of organizing a new party on that issue. In this they are so far in advance of their fellow reformers, that they are doomed for some time to come to have but a small following, unless numerous Mafias conspire soon to push this question to the front.

It must be admitted there are strong arguments in favor of political organization, yet it seems that to organize on this issue at the present time would be like trying to start a locomotive with only a few pounds of steam, or before even the boiler is hot. Such a party ticket, securing only a few votes in a county, would do little more than exhibit the poverty of the movement. It is evident that God has put the prohibition question first on the calendar for solution.

The rum power threatens to make the first assault upon our Republic. To put the anti-secret question first, would be as if the old Abolitionists, before the war, had put the prohibition question first. The liquor traffic, now making the assault, has marked our line of battle. The Prohibition party has absorbed largely the best moral sentiment of the country. There are very few anti-secretists, who during these past years have stood shoulder to shoulder with their prohibition comrades, while the batteries of the two old parties have poured hot shot into their ranks, who are willing now to come out and desert their comrades, to form a new line of battle. Would it not be too much like soldiers at Gettysburg deserting their comrades and leaving the army because it would not declare for prohibition?

But what then is the duty of the hour? Shall we compromise for the present on this question? No, never! Let every friend of the anti-secret movement give prohibition conventions to understand that they will scratch every candidate who is a member of a secret society. If every friend of the cause in Iowa would do this it would be impossible for prohibitionists to nominate a secret society man. I have heard it asserted, that it was the circulation of anti-secret literature in the prohibition convention at Indianapolis that prevented the nomination of Green Clay Smith for President in 1888. It will be time enough for anti-secretists to come out of the Prohibition party when it adopts a resolution favoring secret societies. The two old parties are now the great barriers to prohibition. Before it can triumph their power must be broken. Every true friend of prohibition should do everything possible to break the power of the old parties.

Cedar Rapids, Iowa.

In a journal of a tour in Palestine, Dr. Carradine, in the New Orleans *Christian Advocate*, after speaking of the Valley of Bethshemesh, along which the ark of God was drawn so wonderfully, says:

"The valley after awhile turns southward, and merges into the Valley of Ajalon. Here, again, memory is stirred at that bold prayer and demand of faith upon the part of Joshua: 'Sun, stand thou still on Gibeon, and thou moon in the Valley of Ajalon.' Great was the victory that day over the five kings! They were pursued from Gibeon to Azekah, across and down the Valley of Ajalon. The Bible says God took a wonderful part in that battle, for he rained down great stones from heaven upon the enemies of Israel. As I passed down the valley and along the hillsides, I suddenly began to notice *myriads of stones on all sides.* Strange to say, I had not thought of the Scripture statement until I saw the stones. In no other part of the country did I see stones like these before me, for peculiarity of size and multitude. They were just such as would be used in hurling down upon a great army. I took up one of the smaller sized ones, a soft whitish stone, two and a half inches in diameter, for the editor of the *Advocate."—The Armory.*

AGNOSTICISM.

My dear Editor:—Many arguments for the existence of God have been formulated. Some prefer one of these, some another. The choice is determined largely by training and mental temper. The great majority of those who believe in God can furnish no logical proof for his existence and care for no such proof. They accept the fact upon authority or base it upon personal religious experience. A very large school of Christian theologians argue that the existence of God is not a matter of knowledge, but a matter of faith. If we know God as we know the stick and stone, his existence, say these scholars, would have no more significance for religion than the most secular truths.

I am wont to look upon the proofs for the existence of God as in the last resort nothing more than efforts to reproduce in the individual the consciousness of God, which is the possession of the race. And this will assume, as I said, different forms in different minds.

Kant's method was to start with pure reason. At the close of his Critique he found that he could neither prove nor disprove the existence of God, the freedom of the will, or the immortality of the soul. But we need, says Kant, these conceptions. Life is meaningless without them. The moral nature of man demands them. He, therefore, assumes them, and acts and thinks as though they were real. By this means he comes to have a sure faith that they are real.

Hegel's method was different. Kant, he argued, made a mistake by starting out with the pure reason and denying all else. Man is something more than this reason of Kant's. He hopes and loves. He is not reason but spirit. And his very existence as spirit proves that God is. The thought of God in human consciousness, with all that this implies, is conclusive proof of the existence of Absolute Spirit. But Hegel professes to arrive at this knowledge of God not by sight, but by insight. Kant makes knowledge of God not a matter of science but a matter of faith. And faith is more than mere belief. It is spiritual insight.

It may be that in emphasizing the fact that God knows us, in my article to little was made of the side that in our usual discussions is alone magnified. At any rate, as for myself, I would hesitate to place in the same category my knowledge of *space* and my knowledge of God. Is there any such *thing* as space, or is it just a mental form (box) that we put *things* into in order that we may think them? If space has an existence other than in our minds, what may that existence be? Time can work no changes in it. It cannot be measured, weighed or thought. We can think of objects in space, but we cannot think of space. It is itself nothing other than the form of perceiving co-existent points.

As to the other point made in favor of a knowledge of God, the words need an interpreter. Jesus said, "He that hath seen me hath seen the Father." Does this mean that any poor Jew who was so fortunate as to have seen the man Jesus, was also so fortunate as to have seen the Eternal Spirit? Not at all. The majority who looked upon Jesus, saw a man: nothing more. The beloved disciple saw more than a man, he saw the Son of God; but how did he see this? Was it after all knowledge or faith? The Greeks had two words for knowledge. The one (*episteme*) was used of practical, every-day common sense, or of systemized knowledge. The other (*gnosis*) seems to have had a broader significance, and was used by the Greek Fathers and the Gnostic sects to include not only objects of knowledge (*episteme*) but objects of faith (*pistis*).

The knowledge we have of physical objects is quite different from the knowledge we have of God. In the way we know the one we cannot

know the other. This is not the same as saying that the reality of the one is more certain. Our senses often deceive us. They have deceived the whole human race for ages in many ways. When the senses report that the sun rises and sets, we do not accuse them of falsehood. They report accurately what appears. The error is one of interpretation. Left to the material furnished by the senses,—and the Bible must also be classed here, for *it* makes its way to us through hearing or seeing,—God can never be to us more than an inference. We may conclude that he is from testimony or from reason, that is all.

In the last resort, he only knows God to whom God has revealed himself. And this knowledge we are wont to call faith, when we speak guardedly. The aids to faith are many and the surest guide is the Bible itself. But these are only aids. He who reads the Bible, using only sense and reason (in the narrow use of the word), will find but a series of dry and uninteresting stories. Added to sense there must be emotion, and added to reason, faith, for "faith *is* the *substance* of things hoped for, the evidence of things not seen."

In the verse "this is life eternal to know thee, the only true God," the word used is the cognate of *gnosis*, not of *episteme*. Because our word "knowledge" is used as a translation for both these words, it is impossible to avoid confusion. "Reason" is also liable to similar abuse. We use it in a narrow sense as equivalent to a logical process, and we also use it as including the sum total of spiritual capability. In general it is better to make a distinction between reason and spirit, knowledge and faith. Yours very truly,

A. B. Curtis.

Tufts College, Mass.

WHEN JESUS COMES.

Some people seem surprised at the eagerness which is displayed for the return of the Lord Jesus to this earth again by some Christians.

But why should they not be eager for his return, when that return means reunion for the parted, immortality for the mortal, health for the sick, life for the dead, land for the landless, habitations for the homeless, plenty for the destitute, bread for hungry, water for the thirsty, sight for the blind, hearing for the deaf, speech for the dumb, strength for the weak, youth for the aged, liberty for the captives, riches for the poor, "beauty for ashes," "a garment of praise for the spirit of heaviness," "the oil of joy for mourning," peace for the troubled, rest for the weary, gladness for the sorrowing, songs for the sighing, society for the friendless, perfect bodies for the crippled, mansions for huts, crowns for crosses, light for darkness, wisdom for ignorance, strength for weakness, harmony for discord, with an eternal inheritance in the kingdom of God for all his ransomed people.

The Worcester *Weekly Times*, in a paragraph headed, "Back to Barbarism," states that the Philadelphia branch of the Catholic Knights of America have decided that wine should be used and women excluded at the banquet to be given to the Supreme Council at its meeting in the Quaker City in May. We are glad these Catholic Knights see that the company of wine-bibbers is not fit for virtuous women; but this incident fitly illustrates the trend of the lodge system, which is "back to barbarism," always and everywhere.—*Home Guard.*

We cannot carry Christ in one hand, and the world, the flesh and the devil in the other. The man who tries to sit down on two chairs at the same time, sits down on the floor. The man who gives two hours a week to the Lord, and six days and twenty-two hours to the service of the world or the devil, need not be surprised if he finds himself growing worldly or even vicious. Success in any business or walk of life requires singleness of purpose.—*Rev. Thomas Dixon.*

If I wished to raise up a race of statesmen higher than politicians, animated not by greed or selfishness, by policy or party, I would familiarize the boys of the land with the characters of the Bible—with Joseph and Moses, Joshua and Samuel, Daniel and Paul—and I would teach them the gentle wisdom of Jesus Christ.—*Dr. John Hall.*

THE IDENTITY.

Though masonry is identical with the ancient mysteries, it is so in this qualified sense, that it presents but an imperfect image of their brilliancy.—*Albert Pike, Grand Commander of the Supreme Council, Sovereign Grand Inspectors-General, in "Morals and Dogma," p. 624.*

(*The following selections are from the Synoptical Index of Mackey's "Symbolism of Freemasonry."*)

Hierophant. (*Holy, sacred, to show.*) One who instructs in sacred things; the explainer of the aporrheta, or secret doctrines, to the initiates in the ancient Mysteries. He was the presiding officer, and his rank and duties were analogous to those of the master of a Masonic lodge.

Mithras. He was the god worshiped by the ancient Persians, and celebrated in their Mysteries as the symbol of the sun. In the initiation in these Mysteries, the candidate passed through many terrible trials, and his courage and fortitude were exposed to the most rigorous tests. Among others, after ascending the mystical ladder of seven steps, he passed through a scenic representation of Hades, or the infernal regions; out of this and the surrounding darkness he was admitted into the full light of Elysium, where he was obligated by an oath of secrecy, and invested by the Archimagus, or High Priest, with the secret instructions of the rite, among which was a knowledge of the Ineffable Name.

Sun-worship. The most ancient of all superstitions. It prevailed especially in Phœnicia, Chaldea, and Egypt, and traces of it have been discovered in Peru and Mexico. Its influence was felt in the ancient Mysteries, and abundant allusions to it are to be found in the symbolism of Freemasonry

(*The extracts which follow are from "The Obelisk and Masonry," by John A. Weisse, M. D., an eminent German-American philologist and author of "Origin, Progress and Destiny of the English Language."*)

Amelia B. Edwards, in her "*Thousand Miles up the Nile*," 1877, speaking of a temple in Upper Egypt, says (p. 497), it was "coated as usual with a thin film of stucco, and colored with a richness for which I know no parallel, except in the tomb of Seti I., at Thebes, commonly known as Belzoni's Tomb." We consider it incumbent on Freemasonry all over the world to restore that hallowed spot to its pristine design and make it the *Mecca* of a universal Masonic brotherhood.–p. 61

We devoted so much space to this earliest and most lasting European secret association [Eleusinian Mysteries] that has any analogy to mediev.al or modern operative and theoretic Masonry, because we thought it had rites, ideas, emblems and symbols, which resembled those of Egypt and India; especially the ordeal of horrors, nearly identical with those of Elephanta, now in vogue in oriental and in some Western orders. The Eleusinian order had its male grand master, wardens, and minor officials. True, it admitted women and children, thus completing the social fabric; but it excluded criminals and outlaws. It had its grades and initiations, with social, moral, and religious bearings, and strictly enjoined secrets; so that every order or association, formed in Europe or America, either for social, moral, or religious purposes, or mutual protection, must point to Greece for a prototype. This gains yet more force, when we trace the Eleusinia to the imposing order that initiated Pharaohs, princes, queens, hierophants, priests, and magnates in the magnificent secluded Masonic Temple, constructed by *Seti* I. (Osymandias) and his son, *Rameses* II. (Sesostris), which looks more like modern Freemasonry than anything history mentions, and of which every intelligent Mason must feel proud, when he inspects and studies Belzoni's atlas, especially Plate 19.—p. 84.

According to our reading of history, the *priesthoods* of Belus, or Baal in Assyria, of Osiris in Egypt, of Jehova in Palestine, of Jupiter in Greece and Rome, of Ahura Mazda in Persia, of Brahma in India, and of Teutates in Britain, were *primitive secret societies*, who instructed and governed the primitive families and races. It little matters whether we call the members of those priest hoods *Belites*, *Pastophori*, *Levites*, *Curetes*, *Magi*, *Brahmins*, or *Druids;* they were connected by secret ties, and intercommunicated from the Indus to the Tiber, from the Nile to the Thames. Hence there ever has been, is, and ever will be Freemasonry on our planet. Masonry was ever more or less connected with priesthoods till about the thirteenth century of our era, when Masons declared themselves *Freimaurer* (Freemasons). Since about that period priesthoods have ever denounced and persecuted Freemasonry.—p. 93.

In looking back through all history we discover that *Masonry*, or the old associated mystic societies, analogous to modern *Freemasonry*, have been the means of promoting civilization, fostering mechanical arts, and of holding together the more advanced minds for mutual protection and charity.—p. 174.

THE WESLEYAN RULE.

In an Open Letter by the editor of the *Wesleyan Methodist*, published in a late issue of that paper, the position of the Wesleyan churches in this country is very plainly set forth:

Dear Bro.:—Your letter of inquiry is received. The rule on secret societies of the Wesleyan Methodist Connection excludes all secret societies. It is construed to exclude the Sons of Temperance, as they are a secret society doing their business as such society in secret. Tylers guard their divisions from the presence of any but members of the order; the initiation and lodge work is within curtained and guarded rooms. The Wesleyan Methodist Connection believes that there is no affinity between any good cause and organized secrecy. Secret methods are the methods of evil doers, and open methods are the methods of truth doers, according to the teachings of Christ, whose utterances are supposed to be authority with all who would do good. Christ says: "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Here are two methods of procedure spoken of; one is the secret, the other is the open. The secret method is declared to be that of the evil doer; the open method that of the truth doer. The devil has deceived many very good people into believing that the devil's method of secret doing can be rendered more effective for good than Christ's open method, and hence they are deceived into dragging a good cause into unnatural and Christ-condemned relations. Secret temperance societies began at the time of the great Washingtonian movement which swept the country and threatened the annihilation of the liquor interest, and that secret movement killed the Washingtonian open movement, as Dr. Marsh and others warned them it would do. Secret societies have been a general curse to the temperance cause as they have adopted the evil doers' method of attempting good which has tended to paralyze the open and Scriptural methods. I know the history of what I write about. God save the world from secret clans for any professed purpose. Yours for Christ's methods of work, N. Wardner.

Search thy friend for his virtues; thyself for thy faults.—*C. H. Spurgeon.*

What to thee is shadow, to Him is day. And the end He knoweth.—*J. G. Whittier.*

One act of charity will teach us more of the love of God than a thousand sermons.—*Frederick W. Robertson.*

NEW ENGLAND LETTER.

Dr. Fulton—School readers—Legislative doings—The endowment orders—Other matters—The military drill in the Loyal Legion.

Last week, for the first time, the *British American* left out Dr. Fulton's Music Hall sermon. Perhaps none regretted more his severe attack on that large branch of the Christian church which advocates infant baptism than did many of his good Baptist brethren who heard him class them with "pagans" and Romanists. The doctor needs a little more of the tolerance he condemns in Mr. Moody. It would be much better for the cause he champions; for he is not the most discreet of men, and often forgets that firing into the ranks of his friends is an excellent way of helping the foe. Sectarianism—at least when it takes the offensive, as with Dr. Fulton—is the greatest of all hindrances to reform work. The resignation of a Charlestown pastor, Rev. Mr. Twombly, discouraged with his unsuccessful labors in a district where the Protestant churches are said to be losing ground rapidly, with a corresponding increase of Romanism, seems to lend emphasis to the truth that the fight against Catholicism can never be won on denominational lines.

Pres. Eliot, of Harvard College, condemns unsparingly the mass of trash which make up the school readers of to-day. A comparison with the readers of fifty years ago will show a sad deterioration in literary quality which makes it quite apparent that they are now got up, less in the interest of education than of rival publishers. I well remember that my first glimpse into the rich store-house of English literature was obtained, when a mere child, from Sargent's readers; and how many in an earlier time received their first patriotic impulse from the Columbian Orator! Another reading book which I am told was used in schools in the opening part of this century was made up of selections from the Bible; but this was when the dropping of the Christian Scriptures from our public schools at the bidding of an arrogant, foreign priesthood was a thing happily undreamed of. Teachers were then supposed to know a little of everything, and the temptation to appear to know more than they really did, must have been great.

An amusing story on this point used to be related by an aged lady now gone to her rest. One of the girls having reached a difficult place in her knitting—sewing and knitting being then considered a regular part of the school routine—either in the simplicity or the wickedness of her heart, I am not sure which, took it to the master. He, poor man!—feeling that he must save his reputation at all hazards, took the knitting from his pupil's hand, looked it over with an expression of owl-like wisdom, and then gave it back to her with the information that "he should think it was time to begin to purl." This was not the first, and surely not the last time, that the use of a technical term has been found a very convenient cover for absolute ignorance.

The bill before the Massachusetts Legislature to repeal the prohibition of the public bar, has failed to pass; its opponents raising several points of orders by which they succeeded in getting it thrown out. Said "points of order" were the merest technicalities, of course, but enough for the purpose. It is curious how the most trifling thing will stop the passage of an important measure, while an unnecessary or thoroughly bad law will ride triumphant over every obstacle. Temperance people, though inclined at first to think that it did not matter very much whether a man took his drink standing up or sitting down, have altered their minds since they see that it is far from being an indifferent matter with the liquor men, who would scarcely have worked so hard and raised so much money to repeal a law which did not materially affect their interests.

Labor has also suffered a defeat. The bill to reduce the hours of work for women and minors in manufacturing and mechanical establishments was a measure that would doubtless have passed had not remonstrances poured in from the owners of woolen and cotton mills representing hundreds of millions of dollars. If the millionaire American "dearly loves a lord," I am inclined to think that the average legislator, especially the kind who smokes the highest priced cigars he can find at the State's expense, dearly loves the millionaire.

But more important than this or any other, unless it be the temperance question, is the bill relating to restrictive legislation as regards the fraternal orders and bond investment companies. The bill is said to be much more thorough than the New Hampshire act which gives the matter entirely over to the insurance commissioner, who may condemn any of these companies or pronounce them safe, according to his own sovereign will and pleasure—a rather dangerous power to place in the hands of one man. Of course the bill will be tinkered over and amended to such a degree as greatly to impair its original force if it should become a law; which is doubtful, as all these orders are banded together ready for the fight. Collectively, they can command a vast number of votes; and men with more political ambition than principle will be chary of offending their constituents who have invested in these concerns, and do not want to see their house of cards pulled down about their ears.

I am glad to see that Mrs. Rice, the national superintendent of Juvenile Work, has recommended the abolition of the military drill in the Loyal Legions. One of the features by which the lodge attracts is by pandering to the love of military display. Let the W. C. T. U. with its open methods show the youth of our land a more excellent way.

Elizabeth E. Flagg.

REFORM NEWS.

A SILENT CANDIDATE.

Dear Cynosure:—Since my last writing I have been at Portland, Grand Ledge, Okemos and Williamson. While at Grand Ledge I went to Wacoosta and called upon Mr. Nelson Daniels. He is a staunch friend of the N. C. A. and financially aided the cause.

From Williamson I went into the country and spent the Sabbath with Rev. Bro. Bush, and preached three times and then canvassed for the *Cynosure*. I called upon a brother by the name of Burton, who related his experience in Masonry. He was an irreligious and profane young man when Masons began to entice him to join the lodge. One of the Masons, that he might have a better opportunity to influence him, arranged to change works with him. In the course of their conversation the Mason twice remarked, "I tell you, you will have to take a *big oath* to become a Mason."

The night he was made an Entered Apprentice Mason, his initiation passed off smoothly until he came to the clause in the oath where he was to agree to have his throat cut across and his tongue torn out. Mr. Burton had repeated the oath after the Master until he came to the throat-cutting clause, when suddenly he became silent. They waited for him to agree to have his throat cut and his tongue torn out, but they waited in vain.

After a long pause, the Master said, "He does not refuse; by silence he consents." The lodge then adjourned and the brethren gathered in little clusters and seemed to be in consultation. The lodge was again called, and they made an excuse for giving him the second degree. This, like the first initiation, proceeded smoothly until they came to the point in the oath where he was to agree to have his left breast torn open and his heart and vitals taken out if he did not keep his Masonic covenant. But Mr. Burton was as much opposed to having his heart torn out as he had been to having his throat cut. Again he became silent.

Mr. Burton thinks that the Masonic brethren came to the conclusion that it was not pure bashfulness that prevented him from repeating after the Master, but a settled purpose not to agree, in any contingency, to his own murder. So they never invited him to be made a Master Mason, and to this day he has only a cowan's knowledge of the sublime mysteries of that degree. When speaking of the throat-cutting and tongue-pulling clause, in the oath of an Entered Apprentice Mason, he said that though he was a profane young man at that time, the oath seemed so horrible to him that he felt a cold chill to the crown of his head. "I cannot imagine," said Mr. Burton, "how a man who has believed on the Lord Jesus Christ and received the Spirit of Christ into his heart, could take such an oath."

The Entered Apprentice Mason swears *ever to conceal* as well as never to reveal Masonry. Mr. Finney saw no way by which he *could conceal* what *has been already revealed*, only by duplicity and falsehood. Just think of a Christian man agreeing to have his throat cut and his tongue torn out if he does not do what an astute man like Pres. Charles G. Finney saw no way of doing without being guilty of duplicity and falsehood!

Is it not time that we lift up our voices like trumpets and cry aloud and spare not until at last the churches are brought to realize the horrible nature of the Masonic covenants?

Mr. Burton also spoke of a funeral that he attended. The deceased was an Odd-fellow. He had been addicted to strong drink and to profane swearing. The minister who preached his funeral sermon came into the pulpit in the regalia of an Odd-fellow. In the course of his remarks he exhorted his brethren to emulate the example of their deceased brother; and assured them that in doing so they would make sure of a place at the right hand of God. How long will the American churches tolerate such shameful prostitution in their ministry! Should they longer withhold their rebuke will not the stones cry out? I had a lengthy conversation to-day with a Mason who has been converted to Christ. I explained the religious philosophy of Masonry to him and showed its antagonism to the Gospel of Christ, and analyzed the covenants of Masonry and showed their sinfulness. I also showed that the covenants of Masonry are neither legally nor morally binding, and that they have not even the force of a bond of honor. Masonry and its unclean brood of kindred orders must not be permitted to dominate and corrupt the American churches.

The heathen world is looking to us for missionaries to teach them the way of life. We should send them men who have not bowed the knee to this modern Baal.

Who will help to do this missionary work at home to prepare the way for missionary work abroad?

C. F. Hawley.

THE U. P. CHURCHES OF NEW YORK.

160 W. 36th St., New York, Apr. 22.

Dear Cynosure:—It was my privilege to address friends in the First and Second United Presbyterian churches, Jersey City, on the Sabbath. Rev. Martin, pastor of the First church, is a young man of much ability and zeal. He makes no compromise on reform lines. Dr. Armstrong of the Second church, being founder of the church of which he is pastor, has naturally drawn those of kindred faith. His thirteen reasons why a Christian should not be a Mason, published in pamphlet, have been widely circulated by the N. C. A. Any who have not read them should do so. If a person is not convinced that Freemasonry is an evil to be shunned and opposed after reading these reasons, he is a hopeless case. I gained much strength by conversing with this father in Israel who has labored so faithfully and long in the Master's cause. As his eyes grow dim to the things of earth, may they see more clearly the things revealed in Christ.

Yesterday I was very heartily welcomed in a meeting of the New York Presbytery of the United Presbyterian church, and invited to address this body as I might desire. Several invitations were given for lectures, all of which I shall not be able to fill this trip. The vexed question of "organ or no organ" is by no means dead in this presbytery. It was reported to presbytery that the Hoboken congregation had petitioned their elders to introduce an organ. The elders believing the use of the organ in worship wrong, had refused the congregation's request. The congregation, said to have about forty members, then requested, through their delegates, that presbytery appoint new elders favorable to the introduction of the organ, and excuse those not in harmony with the congregation. A committee was appointed who nominated three new elders. Their report was adopted by a small majority, the vote standing 15 to 12. A brother wearing a gold ring argued that he believed "*the only hope of the salvation of Hoboken congregation*" was the introduction of an organ. To one who does not believe that the salvation of men depends on any human agency, such an argument sounds strangely, to say the least. An elder in this brother's congregation is responsible for the assertion that he has a number of secret society members. When asked by your agent if there would be an opportunity to

speak in his church against the lodge, he replied that he had his own way of dealing with that subject. He never allowed a temperance, National Reform or any kind of a reform lecture in his church. He considered himself amply able to tend to that matter. While I would not question this brother's ability to present what his people might need in reform lines, yet I find some, like the dog in the manger, who would neither eat the hay himself or let the ox eat it. The same elder, who said there were a number of secret society men in his church, said the pastor never spoke on the subject. God forbid that I should try to get into churches to speak where I am not wanted. There are plenty where I am. But how are the people to know the truth unless it is in some way brought to them? I am sure this brother would not claim the only hope of the salvation of his congregation is in the big organ which they have.

My appointments are as follows: To-night, 7th Ave. U. P. Congregation, New York; evening April 23, Free Methodist church, Brooklyn; evening April 24, Covenanter church, Brooklyn; Sabbath afternoon, U. P. church, Rev. Andrews, pastor, Brooklyn; Sabbath evening, U. P. church, near Brooklyn, Rev. Shaw, pastor: evening April 28, Lutheran church, Perth Amboy, N. J., Rev. Skov, pastor. I shall probably address Bro. Shaw's people again on Friday evening, May 2.

Rev. Biddle of Jersey City, and Rev. Smith of Patterson, N. J., are among those who showed me much kindness, and would have helped arrange for lectures had not my time been so completely taken. Let us who find joy in the service of Christ, never look back, but forward "to the pride of our high calling." The battle may be fierce, but the victory is sure. O, that the things of this world may appear of less importance, and the things of eternity more. W. B. Stoddard.

Notice.—The postoffice addresses of the following named persons are desired. Will any one who knows, kindly forward such addresses to this office. Prof. J. A. Edgren, Rev. J. D. Brown, Wm. H. Morrill, S. V. Poole, J. M. Kent, Rev. M. S. Drury.

CORRESPONDENCE.

KNOWING GOD.

Editor Cynosure:—The article on the Knowableness of God is perhaps open to discussion. Suppose we consider that:—

1. "Now we know in *part*" rather than do *not* know.

2. A reasonable ground of belief is knowledge. To be "well-assured" is to *know*. This is the common usage of the word know.

3. The distinction between reason and faith, knowledge and belief, "science and religion," are not scientifically or correctly made.

4. Between two things so related that the denial of one is the admission of the other, the one that is most *easily* believed is *necessarily* believed, and necessary belief is *knowledge*.

5. We "know" God, partly because we cannot rationally deny him and partly because of his appreciable manifestations, which we name after similar human relationships: paternal, loving, wise, omnipotent.

6. There is no interest or glad assurance in the fact that God knows us—in truth, hardly anything in the phrase, excepting as it assumes our knowledge of him to the extent of all practical present necessity. If I know who he is who knows me, I am interested and blessed with the thought of being known by him.

I care nothing about being known by a person whom I know nothing about. To know *about* a person is to *know* him in a very practical and large sense. The writer had a saucy letter from an editress last year who prided herself on being an "agnostic," and no more a child in religion, believing bear stories and "fish stories,"—not one of the "old fogy preachers." The things she didn't know were of course enough to entitle her to the name "agnostic," if she used it modestly, but it was equally evident that she knew enough about God to be classed with those of whom it is said: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, his eternal power and godhead; so that they are without excuse.

"Because that when they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools." A. O. C.

CITIES ON THE HUDSON.

New York, April 20, 1891.

Editor Christian Cynosure:—Last Friday I visited Newburg, on the Hudson. Its location is peerless and the views up and down the great river are supurb. It is cursed with 200 saloons. The churches, the Y. M. C. A., and the W. C. T. U., raise only a feeble cry against them.

On Sabbath morning and evening I preached in Trinity M. E. church, Rev. Dr. Longachre, pastor. The "grip" is a prevailing epidemic here and this brother was one of the victims. So by the invitation of the official board, I filled his pulpit. He has a congregation of 800 and they are enthusiastic workers. One of their members, Mr. Francis Gouldy, took my heart by his hearty approval of the sentiments of the sermon. He is a man of great wealth and he uses it in the Lord's work. For thirty years he has been partially paralyzed. He formerly lived in New York City, being engaged in business there. His son took to drink, and one night came home drunk, attacked his father with a knife, killed his sister and went upstairs and shot himself. Mr. Gouldy's injury resulted in paralysis and he has a man employed to take care of him. He is enthusiastic in temperance reform, Sabbath reform, missions at home and abroad, and in every good work. He gives $500 to the congregation's foreign mission collection each time and $300 per year for their church work in Newburg.

At 3:30 I preached in the Second R. P. church, Rev. J. R. Thompson, pastor. Bro. Thompson was licensed to preach thirty-nine years ago that day. You would not think he had been in the service half that time. His congregation is large and active. They have the zeal of their efficient pastor. Work always tells. His daughter, Miss Anna, is a leader in the W. C. T. U. work here. She has a mission for poor boys. One of her converts is a young Portuguese. He is a miracle of grace. The transformation in his life is wonderful. His prayer is fulfilled: "Dear Father, make my life beautiful. Teach me so to live and love and influence, that through my example, all with whom I come in contact may see thy glory shining through, and may wish for no higher good than to be like Thee; amen."

On Monday I came to New York. I was surprised to find the English monk, "Father Ignatius," conducting services at the Y. M. C. A. hall on 23d street. He claims to be a semi-Protestant. But many of the secular papers speak boldly of him as practicing a Jesuitical scheme to lead away the souls of the ignorant and thoughtless.

On Monday evening I attended a temperance meeting in the 23d street R. P. church, of which my brother, Rev. F. M. Foster, is pastor. The first paper was read by Mr. Joseph Colwell on "The Responsibility of the Nation for the Liquor Traffic." He insisted that in licensing or taxing the business the nation was a partner in the criminal traffic. A firm in Boston has entered into a contract for seven years to send 5,000 gallons of whisky per day to the Congo Valley. Our government collects $95,000,000 per year revenue from whisky. For that sum it legalizes a crime that costs our nation directly and indirectly $2,000,000,000 annually. The State of Ohio collects $4,000,000 tax per year on the saloon. For this it sustains a saloon system that costs our commonwealth $70,000,000 annually. When will we learn wisdom? The second paper was read by the pastor's wife, Mrs. Cecil Foster, on "Rum and Missions." She pictured the work of missions in the Congo, and then described the ruin that is being wrought there by rum. In 1884, there were 8,000,000 gallons of rum sent to the Congo. Dr. Clark said, he had seen thousands of girls lying drunk around the traders' wagons. She quoted a touching letter written by Malike, Emise of Nupe, to Bishop Crowthers of the Niger. He plead with him as a father to keep rum out of his country for it was destroying his people. The appeal made our heart ache. The last paper was read by Robert McNeel on "Personal Responsibility for the Drink Habit." The man who does not practice total abstinence now is not following Christ. We are our brother's keeper even though he be given to drink. And by prayer and personal effort we should reclaim him.

Mr. J. W. Pritchard, editor of the *Christian Nation*, was chairman. He took me by force and led me to the platform and demanded a speech. This society holds a monthly meeting.

J. M. Foster.

PAROCHIAL SCHOOLS DEFENDED.

Johnson's Creek, Wis.

Dear Editor:—The laudable object of the *Christian Cynosure* is thus defined: "to expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the church of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption." Every branch of the Christian church should favor your noble effort, and every Christian man and woman in our grand country should hail with joy your work. None of the many denominations of the Christian church in the United States is so fully in harmony with you in the fight against the lodge, as is the Lutheran church. All the Lutheran synods, if indeed Lutheran they be, have openly declared against all secret societies and practice what they teach.

Now this same Lutheran church has won a great victory against an "anti-Christian movement," that had assailed the holiest of our treasures, that had nothing less in view than destruction of the liberty of conscience as well as of the liberty of our republican government. This deadly foe was the so-called Bennett law. Much misrepresentation has been going on about the opposition against this law. Even the *Cynosure* had several correspondents that lamented the fall of the famous law. In a correspondence in the *Cynosure* of March 5, Rev. Galloway says, "the Bennett law is so just and beneficent in its designs!" Last fall a Methodist conference at Whitewater, Wis., passed resolutions against the opponents and in favor of the Bennett law. Lutheran ministers have been served with all kinds of by-names in ecclesiastical as well as in political papers. Yet I venture to say that most of the defenders of the Bennett law either were enemies of the Christian church, or Know-Nothings, who never carefully read neither the law itself nor the objections raised against the same.

I suppose you, as a Christian, concur with the Lutheran church in the doctrine that every child ought to receive a thorough Christian education, fully as fundamental as his secular education, and that this education should commence as early in childhood as possible. See Matt. 28: 19, 20; Mark 10: 14; 2 Tim. 3: 15; Eph. 6: 4; Matt. 6: 33. Our belief is, that no Sunday-school can accomplish this great task; that only regular daily instruction for the whole period of childhood can bring about that noble perfection which Paul praises in his pupil Timothy. This your and our forefathers knew well enough; therefore they made religion the principal branch taught in their every-day schools. This the missionaries know: for their first care is to establish schools in which to teach the little ones the glad tidings of the blessed Saviour. This they know and practice in all other Christian countries except France and the United States. Why is this so in our country? Well, for one, the state is not responsible for the spiritual welfare of its citizens; it is not the duty of the state to levy taxes for the building of churches, paying of ministers and evangelists, etc. And even if the political government were willing to hire a teacher to instruct children in religion, of what denomination should that teacher be taken? of the Catholic? then the Lutheran would not be satisfied; or of the Episcopal? then the Methodist would object. Public or district schools must be maintained; they are a necessity; and every loyal citizen must willingly help to support them; but they cannot give a Christian education; religion can never be taught in a public school under our present form of government.

These facts being evident, the Lutheran congregations deem it their duty to establish parochial schools, in which to educate their children according to Christ's commandments. Most of these schools are model schools. They are taught by teachers who have carefully prepared for their office, and who make teaching their lifetime busi-

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The bill before the Massachusetts Legislature to repeal the prohibition of the public bar, has failed to pass; its opponents raising several points of orders by which they succeeded in getting it thrown out. Said "points of order" were the merest technicalities, of course, but enough for the purpose. It is curious how the most trifling thing will stop the passage of an important measure, while an unnecessary or thoroughly bad law will ride triumphant over every obstacle. Temperance people, though inclined at first to think that it did not matter very much whether a man took his drink standing up or sitting down, have altered their minds since they see that it is far from being an indifferent matter with the liquor men, who would scarcely have worked so hard and raised so much money to repeal a law which did not materially affect their interests.

Labor has also suffered a defeat. The bill to reduce the hours of work for women and minors in manufacturing and mechanical establishments was a measure that would doubtless have passed had not remonstrances poured in from the owners of woolen and cotton mills representing hundreds of millions of dollars. If the millionaire American "dearly loves a lord," I am inclined to think that the average legislator, especially the kind who smokes the highest priced cigars he can find at the State's expense, dearly loves the millionaire.

But more important than this or any other, unless it be the temperance question, is the bill relating to restrictive legislation as regards the fraternal orders and bond investment companies. The bill is said to be much more thorough than the New Hampshire act which gives the matter entirely over to the insurance commissioner, who may condemn any of these companies or pronounce them safe, according to his own sovereign will and pleasure—a rather dangerous power to place in the hands of one man. Of course the bill will be tinkered over and amended to such a degree as greatly to impair its original force if it should become a law; which is doubtful, as all these orders are banded together ready for the fight. Collectively, they can command a vast number of votes; and men with more political ambition than principle will be chary of offending their constituents who have invested in these concerns, and do not want to see their house of cards pulled down about their ears.

I am glad to see that Mrs. Rice, the national superintendent of Juvenile Work, has recommended the abolition of the military drill in the Loyal Legions. One of the features by which the lodge attracts is by pandering to the love of military display. Let the W. C. T. U. with its open methods show the youth of our land a more excellent way.

Elizabeth E. Flagg.

REFORM NEWS.

A SILENT CANDIDATE.

Dear Cynosure:—Since my last writing I have been at Portland, Grand Ledge, Okemos and Williamson. While at Grand Ledge I went to Wacoosta and called upon Mr. Nelson Daniels. He is a staunch friend of the N. C. A. and financially aided the cause.

From Williamson I went into the country and spent the Sabbath with Rev. Bro. Bush, and preached three times and then canvassed for the *Cynosure*. I called upon a brother by the name of Burton, who related his experience in Masonry. He was an irreligious and profane young man when Masons began to entice him to join the lodge. One of the Masons, that he might have a better opportunity to influence him, arranged to change works with him. In the course of their conversation the Mason twice remarked, "I tell you, you will have to take a *big oath* to become a Mason."

The night he was made an Entered Apprentice Mason, his initiation passed off smoothly until he came to the clause in the oath where he was to agree to have his throat cut across and his tongue torn out. Mr. Burton had repeated the oath after the Master until he came to the throat-cutting clause, when suddenly he became silent. They waited for him to agree to have his throat cut and his tongue torn out, but they waited in vain.

After a long pause, the Master said, "He does not refuse; by silence he consents." The lodge then adjourned and the brethren gathered in little clusters and seemed to be in consultation. The lodge was again called, and they made an excuse for giving him the second degree. This, like the first initiation, proceeded smoothly until they came to the point in the oath where he was to agree to have his left breast torn open and his heart and vitals taken out if he did not keep his Masonic covenant. But Mr. Burton was as much opposed to having his heart torn out as he had been to having his throat cut. Again he became silent.

Mr. Burton thinks that the Masonic brethren came to the conclusion that it was not pure bashfulness that prevented him from repeating after the Master, but a settled purpose not to agree, in any contingency, to his own murder. So they never invited him to be made a Master Mason, and to this day he has only a cowan's knowledge of the sublime mysteries of that degree. When speaking of the throat-cutting and tongue-pulling clause, in the oath of an Entered Apprentice Mason, he said that though he was a profane young man at that time, the oath seemed so horrible to him that he felt a cold chill to the crown of his head. "I cannot imagine," said Mr. Burton, "how a man who has believed on the Lord Jesus Christ and received the Spirit of Christ into his heart, could take such an oath."

The Entered Apprentice Mason swears *ever to conceal* as well as never to reveal Masonry. Mr. Finney saw no way by which he *could conceal* what *has been already revealed*, only by duplicity and falsehood. Just think of a Christian man agreeing to have his throat cut and his tongue torn out if he does not do what an astute man like Pres. Charles G. Finney saw no way of doing without being guilty of duplicity and falsehood!

Is it not time that we lift up our voices like trumpets and cry aloud and spare not until at last the churches are brought to realize the horrible nature of the Masonic covenants?

Mr. Burton also spoke of a funeral that he attended. The deceased was an Odd-fellow. He had been addicted to strong drink and to profane swearing. The minister who preached his funeral sermon came into the pulpit in the regalia of an Odd-fellow. In the course of his remarks he exhorted his brethren to emulate the example of their deceased brother; and assured them that in doing so they would make sure of a place at the right hand of God. How long will the American churches tolerate such shameful prostitution in their ministry! Should they longer withhold their rebuke will not the stones cry out? I had a lengthy conversation to-day with a Mason who has been converted to Christ. I explained the religious philosophy of Masonry to him and showed its antagonism to the Gospel of Christ, and analyzed the covenants of Masonry and showed their sinfulness. I also showed that the covenants of Masonry are neither legally nor morally binding, and that they have not even the force of a bond of honor. Masonry and its unclean brood of kindred orders must not be permitted to dominate and corrupt the American churches.

The heathen world is looking to us for missionaries to teach them the way of life. We should send them men who have not bowed the knee to this modern Baal.

Who will help to do this missionary work at home to prepare the way for missionary work abroad?

C. F. Hawley.

THE U. P. CHURCHES OF NEW YORK.

160 W. 36th St., New York, Apr. 22.

Dear Cynosure:—It was my privilege to address friends in the First and Second United Presbyterian churches, Jersey City, on the Sabbath. Rev. Martin, pastor of the First church, is a young man of much ability and zeal. He makes no compromise on reform lines. Dr. Armstrong of the Second church, being founder of the church of which he is pastor, has naturally drawn those of kindred faith. His thirteen reasons why a Christian should not be a Mason, published in pamphlet, have been widely circulated by the N. C. A. Any who have not read them should do so. If a person is not convinced that Freemasonry is an evil to be shunned and opposed after reading these reasons, he is a hopeless case. I gained much strength by conversing with this father in Israel who has labored so faithfully and long in the Master's cause. As his eyes grow dim to the things of earth, may they see more clearly the things revealed in Christ.

Yesterday I was very heartily welcomed in a meeting of the New York Presbytery of the United Presbyterian church, and invited to address this body as I might desire. Several invitations were given for lectures, all of which I shall not be able to fill this trip. The vexed question of "organ or no organ" is by no means dead in this presbytery. It was reported to presbytery that the Hoboken congregation had petitioned their elders to introduce an organ. The elders believing the use of the organ in worship wrong, had refused the congregation's request. The congregation, said to have about forty members, then requested, through their delegates, that presbytery appoint new elders favorable to the introduction of the organ, and excuse those not in harmony with the congregation. A committee was appointed who nominated three new elders. Their report was adopted by a small majority, the vote standing 15 to 12. A brother wearing a gold ring argued that he believed "*the only hope of the salvation of Hoboken congregation*" was the introduction of an organ. To one who does not believe that the salvation of men depends on any human agency, such an argument sounds strangely, to say the least. An elder in this brother's congregation is responsible for the assertion that he has a number of secret society members. When asked by your agent if there would be an opportunity to

speak in his church against the lodge, he replied that he had his own way of dealing with that subject. He never allowed a temperance, National Reform or any kind of a reform lecture in his church. He considered himself amply able to tend to that matter. While I would not question this brother's ability to present what his people might need in reform lines, yet I find some, like the dog in the manger, who would neither eat the hay himself or let the ox eat it. The same elder, who said there were a number of secret society men in his church, said the pastor never spoke on the subject. God forbid that I should try to get into churches to speak where I am not wanted. There are plenty where I am. But how are the people to know the truth unless it is in some way brought to them? I am sure this brother would not claim the only hope of the salvation of his congregation is in the big organ which they have.

My appointments are as follows: To-night, 7th Ave. U. P. Congregation, New York; evening April 23, Free Methodist church, Brooklyn; evening April 24, Covenanter church, Brooklyn; Sabbath afternoon, U. P. church, Rev. Andrews, pastor, Brooklyn; Sabbath evening, U. P. church, near Brooklyn, Rev. Shaw, pastor: evening April 28, Lutheran church, Perth Amboy, N. J., Rev. Skov, pastor. I shall probably address Bro. Shaw's people again on Friday evening, May 2.

Rev. Biddle of Jersey City, and Rev. Smith of Patterson, N. J., are among those who showed me much kindness, and would have helped arrange for lectures had not my time been so completely taken. Let us who find joy in the service of Christ, never look back, but forward "to the pride of our high calling." The battle may be fierce, but the victory is sure. O, that the things of this world may appear of less importance, and the things of eternity more. W. B. Stoddard.

Notice.—The postoffice addresses of the following named persons are desired. Will any one who knows, kindly forward such addresses to this office. Prof. J. A. Edgren, Rev. J. D. Brown, Wm. H. Morrill, S. V. Poole, J. M. Kent, Rev. M. S. Drury.

Correspondence.

KNOWING GOD.

Editor Cynosure:—The article on the Knowableness of God is perhaps open to discussion. Suppose we consider that:—

1. "Now we know in *part*" rather than do *not* know.

2. A reasonable ground of belief is knowledge. To be "well-assured" is to *know*. This is the common usage of the word know.

3. The distinction between reason and faith, knowledge and belief, "science and religion," are not scientifically or correctly made.

4. Between two things so related that the denial of one is the admission of the other, the one that is most *easily* believed is *necessarily* believed, and necessary belief is *knowledge*.

5. We "know" God, partly because we cannot rationally deny him and partly because of his appreciable manifestations, which we name after similar human relationships: paternal, loving, wise, omnipotent.

6. There is no interest or glad assurance in the fact that God knows us—in truth, hardly anything in the phrase, excepting as it assumes our knowledge of him to the extent of all practical present necessity. If I know who he is who knows me, I am interested and blessed with the thought of being known by him.

I care nothing about being known by a person whom I know nothing about. To know *about* a person is to *know* him in a very practical and large sense. The writer had a saucy letter from an editress last year who prided herself on being an "agnostic," and no more a child in religion, believing bear stories and "fish stories,"—not one of the "old fogy preachers." The things she didn't know were of course enough to entitle her to the name "agnostic," if she used it modestly, but it was equally evident that she knew enough about God to be classed with those of whom it is said: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, his eternal power and godhead; so that they are without excuse.

"Because that when they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools." A. O. C.

CITIES ON THE HUDSON.

New York, April 20, 1891.

Editor Christian Cynosure:—Last Friday I visited Newburg, on the Hudson. Its location is peerless and the views up and down the great river are supurb. It is cursed with 200 saloons. The churches, the Y. M. C. A., and the W. C. T. U., raise only a feeble cry against them.

On Sabbath morning and evening I preached in Trinity M. E. church, Rev. Dr. Longachre, pastor. The "grip" is a prevailing epidemic here and this brother was one of the victims. So by the invitation of the official board, I filled his pulpit. He has a congregation of 800 and they are enthusiastic workers. One of their members, Mr. Francis Gouldy, took my heart by his hearty approval of the sentiments of the sermon. He is a man of great wealth and he uses it in the Lord's work. For thirty years he has been partially paralyzed. He formerly lived in New York City, being engaged in business there. His son took to drink, and one night came home drunk, attacked his father with a knife, killed his sister and went upstairs and shot himself. Mr. Gouldy's injury resulted in paralysis and he has a man employed to take care of him. He is enthusiastic in temperance reform, Sabbath reform, missions at home and abroad, and in every good work. He gives $500 to the congregation's foreign mission collection each time and $300 per year for their church work in Newburg.

At 3:30 I preached in the Second R. P. church, Rev. J. R. Thompson, pastor. Bro. Thompson was licensed to preach thirty-nine years ago that day. You would not think he had been in the service half that time. His congregation is large and active. They have the zeal of their efficient pastor. Work always tells. His daughter, Miss Anna, is a leader in the W. C. T. U. work here. She has a mission for poor boys. One of her converts is a young Portuguese. He is a miracle of grace. The transformation in his life is wonderful. His prayer is fulfilled: "Dear Father, make my life beautiful. Teach me so to live and love and influence, that through my example, all with whom I come in contact may see thy glory shining through, and may wish for no higher good than to be like Thee; amen."

On Monday I came to New York. I was surprised to find the English monk, "Father Ignatius," conducting services at the Y. M. C. A. hall on 23d street. He claims to be a semi-Protestant. But many of the secular papers speak boldly of him as practicing a Jesuitical scheme to lead away the souls of the ignorant and thoughtless.

On Monday evening I attended a temperance meeting in the 23d street R. P. church, of which my brother, Rev. F. M. Foster, is pastor. The first paper was read by Mr. Joseph Colwell on "The Responsibility of the Nation for the Liquor Traffic." He insisted that in licensing or taxing the business the nation was a partner in the criminal traffic. A firm in Boston has entered into a contract for seven years to send 5,000 gallons of whisky per day to the Congo Valley. Our government collects $95,000,000 per year revenue from whisky. For that sum it legalizes a crime that costs our nation directly and indirectly $2,000,000,000 annually. The State of Ohio collects $4,000,000 tax per year on the saloon. For this it sustains a saloon system that costs our commonwealth $70,000,000 annually. When will we learn wisdom? The second paper was read by the pastor's wife, Mrs. Cecil Foster, on "Rum and Missions." She pictured the work of missions in the Congo, and then described the ruin that is being wrought there by rum. In 1884, there were 8,000,000 gallons of rum sent to the Congo. Dr. Clark said, he had seen thousands of girls lying drunk around the traders' wagons. She quoted a touching letter written by Malike, Emise of Nupe, to Bishop Crowthers of the Niger. He plead with him as a father to keep rum out of his country for it was destroying his people. The appeal made our heart ache. The last paper was read by Robert McNeel on "Personal Responsibility for the Drink Habit." The man who does not practice total abstinence now is not following Christ. We are our brother's keeper even though he be given to drink. And by prayer and personal effort we should reclaim him.

Mr. J. W. Pritchard, editor of the *Christian Nation*, was chairman. He took me by force and led me to the platform and demanded a speech. This society holds a monthly meeting.

J. M. Foster.

PAROCHIAL SCHOOLS DEFENDED.

Johnson's Creek, Wis.

Dear Editor:—The laudable object of the *Christian Cynosure* is thus defined: "to expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the church of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption." Every branch of the Christian church should favor your noble effort, and every Christian man and woman in our grand country should hail with joy your work. None of the many denominations of the Christian church in the United States is so fully in harmony with you in the fight against the lodge, as is the Lutheran church. All the Lutheran synods, if indeed Lutheran they be, have openly declared against all secret societies and practice what they teach.

Now this same Lutheran church has won a great victory against an "anti-Christian movement," that had assailed the holiest of our treasures, that had nothing less in view than destruction of the liberty of conscience as well as of the liberty of our republican government. This deadly foe was the so-called Bennett law. Much misrepresentation has been going on about the opposition against this law. Even the *Cynosure* had several correspondents that lamented the fall of the famous law. In a correspondence in the *Cynosure* of March 5, Rev. Galloway says, "the Bennett law is so just and beneficent in its designs!" Last fall a Methodist conference at Whitewater, Wis., passed resolutions against the opponents and in favor of the Bennett law. Lutheran ministers have been served with all kinds of by-names in ecclesiastical as well as in political papers. Yet I venture to say that most of the defenders of the Bennett law either were enemies of the Christian church, or Know-Nothings, who never carefully read neither the law itself nor the objections raised against the same.

I suppose you, as a Christian, concur with the Lutheran church in the doctrine that every child ought to receive a thorough Christian education, fully as fundamental as his secular education, and that this education should commence as early in childhood as possible. See Matt. 28: 19, 20; Mark 10: 14; 2 Tim. 3: 15; Eph. 6: 4; Matt. 6: 33. Our belief is, that no Sunday-school can accomplish this great task; that only regular daily instruction for the whole period of childhood can bring about that noble perfection which Paul praises in his pupil Timothy. This your and our forefathers knew well enough; therefore they made religion the principal branch taught in their every-day schools. This the missionaries know: for their first care is to establish schools in which to teach the little ones the glad tidings of the blessed Saviour. This they know and practice in all other Christian countries except France and the United States. Why is this so in our country? Well, for one, the state is not responsible for the spiritual welfare of its citizens; it is not the duty of the state to levy taxes for the building of churches, paying of ministers and evangelists, etc. And even if the political government were willing to hire a teacher to instruct children in religion, of what denomination should that teacher be taken? of the Catholic? then the Lutheran would not be satisfied; or of the Episcopal? then the Methodist would object. Public or district schools must be maintained; they are a necessity; and every loyal citizen must willingly help to support them; but they cannot give a Christian education; religion can never be taught in a public school under our present form of government.

These facts being evident, the Lutheran congregations deem it their duty to establish parochial schools, in which to educate their children according to Christ's commandments. Most of these schools are model schools. They are taught by teachers who have carefully prepared for their office, and who make teaching their lifetime busi-

ness, with whom teaching is not only a transitory occupation, as with most of the teachers of district schools. The pupils, when they leave the parochial school, have the proficiency of expressing their thoughts in German as well as in English. Moreover, almost all the pupils of parochial schools after their confirmation attend public schools yet for several years. The communities prosper under this state of things. Wisconsin stands third in the rank of education. Public safety is not endangered any more here than elsewhere. You don't find any more tramps in Wisconsin than in Maine or Massachusetts. Crime does not prosper any better here than in Virginia. There is no more pauperism in Wisconsin than in Rhode Island.

All of a sudden the Bennett law springs into existence. Where does it come from? What is it aimed at? What is its object? The defenders of the law tell us, "it is meant to help the poor ignorant German boy." How charitable a work! How suddenly this kind of charity has been born! Again, to create a sentiment, the friends of the Bennett law proclaim that they want to "protect the English language." How ridiculous! As if the English language needed any protection! As if English could not take care of itself! Has not every child, that is born in America, the inclination and love for the English language? Do not our boys and girls converse in "United States" everywhere?

The object of the Bennett law was quite a different one: it was not only meant as a blow against "Germanism" in general, but especially as a blow against the Lutheran church! Take the first section of the law; it requires that the child should visit *a school in the city, town or district in which it resides.* This clause certainly was not accidental; its originator knew what he meant by it; he had a fixed object in view; he knew that those children who attend parochial schools, very often come together from four to seven different districts; this he was going to stop.

Section 2 of the Bennett law fixes the penalty "for every neglect" at not less than three nor more than twenty dollars; it states furthermore that "failure for each week or portion of a week —shall constitute a distinct offense." Then the school board or school directors are authorized to excuse a child from school (only *authorized, not bound* to excuse) if it is shown *to their satisfaction:* (*a*) that the person neglecting to send a child is not able to send such child; (*b*) "that instruction has otherwise been given (mark: it does not read, is *being* given) for a like period of time;" (*c*) "that such child has already acquired such elementary branches of learning;" (*d*) "that his physical or mental condition is such as to render attention inexpedient or impracticable." Add to this section 6, in which it is stated that "prosecutions under this act shall only be instituted and carried on by the authority of such boards and shall be brought in the name of said boards;" section 7, that "jurisdiction to enforce the penalties herein described in this act is hereby conferred on justices of the peace and police magistrates."

I do not intend to dwell at length on the legal side of the foregoing sections, showing how they tend to "pervert the administration of justice and corrupt our republican government" by denying the right of an honest trial by jury, and by giving to a school board (very often incompetent, ignorant or malevolent) the right and power to impose heavy penalties *ad libitum*—I only want to show the religious side. Suppose it so happens that the school board of the district in which a Lutheran parent resides, is composed of an infidel, a Puritan and a Methodist. Neither of these observe either Good Friday or Easter Monday. But the Lutheran father deems it his duty to take his child to church on both of these days; he cannot, however, show "to the satisfaction of said board" the necessity of his child's absence from school; so he incurs a penalty of not less than six nor more than forty dollars! You object, "This will never occur!" But it *may* occur; the Bennett law creates the possibility of such a case. Don't forget that fanaticism of an infidel or an intolerant bigotist goes far sometimes.

Lastly, take section 5 of the Bennett law: "No school shall be regarded as a school under this act, unless therein be taught as part of the elementary education of children, reading, writing, arithmetic and United States history in the English language."

Suppose a Lutheran congregation has its parochial school, in which, beside religion as the fundamental branch, all the above named branches are taught, and geography also; they are taught, however, in the German mother-tongue of the child—English not being neglected, special instruction in English being duly given—or in the parochial school all the above named branches are taught in English except one branch: such schools could not stand before the forum of the Bennett law; they would not be schools; and the Lutheran parent would have to take his children out of such Christian school and send them to an irreligious if not anti-Christian school.

This is the Bennett law, "so just and beneficent in its designs," so much praised and petted. And who were its defenders? All the German infidels and turners, the English infidels, the lodgeman, the Mason and a great part of the Anglo-American ministry, so closely connected with the lodge. It would be interesting to find out how far the secret societies were concerned in this so-called compulsory education movement in the different States. Certainly the lodge looks with very ungracious eyes upon the Lutheran church, which has so openly and boldly declared war against this part of anti-christendom; and the Lutheran parochial school can find no grace with lodgemen, because it teaches the youth to abhor secret societies. Now, thanks be to God, for the present at least the battle is fought and the Lutheran church has won back the liberty of religious exercises;—the Catholic church has cut but a small figure in this fight, as almost all Catholic citizens have ever voted the Democratic ticket. Would that every effort to destroy liberty of conscience and political liberty should so fully and mercilessly be repulsed!

In conclusion, let me say a few words yet to the writer of "School Politics in Wisconsin" of March 5. That reverend gentleman deeply laments the decision of the "Supreme Court" regarding the reading of the Bible in public schools. That famous decision affects the Lutheran church very little. Reading of the Bible for five or ten minutes at the opening of school will not and cannot give to a child that necessary fundamental Christian education. To accomplish this we have our parochial schools, which we mean to maintain, without any help from the State, by our own means, if God helps us. But we shall ever be ready also to protect our schools and to fight against any and every attempt of the State to mix in our church affairs and to take away our liberty of worshiping God according to the dictates of our conscience. And so we trust to prove valiant Christians as well as worthy citizens of our great country; even if we be "picked up from every port," even if we be "surrounded by the fogs of error, ignorance and superstition," as your reverend correspondent puts it. Then alone we will be able to withstand the great tribulations of the end, and the final movements of the beast.

J. Becker.

DR. NORRIS AS AN ABOLITIONIST.

Kirwin, Kansas, Apr. 17, 1891.

Editor Cynosure:—I read what was said in the *Cynosure* about Dr. J. N. Norris of Birmingham, Iowa. I knew him in 1845 and 1846. I became much interested in him for the noble stand he took on the slavery question. He was then, as well as myself, a young man.

We held an anti-slavery meeting in Birmingham. Rev. Joab Comstock, Rev. Cartright and myself gave addresses. The meeting continued two days. There was much excitement and large audiences. A general discussion followed. An Episcopal Methodist man advocated slavery to be right from the Bible. When I replied, the M. E. people contradicted me from every corner and all over the house. The whole congregation rose to their feet. The excitement was intense. It seemed for a time that we should be mobbed. Dr. Norris stood up nobly for the anti-slavery cause and the lecturers. He did not fear his reputation.

The next morning after our meeting, a pro-slavery man, prominent in the place, met Dr. Norris, and said, "I will never employ a man of your principles in my family." Dr. N. replied, "Do you think I will give up my principles for the sake of *puking* and *purging* your family. I tell you if you do think so, you are terribly mistaken; I am not such a man."

If we had had enough such men as that, slavery might have been put down without the awful sacrifice of human life caused by the war. I shall never forget Dr. Norris. He is a noble man, such as God loves, and the devil *hates.*

R. F. Markham,
(*Pastor of Congregational Church.*)

PITH AND POINT.

THE DEMORALIZING LODGE IN COLLEGES.

The pastor of the M. E. church at Burlington Junction, Mo., I. M. Kinney, is a graduate of the University at Evanston, Ill. I preached to his people on a recent Sabbath and talked with him on the secret society question and Pres. C. A. Blanchard's lecture before the Massasoits. I found him a live man and wide awake to the danger from secret societies. He said their dominating influence over the faculty at Evanston demanded that their members be graduated when they had not taken the prescribed course. I met on the train to-day a student of Grinnell College, Iowa. who said that the faculty of that institution had prohibited all secret fraternities among the students, as demoralizing and dangerous to the college government.—M. A. Gault.

HE DOES WHAT HE CAN.

I received your postal card awhile since requesting my name as a helper to obtain subscribers for the *Cynosure.* Well, I would be so glad to help. I have been a reader of the paper since and before the Chicago fire, and I have made frequent efforts to obtain subscribers and have succeeded in a few cases, but nothing in comparison with my desire. Now I am well advanced in years, shall close my seventy-eighth (if I live) in one week, and my wife is aged and an invalid. But I can send you a list of those who ought to take the paper, hoping they may read and become subscribers.—W. B. Loomis.

HOW SOME PREACHERS ADVERTISE US.

My attention was called to your paper by a reverend gentleman saying, "I received a copy of the *Cynosure,* also a letter asking my opinion of secret societies. I gave my opinion, for which they will never ask again." He also said, "I do not belong to any secret society. To any one asking me, shall I go in or not, would say no." But on the following Sabbath he condemned the R. P. church (and that in no gentle terms) for their opposition to secret societies. What did he mean?—I. N. Harsh.

FOR THE CONFERENCE.

I would be glad to add my name to the number of those who would call a convention in Chicago in June next—but my pecuniary state will not allow me to be present, and my influence must be small. I am greatly alarmed for religion and for our country, when I read of the secret societies and know they bring unending expense upon their members, consume their energies as well as their means, and render them unfit for the life of entire consecration to Christ. The oaths they take are inexpressibly shocking, the prayers of their ritual are a delusion, the purposes they seek are only fit for darkness, and the snare they spring upon their unsuspecting victims, is the nearly immovable grip of the great destroyer. I hope the convention will be held and that it may receive a blessing and diffuse a resistless influence over the land, and over the world in favor of open-handed aggression against all secret folly and all deeds that shrink from the light.—T. S. Hubbard, *Stockbridge, Va.*

INSURANCE.

I have watched the press, and conversed with many insurance agents for some thirty years; but have never seen or heard a single argument advanced in favor of insurance without assuming that it is in accordance with God's ways of supplying the needs of his people. The opposition given to this subject has been but very little, even less than that was given to secret societies some thirty years ago; or slavery fifty years ago. It has slumbered wonderfully, and needs to be awakened. I would like to get hte people to compare insurance with God's promises; its expensiveness compared with the savings bank.—Samuel Harper.

DON'T DESPISE THE DAY OF SMALL THINGS.

I send one dollar to be used wherever in your judgment it will do the most good. It would be a pleasure to make it more, but circumstances will not permit, and because I cannot do a "great thing" I do not want to feel indisposed to do a small one. Wishing that every effort for good may be prospered, I remain yours for the cause of righteousness.—John Pierce.

THE CONDEMNATION.

I *have* "*become attached to the paper,*" and if it continues to advocate the same principles, shall probably take it as long as I take any paper: for I believe secret organizations are *extremely* injurious to the best interests of all the people, but most especially to their own members. Their teaching is false, their initiations degrading and their practices often unjust and cruel. Great numbers of murders have been committed by them in the last thirty years, and often their tyranny is outrageous. They are every way dangerous. I will do what I can for their suppression.—Jacob Davis.

CALL

FOR A

CHRISTIAN CONFERENCE

ON THE

SECRET LODGE SYSTEM.

We, the undersigned, believe that there is no good which can be accomplished, in times of peace and in a free land, by secret societies which cannot be secured more easily and perfectly by open organization.

We believe that much of the time and money so greatly needed by the cause of our Lord Jesus Christ is wasted in the large and unprofitable expenses of secret orders.

We believe that the union of Christians with men of the world in oath-bound organizations is forbidden by the Word of God and always injurious to the spiritual life of those Christians who enter such societies.

We believe that some oath-bound societies are clearly hostile to the peace and welfare of our country.

We therefore invite all those who sympathize with us in the views above expressed, to meet in "A Conference of Christians," to be held under the auspices of "The National Christian Association," in Central Music Hall, Chicago, May 14, 1891, at 9 A. M., to consult and pray respecting the best method of saving men, the churches, and our land from the injurious influence of such societies.

Joseph Cook, Boston.
Rev. James Tompkins, D.D., Chicago, Cong'l Supt. Home Missions, Illinois.
Rev. T. D. Wallace, D.D., Pastor 8th Presbyterian Ch., Chicago.
Rev. Geo. S. Dickerman, D.D., Pastor 1st Cong'l Church, Amherst, Mass.
Rev. Thomas B. Hyde, Pastor "Moody Church," Chicago.
Rev. O. P. Gifford, D.D., Pastor Bap. Church, Boston, Mass.

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(*Continued on 12th page.*)

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The Christian Cynosure.

. BLANCHARD, Editor.
HENRY L. KELLOGG, Associate Editor and Publisher.

CHICAGO, THURSDAY, APRIL 30, 1891.

We insert and recommend our readers to read the articles on Agnosticism in this number, and so close and take leave of that class of discussions,

"Which find no end in wandering mazes lost."

To us, Prof. Curtis seems to have uttered more sense and sound philosophy in one brief sentence than in all his article beside. That sentence is this: "*The aids to faith are many, and the surest guide is the Bible itself.*"

But the readers of the *Cynosure*, especially our young readers, will find quoted the names of some leading German critics who have written of God and religion, inspired by the fumes of beer and tobacco; and who, with great learning and acute intellects, in universities founded for the Christian religion, have exalted philosophy and sunk the Bible under their day-dreams and "swimming fancies." The Protestant Reformation, since the middle of the sixteenth century, has not by their aid advanced one step in Europe, but rather gone back.

THE TEACHING OF ALBERT PIKE.

His teachings are the religion of the secret orders, so far as they have any, and the American press has lately given these teachings to the world, endorsed as no other ever were, by the owners of the temples of darkness and their worshipers.

The Chicago *Inter-Ocean* and the press generally tell us: "General Albert Pike was one of the most remarkable men of the century." "Had he lived at an earlier day he would have been taken for a wise man or a prophet." The largest audience room in our national capital was draped in black, a platform projecting twenty feet before the pulpit, also draped; candlesticks four feet high, with burners, were set in triangles about his coffin, with a multitude of observances on a similar scale of expense, were got up to receive his coffined corpse, for a nocturnal orgy at midnight of two hours.

His hateful life as an apostate from liberty to slavery; his swindling of the poor Indians from whom he extorted one fee of $100,000; his secession and rebellion—all, all obliterated and forgotten, and one general laudation of him echoed from ocean to ocean by the reflection of Masonry by the press. It is surely speaking within bounds to say that his religion was the religion of the secret lodges of this country.

WHAT WAS THAT RELIGION?

The Chicago *Inter-Ocean* tells us, April 6, 1891. He says:

"I have a profound conviction, *the only real revelation*, which to me makes absolute certainty, that there is a Supreme Deity, the intelligence and Lord of the universe, to whom it is not folly to pray. That our convictions come from him, and in them he does not lie or deceive us: and that there is to be for my very self another, a continued life, in which this life will be as if it had never been, but I shall see and know again those whom I have loved and lost here. There is no God, or there is a just and merciful God, who will deal gently and tenderly with the human creatures whom he has made so weak and so imperfect."

Reduced to propositions, this then is the religion of the secret lodges:

1. There is no revelation for a man but his own convictions or opinions.

2. There is a supreme intelligence to whom it is not folly to pray.

3. We shall be the same persons in the next life and yet this life be "as though it had never been.

4. And God, if there be a God, will be too merciful to punish the wicked.

This is, of course, moral shipwreck, and but another name for mere infideity. Every man is as much entitled to his "profound" convictions as another man. Who or what is to decide when profound convictions clash and contradict; and yet this jumble of absurdity and contradiction is to yield "absolute certainty."

Then our "very self" is to continue the same in the next life that it is in this, and yet all of this life is to be an eternal blank "*as though it had never been.*" And yet he is to know his old friends there and renew old acquaintances. If this be so, is there no danger Gen. Pike may meet some of our Union soldiers there whom his Indians scalped and tomahawked at Pea Ridge? And how can the past be to him "as though it had never been," and yet men be the very same there they are here. And then if God will be too merciful to make any difference between right and wrong, suppose wrong should come uppermost and give an eternity of crime, outrage and suffering?

"———Can such things be,
And overcome us like a summer cloud,
Without our special wonder?"

And yet this weak specimen of absurdity and self-contradiction; this American who apostasized from, opposed and sought to destroy all American principles; this man, so abandoned of God and goodness, has been the Prophet and High Priest of the Masonic religion for the last forty years, since 1859, the year previous to Lincoln's election, during which long period he has looked on the bloody agony of his country, like a priest on the tortures of the Inquisition, to come forward smiling when the groans are silent and the victims are buried; quarter himself and family on the taxes which his secession-and-slavery war made necessary; and now that he is dead his corpse is thrust into the First Congregational church at Washington, in grim triumph over the principles of New England by which God defeated the labor of his life to destroy Christianity and popular government.

But the Lincolns of humanity are not all dead yet. They were not all killed by the bullet of Wilkes Booth. A holy mother, amid the timber-skirts of slave-ridden Kentucky, found her Saviour there, and gave her country and the world a son, who abhorred the secret lodge and its infidel altars; a man whose life is a refutation of all the falsehoods which Freemasonry ever shammed. He called a cabinet around him, Seward, Chase and Stanton, backed by Stevens, who, like himself, believed in the religion of his godly Baptist mother, and saved the capital and the government which Pike's midnight funeral has disgraced. And God is still marching on.

Is it possible that the American churches can long fail to see eye to eye and strike hand to hand against a religion which defies heaven and destroys earth?

WHAT IS THE TROUBLE?

Why do not the churches which baptize their members into Christ, move together solid against Christ's enemy? Why are all the so-called Christian papers either silent on the subject of the secret altars which are bringing pestilence called "grippe" on the nations, and "wars and rumors of wars" (*Matt. 24: 6*), declared by our underground population against their employers, crowds led by foreign socialists who denounce capital, law and government, like mad dogs biting the hands that feed them? Or, if they say anything, why do they avoid giving offense to the very same elements in their own congregations? Why is all this fatal ignorance and non-committalism, amid wrath-tokens, like those horrors which preceded the destruction of Jerusalem and the desolation of Judea?

The answer is ignorance,—ignorance, which, as John Quincy Adams said, men are "careful to preserve."

There are good people, lovers of Christ, enough in the United States to-day to save society from dissolution if they knew what was the matter. But they do not. They can discern the face of the sky, but they do not discern the signs of the times. Four thousand coke miners march on their employers. They are so far from starvation that they can employ "brass bands," and salary wretches, whom in their secret "orders" they are drilled to obey; and when the government orders sheriffs and soldiers to return the fire of these mad men, those soldiers and sheriffs are taken up by justice warrants, and put on trial for their liberties and their lives! And while we are thus following in the wake of the French populace, which shouted in Paris, "*tout l'eveque a la lanterne,*—"every bishop (preacher) to the lamp-post." Our ministers and churches are looking on silently like cattle in a slaughter-yard, waiting for their turn to come!

We are told that "*the demand* for a well-trained ministry was never greater than now;" and millions are raised and being raised to support and train young men to teach religion to men. Now, not to speak of the Jesuits,—begin at Harvard and go through the schools and seminaries of the United States, and how many graduates, after seven years in college and three in theology, will be taught the theory and practice of the secret lodges, which outnumber the churches of the United States more than three to one? How many will know that the coke war in Pennsylvania, whose underground fires are not yet quenched by the flow of blood, originated, not in a complaint about wages, but in a demand that the employers should dismiss all non-union men? —men who would not swear secret oaths of obedience to their orators, who bless with the name "*martyrs*" those anarchists who knocked down sixty and killed seven policemen, and were hung for it in Chicago!—and who call that execution "murder!"

On graduation day, this coming season, how many "thoroughly trained and equipped" graduates will know anything or say anything about disloyal secret oaths, whether Jesuit, Mormon or Masonic? Which institution will give us the statistics and the teaching and example of Christ, matters which will meet them, *in limine*, as they enter the door of public life?

And yet American Christians, now living, are equally honest and more intelligent than their ancestors. What is the explanation of this stupor, like that which preceded the Deluge in the days of Noah, and every devastating judgment of God since? The Hebrew prophets attributed such stupor to the punitive providence of God. Thus in Isa. 6: 10, "Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed."

But we have supposed that American Christians were not Jews; that Christ's kingdom is to come, and the earth be filled with his knowledge as the waters cover the seas. And we hope so still, though "in the last days perilous times shall come." And if anything can open the understandings of the American churches, it would seem the life, death and orgies of Albert Pike must do it. Let us see.

"MADNESS IS IN THEIR HEART."

Eccl. 9: 3.

Read and ponder the following from the Chicago *Evening Journal*, April 21st inst:

"The thirty-sixth annual reunion and convention of Scottish Rite Masons, Valley of Chicago, began at 10 o'clock this morning in the asylum in the American Express Building, and will be in session three days. Four bodies will take part, namely: Van Rensselaer Lodge of Perfection, Chicago Council, Princes of Jerusalem, Gourgas Chapter, Rose Croix, and the Oriental Consistory, S. P. R. S. The Van Rensselaer Lodge is in session to-day with James B. McFatrich, thrice Potent Grand Master, officiating. As Grand Secretary Gil W. Barnard put it, the object of the gathering is to confer degrees upon the candidates who live outside of Chicago and are unable to be present at the regular meetings of the order. Up to noon to-day there were sixty-two candidates to be worked upon. The attendance to-day was quite large, and by to-morrow it is expected that over three hundred delegates from Illinois, Kansas, Arkansas, Wisconsin and Indiana will be present. Among the degrees conferred to-day were those of Secret Master, Perfect Master, Intimate Secretary, Provost and Judge, Intendant of Building, Elect of Fifteen, Sublime Knight Elect, Grand Master Architect, Knight of the Ninth Arch and Grand Elect Perfect and Sublime Mason."

No Indian ghost-dance ever exceeded the madness and folly of the above performances, and yet done by white men in the city of Chicago. Surely the race of fools is not dead yet. The readers of the *Cynosure* should get and read this leading Masonic rite, which is to be had at the *Cynosure* office. Thousands have been sold to Masons and Anti-masons. The first twenty-five degrees were invented by priests in the Jesuit College of Clermont, Paris, in 1754, and called "The Rite of Perfection." It was named "Scottish" by the apostate Presbyterian Ramsay in hopes to draw Scotch lodges to support the banished Stuarts, papists, in their claim on the English throne. The infidel wing of French Masons, some years later (1761), formed the Council of Emperors East and West, adopted the Ramsay Rite of Perfection and sent it over by the Jew, Morin, whom they made their "Sovereign Inspector General," who set up for himself in St. Domingo. His employers recalled and cancelled their warrant and published Morin as an "*audacious juggler.*" But Morin kept on making "*Sovereign Inspectors General;*" made money; turned up in Charleston, South Carolina; and aided in preparing the present French rite, called Scottish, and disappeared, whether by secret assassination, or changing his

name and retiring with a fortune, no one knows. These facts are taken from standard Masonic writers, Folger and others.

The first "Supreme Council" (Albert Pike's) was opened in Charleston by John Mitchell and Dr. Dalcho in 1801, and aided in making that city the political pest-house of the Rebellion. The rush of candidates into such a concern shows the lodge waters are troubled and presages its doom.

—Everybody may have a share in the good work of sending us a May subscriber. Beside the reward of doing good, we give you also a valuable inducement. See our premium offers.

—The Washington agent, Bro. W. B. Stoddard, writes that the effects of the grip are still fatally felt in New York. He works in New Jersey this week, visiting Perth Amboy and Newark, and expects to return to Washington before next Sabbath.

—The New York *Independent* for April 23 contains nearly one hundred communications from archbishops and bishops of various churches on the subject of opening the World's Fair on the Sabbath day. The number makes a notable document for the integrity of the Sabbath and the upholding of the American custom of preserving that day for religious rest.

—A Lutheran pastor said the other day that the so-called "benefit" or assessment secret societies were worse in an important sense than Masonry or Odd-fellowship. It is enough to deter a sensible man from joining the latter to read their oaths, but the little orders dissemble and make so plausible a show of pecuniary advantage that men who mean to avoid the lodge are yet attracted, and their scruples overcome in such a degree that they will join and are then too often lost to the church.

—Pastor Becker has full space in this number to argue the compulsory school law of Wisconsin. For the sake of his argument we could wish him less disposed to use severe terms towards antagonists. It must be observed, also, that the clause of the Bennett law providing that private tutorage and parochial schools might be continued without the least dread of the law, is not noticed in the argument. It may be true, as he avers, that secret society opposition to the Lutheran churches and to the Catholic priests was the occasion of the law. We have never seen this charge before, and if it be true would like to see the proofs. We agree with our Lutheran brethren that no good thing is likely to come out of that Nazareth.

BLACK BEAUTY FREE.

Everybody who will send a new yearly subscriber to the Cynosure during May (with a request for the book) will receive a handsome copy of the fascinating story, entitled "Black Beauty," the Uncle Tom's Cabin of the Horse. This is a Special offer for every boy and girl, and everybody who owns a horse should read this book. It will be worth more to your animals than a dollar's worth of oats. Try it.

All Reformed Presbyterians who purpose to attend the anti-secret conference soon to be held in Chicago, can be furnished with credentials as delegates by notifying the undersigned. We hope many will find it convenient and see it their duty to attend. By order of Synod. J. S. T. Milligan,

Ch'n Standing Com. on Secret Orders, R. P. C,, Denison, Kan.

Pennsylvania Christian Anti-Secret Association.—This Association is opposing the Jesuitic secret empire of Pennsylvania, which is composed of numerous secret societies, that are secretly and slyly operated by Jesuits, in various disguises. It is opposing the numerous plundering rings, which are based upon and upheld by the aforesaid secret power. It is opposing the demoralizing liquor power of the State, which is protected by the same Romish influence; the liquor dealers being mainly Roman Catholics and secretists. And it is also opposing the Roman Catholic church, which is now mainly a demoralizing political machine, that is operated by the sly, cunning and crafty Jesuits, "for the good of the order." All citizens of Pennsylvania who desire more light in regard to this Association, and the demoralizing institutions here named, are requested to address, with stamp, the Corresponding Secretary, *Edward J. Chalfant, York, Pa.*

PERSONAL MENTION.

—Rev. D. W. Wise of Granville, Ill., is expected to begin his pastoral labors with the College church, Wheaton, next Sabbath.

—Rev. J. P. Stoddard, New England secretary, left this city Friday for Boston and home. He intended spending the Sabbath in Oberlin with his daughter, Mrs. J. W. Fifield.

—The dear friend of God and good men, Rev. C. C. Foote, was last week lying near the point of death, at his home in Detroit. We pray that a few more years may be added to that useful life if the Lord will.

—Rev. O. M. Van Swearingen of Crystal Lake, Ill., author of "Stone Ezel," a pamphlet on Odd-fellowship, preached in the College church, Wheaton last Sabbath. The evening service was a union meeting and Bro. Van Swearingen's subject was the duty of the church toward prohibition. It was voted to be printed.

—Mrs. Mary E. Gough, widow of the great temperance evangelist, John B. Gough, died at her home near Boylston, Mass., last week Monday, aged seventy-one years. Mrs. Gough was a Christian reformer, like her husband, and both warmly sympathized in the efforts of the N. C. A. to remove the secret orders from American society.

—Rev. L. A. Johnston, pastor of the large First Swedish Lutheran church of Rockford, Ill., has been engaged to deliver a lecture at Rock River Assembly, Dixon, Ill., next August, on "The Swedish Element in American Civilization." Pastor Johnston represented the Swedish churches in the Conference of 1887 on the lodge held in Hershey Hall, in this city.

—Universal sorrow is felt in Topsham, Vermont, at the sudden death of Deacon Josiah Divoll, who passed away about 7 A. M., last week Monday, aged 84. He had not been very well during the winter, but pneumonia was the immediate cause of his death. He has been a long and constant patron of the N. C. A. and of all Christian reforms. His late articles on the religious responsibility of governments in the *Cynosure*, will be remembered.

—Rev. A. D. Zaraphonithes, the Greek missionary, and his family left this city on Monday afternoon on their return to Greece, where they will continue the work of Christian teaching begun in the island of Andros some twelve years ago. The prayers of many friends follow them in their self-denying labors. Bro. Zaraphonithes is a member of the National Christian Association, and on his return will write occasionally of his work for Greek evangelization.

—A characteristic story is told of the late Dr. Howard Crosby, which, it is understood, came from himself originally. His house was once entered by a burglar, whom the doctor himself captured and who was sentenced to twelve years' imprisonment. But for three years the minister kept up a correspondence with the convict, converted him, secured his pardon and later had the satisfaction of seeing him become a prominent and respected citizen in a distant town and blessed with a wife and child.

Spring is now here in earnest. Get your garden tools ready. First of all you need a Garden Cultivator. The *Cynosure* has one for you—and it is *the best!* We have made special arrangements with the manufacturers, so that all our subscribers can get one at very advantageous rates. See! For your renewal and a new subscription, or for two new subscriptions and $4.00 additional, we send you a $6.00 machine, or you may say you pay for the machine $6.00, and get your subscriptions worth $3.00 for $1.00.

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OUR WASHINGTON LETTER.

Washington, D. C., April 22, 1891.

The Young Men's Christian Association has adopted an excellent method of attracting and holding the attention of young men, by means of a series of helpful talks by men of prominencc. Every intelligent and ambitious young fellow likes to hear the personal experience of men who have attained positions of eminence in the world, and when such a man tells him that temperance and Christianity are adjuncts of the greatest helpfulness to those struggling to make their way up, besides affording him the only hope for future happiness, he cannot lightly dismiss the information; he knows that the speaker knows whereof he speaks, because those very adjuncts havc helped him to get where hc now is; in fact no more striking lesson in favor of temperance or religion can be had than a few remarks in their favor from our successful men and womcn; alas, that more of them do not show a disposition to make these remarks.

Justice Lamar, of the Supremc Court, delivered the talk of last Sunday afternoon, and he made it very interesting to the large audience, composed almost exclusively of young men; he told them of the influences lasting through his whole life, which followed listening to three talks by eminent men in his youth, and how, when his mind was perplexed, the thoughts of what these good men said had served to make him serene and strong again. Next Sunday Justice Brewer, of the Supreme Court, who is an ardent prohibitionist, will do the talking.

The test case involving the constitutionality of the recently enacted law against allowing the use of the mails to newspapers that publish advertisements of lotteries, which was to have come up this week before the United States Supreme Court, was postponed on account of the illness of Attorney-General Miller, who is suffering from an aggravated attack of the grip.

Bishop Paret, in one of his recent sermons, gave some very good advice about Bible reading. Said he: "There are two ways to read the Scripture—both good. One, is slowly, verse by verse, with constant prayer and thoughtfulness, searching for the full beauty of the Word; the other way, scarcely less necessary to a proper absorption of the spirit of the Bible, is to read rapidly, a whole book at a single reading, so that a broader, more comprehensive understanding of the grand and magnificent truths of Christ's Word can be obtained. I once advised a lady to read through the Word according to one of the Apostles, say Mark, at a single sitting. She said it was impossible. I then asked her if she had never read a novel through at once, and told her that the Gospel of Mark was shorter than an ordinary novel. If one is interested there will be no difficulty in finishing one of the books of the Bible in a single sitting."

There has been more or less comment among church people that Mrs. Annie Besant should have been able to procure a church in which to deliver a lecture advocating the substitution of "theosophy" for Christianity. The lecture was delivered to a small audience Monday night in one of our city churches.

A quaint-looking little woman in the person of Miss Olof Krærer, a native Esquimau, who had lived in Greenland until she was 15 years of age, and in Iceland for several years, stood by a table which was nearly as tall as herself (she is but forty inches in height, and her age is 31 years) Monday evening and told a large audience many interesting things about the country which has days four months long and nights six months; which has no schools, no churches, no ministers, no doctors, no lawyers and no rulers; where the people live in snow houses, dress in furs and eat fish, oil and fat meat. This lady was educated in the missionary schools in Iceland, and later went to Canada. During the last six years she has traveled, lecturing on her native land. At the close of her lecture she retired for a few minutes, and when she reappeared it was in her native costume, which is entirely of fur and makes her appear like an animal of some sort, and sang a native song that delighted the younger portion of her audience. *

The arms we sharpen for a conflict to-day may be used, perhaps a century hence, in contests we have not as yet anticipated.

The Home.

GO TELL THY FRIENDS WHAT GOD HAS DONE.

Go tell thy friends what God has done,
His grace to thee proclaiming;
That for such mercy every one
May keep his altar flaming:
No chain to bind thee needed now;
One word was by him spoken,
The crown replaced upon thy brow,
And every fetter broken.

Thou hadst thy dwelling with the dead,
No hand could bind or tame thee;
Thy dearest ones in terror fled,
Nor love nor pride could shame thee;
But now to thine own self restored,
Clothed with faith's vesture fitting,
Thou knowest who of thee is Lord,
And at his feet art sitting.

Go tell thy friends what God has done;
Well-nigh their hearts were breaking
When thou didst their entreaties shun,
Life's purer paths forsaking:
Go tell to them the welcome tale—
Well may they pause and wonder
How Jesus' simplest words avail
To rend such chains asunder.

Go tell thy friends what God has done!
Such is his mercy's fashion.
What glorious triumph he has won,
On thee what great compassion:
That they the work of grace may see,
To snatch from sore temptation:
That they may take and drink with thee
The cup of his salvation.

—*J. E. Rankin, D. D.*

MRS. GREY'S SACRIFICE.

Mrs. Grey drew a little breath of pure content as she stood by the cheerful grate fire in her cozy little library. She had just finished her morning's work of putting the parlor to rights.

"I believe," she said softly to herself, "that I am just as near being perfectly happy, as it is possible for any one to be. I ought to be content, certainly, with such a dear good husband and a pleasant home."

Then, having assured herself that everything was in order for the day, she ran up stairs and took up her Bible for her morning chapter. It was in Malachi. She wished as she opened to her place that it was one of the Gospels or Epistles. Those were written for everybody as long as the world should last, but she never thought of finding any special work for her own life in the Old Testament. She read it because it was a part of the Bible, and she thought that she must.

So now this morning as she read, her thoughts were not on her reading, but down stairs, wondering what kind of a spread would be prettiest for the little stand in the back parlor, and if the new statuette would not look better between the two front windows.

Suddenly she stopped. What was that she had just read?

"And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now unto thy governor, will he be pleased with thee, or accept thy person? saith the Lord of hosts."

Her Bible slipped from her hands as she sat gazing into the fire.

What kind of sacrifices and offerings had she brought to God? Gifts to her had been rich and plentiful; what had she offered unto him?

"The more John does for me the more I want to do for him," she thought with crimsoning cheeks. "I just try to think of things to please him, and to do for him, but I am afraid it isn't so about God. I don't see as I've given anything but old clothes that we could spare as well as not, and the regular contributions, but then I spend twice as much for things I do not really need."

"I gave myself to God, of course, a long time ago, but I am afraid that has been anything but a perfect offering. And I do believe," she exclaimed in her earnestness, "that, imperfect as I am, instead of giving the best of myself to God I have given it to John, to society, and to my own pleasures."

"I never would have gone into any evening company as tired and worn as I went to last Thursday evening's meeting."

"O dear! if the Lord was displeased with his people in those days, what must he be with me?"

It was with a very penitent, humble heart that Mrs. Grey knelt to plead for the future.

She had an errand down town that morning. On her way home she met Dr. Rogers. She knew him slightly; he was a member of the church they attended, but she was not prepared for his bright smile of greeting and outstretched hand.

"I believe the Lord sent you to me," he said. "I was just asking him to show me some one for a teacher in the Foundry Mission school. Won't you and your husband each take a class? I was almost in despair, for we are so short of workers just now; but I could not make up my mind to give up the field, for the harvest is plenteous."

Mrs. Grey was on the point of refusing, decidedly, when suddenly her morning's reading flashed into her mind.

Here was a chance for genuine sacrifice, for the mission school held its session Sunday afternoon, the only afternoon when John was at home, and they did enjoy it so! To be sure it would not take all the afternoon, but it would spoil it.

"It wasn't," she pleaded with herself, "as though they spent the time as some did, paying or receiving visits. To think of giving up those nice long talks and hours of Bible study together for teaching those rough foundry boys and girls! No, she could not," she decided, as she hurried along. She wanted to get as far away from that troublesome doctor as possible.

And yet should she always offer unto the Lord that which cost her nothing, that which was cast off like her last winter's cloak that she gave to a poor woman last week, that which was left over from everything else?

A sudden sense of bitter shame at her own ingratitude swept over Mrs. Grey. He, the Lord of hosts, had redeemed her; he had filled her cup of blessings full and running over. Could she refuse anything?

The hot tears sprang to her eyes, and turning, she rapidly retraced her steps to Dr. Rogers' office to say: "We will take the classes if you are willing. I can promise for my husband without waiting to ask him. He is always ready to do his duty, and I hope I shall be in the future."

—*Intelligencer.*

"I'M GOING TOO."

BY SUE W. FERRIS.

I was tired and discouraged. Everything had gone wrong that morning, and the world looked dismal and dreary enough. From the hot, crowded kitchen I went into the cool, quiet sitting room where Grandma and Maudie sat. I sank into a rocking chair and said with a sigh,

"Oh, dear! I wish I were in heaven."

"My dear," said placid old Grandma, "when the right time comes the good Lord will take you to heaven. You are learning your lesson now and when you know it well you will be called up higher."

"Well, I'm glad we have a promise of rest when we get there. When one thinks of all the commotion and turmoil there is on the earth, it is hard not to sigh for the perfect rest and peace of heaven," I answered.

Maudie listened to our words with wide-open, blue eyes. After a while she said, "Well, if Auntie is going to heaven, I'm going to put on my new cloak and hood and go too."

We laughed at the child, but after all what did she not teach us? How she reminded us that we may lead the little ones very easily up the shining road to heaven! If we but walk aright ourselves, the little feet will follow gladly and quickly. Let us but clasp the little hands in ours and urge them with gentle, loving words and they will be very ready to "go too." How great a power is love in this work-a-day world! With those dear to us we will walk bravely through trials and temptations, content to feel the loved presence near us and the dear hand in ours. The darkness of sorrow is less cheerless if there is one who loves and suffers with us, and joy is intensified if others rejoice with us. Yet the very fact that the little ones follow us so closely, should teach us to guard our steps very carefully lest they stray aside into forbidden paths of sin and folly. Don't let the innocent children go into danger through us. Let us turn back quickly when we hear their voices say, "I'm coming too."

Maudie's words rang in my ears all day, and I found myself thinking of her "new cloak." Dear child, she wanted to look as nice as possible to go with Auntie, and probably the uppermost thought in her childish brain was that of being "dressed up" to go visiting. Yet we all need new cloaks at our journey's end, even along the road.

The spotless robe of Christ's righteousness must cover our sin-stained souls before we can stand before the great white throne. We all need to don the wedding garment provided for each of us, before we sit down at the marriage supper of the Lamb.

The "new cloak" will be so pure and spotless that even as it drops upon our shoulders all sin will be washed away, every defect made perfect, and "we shall be like Him."

Walk steadily on, then, O weary one. Let not the dangers affright thee, nor the obstacles hinder thee. Go onward and upward and let the little ones "go too." Lead them and help their tender feet over the rough stones of the way.

A TALE OF A DUTCH HERO.

In the days when Charles IX. was king of France, when Philip II. reigned over Spain, and our land [England] was governed by good Queen Bess, the people of Holland and the Netherlands were called upon to endure the most fiery persecution the world ever witnessed.

For many generations the Dutch had enjoyed more liberty than was usual at that stage of the world's history. Their cities possessed charters and privileges of which they were justly proud, and to which they owed their prosperity. As a natural consequence education advanced, and the people were accustomed to freedom of thought and argument.

In this good soil the seed of the Reformation took deep root. Nowhere did the doctrines of Luther spread so rapidly, nor bring forth so rich a harvest.

Then came persecution. The cruel and bigoted King of Spain, believing himself to be ordained of God to sweep hersey from the face of the earth, let loose upon the smiling provinces all the terrors of the Spanish Inquisition.

Already they had suffered much for the cause of religion. During the reign of Charles V. many thousands laid down their lives for the truth, but Philip II. exceeded his father both in cruelty and tenacity of purpose. Henceforth no man's life was safe. Liberty was crushed and a dark cloud of oppression settled over the land. Men and women were tortured, drowned, strangled, burnt alive, or buried alive, for no other crime than reading the Bible, praying with their children, and teaching them to look to Jesus as their only Saviour.

It would shock you too much were I to tell you a tithe of what these poor Christians endured at the hands of their fellow Christians. Saddest of all human delusions, when religion is used as a mask for tyranny! Happy are we who have the privilege of serving God according to the dictates of reason and conscience!

In Holland cruelty and injustice produced their natural result; the people rose up against their oppressors, and an army was sent by Philip to reduce them to obedience. Thus the misery of war added to the terrors of the Inquisition.

The Dutch was a commercial rather than a warlike people. Stern necessity obliged them to fight for their homes, and for their wives and little ones; but at first the well-disciplined Spanish troops had them at a terrible disadvantage.

In one way, however, they were superior to their foes. They were as much at home on water as on land; and in winter they could skim about upon the frozen seas and lakes to the great confusion of their enemies. When the battle was fought upon water or upon ice it was the Dutchman's turn to win.

But the Spaniards were persevering as well as brave. They soon bought skates and learnt to use them, though not so skillfully as those who had been accustomed to them from childhood.

Dirk Willemzoon was one of those who suffered for conscience sake. Although he was innocent of any offence beyond the reading of his Bible and attending religious meetings, he was taken prisoner, tried and condemned to death.

Dirk felt it hard to submit to this cruel injustice. He was young and life was sweet—even life

such as it then was in Holland. He set his wits to work out a plan of escape.

His plan succeeded. Once more he was free. Free, but not safe. He must still hide from his enemies. In this, alas! he was not so fortunate; his retreat was discovered by a Spanish soldier, and he was pursued across the open country. At no great distance was a lake, now a broad sheet of frozen water. Here was a chance for Dirk. He knew that upon ice he could soon outstrip his pursuer.

He was right. The Spaniard was a bold runner, but upon that slippery surface he was no match for the young Dutchman. Moreover, at this season, the lake was not to be traversed without danger. Winter was nearly over; already there had been mild spring days, and the ice was unsafe. It trembled and shook beneath the flying footsteps of the hunter and his prey.

Dirk was no stranger to the lake. He knew what parts to avoid. The soldier lacked this useful bit of knowledge. Suddenly there was a loud crack, a cry, a splash. The fugitive turned to look, and behold! his enemy was gone. A large hole in the ice surrounded by many a deep crack —that was all now visible.

But as he looked the head of the drowning man reappeared above the water. He stretched out his hands and grasped the edge of the ice, which bent beneath his weight. Dirk saw that he could not get out unaided. He was caught as securely as any rat in a trap. In a few minutes he must sink.

Dirk was safe now. Intense gratitude for his escape filled his heart to overflowing. "The Lord hath delivered me!" he cried. "It is not my work. Truly God hath fought for me; He hath overthrown my enemy like the Egyptians in the Red Sea."

But this thought was rapidly succeeded by another. "I say unto you, love your enemies; do good to them that despitefully use you and persecute you."

Would he not be disobeying his Saviour's command if he left this man to perish? It was a terrible moment for poor Dirk. He covered his face and fell upon his knees. A fierce battle raged within his soul, the powers of good and evil striving for mastery. God gives us all grace to fight such battles on our knees.

It was soon over. The Spaniard was presently amazed to see the young Dutchman returning across the ice, but the sight brought him no comfort.

"He comes to slay me with his dagger," thought he. "Well, 'tis more a soldier's death thun drowning like a kitten in a tub."

So he resigned himself to his fate with the stoicism of one who has faced death too often to fear it. To his astonishment, however, the young man showed no desire to kill, but seemed, on the contrary, anxious to save him. He advanced cautiously along the quivering ice, then lay down, and, creeping toward the hole, stretched forth his hands and drew the soldier out of the water.

There is but one way in which such a story should end. If the Spaniard had no reward to offer he must at least grant freedom to the man who had risked his life to save him. But, alas! this tale has a far darker sequel.

Whatever his feelings may have been while in the ice-hole, the soldier was no sooner safe on dry land than the instinct of the bird of prey revived. The man was in his power yet—the man he had followed through so many dangers. Should he let him go, and so lose the reward of his valor? No! The young Dutchman was his lawful captive, and back to prison he must go.

Motley, from whose pages we have drawn this sketch, tells us that the Spaniard was subsequently stricken by remorse and would have released his prisoner, but was prevented by the burgomaster of Aspern, who bade him remember first his duty to his king.

We are not disposed to give the soldier much credit for this tardy repentance. It was never strong enough to induce him to open his door to his captive.

Dirk's noble action met with no reward in this world. After languishing in prison for some weeks, he was led out into the market-place, tied to a stake, and burnt to death. Even then we may be sure that brave Dirk Willemzoon never for a moment regretted his generous self-sacrifice. He had followed his Master, for, like him, he had laid down his life for his enemy; and to him also was granted grace to say with that dying Master, "Father, forgive them, for they know not what they do."—*The Quiver.*

TEMPERANCE.

THE NAPOLEON OF TRACT DISTRIBUTORS.

There has just passed away, in his 78th year, at his residence, Halifax, Yorkshire, after a few days' illness, a remarkable man, a native of Dundee, Mr. Charles Watson, who was popularly known in temperace circles as the "Napoleon of tract distributors." Mr. Watson was born at Dundee on June 22, 1812. He was very successful in his business life, one of his last works being the ventilation of Sandringham palace. Ill health compelled him to retire from business, and he devoted his energies largely to the promotion of temperance.

Mr. Watson was firmly convinced that the more temperance literature is scattered broadcast over the land the sooner will the voice of the people demand local option. Accordingly he for more than forty years supplied gratuitously temperance tracts and books. Speaking at the alliance meeting some years ago, he stated that in twelve months he had distributed nearly 8,000,000 copies of tracts. He had invited ministers of religion to apply for the tracts, offering a parcel of 5,000 to any minister who would secure their judicious distribution, and showed a parcel containing 1,500 applications from ministers and others, each of whom agreed to pay the carriage of the parcels. These tracts cost Mr. Watson more than £2,000. Writing to a contemporary he said:

"I have completed the distribution of the free grant of 8,000,000 Christian temperance tracts offered to clergymen, ministers and missionaries. There have been about 2,600 applications. The 8,000,000 tracts weighed twenty-five tons and contained 25,000,000 pages of reading. It would take twenty-five railway drays, each carrying a ton weight, to convey the 8,000,000 tracts from the raiway station to Providence house. The population of Great Britain and Ireland is 35,000,000. On an average five persons are allowed to make a family. There are therefore 7,000,000 families in Great Britain and Ireland. As many tracts have been sent out as would supply a tract to each family and have 1,000,000 over."

Mr. Watson has been a total abstainer for fifty years. He was a vice president of the United Kingdom alliance, a member of the executive of the British Temperance league, president of the Rhodes Street Wesleyan Band of Hope, a vice president of the Halifax and District Band of Hope union and of the Halifax Temperance Society.

Dr. Crosby's Latest Verdict.—The recent death of Dr. Crosby lends interest to what was, perhaps, his latest utterance on the liquor question. Its significance is increased by the well-known fact that he did not accept the testimony of science that alcohol is a poison, injurious in any amount, to the human system. Consequently he did not believe, theoretically, in total abstinence or prohibition. Yet here is his judgment, expressed in a recent article in the "*Forum.*"

"This is the most important question now before the American public. Tariff, railroad, the Negro, the fisheries, Canadian reciprocity, Pan-American alliance, and the silver question, are all of secondary consequence when compared with this matter of the fundamental morals of legislation and society. It would be well if the attention of our citizens could be diverted from all other questions and concentrated on this, until it should be settled that rum is not to rule our land and spread its filth and corruption over the glorious potentialities of the heritage with which a generous Providence has endowed us."

Responsibility of the Christian Church.—I am speaking for the church now, and I am free to say that unless she is deliberately ready to make a covenant with death and an agreement with hell, her voice ought to be unanimous for the prohibition of the manufacture and sale of strong drink. If that were her voice the government and legislators and congressmen would not belong in hearing it and acting accordingly. It should be enough for the Christian that his Bible says, "Woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken," and when God says "Woe," no government has a right to say "Weal." To me it is as clear as day what the voice of the church ought to be on this question, unless she is ready to be left behind in working righteousness and to be out-moraled by the moralist and out-humaned by the humanitarian.—*Dr. A. J. Gordon.*

Twice this fall we have known of boys who failed to secure good positions because they smoked. And it is reported of a prominent merchant in Georgia that he promptly rejected an applicant who appeared with a cigarette in his mouth, saying to him: "The next time you want a place do not go into a house smoking one of those things." If all employers should take a similar stand, it would have more influence upon boys than any amount of legislative action, or of appeal from parents and pupit. In another instance we heard of a young girl who applied for, and secured, a situation as book-keeper, which had been denied her brother because he was addicted to the use of cigarettes. The cases furnish a practical argument against smoking which, if more general, would rouse boys to see what they are in danger of losing if they persist in the harmful and expensive habit.—*Congregationalist.*

A laborer at the Dundee harbor lately told his wife, on awakening, a curious dream which he had during the night. He dreamed that he saw coming toward him, in order, four rats. The first was very fat, and was followed by two lean rats, the rear rat being blind. The dreamer was greatly perplexed as to what evil might follow, as it has been understood that to dream of rats denotes coming calamity. He appealed to his wife concerning this, but she, poor woman, could not help him. His son, a sharp lad, who heard his father tell the story, volunteered to be the interpreter. "The fat rat," he said, "is the man who keeps the public house, that ye gang till so often, and the twa lane anes are me and my mither, and the blind ane is yerself, father."—*Scotch Paper.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON VI.—Second Quarter.—May 10.

SUBJECT.—Israel's Overthrow Foretold.—Amos 8 : 1-14.

GOLDEN TEXT.—Whosoever hath not, from him shall be taken even that which he seemeth to have.—Luke 8: 18.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—Amos 5: 1-27. T.—Amos 6: 1-14. W.—Amos 7: 1-17. Th.—Amos 8: 1-14. F.—Amos 9: 1-15. S.—Deut. 28: 45-51. S.—Luke 12: 42-48.

COMMENTS BY E. E. FLAGG.

1. *The summer past.*—vs 1–3. Hitherto the judgments sent on Israel had been reformatory in their design, but now the end was approaching. There is "a sin unto death" with nations as well as individuals. God could not pass by them any more. There was nothing startling or fearful in the basket of fruit that Amos saw, as in his previous visions, and yet it had a more terrible significance than the scourge of grasshoppers or the devouring fire, for it meant that the summer of Israel's prosperity was over. So all may be outward peace when the soul is nearest to spiritual death. Decay is ever the next stage to ripeness, and already the nation's heart was rotten at the core. The situation was beyond remedy, and yet no thought of her approaching doom troubled her, though her temple songs were soon to be exchanged for lamentations, and death in its most dreadful form would reign triumphant in her ivory palaces. There is nothing in the prospect of death that will change a sinful nature, or make the frivolous thoughtful after they have once grieved away the Spirit of God. Their dead bodies would be cast out in silence. Fear of the enemy would not allow of any funeral rites. So the name of the wicked will pass into final oblivion, and only the name of the righteous shall live to all eternity recorded in the Lamb's Book of Life.

2. *The sin of oppression.*—vs. 4–10. To their other crying sins they added hypocrisy. They kept the Sabbath, and perhaps very strictly, so far as the outward observance was concerned; but they had no delight in it. Its holy hours were a weariness to them. Like many at the present day, their thoughts were all on their business, and they counted every interruption a loss. The fact that their gains were illegitimate made their sin all the greater. By a system of monopolies, trickery and grinding oppression,

they were all the time growing richer while the poor were growing steadily poorer, and in many cases had been reduced to such straits as to sell themselves for bondservants to obtain the necessities of life. God is always the champion of the poor. He hates robbery for burnt-offering. With what feelings then must he regard the underpaid labor of toiling multitudes in these modern times? A curse is pronounced on him who keeps back the laborer's wages by fraud. Forms of oppression may change, but the principle is always the same, and there is enough in our own land of heartless grinding of the poor to make us tremble. It is startling to see the same spirit of dishonesty and greed that prevails now so accurately described by one who lived nearly three thousand years ago. They sold the refuse of the wheat. They adulterated the very staff of life, and were thus, as Pentecost remarks, "the father of our whole modern system of adulterations in almost every kind of merchandise." The prophets of Israel and Judah were stern rebukers of these sins, and they should be denounced by every Christian minister. Those who are afraid that by so doing they will offend their wealthy hearers, are not in the line of the true "apostolic succession," for James fearlessly told the rich men of his day that they were only heaping riches together against the time of vengeance, for the cries of them whom they had robbed "had entered into the ears of the Lord God of Sabaoth." Nothing has done so much to alienate the masses from Christianity as the feeling on their part that the church courts the rich and great. They fail to distinguish between ecclesiasticism which is entirely of the world, and the true church of God that is ever the friend and champion of the toiling and the oppressed. "Shall not the land tremble for this?" Shall it not feel the shadow of coming evil like a hideous night-mare—a haunting ghost in all its halls of revelry? Again these words of the prophet bring us back to our own time. What means this widespread feeling expressed by some of the most wise and thoughtful among us, that dark times are before our nation—the result of crying evils, which we know to be evils and yet tolerate? Unjust legislation in favor of wealth, the brutalizing influence of the licensed saloon, the infidel teachings of the lodge, and an alien foreign element, ignorant of the first principles of American citizenship and with no desire to learn—these are a few of the dangers that menace our existence as a nation. "It shall rise up wholly as a flood"—an image of overwhelming calamity. The catastrophe, swift and resistless, would spare none.

3. *A spiritual famine.*—vs. 11–14. During all her countless backslidings Israel had not been deprived of her prophets. This worst of judgments—to be deprived of any method of communion with God, was yet to come. The heaviest punishment of sin does not consist in any of its outward results, but in the leaving of the sinner to himself,—when the voice of God no longer speaks to him, and while he may hear the word preached it never comes to him with any personal application. Seeing he sees not, and hearing he hears not; for through persistent unbelief he has lost forever all power to believe. This is the sin against the Holy Ghost which can never be forgiven. "They shall wander from sea to sea,"—a striking example of the Jews to-day, scattered and dispersed among all nations, fainting for the bread of life and finding it not except as they receive Jesus Christ. But we need not confine the truths here taught to the Jews, when so many nominal Christians, forsaking the Fountain of living waters, run to and fro seeking after every new religious fad or scientific opinion, or new doctrine that pretends to be "a word from the Lord." This is their judgment: to faint with thirst, yet find no water in these broken cisterns. "They that swear by the sin of Samaria, the calf-worship of Dan and Bethel,—even they shall fall and never rise up again." A solemn warning to them who in our own times swear so many and such terrible oaths to the false gods of Masonry.

SIGNERS TO THE CALL (*Continued from 7th page*).

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W H Chandler, Princeton, Ill, State Evangelist Congregational Home Missionary Society.

Rev N C Mallory, D D, Pastor North Ave Baptist Church, Chicago.

J W Dunnenold, Lansing, Ill., (Dutch Reformed.)

H Vander Werp, Roseland, Ill., (Dutch Reformed.)

J P De Jong, Englewood, Ill., (Dutch Reform.)

J E Wolfe, Vinita, Indian Ter., (Church of God.)

M L Worcester, Kingston, Ill., (Church of God.)

N T Carpenter, Santa Clara, Cal., (Advent Christian.)

B L Blount, Irvington, Ind., (Christian Church.)

A L Williamson, Dover, Ill., (U. V. Church.)

J Moore, Richmond, Ind., (Friends.)

RELIGIOUS NEWS.

—B. Fay Mills, the well-known evangelist, has been leading the churches of Cleveland in a series of union meetings.

—On the West Side, Sabbath the 19th, five hundred Sunday-school scholars signed cards; and in the East End, the Sabbath previous the number was still larger.

—Rev. C. H. Yatman is now holding a series of successful union meetings in Findlay, O. From there he goes to Pueblo, Colo, Mrs. Kriss, of New York, accompanied by her mother, is singing for him, with great power.

—The *Christian Union* declares that 'Protestants are now increasing in America more rapidly than the population, and Roman Catholics less rapidly. The Protestant communicants number a little over 12,000,000, the Romanists a little less than 5,000,000."

—An extraordinary wave of religious revival is sweeping over Cornwall, England. The Methodist churches especially have been scenes of such manifestations of the Holy Spirit's influence as have not been witnessed there within the memory of any living person.

—The twenty-ninth International Convention of the Y. M. C. Associations of the United States and Canada meets this year at Kansas City, Mo., May 6–10. Reduced railway fare is given on most of the roads.

—The First Congregational church, Marietta, Ohio, Rev. C. E. Dickinson, pastor, received seventy-four members on a recent Sunday, sixty-three on confession. These are a part of the results of the labors of Rev. B. Fay Mills.

—A petition signed by Joseph Cook and a number of representatives of the Massachusetts Sabbath Union, has been sent to the Legislature against the preparation, printing, sale and delivery of newspapers on the Lord's Day, on the ground that there is no just nor sufficient reason why a discrimination should be made in favor of the publishing and sale of newspapers over any other kind of business or labor on the Lord's day.

—According to Rev. Dr. Dunning, who writes in the Andover *Review*, (he is Dr. Dexter's successor in the *Congregationalist*,) there is lamentation among the farming population of the Northeast, there being ninety-five towns in Maine where no religious services are held, while there are more country villages in Illinois without the Gospel than in any other State in the Union. This is a bad showing, and is along the lines of the census revelations which show the New England farms becoming depopulated and the second church service discontinued. But the wheat and the tares are growing together very rapidly in some localities—especially the tares—the great State of Illinois standing fifth in the scale of education and fortieth in the grade of Christian religion.—*Christian at Work.*

—A correspondent of the Reading Philadelphia *Kirchenblatt*, writes: "The churches that hold fairs deserve to lose their charter, for no church received its charter to obtain money in any and every way it pleases. The State ought to take cognizance of the matter, and close such churches, as a wholesome example for others."

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 20 to April 25, inclusive:

S Bushy, A Lent, L Taft, J Cochrane, Rev W H Ross, S Gates, J Ferguson, W O Percival, P Gates, W N Dean, B Fuller, A Honeywell, N R Corning, Mrs M B Park, A L Bell, Mrs O R Strong, A Gleason, J A Bogle, J R Lyons, Rev J Excell, G J Williams, I Crawford, A Rosekrans, J B Crumb.

Doctors may differ in opinion as to the cause of that feeling of languor and fatigue so prevalent in the spring; but all agree as to what is the best remedy for it, namely, Ayer's Sarsaparilla; it makes the weak strong, and effectually removes that tired feeling.

MARKET REPORTS.

CHICAGO.

Wheat—Spring	1 05	@	1 09
Winter	1 03	@	1 10
Corn—No. 2	71½	@	72
Oats—No. 2	53½	@	57
Rye—No. 2	88	@	90
Bran per ton	17 00	@	18 00
Hay—Timothy	12 00	@	16 50
Butter, medium to best	12	@	26
Cheese	05	@	12½
Beans	1 75	@	2 25
Eggs	13½		
Seeds—Timothy	1 17	@	1 25
Flax	1 17	@	1 22
Broom corn	03	@	04½
Potatoes, per bu	80	@	1 08
Hides—Green to dry flint	04½	@	07½
Lumber—Common	10 00	@	13 00
Wool	15	@	34
Cattle—Choice to extra	5 60	@	6 25
Common to good	1 75	@	5 50
Hogs	3 90	@	5 15
Sheep	3 25	@	6 25

NEW YORK.

Wheat	1 17	@	1 34
Corn	81	@	85
Oats	59	@	71
Eggs	15		
Butter	12	@	27½
Wool	14	@	39

KANSAS CITY.

Cattle	2 60	@	6 00
Hogs	3 00	@	5 05
Sheep	5 50	@	6 00

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General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Lodge Notes.

While receiving the third degree in a lodge at Wichita, Kan., the candidate, Dr. J. L. Lawrence, fell dead from heart disease.

There are now about forty-five Oddfellows insurance companies, from which the income last year approximated $1,669,023.97.

The cost of the last session of the Grand Lodge of Illinois was $11,777.40. The Grand Officers and Representatives were paid for 180,380 miles traveled.

The publishers of the *Modern Woodman*, the official organ of the M. W. A., have been denied admission of the paper to the mails as second-class matter. As transient postage would amount to more money than the puplishers get for publishing the paper, the January number of the *Modern Woodman* was sent in bundles by express to clerks of camps for distribution to the members.—*Freeport Journal.*

The Supreme organization of the Patrons of Industry at Lansing, Michigan, lately elected trustees for two years. The constitution was amended, reducing the per capita tax due the county from subordinate lodges from 15 to 10 cents, and from county to State from 20 to 16 cents, State to supreme from 5 to 4 cents, and the charter fee from $3 to $2. The convention decided against independent political action.

A mutual boycott has been instituted, says a Dubuque dispatch, between the Farmers' Alliance of this State, and the State Business Men's Association. The Alliance is instituting co-operative farmers' stores all over the State. They hire cheap managers and sell goods at just enough advance to pay expenses. The Business Men's Association has sent notice to all jobbers that none of their members will buy from firms who sell to the Alliance.

A dispatch from Cleveland, Ohio says: "'The Union,' the secret organization composed of nearly all the fire insurance companies in the United States, which has been in session at the Hollenden for several days, will conclude its work tomorrow. The organization is so secret that no one outside the ranks knows the names of the members. A bulletin in the nature of a black-list is issued every month for the benefit of the members. It contains the names of the persons whom it is best for insurance men to leave alone. All of the meetings held here have been secret.

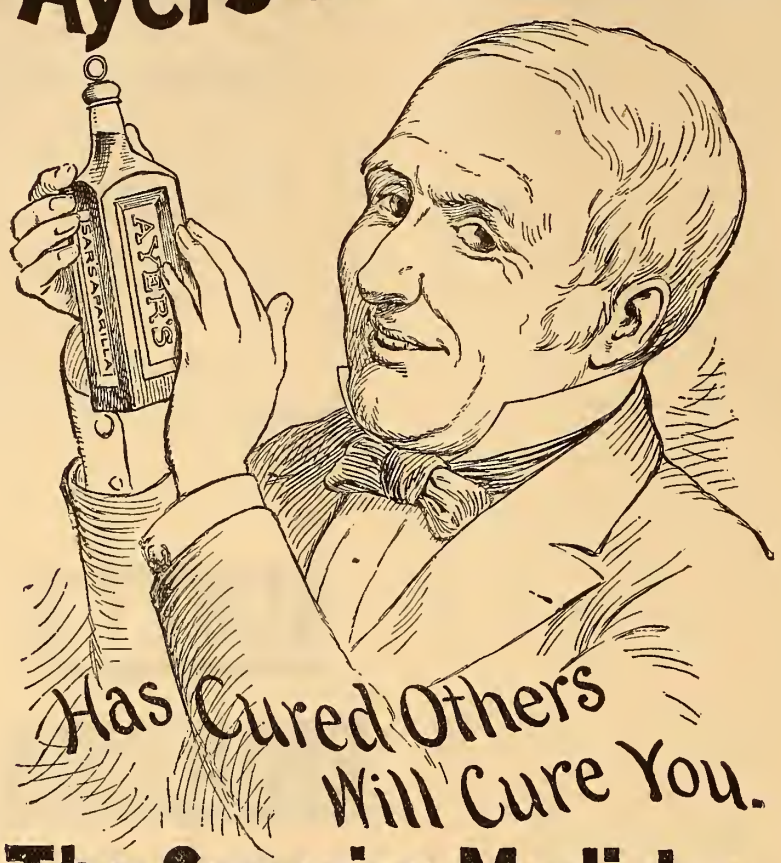
"Colonel Julius A. Brown, of Monticello, Ill., commanding the Second Regiment Patriarchs Militant, I. O. O. F., has been elected Brigadier General, and has been assigned to the command of the Fourth Brigade Patriarch Militant of Illinois, Division of the Lakes. The command embraces the south half of the State of Illinois. This will cause a vacancy in the office of colonel of the Second Regiment." This is a lodge story; but an ordinary reader would suppose some government existed within our government, and was preparing for war. There is no other explanation of these warlike terms.

The Committee of One Hundred, says the Daily *News* of this city, a secret organization, otherwise known as the C. C. C., and made up of representatives of various American societies, held a long and exciting meeting at 208 LaSalle street last evening. So far as could be ascertained the meeting was called to consider the disbanding of the organization, some of the members believing that there was no necessity to perpetuate it. There has also been some disagreement over the political action taken by the committee. The meeting last night was characterized by loud and fervent oratory and concluded with a overwhelming decision to continue the organization on the same line which it has followed in the past.

A Childless Home.

Smith and his wife have every luxury that money can buy, but there is one thing lacking to their happiness. Both are fond of children, but no little voices prattle, no little feet patter in their beautiful home. "I would give ten years of my life if I could have one healthy, living child of my own," Smith often says to himself. No woman can be the mother of healthy offspring unless she is herself in good health. If she suffers from female weakness, general debility, bearing-down pains, and functional derangements, her physical condition is such that she cannot hope to have healthy children. Dr. Pierce's Favorite Prescription is a sovereign and *guaranteed* remedy for all these ailments. See guarantee printed on bottle-wrapper.

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AYER'S Sarsaparilla has cured others and will cure you. It will cure you of **Indigestion**; it will cure you of **Liver** and **Kidney Complaints**; it will cure you of any disease originating in impure blood. **AYER'S** Sarsaparilla is the best medicine to take during the months of **MARCH, APRIL, MAY.** It is pleasant to the taste, powerful in its action, and always efficacious. It relieves that tired feeling, restores the vigor of health, and makes the weak strong. It quickens the appetite, aids digestion, and is the best—**THE SUPERIOR MEDICINE**—for all diseases peculiar to **SPRING.** Take **AYER'S** Sarsaparilla. Don't be induced to believe that anything else is just as good. Remember **AYER'S** Sarsaparilla is the only medicine of which it is said, **HAS CURED OTHERS, WILL CURE YOU.**



THERE ARE MANY USES FOR SAPOLIO

To clean tombstones.	To renew oil-cloth.	To renovate paint.	To brighten metals.
To polish knives.	To scrub floors.	To wash out sinks.	To scour bath-tubs.
To clean dishes.	To whiten marble.	To remove rust.	To scour kettles.

EVERYBODY USES IT.

Dentists to clean false teeth,	Engineers to clean parts of machines.	Housemaids to scrub marble floors.
Surgeons to polish their instruments.	Ministers to renovate old chapels.	Chemists to remove some stains.
Confectioners to scour their pans.	Sextons to clean the tombstones.	Carvers to sharpen their knives.
Mechanics to brighten their tools.	Hostlers on brasses and white horses.	Shrewd ones to scour old straw hats
Cooks to clean the kitchen sink.	Artists to clean their palattes.	Soldiers to brighten their arms.
Painters to clean off surfaces.	Wheelman to clean bicycles.	Renovators to clean carpets.

EVERY ONE FINDS A NEW USE.

Beecham's Pills cure Bilious and Nervous Ills.

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An Address by Rev. B. Carradine, D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's too."

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KILLED, AND NO INQUEST.

This is a large 4-page tract at 30 cents per pound, 15 cents for half pound, and 10 cents for a third of a pound. It is an illustrated account of the death of Rev. J. W. Johnston, while being initiated by the officers of Huntington Lodge, W. Va., in January of this year. Sent postpaid at the above price. Address,

National Christian Association,
221 W. Madison St Chicago

FARM NOTES.

FARMERS AS FRUIT-GROWERS.

A farmer on one hundred and forty acres of land asks me what fruits he can raise and not have them interfere seriously with farm work. He has two small boys whom he wishes to interest and keep contentedly on the farm if possible, and he further asks whether he couldn't make fruit growing pay as a sort of annex to his farming. As to the latter part of the inquiry I would answer decidedly no, if the farming is done as it might and should be. I know a number of farmers, with farms half that size who are wholly occupied in managing and working them in regular farm crops. I have a neighbor with less than 100 acres who paid 25 cents each for grubbing up a ten-acre orchard of apple and pear trees just coming into bearing, that he might devote the ground to a rotation of crops. The neighbors all considered him crazy but the outcome has proved that the land has been more profitable in farm crops than in orchard. The last season six acres of this land produced 800 bushels of potatoes, worth $1.18 per bushel. This man is an enthusiast in farming and not in fruit growing, and more successful in some of his farming than the majority. When he was grubbing his orchard it seemed to me that it would have been wiser to have grubbed two rows and left two rows alternately, and this would have left long strips capable of unimpeded cultivation while it gave an extra chance to the remaining trees. There are many orchards where such a course would give new life to the trees left and possibly result in no diminution of the crop. . . .

Either farming or fruit growing will fully occupy the energies and brain of any cultivator of the soil, and it is better to push business in the way of increased yield and reduced expense than to add another pursuit requiring a different outfit of tools and a different line of experience. There are some fruits that succeed tolerably well in drained, rich ground without much cultivation, especially if they are where fowls run, and of these no farmer ought to fail to have enough to supply his family. These, in the order of ease of growth and minimum of care, are cherries, grapes, blackberries, pears, summer and fall apples, quinces and currants.—*Vick's Magazine for April.*

SUGAR BEETS IN WISCONSIN.

Professor W. A. Henry, of the State agricultural station, has been for some time experimenting with beet sugar and has given the results of his investigation in a bulletin just issued. The experiments were made under direction of Secretary Rusk. The summary of bulletin is as follows: Six varieties of sugar beets grown at this station contained 14.81 to 26.76 per cent of sugar in the juice; the coefficient of purity ranged from 82.2 to 87.3 per cent. About half an acre of each variety was grown and the yield of washed beets varied with the different varieties from 16 to 26 tons per acre. The estimated yield of sugar varied from 2 to 3½ tons per acre. In a well managed factory about 80 per cent of this quantity would be recovered as pure granulated sugar. Careful account of work done in planting and cultivating the beets showed that it cost from 84 cents to $1.38 to grow a ton of beets. This does not include the cost of harvesting and delivery, which may be considered as about equal to that of growing the crop.

ENERGETIC ROOTS.

I observed roots of an apple tree, large as my arm, running below the bottom of a gravel pit ten feet deep. I once had business with a man digging sand from a pit in a wheat field in June, and seeing the soil filled with roots to great depth, removed one intact, which led to the stalk of wheat above, showing that all were wheat roots. The one removed measured eight feet. Roots of strawberries run two or three feet deep, or less, depending on circumstances. If planted near or over a drain, where the soil is well areated, no excessive moisture, they will go to remarkable depth. I was shown a common stone ditch in Michigan that had been clogged by roots of wheat so as to prevent passage of water for the season. Near our nursery the strawberry manure was once plowed in as thickly as a man could tramp it in the furrow, in order to loosen the firm texture of the soil. In reploughing the next year the belt of rotted matter could be distinctly seen. In this belt the clover roots had run horizontally. I drew out one that been loosened by the plough that measured eleven feet. No doubt the decay of roots of our forest trees left the subsoil full of outlets for surplus water, rendering lands tillable that must now be drained, the outlet formed by the tree roots having become filled.—*Green's Fruit Grower.*



USED THEM IN HIS BLOW-GUN.

Doctor—"Well, my fine little fellow, you have got quite well again. I was sure the pills I left for you would cure you. How did you take them, in water or in cake?"

Boy—"Oh, I used them in my blow-gun."

The little fellow put the nasty, great, griping, old-fashioned pills to a good use. At most, all his internal economy needed was a dose of Dr. Pierce's Pleasant Pellets. They are tiny, sugar-coated granules, easy to take, and are gently aperient, or actively cathartic, according to size of dose. As a laxative, only one tiny Pellet is required.

The "Pellets" cure Sick Headache, Bilious Headache, Constipation, Indigestion, Bilious Attacks, and all derangements of the Liver, Stomach and Bowels. In explanation of their remedial power over so great a variety of diseases, it may truthfully be said that their action upon the system is universal, not a gland or tissue escaping their sanative influence.

The "Pellets" are put up in vials, hermetically sealed, therefore always fresh and reliable, which is not the case with pills put up in wooden or pasteboard boxes.

The "Pellets" are purely vegetable, and operate without disturbance to the system, diet, or occupation.

They are a convenient vest pocket remedy.

Dr. Pierce's Pellets are the cheapest pill, sold by druggists, because they are *guaranteed* to give satisfaction in every case, or their price (25 cents a vial) is refunded. You only pay for *the good* you get.

Can you ask more?

Manufactured by World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

That Tired Feeling.

It is remarkable how many people there are who have That Tired Feeling who seem to think it is of no importance or that nothing need be done for it. They would not be so careless if they realized how really serious the malady is. But they think or say "It will go off after a while." We do not mean the legitimate weariness which all experience after a hard day's work, but that all gone, worn-out feeling which is especially overpowering in the morning when the body should be refreshed and ready for work.

IT IS A MISTAKE

To allow this condition to continue, as the body may soon become debilitated beyond recovery, or some serious disease may gain a tenacious foot-hold. The craving of the system for assistance should be gratified by taking Hood's Sarsaparilla, the great building up medicine. It purifies and vitalizes the blood, regulates the digestion and really does "Make the Weak Strong."

Made a New Man.

"In the spring of 1890 I experienced that tired, dull feeling, and what sleep I had nights seemed to do me no good. Dyspepsia seized me, and each morning in the effort to get rid of the bad taste I had severe vomiting spells. I was much discouraged. My druggist suggested Hood's Sarsaparilla. I took two bottles and am happy to say it made me a new man, and I never was better than now." JOHN MACK, foreman Springer & Willard's stock farm, Oskaloosa, Iowa.

To overcome the marks of age, all who have gray beards should use Buckingham's Dye for the Whiskers, the best and cleanest dye made for coloring *brown* or *black*.

THE BEST.

EVERITT'S MAN-WEIGHT

HOE, CULTIVATOR PLOW, ETC., SINGLE AND DOUBLE WHEEL.

Will Revolutionize Hand-Power Cultivation—Makes Keeping a Horse an Unnecessary Expense in Many Cases.



This new Invention is a Great Boon to all Cultivators of the Soil, and must be Classed with the Great Inventions of the Age, yet it is so simple that the natural question with every one is, "Why did I not think of that?" And so nicely does it fill a want existing with thousands of *gardeners, nurserymen, seedmen, florists,* and *farmers,* that after the first trial they invariably conclude to "never do without it."

All other Garden Tools, Seed Drills, Rollers, etc., can be attached and run with our propeller *with many times the power and greater ease* than by hand power.

SINGLE WHEEL cultivator, with attachments, price $6.00. W't, 15 lbs.

DOUBLE WHEEL, with attachments, $8.00. W't, 20 lbs.

With every Double Wheel Machine the extra parts are furnished necessary to convert it into the single wheel machine, *without extra charge.* Thus practically giving the two machines for the price of one.

This best of all hand cultivators to every worker for the *Cynosure* free as follows:

Two-wheel for 15 new subscribers. ($22.50.) Single-wheel for 12 new subscribers. ($18.00.)

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The *Cynosure* will continue to supply all ts subscribers, new or old, *who send $1.50 for the paper*, with the Health Calendar and Ropp's Commercial Calculator, as follows: The paper and the Calculator, leatherette bound, No. 1, (publisher's price 50 cents) for $1.70. Morocco bound (price $1.00) for $2.00.

The paper and Calendar (publisher's price 30 cents) for $1.65. The *Calculator* (No. 1.) or a *Calendar* free to every old subscriber sending $3.00 for renewal and a new subscriber.

The *Calculator* is a book of great value for every farmer, mechanic or business man.

The *Calendar* contains a temperance bill of fare for every day, and hundreds of good recipes. It hangs on the wall in constant sight.

NEW OFFERS.

The *Cynosure* and the *Cosmopolitan* Magazine (publisher's price $2.40) to new subscribers only $3.00. To others $3.25.

The *Cynosure* and Pres. C. A. Blanchard's new book "*Educational Papers*" for $1.70 to all subscribers.

NEWEST AND BEST.

Read the advertisement of the Manweight Cultivator on another page.

This grand machine which everybody should have who has a garden, whether farmer or gardener or not, we are able to offer at excellent rates to *Cynosure* subscribers.

We will send the cultivator free to *every one* who will send us a club of 15 *new subscribers* at $1.50 each; or the single wheel for a club of 12 *new names*.

For $8.50 we will send the two-wheel cultivator and the *Cynosure* two years to new subscribers or a year each to a new and an old. *This gives two subscriptions for 50 cts.* The single-wheel machine and the same subscriptions for $7.00. We don't pay transportation.

We would be glad to put 100 of these machines at work killing weeds and raising new subscriptions. It is an investment none will regret.

50,000

SUBSCRIBERS TO THE CYNOSURE would bring our reform to the POINT OF SUCCESS. LET US "KEEP EVERLASTINGLY AT IT."

BLACK BEAUTY Is one of the most popular books of the day. It is said that about two million copies have been sold. Every boy and girl should read it, and learn to feel compassion for the dumb beasts that spend their lives in the service of man. We will give a copy free to every one of them who sends us a new subscriber before June 1.

WAR NUMBERS,

HARPER'S WEEKLY,

April, '61, to August '65, complete, in fair order. *Cynosure* office, 221 West Madison St.

PENSIONS OLD CLAIMS Settled Under New Law.

Soldiers, Widows, Parents, send for blank applications and information. PATRICK O'FARRELL Pension Agent, Washington, D. C.

NEWS OF THE WEEK.

WASHINGTON.

The new treaty between the United States and Spain is perhaps the best tribute to the value of the reciprocity amendment to the McKinley law that has yet been obtained. By the terms of this new treaty the Spanish colonies, including Cuba, are allowed to discriminate against the mother country, Spain, in favor of the United States.

Thomas A. Heenan, United States Consul at Odessa, Russia, now at Washington, believes that war will soon break out in Europe. He says that Russia has by cunning disregarded the treaty of Berlin, and has now thirty or forty war ships in the Black Sea, and that it is only a question of time when the Czar will seize Constantinople.

CHICAGO.

Threats made Sunday by the laborers at Jackson park were carried out Monday. All but about fifty of McArthur Bros.' 800 or 900 men struck for an increase of wages and a reduction of working hours. Work proceeded rapidly, however, and hundreds of new men were at work in a few days.

In a fire Thursday on Chicago avenue, several families were rendered homeless, and two or three persons perished.

COUNTRY.

The municipal elections in Northern Illinios went strongly against license last week. In Joe Daviess Co. 22 towns as against one last year voted against the saloon. Every town in Piatt county voted anti-license.

Tuesday at 10 A. M. the special train bearing President Harrison and party reached El Paso, Texas, where citizens and representatives of the Mexican government joined in an enthusiastic demonstration. After a stop of two hours the train proceeded through New Mexico. Great enthusiasm was manifested in San Diego, Cal., Pasadena and Santa Barbara where the party arrived Friday.

Wednesday Chief Justice Green, of Oklahoma, decided that women are eligible to public office.

The Wisconsin Legislature passed a joint resolution in favor of the election of United States Senators by the people.

Kansas farmers are preparing to hold wheat until it is worth over $1 a bushel. It is proposed to raise a fund in the Alliance to aid those who otherwise would be forced to sell.

Two hundred and seventy witnesses have been summoned by the New Orleans grand jury to testify in regard to the Mafia lynching.

The New York Farmers' Alliance, which closed its meetings Thursday at Hornellsville, declared against the third party movement, and rejected all overtures from the Knights of Labor and the Greenbackers.

Because he refused to stop driving a horse at a furious rate of speed in Erie, Pa., Thursday, Harry Anderson was shot and dangerously wounded by Dr. Ball, an officer of the Society for the Prevention of Cruelty to Animals.

Posters were distributed calling a meeting of the white men Saturday for the purpose of protesting against the appointment of Harry Bloch (colored) as postmaster of Opelousas, La., and to take such further steps as the exgencies of the case may require. This means more murders.

Laborers at the lumber yards, Burlington, Iowa, drank freely of water from an old well, and as a result of poison from sewarage five of them are dead and several others are not expected to live.

At Spring Valley, Minn., Monday, John Wright bet a dollar that he could run across the railway bridge in advance of an approaching train, but the train overtook him, and he lost his bet and his life at the same time.

A report reached here from Rockwood, seventy-six miles from Chattanooga on the Cincinati Southern road, that twenty-five miles from that place, Sunday April 19th, a party of twenty or thirty mountaineers, armed with rifles, rode into a tan-bark camp situated on the Cumberland mountains, and without warning shot and killed six Negroes and wounded ten. The mountaineers had been discharged for incompetencey and took this method of vengeance.

The organized Italian stone-masons of New York, precipitated a riot Friday which, but for the timely interference of the municipal police, would have culminated in bloodshed.

During attempted evictions of strikers at Uniontown, Pa., Wednesday, a pitched battle was fought between the deputy sheriffs and the Hungarians. Many of both parties were wounded. The arrival of a company of militia stopped the fight.

FOREIGN.

In England labor unions will celebrate British Labor Day—the first Sunday in May—in force. A great demonstration will be held in every large town, and in London 50,000 men and several thousand women will march in procession.

The natives of Portuguese Guinea, west coast of Africa, have revolted and have hoisted the French flag. The garrison on the Island of Bissao has been overpowered and all the Portuguese officers and soldiers have been massacred. The rebels on the island Bissao number 6,000. They have had two battles with the Portuguese and have completely routed them, 400 native levies and four Portuguese officers being killed and twenty-one men being wounded.

A colony of Boers, under the protection of Portugal, will establish a republic in Mashonaland or Manicaland.

The latest mail from Madagascar brings a report that the Sakalavas of Marombo have massacred the governor of Tubear and fifty-seven Hova soldiers, after the Sakalava king had promised the governor an audience. Thirteen Hova customs officials were also murdered.

Count Von Moltke, the famous German field marshal, died suddenly at Berlin Friday evening, aged 90.

The workingmen of Paris, Berlin, Rome, and other European cities will celebrate May 1st.

Late advices from Peru tell of disastrous rainstorms and floods, the damage amounting to millions of dollars.

Influenza continues to spread in England. A large number of the members of the House of Commons are now ill. The committee on the Manchester railway bill has been obliged to suspend its sittings for a week owing to the malady attacking committee members, counsels and witnesses.

By an explosion of 265 tons of gunpowder Thursday in the powder magazine of Pooze Pantaleo, a few miles from the city of Rome, seven people were killed and over 200 injured. Buildings in the vicinity were demolished. Great alarm was created at the Vatican. All the windows of the Pope's library were broken and a number of "precious" relics were destroyed. In addition many valuable panes of colored glass in the principal windows of St. Peter's were smashed to pieces. The handsome stained glass window over the chair of St. Peter was also broken.



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Of Roxbury, Mass., says

Kennedy's Medical Discovery cures Horrid Old Sores, Deep Seated Ulcers of **40** years standing, Inward Tumors, and every disease of the skin, except Thunder Humor, and Cancer that has taken root. Price $1.50. Sold by every Druggist in the U. S. and Canada.

AGENTS WANTED both sexes. $25 to $50 per week EASILY MADE. SAMPLES FREE. Send for terms. W. C. Wilson, Kansas City, Mo.



Snug little fortunes have been made at work for us, by Anna Page, Austin, Texas, and Jno. Bonn, Toledo, Ohio. See cut. Others are doing as well. Why not you? Some earn over $500.00 a month. You can do the work and live at home, wherever you are. Even beginners are easily earning from $5 to $10 a day. All ages. We show you how and start you. Can work in spare time or all the time. Big money for workers. Failure unknown among them. NEW and wonderful. Particulars free.

H. Hallett & Co., Box 880 Portland, Maine

WALL PAPER

SAMPLES SENT FREE of spring patterns with borders and ceilings to match. One half million rolls offered at wholesale prices. White blanks 4c to 6c, Gilts 8c to 35c. Embossed Gilts 10c to 50c. I will send you the most popular colorings, and guarantee to save you money. ALFRED PEATS, Wall Paper Merchant, 147-149 W. Madison-st. Chicago

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St., N. Y.

PASTOR KOENIGS TRADE MARK NERVE TONIC

Recommended as the Best.

LE MARS, PLYMOUTH, Co., IA., May, 1889.

I suffered from temporary sleeplessness from overwork for two years, for which I used Pastor Koenig's Nerve Tonic, and can recommend same as the best medicine for similar troubles.

F. BORNHORST.

A GREAT BLESSING.

CLEVELAND, O., Sept. 1, 1887.

I can most truthfully testify to the fact that here in Cleveland, several cases of epilepsy, which *were cured* by the medicine of Rev. Father Koenig, of Ft. Wayne, Ind., have come under my personal observation. In other similar cases great relief was given even if up to this time they have not been entirely cured. It would certainly be a great blessing if the tidings were more widely circulated that many could be cured by this medicine.

REV. ALARDUS ANDRESCHECK, O. S. F.

Our **Pamphlet** for sufferers of nervous diseases will be sent **free** to any address, and **poor** patients can also obtain this medicine **free** of charge from us.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

KOENIG MEDICINE CO.,
50 West Madison, cor. Clinton St., CHICAGO, ILL.
SOLD BY DRUGGISTS.
Price $1 per Bottle. 6 Bottles for $5.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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ANNUAL MEETING

OF THE NATIONAL CHRISTIAN ASSOCIATION, MAY 13, 1891.

The Annual Meeting of the National Christian Association will occur on Wednesday, May 13th, 1891, at 10:30 o'clock A. M., in the Carpenter Building, 221 West Madison St., Chicago, Ill., for the election of officers, and the transaction of other important business.

MILTON WRIGHT, *President,*
EDWIN R. WORRELL, *Rec. Sec'y.*

PRAY FOR THE CONFERENCE.

It has been suggested, and we would urge the plan, that at some convenient hour during next Sabbath, prayer meetings be held for the success of the Conference, wherever two or three who sympathize with its objects can get together. This meeting will be to continue the battle against the arch-enemy of the church of Christ, and to set forward the standard of the Lord's hosts. But we have no power against the devil except through Christ Jesus who has conquered him. It is by faith in Christ's victory we must also conquer. Let there be thousands of prayer meetings for this blessing on the Conference.

The Italians find their secret societies of assassination are active enough at home without troubling us across the ocean in their defense. A dispatch from Rome lately tells of the trial of 179 members of an order called the Mala Vita at Bari, a seaport city of 60,000 in the southern province of the same name. Of the accused many are well-known criminals, but most of them are workingmen, masons and coopers; young, well-dressed and with an air of innocence. Over 600 witnesses were called for this remarkable trial, and thirty counsel prosecute and defend. A majority of the men claim, it is said, to be entirely ignorant of such a society,—a familiar but not long effective lodge trick. But some have confessed that they have, under fear of death and by order of their secret and probably unknown superiors, stabbed and wounded men. One of the witnesses from Naples revealed the names of many members of this lodge. Another denounced seventy members and declared there were 220 not yet arrested. He described the society as divided into Camorristi, Puodiotti, and Giovanotti, the lower grades being subject to the higher. This evidence and that of other informers caused great excitement in the court, the prisoners increasing the confusion by their shouts and gesticulations, until the uproar grew almost into a riot. While such scenes are transpiring at home, Italy should be slow in provoking war because Americans object to their introduction in this country.



LAURA HAVILAND.

All the bishops of the Methodist churches in this country, numbering twenty-six, are unanimous and unequivocal in their opinion that there should be no opening of the World's Fair on the Sabbath day. With an exception or two, the twenty bishops of the Protestant Episcopal churches agree with them. The Episcopal chiefs among the colored churches and the Moravians are a unit on the same side. The Roman Catholic bishops are divided, some favoring an afternoon opening, others none at all. The opinions of these church leaders should reflect that of the people, as well as point the way toward a perfect observance of the day.

The lottery company of Louisiana have gained a temporary victory. Last year they applied for a renewal of their charter for twenty-five years, offering to pay over a million dollars for the privilege. A bill embodying the requisite amendments to the State constitution, known as the lottery amendments, was adopted by a two-thirds vote of the Legislature. But Governor Nichols vetoed it, although the friends of the measure argued that he had no right to do so under the constitution. God struck a senator with death, and so prevented the passage of the act over the veto. Then the Secretary of State refused to promulgate the act, and the lottery company sued for a mandamus to compel the secretary to issue the paper, so that a lawful election could be held, in which it was hoped the popular vote would adopt the amendment, aad establish the crime for a quarter of a century more. The U. S. district court has decided for the lottery, and the case will go again to the people for endorsement or rejection. Since the case was on issue in a popular election before, the tide of opposition to the infamous business has risen higher and higher. The U. S. mails are closed to it and its agents are prosecuted sharply in our Northern cities. It is sincerely hoped that this outside influence will have its effect upon the voters of Louisiana, and stimulate them to an act of courage by which this question will be settled, and settled right.

The Tract Society anniversary mentioned in our Washington letter was the sixty-sixth. During the two-thirds of a century the Society has issued 7,853 different publications in this country. Nearly every State was visited by some of its 151 colporteurs last year. These private workers found 21,854 families who never attend church and 5,719 with a copy of the Bible. These colporteurs have a broad field among the estimated population of twenty million not reached by the denominational agencies. By their side are laboring the agents of the American Sunday School Union. Though in some respects their work is imperfect, yet their agency is of vast importance in its evangelizing force. The Tract Society still retains its conservative management, which years ago was subjected to severe criticism because of its sins of omission on the slavery question. It is still unlikely to issue tracts advocating unsettled or at at least unpopular reforms. Yet so far as it circulates sound Scripture truth, it aids all true reforms; for all truths are consistent with each other; and if all men obey the command to love God supremely and their neighbor as themselves, that breaks up lodges everywhere.

THE GREAT ROMISH REBELLION IN INDIA.

BY REV. WALLACE J. GLADWIN.

10,000 souls secede from Rome.—Feuds and fightings in the so-called United Church.—A bishop calls on our correspondent.—What can Western Christians do in this important crisis in India?

Before me lies a pamphlet entitled "*The Church Militant in Ceylon and in India. Audi alteram partem.* By a Catholic. Ceylon, Columbo, December, '88."

I was in Columbo at that date, and met Dr. Pinto, the delegate to Portugal and Rome, who is one of the chief leaders in this remarkable secession from Rome. On my return from America I met Bishop Alvares, the head of the movement. From my personal acquaintance with these leaders, from the publications of both sides, and from my observations among Padroadists, Propagandists and Syrians I can give some accurate information as to this great religious revolution.

1. THE PADROADISTS (pronounced, pad-roe-add-ist.) The pamphlet says:

"The Catholic religion and Western civilization were first brought to the East by the Portuguese who, by their heroic deeds and martyrdom in many cases, gave to the church of Rome hundreds of thousands of converts all over Asia. History is clear and positive on this point. For these favors done to the church, the popes granted to the Portuguese monarchs the right of patronage over the Eastern churches."

This immense jurisdiction meant thousands of comfortable positions for Portuguese priests and officials, for state and church mutually helped each other's cause and shared the spoils. The many thousands of descendants of those original converts are called Indo-Portuguese, and are usually the most bigoted and blindest of Romanists. They abound along the western coast of India and in Ceylon.

2. THE PROPAGANDISTS. The *Congregatio de Propaganda Fide* was instituted in Rome in 1627, with the object of sending bishops and priests to propagate the Catholic faith in pagan countries. It was doubtless a part of the great scheme of the Jesuits for conquering the whole world to the power of the Pope. In 1636 the famous and infamous *oath* of secrecy was promulgated in the order of Jesuits. In 1639 the Propagandist bishops and priests were sent to India. Then commenced—

3. THE TWO HUNDRED YEARS' WAR. The Portuguese resented the encroachment upon

their preserves. In 1677 "the learned and saintly bishop of Braga" was sent as delegate of Portugal to Rome. In his long and strong appeal to the Pope such charges as the following occur: "The Propagandists violate our rights and blacken the authority of our kings; they disturb the peace in the State of India and usurp the limits assigned to us by the Holy See." He says, "they were neither upright nor honest men." etc., etc.

Such were the charges of an archbishop in 1677, and the pamphlet before me, printed 211 years after (1888), describes the Propaganda priests in even stronger terms. It says: "They perjured and they lied; they assaulted churches and they desecrated graves; they falsified documents, and they rebelled against lawful authority; they perpetrated every imaginable iniquity to the disgrace of the religion of Jesus the meek."

Mark you, this is a quarrel that has been going on inside the Roman Catholic church all these two centuries. Boasted unity—what a sham! Let us have a little more of the Padroadists' opinions of their Italian-Romish brethren. They say that several newspapers, books, pamphlets, and other publications in India have from time to time laid bare some of the Propaganda doings, all having given up the task as too tediously nauseating; for there is nothing, almost, which these propagators have not stooped to do, from the smallest peccadillo down to the making of sham miracles. It was only a few years back that *His Lordship* Leo Menrin, a Jesuit vicar apostolic of Bombay and bishop of Ascalon, attempted a miracle by suspending a statue of the blessed mother of God at Chandol, Bombay, by means of a rope fastened to the backbone of the image, and getting the latter to move up and down at his command in the church. Providence undertook to unmask the hero, for at the moment the miracle was being performed before a large crowd, to prove to them that *the Padroadists were a lot of schismatics*, the rope gave way and the statue fell to the ground and was shattered into pieces, amidst the confusion of the preacher and the parishioners.

We cannot follow them through even an index of this tedious internal conflict. It was carried on, as only papists make war. See the Book of Revelation. Here is an open charge. That Cardinal Tournon was killed by the Jesuits in China, and a strong hint that other leaders were murdered by them. The Pope sent out concordats and commissioners. The Propagandists fought as tigers, or as vipers, as occasion required. In 1883 they even petitioned the British government, "a secular Protestant power," against their Portuguese co-religionists.

4. THE CRISIS came in 1888. Dr. Lisboa Pinto, having visited Portugal and Rome as a delegate of the Padroadists, and finding the papal throne so fully in the hands of the Jesuits that nothing short of a blind, slavish submission could ever secure peace, the Portuguese, to the number of about 10,000, revolted from the papacy. Not having sufficient light and grace to come out into the New Testament independency, they joined an Eastern church.

5. THE SYRIAN CHURCH. With its Patriarch at Antioch in Syria, the Syrian Church has had a strong chain of churches in South India for centuries. I visited them in 1889, just before I sailed for America. One church they told me was 400 years old. They are better than the Romanists in some points, though still in dull twilight as to saving truth.

6. THE POSITION OF THE INDO-PORTUGUESE is most interesting. From my conversations with Dr. L. Pinto and Bishop A. F. Alvares, as well as from their publications, I feel that this revolution among the Romanists of India is very important to the cause of saving truth, and ought to be improved by special activity on the part of the people of God. See these ten thousand souls groping their way out of deep midnight into vague twilight; out of Egyptian bondage into wilderness wanderings. Who will help to guide them out into the light of grace and the Canaan of free and full salvation?

7. WHAT CAN BE DONE? India is said to have a million and a half of Roman Catholics, and as far as I know, there is not one Protestant missionary at work specially for their salvation. Who will come up to the help of the Lord against the mighty dragon of anti-Christ?

First, We need a large supply of Scriptures to send among these people. Especially are small portions needed to sell at one or two pence each; Scripture leaflets to be given out freely, wall texts for posting and text cards for the young, etc. These should be in Portuguese, chiefly, followed by many in Mahrati, Canerese, Malayan, Tamil and Singalese.

Second, Some special mission workers are needed for these people. They are following an apostate Christianity, which has degenerated into heathenism. Romanism is terribly in the way of the true conversion of souls in India. For years I have been circulating books and tracts against it, but that is not enough. The Romanists need evangelizing. They need the personal labors of consecrated, careful and spiritual workers. "Who then is willing to consecrate his service this day unto the Lord" for this line of work in India?

Third, Earnest prayers, is needed that workers and means may be speedily available in this great work for souls.

Yours in Christ for "all Asia."

WALLACE J. GLADWIN.
Co-editor India Watchman.

Bombay, India.

P. S.—Since I commenced the above letter, God has blessed us with the conversion of an ex-novitiate of the Benedictines. He is happily saved, and is now helping in my office. He wrote the above copy of my letter. Praise God with us and expect far greater blessings.

THE SECRET LODGE.

BY R. S. MORTON.

The secret lodges are all wrong,
Nor, can it e'er be doubted,
However cunning, bold and strong,
They will some day be routed!

Because, no Scripture can be found
Which favors their pretension;
We know their theory is unsound,
A scheme of man's invention.

Freemasonry, and all its kin,
Proposes a salvation,
With no atonement made for sin,
And no propitiation!

It will not do, for all men are
Born under condemnation,
And all their works, however fair,
Can't purchase their salvation.

And, woe to those who build their hope
Upon fraternal Orders!
They are a sliding, fatal slope,
Which on perdition borders!

And such is Lodgery to all
Who trust it for salvation;
It will at last upon them fall,
And seal their condemnation!

The only hope for ruined man
Is found alone in Jesus;
'Tis he, and only he, who can
From condemnation free us!

Millville, Canada.

"ITALIAN COLONIES."

[Bishop Atticus G. Haygood, D.D., in the Advance.]

During the excitement that followed the New Orleans uprising against what was believed to be the murderous Mafia, the people of this country were made familiar with a very ugly phrase, "The Italian colonies." From most of our larger cities the morning telegrams brought reports of the meetings, the sayings and doings of Italian immigrants. The resolutions adopted by some of these meetings were exceedingly bitter against our government. Newspapers published in our cities and printed in the Italian language, denounced our government and called on the kingdom of Italy to take active measures. Some went so far as to say that in the event of war the Italians in this country would "side with the mother country." And these people continue to come by the ship-load.

It is most natural that the Italians in the United States, as well as in the dominion of King Humbert, should have been profoundly excited by the slaying of their countrymen; it is a great pity that they did not last fall hold meetings to denounce the assassins who shot to death, in front of his own house, Chief Hennessey.

But what, let us inquire, is an "Italian colony?" Are these people American citizens, or subjects of the King of Italy? There is reason to believe that the majority of Italians taking part in these bitter indignation meetings are citizens, by naturalization, of the United States. What are they when they denounce our government and call upon Italy to make war upon us? Just what any other American citizen would be who should do the same thing—traitors. Have they not, under the most solemn oaths, renounced allegiance to Italy and sworn allegiance to the government of the United States?

Suppose the people holding these meetings and calling on Italy to make war upon us are not naturalized citizens; suppose they are still the bona fide citizens of the kingdom of Italy; what, then, is their attitude? They are visitors here, guests on sufferance, denouncing with bitter threats our government, that, in its broad tolerance, gives them opportunity to pursue their business and protects them when they obey the laws. One class of these people, naturalized citizens, have forgotten, most likely despised, their allegiance to the government of the United States; the others, unnaturalized and still claiming the protection of Italy, abuse their privilege of residence and do all they can to foment trouble between our country and theirs.

The people of the United States have been the most generous and prodigal of their gifts to foreigners. History cannot match the welcome we have given to the men of other nations. They have shared every opportunity our nation enjoys. We have given them cheap homes on our public lands; we have allowed them to become citizens and voters before they can write or speak our language intelligently. We have still one right that we should enforce: that they shall, in return for the favors granted them, become American citizens. We want no "Italian colonies" in this country; nor German, nor Hungarian, nor other foreign colonies. Every such colony is in itself a storm-center and, to the full extent of its influence, a menace to our institutions.

There is no other government in the world that would have tolerated for an hour such meetings, such speeches, such editorials, such resolutions as the American people have witnessed and listened to during the last few weeks. Suppose the Americans in Italy had met in Rome, or Naples, and conducted and expressed themselves as the Italians did in many of our American cities. True, no other nation is strong enough to allow what we allow. But no nation is strong enough to harbor thousands of hostile foreigners in its bosom. This "Italian colony" business should be considered by the American people. Foreign newspapers published in this country and hostile to this country ask a little too much liberty.

Some things recent events make tolerably plain to those who really love our institutions and the government that supports them.

1. The Chinese are not the only people to be kept out. Low-class people of every land should be turned back at Castle Garden, or at whatever other gate to our inheritance they approach. Our laws concerning immigrants are too lax; such people as have been holding these fierce meetings, for the most part, are injurious, and we do not want them.

2. No foreign language should be taught in our public schools and the study of English should be compulsory. If Italians and others don't like to learn the language of our people, let them stay away or go hence.

3. Native Americans should give no aid or countenance to newspapers published in foreign languages in this country.

4. Full citizenship should not come so cheap. It is bad for native, English-speaking Americans that any foreigner may vote him down after a few years' residence. It is bad for the foreigner himself, for, so voting, he votes without knowledge. Now and then a foreigner may become a capable citizen in seven years, and to deny him the ballot longer might be a hardship; but laws do not contemplate the exceptions. Is there any other country on earth that allows every right and function of citizenship so cheaply?

The average foreigner needs twenty-one years to unlearn his old-world notions and to be capable of American citizenship quite as much as the boy just born needs twenty-one years to learn enough to be a voter. The boy just born waits twenty-one years; it would be a short probation for the Italians who have been calling on King Humbert to chastise the government of their adoption.

Sheffield, Ala.

THE RELATION OF THE CHURCHES TO THE TEMPERANCE QUESTION.

A PAPER READ BEFORE THE LATE MEETING OF ELGIN CONGREGATIONAL ASSOCIATION, GENEVA, ILL., BY REV. O. M. VAN SWEARINGEN; AND VOTED TO BE PRINTED.

Perhaps a better form of expression would be, "The relation of our churches to the question of the prohibition of the liquor traffic." I take it as granted, however, that as Christian people we are enabled in the light of recent years to see eye to eye in this matter, so that the temperance question has come to mean, Shall intoxicating liquors be sold under any form of law to be used as a beverage?—a question involving the existence of the American saloon.

While all are in favor of what is known as moral suasion for the drinker, I think the members of our churches generally are opposed to the liquor traffic in any form. I need scarcely speak to you, to-day, of the stupendous importance of the question I am discussing. I am persuaded that it is the most important one now engaging the attention of the American people. The liquor question in some form is constantly coming to the surface. You can scarcely ride upon a railroad train without hearing people talking about it; when you go to the postoffice, men are discussing it; newspapers, when not subsidized by the liquor power, denounce the saloon system; in the churches ministers preach about it; in our mid-week prayer meetings it is made the subject of prayer; in political conventions politicians clench their fists and swear about it, and demand that "this thing be not mixed in." There is not a section of our land where this temperance fever is not felt to-day.

What is the message borne to us on these waves of tumult? No matter what our political opinions, the message brings to us the conviction that somewhere in the *political* organism of this nation there is cause for it. There is poison in the veins of the body politic which produces this fever of unrest, and of which the saloon is the eruption; and it will not answer any longer to hurl the epithets "crank" and "fool" at the agitators. These "cranks" and "fools" now embrace the best men of our times. And do you ask me when this excitement will cease? I answer: Never; until the grog-shop is forever eliminated from the political machinery of this country, and that will never be so long as the grog-shop has an existence. The liquor-king of this country cracks his whip of political corruption over our professional politicians and commands, "Do what I want done or die." Joseph Cook once said that King Alcohol has the Democratic party by the throat and the Republican party by the beard."

Do you deplore taking the question into politics? You cannot help yourself. It is already there, but not by the action of temperance men. The saloon led the way in making it a political question. Though having gone into politics itself, it cries to the church and its ministers, "Keep out of politics. Attend to your own business, and let us alone." But since the saloon appeals unto Cæsar, unto Cæsar the church *must* go. Why, a man can scarcely run for office on a regular party ticket but the rum power will demand that he prostrate himself at the foot of the throne. If he seeks a nomination for any important office, he must go into the convention with the marks of his defilement upon him. The smell of his breath must admit him to favor with the delegates from the grog-shops.

Do you think it not so bad as this? Investigation will prove the facts. That very class of men is doing our law-making and manipulating the political machine to-day. Just take a look at that Senatorial party accompanying the remains of Senator Hearst to their last resting-place in California a few days ago. If any credit can be given to reports, it was one of the most disgraceful junketing tours ever sent out at public expense. The funeral train was plentifully supplied with liquors; and it is asserted that the drinking and carousing became so disgraceful that the management of the road was forced, in the interest of common decency, to prohibit the further dispensing of liquors before the train reached Chicago. On the return trip, according to dispatches from different points along the route, the most disgraceful scenes occurred. Ten barrels of empty bottles and many that were not empty constituted a portion of the freight, (according to a prominent railroad man,) when the train reached Dallas, Texas. Not a drop of water could be found on board the train; even the water-tanks were filled with orange-wine. The empty bottles were carried back to Washington in order that the Sergeant-at-Arms might "O. K." the expense bill.

This Senatorial party was denounced by people and press all along the line for its bad example to the country and the expense to the people entailed by such junketing trips. The conduct of the party was a national disgrace. It is stated that the affair will cost the tax-payers anywhere between $40,000 and $100,000. All honor to Senator Stanford for refusing to allow his car to remain attached to the funeral train!

In our own State body drunken Legislators are frequently seen; and I have it from the lips of a former member of the Illinois Legislature that the transaction of business was often impossible on account of the "fuddled" condition of our Representatives at the State Capitol. A special from Jefferson City, Missouri, dated March 28th, states that the Missouri Legislature closed amidst scenes of drunkenness and debauchery. On Sunday preceding the close, all the saloons were running wide open, and were thronged from morning until late at night with Senators and Representatives, drinking, singing, yelling and carousing. Gov. Francis gave a reception at the executive mansion which was attended by about one hundred Legislators, nearly half of them drunk. The refreshments were beer, milk-punch, and Jefferson City whisky. With two or three exceptions, the entire St. Louis delegation passed the whole week in one prolonged spree, drinking, gambling, and otherwise violating the laws. The fact is that in the legislative bodies of our States and Territories the habit of drinking is so common that drunkenness is no mark of distinction.

Do you inquire the cause of all this? Because the politics of our country are so completely under the liquor power that no political party can hope to elect its candidates without its consent; and the Christian voters walk meekly to the polls and elect the men named by the saloon, and who could never *be* elected save by Christian votes. Our several States are largely governed by the great cities located in them, and almost every great city in America is governed by the American saloon. Whisky is the dictator in the great cities.

It is plain that the churches must take hold of the matter and redeem our cities from rum-rule or our free institutions are a failure. And, I believe they will yet arise in the majesty and might of awakened conscience and indignant protest, and proclaim a declaration of independence from the most degrading and pitiless tyranny that ever corrupted and cursed a people.

But let us view the importance of the temperance question from another point. Let us take an economic point of view: The productive industries of the Republic on sea and land do not much exceed ten billions of dollars, while a thousand millions of dollars are expended for liquors. The national thirst consumes every year more than one-fifth of the annual income of the United States from all agriculture, all manufactures, all fisheries, all mines of gold, silver, lead, iron, copper, coal, marble, stone and petroleum, together with all the earnings of all the railroads, or a sum equal to all the live stock in the American Republic. This is just what is used up every year in strong drink!

The total wages of the laboring classes is less than four-fifths of our annual drink bill. The clothing bill of the United States for men, women and children, including clothes, boots and shoes, hats, bonnets and gloves, hosiery and other articles, is only about one-fourth of the liquor bill for the same time. If the money were devoted to the purchase of flour, it would buy five barrels to every man, woman and child in the country. Now, suppose that flour loaded on teams, ten barrels on each load and allow each team twenty-four feet, it would form a procession extending nearly four times around the globe.

Why, the liquor bill of the United States would pay the national debt in a year and a half. Now, if this money could be saved, which is worse than thrown away (for it breeds indolence and crime and suffering and woe), this nation would never hear the wail of hard times from now till the millennium.

Turn, if you please, these millions into legitimate channels of trade and you have inaugurated a grander scheme of protection than was ever dreamed by political economists, for you have provided for the protection of the home and the helpless ones in it.

But, look in another direction. Our churches must regard the subject with intense interest. In the liquor-traffic we have the most wide-spread, destructive antagonism Christianity has to meet in all our land.

Look at the facts. God has a trifle over sixty thousand temples and eighty thousand ministers for the salvation of men. Satan, or Bacchus, has over two hundred thousand temples and five hundred thousand priests for the destruction and damnation of men. Four rum-holes to every church and six bar-tenders to every minister. Then thirty times as much money is spent every year in drinking places as is given for all church and benevolent purposes in the whole country.

Think of this: The annual drink-bill of the United States is over four times larger than the value of all the church property of all the denominations. In one year the money spent for no good would build four times as many churches of the same grade as now exist. But worse still, the results of this traffic defy description. It sends one hundred thousand criminals to prison annually, and two hundred thousand more to the poor-house, and sends two hundred thousand orphans into the street shelterless, shivering and hungry. It sends to drunkards' graves not less than seventy-five thousand men and women. Seventy-five acres of drunkards' graves filled by seventy-five thousand fellow beings every twelve months. See the horrible procession marching in fours, one hundred and eighty-four miles long. Every eight minutes from January to December one falls out of the ranks into a drunkard's grave, and the saloons have another ready to put in his place, so that the horrible procession is kept full. And then hear the voice of the Almighty declaring that no drunkard shall enter into the kingdom of heaven. Seventy-five thousand souls doomed to endless woe by drink annually.

Have Christian churches nothing to do with this evil? Some one has said, "That is a godless soul that is not concerned with God's quarrel."

What, then, is the relation of our churches to the drink question? I answer, that relation must ever be one of uncompromising and eternal opposition to the whole saloon system. The question you wish to have answered is, how to rid the land of the curse of the saloon? or rather, what part must the churches bear in its extinction?

They must avail themselves of the means of warfare within their reach. The preachers do preach against the saloons, and the church is vocal with prayer for the abolition of this great curse.

The whisky people do not hear the sermons; and God fails to answer prayers which men are able to answer themselves.

What do I mean? Just this: There are but two ways to deal with the saloons: license them or prohibit them. Every man must take his choice. He shall not dodge and take comfort in calling it "tax." Nobody but *temperance* men ever call a saloon license a tax. Saloon-keepers always call that document a "license," a privilege to engage in just the sort of business that decent, law-abiding people object to. The *law* says he may sell, and every voter is responsible for what the law says. But does not that thought involve the duty of the citizen at the ballot-box? Indeed it does.

The question, as I have already said, is a political one as well as a moral one. And I have also intimated that it is not a political one by the choice of temperance people. People who advocate prohibition are not to blame for dragging the temperance question into politics. As far back as 1867, before a temperance party had been organized, the Brewers' Congress, assembled in the city of Chicago, resolved: "That we will sustain no candidate of whatever party in any election who is in any way disposed toward the total abstinence cause." And they have frequently reiterated that sentiment from that time to this.

Now, what followed that declaration in 1867? We all know that for years one political party has been frantically proclaiming its undying opposition to what it calls sumptuary legislation. Nor has that party been alone in bidding for the

saloon vote. As far back as the Greeley campaign, another great party went into the campaign, emphasizing its position as the brewers' party, by the adoption of the famous "Raster Resolution." This resolution was so carefully worded that its meaning might be misunderstood by the casual reader; but Mr. Raster himself declared that it was against temperance and Sunday laws, and that the whole platform committee so understood it. And that same party at its last national convention "renewed its allegiance to all *previous platforms*," so that candidates elect stand on the same platform to-day. I only mention these things in passing to show the great peril to this nation in the existing party competition for the liquor vote, thus courting the favor of the criminal classes, and bartering away the public morals and the purity of the ballot for party success. Also to show how Christian temperance men have closed their eyes to facts, and have continued from year to year to fight with tongue and pen and prayers, and then have defeated their own aims at the polls in State and national elections.

To my mind, the whole matter is plain. The saloon must be *voted* out. It is the only way to get it out. It will never be voted out while professional politicians make the issues in politics. Why? Let us get the answer to a question or two. What is the policy of the Democratic party in this State and in the nation touching the liquor traffic? *License.* What is the policy of the Republican party in this State and in the nation touching the liquor traffic? *License?* Then what shall the voter do who is opposed to the license of the traffic? Let every Christian voter answer that question for himself.

What, then, are our conclusions?

1. The saloon ought to go.

2. The saloon is in politics for its continued existence.

3. It is therefore a question for settlement at the ballot-box.

4. Politicians will never make the question a political issue. *They dare not do so.*

5. The Christian sentiment of the churches of the land must make it such, and demand the opportunity for the expression of Christian sentiment at the polls.

6. It will become the supreme issue in politics when the Christian temperance sentiment of this nation demands it, and never before.

Finally, the principles of the religion we profess will ever make our churches the sworn enemies of the saloons. The saloons *are* the sworn enemies of the churches. Our people must therefore bear aloft the banner of their warfare bearing the inscription, "NO COMPROMISE," and refusing to be deceived by false issues, press the battle of an aggressive warfare "For God and home and native land."

FROM THE BROOKLYN CHURCHES.

The productiveness of a single life is illustrated in the late pastor of Lafayette avenue. He founded a Young People's Association of wide fame. Dr. Clark told Dr. Gregg that he got the idea of the Christian Endeavor movement from this successful association. So if he is the father, Dr. Cuyler is the grandfather of this now international organization.

There are now over 15,000 local societies of Christian Endeavor in thirty-two evangelical denominations. The Presbyterians lead, the Congregationalists next, then the Baptists, and the Methodists are fourth. Each of these four denominations have over 2,000, the Presbyterians having 3,500. Dr. Clark has gone abroad, but will return in June and be present at the International Christian Endeavor Convention, to be held July 9th to the 12th, in Minneapolis.

The papers seem very much troubled here because Dr. Talmage has decided to have a clean shaven face. The Brooklyn *Eagle* says that his side whiskers reduced the effect of his massive cheeks and rocky forhead; they seemed to say to his mouth, "Thus far, no further;" they looked at a distance like fire escapes, but removed leave a bovine face canine. He has paralyzed one branch of American art, that of caricature, and made a lot of chromos unsaleable. The charge of moral obliquity is gravely added, the assumption of the similitude of youth just at the door of ripened age. New York papers have been so much interested in the matter, they print the face with and without the beard; go into details of description that seem to suggest a clever advertising agent behind the whole matter.

The theme of Talmage's first sermon in the new house yesterday, was an account of the stones he had brought from the Holy Land to beautify this costly sanctuary, about which some positive assertions were made, as for example: "That stone was one of the rocks rent at the crucifixion. It heard the cry, 'It is finished.' Those stones marked 'Mt. Sinai;' felt the earthquake when the law was given." He is very sure about this. No devout Catholic is more convinced of the genuineness of his relics than Dr. Talmage is in reference to these. Opinions of scholars are of no weight, when one has an end to gain. Archdeacon Farrar says in his "Life of Christ," that we know nothing about the locality of Calvary, for data are wholly wanting; fortunately, too, for he says we need no relics in spiritual worship.

The startling accident which some days ago befell the new pastor of the Church of the Covenant, and which it is feared will end fatally, awakens wide sympathy among those who had seen with admiration the promising beginning Rev. Dr. Bothwell has made here. While holding a small cork between his teeth, he laughed and it slipped into the trachea and lodged in the left bronchus. He lies in the hospital and has to bear a third operation Wednesday. He was formerly president of Straight University.

The coming meeting of the State Conference will be a meeting of unusual importance, on account of the efforts of the Plymouth Church to secure the presence of those who are the most talked of people just now. One is Dr. Rainsford, the popular rector of St. George's. "Just too lovely for anything," as one enthusiastic lady says, as quoted by the *Tribune* to-day. One "whose performances are equal to Bernhart" to delight her. He has a noble physique. It would not be strange if he were annoyed as Dr. Phillips Brooks has been by fashionable yet hysterical women, who flit from theatre to church and church to theatre in search of sensuous excitement. The eccentric Thomas Beecher of Elmira, will talk on a Working Church. Prof. Briggs, President Harper and other of the "advanced thinkers," will have their say, but men of still larger calibre, like Dr. McCosh of Princeton, will contribute to the profit of the occasion.

Initial steps have been taken looking towards the possible union of Brooklyn and New York City. That there would be some decided advantages in such municipal consolidation cannot be doubted. On the other hand, there are evils incident to the management of gigantic corporations, such as the government of a city of several millions.

OCCASIONAL.

NEW ENGLAND LETTER.

Cigar smoking in the lodge,—Another Masonic minister in trouble.—The lodge and prohibition.—A degenerate legislature.

No thoughtful person who reads the secret society column of a daily paper, ought to have any doubts regarding the convivial tendencies of the lodge, and what kind of influence it is exerting on our young men who join it. Here are a few clippings out of hundreds that might be given: "While the Sir Knights were enjoying their cigars they were agreeably entertained with speeches." "After cigars were lighted, Chief Veteran Charles H. Vollintine called to order," etc. "Sociability reigns unchecked"—speaking of the meetings of a well-known and popular secret society—"and the best of cigars fill the air with their blue, fragrant smoke." What Christian wife, mother or sister can read items like the above, and not feel alarm at the very thought of their dear ones joining these fraternities; and being drawn into the associations, and listening to the talk indulged in under this inspiration.

The unpleasantness between Rev. Mr. Lewis, Baptist pastor of Malden, and his people, is taking up considerable space in the papers. As to the truth or untruth of the charges made against him, only those who are acquainted with the affair from the beginning can judge; but like the majority of pastors charged with immoral conduct, he is, according to the statement of these same newspapers, a member of the Masonic lodge at Malden, and a regular attendant at its meetings. No wonder these blind leaders of the blind so often fall into the ditch, and find that all their lodge relationships cannot wash them clean again in the eyes of reflecting Christian people!

"The Board of Police Commissioners granted 858 licenses this noon." So reads an item of local news in the Boston dailies yesterday. The whole number to be granted is 896. Think of it! Nearly nine hundred rumsellers granted a license to put out the light of domestic happiness in thousands of homes, and murder, body and soul, as many unfortunates as they can trap into their dens.

The old burying ground on Copp's Hill, it is said, stands in the way of the projected harbor improvements, and will have to go. It is not pleasant to think that the dead who have rested quietly in their graves so many years must be disturbed for such a cause. I do not believe any foreign foe will ever break the quiet of those peaceful mounds with the thunders of a hostile cannonade, but who can predict what scenes of strife and bloodshed may yet be the result of our free and loose way of dealing with the moral problems now pressing upon us? If the American Theosophical society, which has just closed its annual convention in Steinert Hall, is to be believed, our fate for the next hundred years is in their hands; but this is too esoteric a religion and deals too much in metaphysical phrases that nobody very well understands, ever to be a rival of Christianity. It is rather singular that the local branches are called lodges, and the magazine which is its organ in London is named Lucifer.

Not one of the least evils of lodge methods in temperance is that it divides Prohibitionists, and causes petty feuds and small quarrels to take the place of that brotherly union without which there can be no large nor successful planning to defeat the common enemy. It seems that even among members of the same order, there is not always the brotherly charity one would look for; else why does Mr. Stearns of the National Temperance Society, who is himself a Good Templar, circulate reports to the injury of a deceased brother and chief of the order, John B. Finch? The story that the latter received money from Democratic sources to help the Prohibition party, and that this was winked at by the leaders, sounds a little stale; but if it could be known how much the lodge has had to do with the non-partisan question that has caused so many splits in the temperance ranks, it would be a very interesting story.

The frivolous character of the men that Massachusetts sends to her General Court was well illustrated last week when Senate and House decided to have an early and a short session Monday, in order to give them time to go to a base ball game to which they had received invitations. One blushes for such degenerate legislators.

ELIZABETH E. FLAGG.

REFORM NEWS.

CLOSE OF THE BRIEF NEW YORK CAMPAIGN.

160 W. 36TH ST., NEW YORK, April 30.

DEAR CYNOSURE:—Returning from a lecture, near midnight at the New York end of the Brooklyn bridge, I saw a little boy scarce ten years of age trying to sell some papers that nobody wanted at that time of the night. His head and feet were bare; as the chill ocean breeze swept past, his whole frame would seem to shake. The big tears which he strove in vain to repress found their way down his cheeks. I could not tarry to inquire his history. Perhaps drunken parents awaited his return with threats of punishment unless he brought the required amount of money. How thankful should the boys be who read the *Cynosure* that they have Christian parents!

I have largely carried out the program sent in last week's report. The addresses given in Rev. Kidd's and Rev. Carson's churches were on the evenings usually given to the prayer meeting. Many personal kindnesses and expressions of approbation were given. The lecture in the Free Methodist church, Brooklyn, as I had anticipated from last year's experience, was warmly received. The pastor did not forget the potatoes, as he happily termed the collection, evidently referring to a story with which his people are familiar. I find such "*potatoes*" as I received very essential to reform work, especially in cities. Any having recent copies of the *Cynosure* that they desire to distribute can be assured they will not be wasted

if sent to Rev. J. T. Logan, No. 124 16th St. Brooklyn, N. Y. Bro. Logan has prepared a table in his church where reform literature is kept to distribute to those who may profit by receiving it.

I took dinner on Sabbath with Bro. John McLean, one of our right-hand men in Brooklyn. He invited me to teach a class of young ladies and address the Sabbath-school, of which he is superintendent. About one hundred and fifty bright faces looked up into mine as I talked of one who foolishly thought he could get away from God. Jonah got into trouble, and had to return before he could get peace, just as every one will who does as he did. It is foolishness to try to run or hide away from God, because we can't do it. After Sabbath-school I preached the Word to Rev. Andrews' people. Bro. Andrews labors under many difficulties. The section in which his church is located is largely German, and there are other churches which they choose rather than the United Presbyterian.

Perhaps no one in this section labors more hearly against the lodge than Pastor Skov, of the Danish-Lutheran church, Perth Amboy, N. J. I found my lecture had been thoroughly advertised and every thing in readiness when I arrived on Tuesday evening. A collection together with many remarks told of the people's interest. There are those who will gladly assist in securing a large hall where the people more generally can be accommodated on my return.

Pastor Jacoben of another Lutheran church, expressed his approbation by subscribing to our paper. Accompanied by Pastor Skov, I secured the subscription to our paper of nearly all of his people we were able to see in the short time I could remain. Nearly every one in New York seems to be moving or cleaning house. I will move too from here to Jersey City; thence to Newark, N. J., where I speak Friday evening. Thence home. May we all reach our Father's home on high at last. W. B. STODDARD.

CORRESPONDENCE.

TRUSTED IOWA REFORMERS.

EDITOR CYNOSURE:—For the past two weeks the weather, roads, moonlight and sacrificing ministers, have all conspired to make my reform meetings unusually successful. I lectured in Iowa county, at Victor, Ladora, Geneva Bluff and Marengo. I was gratified by my consultation with Bro. S. A. Gilley, pastor of the Wesleyan church at Marengo. He is radical, clear-headed, and understands the trend of reforms and "what Israel ought to do." As president of the Iowa Christian Association, he proposes to work up next fall a State Anti-secret convention that will include the discussion of all collateral reform issues. He considers it unwise to nominate a separate anti-secret ticket at the present time in Iowa, because prohibition is the absorbing issue, and the influence of anti-secret reformers should be exerted to prevent that party from being controlled by secretists. He has twice been candidate for Congress on the Prohibition platform, and has renderd important service to the anti-secret and national reform cause, by securing resolutions in convention platforms, recognizing Christ's supremacy and excluding recognitions of secret organizations.

Last week I lectured twice at Independence, Walker, Greenwood, Hoover's church, and once at Quasqueton. Bro. Geo. Fry, pastor of the Wesleyan church at Walker, worked up these meetings, and drove me from point to point. Not one in a hundred outside of the Wesleyan church would sacrifice as much in reform work. I was deeply interested in the struggle of the Wesleyans for moral reform, at the Hoover church near Quasqueton. This elegant church is a monument to the self-sacrificing liberality of Charles Hoover, Sr., who built it entirely at his own expense. He settled here before the war and his sons and grandsons now number about a score. When he was digging all alone for the foundation of this church, it inspired him with new strength when neighbors passed and scoffed and said he would never succeed. But from the time it was completed an element in the community who hated the radical reform principles of Wesleyanism have been keeping up a constant fight to get the church from Wesleyan control. But they have failed in every effort to silence the testimony of these witnesses, whose testimony so torments them. I more and more admire the Wesleyan church for its uncompromising attitude to anti-secrecy and other reforms. I know of no denomination that occupy as high ground on this question. They have no fellowship with secretists in their church conferences or associations; not even will they have a representative of another church in their conferences, who is a member of a secret order. I believe theirs is the only consistent position. We certainly have fellowship with the unfruitful works of darkness if we have any organic church association with secretists. M. A. GAULT.

NATIONAL REFORM IN BOSTON.

BOSTON, Mass., April 27th, 1891.

EDITOR CHRISTIAN CYNOSURE:—I reached the "Hub" last Thursday morning. That afternoon I preached for Rev. Wm. Graham in the First Reformed Presbyterian church. Their church is located on the corner of Ferdinand and Isabella streets. The house and lot cost them $65,000. It is a valuable and desirable property. Bro. Graham has a congregation of 400 members. There are few more painstaking, laborious and successful pastors. He stands as the unflinching foe of the lodge.

On Friday evening I preached in the General Assembly Presbyterian church, corner of Barkley and Columbus avenues, Rev. Wm. Adams, D.D., pastor. This congregation has 600 members. There was an audience of 400. Providence prepared the way. When we went there we found Bro. Adams in his study. He was suffering from the grip. As soon as we stated our business, he said: "God has sent you here. I did not know how I would get through this evening's service. But the way is clear now. You will have a congregation of 400." The secretary of the Y. M. C. A., Mr. McDonald, was present. At the close he came forward and asked if I would not come over and give that same talk to their young men on Sabbath afternoon a week. This arrangement was made at once.

On Saturday afternoon I heard the Sabbath-school lesson expounded in Tremont Temple. Perhaps 500 teachers were present. Tremont Temple, by the terms of the legacy, is open for all public reform movements. The Union Baptist congregation worships there. Their last pastor, Rev. Dr. Haynes, was an attractive and sensational preacher. He had the house filled to its utmost capacity. The conservative element were not satisfied. So he withdrew and united with the M. E. church; and is now serving the People's Church, which was built by Dr. Hamilton. The Temple congregation has called Dr. Lorimer, of Chicago, their former pastor. I have consulted the deacons of this congregation about having a reform sermon in Tremont Temple next Sabbath evening.

Rev. John Hood, the pastor of the U. P. church, opened his door at once. Also Rev. Hurley, of the A. M. E. church, offered his pulpit. Rev. Burton Crankshaw, of the Second Baptist church, Cambridge, set a day for the National Reform cause in his church. There are many evidences that God is with us in this work.

J. M. FOSTER.

LODGE PAGANISM AND DESPOTISM.

AVALON, Mo.

EDITOR CYNOSURE:—The coming conference soon to convene in Chicago will mark another milestone in this rapidly growing agitation. With Mr. Ronayne, I believe the vulnerable point in secret chicanery is the obligation, and yet the educating and conserving mission of the church of Christ must not be underestimated. It will carry a tremendous responsibility to the final judgment on these great reforms, involving the vital principles of human equity, and vastly so as to the giant evils encroaching upon the religious character of the American people.

The rites performed in a professed Christian church edifice in the nation's capital over the remains of the notorious rebel, Albert Pike, shows to what dark depths the moral sense of propriety of a popular Protestant church may descend at this late day. Such bald heathenism is a disgrace to our very civilization and a daring affront and insult to every believer in the God of the Bible and the holy Christian religion. Let the coming conference, and every clergyman, and synod, and religious body and assembly, by resolution, in the pulpit, with the pen, and in every way possible repudiate and denounce this outrage. It is certainly the last straw and the culmination of lodge idolatry in America. It will show to Joseph Cook, D. L. Moody, F. E. Willard and other Christian workers the vast importance of immediate and united effort to withstand and stay the rapid development of revolting paganism even in our orthodox church houses. Where are the real Methodists, Baptists, Presbyterians, and followers of the lowly Nazarene? Are they asleep or recreant? Where the religious workers stop, the patriot and citizen should take it up. What must be the loyalty and Americanism of intelligent men and women who can look upon such rebel Pike-ism and despotic lodgeism without indignation and bitter aversion?

But this is only the beginning of the end. A large class of farmers are now following the lead of such notorious ex-rebels as the Col. L. L. Polk and Knights-of-the-Golden-Circle B. F. Clover in the Negrophobiaed Alliance. Even old soldiers and their sons will blubber about "patriotism" and demand big "pensions" in Grand Army halls, and then go straight to a Pike-Masonic low-twelve tableaux, or a Polk-Clover love-feast. Church people who are sending missionaries to the Negroes, and foreign lands, will sit quietly down amid lodge sun-worship or plight their allegiance to a Negrophobiaed order. Think of it! Bishop Taylor in Africa laboring for the heathen, and praying people drawing the color line in the Alliance.

Will every true American who reads this hastily written article sit down and write us a few lines as to what he or she thinks, and as to whither we, as professed patriots and Christians, are drifting, and if it is not about time for a general movement in every community for our Christian civiiization and good government. We want to hear from thousands, as the times are ripe for action. Should we not move forward together in this great work? Is civil liberty and right worth contending for? Speak right out and say it now. Away with lodge despotism and paganism in the United States. M. N. BUTLER.

NEW ORLEANS AND NEW IBERIA.

STRAIGHT UNIVERSITY,
NEW ORLEANS, La., April 18, 1891.

DEAR CYNOSURE:—The closing days of the winter term were busy ones. I prepared a paper on Mission Work for the State Congregational church meeting which met in New Iberia.

A pleasant party started from here to enjoy our spring vacation in that beautiful little city. It is truly the home of flowers. My friend, Miss Oertel, and myself, roomed at Miss Farley's while there, and received a very warm welcome. I think she is a noble woman and is doing a noble work. Her garden was filled with handsome roses and we fairly reveled in them.

We wandered along the banks of the Teche; saw the very trees under which, in fancy, Evangeline slept. It was certainly enough to invite to slumber and to soothe a troubled heart. To be sure, we might have made a mistake in the trees.

A sixteen mile ride on a rickety baggage car brought us into one of the greatest salt mines in the world. It is an island of about two hundred acres, and is supposed to be all salt. They have bored a thousand feet and have not as yet reached the bottom. Our guide took us down on "a trap" for 170 feet. The atmosphere was very warm and the mine dark. He carried only a small light on his hat and another in his hand. We had not gone far before he lighted some dynamite, which illuminated the mine and gave it somewhat the appearance of a crystal palace with its huge pillars, for these have been left in the blasting to help support the mine. The supply seems exhaustless. Surely God has made wonderful provision for the wants of man.

The remaining fifteen minutes were well spent in viewing the country. There were really some hills about the mine, the first I have seen in the State.

While we enjoyed all these beauties of nature, one of our main objects was to attend the convention. The weather was very unfavorable at the commencement, and I have a vivid impression of New Iberia mud and ditches, but the attendance

from abroad was large, and the people there warm and interested. The largest attendance was Thursday night, when the house was packed to its utmost.

We had two able sermons, many instructive and interesting papers, and earnest and encouraging reports from the various churches and schools throughout the State. I believe all felt that it was good to be there, and came home with new ideas, and more zeal for the Master's work.

The river was very high, and both ways we had to be transferred by boat, as the railroad was under water. We saw many houses surrounded, and the only way to town was by boat. I suppose the suffering among the poor is simply terrible.

School opened with the prospect of a successful term, and already a quarter of it has flown.

Last week several of us visited a cemetery here called St. Roch. It is some three miles from the University. It was a hot, dusty day, and the cool, shady willows there were refreshing. The chapel itself is almost entirely covered with ivy and presents a quaint and beautiful sight. Within were candles burning, many offerings brought by devoted followers, and a life-like image of Christ in the tomb. The prints were visible in his feet and side, and, to me, it presented a horrible and startling appearance. It seems awful that such things exist in a nominally Christian nation. Many finely dressed persons came while we were there, and went through a good deal of ceremony. There are fourteen chapels scattered about the yard; in each one of these they stop and pray. It seems sad to see how deluded they are, for many are apparently sincere. Unfortunate ones come here for healing, and it is claimed that many cures have been wrought. In the chapel are crutches, casts of hands and feet, an eye, etc., which they say have been left by persons cured.

Certainly there is much work to be done in our own land to lead the people from darkness into light, and only a great amount of earnest effort from many of Christ's followers can ever bring about the millennial day. May God speed the day when right shall triumph and the wicked cease to rule.

M. L. STODDARD.

BITS OF THINGS.

JONESVILLE, Mich.

EDITOR CYNOSURE:—A clergyman in this vicinity who once joined the Freemasons, but is now opposed to the lodge, has said in effect that a true man entrapped by Masonic intrigue and misrepresentation will quickly leave the order.

I have permission to send the name W. H. Parsons, pastor of M. E. church, Jonesville, Mich., to be appended to the call for a Christian Conference on the Secret Lodge system. The presiding elder of this (Coldwater) district refused his name, saying he never signed for nor against, and that agitation of the character of secret societies is a source of their growth in real strength as well as numbers. He had previously said in a lecture in regard to the result of a certain affair, that Masonry, money or some other evil influence must have helped to bring it about.

The son of a prominent Freemason says he once had a notion of joining the order, but had changed his mind, and he thinks that the lodge is becoming unpopular.

An Anti-mason to whom I sent the petition to Congress thinks a son of his, who is a Freemason, stole it. He had put it with other valued papers that he found all right, but the petition was missing.

"All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside."—*U. S. Constitution, Article 14 of Amendments.* Is not this proof that women are citizens?

R. D. NICHOLS.

THE DESTROYER OF THE CHURCH.

PORTLAND, Ind., April 24th, 1891.

EDITOR CYNOSURE:—As we have in our midst an "announcement" that goes beyond the limits of Christian privileges, I wish to make known the same to Christian workers. In the Portland *Sun* and Portland *Commercial*, there is an "announcement" that there will be a reunion of Odd-fellows, seventy-second anniversary, to-wit: members of the order will meet at their hall in Portland, Ind., Sunday, April 26, 1891, at 10 o'clock, A. M., and proceed in a body to the M. E. church, where the following program will be carried out, etc.

Thus we see this hydra-headed monster bursting the church-doors open, and with its tail around the pulpit, says, churches will suspend their *established* First-day meetings, and come and unite with us in our—what? Holy Sabbath observance as Christians? No!—Odd-fellow march and regalia.

If men and women who claim to be Christians, will permit this to take the place of Christ's Gospel, it shows that they love "darkness rather than light." How long will it be if this is permitted until such gatherings will take the place now occupied by the church?

Our ministerial associations certainly can see and know its "opposing" influences on their work; and if they are really in earnest about declaring the truth; if they are not merely working for their "bread and butter; if they are taking their stand to prove that the Bible and its teaching is not a farce, how can they preach against intemperance as conflicting with the church work, and permit another evil at the same time that is threatening as great, if not a greater, danger to their work? A law that will prohibit one evil and tolerate another is not reason, is not right. In all of Jesus Christ's teachings you will not find one instance where he licenses one evil. Ought men to abridge Christ's teachings, and add these organizations as church auxiliaries when they are sapping the church of its evangelizing power?

ROBERT L. HEARN.

LITERATURE.

ORDAINING WOMEN. By Rev. B. T. Roberts, Editor of the *Earnest Christian*. Pp, 160. Price 75 cents. Published at the office of the Earnest Christian, Rochester, N. Y., and for sale at the Free Methodist Publishing House and by the F. H. Revell Co., Chicago.

The earnest and eloquent plea of General Superintendent Roberts in the last General Conference of his church, for the enlargement of woman's sphere by ordination to preach, foreshadowed this volume. It was evident he had deeply revolved this topic in his mind, and although he was not able to entirely remove deep-seated prejudice and carry the point, there is no doubt many who heard him were convinced of the substantial correctness of his views. This is a subject on which much has been said on both sides, but the woman's side has seldom been more clearly and tersely argued. He shows how that prejudice has been gradually breaking down which has kept women dumb in meetings where others were obeying the command to be witnesses; and how also her legal condition was advancing; quotes from the early fathers about deaconesses; shows that they are fitted for the Gospel ministry and that their service is often required. His chapter on ordination is instructive; but in that on deacons he manifestly confounds the general with a particular use of the Greek term, making Paul and Peter "deacons" just as much as Stephen or Philip, which certainly is not so if the 6th of Acts has any significance. On the whole this must be regarded as an able contribution to an interesting and growing subject.

ALDEN'S MANIFOLD CYCLOPEDIA of Knowledge and Language. Vol. 26. John B. Alden, New York and Chicago.

This volume brings this popular enterprise down to the preposition *Of*, to which is given one-third of a page,—a fact which reveals one feature of the thorough manner in which the work is conducted. Articles on all the States whose name begins with N, except Nebraska, appear. New York City is liberally treated. Nile, Nihilism, Newspaper, Numismatics, etc., have articles of unusual length. Oberlin College and Oberlin Theology have over two pages, but not the latest information, since the late election of President Ballantine is not reported. Neither is the census of 1890 always consulted. Nevertheless the information is generally brought well down to date and the whole work is of great value to all sorts of people who are seeking information.

The May *Missionary Review* is a strong number. "Let us Evangelize the World in this Generation" is the legend on its banner, and the subject of Dr. Pierson's opening editorial which is an eloquent exhortation to the whole people of God to undertake his work with a zeal commensurate to the importance of the cause. Among the "Modern Missionary Marvels" is the work among the Karens of Burmah, which within twenty years has shown surprising results in response to the preaching of Baptists. Dr. Brockett, of Brooklyn, writes of this great work. "The Protestant Missions before Cary" is written by Rev. D. L. Leonard. Old Dr. Happer, who has given forty-seven of the best years of his life to China, dwells upon the call "One Thousand more Missionaries for China" with thrilling interest. The report of the great meeting in Cleveland, O., of the Student Volunteers, is written eloquently by M. W. Moorhead. This was a notable meeting, and the report is very complete and valuable.

Our Day departs from its ordinary course by printing a fine portrait of the late General Sherman for a frontispiece. There is no reference to the plate in the text. Rev. Dr. Gordon opens the number with an eloquently told story of the Student Volunteer Missionary Movement. Dr. Gordon was among the speakers at the great meeting at Cleveland, O., last February, representing 6,200 volunteers for foreign missions. Dr. Gordon justly regards this movement as one of the most remarkable in the history of the Christian church. John B. Donaldson of Minneapolis writes incisively of the value of independent vote which is cast without regard to party. This is the vote, he argues, that must break the power of the saloon as with a rod of iron. The man who goes to the polls with conscience leading as well as reason will feel honored as he reads. Ex-President Magoun attended the Jewish Conference held in Chicago last fall. He writes of its novelty and effect. No one who ever heard either of the tribes of Hutchinson singers will ever forget them; and they will all enjoy Dr. Howard's review of their remarkable career from the standpoint of reform. Mr. Cook's lecture is on "Self-Surrender to the Self-Evident in Science and Scripture." The book reviews and editorial notes are in keeping with the high character of the publication.

Scribner's Magazine for May contains important articles in two notable illustrated series—the first of "The Great Streets of the World," and the second of the "Ocean Steamship" articles. A. B. Frost has made eighteen drawings for the "Broadway" article, which are as complete an interpretation of the varied life of that thoroughfare as Richard Harding Davis's picturesque and vivid text. Andrew Cargill, an Edinburgh banker, writes of "Shakespeare as an Actor," giving in brief compass a complete account of all that is known of that phase of his career. Henry Irving's collection of rare Shakespearian prints, which the author has had permission to use for this purpose, furnishes the greater part of the illustrations.

The *Evangelical Repository* opens with a review of Sir Edwin Arnold's latest poem, "The Light of the World," which is deservedly more popular than "The Light of Asia," which gave him a wide reputation fifteen years ago. Rev. D. R. Miller writes the review and wields a discriminating pen. His chief criticism is thus expressed: "The gifted author has not taught what Christ taught. He has given us a new Redeemer, not the Redeemer of the Evangelists. It is a beautiful creation of his own. The book is remarkable, not for its glaring untruths, but for its gorgeous and resplendent half-truths." A "General Review of Mission Work in Egypt," "The Apostle Paul in Rome," "Henry IV. at Canossa" and "Cities as Centers for United Presbyterian Effort" are other valuable articles.

It is said that Hjalmer Hjorth Boyesen thinks he has given the best work of his life in a singular story in the May *Cosmopolitan*. Two war stories, one by Archibald Forbes, the famous war correspondent, and the other by Albion W. Tourgee, author of "The Fool's Errand," are a rather questionable attraction. In addition, this number contains an article on New Philadelphia, for which the drawings were made by Harry Fenn. Some wonderful flash-light photographs illustrate the underground workings of a Leadville Silver Mine, and the sketch of this rich mineral region is very instructive. Dr. Koch and his Lymph, by one who went to Berlin to study the subject, is worth reading, albeit the lymph has had its day and is no longer a fetish or a cure.

Postal Savings Banks. On the 2nd of February last Mr. Mitchell presented in the Senate the argument of Hon. John A. Wanamaker, Postmaster-General, in favor of the postal savings system with supplementary documents. It is issued as a public document and deserves to be widely read and considered. Mr. Wanamaker shows that popular sentiment requires the system; and the experience of other countries shows that it is not only feasible but highly desirable. He contrasts the private banks, and shows their insecurity and inconvenience compared with the proposed government system.

Annual house-cleaning loses its terrors amid the bright and cheerful hints of the *Ladies' Home Journal*. It must be a dull housewife indeed who cannot find encouragement and substantial help in the cheery words of Maria Parloa, Christine T. Herrick, Helen Jay and Isabel A. Mallon in the May number of that magazine which is pervaded with the breeze and sunshine of spring. Another feature of special interest to girls is the very suggestive article on "The Care and Dressing of the Hair," with numerous illustrations.

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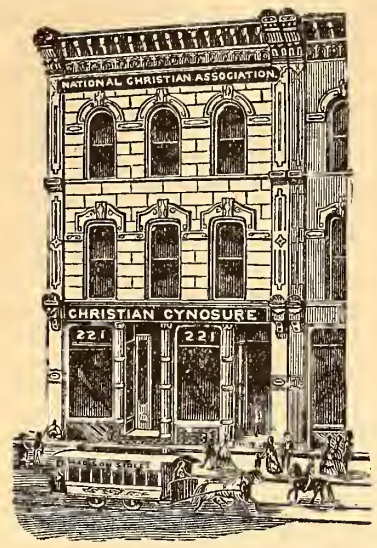
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CALL

FOR A

CHRISTIAN CONFERENCE

ON THE

SECRET LODGE SYSTEM.

We, the undersigned, believe that there is no good which can be accomplished, in times of peace and in a free land, by secret societies which cannot be secured more easily and perfectly by open organization.

We believe that much of the time and money so greatly needed by the cause of our Lord Jesus Christ is wasted in the large and unprofitable expenses of secret orders.

We believe that the union of Christians with men of the world in oath-bound organizations is forbidden by the Word of God and always injurious to the spiritual life of those Christians who enter such societies.

We believe that some oath-bound societies are clearly hostile to the peace and welfare of our country.

We therefore invite all those who sympathize with us in the views above expressed, to meet in "A Conference of Christians," to be held under the auspices of "The National Christian Association," in Central Music Hall, Chicago, May 14, 1891, at 9 A. M., to consult and pray respecting the best method of saving men, the churches, and our land from the injurious influence of such societies.

Joseph Cook, Boston.
Rev. James Tompkins, D.D., Chicago, Cong'l Supt. Home Missions, Illinois.
Rev. T. D. Wallace, D.D., Pastor 8th Presbyterian Ch., Chicago.
Rev. Geo. S. Dickerman, D.D., Pastor 1st Cong'l Church, Amherst, Mass.
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Prof. H. M. Scott, D.D., Cong'l Theological Sem'y, Chicago.
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18. Despotic Character of Freemasonry.
19. Freemasonry, a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Nathaniel Colver, D.D., on Masonry.
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37. Why a Christian should not be a Freemason (German).
39. Should Freemasons be Admitted to Christian Fellowship?
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The Christian Cynosure.

. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, MAY 7, 1891.

PROGRAM

OF THE CHRISTIAN CONFERENCE ON THE SECRET LODGE SYSTEM, MAY 14, 1891.

THURSDAY MORNING.

9:00. Conference called to order by Rev. E. R. Worrell, Secretary N. C. A. Board of Directors. Devotional Meeting, conducted by Rev. J. A. Collins, editor *Christian Instructor*, of Philadelphia. Prof. W. S. Nickle, of the First M. E. Church, Chicago, will lead in the singing.

10:00. Appointment of Committees on Enrollment, Resolutions, and Plan of Work.

10:30 Address subject, "The Temperance Orders," Rev. Alex. Thomson, pastor Congregational Church, Bartlett, Ill.

11:00. Discussions on the above address, led by Mary Allen West, editor *Union Signal*, Chicago; Rev. F. D. Christie, pastor F. M. Church, Chicago; Rev. J. B. Galloway, pastor Presbyterian Church, Vernon, Wis., and others.

11:30. Reading, subject, "Are Secret Societies a Blessing or a Curse?" from an address of Rev. B. Carradine, D.D., pastor M. E. Church, St. Louis, Mo., by Prof. Darien A. Straw, Wheaton College, Wheaton, Ill.

THURSDAY AFTERNOON.

2:00. Prayer, Elder Rufus Smith. Music, College Quartette.

2:30. Address, subject, "The Industrial Orders," Rev. C. F. Hawley, agent of the National Christian Association. Music, College Quartette.

3:00. Address, subject, "Organized Secrecy is the Evidence of Iniquity," Rev. Wm. Dillon, editor *Christian Conservator*, Dayton, Ohio.

3:30. Discussion on the above addresses, led by Prof. W. G. Morehead, D.D., Xenia, Ohio; Rev. Samuel H. Swartz, pastor M. E. Church, Chicago; Calvin Pritchard, editor *Christian Worker*, Chicago, and others.

4:00. Address, subject, "What Should be the Attitude of Christian Ministers toward Secret Societies?" Rev. C. D. Trumbull, pastor Reformed Presbyterian Church, Morning Sun, Iowa.

4:30. Music, College Quartette. Reports of Committees.

THURSDAY EVENING.

8:00. Music, Lyre Quartette. Prayer, Rev. J. D. McCord.

8:30. Address, subject, "What Hinders the Millennium," by Rev. J. Blanchard. Music, Lyre Quartette.

9:00. Address, subject, "Christ's Teachings Antagonistic to Secret Societies," by Rev. C. A. Bjork, pastor Swedish Evangelical Mission Church, Chicago. Music, Lyre Quartette.

9:30. Address, subject, "The Church of Christ vs. the Kingdom of Satan," Rev. F. O. Cunningham, D.D., pastor First Baptist Church of Somerville, Boston, Mass. Music, Lyre Quartette. Benediction. Adjournment.

MAY.—During this month some hundreds of our friends, are asked to renew their subscriptions. Some of them will thank us for reminding them that the year has come round again. We trust that they are not only well satisfied that $1.50 sent for the *Cynosure* is good investment, but also rejoice that they may in this way promote a good cause. Every name added to the list increases the ability of the N. C. A. to carry on the work more widely and successfully. If our list was doubled we could sustain one or two agents in the South. If we had 50,000, we could give ten or twelve workers enough to do. Please do the best possible work for our list. Take advantage of our premiums this month. They are worth sending for.

THE CONFERENCE! THE CONFERENCE!!

This important meeting comes next week Thursday, morning, afternoon and night.

It is at Central Music Hall, where most of the street cars of Chicago center.

The call is signed by near five hundred persons, among them the wisest and most judicious, enlightened and conscientious of the American people.

The program provided is an advance on those of former meetings.

The editorial leader of the *Conservator* of last week (April 30th) puts the cause on the right basis, viz., not on the wrong doings of lodgery, as the Morgan, Miller, Cronin and Hennessey murders; but on the sworn or promised secrecy of the lodges, which makes them a conspiracy against the world of outsiders, inviting to murder and every crime this side, and providing for the protection of the criminals.

But the *Conservator* editorial, sound and able as it is, falls short of the "*punctum crimenis*" of the secret lodge system, which is false worship. Every little lodge which administers an oath or pledge of secrecy has an *altar*; and an

ALTAR MEANS RELIGION!

And even where the altar is omitted, every promise of concealment is sealed by a lifted hand, sign, grip or token, which, like the Patriarch Job's kissing his hand to the moon, is idolatry; and idolatry is Gentile or devil worship. "Sin is a transgression of the law." But, an altar, or act of man-devised, self-projected worship, however trivial, makes law impossible. For though the lodge or pagoda is "*a throne of iniquity framing mischief by a law*," it is not law but treason and defiance of God.

Moses punished theft by restoration; and under the law of Sinai, every transgression received a just recompense of reward. (Heb. 2: 2.) But the institution of a false worship at Sinai, followed by a frolic or dance-banquet, was met by an order to every one on God's side to gird on his sword and slay every man his neighbor, brother and bosom-friend: and the fire of that altar was extinguished by their blood. Three thousand bloody corpses were piled up about a banquet table, apparently as harmless as that which precedes a Masonic festival or Odd-fellows' ball.

Where there is no mediator there is no God; and where there is no God there is no law. And however apparently harmless or contemptible the idolatrous act, it contains in it dynamite enough, if not quenched, to blow the Universe off its hinges, and bring back

"Chaos and old Night!"

There is neither law nor Gospel, right or wrong, in a secret lodge. No Decalogue, no Cross, no Saviour,—and if the true Infinite God, who is only acceptable and reachable through a Mediator, were turned out or omitted from the religions of the earth, and only lodge-religions left, men would become moral maniacs, women prostitutes, and our whole race a race of unclean spirits. To be convinced of the truth of this fearful indictment, one has only to take a moral chart of our globe and mark the grade of the peoples who have no Christ.

If next week's Conference shall be enabled of God to set this one fact before the American churches, we confidently believe and trust those churches will awake, as did Nineveh, and preach the preaching of an imperfect man, but true prophet.

LAURA HAVILAND:—THE WOMAN APOSTLE.

The *Cynosure* has in years past made its readers acquainted with Mrs. Haviland, and the book containing her life and adventures. She is alive yet: and if her health permits her to be made the object of a general rally of reformers, we should be glad to see a large church crowded with listeners to the story of her womanly exploits. We hope at least that the Reform Conference, now at hand, will hold up her life to the nation as a Woman Apostle.

She was born 1809, in a little town in Canada West. Her parents were Quakers; her father a preacher, and her mother an elder among that interesting people. The Spirit of God who presided at the birth of the prophet Samuel and of John the Baptist, hovered over hers. And the chapter which opens her book with her religious experience, in our sober estimate, is one of the rarest of human writings. In a style as simple as the New Testament or John Bunyan, so that children can relish it, she holds up the transparent spirit of a young Quaker girl, which the Holy Spirit was convicting, convincing, and leading to Christ with the struggles of Satan to prevent it. That single first chapter is a whole volume of theology, clear as crystal and warm as sunlight. And her story moves on through her early marriage and motherhood into the solemn struggles of our nation for reform; from her forest log cabin home, to the "Raisin Institute," which she founded in Michigan; and thence to camps and hospitals, where she dealt with army officers and statesmen and Copperheads. And her progress throughout seems like the turnings of a kaleidoscope, each new figure appearing more striking than the last. Indeed, her whole narrative compares well with "Uncle Tom's Cabin;" with only this difference, that it is simple matter-of-fact.

"Truth is strange, stranger than fiction."

Of the many books which the war of the Rebellion has brought out, Mrs. Haviland's volume has this distinguishing excellence. It tells straightforward what she felt and saw and said and did; a single sentence often sets a whole character before us. Senator Ben Wade's frank and fearless words; General Grant's cool answer to the women claiming their slaves in his camp; General Hunter's condemnation of Copperhead surgeons,—in these are given full length portraits by Mrs. Haviland's incidental mention as she passes along.

Her school at Raisin, Mich., sent seventeen soldiers at the opening of the war; and Mrs. Haviland went to the front with supplies and comforts as a mother of our troops. She saw crowds of Negroes come to our lines for food who had not learned they were free till told by our soldiers.

She had for years aided fugitives from slavery, and visited, as a missionary, their settlements in Canada. She succeeded in relieving three thousand of our soldiers at Ship Island, who were oppressed by unworthy officers, and the officers were removed; and after years of such uncompensated and unwearied toil, the Freedman's Aid Commission, of which Dr. Duffield was president, gave her a commission and forty dollars per month, to travel and act as a ministering spirit, missionary mother and friend of our troops in hospitals, among the Freedmen who needed instruction; and, generally, to employ her large experience, excellent judgment, and her woman's heart to mitigate the sufferings of those made miserable by the war.

Her book has been widely read; but should be read by all who wish to know the interior of the terrible system of American slavery from which God has delivered our beloved country; that they may learn gratitude for our national deliverance and hope in the trials yet to come.

MRS. HAVILAND'S book will be sent during May only with one yearly subscription to the *Cynosure* for $2.50. The regular price of the book is $1.50. See 16th page.

Ex-Senator Blair of New Hampshire got as far as the Auditorium Hotel in this city on his way to China, as our minister, but no farther. The Celestial Empire refuses to receive him, because of his speeches against Chinese immigration. It must be regretted that Mr. Blair was chosen as the victim of diplomatic vengeance. Although we confess that he deserves it. There are several other gentlemen more deserving of it. Besides he has been the butt of endless ridicule because he was willing to carry some good principles to Congress and stand by them. In fact, such men are needed in Congress. It foreshadows national decay when they are banished to remote corners of the earth on foreign missions.

There is a wail in lodge papers over the small attendance on lodge nights, especially among the Odd-fellows. One lodge reports only nine members present on a certain night, four of these being visitors, out of a membership of three hundred. Every thing shows that the leaven of agitation is working, and that the lodges are being slowly abandoned by the better element. It is said a woman in a Connecticut town, who is a Grange lecturer as well as a pominent society woman, has been arrested for fraudulent use of the mails. As regards its moral influence the lodge is no respecter of persons, and many a sad story might be told of womanly honor and reputation wrecked forever by evil associations and late hours at these secret midnight clubs, even when their object is ostensibly a good one. These orders seem to be fairly driven to their wit's end to coin original names. The last we have noticed is the Order of the Gates Ajar, which has a peculiar semi-religious sound.

The first week with a new mayor was a great one for Chicago. Hempstead Washburne was sworn in Monday night of last week. Next day he sent for the chief-of-police, who had long been the henchman of Cregier, and quietly told him to shut up every gambling place in the city, with the warning that the police would be held responsible. Before night every den was closed, and the ill-favored crew that kept them is seeking other and more genial climes. Without waiting for an order the next night the police enforced the law and closed all the saloons at midnight on the West Side. The rule prevailed over the

whole city in a day or two. Last Sabbath curtains were drawn and doors closed (but not locked) in all the saloons and vile resorts of the city. Mayor Washburne has also appointed Major R. W. McClaughry chief-of-police. This gentleman has made a great reputation for integrity, firmness and great executive ability in managing criminals in his years of service as warden of the great penitentiary at Joliet, and in Pennsylvania. His appointment is a pledge for the enforcement of law against crime-breeders and their agents. But Mr. Washburne promises not to use his authority to its full extent in promoting good order and restoring Chicago to its place in the line of American cities. To a deputation of citizens congratulating him on his first day's work, he said expressly that his sympathies were German respecting the saloon. We shall probably find that they are Irish also, so far as his Catholic wife is concerned. So the full-orbed sun which we hoped for our new day in Chicago, is yet in partial eclipse.

—The secret labor union strike in the coke regions of Pennsylvania is one of the most expensive on record. Last week was the twelfth of its continuance, and the men, it is estimated, have lost a full million dollars, while the operators and business men are out two millions and a half.

—A Hartford lady, touched by the appeal for a "Maternity" for Alaskan women recently made by Dr. Clarence Thwing at Sitka, sent a cheque for two hundred dollars, which will secure the erection, by the young men of the Training School, of a building ample for present use. A native has given the ground.

—Labor lodge "lumber-shovers" at Cleveland, engaged last week in a desperate fight against workmen who would not join them in their secret unions. Friday they attacked the non-union men, to whose rescue a large force of police hastened. But before they could reach the spot, the strikers had severely beaten several men with their clubs.

—A Saratoga, N. Y., daily lately charged on the testimony of a "drummer" that Gov. St. John leased a grove at Freeville, New York, during last campaign and paid for it with checks from W. H. Barnum, chairman of the Democratic National committee. The Saratoga paper and its veracious witness are now face to face with a letter from the owner of the grove, and another from Rev. J. W. Lawton, who did lease the place, both denouncing the story as a falsehood of the first water.

—Pastor Fritschel of West Superior, Wis., writes us that the Swedish and Norwegian pastors of that place and Duluth are kind and steadfast brethren, maintaining a good confession against secretism. At the meeting of the Lutheran Pastoral Conference in Duluth, April 20, the question, "How are secret societies to be regarded?" was fully discussed. In two weeks from that time they will consider how they are to deal with members of secret societies and yet fulfill their duties as pastors.

LONG WAITING.—A comparatively small number of our subscribers have postponed payment of their subscriptions, until the regular $2.00 rate for delayed subscriptions is due from them. They may yet take advantage of the "advance" rate by paying for two or three years at once, as the case may be, so as to bring their date well on into '92. We cannot promise to continue this favorable offer longer than June 1st, and we urge its acceptance by every consideration that the value of the *Cynosure* to a family and the promotion of the work of the N. C. A. can suggest.

PERSONAL MENTION.

—General Superintendent Roberts of the Free Methodist church is soon expected at Phœnix, Arizona, writes Bro. Fowler of that city. He also hopes to secure an address on the lodge question from Mr. Roberts during his stay. Few can speak more ably than he.

—The Monday papers announce the death of Dr. Bothwell of Brooklyn, mentioned in our "Occasional" letter from that city on another page. Several surgical operations failed to relieve the sufferer, and after two weeks of distress and agony death came to his relief.

—Rev. G. M. Elliott, formerly of the Reformed Presbyterian academy at Selma, Alabama, has been appointed soliciting agent for the "Industrial Missionary Association of Alabama," at a salary of $1,200 a year, and expenses. It is said that he has accepted the appointment, and expects to enter upon the work at the first of June.

—Rev. George Fritschel, son of the late Prof. Fritschel of Wartburg Academy, Mendota, Ill., returned to this country from Germany early in April. He completed his study for the pulpit abroad and was immediately called to be pastor of a Lutheran mission church in West Superior, Wis. He corresponded with the *Cynosure* during his residence in Europe.

—Rev. D. W. Wise, who is just beginning his labor as pastor of the College Church, Wheaton, is an Englishman by birth, and was during his boyhood employed in one of the mills of his home village. After his conversion he was led to desire usefulness in labors for the salvation of men, and was for some time accustomed to rise early on the Sabbath morning and preach at three different points, walking twenty-one miles in order to reach them and returning home late at night. Early Monday morning he must again be at his place in the mill at 6 o'clock. Some years since he came to this country, and has been an earnest and successful pastor in several places.

—"Joc Dixon" was a familiar name to our readers twelve or thirteen years ago. He succeeded Mr. Ronayne as master of Keystone Lodge, No. 639. His deceptive and hypocritical character was often commented upon by his former lodge master in those days. He posed as a great detective, and for a time was upheld by a lodge-subsidized press. He has endeavored to live on some public employment for years, though not often heard of. But the other day the *Inter Ocean* found out that Past Grand Master Cregier had attempted to get himself retained in office by making Dixon chief of detectives. The chief-of-police confessed that Dixon had been some two years on the force drawing pay, but there was no record of the fact to be found.

—Bro. J. P. Stoddard writes from Boston of the death of Captain Daniel Jones on Tuesday of last week, the 28th ult., at his home, No. 8 James street, Boston. Captain Jones was not widely known to our readers, although he attended the National Convention at Batavia, N. Y., and other meetings in New England. Mrs. M. E. R. Jones, his wife, was more active in the reform, and her gifts and labors have made her name familiar wherever a standard has been lifted against this lodge foe. Bro. Stoddard writes: "I venture nothing in saying that this sister in Christ and her afflicted child will have the sympathy and prayers of all who are interested in the work, which has found friends and liberal aid at their hands, in this deep sorrow that has fallen upon them. 'Many are the afflictions of the righteous, but the Lord delivereth them out of them all.'"

—On Thursday of this week a happy wedding ceremony will be performed at the home of Rev. Dr. C. B. Hulbert, ex-President of Middlebury College in Zanesville, Ohio. It will join the fortunes of Miss Gertrude Hulbert, a daughter, and Mr. Edgar Wylie of the Chicago Theological Seminary and young pastor of the Summerdale church in this city. Bro. Wylie graduated at Wheaton two years ago; never since he began in our reform, as publisher of the *Christian Witness* in New Hampshire, he has ever been ready to aid it in every way practicable. His eloquent speech at the Seminary reunion a few weeks since will be remembered. Miss Hulburt is a young lady of fine talent and education and earnest piety. She was from 1886 to '88 principal of the ladies' department of Wheaton College, and has since occupied a similar position in Mr. Moody's institutes in this city and Northfield, Mass. A thousand blessings be on these dear young people.

—The *Cosmopolitan* magazine which we are enabled to offer to our subscribers at very favorable rates, is widely recognized as one of the most interesting of our illustrated publications. Its publishers are anxious to secure permanent subscribers and make the *Cynosure* subscribers an excellent offer. It contains yearly some 1,500 pages of reading matter, a large proportion of which is finely illustrated. A profitable investment is offered in the *Cynosure* and *Cosmopolitan* for $3.00 to new subscribers to both; $3.50 to old subscribers to both; and $3.25 to all our present subscribers who do not take the magazine.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., April 29, 1891.

Owing to the illness, of Justice Bradley, the arguments in the Behring Sea case, and in the case involving the constitutionality of the law excluding newspapers containing lottery advertisements from the mails, which were to have begun before the United States Supreme Court this week, have been postponed until next October, the Chief Justice stating that the cases were so important that it was desirable to have them heard by a full bench. The briefs in the lottery case were filed. The counsel for the lottery maintains that the power vested in Congress to establish postoffices and post roads is limited by the first constitutional amendment forbidding abridgement of speech or of the press, and that the anti-lottery act abridges this freedom of the press and is unconstitutional because it makes Congress and not a jury the judge of the criminality of the subject matter of the publication.

Assistant-Attorney General Maury, in his brief on the Government side, argues that the right to establish a postal system, granted Congress by the Constitution, gives Congress power to make and shape that service according to its own will; and even if Congress should absolutely exclude all newspapers from the mails that would not constitute an abridgement of the liberty of the press; the power of Congress over the mails is similar to the police powers of the States, and it is only exercising this power when Congress cleanses the mails of the seductive, corrupting lottery advertisements that are more terrible in their effects than a pestilence, The attempt to raise the cry that this law abridges freedom of the press and puts the palladium of liberty in danger, is analogous to a cry that laws making it criminal to carry concealed weapons are an infringement of the constitutional right of the peole to bear arms. "The whole subject," says Mr. Maury, "is safe in the hands of the people, and they will be quick enough to take alarm at the first approach of danger, without listening for the slogan of this new sentinel of liberty, the Louisiana Lottery company."

Ex-Justice William Strong, president of the American Tract Society, presided at the celebration of the Society's sixty-sixth anniversary Sunday evening. Justice Brewer was one of the speakers. He said that perhaps no society had been subjected to more sneers, ridicule, scoffs, or had been made the butt of more irreverent jokes than this one, and yet he knew that these tracts had often been the means of changing human life and character, and that many a man could point to a simple little tract as the means by which he had been saved. The receipts of the society from all sources during the year just passed were $305,000. During its existence it has issued 7,583 district publications in this country and 4,593 in foreign countries, and some of these have been printed in 153 languages and dialects. It publishes six periodicals, two of which are printed in German.

Last Sunday afternoon's Y. M. C. A. meeting was crowded to overflowing to hear Justice Brewer talk of the power of a mother's love, which he characterized as the strongest earthly influence for the formation of character. When he feelingly repeated the familiar lines,

> "Backward, turn backward, oh time in thy flight,
> Make me me a child again, just for to night."

he struck a responsive chord that brought tears to the eyes of many of his hearers, and made some of them resolve for the sake of mothers long since dead, to henceforth lead a life that would meet the approval of those mothers, were they again alive. May those resolutions be faithfully kept.

*

According to a writer in the *Nation*, the Mafia have a playful manner of indicating to the friends of one of their victims the wherefore of his removal. If he has overheard the secrets of the society, his ears are cut off; if he has seen more than it is safe for one man to see, the skin of his forehead is flayed and turned down over his eyes, or if he has injured one of the Mafiosi, a hand is cut off. These mutilations do not hurt the victim, who is dead before they are inflicted, but they convey a lesson that is seldom lost on his surviving relatives. The authorities of Louisiana must strangle this society or Louisiana will become a second Sicily.—*America.*

THE HOME.

DEATH AND RESURRECTION.

"Earth to earth, and dust to dust!"
Here the evil and the just,
Here the youthful and the old,
Here the fearful and the bold,
Here the matron and the maid
In one silent bed are laid.
Here the vassal and the king
Side by side lie withering;
Here the sword and scepter rust,
"Earth to earth, and dust to dust!"

Age on age shall roll along
O'er this pale and mighty throng;
Those that wept then, those that weep,
All shall with these sleepers sleep.
Brothers, sisters of the worm,
Summer's sun, or winter's storm,
Song of peace, or battle's war,
Ne'er shall break their slumbers more;
Death shall keep his sullen trust,
"Earth to earth, and dust to dust!"

But a day is coming fast,
Earth, thy mightiest and thy last;
It shall come in fear and wonder,
Heralded by trump and thunder;
It shall come in strife and toil,
It shall come in blood and spoil,
It shall come in empire's groans,
Burning temples, trampled thrones;
Then, ambition, rue thy lust!
"Earth to earth, and dust to dust!"

Then shall come the judgment sign,
In the East the King shall shine;
Flashing from heaven's golden gate;
Thousands, thousands round his state,
Spirits with the crown and plume,
Tremble then, thou sullen tomb;
Heaven shall open on our sight,
Earth be turned to living light,
Kingdom of the ransomed just,
"Earth to earth, and dust to dust!"

Then thy mount, Jerusalem,
Shall be gorgeous as a gem;
Then shall in the desert rise
Fruits of more than Paradise;
Earth by angel feet be trod,
One great garden of her God!
Till are dried the martyr's tears
Through a thousand glorious years.
Now in hope of him we trust,
"Earth to earth, and dust to dust!"

—*Rev. George Croly.*

ARE MEN TO FURNISH ATTRACTIONS FOR THE CHURCH, OR GOD?

Dr. John Hall struck the right note the other night at the Presbyterian Union, Chicago, where he was the special guest of the occasion, when he held that the ministerial princes and palatial churches are the great hindrances to the evangelization of our cities. The need of the time is competent, godly ministers to occupy central halls and preach the Gospel to the poor, and pastors to go out and in, visiting and exhorting from house to house, as in former times. But will Dr. Hall's words be heeded? Will not the churches and the ministers admire the sentiments expressed, but still do as they have been doing? The effort to make Christianity attractive has very nearly deprived it of all sympathy among those who, of all men, need it most. Yet the rage for decorative art grows apace, and the great city churches of the Man "who had not where to lay his head" look more like the voluptuous halls of the great princes of the Gentiles for the great display of art and the gratification of æsthetic tastes.

"Touch lightly here," some will say. "Remember the alabaster box of ointment that one thought was wasted on the Lord." Ah, yes; we remember. Would there were ten thousand women with their alabaster boxes going through our streets anointing the feet of the foot-sore messengers of peace, who, without having where to lay their heads, are still devoting their lives to the work of the ministry among the poor. That would be Mary-like indeed. But what has that to do with lavishing God's tithes on frescoes and carvings and flowers to gratify and call forth the admiration of the rich and great? When the salvation of millions is at stake, it were a sin inexcusable indeed to condone the hindrances in the way of the Gospel chariot. Let the demand be made loud and long that all the churches leave off their trying to rival the world in art and architecture in the name of the Lord, and come down to the plain preaching, the foolishness by which it has pleased God to save them that believe.—*Christian Instructor.*

FAITH, NOT FESTIVALS.

Bro. Kent of the *Banner* has a sharp way of saysaying some good things. Speaking of the conversion of Africa, he says: "To work up charity balls and fairs, festivals, grab-bags, ring-cakes, and caliconeck-ties for socials is not the demand for Africa yet. The foolish, empty twaddle of the average young people's meetings will never convert and redeem the cannibal kings of Africa. When Jesus sent out his one hundred and twenty missionaries full of the Holy Ghost, to Christianize and civilize a world, they sold their possessions, threw the whole on the altar for God, and went at it. They would have died forever forgotten if they had gone into the modern church festival method of propagating Christianity."

When all this sort of worldly nonsense is utterly banished from the church, and the people give themselves to prayer, and "giving as God has prospered them," and for the love of it; then, and not until then, shall "the mountain of the Lord's house be established in the top of the mountains, and all nations shall flow unto it." If the time were spent in earnest prayer which is spent in getting up fairs and festivals, God would open the pockets of the people, without dragging it out of them by giving them an equivalent in baked beans, oysters and ice cream. Try it, and see what God will do for those who will not let him go.—*Witness.*

ORGANIZATION OVERDONE.

The wild mania after organizations within the church, which is so popular East and North, is being criticised strongly. The chairman of a late Christian conference, said: "Many of our churches are very busy at the present time in the formation of societies to supersede themselves." To this the *Examiner* says: "To one who believes that Christ made no mistake when he instituted the church to evangelize the world, there seems to be much in popular methods to justify this pungent criticism. Those specially interested in a given department of work are so inclined to make a 'hobby' of it, to regard it as the be-all and end-all of the church, and to judge harshly all who do not take their view of the relative importance of things. Young Christians—just because they are young, and, therefore, ardent and inexperienced—are especially liable to commit this error. For this reason they should be wary and watchful, lest in excess of devotion to their own peculiar organization they fail in devotion to larger interests."

THE WEAKNESS OF THE CHURCH.

The church in this land is strong enough to compel outward respect for God and his laws. No political party, no liquor interests, no combination of clubs, no association of money kings could put the church down if she would only be true to her Lord, and present a solid front against the world. I have said this many times, and been as often challenged for it. But I have never uttered words with more consideration. I am absolutely sure that I speak the truth. And the church ought to be ashamed of herself for doubting it. At the present time she cannot exert her legitimate power over the kingdom of Satan, because she is herself worldly. She ought to feel that she is enlisted under Christ, is called to follow his orders and fight the battles of her Lord. Too long and too much the world has shaped the life and ways of the professing church, and too long the church has consulted the world's ideas. It is her worldliness that gives the kingdom of Satan its strongest hold on the earth today. And its prince laughs at professors in thousands of cases when he hears them pray "Thy Kingdom Come." There is no doubt of this, and we ought to think of it in connection with this prayer. It is worse than a worthless form of words, it is an insult to God to offer it unless our hearts are with it, and we are living in sympathy with it in direct opposition to what is known in the Scriptures as the course of this world.—*Rev. David Cole, D.D., Yonkers, N. Y.*

RUNNING AWAY.

"I won't stand it much longer, any way," said Harry Barnes defiantly, digging the blade of his knife into a piece of wood.

"What'll you do?" asked his companion, a rather delicate looking boy, two years younger than he.

"I'll run away. That's what," answered Harry quickly. "And I tell you what, Fred, I've thought of a splendid plan for us—you'll go, of course?"

"Yes," said Fred, gloomily, "I'll do anything to get rid of being treated like a baby, and fed on slops. I think when a boy's twelve years old, he might eat what he's a mind to."

"So do I;" answered Harry, "but that's nothing to being errand-boy for a boarding house. It's 'Harry do this, and Harry go get that,' from morning to night, and I'm about sick of it. How do you suppose I like to bring a great dish of butter through the streets, and have Aunt stand in the door and call out, 'Hurry up! the table is waiting!' so everybody can hear? Why, I hardly ever get to school before the bell rings, and I never have time to play ball after school, I have so many errands to do."

"Why don't you tell her you won't do it?" asked Fred, "she isn't your mother."

"I did say something once," said Harry, "and got a precious lecture to pay for it, about being an expense to her, and she obliged to work hard for her living, and so on. It was sickening; I won't say anything—I'll run away, and mighty soon, too," he added, decidedly.

"Well, what is your plan?" asked Fred. "To go out West and fight Indians?"

"No;" said Harry scornfully. "Those stories are ridiculous! How could we get out West, to begin with, and how could we fight, if we did? My plan is better than that. It is this: to go to Brown's Tract, which is only forty miles, you know, so we can easily walk there, and shoot deer and things, and live in a cave or somewhere. I know we can do it," he went on excitedly. "I've heard some gentlemen at our house talk about it —they go every summer—and it's just as easy! I've listened to what they said, and I know what we want, and how to fish, and cook things, and everything!"

"What do we want?" asked Fred, "and how can we get it?"

"Well, we want provisions enough for a few days, till we get where the game is; and we want warm clothes, plenty of matches, and guns, of course. O yes, and fishhooks and lines; poles we can cut anywhere," he went on earnestly. "I tell you, Fred, we can have grand old times there by ourselves, with no one to order us around."

"Nor to make us eat oatmeal and stuff," added Fred. "Well, when shall we go, and how shall we get away?" he went on eagerly.

"We'll go as soon as we can slip out the things we need; and as for the way—nothing is easier, I tell you."

After a long talk, in which everything was arranged, the boys separated, and both went home with their heads full of plans and excitement. They had agreed to carry a part of their outfit to a certain place settled upon that very evening, so that they should not be too much loaded on the next one, when they intended to go to stay.

Accordingly, that evening they met at a certain corner, and made their way quietly towards an old barn in the edge of the city, that Fred happened to know was empty at present, and not hard to get into. They were both well loaded down, and this is what they had: Harry had brought a gun which had belonged to his uncle, and had seen service years ago, but was now out of repair, and rusty from long disuse. Harry thought he could clean it up, and to that end had brought some rags, and polish, and oil; any way —clean or not clean—they must of course have a gun. To this was added a suit of last winter's clothes; a pair of boots which had been cast off by one of the boarders, (and he had long wanted to wear); an old knapsack; a powder-horn—half full, a game-bag, an old silver watch that would not go, and half a dozen pocket-knives.

"I always have dozens of knives," said he, when Fred asked how he got so many. "Every boarder who wants to give me anything always gives a knife; I had five last Christmas," he added grumblingly; "but what have you brought?"

Fred displayed his treasures. An old-fashioned

horse-pistol—"rather large," he said, "but good to shoot;" a box of caps, a sword that his father had worn in the war, an air-pistol that shot slugs, an overcoat of his father's (he couldn't find his winter clothes) and a hatchet.

"They're all first-rate," said Harry. "Now, to-morrow night we must bring provisions. We must have enough to last two or three days, till we can shoot something, and of course all the money we can get. We won't need any in the woods, but if we could get a chance to ride part of the way we'd be sure to get far away before they caught us. Once in the woods, and we can defy them!"

"I haven't much money," said Fred, "about fifty cents."

"Well, I haven't any more myself," said Harry, bitterly. "I never have any money, unless one of the boarders pays me for doing an errand; I believe Aunt thinks boys never want money. Never mind"—he went on, shaking his fist towards the house—"just wait till I get into the woods and become a hunter! you may keep your old money then!" and he snapped his fingers in utter contempt.

The next evening everything seemed to favor the boys, and at nine o'clock, as they had agreed, they met at the old corner, and hurried to the empty barn.

"Did anybody see you?" whispered Harry anxiously, as they hastily turned into a dark street.

"No; everybody went to meeting at our house," said Fred, "and I had a splendid chance to rummage the pantry. What did you get?" he asked eagerly.

"Oh, some pies and things," said Harry, who cared far less for that part of the fun than for hunting and fishing.

When safely housed in the barn, and Harry had lighted a candle he had brought, the treasures were spread out, and made a curious show. Fred—remembering bitterly what his mother would not let him eat—had emptied the cake-box, and now proudly displayed half of a rich fruit-cake, a whole cocoanut cake with frosting, and several pieces of jelly and chocolate cake. Besides these luxuries, on which his eyes rested greedily, he had brought a small jar of raspberry jam, and another of marmalade; and every pocket was stuffed with raisins, which he was eating all the time.

"I mean to have goodies enough for once," he said, exultingly. "We'll see how much it'll make me sick!—that's all stuff!"

He did see in due time; but now Harry opened his pack. He had been unable to get at the cake-box, but had made a tolerable haul in spite of that. He had two pies, a lemon and a mince; some lobster salad; part of a cold plum-pudding; two pockets full of nuts; a large slice of cheese, and a jar of *picalilli*.

In their whole stock there was not a particle of bread or plain meat—nothing but the richest of dainties. To their boyish notions there was nothing amiss; bread and meat and plain food were not at all to their taste.

They celebrated the first night by a feast, after which they spent some time in packing things into shape for traveling, leaving out a choice assortment of cake and pie for breakfast. Then they lay down on some hay, and tried to sleep. But whether because of their rich supper, or from excitement, they could not sleep, and were up and ready to be off by the first streak of daylight. They felt the need of haste now, for they knew it would not be long before they would be missed, and the rifled pantries would tell of their exploit.

Having dressed themselves in boots and overcoats, with sword, hatchet, gun and pistol by their sides, and heavily loaded with provisions, the two boys started out along the road. Before they had gone far, however, they were overtaken by a peddler's wagon which, with two strong horses, was just starting on a tour among the surrounding villages.

It was going their way, and Harry soon made a bargain with the driver to take them as far as he went on their road, and they climbed up to the high seat, very glad to be relieved of their heavy loads.

About the middle of the afternoon the peddler set them down near an entrance to the vast extent of woods belonging to the Adirondack country, and called Brown's Tract, with all their belongings, and not a cent in the world.

Little did the boys think of that, as they entered the gloomy woods exultingly, feeling that they had reached the end of their troubles, and the world was opening before them.

"First," said Harry, who as the elder always took the lead, "we must find a place to camp."

"We ought to have brought a tent," said Fred.

"It would be nice," said Harry, "but we had enough to carry without it."

"So we did", said Fred, "and besides, a cave'll be nicer."

"A cave is just the thing," said Harry, eagerly. "Let's look for one."

They spent the afternoon in wandering about in the search, and by great good luck, did find a hole in the side of a hill, which with a little enlarging and clearing out, did very well for a cave. In this they placed their treasures, and then gathered sticks for a fire, and cut some large branches to set up in the ground as a sort of screen before their cave.

It was quite dark before this work was all done, and beside the brightly blazing fire the two tired boys at last sat down, and spread out the remains of their food for supper. They had begun to tire of sweets, but they were hungry—having never worked so hard in their lives—so they made a hearty meal, especially Fred, who really stuffed himself, I'm sorry to say. Then piling the rest of the wood on the fire, they both lay down on the ground, rejoicing in the freedom of going to bed without undressing. Fred lay on his father's coat, and Harry, on his own extra suit, and both fell asleep.

Fred, however, did not sleep well; and after tumbling and tossing for an hour or two, tormented with fearful dreams, he awoke in agony. The fire was out, and it was pitch dark. The horrible phantoms of his dreams seemed before his frightened eyes; but worse than that, a terrible pain made him double up and fairly cry out with anguish.

Harry was on his feet in an instant.

"What is it?" he cried. "What's the matter, Fred?"

"Oh, Harry," moaned Fred, "I'm awful sick, and I've had such horrid dreams! O dear!"—as the pain came on again—"Oh, Harry! can't you do something for me? Oh! I wish mother was here! Oh! Oh! I shall die! I know I shall!"

So he went on groaning, crying, and rolling about in his pain. Harry was very much frightened, but had not the least notion what to do.

"Shall I go and see if I can get some wood and make a fire?" he asked.

"Oh no! don't go away!" moaned Fred. "I'm afraid to be left here alone. O dear! I wish mother was here! She could do something for me!"

"I wonder what made you sick," said Harry, in one of the rests between the paroxysms of pain.

"Oh, it was the cake and stuff, I suppose," said Fred. "Mother said it would make me sick, but I didn't believe it," he groaned; and off he went again into a worse pain than before.

Worse and worse he grew for some time, till Harry was thoroughly frightened, and at his wit's ends to know what to do.

"Harry," said Fred, when the pain had ceased for a moment, "I cannot stand many more such. I think I—I—shall—die. Will you go and tell my mother that I was sorry I ran away, and—and—give my love to Matey?"

Matey was his baby sister, and his particular pet, and at thought of her he fairly burst into tears of grief, such as the pain had not wrung from him.

"Oh no, Fred," said Harry, trying to speak cheerfully, though there was a queer choke in his voice, for he had never seen any one so very ill before, "I hope you'll be all well to-morrow, and you can go and see her yourself, if you want to."

"You may be sure I'll do that, if I ever see daylight, and can crawl out of these horrid woods," groaned Fred.

(*To be continued.*)

Frau Braun—Yes, mum; my husband haf had no luck for a long time mit his saloon, but now he haf got a splendit location and a fine business.

Frau Schmidt—Vere his new blace vas, anyhow?

Frau Braun—He's got a saloon under a hall vere der temperance odd fellers meet tree times a veek.—*America.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON VII.—Second Quarter.—May 17.

SUBJECT.—Sin the Cause of Sorrow.—Hosea 10 : 1-15.

GOLDEN TEXT.—Your iniquities have separated between you and your God.—Isa. 59 : 2.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Jer. 4 : 1-9. T.—Jer. 31 : 15-21. W.—Hosea 5 : 8-15. Th.—Luke 23 : 27-31. F.—John 4 : 35-38. S.—Gal. 6 : 3-9. S.—Rev. 6 : 12-17.

COMMENTS BY E. E. FLAGG.

1. *Israel's ingratitude.*—vs. 1–4. "Israel is an empty vine." Murier translates, "a wide-spreading vine," rank and luxuriant, but bringing forth fruit only to himself, not to God; and so an empty, *i. e.*, a worthless vine. We find the same idea expressed in Isaiah 5 : 4, "Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?" We must bear fruit of some kind, and the great question upon which hangs our eternal destinies is this: "Are we bearing fruit to ourselves or to God?" Israel used her prosperity for selfish ends, and in proportion as she was prospered she increased her false worships, spending on them what should have been given to God. Is there not a similar state of things to-day? Our nation in the short period of a century has become the richest on the globe; but how much is expended for pleasure, for show, for useless luxury! and what a pittance to the cause of Christ. But the resemblance comes even nearer when we think of the multitudinous forms of lodge worship that everywhere abound. Surely it may be said of us that in proportion to our prosperity has been the increase of these false altars. "Their heart is divided." A divided heart God abhors; then how must he regard a divided worship? "They have spoken words, swearing falsely," etc. The allusion here is to the breaking of their covenant with Shalmaneser (2 Kings 17 : 4). For this judgments were to follow thick and fast as the hemlock springs up in a newly-ploughed field. But how could national honor be looked for in a people that had broken their solemn covenant with Jehovah? Until we love the Lord with all the strength of our being we shall never love our neighbor as ourselves.

2. *Judgment pronounced.*—vs. 5–11. "They shall fear because"—rather "for"— the calves of Beth-aven." So far from saving them in their cruel strait, their false gods could not even save themselves. How many worship money, or as Ruskin calls it, "the goddess of Getting on?" But so far from saving them in the hour of calamity, the very riches in which they trusted are often swept away. And so with everything that the human heart idolizes in place of God. Instead of being a refuge they are a source of anxiety and trouble. How different, when we trust in the almighty, unchanging God! When we "fear" for any belief we hold, so that we are afraid to bring it to the light of reason and Scripture, there is great danger that it is a false belief. Christians, when they see how iniquity prevails often tremble for the truths they believe and love But they have no reason to fear. Infidelity may come in like a flood, but it is only the refuge of lies that shall be swept away. "Israel shall be ashamed of his own counsel,"—of setting up the calf worship as a politic measure. So they that make laws or cast their votes in the interests of the rum-traffic will some day be ashamed of their folly, though now they call it "policy." Like many other unrighteous political movements, this legalized calf-worship gained its object, and the two kingdoms, losing the tie of a common religious center, became rivals in peace and bitter enemies in war. But it had consequences more far-reaching than its shortsighted promoters dreamed. For when Israel was assailed by foreign foes she could not look for help to her sister kingdom, as she might have done if the bond of fraternal union between the two nations had not been severed by an unrighteous act of "policy" which defeated its own narrow ends. Judah returned from her seventy years' captivity and rebuilt her temple; while *their* altars, devoted to a false worship, were so completely abandoned as to be overgrown with thorns and thistles, and they themselves were "cut off" from the list of nations, in the graphic figure of the prophet, "like the foam upon the water." The most curious and learned researches have failed to discover any authentic trace of the ten lost tribes of Israel. This is what her false worships did for a people raised in point of privilege above all others

As a bond of union among men there is nothing like worshiping the true God together in the way he has appointed; and on the other hand nothing so tends to disintegration as a false worship where the true God is not. The question has been raised how long our goverment will stand; and some predict that with the many forces at work for its dissolution it will not stand another century. Yet even slavery did not destroy the Union; and great as is our peril from foreign emigration, we are strong enough to withstand the tide if our free institutions have not first been undermined by a foe from within—the same foe that destroyed ancient Israel. Her false worships brought in the consequent results,—national infidelity and unbelief,—precisely what the secret lodge worships are doing for America to-day.

3. *Israel called to repentance.*—vs. 12–15. Until the sword suspended over Israel actually fell there was space for her to repent, and thus avert these terrible judgments. While life remains the door of mercy stands open for the sinner; but the longer repentance is delayed the less likely he is to repent—just as with ancient Israel. They had ploughed wickedness and reaped iniquity, and it was not easy now to reverse all this—to sow righteousness and reap mercy: to break up their fallow ground,—those vices and superstitions that unless rooted up must choke and destroy all attempts at reform. How much fallow ground is there in our own hearts which need the ploughshare of truth driven through it? How much of our time, talent, or influence lies fallow, bringing forth no fruits of righteousness, only thorns and thistles? With all our anxiety for physical and mental culture, are we neglecting what is more important than either?—the culture of the soul.

RELIGIOUS NEWS.

—A letter from India to W. E. Blackstone, of this city, is to the effect that a young Indiaman who was once in this country with Dr. Thoburn, and who has become successful in the medical profession, has made his way in Thibet as a physician and missionary. The people welcomed him because of the qualification to heal their physical diseases, and he finds it possible to return to the country for another such expedition. He was sent first by a woman's foreign missionary society. This is a notable victory. We have often read in the last few years that Thibet was the only country closed against the Christian. Behold the open door!

—Rev. O. C. Wheeler, D.D., LL.D., the first Protestant preacher in California, died in Oakland, April 16, at 75 years of age. He was a graduate of Madison University, and came to Oakland in 1849 as a missionary for the Baptists. He built the first Protestant church on the coast with his own hands, and also delivered the first Fourth of July oration. The first free school was also established in his church.

—The Nebraska Conference of the Swedish Augustana Synod reports for the last year 39 congregations, 30 church buildings, 17 pastorates, $165,100 of church property, $14,472 indebtedness, 3,620 communicants, 327 baptisms, 30 parochial schools, and benevolence as follows: $2,884.89 for education, $208.10 for foreign missions, $2,121.02 home missions, $114.14 Utah mission, $699.18 church extension, $32,098.74 local expenses. Total for all objects $38,248.05.

—John McCracken, the colored barber who has been stirring up the First Methodist church at Mount Pleasant, Iowa, has received notification from Bishop Joyce that the proceedings against him were illegal, and that his membership cannot be severed by the pastor merely handing back his letter. Last winter McCracken joined the church by letter and in a few months, when certain members declared their intention of leaving, Rev. Mr. Thorn, the pastor, returned his letter. He appealed to Bishop Joyce with the above result, Bishop Joyce holding that the colored line could not be drawn in the church. Iowa churches are no place for the color line.

—The Methodist Episcopal church has three conferences in India. In connection with these conferences are 81 foreign missionaries, 57 native missionaries, 39 zenana missionaries, and 10,241 native communicants. There are 101 churches, 41,198 scholars in the Sunday-schools, and 20,458 pupils in the day schools. The baptisms last year numbered 4,308.

—The Finnish Lutherans in this country have a Bible Society, with headquarters in West Superior, Wis., which prints the Bible in the Finnish language. The Finnish pastors are very active in opening new mission fields for the ten new ministers they expect from Finland the coming summer. These ten men are only the vanguard of a much larger number coming across the ocean in the near future.

—Methodism in this country has over four and a half million members, led by over 30,000 preachers; Baptists nearly four million followers, led by over 28,000 ministers; Presbyterianism a million and a half, led by a ministry of 11,500; Lutherans 1,023,000, headed by over 4,200 preachers, beside, a host of smaller denominations, and a band of Sabbath school scholars numbering over 9,000,000. In the whole country there is a gain to the Christian churches the past year of 1,089,853 members, 4,867 ministers and 8,494 churches.

—Dr. Talmage's new Tabernacle was dedicated April 26. Immense congregations attended the services and the subscriptions toward the debt amounted to about $22,000. The building seats 5,500 people and the acoustics are said to be perfect.

—The year of missionary work in the American Sunday-school Union which closed March 1, 1891, was crowned with abundant tokens of the blessing of God. Eighteen hundred and twenty new Sunday-schools were organized, and 650 of them were in the Northwest in places hitherto entirely destitute of religious privileges, containing 7,665 teachers and 63,210 scholars. Aid was given to 2,068 other schools, with 13,201 teachers and 125,924 scholars; and besides this, 5,069 schools that had been previously reported were again aided, with 24,219 teachers and 218,711 scholars. In addition to all this direct Sunday-school work, the missionaries of the Society distributed by sale and gift 7,447 Bibles and 11,214 Testaments. They made 49,460 visits to families for religious conversation and prayer, and delivered 14,003 addresses. Between 4,000 and 5,000 persons professed conversion in connection with the evangelistic services conducted by these earnest and faithful men, and at least 130 churches have been developed from the Sunday-schools established by them, while regular preaching services have been inaugurated in many other places as an outgrowth of this Sunday-school work. F. G. Ensign, Chicago, is Superintendent of the Northwest.

—In 1875 the Livingstone Mission of the Scotch Free Church was opened on Lake Nyassa, Africa. This mission is now being reinforced. Six missionaries, among them an agriculturist, a house builder, a medical missionary, and two teachers, are going out. Four missionaries of the German Moravian Society and three from the Berlin Evangelical Society are on their way to Central Africa, the last part to the Transvaal. The North Africa Mission, occupying the field where the Rev. E. J. Baldwin formerly worked, has now some seventy workers in the field, scattered over Morocco, Algeria, Tunis and Tripoli.

—From March 1st, 1890, to March 1st, 1891, the American Sunday-School Union established 650 new Sunday-schools in the Northwestern district, into which were gathered at the beginning 2,759 teachers and 20,707 scholars. It also aided and visited other schools, in 2,745 cases where there were 14,020 teachers and 135,589 scholars, held 7,522 meetings, made 26,245 visits to families, distributed to the destitute 5,532 Bibles and Testaments, and put into circulation in these communities $5,070 worth of religious reading. Already 2,982 conversions have been reported from this work, and 85 churches have developed from it.



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When you get that you will get Pearline. A million wise women have got it already. With it, they have clean clothes that are not worn out with rubbing or injured by chemicals, and everything in the house is spotless. Without it, they have harder work and worse results. But they'll never be without it.

Beware of imitations which are being peddled from door to door First quality goods do not require such desperate methods to sell them. PEARLINE sells on its merits, and is manufactured only by

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The Oft Told Story.

"I am glad, my child," says Mother to her eldest daughter, "to see you improving in health so rapidly. Hood's Sarsaparilla is doing wonders for you this Spring. You look better every day."

"Yes, mother, I feel so much stronger, too. Why, I can play all day, and not feel tired. And Hood's Sarsaparilla is so pleasant to take. Sister always wants a taste when I am taking it."

"Well, it is really a peculiar and a remarkable medicine. I have been reading its Phenomenal Record. Every statement is so fair that it carries conviction. In fact, Hood's Sarsaparilla seems to be thoroughly honest and reliable."

"Why, mother, Susie Smith says her mother bought some Sarsaparilla last week, which the man said was just as good as Hood's, but they did not like it and have thrown it away. Can anybody else make it as good as Hood's?"

"No. As I have told you very often, *Hood's Sarsaparilla is The Best.* It possesses merit peculiar to itself. I always buy of a regular druggist, on whom I can rely to give me the genuine Hood's Sarsaparilla. I know that Hood's has done us much good, and I will not waste time or money trying any other." Read what another

MOTHER AND DAUGHTER

say about Hood's Sarsaparilla:

"I write to tell how much good Hood's Sarsaparilla has done for me. Sometime ago I had diphtheria and was sick for a year afterward, being weak, blind and helpless. I used one bottle of Hood's Sarsaparilla and it made me real strong." MATTIE A. COBB, 235 Prairie Avenue, Providence, R. I.

"As my little girl wanted to write and tell you how well she liked Hood's Sarsaparilla, I thought I would say a few words. I think it is the greatest blood purifier ever brought before the people. Some of my friends say 'go away with your medicine.' I said the same once, but my opinion has been changed considerably since my little girl has taken Hood's Sarsaparilla." MRS. GEO. N. COBB, Providence, R. I.

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SINGLE WHEEL cultivator, with attachments, price $6.00. W't, 15 lbs.

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With every Double Wheel Machine the extra parts are furnished necessary to convert it into the single wheel machine, *without extra charge.* Thus practically giving the two machines for the price of one.

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Two-wheel for 15 new subscribers. ($22.50.) Single-wheel for 12 new subscribers. ($18.00.)

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Single wheel and same for $7.00. Express or freight extra.

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The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office

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NEWS OF THE WEEK.

CHICAGO.

Labor Day, May 1, was celebrated by fifty-one labor unions. A parade occurred in the morning, in which about 3,500 men participated. Speeches in favor of an eight-hour working day were made on the Lake Front by several prominent agitators.

Gamblers are now to be treated as vagrants. Last week the men known to be gamblers who were seen standing in front of former gaming places were notified to stop loitering on the streets or they would be arrested.

FIRES.

The fiercest and most disastrous forest fire on record in Atlantic county, N. J., for thirty years, was raging Thursday night in the vicinity of Conovertown and Port Republic, making it as light as at noonday. The pines in the neighborhood of the places mentioned took fire from a spark from an engine.

Harrisville, N. Y., a village in the Adirondack region, was destroyed by fire Monday. The loss is estimated at $100,000.

Three girls were burned to death and two other persons were badly burned at a fire in a fireworks factory in Morrisiana, N. Y. The flames were started by an explosion of powder. They spread rapidly and in a few seconds the entire building was on fire.

Flames raged in a forest near Millville, N. J., all day Tuesday and were for a long time uncontrolled. A swath through the timber six miles long and four miles wide has already been burned. The loss cannot now be estimated.

A school teacher and her pupils near Mann's Siding in northern Michigan had a narrow escape from a forest fire. The schoolhouse was surrounded by flames before the inmates were aware of it. A little band of wood-choppers rushed through the fire and rescued them.

Fire Tuesday in the Center Block at Franklin, Pa., destroyed $100,000 worth of property, on which there was $42,000 insurance. A large portion of the village of Forestport, N. Y., burned, causing a loss of $50,000. The Pioneer furnace at Negaunee, Mich., was damaged $4,000 by flames. W. A. Case & Sons' copper and sheet iron works at Buffalo, N. Y., were damaged $20,000, on which there was an insurance of $20,000.

At West Brimfield, Mass., Tuesday 400 acres of brush and timber were burned over, the result of a fire set by school children.

COUNTRY.

President Harrison and party visited Sacramento Saturday and were greeted by a salute of twenty-one guns and an immense crowd of people. On his return to San Francisco the President visited the University of California and the deaf and dumb asylum. The President attended the First Congregational church Sabbath morning. The rest of the day he remained in his rooms. In the evening he crossed over to Oakland, where his train was waiting, and shortly after midnight, started for Portland, Oregon.

Amidst the plaudits of thousands of citizens, the blare of trumpets, the beat-

(*Continued on 12th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 27 to May 2, inclusive:

N Benham, E D Slayton, N Callender, P Baldwin, Mrs S Swartz, S P Bushnell, J S Harnden, Rev H J Richardson, D D Worman, E Wylie, E L Dilley, H Wilcox, S Blanchard, J H Fake, R A Cullor, T Camp, Rev P Hilmen, Miss E R Burdick, P Dunkes, S F Robinson, S P Marshall, Rev A Pflenger, D J Ellsworth, Dean Ferson, Mrs D E Will, T Coggshall, S J White, W Tisdell, B Fuller, C P Potter, Rev E J Buehrer, Mrs L H Hull, R May, Mrs P D Shearer, E B Ridgeway, S B Kokanour, A L Spencer, J Decker, Prof C G F Miller, J Ekman, J R Yoes, J Brown, O H Collins, Rev A C Bedford.



The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health.

At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial.

Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

100 Doses One Dollar



Children always Enjoy It.

SCOTT'S EMULSION

of pure Cod Liver Oil with Hypophosphites of Lime and Soda is almost as palatable as milk. Children enjoy it rather than otherwise. A MARVELLOUS FLESH PRODUCER it is indeed, and the little lads and lassies who take cold easily, may be fortified against a cough that might prove serious, by taking Scott's Emulsion after their meals during the winter season.

Beware of substitutions and imitations.

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I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P.O. address.
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MARKET REPORTS.

CHICAGO.

Wheat—Spring	1 02	@ 1	06½
Winter	1 06	1	06½
Corn—No. 2	68	@	70½
Oats—No. 2	53	@	58¼
Rye—No. 2	86½		
Bran per ton	13 50	@14	75
Hay—Timothy	12 00	@16	50
Butter, medium to best	12	@	27
Cheese	05	@	12½
Beans	1 75	@ 2	25
Eggs	13½		
Seeds—Timothy	1 08	@ 1	30
Flax	1 17	@ 1	18
Broom corn	03	@	04½
Potatoes, per bu	75	@ 1	10
Hides—Green to dry flint	04½	@	07½
Lumber—Common	10 00	@13	00
Wool	15	@	34
Cattle—Choice to extra	5 75	@ 6	40
Common to good	1 75	@ 5	70
Hogs	3 80	@ 5	10
Sheep	3 50	@ 6	50

NEW YORK.

Wheat	1 09½	@ 1	29
Corn	79	@	83
Oats	59	@	70
Eggs	15½		
Butter	14	@	29
Wool	14	@	39

KANSAS CITY.

Cattle	2 40	@ 5	75
Hogs	3 50	@ 4	85
Sheep	5 50	@ 6	00

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HOME AND HEALTH.

HOW TO DRINK MILK.

Don't swallow milk fast and in such big gulps. Sip it slowly. Take four minutes at least to finish that glassful, and don't take more than a good teaspoonful at one sip.

When milk goes into your stomach, it is instantly curdled. If you drink a large quantity at once, it is curdled into one big mass, on the outside of which only the juices of the stomach can work. If you drink it in little sips, each little sip is curdled up by itself, and the whole glassful finally finds itself in a loose lump made up of little lumps, through, around, and among which the stomach's juices may percolate and dissolve the whole speedily and simultaneously.

Many people who like milk and know its value as a strength-giver, think they cannot use it because it gives them indigestion. Most of them could use it freely if they would only drink it in the way I have described, or if they would, better still, drink it hot. Hot milk seems to lose a good deal of its density; you would almost think it had been watered; and it also seems to lose much of its sweetness, which is cloying to some appetites.

If the poor only knew and appreciated the value of milk taken in this way, I am sure there would not be so much beer drinking among them. There are thousands of hard-working scrub-women, wash-women, factory-girls, and even shop-girls in this city, who drink beer with their meals because it gives a little stimulant to their tired bodies, and do not understand that it is only like applying a whip to a weary horse instead of giving him oats. If they only knew, they would find in this simple draught as much real strength as in a barrel of beer.—*New York Tribune.*

BEFORE YOU CLEAN HOUSE.

Long before the calendar says it is time to begin house-cleaning, says the *Ladies' Home Journal,* you should look over the magazines, papers, disabled furniture, discarded garments, and household ornaments which even twelve months accumulate so wonderfully. Be brave, and do not save an indiscriminate mass of articles against the possible needs of the seventh year of which we hear so much. Give away the best of the old garments and sell the remainder to the junk man. The magazines and papers which you do not intend to have bound or to utilize in your scrap-book, will be eagerly read in some hospital or other institution. Even the funiture and ornaments will greatly brighten the dreary surroundings of some poor family. Have the courage of your convictions in dealing with the contents of trunks and boxes. Dispense with non-essentials and systematize the remainder, and your reward will be a delightful sense of space and a feeling of almost physical relief.

HOW TO LAY A CARPET.

Lay the linings on the floor, putting a small tack here and there to keep them in place. Put the carpet on the floor, unrolling it in the direction in which it is to be laid. Begin to tack it at the end of the room which is the most irregular. If there be a fire-place or bay-window in the room, fit the carpet around these places first. Use large tacks to hold the carpet temporarily in place: they can be withdrawn when the work is finished. When the carpet is fitted to a place, use small tacks to keep it down. Tack one end of the carpet, stretching it well; then a side, then the other end, and finally the other side. Be careful to keep the lines straight and to have the carpet fit tightly; for if it be loose it will not only look badly, but will not wear well.—*Maria Parloa, in the Ladies' Home Journal.*

Mrs. Million's Ride.

When Mrs. Million goes to ride she travels forth in state,
Her horses, full of fire and pride, go prancing from the gate;
But all the beauties of the day she views with languid eye,
Her flesh in weakness wastes away, her voice is but a sigh.
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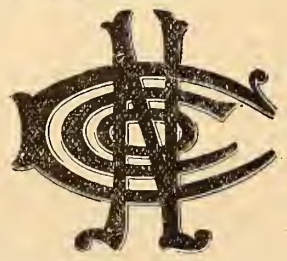
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Farm Notes.

THE DAIRY COW.

Gov. Hoard, at the New York Dairy Convention, spoke on the above topic, and following is a digest of what he said: Breeding is the foundation of the dairy cow. I want her a born dairy cow. Nature says invariably do not breed from a mistake. She does not make mistakes. The average production of milk per cow in Wisconsin is 3,000 pounds per annum, which means 125 pounds of butter, while there are others that average 300 pounds of butter per cow per annum. The cow breeds from her blood, not from her performance. Breeding is based on herediity. Select the sire for your herd which has the individually wanted qualities, and whose antecedents for generations have had the same qualities, and use that sire on cows of like characteristics, and your chances for failure will be reduced to a minimum.

While riding with my wife and lusty babe in a buggy one day, the little one bitterly cried for its natural sustenance, which its mother said she could not give, as she was suffering from a chill. "What will we do?" "I must have some warm drink; I must be warm before the child can get his dinner," said the mother. Every mother knows this. This was a revelation to me, and solves one of the dairy-cow problems. Cold water, cold stables, and turning cows out in the cold are all antagonistic to the production of milk. And still nine-tenths of the farmers furnish their cows with so much of this cheap commodity—cold—that it costs them $10 or $15 per head more to keep them through the winter; besides it diminishes the income in shutting off the milk supply. This is burning the candle at both ends. Something warm to drink, and a warm, comfortable habitation are as essential in the case of the mother cow as in that of the mother of the babe in the buggy.

WHERE THE GOVERNMENT SEEDS GO.

The seeds sent out by the Department are mostly given to members of Congress. According to the tabular statement, Senators, Representatives and Delegates in Congress were given 3,732,112 packages, leaving only a little over a million to be sent to individuals, experiment stations and agricultural societies. And this explains why the Seed Division has grown as it has, and Congress is willing to make appropriations for it. Politicians own it and use it for their own purposes, while the original purpose for which it was established has vanished from sight. The Agricultural Department, on the whole, we regard as admirable, and it is doing excellent work for the country; but the Seed Division has been degraded to low political uses at the expense of the people, and the better informed portion of the community demand its improvement or abolishment.

One-tenth part of the money now appropriated for the Seed Division would be entirely sufficient for all good uses. The rest of it is worse than wasted, and the officers of the Agricultural Department know it, and the people know it!

Under the appropriation act of Congress, from July 1, 1888, to June 30, 1889, the whole number of packages sent out was 4,852,512. Of this number 4,018,031 are vegetable and flower seeds, leaving only 834,481 of all other kinds, mostly under the head of field seeds. But among these 548,009 packages are turnip seeds! There are left only 150,910 packages which might possibly prove to be really of any value—about one-seventeenth part of the whole. And this agrees wonderfully well with what we have previously said in these pages, that if the government should appropriate $5,000 for the Seed Division for its legitimate use in the dissemination of new and valuable seeds, it would be ample. As far as relates to vegetable and flower seeds, we say, without fear of contradiction, that the Seed Division has never sent out a new and useful variety. In the nature of the case they cannot do so, since they procure their stock of these seeds from the seedsmen who have already put them on the market. In the very last report of the Secretary of Agriculture, 1889, correspondents who have received vegetable seeds report on the value of Early Mohawk and Early Red Valentine Beans, Danvers Yellow Onion, Champion of England Peas, the Deacon Lettuce, All Seasons Cabbage, and some others, all of which have been sent out by seedsmen, and most of them for many years.—*Vick's Magazine for April.*



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"My dear," said Dr. Bradley's wife,
While sitting in our church, last week,
"Judge Browne is dozing in a draught—
He'll be so ill he cannot speak."
"Oh! never mind, my dear," said he,
"I'll cash the 'draft' some time next week."

A "slight cold" settling upon the lungs of one whose blood is tainted with scrofula, nearly always results in consumption.

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NEWS OF THE WEEK (*Continued from 13th page*).

ing of drums, the booming of cannon, ground was broken Monday of last week for the monument which is to be raised at the tomb of Gen. Grant at Riverside Park.

The lower House of the Pennsylvania Legislature Tuesday passed the compulsory education bill by a vote of 116 to 49. The bill requires that all children between the ages of 8 and 12 years shall attend school at least sixteen weeks each year.

A joint resolution empowering the general government to acquire title to lands for the construction of the Hennepin Canal was adopted Tuesday by the Illinois Legislature.

The ballot reform bill was passed by the Illinois house by a vote of 145 yeas to no nays. This is a modification of the Australian law.

At Cincinnati Monday Judge Gregg fined base-ball players each $2 and costs for violating the Sunday law. Mayor Mosby declares that no more professional base-ball games shall be played in Cincinnati on Sunday.

The Supreme Court at New Orleans Monday decided the lottery mandamus case in favor of the lottery company.

During the month of April 60,449 immigrants landed at the port of New York, the largest number for April since 1882. At Baltimore 11,700 persons were landed in the same period; 3,267 were landed Thursday.

A vein of natural gas was struck at Bloomington, Ill., yesterday at a depth of 98 feet. The pressure is so great that all attempts to place a cap on the tube proved ineffectual.

This is the twelfth week of the coke strike in Pennsylvania, and the cost thus far is figured at $3,500,000. The men have lost $1,000,000 in wages.

Pittsburg, last week, fairly started in the eight-hour movement, with 5,000 carpenters out and placing other trades in such a peculiar position that 10,000 members of other building organizations will soon follow.

The first sod of the tunnel to be built between Detroit and Windsor, Ontario, was turned Thursday afternoon.

People arriving at Paris, Texas, from Purcell and other points in the Indian Territory, say that the Negroes are coming over from Oklahoma and begging for something to eat. Their condition is said to be something pathetic. They were deluded into coming to Oklahoma last fall in large numbers, and have found none of the good things promised them.

Dr. R. G. Mauss, a noted Washington physician, killed himself Thursday while crazed with la grippe.

Five hundred carpenters quit work at Youngstown, Ohio, yesterday, because the contractors refused to recognize other unions in the building trades.

FOREIGN.

A cabinet crisis is imminent in Vienna. The Germans and Conservatives are divided on the school question. Neither party has a majority and no reply to the speech from the throne can be voted.

In Turin and Milan the police have arrested many anarchists on the charge of inciting the military to mutiny.

The London *Pall Mall Gazette* gives great prominence to a scheme which is said to have been drafted in order to transport Hebrews from Poland and from the southeast of Europe to an immense tract of uninhabited land in Australia or Brazil.

Dispatches from Corfu give the particulars of a serious outbreak of the Greeks against the Jewish inhabitants. The Greeks recently spread a report that the Jews had murdered a Christian girl for the feast of the passover. The Jews were assaulted in spite of the troops called out to protect them.

The Chilian legation in Washington received April 27 the following telegram: "The First Naval division of the Government of Chili on the morning of the 22d of April, in the port of Caldera, attacked iron-clads Blanco Encalada and Huascar, and destroyed them both by the use of whitehead torpedoes thrown at the first moment. The government vessels Almirante Lynch and Condell received no damage whatever, and are preparing to attack the rest of the rebel squadron."

An imperial decree has been issued forbidding racing on Sundays, and advising the local authorities to permit races to be held only on working days as the best method of hindering workingmen from attending them.

Chili.—The warship Blanco Encalada, which was one of the vessels taken possession of by the rebels at the breaking out of the insurrection, was sunk on April 23 in Caldera Bay by a torpedo fired by the new gunboat Almirante Lynch, killing 200 persons.

The attendance at the labor meeting in Hyde park, London, Sunday, was variously estimated from 200,000 to 300,000. The procession in connection with the meeting included workers at all the trades, and was many miles long.

The details of the labor trouble at Fourmies, France, are received that six women, several children and eight men were killed on the spot, while twenty were seriously wounded, several fatally, gives the affair the character of a massacre. The soldiers were merely exposed to stone-throwing, but they replied with successive volleys from Lebel rifles. The local popular commotion is intense and it finds a response in the growing excitement in every working center.

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MAY.—During this month some hundreds of our friends, are asked to renew their subscriptions. Some of them will thank us for reminding them that the year has come round again. We trust that they are not only well satisfied that $1.50 sent for the *Cynosure* is good investment, but also rejoice that they may in this way promote a good cause. Every name added to the list increases the ability of the N. C. A. to carry on the work more widely and successfully. If our list was doubled we could sustain one or two agents in the South. If we had 50,000, we could give ten or twelve workers enough to do. Please do the best possible work for our list. Take advantage of our premiums this month. They are worth sending for.

"Here is my motto: *Down with the lodge, and let Christ have the pre-eminence in all things.*" This is the grand sentiment with which a Congregational pastor of Washington closes a letter to the Conference. Let us take up the shout and make it ring round the world.

Queen Victoria is quite an old lady to be paying the debts of her renegade Grand Master son, the Prince of Wales. But it is reported that since her Cabinet dare not ask Parliament for the amount, the indulgent mother has just given the great Mason $1,500,000 with which to pay his debts. The Masons all over the world are very proud of their Prince Albert Edward.

The International Y. M. C. A. Convention at Kansas City struck twelve on the Sunday opening of the World's Fair. They not only earnestly but respectfully urged that the Fair remain closed and in its normal condition on the Sabbath, but it was unanimously adopted that the secretaries all over the country ask exhibitors to make the appearance of their exhibitions contingent upon the Sunday closing. That is the most practical, business-like suggestion we have yet seen. Let us all aid in carrying the resolution into effect.

The Evangelical Alliance, meeting this year in Florence, Italy, was not so much in the notice of Christendom as usual. It was, however, animportant meeting to Protestantism in the old home of persecution. Naturally the historic associations of the spot where Savonarola preached and burned, aroused sympathy for those who are suffering for the sake of the Gospel, and the German Lutherans of the Baltic who are feeling the hand of Russian autocracy were remembered. Such topics as the opium traffic, slavery in Africa, cooperation in missionary work, were discussed; and a professor of the University of Naples, nominally a Catholic, exposed the corruptions of that church unsparingly.

Knight Templar Masonry in Chicago is more respectful than usual this year toward the religion it mocks and rivals. Instead of taking the Sabbath day for its visits to the houses dedicated to the only true God, it chose Ascension Day, so-called, and marched into Bishop McLaren's Episcopal Cathedral, a block from the *Cynosure* office; and into Dr. Gunsaulus's Plymouth Congregational church on the South Side. Dr. Gunsaulus was to perform for them, but was unwell, and Rev. Frank Bristol, a popular Methodist preacher, took his place. The Saviour, whom these men mock in their oaths, in their cup of damnation, and Hiram Abiff resurrection, truly ascended to the right hand of his Father. He sent, according to his promise, the Holy Comforter to convict of sin, righteousness and judgment. What has the system which these men profess, to do with the God who is now with us? The angel prophesied (Acts 1) that Christ would come again in power and glory as he went away. What will these men of the lodges do in that great day of his appearing?

The young German Emperor aims to be an all-round reformer. He has set aside the old regime in its first representative, Bismarck; he has made such engagements in behalf of the working classes that they hold him to be a leader of socialism; he is insisting that members of the royal family never forget the dignity of their station; and he is last said to be taking charge of religious worship as few heads of state churches have of late ventured to do. He has undertaken to amend the church ritual and cut out parts which he declares "too theatrical." This is doubtless an excellent change, for the nearer he can bring his state church worship to the simplicity and spiritually live condition of the New Testament churches, the more glorious will be their work for the kingdom of God. But the latest report says that William is going yet farther, and has ordered the court chaplains to cut down their sermons to a ten-minute length. On several occasions he has been detained in church from five to seven minutes more than the time allotted for divine service. "This," he says with significant emphasis, "is not to occur again." This is assuming that these "divine" services are a mere attachment of a human court, or else that the young Emperor is putting on airs like Nebuchadnezzar. If the Lord is King of kings, William can afford to tarry in his presence five minutes a week.

The threatening skies of the last of April are clearing rapidly in the labor world. A united effort to secure an eight-hour day was well planned, but the time has past for the hour to strike. Last year all eyes were upon the carpenters of this city. But their attempt has given little or no satisfaction to either employers or men. Possibly in view of the difficulties and expenses of the Pennsylvania coke strike, Mr. Gompers and his labor unions were constrained to postpone their movement at the last hour. The coke strike is costing the laborers immediately engaged millions of money, and steel mills depending on their product are beginning to shut down, and lay off their thousands of workmen. Employers and men should take a hint from the European situation. In Republican France the merry-making May-day of last century has become a day of alarms and massacre. The demonstrations and threats of workmen were met by armed men. But in Germany, where Socialism is at home, there was quiet. Not because demonstrations were suppressed, but the workingmen look upon the Emperor as an intercessor and friend whose care for their condition has disarmed their antagonism. American employers can afford to be not only just but generous. If an eight-hour day will be of positive benefit to their men they should arrange for it before it is asked, or before the request becomes a demand. If they will unite to suppress the saloons, secure Sabbath rest for working men and supplant secret labor unions by open American societies for recreation and improvement, labor questions would lose their sharp teeth.

Life is much reduced in simplicity when we resolve to live one day at a time, and to make that day blessed to others. The cares and the vexations and the troubles of life are allayed or banished under the spell of this central purpose. —*Christian Register.*

HAS THE GRAND ARMY OF THE REPUBLIC BEEN A BENEFICENT INSTITUTION?

BY REV. H. H. HINMAN.

The G. A. R., according to the testimony of Geo. L. Clymer in the *Century* of May 1890, was organized April 6th, 1866, at Decatur, Ill. Its "impressive ritual" and "solemn oath" were "taken from the Masons and Odd-fellows," and "with slight modifications" remain to the present. It has now more than half a million of members and has led to the formation of at least three other subsidiary secret orders, the most important of which is "The Sons of Veterans," now numbering nearly 100,000 men and designed to take the place of the G. A. R., which shall expire by limitation.

What has been the practical influence of this secret organization? Without any impeachment either of the motives or character of the many excellent citizens who are its members, I believe—

1. That it tends to promote the spirit and practice of war. I do not think this was or is intended; but just as reading the *Police Gazette*, or the exploits of "The Wild West" fills the youthful mind with images of violence and crime and leads directly to its commission; and just as the reading of the life of Daniel Boone, as their *almost only* book, has led the mountain people of Kentucky to keep up the barbarism of border warfare, and made it sometimes impossible to hold courts without military protection, so all recounting and glorying in the deeds of war tends to promote their repetition. What Pope said about vice is equally true of warfare:

> "[War] is a monster of such frightful mien,
> That to be hated needs but to be seen;
> But seen too oft, familiar with its face,
> We first endure, next pity, next embrace."

The military parades and the glorying in the deeds of our Revolutionary Fathers, which characterized the first fifty years of our national history, manifestly tended to foster the spirit of war. But for this, it would have been hardly possible that the purely useless war with Great Britain in 1812 to 1815, and the perfectly unjustifiable conflict with Mexico in 1846 to '48, could have ever taken place. If we are ever to reach that prophetic period when men shall beat their swords into ploughshares and learn war no more, it will be when we cease to recount and to glory in scenes of fratricidal strife.

2. We believe the G. A. R. tends to promote sectional animosities.

War begets abiding hatred between those en-

gaged in it. Individual soldiers may not cherish animosities but national hatreds rarely die out. For more than a century after our Revolution, the people of the United States and the people of Great Britain, though kindred in race and in religion, continued to hate each other and to glory in each other's calamities. The only reason was, that they had been at war with each other, and rejoiced in their military achievements.

The chronic bitterness between Ireland and England is the result of war. When on each returning July 12th, the Orangemen celebrate the battle of Boyne, the average Irishman is always filled with wrath, and if it is not followed by scenes of violence and blood it is not for want of incentive or disposition. The secret order of Orangemen have been a great obstacle to the peace of Ireland; and in like manner I think the G. A. R. stands in the way of the unity and peace of our nation. It is well that our youth shall study the causes and results of the late war, but for the honor of our common religion let us not parade the scenes of fratricidal strife, but rather like the sons of Noah,

> "Walk backward with averted gaze
> And hide our shame."

3. I object to the G. A. R. because it is a *secret society.* I do not stop to enquire whether it is oath-bound or pledge-bound. Its form of obligation, its ceremonies of initiation, and its ordinary doings are intended to be hidden from the public. Organized secrecy in a free government and in time of peace, and especially when it includes matters of public concern, is wholly without occasion or excuse. Nay, more, it violates the inherent right of all men to fully investigate whatever concerns their personal interests or the general good. Secrecy, as a method of organized effort, finds no warrant in the sacred Scriptures, but is everywhere condemned. "Secret societies," says Joseph Cook:

1. Can be shown historically to have often led to crime.
2. Are natural sources of jealousy and just alarm to society at large.
3. Are especially unfavorable to harmony and mutual confidence among men living together under popular institutions.
4. Are dangerous to the general cause of civil liberty and just government.
5. Are condemned by the severe denunciations of many of the wisest statesmen, preachers and reformers.
6. Are opposed to Christian principles, especially to those implied in these three texts: "In secret I have said nothing." "Be not unequally yoked together with unbelievers." "Give no offence in anything, that the ministry be not blamed."
8. Are forbidden to church members by some Christian denominations, and *ought to be by all.*

Now, in view of this general character of secret orders; in view of the fact that our country is honey-combed with them; that they confront us on every side; that they are depleting our churches; teaching men to substitute the selfish principles of giving that we may receive as much again in the place of Christian charity, and to do in the name of the *lodge* what they ought to do in the name of the Lord Jesus; that some of them teach a religion that has no Divine Mediator, even erasing this name *from His own holy Word*; in view of the fact that others teach that the laws of the lodge are paramount to the laws of the land, and that in many places they cause violence and blood, —in view of all these facts, no Christian can afford to belong to *any* secret society, however worthy its objects, lest he give countenance to those that are *not* innocent. For just as surely as the man who takes an occasional glass of wine will find himself powerless to preach a temperance crusade, so will the man who belongs to any secret society find his mouth shut when he seeks to rebuke others. The manifest duty is to "Cry aloud and spare not. Lift up thy voice like a trumpet and show my people their transgressions." But how shall we do it except as we "abstain from the very appearance of evil."

My last and most serious objection to the G. A. R. is that it undertakes to *secretly consider, to influence, and control public and national interests;* and that for the selfish benefit of its members it has largely increased the burdens of public taxation. The right of personal or of mercantile privacy becomes a crime when it is subversive of public interests. What concerns the public welfare cannot be innocently hidden from any law-abiding citizen. Now, it cannot be denied that every legitimate object of the G. A. R. is a public concern. To provide for the destitute soldier, to promote the spirit of patriotism and to preserve the memories of the war (so far as they ought to be preserved), are duties which commend themselves to every good citizen. To say that no one who was not an actual soldier shall not be permitted to know of, and participate in, their promotion, is a personal and public wrong. There are many good citizens who took no part in the physical strife who are as intensely interested in all that relates to the soldiers and to the country as those who fought its battles. There are many men and women whose long and useful lives have been one brave and earnest conflict with every form of oppression, and yet are denied all access to the counsels of those whose glory is, that they "delivered the spoiled out of the hand of the oppressor." This is a wrong; but it was a greater wrong to use their secret power in securing appointments, elections and national legislation.

I do not accuse them of being a political party. They are, like the liquor interest, a controlling factor in all parties. Half a million of voters, bound together by common interests, and a secret pledge, are a power before which political parties will bow down, and to secure their support will mutually bid against each other. In the last Presidential election the Republican party bid highest. They put in nomination a member of the G. A. R., and elected him. Had not Mr. Cleveland alienated this organization by vetoing some pension legislation, he would probably have served another term.

Of the great army of office-holders in Washington, the vast majority, that are not soldier's widows, wear the buttons of the G. A. R. Incompetency has been no barrier to appointments, when demanded by the order. The case of Corporal Tanner is a single example. For the last ten or twelve years there has been a continual clamor for increase of pensions. It has been the burden of the G. A. R. publications, especially of the *National Tribune.* It has been the theme of their orators in all their public meetings, and we have a right to infer that it has absorbed the attention of their secret councils. So great has been their influence over our national Congress that nearly all that they have asked has been conceded. Each concession, however, has been followed by a renewed demand until the amount now drawn from the pockets of the people is such as was never dreamed of at the close of the war. So great has it become that at the last national meeting, the commanding officer advised that there should be a suspension in the demand lest it excite a public reaction.

What that legislation has been, let me briefly indicate. At the close of the war there was, as it was supposed, an ample and permanent provision made for pensioning all wounded and needy soldiers. The cost of the war was enormous, but no one thought of our pensions being more than a moderate and steadily diminishing burden. In 1872, our pension appropriations were in round numbers $28,000,000. Gen. Garfield in a carefully considered speech in the House of Representatives said that this vast sum would gradually but steadily diminish. In 1878 they were $27,000,000. Then began the clamor for an increase. The secret power of the G. A. R. became known and felt. Hundreds of members of Congress knew that to vote against the demands of the G. A. R. meant political death. In 1889, the amount paid for pensions was $87,624,779. In 1890, it was $106,936,855, and the Secretary's estimate for 1891 is $133,000,000, or more than two dollars for every man, woman and child in the nation. At the present rate of increase there is a strong probability that it will reach $200,000,000 per year.

We are astonished at the passive endurance with which the nations of Europe bear the burdens of their immense standing armies, and yet not one of them bears so great a burden as ours. The cost of our army is a trifle. Our great war debt is steadily diminishing, and yet after twenty-six years of peace, our pensions are growing and are perfectly enormous. Great Britain, with a regular army of 225,000 men and an effective force of 618,000, pays for their maintenance $75,000,000. France, with a regular army of 580,000, pays $111,000,000. Germany, with the best appointed army in the world of 492,000, soldiers, pays $92,000,000; while Russia, with her 814,000 troops, pays but $94,000,000.

Our national expenses per capita, including Revolutionary pensions, were in 1810 but seventy-three cents; in 1890 they were $4.19. (The above statistics are from an article by Senator Carlisle in the *Forum* for Feb., '91.) At the lowest estimate each voter of the nation pays on an average ten dollars a year in pensions, which goes mainly to members of the G. A. R. Now I am not opposed to pension legislation. I will not now stop to consider whether this enormous drain is just and needful; but I respectfully submit that it *is a matter of public concern*, and that the public has a right to know both why and how it is drawn from their pockets. To say that it is none of our business; that the members of the G. A. R. have taken a pledge of secrecy and must keep it, is to add insult to injury. The question is, had they any right to make such a pledge? or if made, have they a right to keep it? No court will hold that a covenant to do what is contrary to the public good, is legally or morally binding, and I respectfully appeal to the members of the G. A. R. that they dispense with the secrecy element in their organization as being needless, hurtful and anti-republican.

Berea, Ky.

GOD REMEMBERS.

BY VICTORIA ALEXANDRA BUCK.

"Behold, I have graven thee upon the palms of my hands."—Isa. 49: 16.

Oh! ye weary ones and sad ones,
Ye who tire of earthly strife,
And would fain lie down and slumber,
Weary with the march of life;
Is thy way so sad and lonely?
Whatsoe'er thy life may be,
In the midst of all remember,
That thy God remembers thee.

Down the long and silent ages
Comes the echoes of his voice.
Thrilling souls like martial music,
Bidding all our hearts rejoice;
Ah! my soul, what is thine answer?
Say, what shall thy station be?
Dost thou know with all his greatness
That thy God remembers thee?

Past are all those days of pleasure,
Ended all the hours of pain,
And I would not live them over,--
Do not wish them back again:
Yet, whate'er awaits my future,
Whatsoe'er my life shall be,—
Oh, my soul, *be still!* Remember
That thy God remembers thee.

THE K. P. IN KANSAS.

EDITOR CYNOSURE:—K. P. are the initials we sometimes use for one of our great commercial arteries, the Kansas or Union Pacific R. R., but I have reference now to the Knights of Pythias.

There lies before me the *Sprig of Myrtle* for April. This seems to be the organ of the Knights for this State and is singularly full of information about the order, which, as the paper is official and edited by a "Past Grand Chancellor," one may avail himself of without any outcry about "perjury" and so forth.

We find that there are 210 lodges in the State and the order is increasing. The "net increase in membership for the six months ending Dec. 31, 1890, was seven hundred and forty-seven." Two hundred of these are assigned to the county in which your correspondent lives. Dec. 31st last the total number was 10,537. The total assets of the lodges at that date were $151,486.26; over $70,000 being invested in "paraphernalia, furniture," etc.

What is all this for? What is the genius of this institution? There is a Grand Lodge in this State, and above that a Supreme Lodge, each with a long string of dignitaries: Chancellors, Prelates, Masters of Exchequer, Keepers of Seals, and so on. Besides the ranks of Page, Esquire and Knight, there is the Uniform Rank with an apparently full military organization. There are Generals of various degrees and offices, Colonels, Majors, Captains, Lieutenants, Surgeons, Adjutants, Chaplains, and so on. Kansas appears as a brigade, with four regiments, located in different parts of the State.

Still farther, there is, as we are informed by a flaming advertisement, the Endowment Rank, with a membership in the world of 24,000, and an endowment of $51,000,000.

The gentler sex have been brought into line

also, for there is a "Supreme Temple of Pythian Sisters," and a "Grand Temple" in this State. One must believe in a Supreme Being to enter this "temple," but "religion and politics" are barred.

The foundation of this order is said to be "the four links of Love, Equality, Friendship and Purity." "The great lesson taught and exemplified within is the Golden Rule." From these quotations it will be seen that the Golden Rule is admitted, but the Author of that rule excluded. It is the attempt to attain the virtues without the author and exemplification of the virtues. Deism, this is the genius of the order of the Knights of Pythias.

In the issue of the journal before me there is a long exhortation about the standard of life, nobility, innate nobleness, the highest qualities, manhood, the noblest work of God, etc. It is a theory of life, but there is no Christ in it.

The initiation of a candidate is spoken of as "a season of refreshing." There seems to be a decidedly social air to the order, to put it very mildly. Banquets and balls are reported. One lodge reports two or three annual public balls which were "popular" and "a source of income. One "brother" writes, "Our lodge is enjoying a good run of 'biz.' One Esquire and two Knights last night with lunch, coffee, limburger, bologna *and* other *things* that go with them. Visiting brothers from three or four adjacent towns didn't get home till the 'wee sma' hours." The italics are as they stand in the *Sprig of Myrtle*. I am not "going behind the returns;" this is all in the official journal published by our former anti-prohibition Lieutenant-Governor.

Those who have studied this lodge any will be interested in a letter complaining of the great expense attending the Amplified Third Rank." "A proper outfit" is needed at such an expense that even rich lodges are burdened, or else it will "take a great stretch of the imagination to see the beauties of the dramatic work."

I believe the Knights of Pythias lodge to be practically one of the worst enemies of the Christian religion. We have all heard time and again in the sermons of the past about the "moral man" who seeks to go to heaven without any Redeemer, and by his own goodness. But in these latter days, and in the K. of P., and like orders, we have this moralism *organized*. It is sufficiently obstinate in isolated cases but what shall we expect when this non-Christian sentiment is organized? The greater part of the K. P.'s are young men, most of them those of whom we so often hear as not "darkening the church doors." I suppose the church conferences will keep on discussing the questions, "How to reach the young men," and "Why are not more men in the churches?" but they will not ask whether the lodges have anything to do with the trouble. But that is where the men are; being trained in moralism and religion without Christ. Every town almost has from two to four times as many lodges as churches. A town in Kansas of perhaps 1,400 people where I formerly lived has three churches and thirteen lodges. Why are not more men in the churches?

Let me close with two quotations from some "Resolutions of Condolence" which appear in the journal at my elbow. They may throw some light on the genius of the K. of P.:

"The Supreme Chancellor of the Universe did receive the spirit of our brother ——— to the castle hall of the faithful and believing knights in the realms of immortal glory." "The bright dawn of the new day came calmly to our brother, and he met it with a moral heroism worthy of Pythian cardinal virtues."

All this but no Christ.

Fraternally yours,

Douglass, Kan. T. C. MOFFATT.

STANDING ARMIES A FAILURE.

The cable has been loaded down recently with rumors of dissatisfaction among the rank and file of the British army. More than once this latent discontent seems to have broken out into open rebellion. About a year ago a battalion of the Grenadier guards was exiled to Bermuda for open mutiny at Wellington barracks, London, and the other day another battalion of this famous regiment made a similar display of insubordination. The men refused to go on parade when ordered to do so by their officers, and have drawn up a long list of grievances against the latter.

These troubles with British private soldiers are especially disquieting to her majesty's government, through the knowledge that the English standing army is but illy prepared at the best to protect the nation's honor in the event of a grave national crisis. The life of a regular army is the maintenance of discipline, even in times of peace. While still all-powerful as to her navy, England's standing army has steadily deteriorated during the last couple of decades, both as to numbers and efficiency. English military writers agree that a thorough reorganization is necessary before Britain can meet any belligerent power of importance on land, but the supreme difficulty seems to be in securing for the rank and file of the army desirable material, even under increased inducements.

The whole subject involves a necessary comparison of the respective systems of mercenaries and volunteers. All European nations rely upon enormous bodies of mercenary soldiers for the preservation of national security and peace. To keep these standing armies up to the competitive standard, national treasuries are drained. This burden upon the people is exhausting, and it is not proved that it is an absolute safeguard. In nations like England, where the democratic idea is steadily growing and permeating the intelligence of all classes, the difficulty of maintaining these mercenaries has become a national problem. Mutiny smoulders and Parliament trembles.

Military writers of the old world are beginning to point to the absence of a great standing army in the United States as one of the secrets of this nation's prosperity and security. The American union has demonstrated in its experience how a nation can raise the greatest of modern armies in the presence of a national crisis, and how such an army can perform its patriotic mission and then dissolve.—*Chicago News, April 23.*

THE NEW ORLEANS JURY ON THE MAFIA.

FROM THE GRAND JURY REPORT.

"The extended range of our researches has developed the existence of the secret organization styled 'Mafia.' The evidence comes from several sources fully competent in themselves to attest its truth, while the fact is supported by the long record of blood-curdling crimes, it being almost impossible to discover the perpetrators or secure witnesses. As if to guard against exposure, the dagger or stiletto is selected as the deadly weapon to plunge into the breast or back of the victim or silently do its fearful work. Revenge was their motto. Jealousy found solace in these methods while the burning vengeance of the vendetta sought satisfaction in the life blood of an enemy.

"Officers of the Mafia and many of its members are now known. Among them are men born in this city, of Italian origin, using their power for the basest purposes, be it said to their eternal disgrace. The larger number of the society is composed of Italians and Sicilians who left their native land, in most cases, under assumed names to avoid conviction and punishment for crimes there committed, and others were escaped convicts and bandits, outlawed in their own land, seeking the city of New Orleans for the congenial companionship of their own class. These men knew the swift retribution of the law in Italy, for hundreds have been shot down at sight by the military in the mountains of Sicily without a second thought.

"To-day there is recorded in the office of the Italian consul in this city the names of some eleven hundred Italians and Sicilians landed here during several years past showing the official records of their criminality in Italy and Sicily. Hundreds of them are among us to-day. We doubt not the Italian government would rather be rid of them than be charged with their custody and punishment. Such is the well-known character of a part of the Italian colony, as it is called, who are domiciled in this city and its vicinity. It cannot be questioned that secret organizations whose teachings are hostile to the fundamental principles of the government of the United States must be a continual menace to the good order of society and the material welfare of the people.

"As to the name of Mafia, socialist, nationalist, or whatever it may be, whether located in New Orleans, Chicago, or New York, the meetings of their members create and disseminate seditious opinions with a manifest tendency toward overt acts, whose commission partakes of the rankest treason.

"We may say that the many societies created and chartered for the laudable purpose of exercising a healthful influence in the various departments of the body politic enjoy a hearty approbation and are productive of good results. But in marked contrast to all those is the Mafia, whose every thought and act is in opposition to law and order, as contemplated by every nation of the civilized world, and in open defiance of the statutes of this State and nation and the cherished traditions of our people.

"Law is truly regarded as the embodiment of the wisdom of all ages and its just execution is the safeguard of society by the punishment of transgressors; its just execution expresses the will of the people in condemnation of crime, but where this lofty principle is contemned by the practice of assassination for revenge or spite, and concealment under the most binding oaths, renders powerless the efforts of the law to reach the chief actors and to secure witnesses, it becomes the duty of the people in the exercise of their sovereign rights to issue their decree of condemnation. That verdict has been rendered, the power of the Mafia is broken—it must be destroyed as an element of danger; a creation of leperous growth in this community. . . .

"No question is more intimately connected with the subject matter of this report than that of immigration. It deeply interests the people of the whole country by reason of the good results following the landing on our shores of large numbers of meritorious and law-abiding foreigners, or the damage attendant upon the introduction of a vicious or indolent class who leave their native country for that country's good, seeking an asylum here, soon again to follow in the footsteps of the past. We know that this question more deeply concerns the city of New Orleans than it does any city on the Atlantic seaboard. The great importance is forcibly expressed in the columns of the public press till there seems to be an awakening to the danger that threatens the situation and the necessity for a radical reformation.

"That past immigration laws were sadly deficient or badly administered is indicated by recent legislation of the national Congress, and even these new regulations will not be effective unless strictly enforced by the proper officials charged with such duties. That is the intention at present and for the future, yet by some design or other the details of the law may be evaded. For instance, so high an authority as the Italian consul, in this city in his sworn statement before the grand jury charged that nine Italians were recently landed from the steamship Entella whose names were not on the passenger list. This point has been referred by him to the Italian government and is being investigated, the steamer being due at Palermo about this time. The consul claims that 941 persons were landed while the passenger register showed 932 names. If it is finally shown that these nine Italians were so landed in violation of the laws of both nations they should be returned whence they came and the steamship Entella heavily fined.

"We have stated in our remarks about the Mafia that several hundred Italian criminals are in this city to-day who should not have left their native land without the endorsement of the American consul as to character, and should not have been permitted to land here. The time has passed when this country can be made the dumping-ground for the worthless and depraved of every nation. The crisis is reached, and on the magnitude of the issue it becomes the duty of the next Congress to quickly enact such vigorous laws that complete protection be afforded henceforth against these evils.

"At the same time we shall plainly say from our own experience and knowledge that a large part of the Italian colony in this city is recognized as a worthy class. As if by common consent the fruit and oyster business has drifted into the hands of the Italians, the volume of which in wholesale and retail lines reaches immense proportions. What more do they want? What more could they ask?

"No other country on this earth would extend to any new comers such privileges, and what do we ask in return? Simply that they, like all others of foreign birth, should conform to existing laws by which their persons and property are protected. To assimilate in thought and deed

with our own people in denouncing the wrong and upholding the right; to rise above the fears and persuasions of secret societies, helping to crush their power, and above all else showing an allegiance to the principles of the national and State governments with no doubtful fidelity, realizing that the one flag as the emblem of freedom, no less the index of a nation's power, is the Stars and Stripes, which must and shall be respected.

"It may be thought we have exceeded the bounds that should compass the report of a grand jury, but let it be remembered the subjects embraced are of such extraordinary character in connection with the events of the recent past that to some extent we are compelled to refer to them from our positions as citizens as well as from our present official relations to this honorable court."

NEW ENGLAND LETTER.

Fickle spring—A slight mistake—Religious matters—A —question for the State to solve.

If the spring had purposely varied her moods in order to suit all the contradictory weather prophecies that have been put forth, she could not be more capricious. There have been days when the winds were soft and balmy as if blowing from off a bank of flowers in the very heart of summer's domain, and the faint, misty green of the leafing woods transported one into dreamland. And now!—cold, raw clouds, driven by a chilling breeze that nips all our poetic fancies with its knife-like edge, and reports of heavy frosts in various localities, make us sensible how futile is counting on an early spring in a climate where one day will so reverse all the promises of the next. But how different is a frost in May from one in September! How quickly in the former case Nature rises to repair damages, springing with a rebound into more vigorous life than ever, just as when the heart is young and elastic it will defy the most crushing sorrows. But when the blood begins to flow feebly in her veins, like old age overtaken by disaster, she seems to have no courage to fight the losing battle. She can only sigh over her fallen leaves and blackened flower-beds, and look forward to the spring-time's blessed resurrection, thus teaching in her decay even sweeter lessons than in her prime.

The recent earthquake in this section, though it did little harm except to chinaware, at least showed us that we are not entirely exempt from such things on our coast. No wonder that earthquakes are among the signs of the approaching end, for surely there is nothing to inspire a feeling of utter helplessness and terror like being unable to trust the stability of the solid earth under our feet; nothing more calculated to remind one of the great final judgment. But funny things will happen at the most solemn time, as in the case of the lady living in one of our suburban towns, who being a devoted spiritualist, when she awoke in the night and felt the bed rock and sway, was sure that "the spirits" caused the strange motion, and could scarcely be convinced that it was due to any cause more sublunary.

The resignation of Rev. A. A. Miner, if accepted, will dissolve a pastorate that has extended over forty-three years. So long a service in one pulpit is unique in the city's ministerial annals. The duties of a pastor taken in connection with his labors in the reform field, must press heavily on him, as he has reached the age of 77. It has been jokingly said of the doctor, in allusion to his grand work for temperance, that "the only trouble with him was that he could never let rum alone." But he is no one-line radical, and for any evil to attract his notice is enough to bring down upon it his sledge-hammer blows.

It seems to be settled that Tremont Temple is to have Dr. Lorimer, Chicago's Knight Templar minister. Perhaps the lodge feels the need of having more, or at least more popular champions to offset the names of Gordon, Gifford, Grant, Cunningham, and others. There seems to be very little indeed in the ministry of our rich and fashionable churches to recall the Pauline ideal, but the genuine "pastor," the man who cares for souls more than for anything else in the world is still to be found. For instance, Wilmington, in this State, has a clergyman—let his name, Rev. W. A. Thurston, be proclaimed and duly honored—who, when the silver-mine was recently discovered in that town, though he had from the first a quarter interest in it, gave up his share, feeling that he must devote himself heart and soul to his ministerial calling and could not be cumbered with any money-getting claim on his time and attention. Surely the Gospel has not lost its power while it can boast such advocates. To quote from one of our most secular papers: "If there is a live man anywhere who has fresh and earnest words to speak to men on the greatest subjects . . . . . there is no lack of people who are gathered together to listen to the preaching or to engage in the worship. The people are hungry for spiritual help and guidance." This is so. There is a famine of the Word, and wherever there are men, or women, who will lift up the standard of a higher and holier ideal, and exhort in the language of Bernard:

"Strive, man, to win that glory,
Toil, man, to gain that light;
Send Hope before to grasp it,
Till Hope be lost in sight,

they may be certain of finding hearers.

Many good people, when Wm. F. Davis was imprisoned for refusing to ask for a permit from Rum and Romanism to preach on the Common, criticised his course as lacking in respect for constituted authorities, but nothing has more impressed me with the righteousness and wisdom of it than to see how eagerly the news was caught up and chuckled over by the Boston dailies, that "Rev. E. Davies who was imprisoned for preaching on the Common, had just adopted the wise course of asking for a permit." Rev. E. Davies is an English evangelist, and another man altogether; but the devil's party is often quicker to see when a principle is at stake than the other side. And that there was a principle involved in the brave stand he took, and a very important one, is proved by the delight they manifest at the idea of his having receded from it.

The Farmers' Alliance intends to send organizers into New England to work among the farmers in anticipation of the Presidential contest of '92. If it makes them spend their time at picnics, listening to labor agitators to the neglect of their crops, as it has their Western brethren, the less they have to do with a society officered by ex-rebels, and fostered by the Knights of Labor, the better for their pockets. It is a curious fact that the farmers' vote, which used in Massachusetts, at least, to be almost exclusively Republican, has now turned the other way. Probably one reason is because the farms are being so largely abandoned to foreigners, who in the country as well as in the city slums seem to gravitate naturally to that party. One thing is pleasant to notice: that there is a decided falling off, according to census reports, in the tobacco crop of Massachusetts and Connecticut, owing to a decrease in the number of acres under cultivation.

The House has just passed a bill excluding the bond investment companies, so that now all the endowment orders can have a fair field and swindle the people so long as they will consent to it or it continues profitable. Through the collapse of the "Beneficial Order of Earnest Workers" in Philadelphia, it is said that over $4,000 has been lost in Fall River, mostly by the mill operatives. These "earnest workers" made the mistake of having for officers men who pocketed a quarter part of the receipts, taking $75,000 in six months for their services. I do not know how Pennsylvania law treats these swindling orders, but I notice that said officials have been arrested for obtaining money under false pretenses, and the question very naturally arises: how are such men to be arrested or in any way punished with any show of consistency or justice when the State makes herself a partner in their sin?

ELIZABETH E. FLAGG.

—Among the kind and cheering words for the Conference we must not forget to mention an excellent editorial in the *Free Methodist*, and also several notices in the *Christian Worker* of the Friends church. In one of these Bro. Pritchard says: "Friends have always been opposed to secret societies; to make that opposition felt we need to be aggressive, and to be effectively aggressive we need to join in the ranks of our brethren who are fighting these battles. At this Conference will be a good place to meet these leaders."

—Rev. J. A. Collins, the western editor of the *Christian Instructor*, in a notice of the Conference urges attendance in these forcible words: "It is earnestly hoped that the friends of fair, open dealing between man and man will show their interest in it by their presence, prayers, and financial help as far as possible. Certainly our liberties are put in jeopardy when secretism undertakes to run our civil affairs. There *is danger* ahead."

OUR WASHINGTON LETTER.

WASHINGTON, D. C., May 6, 1891.

How small the world is after all. Thirty years ago two young men, one a lawyer and the other a minister, worked side by side in the Master's service in the then small and turbulent frontier town of Leavenworth, Kansas. This week the same two men, both having attained high worldly honors, stood together in the pulpit of a Washington church and took prominent parts in the celebration of the sixty-third anniversary of the Washington Bible Society, a non-denominational organization, the purpose of which is to put a Bible into the hands of every child in Washington, who does not already possess one of their own.

One of these gentlemen was Rev. Dr. A. W. Pitzer, whose reputation as an effective pulpit orator is a wide one—he, for the eighteenth consecutive time, presided over the annual meeting; the other was Associate Justice Brewer of the United States Supreme Court, who was one of the speakers. In the course of Justice Brewer's remarks he said: "Men of education and culture, who love their country and their race, and who rejoice to see their fellow men grow better and better, will do all in their power to help on the Society's work. The great army of vice that threatens to undermine the life of the Republic is not an army of Bible readers. Nothing will do more than the Bible to make a good citizen out of a bad one."

Rev. Dr. Bartlett, in a few well-timed remarks, gave his attention to the class of alleged scientists whose efforts to pick flaws in the Bible have of late occupied so much space in the secular and religious newspapers of the land, and which are beginning to be taken notice of by the occupants of the pulpits of our churches. "The authenticity of the Bible," said Dr. Bartlett, "is supported by more outside history than any other ancient book. Not a fact has been alleged against the Bible that is not based on a supposition. Thirty years ago I heard a snuff-taking old professor in Germany advance the very same arguments that are now being put forth as something new. There is not one fact underneath all the frothy arguments. The history of the Bible is that of the civilization of the world. A close observer can see in these recent arguments the stitches where the same old arguments of the Germans have been patched together. I think it a good thing that, now when materialism is so rampant and the world hustles so, these discussions have sprang up, else we might forget the grand old Bible. Every blow of the flail thrashes fresh wheat from the Bible, which is the sun of the religious world that never changes, while the church, which may be likened to a clock, often needs tinkering."

A curious lack of proper restriction upon the licensed liquor traffic of the national capital was brought out by the petition of a poor woman to the local authorities, asking that certain saloon-keepers, who had disregarded her personal requests, be prevented from selling liquor to her husband, who is, she says, an habitual drunkard. The petition was referred to the chief of police, and he in turn referred it to the attorney for the District of Columbia in order to ascertain his legal authority in the premises, and that official, after a careful search, said there was no law by which these saloon-keepers could be prevented from selling the poor woman's husband all the liquor he wanted, notwithstanding his being a habitual drunkard and the piteous appeal of the wife. Congress offers a splendid field for temperance missionary work.

Washington has a model police judge. The other day a prisoner arraigned before him began to plead as an extenuation for the crime he had committed the fact of his having been drunk. "Stop," said the judge; "I want it understood that no person who violates the law while in a state of intoxication need expect any leniency on that account in this court; he who deliberately clouds his brain must take the consequences."

"The friendship of Jesus" was the subject upon which Bishop Hurst, of the Methodist Episcopal, preached a powerful sermon here last Sabbath. He elaborated upon the three notable friendships formed by Christ, viz., that with Lazarus and his sisters, Mary and Martha; that with his disciples, Peter, James and John, and that exhibited in the remarkable scene at the cross, where he commended Mary and John to each other. *

REFORM NEWS.

A LECTURE COURSE IN MINNESOTA.

No. 74 S. Robert St.,
St. PAUL, Minn., May 5, 1891.

DEAR CYNOSURE:—The following appointments have been made for me in this State: May 20, Tripolis; May 21, Svea; May 22, Willmar; May 23, Mamse Lund; May 24, New London; May 25, Atwater; May 26, Grove City; May 27, Litchfield; May 28, Dassel; May 29, Cokato. I would like to ask the prayers of God's people that I may be guided by the Holy Ghost in this work.

S. M. Sayford, an evangelist, is holding meetings in this city, at the House of Hope Church. He preaches a sermon every evening and gives Bible instruction every afternoon. The meetings are well attended and a few have arisen for prayers. He is to continue this week.

During the past year or more a store, on the busiest street in the city, Seventh street, has been occupied by the Y. M. C. A., in which cheap meals have been served and Gospel meetings held every evening until last week, when it was closed. Now, excepting the Sayford meetings, and the mid-week prayer meetings of the churches, there is no place in the city, except the Salvation Army, where Christian religious services are held between Sabbaths. But the pagan religious service of the lodges are in full blast, and sometimes occupy the churches with their religious worship, on Easter, and other days. And there is but little religious life in the Salvation Army.

The fact is, and there is no mistake about it, the lodges have silenced the churches' testimony against lodge demonology. Likewise the Y. M. C. A. The secretary forbids true testimony in the Y. M. C. A. meetings against Masonry and in defence of Christ. His president is a Freemason. When a Freemason remonstrated with an Anti-mason for his testimony against Masonry, the secretary admonished the Anti-mason to keep away from the meetings. When the churches and the Y. M. C. A. will allow as clear a testimony against lodge demonology as the Free Methodists, for example, do, we shall have more confidence in their sincerity as followers of Christ. WM. FENTON.

CORRESPONDENCE.

ARE THE CHURCHES RESPONSIBLE?

BOSTON, May 4, 1891.

EDITOR CHRISTIAN CYNOSURE:—In New York they ask, "How much is a man worth?" in Philadelphia and Richmond, "Who were his ancestors?" in Boston, "What does he know?" The financial, genealogical and literary standards obtain in these contiguous cities. Boston prides itself on its learning. Its great dailies all bear the marks of scholarship. The deeply thoughtful lectures of Joseph Cook are listened to by crowded audiences on Monday noons during their season. Harvard and Boston Universities give tone to the city.

The Reformed Catholics hold services every Sabbath in the First and Second Reformed Presbyterian churches. They have full houses and great enthusiasm. They show up the faults of Rome. It is doubtful whether their work is calculated to promote personal piety to any great extent.

Phillips Brooks was elected bishop last week. It is doubtful whether as bishop he will wield so wide an influence as preacher. But perhaps his pulpit work has reached its climax. It is diverting to read that Father Ignatius in New York has come out boldly against Heber Newton and invited him to leave the Episcopal church. He thinks a man should leave a denomination the moment a liberal idea enters his head. This idea prevails in the churches quite extensively. It is pure sectarianism. These denominational distinctions in the church are human devices, and not of divine ordination. They serve the important temporary purpose of giving emphasis to certain important truths. But they are not to be regarded as a desideratum. And to say that a man who thinks and searches the Bible must go, the moment he discovers an additional idea that may not be embodied in his denominational creed, is to put a premium on intellectual indolence, and a discount on earnest Christian thought. This is a shame and a disgrace. Let the words of Charles Sumner be pondered, "Nothing from man's hands, nor law, nor constitution, can be final. Truth alone is final." Let those who would make human creeds a Procrustean bed, and all who are longer than it must be cut off, and all who are shorter must be stretched upon the rack until they reach the required length, ponder the words of Milton, "Give me liberty to know, to utter and to argue freely, above all liberties."

An ancient law-giver wished to make his institutions permanent. To this end he enacted that any one who proposed to alter or amend them should come into the assembly with a halter about his neck. And if his proposition failed he was to be immediately hung up. Such a regulation many would have obtain in the churches; only with this difference, that any one who proposes a modification must be hooted out before his brethren have had time to act upon the proposition. It is time for a larger liberty. These denominational differences must be compared that they may be removed and all united under Christ the Head. The church's work suffers because the means and strength of the denominations are frittered away in individual effort instead of united effort. If the atoms of a hammer are separated they are light as a feather. But when they are united and wielded by the blacksmith's arm they are powerful. The churches, divided and subdivided, are weak and impotent. But if they were united under Christ, what a power for good! "One shall chase a thousand, and two put ten thousand to flight." The armies of Rome and Alban were drawn up for battle. It was decided that the conflict should be settled by the three sons of the two opposing generals fighting to the finish. The three sons of Horatius were wounded, but fighting together they slew two of the Gracci. The third fled for his life. The wounded men pursued him and were separated. Then the Graccus turned and slew them singly. The policy of Satan always has been to divide and conquer the church. The church has been in the Reformation period 400 years, and yet out of 1,500,000,000 human beings in the world, all of whom are perishing for lack of knowledge, 1,000,000,000 have never heard of Christ. Why? Because the churches are divided and do not co-operate in the work of the Lord. The world will not believe on Christ until the churches are united. "That they all may be one, *that the world may believe that thou hast sent me.*"

If the churches in Boston decreed it, all the saloons would be gone within twenty-four hours. If the churches in America demanded it, all the saloons would be hermetically sealed within one month. But the churches do not act together in this. Is it any wonder all the denominations are being disturbed? Could we expect the Head of the church to let them rest in the great sin of neglected duty?

The National Christian Association is the image of the church's lost unity, and they are smiting the giant of secretism in our land,—a work the churches are grossly neglecting. The National Reform Association is an image of the church's lost unity, and is striking down the idol of secularism in our land,—a work the churches generally are neglecting. The W. C. T. U. is an image of the church's lost unity, and is driving out the saloon,—a work the churches are neglecting. Let the churches heed these providential reproofs of her sinful divisions and unite in the work which God has given her to do.

On Sabbath afternoon we were cheered by the presence of Secretary Stoddard at the Second Reformed Presbyterian church. He has inaugurated a series of parlor talks on Monday evenings. These are to be tributary to public lectures that are soon to be given weekly. Seven city pastors have agreed to take turns in attending weekly meetings in a hall. He proposes to secure the consent of some nine more. These will serve as a support which will make the work an assured success.

As he and his good wife left the church in the rain, he said to me, "Would it be right for us to take the street cars and come and hear you preach in E. Cambridge to-night?"

When I dissented, he said, "In New Orleans we walked six miles rather than use the cars on Sabbath, and we will not begin to-day."

Prof. D. B. Willson and his wife walked several miles in Baltimore through the rain on Sabbath, with nothing to shelter them but a sunshade, rather than use the street cars on the Lord's day. There are still those who have conscience enough to obey God even when it involves inconvenience. The pastor of the Second Baptist church, where we preached in the evening, said, "In Boston Christians go to the store and buy pork and beans on Sabbath. That is breaking the Fourth Commandment." J. M. FOSTER.

HOPING FOR A CHANGE.

MILLVILLE, N. J.

EDITOR CYNOSURE:—I herein send you a few signatures for the Call for the Conference on the anti-Christian Lodge System. I called upon the pastor of the First M. E. church of our city, who is quite well known for his faithful adherence to, and fearless advocacy of prohibition and other vital reformatory measures, about a week ago to request him to give the Call the benefit of his signature. But he said that he knew absolutely nothing of such societies, having never belonged to any of them save the I. O. G. T., and, therefore, he could not consistently give us the use of his name in the advancement of this reform. He however, knew enough of the Odd-fellows to preach them a sermon in the church edifice, where he officiates, last Sabbath evening (a proceeding which the editor of the New York *Christian Advocate*, the chief organ of the Methodist Episcopal church, says is "An outrage on common sense." —See last September 25th *Advocate.*) In this discourse he extolled the Christless order for their exercise of "Practical godliness," in their "Benevolence"(!) toward the widows and orphans, the sick and afflicted of their selfish mercenary "order."

He said that this was but the negative side of Christianity, but insisted on calling it "Practical godliness" and "Christian benevolence," etc., and produced many large and high-sounding figures and statements concerning the amount of money expended by this order for this "Christ-like" work (see Matt. 6: 1–5).

He did not make any mention of the many thriving life and accident insurance companies, who are also sending out perhaps thrice the comparatively paltry sums of these secret mercenary orders, and are yet growing immensely rich through their practice of a similar "godliness." But perhaps he has reserved all this until a time when he shall preach a set sermon to the Girard, Manhattan, Total Abstinence, or other insurance companies, purely business concerns, when we shall expect to learn more concerning the assets and liabilities of these open and perfectly legitimate, though entirely mercenary, corporations.

But we must be charitable toward the good brother, for he knows nothing of the inside workings of these societies; and so, seeing he is not likely to know them to his satisfaction in any other way, let us rest in hope that after he has passed through the various initiations, he will see things in an entirely different light. God grant that it may be so. D. D. TOWER.

CHAUNCEY DEPEW ON MASONRY.

CHICAGO, May 6.

EDITOR CHRISTIAN CYNOSURE:—The longer I live, and the more I learn of the moral teachings of the "most excellent tenets" of that most notorious of all secret societies, Freemasonry, the more I learn to love and admire the latent beauties of that truly wonderful and time-honored system. For truly it is a *system*, a system of blasphemy, a system of horrible oaths and penalties of death, a system of falsehood and fraud unexcelled by any thing diabolical or wicked on top of the earth; and when I say that I love and admire the latent beauties of that system, I mean that I love it as men are supposed to love a rattlesnake, or poison, or any other deadly or venomous animal.

I was reading lately in the secret society de-

partment of the Chicago *Times* something relating to Masonry and its moral teaching that I thought was very edifying. Mr. Chauncey M. Depew, the railroad magnate, and Presidential aspirant, was represented as being an active member of Kane Lodge in New York city. At a recent meeting of the lodge it seems that Bro. Depew made a short address in which he informed his fellow Masons that Adam was a Freemason. Well, when anything seemed to go wrong under the Adamic roof-tree, and mother Eve berated the old man until his temper was fairly up, he used to go off to the barn all by himself and open a Masonic lodge. Bro. Depew went on to say that Adam was his own Worthy Master and his own tyler. He shook hands with himself; gave himself the grip and word, including, of course, Boaz, Shibboleth, Jachin, and all the rest of it; and having whispered the grand, omnific word, "Mah-hah-bone," into his own ear "on the five points of fellowship," he returned to his bamboo-covered tent with his "passions" so "subdued" that the sweetest kind of peace reigned in his family for a long time thereafter.

Now it may be possible that our good Bro. Depew spun this truthful yarn at a lodge meeting merely as a good joke; but, after all, it is no joke that Adam was a Mason. He was, and there is no use in denying the vast antiquity of Freemasonry. Adam was, indeed, a Mason. He is the first man on record who is said to have worn an apron; but then Bro. Depew forgot to tell his astonished brethren that it was the devil who invested him with that same apron, and who was therefore the Grand Master of that most ancient and ——— order.

I believe it was the truly noble Abraham Lincoln who once said that this government of ours is "a government of the people, by the people, and for the people;" and so of Freemasonry, it can be truthfully said that Masonry is a government of the devil, by the devil, and for the devil, and that many of our talented preachers are his most faithful and trusty lieutenants. Masonry old! yes, indeed, it is old, as old and as wicked as Satan himself. E. RONAYNE.

AN ODD-FELLOW OBJECT LESSON OF THEIR PENALTY.

ST. PAUL, Minn.

EDITOR CYNOSURE:—When Mr. Barnum, the great showman, said, "The people like to be humbugged," he stated a fact upon which his fortune was based. And none of the unregenerated portion of the race, to whom only it could apply, took umbrage at the slur cast upon them,—all being so well agreed in the promotion of Satan's work.

To-day the Odd-fellows (made odd by alienating themselves from their maker, God, by turning to the fables of sun-worship), to the number, it is said, of 2,000, with about 200 collared "Rebeccas," in carriages, paraded the streets in military array, headed by a platoon of policemen. They had some of the gewgaws of their worshipful ceremonies in a boat mounted on wheels and drawn by six horses. Over the stern of the boat a gallows was projected, from which an effigy was suspended by the neck with the words attached,

"I GAVE IT AWAY."

The Odd-fellows themselves seemed to enjoy the humbug by way of a joke at their own expense. For since their secrets were all published by Ezra A. Cook, of Chicago, in 1881, in "Revised Odd-fellowship Illustrated," they have had nothing to give away; and if they had any secrets that could be given away, the effigy on the gallows would occupy the most honorable position of all the crew in the parade, verifying the words of the poet:

"Right forever on the scaffold;
Wrong forever on the throne."

The city papers refuse to print a statement like the above. The *Globe*, however, offered to print it for one dollar a line, or about $40. These daily papers print only such sermons as are preached by Universalists and such preachers as treat the Bible Masonically. They glory in prize rings, theatres, lodge paganism, and all such like The shame of woman's nakedness pasted on the bulletin boards for the purpose of defiling the city and destroying the race, they call "the female form divine," and would thus deify vice.

The *Dispatch* said, "The Salvation Army makes the Sabbath evenings hideous by their singing in the streets." These editors prefer, doubtless, to attend the theatre on Sabbath evenings unmolested by the singing of hymns to the praise of their Maker whom they dishonor.

I have been reading the words of a commentator on the prophecies of Ezekiel, chapter 7: "No calls, no alarms, no threatenings avail, until grace enters the soul." And the words of the prophet himself, verse 17, "All hands shall be feeble, and all knees shall be weak as water." If we are to be saved we shall "loathe ourselves;" for the city is drenched with just such idolatry as the prophet denounced, but under the names of Freemasonry, Odd-fellowship, Grange, Good Templars, etc., etc. Odd-fellowship is a fraud and a swindle on the community. W. FENTON.

PITH AND POINT.

A VICIOUS PARTNERSHIP.

When I lectured at Kingsville, Mo., I found a singular illustration of the union of the State and the lodge. The town-school and the Masonic lodge put up a two-story building on the edge of town, the upper floors being used for the lodge, and the lower for school-rooms. What a novel way to inspire a reverence for Masonry in the minds of young American citizens. At Salem, Iowa, I found the Methodist church had pooled with the Masons in erecting a church-lodge building; the first floor was used as the Methodist church, and the upper, as the Masonic lodge room. The women composed almost the entire working force of the church, because after a revival the young lady converts remained below in the church, but the young men were soon graduated up into the lodge. Thus in this singular combination of the church and Baal, the church is the under dog in the fight.—M. A. GAULT.

THE LIST OF SIGNATURES.

I herein send you another signature for the "Call," Rev. Wm. C. Schenck of Mays Landing, N. J. Wish I had time and opportunity to get many more. I am glad to see that the *Cynosure* this week contains a list of the signatures received so far. Their publication is a good idea. It serves to show us that the enemies of the lodge are not all in their graves, i. e., do not all of them belong to the generations of the past as a great many of them do. But, the rather, seems to show that this needed reform is one of the living, burning issues of to-day.—D. D. TOWER.

IT HAS THE SAME EFFECT AS AN OATH.

The lodge is established here and they say this exposure is not right; that the ritual was changed six years ago, and will be changed again inside of a year. While they deny a great many things, they do not say anything about the most important things; it is simply the minor points they speak of. There is one thing that they deny that is quite important, and that is that they do not take any oath. They say they simply pledge themselves on their sacred honor.—MISS ELDA HINSHAW, *New Providence, Iowa.*

HELP THE READING ROOM FUND.

Through the kindness of your agent, who was in our city and who visited our Association last year, your valuable paper was donated to our Reading Room by some friend. It would be a great help to us if you could secure the renewal of this friend for our Association. The *Cynosure* is well read by those who visit our rooms; and, although we are not able to pay for it ourselves, we would deeply regret having to do without it.—W. A. HUNTON, *Gen'l Sec'y Colored Y. M. C. A., Norfolk, Va.*

AT WORK IN EARNEST IN ARKANSAS.

I like a paper that stands for the truth, "the whole truth, and nothing but the truth," without having to swear to it. I shall induce others to take the paper, and shall henceforth be a worker for Christ's church on earth, unadulterated by idolatry, heathenism and traditions. I am having some correspondence with ministers that are combating Y. P. S. C. E. and the Y. M. C. A. I have asked them to let the lambs alone and tackle the lion (Masonry). I am going to call them cowards if they don't.—A. J. MILLARD.

POINTERS.

Please send some sample copies and we will see what we can do for new subscribers. Have not had time to do any work here yet in that line.—A. G. M., *De Witt, Ark.*

The pound of tracts you sent came all right and many of them are already on their mission of mercy. I am told that some have been made angry, but I expected that.—E. S. B., *Buxton, Kans.*

Bro. C—— is an anti-secret man, but is preaching to a lodge-ridden M. E. church, and writes me he needs help. Please send him a few tracts such as you think will be best.—A. L., *Winnebago City, Minn.*

God bless you and the associates in the blessed work of soul-saving and soul-warning. I love the ring of your fearless paper. May it grow more and more positive for the truth.—J. E. WOLFE, *Vinita, Ind. Ter.*

I am glad that you still continue to send me the *Cynosure*. I love to read it. It assists me in keeping out the devil's secret power from my church. I will do all I can to get my members and friends to take it.—WASHINGTON CARTER, *New Texas, La.*

I am trying to do what I can for the advancement of the truth.—J. F., *Gering, Neb.*

LITERATURE.

ALDEN'S CYCLOPEDIA OF UNIVERSAL LITERATURE. Vol. XIII. P. 476. Price, cloth, 40 cts. John B. Alden, New York.

What more charming company is there pertaining to human life than that of men and women whose life thought and work has been embalmed in books. Such a cyclopedia is a kaleidoscope of literature. Every turn of a leaf brings to view a new genius, each with his own peculiar fascination of style or topic; and the mind wanders amid the pictures of poetry or the more serious draperies of prose, like a happy child in a garden of rare flowers, whose happiness is only restrained by the fact that its arms cannot hold all that its eyes may covet. This volume extends the work to the topic "Longstreet," beginning with the celebrated Finland epic, "The Kalevala." Its biographical sketches are brief but compendious, and the selections from the numerous authors are made usually with good judgment. But some will be disappointed in noting the brief space given to some favorite author; thus Sidney Lanier, who wrote our centennial cantata in 1876, is given but two selections, and Lucy Larcom but one.

The long promised papers (two in number) on the Court of the Czar Nicholas I. are begun in the *Century* for May, the frontispiece of the magazine being a portrait of the Emperor Nicholas. These papers are by the late George Mifflin Dallas, in his day one of the most distinguished statesmen of the country. Mr. Dallas describes minutely the social movement and the luxury of the court. He tells of "A Dramatic Visit from the Emperor," who came to see him *incog.*, on the minister's arrival, "A Court Presentation," the "Burning of the Winter Palace," "The Russian New Years," etc. These papers furnish a remarkable contrast to those by Mr. Kennan. "Pioneer Mining Life in California" is a description from personal experience of adventures and mining methods in 1849 on the tributaries of the Sacramento River and of the Trinity, by Hon. E. G. Waite, Secretary of State of California. The first article in the number is a paper by C. F. Holder entitled "Game Fishes of the Florida Reef," strikingly illustrated after sketches by the author. Ex-Minister John Bigelow gives a chapter of secret history which he calls "The Confederate Diplomatists and their Shirt of Nessus." Mr. Bigelow shows how the institution of slavery handicapped every effort made by the Confederate diplomats, and he severely criticizes the government of Jefferson Davis as lacking in knowledge of and regard for foreign prejudices, and wanting a firm hold of facts as they were. Other interesting papers are those on "Visible Sound" by the English singer, Mrs. Margaret Watts Hughes, with comment by Mrs. S. B. Herrick of the *Century* staff. Mrs. Hughes succeeded in producing with her voice and preserving a number of shapes of flowers, etc. The experiments are described by the singer, and their origin is scientifically explained by Mrs. Herrick, who describes also other experiments.

J. O. Davidson, the marine artist, has written and fully illustrated a short serial of adventure in *St. Nicholas* for May, entitled, "Chan Ok," which describes the capture of a noted Chinese pirate of the present day; it is based on fact, and, indeed, but a few months ago a steamer was destroyed by these piratical Chinese outlaws in the very waters wherein the action is supposed to take place. Among other attractions we find a clever bit of verse with pictures by Margaret Johnson, in which children of different nationalities extol their native foods; a verse by John Albee called "The Manners of Sheep;" an allegory, "A Lesson in Happiness," by W. J. Henderson; "My Microscope," an article on some interesting objects in minute life, by M. V. Worstell, and an amusing dialogue by Oliver Herford, "The Professor and the White Violet."

The National Geographical Society, a Washington organization composed of many eminent government scientists, will repeat the expedition of last summer to Mount St. Elias, Alaska, described so graphically in the April *Century*. The party will be made up of three people with Professor Israel C. Russell, of the Geological Survey, last year's leader, in charge. This year the party means to ascend the mountain. The party will start next month.

The Congressional Library Building, which will be finished in 1896, will contain shelves for 1,500,000 books. This is expected to supply the needs of the library for thirty years, the present rate of increase being about thirty thousand volumes a year. As there is room in the building for shelves to accommodate 2,500,000 more volumes, it will be a century before another building will be required by the library.

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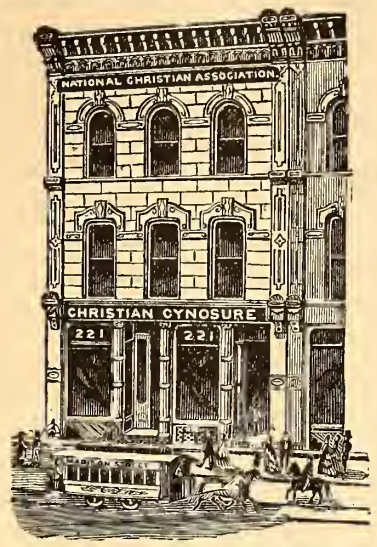
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The Christian Cynosure.

. BLANCHARD, EDITOR.
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CHICAGO, THURSDAY, MAY 14, 1891.

THE ANNUAL MEETING AND CONFERENCE.

MAY 13TH AND 14TH.

This number of the *Cynosure* is to reach both these meetings. Let us review the past, and consider the present.

The false religions of our earth are substitutes for the true, which is supreme love to God and equal love to man. The book of Job, supposed by scholars to be the oldest human writing extant, contains traces of sun and moon worship, (31: 26, 27), which was practiced by the later Jews (Eze. 8: 16), and is continued in modern lodges. But the Pentateuch is "Scripture given by inspiration of God;" and we learn from Genesis, 4: 3, that false or self-projected worships were begun in the family of Adam by the first murderer, Cain, while Abel worshiped Christ "by faith." And from the beginning to the present day, human degradation has followed false worship, and human elevation the true.

We know, too, from the Bible, that the true religion is to expel the false. In the sublime book which closes the canon we read from the beloved disciple, John, Rev. 5: 13: "*And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever.*" And human degradation and suffering are to cease with false worships, "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Rev. 21: 4.

Without attempting to fathom these stupendous changes, it is safe to infer from reason and Scripture, that right and truth are mightier than wrong and error; that the religious devices of men and devils will disappear; and the kingdom of Christ, which is "righteousness, peace, and joy," prevail.

THE STORY OF THE LODGE.

Nine hundred and twenty-six years after the Son of God took our human form and toiled as a carpenter, a few mechanics at York, England, formed a rite of three degrees, and called it Freemasonry. It was tinctured with religion and furnished an occasion for an evening jollity and debauch. This lasted 791 years, till the year 1717, when the well-known Apple-tree tavern lodge dropped stone masonry and formed a religious mockery, promising to send men to heaven without Christ: thus forming a harlot daughter of the mother-harlot at Rome.

But there was an elder daughter than this. In 1534 Loyola, Lefevre, and Laynez went to Rome and moved Pope Paul III. to create the order of Jesuits. And though all Europe has suppressed them, deriving a supernatural vitality from its Satanic source, this order of the Jesuits never was stronger or more malignant than today. Nor are these pests confined to enlightened lands. Secret lodges practicing religious rites are spread all over Asia, Africa and the islands. No tribe, class, or race of human beings are sunk so low, but these lodges can reach them and sink them lower still. The first murder on earth was committed in the interest of false religion. And Pritchard of London, Miller of Belfast, Morgan of Batavia, Cronin of Chicago, Hennessey of New Orleans, and a host more, have been murdered according to the oaths and obligations of false religion.

THE MODERN DISCUSSION.

In October, 1867, a convention was called at Aurora, Ill., to consider these secret lodges. Sixty years ago nothing was more unpopular than a secret lodge. The lodges had sunk out of sight, and now the argument has been carried against them. The laws of Vermont still fine their oaths up to $200; and the best minds of the pulpit and platform denounce them as displeasing God and destroying men. But the dark spirit which guides them, executed a flank movement by dropping the names of the mother and model order, which had the temples, and forming multitudes of orders with different names, but the same nature; and when once formed they all shield their parents.

WHAT, THEN, IS TO BE DONE?

ANSWER, 1. We must fix it in our minds that these orders are not of God's planting, and they must and will be "rooted up" before Christ's kingdom comes.

2. That mere testifying against them will not destroy them.

3. The mission boards are the popular religion of a country; and if our mission boards can be moved to supply their missionaries with information and argument against the lodges, the mission churches will exclude them. Joseph Cook's speech against disloyal secret oaths has been sent to their missionaries by the following boards: the Baptist Home Missionary Union, Temple Court, New York; the American Missionary Association, Bible House, New York: the Illinois Home Missionary Society; the New West Commission.

4. We suggest that the present Conference appoint a committee to request the old American Home Missionary Society, Bible House, New York; the American Board, Boston; the Presbyterian, Lutheran, and all mission boards in short, to supply their missionaries with information on the secret lodges.

5. To induce the formation of anti-secret and prohibition prayer meetings, wherever church sentiment is opposed to prayer for the overthrow of "the unfruitful works of darkness."

6. To continue and increase the funds for the support of lecturers, and send them, if possible, to all parts of the United States.

7. To take measures to question candidates for office, and withhold votes from members of lodges sworn to conceal their proceedings from the public.

8. To recommend that Christians and citizens in every village, who view the lodge as heathenism, draw up and present to members of Masonic lodges a kind and respectful request to discontinue and suppress so wicked a system.

THE MAFIA GRAND JURY.

The report of the New Orleans grand jury last week was a singular and remarkable document. We print about one-sixth part of it in which it refers to the Mafia. Indictments were found against six men, the detective, D. C. O'Malley and six of his companions. The charge against them is attempting to bribe talesmen for the jury. Of the parties engaged in the mob and massacre nothing is said but in extenuation of their crime, if it is not, indeed, actually approved.

The verdict recounts in prolix sentences the circumstantial evidence that has come before them, on which the indictments are found. This makes a bad case, but O'Malley defies their charges and maintains his innocency.

It must appear to every careful reader that a report of such vast length, with so insignificant a conclusion, cannot be a legal document. It is rather an apology for public crime by a political committee, one of whose purposes seems to be to confuse the popular mind with a multitude of words, which not one man in a thousand will read. It is also a confession that the machinery of criminal justice is quite out of order in New Orleans. That city is declared to be ruled by a detective agency on one hand and by a mob on the other. We cannot wonder that a secret society, the White League, endorsed by the Masonic Knights Templar of the country, so easily controlled the city years ago; or that the massacres of colored people have been frequent in some parts of the city.

In all our large cities, but perhaps more notoriously in New Orleans, the lawless condition of society is due, in great measure, to the secret lodges, which are nightly training men to obey unknown superiors; making familiar their members with scenes or threats of murder; and breaking down public conscience by imposing ghastly oaths, or pledges of most sacred honor, which are intended to have the force of an oath. The question of more or less foreign immigration, is of small moment compared with the indifference to fundamental, moral and constitutional law, shown everywhere by Americans who have been tricked into some night school of despotism and deception, called a lodge.

—Three prayer meetings were held Sabbath afternoon in difierent parts of Wheaton for the blessing of God upon the Conference this week. Our reform needs more prayer. We shall gain greater victories, and see Satan fall from the throne of his power only by this means.

—We regret to see from a report in the *Standard* that the old Baptist pioneer preacher, Wheeler, who lately died in Oakland, California, had the burial of a heathen. His funeral was conducted in a Masonic temple on a Sabbath afternoon, and with Masonic ceremonies.

—A Grand Army paper, published at Sturgis, Mich., in its April issue said: "Milford Johnston, Co. K, 120th O. V. I., of Grand Ledge, was a Mason and got the privilege of going and coming while prisoner at Camp Ford, Tyler, Tex., and thereby helped comrades and himself to many comforts."

—The *Gospel Messenger*, representing the conservative wing of the same church, has also an editorial in reply to a correspondent asking for the rule of the church on secret societies. Editor Brumbraugh replies that no member of the church can belong to an oath-bound lodge and honestly remain in the church. He must by so doing be acting and living a lie, and thus be unfitted for Christian fellowship.

—The evangelist Houser, whose emphatic testimony against secret societies will long be remembered in Wheaton, has been conducting successful meetings at Woodstock in this State, and began another work in Freeport, May 2d. Some of the Woodstock people complain in the Chicago daily papers of his pugnacity on denominational points. Probably he struck the lodge a blow and thus roused opposition.

—The *Brethren Evangelist*, of Waterloo, Iowa, edited by Elder H. R. Holsinger, replies in excellent spirit to a correspondent in a late number who defends some forms of secretism. He says that unfortunately, many of the otherwise faithful members of this branch of the Brethren church "have been deluded by the fascinating temptations of secrecy." This is a matter of great regret, and is an evidence that there should be more and better instruction given the people to fortify them against this iniquity.

—In order to conclude their annual business, the N. C. A. Board met on Saturday morning. Sickness and death caused the absence of several members, and a quorum was not present. But the reports of various committees of the Board were heard, their approval being deferred until an adjourned meeting. These committees are on Finance, on Buildings, on New Publications, International Conference and Revision of By-laws. These reports indicate, on the whole, a favorable condition of the Association's work.

—The Elgin Association of Congregational Churches, which met at Geneva, Ill., lately, unnaimously adopted the following resolutions:

WHEREAS, the traffic in intoxicating liquors is, in our opinion, the cause of more sin and misery than any other thing, and is also the greatest enemy of the Church of Christ:

Resolved, That as an association we enter our protest against the license system. We believe that license, either high or low, is a sin against God and a direct assault upon the highest interests of the church, the state and the home.

PERSONAL MENTION.

—Elder J. L. Barlow has lately removed from Bloomington, Wis., to Richmond, McHenry county, in the northeastern part of Illinois.

—Rev. C. F. Hawley returned to his home in Wheaton last week from the Michigan work, in order to prepare for his Conference address.

—W. B. Stoddard, our energetic Washington agent, has canvassed his district and intends coming to the annual meeting this week to report in person.

—Rev. A. J. Chittenden, for seven years pastor of the College Church, Wheaton, and member of the N. C. A. Board, hopes to be with us from Kentucky in annual meeting and conference this week.

—Rev. Dr. Richard Edwards, late Superintendent of Public Instruction for Illinois, whose address at the eightieth birthday celebration of the *Cynosure* editor last January will be remembered, has been secured by Blackburn University, Car-

linville, as its president. Dr. Edwards was recognized as the most efficient Superintendent of Education Illinois ever elected to that position. He did more to bring the public schools of the State to a high standard than any man who ever held the position.

—Rev. L. G. Jordan is one of two colored Prohibition orators who have been invited to speak at National Prohibition Park, Staten Island, this year. He is engaged July 21 and 22. He is still in Wisconsin, we believe, doing a good work for a good cause.

—Rev. Joseph A. Booker, President of Arkansas Baptist College and editor of the *Baptist Vanguard* of Little Rock, respectfully challenges a neighboring Baptist paper to discuss the lodge question in their respective journals. The brother editor inclines toward the secret orders but dreads their cost.

—Capt. William Wilson, of Menomonie, Wis., was the founder of the great lumber firm of Knapp, Stout & Co., we understand, and one of the partners. The papers report the sale of this biggest lumber corporation in the world to Eastern capitalists. The figures of the sale are put at $7,000,000 or $8,000,000. The firm employs about eight thousand men and has immense yards at St. Louis, Dubuque and other points. Its headquarters are at Menominee, Wis., where it owns several hundred thousand acres of pine lands. It has also a number of mills at various points, and a fleet of rafts on the Mississippi.

MRS. HAVILAND'S book will be sent during May only with one yearly subscription to the *Cynosure* for $2.50. The regular price of the book is $1.50. See 16th page.

THE DEATH RECORD.

CHARLES C. FOOTE.

Departed this life peacefully for an heavenly, on Sunday noon, May 3d, 1891, at his home, 88 West Columbia St., Detroit, Mich., Rev. C. C. Foote, at the ripe old age of 80 years and 33 days.

He has been well known for half a century as an earnest worker in the Abolition and Prohibition reforms,—and as an ardent supporter of the National Christian Association opposed to secret societies. His taking off was by the "grip," which finally settled upon his lungs. He said a short time before his death, "*This is my last sickness,—I am fighting my last battle!*"

He has fought a good fight and finished his course and has gone to be crowned. He was faithful and true to every good cause of God and humanity and fearlessly and sharply outspoken against everything he concieved to be wrong.

The writer sat by his bedside as his life went so quietly out as a child going to sleep. "Blessed are the dead who die in the Lord—yea, saith the Spirit, for they rest from their labors and their works do follow them:"

> "All the loving links that bind us—
> While our days are passing by.
> One by one we leave behind us—
> While our days are passing by.
> But the *seeds* of *good* we *sow*,
> Both in shade and shine shall *grow*,
> And shall keep our hearts *aglow*,
> While our days are passing by."

Bro. Foote leaves a widow, two sons and one daughter—the latter the wife of Rev. George R. Milton, of Elgin, Ill. G. W. C.

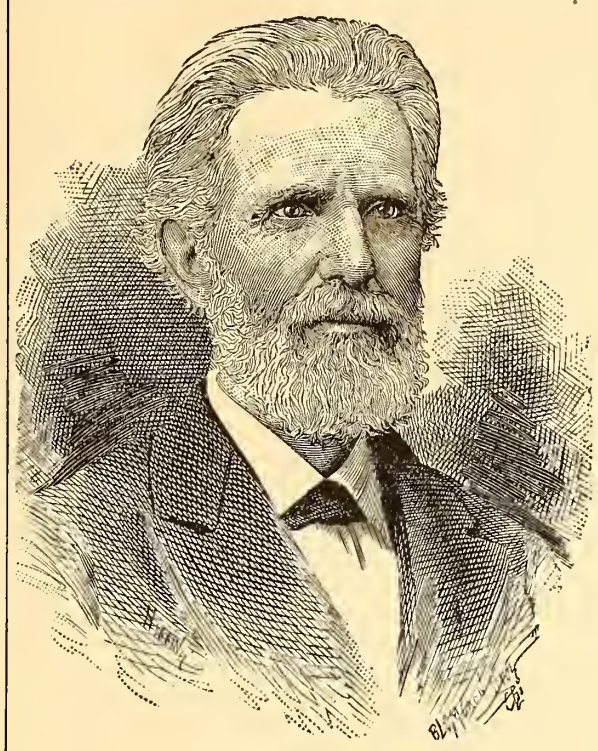
The Detroit *Tribune* of Monday, May 4th, published the following interesting particulars of Bro. Foote's life. A full and most interesting sketch was published in the *Cynosure* of March 25th, 1886. The *Tribune* says:

Mr. Foote had resided in Detroit for thirty-seven years, and at various times occupied many of the city pulpits. He was a man of strong convictions and intensely earnest in expressing them. At an early period of his life he was a Presbyterian, and later became an independent Congregationalist, but for many years his religious views were non-sectarian and undenominational. He placed the Gospel above creed, and long ago abandoned all sectarian prejudices. As a preacher he was earnest and thoughtful, and in the course of his long and varied career he invariably commanded the respect even of those who differed from him.

Born in Olean, N. Y., April 1, 1811, Mr. Foote had spent over fifty years in the ministry. His first pastoral charge was a Congregational church at Maumee City, O. Thence he was called to Stone church, Genesee county, N. Y., and in 1847 he came to Michigan, finding his field at various times in Mt. Clemens, Troy, Farmington and White Lake. At the latter place he preached in a non-sectarian church for fourteen years. He made Detroit his headquarters in 1854, coming here as the agent for the famous Refuge Home society of ante-bellum days. Several directors of the society resided in Detroit and he was their trusted representative. He became well known as a "conductor" on the "underground railway," and had many curious and sensational experiences in helping the flight of fugitive slaves to Canada.

In 1848 he was the candidate of the Abolitionists, the Liberty party, for Vice-President, it being the second time that party had put a Presidential ticket in the field. After the war he became the Detroit agent of the Freedmen's Aid Society, and in that capacity did much able and devoted work.

In 1869 he became chaplain of the Detroit House of Correction under Superintendent Brockway's administra-



REV. C. C. FOOTE.

tion, and ministered to the prisoners for four years. His health suffered from his prison work, and he suffered an attack of anemic apoplexy, which left him somewhat broken in bodily estate. But his vitality was remarkable, and though he has been failing for months past he made a gallant fight against the insidious grip that finally put a full-stop to his career.

From the very inception of the Prohibition party Mr. Foote was one of its active spirits, and his temperance work, with tongue and pen, was earnest and unceasing. Several times he was nominated by the party for office, though success never rewarded its efforts. Among his strongest convictions was a bitter opposition to all manner of secret societies, which he frequently attacked through the press and pamphlets. He had devoted much time to mission work during the past eighteen years and was recently chaplain of the Seamen's Bethel.

Mr. Foote was twice married, and leaves a wife and three children—Charles A Foote of Corning, Ia.; Gertrude, wife of Rev. George Milton of Elgin, Ill., and E. Irving Foote of the Yosemite Valley, California. Funeral services will be held at the residence to-morrow at 3 P. M., by Rev. C. E. Hulbert of Unity church, and the interment will take place Wednesday at White Lake, Mich.

JAMES P. LYTLE.

A great light went out on the 20th of April when this eminent United Presbyterian pastor died. A brief notice of his death and life is subjoined from the *Christian Instructor* of Philadelphia. It must be added that probably no minister of his denomination has written more and labored more faithfully for the truth against the lodge anti-Christ. A few have spoken more often in conventions, and Rev. J. W. Bain and Dr. Cooper who each wrote a volume against secretism may have exceeded with the pen, but we doubt it. In his own State he could always be relied upon to aid to the utmost any of our reform conventions. He once or twice apologized for not writing more often in these columns, saying that he saw so great need of instruction and warning in his own church that he preferred devoting all his energies to that particular work. The columns of the *United Presbyterian* were open to him, and there are before us from that paper: 1. An address before the faculty and students of Allegheny Theological Seminary, Dec. 2, 1884, on the distinctive principles of the United Presbyterian church, in which he ably discusses the lodge. 2. In February, 1889, he turns to this theme again in a series of three able articles in the *United Presbyterian*. 3. In the same paper, Dec. 25, 1890, he began a series of four articles on the "Genesis of Anti-secretism in the United Presbyterian Church." These were all published within a year. His contributions were perhaps not so frequent in previous years, but were always able, dignified and true. The *Instructor* says of the death of this good man:

"Dr. Lytle had not been in robust health for some four weeks, but had not ceased to attend to his usual pastoral duties. He preached as usual on Sabbath, April 19. On Monday he was busily engaged in visiting the sick in his congregation, returning home late in the afternoon. After supper he sat down to rest. A groan was heard by his son who was near, and who on seeing his father found he was seriously ill. With his consent the son ran for a physician, who reached him very soon only to see him unconscious, and in a few minutes he expired. The disease was apoplexy. Dr. Lytle was a full cousin of the late Dr. R. H. Pollock, with whom he was on terms of the closest intimacy until the death of the latter with the same disease. He was born in Ligonier Valley, Pa., and had entered his 70th year. For three years he was associated with Dr. Pollock as editor of the *Presbyterian Witness*.

"In September, 1855, he became pastor of the congregation where he spent his ministerial life—almost thirty-six years. His ardent piety, his devotion to the interests of his congregation, his sterling integrity and his steady adherence to the principles of his profession, are well-known throughout the church. For a genial, unaffected, social disposition he had few equals. It is likely that many will suppose that they were nearer to him than any others, because he seemed to come so close to them. But he had the power of being thus to very many.

"Dr. Lytle was one of the ablest writers in the church. His contributions to the papers of the church, especially to the *United Presbyterian*, whose readers will miss his productions, showed him to be a master in any department where he selected a field for discussion; and these writings were generally most readable in style and full of interesting matter.

"A congregation of which he had long been a spiritual father, will feel intensely this great bereavement, for they greatly loved him. The Presbytery of Muskingum were in session the next day at the neighboring town, New Concord, and passed suitable resolutions of respect to his memory, and on the following day, April 23, as a body, attended his funeral, thus laying to rest the remains of one who was a father and counsellor to many of them. Dr. Lytle was indeed 'lovely in his life.'"

DANIEL BROWN.

This early Illinois settler and steadfast Christian reformer has passed away. He was 87 years old April 13, and lived at Ottawa, Illinois, for forty-five years. Says the Ottawa *Times* of May 2:

"He died at his home, 1,102 Post street, at 10 o'clock this morning, of old age, having been confined to his bed for the past ten weeks, although gradually failing for over a year.

"Mr. Brown was born in the town of Adams, Mass., in 1804. He came west in 1845 and located at Earl, but in 1846 came to Ottawa and has resided in the same place he died all these years. He was a carpenter by trade, but owned a fine farm in Earl township. For twenty years he worked at the Cushman reaper works, building the second machine of that kind constructed here. He had been living a retired life for many years.

"Deceased was formerly a member of the Baptist denomination, but never united with the church in the West. He was a Christian man, and lived a consistent life, always cheerful, kind and happiest when he could make others happy. He was a staunch Abolitionist, a member of the Anti-masonic American party and opposed to all secret organizations.

"Mr. Brown was thrice married. By his first wife, whom he married in 1856, one daughter survives—Susan C., married to Thomas H. Higgenbottom. His second wife was Ruth Blackinton, who died in 1839. In 1842 he married Mary Walker, who died three years ago last February, leaving one daughter."

J. C. HANNA.

In this sad death chapter we should not omit the name of this young pastor, who died in Philadelphia, April 24th ult., at the early age of 26. He had for two or three years been preaching in Oakland, Cal., Philadelphia, and elsewhere. His father, Rev. Dr. T. H. Hanna, who has been long known to our readers as pastor of the First U. P. church, Monmouth, Ill., reached Philadelphia just too late too see his son alive. To him was the sad duty of bearing the body back to the Illinois home where Pres. McMichael, Prof. Moorehead and others rendered kindly aid and sympathy in the last obsequies.

THE HOME.

WHAT IS MAN?

PSALM 8.

What are men that He should heed us? cried the King of sacred song,
Insects of an hour, that hourly work their brother insect wrong.

While the silent heavens roll, and suns along their fiery way,
All their planets whirling round them, flash a million miles a day.

Many an Aeon moulded earth before her highest, man, was born,
Many an Aeon too may pass when earth is manless and forlorn.

Earth so large, and yet so bounded—pools of salt, and plots of land—
Shallow skin of green and azure—chains of mountains, grains of sand!

Only that which made us, meant us to be mightier by-and-by,
Set the sphere of all the boundless heavens within the human eye.

Sent the shadow of Himself, the boundless, thro' the human soul;
Boundless inward, in the atom, boundless outward, in the Whole.

—*Alfred, Lord Tennyson, in Locksley Hall Sixty Years After.*

BRADLAUGH, THE INFIDEL, SILENCED.

After a large meeting held in one of the mining districts of England, some time since, in which the notorious infidel poured forth his blasphemous words against God, against Christianity and against Christian people, he took his seat with an air of triumph. At this moment a laboring man, a miner, asked permission to say a few words in reply to what Mr. Bradlaugh had been saying. Permission being granted, this plain son of toil spoke as follows: "Mister Bradlaugh, I want to tell you something. Jem and I work in the coal mine. Some months ago we both joined the Methodists; and after awhile Jem he went to hear infidel lectures, and left the church and was one of them, a real infidel. A few months afterward Jem and I were working in the mine, and all at once we heard a cracking, and lumps of coal kept falling down close to us. Jem cried for mercy. Oh, if you could have heard him pray! I never heard a man cry for mercy louder than he did. And I tell you, Mr. Bradlaugh, there's nothing will knock the infidelity out of a man quicker than lumps of coal falling about his head."

The whole audience was convulsed with laughter, and the champion of infidelity was silenced.

"God hath chosen the weak things of the world to confound those which are mighty—things which are despised—to bring to naught things which are, that no flesh should glory in his presence."

Take the following instance, in which a poor woman, and a widow, too, silenced the haughty despiser of religion:

The hall was crowded. The speaker used his wit and humor against the Word of God, which, by the way, is the "sword of the Spirit." People listened and wondered. The speaker vauntingly imagined he had laid out Christianity and destroyed the Bible. At the close of the lecture the speaker said: "If any one in the audience wishes to say anything in reply to what has been said let him come forward and we will hear him. After a brief pause, no man being ready to reply, a middle-aged woman stepped forward with a Bible under her arm and said: "Mr. Chairman, I would like to say a few words in reply to the speech we've just heard." Permission being granted she addressed the infidel lecturer as follows:

"Seven years ago I was left a widow with six small children to provide for. In these dark days of sorrow and bereavement my greatest comfort was found in this book (holding her Bible before the infidel). Now, sir, I want you to tell these people what you've got better than the Bible. You have spoken a full hour against this blessed Book. Now tell us what you've got better than God's Word?

The infidel replied, after much laughter by the audience, "My good woman, I've no wish to interfere with your comfort or enjoyment."

"That is not the question," she said. "I want you to tell these people if you've got a better book than the Bible. That book has spoken to me words of cheer and comfort in my days of weeping, and I'm sure I never could have brought up my children as I have done, without this precious Bible."

The infidel had to confess he had no other book to give instead of the Bible! The meeting broke up, and the consciences of men and their common sense were with the widow who had silenced the proud infidel. "A woman slew him." "The weakness of God is stronger than men, and the foolishness of God is wiser than men." And again: "Let not the wise man glory in his wisdom, but let him that glorieth, glory in the Lord."—*J. E. in Christian Press.*

A JOURNALIST' ANSWERS INGERSOLL.

Possibly the best antagonist of Robert Ingersoll is A. C. Wheeler, a New York journalist, who has long been known under the name "Nym Crinkle." In a lecture entitled, "Skylarks and Daisies," he replied to Mr Ingersoll's "Myths and Miracles." He commenced his lecture by stating that he spoke not as one charged to defend the evangel, but as a man of the world, a man of the nineteenth century, depending on the foundation of the civilization in which he was protected in life and in property, educated and freed. He did not question the sincerity of Mr. Ingersoll. He simply doubted that gentleman's omniscience. He simply believed that that gentleman's faith in himself and his own errors was sufficient to remove mountains. He quoted from the infidel's lecture on "Myths and Miracles" as follows:

"All these old fellows were sun gods. There was Samson. He was a sun god. When his hair was cut off he lost his beams of light. There was Apollo, another sun god. He shot the demon of darkness with his rays of llght. There was little Red Riding Hood and there was Christ, another sun god. It won't do. They say he raised people from the dead. Well, why didn't he raise somebody we knew? If you was to go around trying to start a religion by raising people from the dead, you would raise somebody of some importance, wouldn't you? Why didn't he tell us something of importance? Wouldn't you? Why didn't he tell us something about slavery when he was on the cross? Why didn't he utter those inspired words, 'Liberty, equality and fraternity?' I tell you it won't do."

Mr. Wheeler simply burlesqued this to show its shallowness. He said that in another year, if agnosticism succeeded in getting up a class of pupils, this style would undoubtedly be adopted with effect by the infidel teacher. He could then say: "There was the Goddess of Liberty; she was a sun god. She shot the demon of bondage with her shaft and men worshiped her. There was a Hail Columbia and Uncle Sam, another sun god.

"There was the man who struck Billy Patterson, and there was George Washington, another sun god. They said he was a father of a free country. Well, why didn't he abolish slavery, if he was? If you were going round trying to start a free country you wouldn't own slaves, would you? Why didn't he tell us, in his farewell address, about Mormonism and rapid transit? Why didn't he utter those inspired words, 'Be sure you are right, then go ahead?' "

The effect of this satire of Mr. Ingersoll's method of mixing up historical and mythical personages was, to say the least, hilarious. He poured all his sarcasm upon Mr. Ingersoll's statement, made in one of his lectures, that he could write a better book than the Bible himself. "If," said he, "you can only get that sentence into the heads of the people, they will never bother much with what Mr. Ingersoll thinks of the Bible. They will be too completely overwhelmed with what he thinks of himself." Mr. Wheeler's closing tribute to the spirit of Christianity was worthy of the best pulpit. It was fervid, pictorial, eloquent. He told what a newspaper man in the great metropolis, who had spent the greater part of his life in active journalism, knew about it. He spoke with earnest reverence of that Master whose mission opened with a benediction of peace and closed with a prayer for his own murderers, and then said:

"During twenty odd years of eventful toil in the great city, I never found a depth of misery so deep, a poverty so rank, a crime so atrocious, a despair so black, that some humble follower of that Master did not find it out. Into all the holes and corners of wretchedness where vice and poverty, like twin wolves, had hunted down their prey, the policeman and the reporter always found the hooded sister or the missionary ahead of them. They were the first to come. They were the last to go. They stayed and put up their supplication when all else of earth had forsaken the wretch. They followed him to the prison cell, and they stood beside him on the gallows, and they never forgot in all the obliquy of sin and the cry of human vengeance the eternal brotherhood of man. And they wanted no pay, and they got no praise. They were doing that Master's work. True, it was 1800 years ago when he called them and bid them go out and bind up the broken hearts and dry the tears, and thus, with tender touches of tone, they carry out his mission; and in that time empires have fallen and races have become extinct, but these little streams have widened and deepened till they encircle our globe like its atmosphere and sweeten myriads of arid hearts."

RUNNING AWAY.

(*Concluded.*)

After what seemed ages to the boys, daylight began to creep into the woods, and at last Fred was easier, and fell into a restless sleep, and Harry crept out to get some wood for a fire. A fire built, the next thing of course was—breakfast. There was still quite a stock of eatables left, but somehow Harry felt a strange disgust at the thought of them, and could not drive away haunting thoughts of bread and butter, beefsteak and everyday things that he had always despised. So he sat down moodily by the fire, uncertain what to do.

"Harry," said Fred, feebly at last, "I feel better this morning, and I'm hungry as a bear."

"What shall I get you?" asked Harry; "there's some of the fruit cake and a piece of the mince-pie we had last night."

"Oh!" gasped Fred, "it makes me sick to think of them! Why didn't we bring some sandwiches?"

"Or some cold meat," added Harry, "or even potatoes! a potato roasted in the ashes would be delicious. We were fools to think we could live on cake and pie."

"I don't believe I'll ever touch cake again," said Fred; "bah! it makes me sick to think of it!"

"Well; let's go out and shoot a rabbit, or something," suggested Harry, whose spirits began to return with the daylight, and Fred's recovery.

"I would," said Fred, "but I don't believe I can stand up; my legs feel so weak and shaky."

"Well, I'll go and bring you something," said Harry.

"Oh, don't leave me here," pleaded Fred. "Can't you catch a fish or something near here, in that brook over there?"

"I can try," said Harry; and so it was settled. Providing a pile of brush for the fire, and settling on a signal in case of trouble, Harry rigged up a fishing-pole, and started off.

But something was amiss with the fish, or with the fisherman, for not a nibble did he get, though he sat there patiently for hours, dreading to go back without something for Fred.

At last he grew alarmed at the long silence, and went hastily to the cave. The fire was out, and Fred lay in an uneasy slumber, his cheeks very red, and his hands burning hot. He muttered and talked in his sleep, and at last Harry spoke to him. He opened his eyes, but stared at Harry as though he had never seen him before, and in fact, was in a high fever and delirium.

Harry had never seen fever, and he was now terribly frightened; but what could he do? There was not a person that he knew of, nearer than twenty miles, and he dare not leave Fred alone to go for help, even had he known where to go.

There was absolutely nothing he could do, but sit down and wait, and eat some cake and pickles for dinner. After a few hours Fred came out of his fever, but so pale and weak that Harry was more alarmed than ever.

Again he could eat nothing, and again it was dark. Harry provided a big pile of sticks, intending to keep the fire all night, and feeling wakeful he sat there and began to think a little.

"I ought to have known better," he thought,

"than to bring a weakly boy like Fred out here, though I never saw him real sick before. His mother took care of him, I suppose, and that's why he couldn't eat things. By-the-way, I wonder how she feels about him now! What would she say if she could see him here, on the damp ground, too sick to move! She would blame me—because I'm older. Suppose he should die! I should never dare to go back. I must try to get him home—but how can I do it?" Always his thoughts came back to that—"I must get him home, but how can I do it?"

Hours went by, and Harry fell into a light sleep, but was suddenly awakened by a sound—a footstep? in these silent woods!

He started up in an instant. The step was heavy and slow on the dead leaves of their fallen screen; no doubt the steps of an animal—perhaps a bear.

He could not see an inch before him, and he dare not move lest the creature should hear. He felt around for a weapon, but could only get his hand on his uncle's big gun. This he carefully drew up near him, and held it ready to strike any animal which should try to get in. He had been unable to make it shoot, with all his cleaning, but it was heavy, and would do very well as a club. He was sure he could knock an animal senseless with it. So he stood there ready. His arms grew tired, and his back ached; still he dared not move.

Sometimes the step moved off a little, and Harry breathed easier, and hoped the creature was going away; and then, just as he began to think he must sit down, it would come back again, nearer than before.

All this time Fred was sleeping, and more quietly than during the day.

"I hope he'll be well in the morning," Harry thought, in one of the pauses when the animal seemed to be going away. "If he is, we can go on," was the first feeling, "but what can we do if we go on?" was the next. "We have seen no game; even if we saw any our gun won't go off, and if it would, we don't know how to shoot; I can't catch fish; there seems to be nothing to eat; it's awful lonesome out here; and—and—if a fellow get's sick it's horrid. I believe I'd most as lieve go on errands, after all."

Now the steps drew near again, and he braced himself up for the blow.

"Suppose this bear—or whatever it is—gets in at us, and kills us—or half kills us—suppose it should get hold of Fred! Would I be a murderer? —for it's my fault that he ran away; he'd never thought of it if I hadn't put him up to it." So he went on, in that long anxious night, thinking, and in deadly fear of the animal, till it seemed to him that his hair must have turned gray.

At last, when his arms were so stiff it seemed as though they had grown to that position, and he was so tired he could hardly stand, a faint light began to steal through the trees. He strained his eyes to see the monster which had frightened him so long. Now he thought he saw it on one side, but the growing light showed that to be a stump; then he thought it was on the other side, lying full length on the ground, but that turned out to be a trunk of a fallen tree. For some moments he had not heard the step, and he was beginning to think the animal had gone; but suddenly he heard it on the other side, quite plainly, evidently very near.

As quick as his stiff limbs would move, he wheeled, ready for a blow—nothing was there! Then the sounds came again, and looking down he saw at his feet—a monstrous toad!

His gun fell to the ground. This then was the creature whose hops among the dry leaves had kept him awake all night! For a moment he was furious, and determined to kill that ugly toad; but before his arms were limber enough to use, he thought better of it. In after years he used to laugh at that night's terror, but now, he had been too frightened to laugh.

Fred awoke at this moment, and seemed more like himself; in fact, the long fast had cured him. He sat up and looked around. Neither of the boys spoke of what filled their hearts. The woods were gloomy in the gray morning light. Fred looked slowly all around without a word; at last his glance fell upon his friend, sitting silent and forlorn. Their eyes met; the same thought was in them both.

"Let's go home," said Fred.

"Well! let's," said Harry.

"We were geese to start out this way," said Fred.

"We were idiots!" responded Harry.

"Let's go now."

"Agreed."

They both rose, and as one boy started for home.

"Our things!" suddenly exclaimed Fred, after they had gone a few steps.

"Who cares for them!" said Harry savagely, "let 'em stay; I wouldn't carry one home."

No more was said; grimly they both trudged on. After walking an hour or more, Fred spoke again:

"Are you sure this is the right way?"

"I don't know; I suppose it is," said Harry, and still they kept on.

Another hour passed—still no end to the woods.

"I'm sure this is farther than we went that day we came in," began Fred.

Harry stopped. "The truth is, Fred, I haven't a notion which way to go; I suppose if we go straight we'll come out somewhere after awhile."

"Perhaps so," said Fred, "but it's hundreds of miles to the other side, I believe."

Well; they were lost—that was plain. Every way they looked was a vast depth of woods. Harry climbed a tree, and peered out over the branches, but he could see nothing but a sea of tree-tops. He came slowly down.

"Did you see anything?" asked Fred, eagerly.

"Yes; millions of trees," said Harry bitterly. "Fred, I don't believe we'll ever get out of these woods," and he sat down at the foot of the tree.

"Don't you suppose they'll send after us?" asked Fred, with white, scared face.

"Yes; I suppose your folks will," said Harry. "I don't know's my Aunt will; but they might hunt a week, and not find us."

"And they won't know which way we went, besides," said Fred, suddenly.

"Sure enough," assented Harry, aghast at this new thought. "That peddler might tell, but he won't get back there for months, and they would not think of him, if he did."

A silence followed.

It was three days after this, that a party of half a dozen men, with Fred's father at their head, who had been searching the woods ever since the boys were lost, came suddenly upon the runaways. They lay upon the ground—apparently asleep, Harry on his face, Fred with his arms over his eyes. Ragged, worn out—half starved—it was hard to know his son. But they were evidently suffering, and Mr. Hartley stopped before them.

"Boys!" he said.

Harry started up, but stared as though he did not know them; Fred did not move.

"Is that you, Harry Barnes?" said Mr. Hartley, excitedly, "and what—what ails Fred?"

"Nothing," said Harry slowly, as though half asleep. "He's there"—and he looked towards his friend.

Mr. Hartley hurried up to the silent boy, drew his hands down, and shook him.

"Fred! Fred!" he called, excitedly.

Slowly Fred's eyes unclosed, and he recognized his father. He tried to speak, but his mouth seemed parched, and no sound came out.

"He's exhausted—nearly starved," said one of the men.

A little liquid food was poured down his throat, while Harry, who was stronger, ravenously devoured a piece of bread, and rapidly came to himself.

"What have you had to eat?" asked one of the men.

"Nothing," said Harry, "except a few pine seeds—and some leaves."

"Why didn't you come out of the woods?" asked another.

"Got lost," said Harry, looking eagerly at the meat in the provision bag.

In a few minutes a litter was made of branches, and Fred—laid upon it—was carried off by two men, while Harry, leaning on two more, managed to walk.

A few hours brought them to the place where the party had left a wagon; and after one night spent in a farm-house, and another day on the road, they reached home. By this time Fred was able to talk a little, but he was at once carried to his bed, and a long fit of illness followed. The exposure, sleeping on the damp ground, and want of food, were too much for his naturally delicate constitution, and he just escaped dying.

Harry was tougher, and so came out less hurt, though even he felt its effects for some time.

But both boys were completely cured of any desire to run away. Harry resumed his errand running without a murmur; and as for Fred, not only did he accept plain food without much grumbling, but he never could endure the taste of cake after that wretched night in the woods.—*Olive Thorne in Temperance Investigator.*

APPLE BLOSSOMS.

Why do they come? I know, I know,
I guessed their secret long ago.
They put on their dresses of pink and white,
And come when the days are long and light,
And smile, and smile
For a little while,
To tell the children that some fine day,
When summer is hurrying fast away,
Rosy apples will hang up there
Just where the bonny blossoms were.

And soon, when the spring winds softly blow,
The pretty things say good-by and go.
Where—who knows?—but I wish they'd fly
To ask Mother Nature if she would try
To hang those apples of gold and red
At once, for the little ones sighed and said
They could not wait
Till it grew so late,
But begged she would send them altogether,
Apples and blossoms in sweet spring weather.

—*Selected.*

TEMPERANCE.

OUR CONSUMPTION OF LIQUORS, COFFEE AND TEA.

A recent report of the government bureau of statistics brings down to date a per capita representation of the annual amount of distilled spirits, wines and malt liquors consumed in the United States in recent years. It is an instructive exhibit and, in a somewhat abbreviated form, follows:

CONSUMPTION IN GALLONS PER CAPITA.

	Spirits.	Wines.	Malt Liquors.
1840	2.52	0.29	1.36
'850	2.23	0.27	1.58
'860	2.86	0.35	3.22
'870	2.07	0.32	5.30
'880	1.26	0.56	8.26
'881	1.38	0.47	8.65
'882	1.40	0 49	10.03
'883	1.46	0.48	10.27
'884	1.48	0.37	10.74
'885	'.26	0.39	10.62
'886	'.26	0.45	11.20
'887	'.21	0.65	12.23
'888	'.26	0.61	'2.80
'889	'.32	0.56	'2.72
'890	'.40		'3.66

The decline in the consumption of distilled spirits and the remarkable increase in the consumption of beer, ale and other malt liquors will at once be noted. The steady and rapid expansion in the consumption of beer is almost without precedent in the annals of drink statistics. The decline in the quantity of distilled liquors consumed is also marked, but the figures here do not as accurately measure the quantity used for stimulants. Previous to 1860, before the internal tax was imposed, larger quantities of alcohol and spirits were used in the arts than afterward; but it is still to be noted that, in the face of a reduction of the tax, and from a per capita consumption exceeding two gallons maintained as late as 1870, the average annual consumption for the following decade fell to 1.48 gallons per capita, and for the decade just ended to 1.32 gallons. It would seem, therefore, that the hard-liquor drinking habit was less pronounced now than before the war. Wine bibbing, however, has increased, the average yearly consumption from 1870 to 1880 being 0.44 gallons per capita, and from 1880 to 1890, 0.49 gallons, as against only 0.35 for 1860 and 0.29 for 1840. We think of those earlier years as a period of heavy, universal and indiscriminate drinking of intoxicating liquors, but the figures of the census and internal revenue in these later days do not show results commensurate with the efforts put forth since in the cause of temperance. There has been improvement; liquor no longer presides unabashed over the neighborhood barn-raising or at the entertainment of the village preacher, and there seems to be less of the more fiery spirits consumed. But nevertheless the average American to-day seems to be taking quite as much alcohol into his system as then, and as a swiller his father could not for a moment be compared with him. To

give a better idea of the life and habits of the people in this respect, the consumption of coffee and tea should be considered. The government import and export tables yield very accurate results:

PER CAPITA CONSUMPTION OF COFFEE AND TEA.

	Coffee (lbs).	Tea (lbs).
1830	3.00	0.53
'840	5.05	0.99
Average annual:—		
From 1850 to 1860	5.98	0.79
From '860 to '870	4.47	0.87
From '870 to '880	6.96	1.37
From '880 to '890	8.55	'.33

We drink vastly more coffee and tea than they did in that reputed period of heavy consumption of stimulants fifty and sixty years ago. We swill down ten times as much beer and more wine, and then find room for two or three times as many gallons of coffee and twice as many of tea. The curious thing about it all is that the one does not in some measure crowd out the other. Great Britain consumes per capita about five pounds of tea a year, or much more than we, but the effect of this is to reduce coffee consumption to only about one pound, the reduction having marched steadily along side by side with the increase of tea sipping. With us, on the other hand, it is more coffee with more tea, and more beer with more coffee, and more wine with more beer. And meantime in this hurried gulping down of greater and greater quantities of indigestible stimulants and nerve-racking intoxicants and stimulants, we must be paving the way toward greater physical degeneracy.—*Springfield (Mass.) Republican.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON VIII.—Second Quarter.—May 24.

SUBJECT.—Captivity of Israel.—2 Kings 17 : 6-18.

GOLDEN TEXT.—Because ye have forsaken the Lord, he hath also forsaken you.—2 Chron. 24:20.

|*Open the Bible and read the lesson.*|

DAILY READINGS.—M.—Ps. 78:55-64. T.—Ps. 90:1-17. W.—Isaiah 5:8-30. Th.—Isaiah 10:1-34. F.—Isaiah 30:27-33. S.—Isaiah 42:10-25. S.—Ezek. 8:1-18.

COMMENTS BY E. E. FLAGG.

1. *Israel's punishment.*—vs. 6–12. The name of Shalmaneser, the Assyrian king, has been recently found on the Ninevite monuments, as concerned in an expedition against a king of Samaria—identified by Rawlinson as the Hoshea of our lesson. Thus the truth of Scripture history is being constantly vindicated; and if it is true as an historical account, we have the best possible reason for considering it true in every part. God's threatenings against sin will surely be fulfilled. If he spared not his ancient people can any expect to escape who, with far more light, go on in the same path of disobedience? Israel was carried away captive, not as a result of chance or fate, but "because they had sinned against the Lord their God." These are the plain, direct words of Scripture. They looked to Egypt for help,—the very land of bondage out of which he had so wonderfully brought them. Shall a saved sinner look back to the world by putting his trust in an arm of flesh? Yet how apt are we to do this very thing! Their transgressions had been many and gross. (1) They had walked in the statutes of the heathen; that is, had followed all their idolatrous manners and customs. Instead of appreciating their high privilege as God's peculiar people, they wanted to be like the nations around them, just as so many nominal Christians are afraid to be called "odd" and "singular," and so allow themselves to be governed by the statutes of the world, its fashions and its customs, instead of the law of Christ. (2) "They did secretly the things that were not right against the Lord their God." This refers to the secret religious rites practiced by every nation of antiquity, and from which according to their own authorities the Masonry of our day originated. (3) They did not set up a few pagan altars here and there, but they covered the land with them, "from the tower of the watchman,"—that is, the most outlying and isolated districts of their frontier,—"to the fenced city." How can we read this and not be reminded of the great increase of lodges all over our land to-day. Not only in our large cities, but in the smallest village hamlets, and to our farthest western border, these shrines of a false worship are set up. They wearied of the Sabbath and the holy days, as we saw in our last lesson, but they never seemed to grow weary of serving idols. How zealously men will worship Mammon, sacrificing health, happiness, life itself upon this altar! How many in the pursuit of pleasure work like galley slaves, and yet think it too great an effort to read a chapter in the Bible! But if all the faculties of mind, body and soul are employed in worshiping idols, what is left of the devotee for Christ's service? He demands nothing less than the whole heart; neither does the god of this world demand anything less, but there is this difference: that Jesus demands it from the first, and makes it a condition of discipleship, while Satan always pretends at the outset to be willing to accept a good deal less than this. If he can have the smallest niche in a Christian's heart in which to set up his throne he is satisfied, for he knows that unless cast out by the Spirit of God it will end in his having the whole. Thus it was with ancient Israel. She begun by worshiping God in a way contrary to his commands, and so gave place to the devil. When she made a graven image—the two golden calves—to represent the invisible God, she let in the spirit of heathenism; till now about 150 years after we find her lapsed into the very lowest idolatry and superstition. "They set them up images and groves on every high hill and under every green tree." Let those who think it a small matter to foster the lodge with its heathen origin and semi-heathen practices, remember that the tendency of false worships is always to a lower deep, as Paul shows us in the first chapter of Romans.

2. *Israel warned yet unrepentant.*—vs. 13–18. A constant line of prophets had been sent to warn Israel and plead with her to repent. Her only answer was indifference or persecution. "They sold themselves to do evil," as does every slave of sin. "The wages of sin is death." Total annihilation as a people, was the miserable reward of their servitude. Instead of devoting their children to God they sacrificed them in the fire to Moloch. Referring to this terrible cruelty, God says in Ezekiel 16:20: "Thou hast taken thy sons and thy daughters *whom thou hast borne unto me.*" God claims the children for his. Even in the Old Testament there are many passages that show his tender care for the young, but it is in the face of Jesus Christ that the full depths of his love to them stands revealed. And so the watchword of Christianity has ever been, "Save the children!" Yet how many infant lives are sacrificed daily to the saloon monster; how many children are growing up stunted in body and soul by the vicious influences which surround them; how many parents are devoting their little ones to the service of the world instead of Christ, thus robbing the divine Fatherhood! "They used divinations and enchantments." Superstition and unbelief often go together. While rejecting the Word of God through his prophets, they accepted every lie of their idol priests; just as many to-day reject the Bible while believing all the absurdities of spiritualism. The end of such a wicked nation must come at last. God "removed them out of his sight." This is the "outer darkness": to be removed out of God's sight;—no mere hiding of his face in anger, but utter and complete removal from his presence.

RELIGIOUS NEWS.

—A convention of the Episcopal church in the Diocese of Massachusetts elected Rev. Phillips Brooks, of Trinity church, Boston, to the office of bishop, to succeed the late Bishop Paddock.

—At the meeting of the Evangelical Alliance in St. Louis, a most important move toward the establishing of a Law and Order League was taken. The League is to have two objects. First, the enforcement of existing laws on Sunday observance, and second to combat the encroachments of Romanism.

—Mrs. Bayertz, an eminent lady preacher from Australia, preached in revival meetings in several churches of Chicago last week. Mrs. Bayertz, whose converts are numbered by thousands all over Australasia, was born in North Wales and carefully reared in Judaism.

—According to Dr. W. H. Roberts, American statistical secretary of the Presbyterian Alliance, the Presbyterian and Reformed denominations throughout the world have 20,265,500 adherents.

—The General Conference of the Evangelical Alliance, says the *Christian Intelligencer*, was held early in April in Florence, Italy. and continued in session six days. No reports were sent by cable. Only twenty-five delegates from America, and about one hundred from England, were in attendance. The representation from Germany was not large. The time of meeting was not a convenient one. During the spring in England and America pastors and laymen are fully occupied at home, and the season has not come when men feel that they can with propriety visit the Continent. It was necessary to use French, German, Italian and English in the exercises, and such a necessity is a check upon enthusiasm and the despatch of business. But the sessions were profitable and the influence of such a brotherly gathering of Christians of every denomination upon the soil of Italy was happy and beneficial. The contrast between genuine unity, voluntary and cordial, and the formal, cold, organic unity of Rome, was manifest to the people. The interests of true Christianity were served and strengthened.

—The Howard Crosby Society for the Suppression of Vice and the Prevention of Crime, was organized at the M. E. Calvary Church on Thursday evening, April 30th. Nearly one thousand citizens attended and over five hundred enrolled themselves as members of the society. A Constitution was adopted. The Constitution provides that the pastor of each church north of the Central Park shall be entitled to a place and vote on the Executive Committee.

—Rev. W. T. Moffett has accepted the call of College Springs, Iowa, United Presbyterian church, and has entered upon the work. He thus becomes the successor of Rev. Dr. Wm. Johnston of noble memory, and we trust will be a worthy one.

—The Thirty-second General Assembly of the United Presbyterian church of North America will meet in Princeton, Ind., on Wednesday, May 27, 1891, at 7:30 o'clock, P. M. The opening sermon will be preached by Rev. John A. Wilson, the retiring moderator.

—Dr. Pentecost will spend the hot season in Simla, India, which is a center of fashion, society and godlessness. A wealthy friend in Scotland has purchased a tent for his use in India capable of seating 1,200 people, which will be used in various parts of India owing to the difficulty and expense of procuring suitable halls. Mr. and Mrs. George C. Stebbins, the singing evangelists, have left Dr. Pentecost. This is due to a change of plan. It has been decided to work chiefly among educated natives, who do not appreciate Western music.

—Father Alexander Dzubay, a Hungarian priest of the Greek church of Wilkesbarre, Pa., has purchased the church property of St. John's Lutheran society in that place. It will be the only Hungarian Greek place of worship in Pennsylvania.

—At the Presbyterian Ministerial Association of Cincinnati a few days ago, Rev. Dr. Morris read a very strong paper adversely criticising the views of Dr. Briggs as set forth in the inaugural address. The association voted to publish ten thousand copies.

—On Tuesday, February 17, the largest missionary party that has ever yet landed upon the shores of China reached Shanghai from San Francisco. A band of no fewer than thirty-five men and women, to be followed the succeeding week by ten or fifteen others, constituted the company, which had been sent by the Scandinavian churches of the United States, to labor in connection with the China Inland Mission.

—Among the Telugus in India, fourteen missionary societies are at work. having ninety-two male and twenty-seven female missionaries, not counting wives. There are seventy-two mission stations, 743 native preachers, and 53,000 church members, 40,000 of whom are Baptists. The Telugus are one of the finest races of India.

—According to the computation of Dr. Cust, an English mission writer of note, the Bible, either entirely or in its major parts, has been translated into 331 languages.

To help all our local and traveling agents in working for subscribers, we give to all new yearly subscribers during the present month a copy of Prof. Henry Drummond's latest work, "*Love, the Supreme Gift;* or *The Greatest thing in the World.*" There is now an immense demand for this work. It has been issued by some publishers at 20 cents per copy; by others at 35 cents, and $1.00 for an illustrated edition. We will send it to *every* new subscriber that can be obtained before May 1st, whether by agent or directly. Considerable theological controversy has arisen over this work of Prof. Drummond's, and for its size it has attracted as much attention as the same author's famous "*Natural Law in the Spiritual World.*" Dr. A. J. Gordon of Boston, has written a supplementary pamphlet on Faith, "*The First thing in the World.*" *Messiah's Herald* of Boston, says: "There has been no work of its size issued during the last decade that has been more severely criticised than Drummond's 'Greatest thing in the World.' Many have warmly commended it, and thousands of copies of the work have been sold. The great objection to the work has been that Prof. Drummond paid little attention to the value of faith." Dr. Gordon makes up this deficiency.

We have secured a special rate on this work. Free to *new* subscribers for a year or more from this time to June 1st.

NEWS OF THE WEEK.

CHICAGO.

Mayor Washburne has informed a committee that the Exposition Building would have to be torn down in compliance with the ordinance. The demolition of this historic building begins Tuesday.

The World's Fair directors appropriated $200,000 for the permanent art building on the Lake Front. Also they declined the laborers' request of a minimum wages clause in contracts.

Miss Jennie Tupper, the 19-year-old niece of Professor Thomas, of the Wells School, met a fearful death Friday evening by an explosion of gasoline.

COUNTRY.

A new amendment to the prohibitory law has gone into effect in Maine. It imposes a heavy fine and imprisonment for sixty days in cases of a single sale.

Attorney General Smith, of Indiana, decided on Monday that, under the new tax law, the property of Masonic and similar organizations is exempt from taxation.

The Supreme Court of Nebraska Tuesday rendered a decision in the Boyd-Thayer quo warranto case, ousting Boyd and declaring Thayer the legal Governor of the State. Boyd (Democrat) is disqualified on the ground of non-citizenship. John M. Thayer resumed the office of Governor Wednesday, and at once reappointed all the Republican office-holders deposed by Boyd.

The Massachusetts Board of Health reports seventeen deaths from hydrophobia the past year, the highest number ever recorded.

The greatest land sale ever made in the Northwest by one individual, says a Huron, S. D., dispatch was consummated May 7. The New York Land and Irrigation Company, bought of William Glasgow, of Hull, England, 85,000 acres of land in the James River Valley. With this purchase the company owns in this locality 100,000 acres, and will irrigate all of it. Arrangements are now being made for sinking over 100 artesian wells for irrigating purposes.

Acting under orders from Secretary Blaine, the United States Marshal at San Diego, Cal., Wednesday seized the steamer Itata which was receiving contraband of war for the use of Chilian insurgents. Deputy Marshal Spaulding who was put in charge on board the Chilian insurgents' vessel was seized, the vessel sailed from San Diego harbor, and the marshal was put off at Ballast Point and returned to that city Wednesday night. He reports the vessel is a well-armed privateer.

A Madison, Wis., dispatch says that a number of the State University students are charged with indulging too freely in intoxicants and an attempt will be made to bring the saloon-keepers to justice, as most of the students in disgrace are under age. The faculty is making a rigid examination.

(*Continued on 16th page.*)

DONATIONS.

For Current Expense Fund:

N R Carning	$ 25
E McNaughton	100 00

For Southern Ministers' Fund:

E McNaughton	$ 100 00

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 4 to May 9, inclusive:

Mrs A M Streeter, W A Ferrenburg, G Keppel, T W Smiley, R Wait, W Cheetham, Dr J N Norris, E B Lewis, E W Hicks, J Smith, S Rowley, Rev C H Kiracofe, N Smith, E D Slayton, W Stewart, Rev W J Buchanon, A Nilsen, J Kinney, J M Frink, B Perrine, S Carson, H Newton, J P Hoffman, J S Smedley, P D Miller, S Gates, L B Skeel, W McClelland, W Swartz, Mrs E Talcott, S Simpson, Rev C H Abbott, J Reid, Dr A J Semmes, T Ruark, G Marcy, W Knight.

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T. A. Slocum, M. C., 181 Pearl St., N. Y.

Pres. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10cts each.

MARKET REPORTS.

CHICAGO.

Wheat—Spring	95	@ 1	03½
Winter	99½	1	01
Corn—No. 2	63	@	65
Oats—No. 2	49¾	@	54½
Rye—No. 2	86		
Bran per ton	13 50	@14	75
Hay—Timothy	10 00	@15	00
Butter, medium to best	12	@	28
Cheese	05	@	12½
Beans	1 75	@ 2	25
Eggs	14		
Seeds—Timothy	1 08	@ 1	30
Flax	1 17	@ 1	18
Broom corn	03	@	04½
Potatoes, per bu	75	@ 1	05
Hides—Green to dry flint	04½	@	07½
Lumber—Common	10 00	@13	00
Wool	15	@	34
Cattle—Choice to extra	5 75	@ 6	40
Common to good	1 75	@ 5	70
Hogs	3 75	@ 5	10
Sheep	3 60	@ 7	00

NEW YORK.

Wheat	1 11	@ 1	14½
Corn	79	@	83
Oats	55	@	71
Eggs	16¾		
Butter	15	@	35
Wool	14	@	39

KANSAS CITY.

Cattle	2 00	@ 5	90
Hogs	3 25	@ 4	80
Sheep	5 50	@ 6	00

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ADDRESS OF

JOSEPH COOK,

OF BOSTON,

AT THE

Conference of Christians

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HOME AND HEALTH.

MORE SLEEP FOR WOMEN.

We see much in the papers now-a-days, says a recent writer, about the fact that insanity is very prevalent among women of farmers' homes. This is accounted for in many ways—"overwork," "monotonous existence," and occasionally some wise men say "too little sleep." If women who have to work for farm hands, if women who carry on heavy housework year in and year out, would deliberately make up their minds to *take a mid-day nap*, they would find in the long run that they could do more and better work, and come out of hard work with better nerve than if they tried to work every minute of the day. The few minutes of daylight sleep will come back laden with manifold riches of strength.

It is useless for a woman to say she cannot sleep in daytime. If any one will lie down quietly and close the eyes one-half hour per day, at the same time every day for two weeks, there will be no trouble about not being able to sleep in daytime. For many people the half hour per day is sufficient rest to help keep good strength all day. The sleep at night will be all the better for it, because the nerves will not be so worn and tired as to make one restless. No one can make a rule that will apply to every one as to the proper amount of sleep necessary; but one thing is sure—any woman had better err on the side of too much sleep than run any risk as to wearing out her nerves, which working on too little sleep is sure to do.

Children, too, are sometimes abused by those who love them best, by being obliged to get up to breakfast, whether their sleep is "out" or not. They will wake up of their own accord when they have slept enough.

Women do too much work in many directions. They sew too much, scrub too much, and many a one cleans for hard hours at a time when a very few minutes of care taking would have prevented the necessity for the cleaning. If they would take a nap in the midst of the day, and by forethought save the time from unnecessary work, they might live longer.

One frail, delicate woman, who has been able all her life to keep her home pleasant and her five children happy, thinks her success all due to the fact that she *sleeps twenty minutes every afternoon;* her nerves are rested, her body and mind refreshed, and her strength renewed, so that she does not become over-tired before night. She began the habit when she first began to keep house, and learned to always take the time for it because it was economy in the end.

We hear much about woman's rights, but no woman uses all the rights that are accorded her unless she makes of herself physically the *strong woman she has a right to be*, then increases her mental strength to what it should and can become. When the majority of women do this there will be no question as to the status she will have in the homes, the neighborhood and the nation.—*Selected.*

THE BAREFOOT CURE.

In time past we have repeatedly suggested in conversation, and also in print, that since the earth was a vast reservoir of electricity and magnetism, persons who were nervous and sleepless would naturally find relief by *walking barefoot* on the damp grass, or soil, or even on a cellar bottom; and also by working in the soil, and among the plants with the hands, and thus restoring the electrical balance to the system. We had never heard or read of this remedy, but had tried it, and observed its working; for who ever saw a barefooted person who was nervous? Now a newspaper paragraph says:

"Baron Nathaniel Rothschild has returned home from the Bavarian village where he had to go about barefooted and live on a vegetable diet as a nerve cure, and Edmund Yates reports that he is all right again."

Probably that prescription cost the rich Jew something; but we will give it to our readers for nothing. Get your hands into the soil; it will not hurt you; man was made of the dust of the ground at the beginning. Lie in the lap of mother earth; do not take cold; and see if you do not have steady nerves and a level head.—*Common People.*

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Mechanics to brighten their tools.	Hostlers on brasses and white horses.	Shrewd ones to scour old straw hats
Cooks to clean the kitchen sink.	Artists to clean their palattes.	Soldiers to brighten their arms.
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FARM NOTES.

CABBAGE.

In growing cabbage, whether for early, mid-summer, or winter, there are three requirements necessary to success: Good, healthy plants, a suitable soil, and last but not least, good cultivation. Our early cabbage is sown in hotbeds about the middle of February; the young plants are aired frequently, transplanted when small, and exposed to the cold as they grow older, so as to ensure good, stocky, well hardened plants. The second crop we sow in cold frames the last of March, sparingly, to avoid transplanting; and for winter use about the 20th of April. The varieties we use are early Jersey Wakefield for first crop, Vick's All Seasons for second and third crops. The All Seasons stands number one, in our estimation, notwithstanding the many excellent kinds mentioned in catalogues; it is large, firm, sure to head, and in fact reliable in all respects.

Early cabbages require a very rich soil while late ones will do very well whereever a good crop of corn can be raised; we plow our ground early for late crop, summer fallowing as for wheat. Early crop is set about the 10th of April, second crop the first of May, and third crop 20th of June.

In setting we use a peg to make the hole and insert the plants to the first leaves, pressing the dirt firmly to the bottom of the roots with the peg. When the plants have straightened up commence cultivating the soil deeply, and the more frequently the better, for the first four weeks; never cultivate less than once a week until beginning to head.

The early cabbages which cannot be disposed of in our home market are shipped in crates; the late, shipped in car-load lots.—*Davis Brothers in Vick's Magazine.*

FARM NOTES.

Give horses daily exercise; if not in harness turn them out to caper in a convenient lot when weather is pleasant.

The New York Experiment Station has demonstrated that manure loses 40 per cent of its value by exposure to the weather.

Bran, oatmeal, and ground barley can always be fed to milch cows with profit this time of the year, especially when fed with pumpkins or roots.

In a speech delivered in the city of Leeds, England, Sir Lyon Playfair said: "If the relative increase of farm products and of manufacturing population continues for the next twenty years in the same ratio as for the last ten, the manufacturing and trading people will consume all that the farmers can raise in America.

Governor Hoard illustrated the profits of condensation by the statement that the farmer pays 21 cents to carry a dollar's worth of grain to the consumer; while the average cost of transportation of a dollar's worth of cheese is 7 cents, and of butter 5 cents.

Cocoanut butter, manufactured in Germany as a substitute for dairy butter, is in the market. It is said to be wholesome and palatable, and if it is sold under an honest label there can be no objection to its sale. Dairymen need only fear the competition of counterfeit butter.

H. D. Sherman, ex-Dairy Commissioner of Iowa, says more milk can be produced from one acre of corn, fodder and all, than from four acres of any other crop, roots excepted.

Ten pounds of ground oats are equal to eleven pounds of wheat bran for milk production. This is the summing up of experiments in the Wisconsin station. Dr. Taylor, the microscopist of the agricultural department at Washington, who, in examining butter to test adulterations, found that butter made from a cow fed on cotton-seed meal, gave under polarized light, through a microscope, the very same reactions as did oleomargarine made of cotton-seed oil; and he said in his report, that if this butter was tested for its purity it would be almost certainly taken as being adulterated with this oil.

Much of the value of a cow depends upon her feed and treatment while she is a heifer bearing her first calf. She must be gently handled, partly to make her gentle, and partly by rubbing her bag and teats, to develop the milk glands and make the teats larger. If this is done much before she calves it may start a milk flow which is not desirable at this time. But two or three months before calving the teats may be put in the way of developing without incurring this risk. The heifer should be liberally fed, in order to supply the extra demand her calf will make, but fattening feed should be avoided. It is fattening feed that causes most cases of milk fever, for if the fat is on the heifer, when she begins to give milk most of it will go into the pail.—*American Cultivator.*



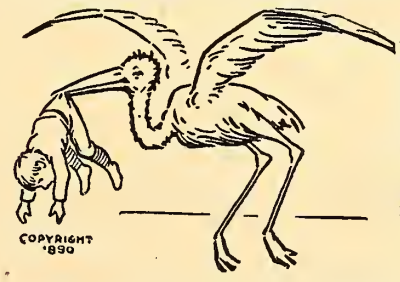
They poulticed her feet and poulticed her head,
And blistered her back till 'twas smarting and red,
Tried tonics, elixirs, pain-killers and salves,
(Though grandma declared it was nothing but "narves.")
And the poor woman thought she must certainly die,
Till "Favorite Prescription" she happened to try.
No wonder its praises so loudly they speak;
She grew better at once and was well in a week.

The torturing pains and distressing nervousness which accompany, at times, certain forms of "female weakness," yield like magic to Dr. Pierce's Favorite Prescription. It is purely vegetable, perfectly harmless, and adapted to the delicate organization of woman. It allays and subdues the nervous symptoms and relieves the pain accompanying functional and organic troubles.

Dr. Pierce's Favorite Prescription contains no alcohol to inebriate, no syrup or sugar to ferment in the stomach and cause distress; is as peculiar in its curative effects, in the diseases that afflict womankind, as in its composition. It's a legitimate medicine—an invigorating, restorative tonic, a soothing and strengthening nervine, and a positive remedy for "female weaknesses" and ailments. All functional disturbances, irregularities, and derangements are cured by it. There's nothing like it in the way it acts—there's nothing like it in the way it's sold. It's *guaranteed* to give satisfaction in every case, or the money paid for it is promptly refunded.

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Read the advertisement of the Manweight Cultivator on another page.

We will send the cultivator free to *every one* who will send us a club of 15 *new subscribers* at $1.50 each; or the single wheel for a club of 12 *new names*.

For $8.50 we will send the two-wheel cultivator and the *Cynosure* two years to new subscribers, or a year each to a new and an old. *This gives two subscriptions for 50 cts.* The single-wheel machine and the same subscriptions for $7.00. We don't pay transportation.

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50,000

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H. G. ROOT, M. C., 183 Pearl St., N. Y.

NEWS OF THE WEEK (*Continued from 13th page*).

A gas explosion at the Ocean Coal Mines, near Clarksburg, W. Va., killed four men. Three others were rescued alive. The mine at once began burning furiously.

In a railway camp twenty miles below Chattanooga, Tenn., last Saturday night, four Negroes gambled and drank in a box car. Fire broke out and the men were burned to death. It is hinted that the car was set on fire for the purpose of robbery.

Dispatches from northern Wisconsin and Michigan report large losses of timber from forest fires. People at Washburn, Wis., were out all day fighting the flames, which threatened the village. Fires near Ashland have endangered the works of the Parish Manufacturing Company and other concerns. All through the northern part of the Michigan peninsula fires raged and buildings were burned.

Six blocks of buildings were burned at Alliston, Ont., May 8. They contained six hotels, forty-five stores, twenty-five residences, the postoffice, market buildings and the fire hall. The loss will run into the hundreds of thousands.

A San Francisco paper says that when the Charleston sailed Saturday morning it was under sealed orders. A cipher dispatch was received by Capt. Remy at midnight Friday. It took over three hours to translate the dispatch and at 4 o'clock in the morning all visitors were ordered ashore and the Charleston hastily put to sea. The vessel is provisioned and coaled for a long cruise, and instead of going outside to try her guns, as was the general supposition at first, it is said she has gone in pursuit of the Chilean steamer Itata, with orders to capture her.

A serious wreck occurred on the Santa Fe road, Trinidad, Col. A freight train of twenty cars loaded with cattle started down the Raton mountain but became unmanageable because the brakes failed to work. The train gained a frightful speed and while turning a sharp curve the engine and tender broke away from the train and sixteen cars went over an embankment twenty feet high, smashing the cars into kindling wood and killing 360 cattle. Four tramps stealing their way over the road are reported buried in the wreck.

FOREIGN.

A St. Petersburg dispatch states that the government has suddenly suspended the expulsion of the Jews from Moscow.

The treaty entered into between Spain and the United States stipulates that coal, petroleum, and machinery shall be admitted free into Cuba and Porto Rico, and that the present duty on flour be reduced one-half in exchange for the free admission into the United States of sugar, coffee and cocoa.

News comes from Florence, Italy, that an American named William Jacques, hailing from Newton, Mass., was assaulted by a mob in the streets of the famous city, and that his daughter was severely injured while interfering in his behalf.

Fifteen craters in the Zunahuana district of Chili for several days have been throwing out masses of mud, and the entire valley which was formerly a beautiful spot is now a desert.

The Italian Government, from motives of economy, has decided not to take part in the Chicago Exposition. The Cabinet also proposes to suppress the Ministers of Posts and Telegraphs.

A Roman newspaper is authority for the statement that the Italian Government is about to address a circular to the European powers submitting the conduct of the United States Government in the New Orleans affair to their judgment.

London hospitals contain on an average 100 cases of influenza, and there are signs of a continued increase of the epidemic.

April 24 the Chilian insurgent war-ship Blanco Encalada was suddenly attacked in Caldera Bay by the torpedo cruisers Lynch and Condell, which launched seven torpedoes against the iron-clad, the last one striking. She was tied to a buoy at the time and was unable to withstand the attack properly. About 180 of the crew were drowned. The commander and nine others were saved.

The village of Mussig, near Schlettstadt, was burned to the ground on Wednesday, one hundred large frame houses, the church and the castle being totally destroyed. A workman named Jutz has been arrested on a charge of having purposely set fire to the village in four places.

Not many physicians make great therapeutic discoveries. For the most part they content themselves with administering judiciously what is prescribed in the books. To Dr. J. C. Ayer, however, is due the credit of discovering that greatest of blood-purifiers—Ayer's Sarsaparilla.

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CHICAGO, May, 1888.
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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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In order to give our readers a view of the Conference and annual meeting at the first moment, reports of the proceedings of both days have the space this week. Next week will appear the remainder of the annual reports and some of the Conference addresses.

The British Parliament has another case of expulsion. A Captain Verney conspired against the virtue of a young governess, and when the government representative moved that the fellow could no longer be member of the House of Commons, the opposition seconded it, and it was agreed to in "absolute silence." Following the cases of Parnell and Sir Charles Dilke, it would appear that the social purity reform is reaching into the ranks of the gentry where it is most needed. The good people of England should make it impossible that there should ever again be such a rake as the Prince of Wales.

A sectarian rupture is threatened between the societies formed for young Christian workers. The Christian Endeavor societies began without any denominational peculiarity. But the Epworth League took off the young Methodists and has 300,000 members, and the Baptists have their Young People's Union. Last week the League met in St. Louis and voted down a sectarian resolution, after a sharp debate, that would have cut off the Christian Endeavor Society. Many pastors think these societies helpful to the churches, but if they become mere sect-machines our dear young people would do better to come back into the churches and be satisfied to work in the old lines.

The Chicago and Northwestern railway company has always been liberal in its dealing with the secret labor societies among its employes. It has never permitted a strike to continue more than an hour or two, but has yielded to the demand of the men. The switchmen's lodge finally got to be greater than the company and had its own way most provokingly. The trainmen were involved in the quarrel and the company took advantage of the general disturbance to discharge all the switchmen on its main lines. The men held meetings with their lodge bosses and gave up the fight. The *Catholic News* must be supported by these switchmen. It strikes out for them hotly. "What do the bloated stockholders of this grinding and oppressive corporation," it says, "care what suffering and affliction is imposed upon the families of those poor, hardworking men by the cruel act of the company?" In taking up the switchmen's quarrel the *News* shows itself capable of espousing a most unjust cause.

A remarkable convention meets in Cincinnati this week, called by the Farmers' Alliance and other labor agitators. Will it evolve a second "third party" is the question. It need not be feared in any general issue by the old parties. It is made up of too diverse elements to hold long together. Like Nebuchadnezzar's image, the brittle mixture of iron and clay is here found in the primitive, the bottom elements of society—the "mudsills" of our fathers. The alliances, "Knights," greenbackers, grangers, Bellamyites, Henry Georgeites, etc., etc., are not likely to combine in any dangerous way for our politicians. These men urge some measures that are important, but they neglect others of infinitely greater moment.

The Scotch-Irish Congress, which closed at Louisville, Ky., Sabbath evening with an old-fashioned Covenanters' meeting, was a unique gathering. Dr. John Hall of New York preached the sermon, and Psalms 100, 23, 46 and 68 were lined out, explained and sung, and no organ with its "kist o' whistles" marred the effect of the grand congregational chorus. Dr. Hall, whc last year bore the greetings of the congress to their brethren in Ireland, said during the meeting that he had frequently returned to Ireland in his twenty-four years' residence in America, and he never saw Ulster present such a look of prosperity as last year. He thought Ireland did not so much need home rule as to educate her people and inspire them with the thoughts, purposes and convictions which have made the United States blessed.

The German section of our new Chicago mayor was on the under side during the election. It has now swung around into the light and it is not a pleasant spectacle. We believe, indeed, that multitudes of our excellent German-American citizens will deny that Hempstead Washburne at all represents the Germans in respect to the saloons. A notorious rowdy wanted to open a saloon in one of the South Side residence streets last year. Even Cregier hesitated and put off his friend before the vigorous protests of the citizens. But our nice new mayor makes no scruples, but gave a license to that very saloon in the name of a West Side brewer last week. He says, moreover, that it don't make any difference about the man or the place; every application for a saloon in proper form he will grant. Our Republican citizens begin to realize that they should not put their trust in princes.

The *Cynosure* has made little mention of Dr. Lorimer, the Grand Orator and champion of the lodge, since his return from Europe. He remained in this city but two or three weeks, long enough to preach a funeral sermon, lauding the Masonry of Norman T. Gassette, when he left us for Tremont Temple, Boston. He will find in that city, thank God, a less kindly atmosphere, in respect to his Masonic denial of Christ, than here. The evidence of the letter, signed by several of the most eminent Baptist pastors of that city, to the Conference last week is enough. An eminent evangelist who is familiar with Dr. Lorimer's church here, declares that it is stranded on false doctrines and false ideas of Christianity; and that God has given the man who has been preaching them into this condition several warnings, that he must cease trying to serve God and mammon and preach Christ only. The last *British-American Citizen* of Boston indicates that these warnings have not been heeded. It charges Dr. Lorimer with bearing "maliciously false" testimony against Queen Victoria.

Mr. F. W. Gooch, Y. M. C. A. secretary in Quebec, Canada, writes earnestly to the *Young Men's Era*, the Y. M. C. A. paper of this city, protesting against the Association attempting to rival the world as a promoter of amusements for young people. He says: "Far be it from me, or any association workers to want to represent the Christian life as something gloomy, but if the Young Men's Christian Association wants to be known throughout the length and breadth of this country as an institution seeking by all means to lead men into union with Jesus Christ, first and foremost, it must have done with all this tomfoolery that our associations are wasting so much energy upon, ostensibly 'to provide innocent and harmless amusement for young men' and teach, both by example and precept, that the Christian has done with these things and is united with Christ to seek to stop the thoughtless, headlong rush to eternity in which such masses of our young men are joining. As God's own people know, there is far greater and more lasting pleasure for all young men in the exclusive Christian life and work than in the mixed or semi-Christian life, and only those call it 'gloomy' who know nothing about it because they are still in the position of 1 Cor. 2: 14."

RELIGION AND THE SECRET SOCIETIES.

TRANSLATED FOR THE CYNOSURE FROM DIE BAUHUETTE. (VOL. 34, NO. 12.)

Mr. George Fritschel, cand. theol., sent me the work of Prof. Gottfr. Fritschel, "Die Religion der Geheimen Gesellschaften," Waverly, Iowa, 1890, for review, accompanied by the following letter:

LEIPZIG, Feb. 21, 1891.

DEAR SIR:—I take the liberty of handing you a work for review. Of course you will not agree with the position taken by the author and editor. What induces me to hand you this work is the conviction that you are *one* of those Freemasons who openly and honestly draw the consequences of what they believe. At least that is the impression I had after hearing your recent discourse before the *Deutsch-Katholische* (free-thinker) congregation. I had the intention to hand you this personally and to speak to you concerning this matter, but was hindered by the preparation for my journey back to America. I am convinced the same as you that it is dishonest and immoral to belong to the church (I mean the church as it is), without believing what it requires as necessary condition for membership. The clearer this is stated, the better. For this reason I would like to propose the following questions to you:

1. Is the description given here of the real essence of the secret societies, especially Freemasonry, according to your judgment adequate, correct and just?

2. Can it be defended by a moral man, if a Christian remains in communion with the lodge? I mean a Lutheran Christian who believes that Jesus Christ is true God, born of the Father in eternity, and also true man, born from the Virgin Mary, who has atoned for our sins by his death?

3. Is it so, that a true and genuine Mason must reject this?

4. Can a true genuine Mason belong to the Evangelical Lutheran church, which requires this as condition for church membership, without getting into the greatest conflict?

5. What is your judgment in regard to the challenge that such a man must accept either the Lutheran church or the lodge, but impossibly both?

6. What is the relation of Deutsch-Katholicism (free-thinkerism) and Freemasonry to character and history?

I should be glad if you would discuss these questions in reviewing this work. Respectfully,

GEORGE FRITSCHEL, *cand. theol.*

This work compares favorably with all Anti-masonic writings that have come to my knowledge so far, because it proceeds altogether objectively and is free from all spiteful excursions and invectives. In this respect it is really without equal. The author quotes Masonic documents and draws his conclusions entirely without passion. In case his suppositions were everywhere correct, very little could be said against his conclusions; but this is the case only in a very small degree.

The Masonic writers used by the author, as an American, are adherents to a view of the real character of Masonry which is in most cases "on a side-track," because it is tinged strongly by the subjective view of the authors.

The author finds in the Masonic order a specifically religious institution, which is a rival to the church and tends to take its place. And *he was forced to reach this view* if he followed the quotations from the American [Masonic] authors, who fancied to do a great service to Masonry by taking a decidedly churchly position and denying as much as possible the official, true aspect, viz., neutrality in matters of belief. Perhaps unconsciously and in good faith they have no doubt the tendency to adapt themselves respecting Masonry, to the ruling (believing) public spirit. Where this tendency occurs intentionally, it is of course immoral, and to be condemned throughout.

In short, the American Masonic writers are no reliable authority in respect to Masonry, and the author should have looked for other documents. As such, Anderson's Book of Constitutions (Old Landmarks) takes the first place; besides this the better Masonic codes come in question, whilst the views of individuals have little weight. . . . . .

Almost the only good document used is the "Hand-book of Freemasonry." Among the writings quoted are also Anti-masonic writings of Nielsen and Hengstenberg. But Nielsen fights the Swedish system (four Grand Lodges), which indeed intends to be a kind of church, and takes, in fact, a position as *pseudo*-Christian as it is *pseudo*-Masonic. It is neither church nor Freemasonry, but humbug and fraud. And who quotes Hengstenberg concerning Masonry and Christianity, should have read reasonably also the "answer of four ministers at Magdeburg," with their vindication.

The writer of the above letter (probably the editor of his father's work) has great confidence in me, doing me great honor thereby, after hearing a single sermon from me; and has, therefore, proposed a few questions to me. He presupposes my honesty and reliability in answering them. This fact shows that he presupposes a spiritual bond and moral relation between both of us, although he is perfectly aware of the different views we have in religious matters. Well, the writer is a Mason without his knowledge; he is such in fact without having the name of one. By that he concedes a fruitful discussion of important questions is possible between us, and that it is not impossible that he, the orthodox Lutheran, can learn something from me, the free-thinker. This concession justifies the existence of the Masonic order, which tends to unite all good men striving for a higher aim, irrespective of social standing, calling, nationality or creed, on a neutral basis, which disregards and never touches the peculiarities in order to cultivate purely humane interests.

The writer unconsciously acknowledges the real essence of Freemasonry also in other cases of human intercourse. If he trusts a merchant that he sells goods at reasonable rates, he deals with him without inquiring for his creed or his theoretic convictions of any kind. He will join a company for the cultivation of singing, or for social intercourse, without hesitation, if he feels the inclination, even if he knows that men of different social standing and vocation, of different political or religious views, are to be found in the same. Most naturally! The cultivation of singing and of noble sociality is connected as little with the creed of the individual as cultivation of Masonry, or as general human art of living. There exists here as well as there a justified human inclination which produces common cultivation of singing, sociality and Freemasonry. The special religious position of the individual is not damaged, if one for a time disregards it, if no one is forced in matters of conscience, but freedom of conscience and toleration is practiced. Jesus has lost nothing of his sublimity and nobility, and has given up none of his convictions by his intercourse with publicans and sinners; what damage can it do to an orthodox Lutheran, if he cultivates humane ideals in common with morally good men of various nations and churches? A centre of union is not only advisable against the division of public life, (nationality, political and religious conviction, etc.,) in order to bridge these and to put into practice the idea of general brotherhood of men on the basis of the moral law as medium for education, but it is absolutely necessary and no one can deny that it has a right of existence.

If, in spite of the neutral position of the Masonic body, one or another member mixes some of his special subjective views into his discourse and thus leaves the neutral line, then this is just as intelligible as human. By this we do not intend to justify but simply to explain the American mal-practice of mixing the Masonic position with the churchly. There is an ideal Masonry, which coincides as little with real as this is the case with Christianity and the church.

Considering the liberal bond of union by which Masonry comprehends its initiated, and the absolute toleration it practices towards their views and convictions, one can easily see, that utterances will be found in Masonic writings which will appear offensive or objectionable to the one or other, irrespective of connection, and when put upon a different line. No one can jump over his own shadow.

The author also quotes the higher degrees. All higher degrees, however, are not Masonry, but an aberration. Everywhere only such have themselves initiated in the same, as do understand Masonry, and as consider the form to be the essence, the means to the end. The craze for higher degrees is a form of insanity (*quoedam in saniae forma*) and all utterances of the higher degrees do not influence the pure Ancient Masonry, which consists simply of the three blue degrees. He who looks at a procession of modern Knight Templars in America, at once can see that he has not men before himself, who take and treat an earnest thing in an earnest manner, but clowns. Knight Templarism and all higher degrees do not belong into the lodge, but to the fairs and masquerades. In the best case they are a toy for grown-up children.

The title of the book is not appropriate as far as it concerns Masonry; for the lodge is no secret society, but merely a closed society. Laws, principles, history and members of the lodge are no secret.

In answer to the questions proposed in the letter:

1. The description of the real substance of Masonry given in the letter, is not correct; for the lodge being a union of minds sympathizing in common (Lessing) is neutral in regard to political and religious convictions, and it is not their object to rival the churches. The lodge is a union of common intentions, not of creed.

2. If a Christian, who sees in Jesus a supernatural being (God), remains in communion with the lodge, this is exactly as justifiable morally as if he belongs to a singing society; or if he, as Mr. G. F., makes use of a ship for passage to America, in which also Mohammedans, Jews and Turks are passengers. However, this question is hard to be answered for others, as the decision is a matter of conscience. By itself there is certainly no moral objection; but it seems to be the case subjectively, as orthodox clergymen (at least in German lodges), do not apply for admission, and occasionally attack the order in the very same way as the Ultramontane.

3. Since the lodge, as such, defends only what is common to all men, and leaves the doctrinal views of the individuals untrammelled, a genuine and true Mason is not obliged to reject the doctrines of the church. He permits each one to be saved according to his own fashion; for in intellectual matters any one may err.

4. A conflict between the dogma of the church and Freemasonry is simply impossible (cf No. 1) because the territory pertaining to Masonry only —the moral—is also that of the church.

Hereby also the alternative (5) is answered: either the Lutheran church or lodge, although, by the way, theologians of calling, as Prof. Bornemann (cf: *Bittere Wahrheiten*) and others, deny that the belief in the divinity of Christ or any other formulated dogma, is a requirement of the Lutheran church.

6. *Deutsch Katholicism* (Free-thinkers) and Masonry are separate branches. Among the founders of free-thinker congregations there were indeed Freemasons (as Rob. Blum, Wigard and others) who were not without influence upon those, but there is no direct connection of the two. Both have in common: that they permit freedom of conscience and inquiry; that they choose their own officers; that they require simply moral disposition and moral life, but no creed. The essence of free-thinkerdom is older than the organization of the Masonic order (1717), as it was already extant in the congregations of the Waldensese, or the Bohemian Brothers, in those of the Socinians, and in the original Christian congregations before the conquering of now ruling party (the Catholic) crushed the minority.

In the preface of the above work, it is said: "The opposition against the secret societies must be seen more and more clearly as necessary and insurpassible by the Lutheran church of America and be taken up more earnestly." The Freemasons have an easy victory in this fight against windmills. In what the Catholic church since 1737 (first bull against Masonry) has not succeeded, the Lutheran will never accomplish. This opposition starts from a wrong supposition, namely, that the church in first line must defend its own special creed. It disregards two things: 1, That the moral foundation is common to both institutions; 2, that the church in the state of things at our time is obliged to spare every nursery of ideal endeavors and to muster its whole strength against the common enemy of all ideal factors, absolutely irreligious materialism which has turned from all higher things in thought and actions; an enemy which the Lutheran church must attack in the same manner as Masonry. If Jesus says: "He, who is not against, is for me," it does not suit the church ill to do likewise; and if he desires his disciples to be known by their fruits rather than by saying, "Lord, Lord," then the Lutheran church may leave the Masonic lodges undisturbed and may rather sweep before its own door. Even in regard to orthodoxy things stand bad in the same, so that it might do well not to forget the parable of the mote and beam.

J. G. FINDEL,
Honorary Member of the Grand Lodge of Iowa.

ENDS AND METHODS.

BY REV. W. H. ROSS.

Why should a reformer turn away from secret societies, organized to promote the reform he seeks?

Because he desires success.

But may he not reasonably hope for success through these organizations?

No.

Why?

Because in the nature of things it is impossible.

Let us look at this subject a little.

There are few readers of the *Cynosure* who will deny that God and Satan are both interested in the affairs of this world, and that very little can be accomplished in any direction without the aid of one or the other. Assuming this to be true, we may state our proposition thus: God favors all good objects and opposes all bad ones; Satan favors all bad objects and opposes all good ones. But God is as much opposed to bad methods as bad objects. When Satan offered Christ the kingdoms of the world if he would fall down and worship him, the end was a good one, just what he, Christ, left his throne in heaven to secure, but the method was bad and he spurned it.

God has chosen as his method, openness and sincerity; Satan as his, secrecy and duplicity. These two methods are as far apart as light and darkness, hence are characterized by those names in the Bible; and God will no more endorse Satan's methods than he will his objects.

In further statement of our proposition we have: God favors all good methods and opposes all bad ones. Satan favors all bad methods and opposes all good ones.

Let us now illustrate our proposition by applying it to the temperance reform as advocated by the Good Templars and other secret temperance orders.

God favors the reform but cannot sanction the method without doing homage to Satan, its au-

thor, which he will never do; so they can have no help from God. Satan is well pleased with the method and with the homage paid to him as its author in its adoption; but being greatly opposed to the object he can be expected to give his aid only so far as he can secure glory to himself by the popularizing of his method, and at the same time accomplish the defeat of the object by the division of the forces in its favor.

Does not the history of the temperance orders amply demonstrate the correctness of the above reasoning, when the returns in the last forty years have not proved to be a fair income upon the purely human investment that has been made?

Briefly stated, neither God or the devil will help a good cause that adopts a bad method.

If, then, our object is one that has the favor of God, we do well to adopt his method, and then with his banner waving o'er us and his arm smiting the foes before us, the victory will be glorious in his own good time.

On the other hand, if our object be a bad one it would reasonably be expected we would choose a method to match and so secure the hearty co-operation of him who is the author and defender of all that is bad and the enemy of all that is good.

Rives Junction, Mich.

A STRONGHOLD OF SECRET SOCIETIES.

[From the Christian Instructor.]

We believe that this stronghold is in the Christian churches. If the ministers and people of every church would stand aloof from all secret oath-bound societies and protest against their anti-Christian character they would rapidly decline. They would lose a vast amount of moral support now drawn from the church. It would check the increase of membership in the lodge now drawn from the same source. Secrecy would also lose one of its favorite arguments of defence. "Why," says one, "Masonry cannot be a bad institution; for Rev. Dr. Famosus is a member of the lodge, and is away above the Royal Arch degree, and if there were anything inconsistent with morals and religion he surely would not remain in the lodge." That is the way apologists and lodgemen talk, and the simple believe, and many are ensnared. A friend told me a few days ago, this: "The presiding elder of the M. E. church, Rev. Richard Blank, riding with our young pastor, said, 'We are not allowed to ask men to join the Masons, but you would find it a great advantage to join them.'" Surely a bishop would not encourage a young minister to enter such fellowship if there were anything wrong in it! Those not acquainted with the cabalism and intrigues of the world believe the plausible statement. But such reasoning is very fallacious and inconclusive. By that kind of argument you can prove the worst institutions respectable and justifiable; for nearly all corrupt institutions like to draw in a few of a better class of men to give character to their juntos.

Not that any lodge wants ministers and other Christians as members, *because* they are Christians, but to give the lodge a fair character in the opinion of the uninitiated. It has a great influence with some to say that the Rev. Dr. Augustus Blattergoul is a member of the lodge, and many of his church members are acquainted with its sublime mysteries. Of course, what the august prelate may do, everybody may do. Hence a favorable opinion is formed; but an opinion based, not on any knowledge of the true character of the lodge, but merely on the fact that a certain man belonged to it, is a very unreliable evidence of its goodness and Christian character. There may be a good man in the Church of Rome, but that does not prove that she is not anti-Christian. There may be a bad man in the church, but that does not prove that Christianity is a bad institution. However deceptive that kind of reasoning may be, it shows that the church is a prop to the lodge.

We do not say that a man cannot be a Christian and belong to the lodge, for a real Christian may do some things damaging both to himself and the church. But we think that a professor who can join the lodge and join in deistical worship with skeptics, unbelievers of every grade, the profane, the Jew, the Brahmin and Mormon, does not manifest a high standard of piety and spiritual life. Such a man can scarcely distinguish between Christ and Belial. It seems very strange that a minister of Christ should join the lodge to get support from the world and draw around him an influence that is only earthly and carnal; but there is no doubt of the fact. Some denominations are largely controlled by the lodge.

Our whole country is covered as with a network of secret societies, and they are quenching the spiritual life of the churches. When a young man joins the lodge before he joins the church, he is not very likely to join the church. The lodge becomes his church. If he joins the lodge after he joins the church, he is likely to be of little account to the church afterwards. Observation confirms this. The influence of the lodge may account, in part, for the fact that so many of our young men have no church connection. There is no doubt that the church to-day is one of the strongholds of secrecy. The church is using the lodge to gain its ends, and the lodge is using the church to give it a name and moral support. If the real character and spirit of the lodge were generally known, few ministers would have the boldness to join them. The fruit of this alliance between the church and the lodge is infidel in its tendency. "He that is not for me is against me." Whatever the avowed or real design of the various clubs and associations, the result is irreligious. Any attempt at a compromise between Christ and Belial ends in infidelity and atheism.

One of the boldest advocates of socialism said, "Man is the religion of the coming age." The tendency of the age is to secularism, and religion is a sort of anthropology rather than theology. Even in the hymns of the church there are evidences of this, for many hymns are mere doggerel, and tend more to the vanity of the creature than the praise and glory of God. They remind us of the man who said, "I thank thee that I am not as other men," etc. But it is not the design of this brief paper to discuss the question of secrecy in general, but to call attention to the one point, viz., that the church is one of the strongholds of the lodge. This is a sad fact, and the church suffers in spiritual life and power. The church is a mighty power when she lives and works within God's covenant, for then all the power of an omnipotent God is pledged for her triumph. "O that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies and turned my hand against their adversaries." Ps. 81: 14.

The greatest enemies of the church are within her, and not without her. No enemy can do her serious injury so long as she lives, believes and walks within the covenant. But when she departs from truth and faithfulness the Philistine and Assyrian are at her gates. But this unnatural alliance cannot always last. The church must and will shake herself loose from all unhallowed associations. "Every tree which my heavenly Father hath not planted shall be rooted up." The time will come when Christians will be ashamed to confess that they are in sworn fellowship with skeptics and worshipers of Baal.

Christ put his disciples on their guard against improper oaths. Swearing by the temple and by the altar and by one's head, etc., seem to have been very common then, as in our day. "Swear not at all," said he, "neither by heaven; for it is God's throne; nor by the earth; for it is his footstool; nor by Jerusalem; for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black." Jesus of course referred to the common profane use of oaths. The authorized, solemn oath for confirmation as an end of all strife, by God's appointment was not declared unlawful, but the unhallowed appeal by oath. It is found generally true that the more free men are in the use of the oath on all occasions, the less reliable their word becomes. Those who fear not to profane the oath will not fear to violate the truth. The profane swearer and the liar are in the same list. They belong to the same class.

The training many get in secret orders prepares them for treating the oath as a light matter. The oaths they take to conceal the doings of the lodge are profane in their nature, not being administered by lawful authority, nor for a lawful purpose. They are ensnaring, as they require concealment before the nature of a thing can be known. He who is willing to take such an oath manifestly does not have any proper fear of an oath to start with, and the oftener he repeats it the less he will think of its sanctity.—*Christian Instructor.*

N. C. A. ANNUAL MEETING.

REPORT OF PROCEEDINGS.

The annual business meeting of the National Christian Association was called to order promptly at the appointed hour, and Elder J. L. Barlow of Richmond, Ill., called to the chair. Rev. E. L. Harris of Delavan, Wis., offered prayer. On announcement by the Secretary that the Directors had been unable to conclude their annual report because of sickness among their number, but that if a short recess could be taken by the Association, the Board could complete its work, a recess was ordered.

Business being resumed, Elder Barlow asked to be excused from occupying the chair as the noise of the street prevented his hearing readily. Rev. Alexander Thomson was therefore elected temporary chairman.

The report of the Board of Directors was read by the Secretary, Rev. E. R. Worrell, and was approved. W. B. Stoddard, Washington agent, being present, made some explanation of his report, which showed a good condition of the Washington property.

The report of the Treasurer, W. I. Phillips, was then presented and briefly discussed and adopted. The report of the auditors was also adopted with their recommendations. The Association voted that J. H. Zearing, Jerome Howe and Ezra A. Cook be the committee to report on the re-valuation of N. C. A. property in this city and elsewhere and report before adjournment.

The report of the Corresponding Secretary being read, was received and approved. Committees on nominations and resolutions were appointed: Prof. H. A. Fischer, Rev. B. F. Worrell and Rev. E. R. Worrell on the first, and Pres. C. A. Blanchard, Rev. W. W. Ames, Geo. W. Clark on the other.

The report of the publisher of the *Cynosure* was read and adopted. The correspondence of the anniversary was read by the Corresponding Secretary. Letters full of enthusiasm, zeal and good counsel were read from J. A. Conant of Connecticut, Rev. C. H. Abbott of Tennessee, Rev. M. A. Gault of Iowa, J. W. Wood of Wisconsin, Rev. Edward Hildreth of California, Hon. S. C. Pomeroy of Washington City, Mrs. A. E. Stoddard of Boston, Mrs. L. C. Capwell of New York, Rev. Henry Cogswell of Washington, Rev. Jas. Travis of Illinois, Mrs. S. B. Allis of New York, Rev. H. H. Hinman, Rev. S. C. Kimball of New Hampshire, S. A. Pratt of Worcester, Mass., Rev. A. J. Chittenden of Kentucky. These letters with others which had been received be referred to the editors of the *Cynosure* for publication with the names of all who had written.

The nominating committee brought in a majority and minority report. The latter was received and the clerk instructed to cast the ballot of the body for the officers nominated, who were elected as follows:

President, Rev. Alexander Thomson.
Vice-president, Elder J. L. Barlow.
Recording Secretary, Mrs. E. A. Cook.
Corresponding Secretary and Treasurer, W. I. Phillips.
Auditors: E. Whipple, J. L. Reber, H. A. Fischer.
Directors: T. B. Arnold, C. A. Blanchard, E. A. Cook, J. M. Hitchcock, Jerome Howe, J. P. Richards, Alex. Thomson, E. Whipple, E. R. Worrell, Edgar Wylie.

Recess was then voted, but before a closing prayer by Prof. E. Whipple, George W. Clark of Detroit, said a word of ringing good cheer and sang an old-time song.

In the afternoon, after prayer by Elder J. L. Barlow, Rev. C. Bender of Mendota, Ill., and Rev. William Beers of Van Orin, Ill., were invited to sit as corresponding members.

Attention was then given to reports from the district agents. Those from Rev. J. P. Stoddard of Boston, and W. B. Stoddard of Washington City, and C. F. Hawley of the central district, were read or given in person. The Association voted to approve these reports heard and the work of the agents, including that of Rev. S. F. Porter of the College work, and gave them hearty thanks for their self-denial and success. Their reports were referred for publication.

The following new members were then elected: Rev. C. Bender of Mendota, Ill.; C. G. F. Miller, Clay, Pa.; Rev. D. W. Wise, Wheaton, Ill.; Wm. Haverstock, Zanesville, Ind.; Rev. James Brewer, Wheaton, Ill.; J. H. Zearing, Chicago.

The report of committee on re-valuation of

property was read, accepted and referred to Board of Directors. The report did not change the old valuation of the Carpenter and Washington buildings. A resolution to modify it in this respect, by an increase of these valuations, was lost after some discussion. The report reads:

Your committee on re-valuation of property recommend that the Chicago and Washington property remain as now valued; that the Dakota and Kansas farms be valued at what the Association has offered to sell them for; that the actual value of book and tract plates, as well as the actual value of the items in the Suspense account reported by the Treasurer, be carefully estimated and the amount of their deterioration in each case be entered on the Treasurer's books. This committee are unanimously of the opinion that it is wiser to underestimate than overestimate the value of the property of the Association.

The committee on resolutions reported as follows:

1. We have been greatly gratified by the reports made respecting the progress of the past year and think that the thanks of all friends of our cause are due the editors of our paper and the officers of our Association for their faithful and successful labors.

2. That we believe the triumph of our cause to be as sure as the victory of truth; that the atheism, infidelity, favoritism, and lawlessness promoted by secret organizations must finally cease and the civil liberty and the Christian faith which are antagonized by them must prevail.

3. That we mutually pledge to each other and to God such labors as we may be able to perform for the establishing of the church of Jesus Christ and overthrow of Freemasonry, Odd-fellowship, and all similar anti-Christian institutions.

4. That we favor the continuance of the committee on an international conference of Christians respecting the secret lodge system.

5. In removing from the roll of our active members and friends of our cause the names of brethren M. R. Britten, Wm. Johnston, J. P. Lytle, A. C. Hand, R. J. Williams, Daniel Brown, and C. C. Foote, recently deceased, we desire to testify to their lovable Christian character, their unswerving faithfulness to the truth, and to convey to their surviving relatives the assurance of our sympathy in this our mutual affliction.

Responding to the resolutions, George W. Clark spoke with strong feeling on the life of Rev. C. C. Foote. He said that he first met Bro. Foote on the battlefield almost fifty years ago. This was at an Abolition conference in Rochester, New York. Our hearts beat together, and hand joined hand. Bro. Foote was a fighter. He was no time-server; never dodged; never flinched. He was always ready,—a master of debate. I never knew him vanquished in a discussion on the Abolition question. From his earnestness, his devotion, his unsparing criticism, he sometimes made enemies. But in soul he was lovely, kind-hearted as a woman. On all questions of religious reform we were one in heart. In that early time Dr. James C. Jackson, Col. Chaplin, C. C. Torrey, Bro. Foote and myself formed a band of Abolition agitators. We visited together various parts of the country. Together we visited Plattsburg, N. Y., and the pulpits were refused to some of the company, but Bro. Foote was accepted because he was a minister. He went into the pulpit and took the text, "Remember those that are bound as bound with them." It was a most powerful sermon, and those who hoped to escape Abolitionism, thought they had chosen its most powerful advocate. The speaker told of his visit to Bro. Foote on the last Sabbath of his life, and spoke of the pathetic communion of soul between them. He sang the song they sang together that day, and a few days after at the funeral of the brother of his soul.

After the resolutions Prof. H. A. Fischer read the following letter from ex-Pres. J. Blanchard, who was detained at home from the annual meeting:

WHEATON, Ill., May 12, 1891.

To the National Christian Association,

DEAR BRETHREN IN CHRIST:—My name has stood as editor of the *Christian Cynosure* for twenty-three years; and the public press has admonished me that I am fourscore years old. Thanking the Association and its Board of Directors for their uniform kindness, and not wishing to obstruct their endavors for the enlarged usefulness of the paper, I respectfully decline re-election to the editorship; and without wishing unduly to influence your action, I respectfully recommend to your favorable consideration Mr. H. L. Kellogg for the office of editor. And as Mr. Kellogg's family and his own health and vigor require a vacation, I suggest that he be allowed six months or more absence from his post.

Very respectfully yours in Christ,

J. BLANCHARD.

The assistant editor also presented a communication of similar import, regretting that the prolonged ill-health of his wife made it necessary to remove with her to another climate, and he desired either to be released for a time, or definitely to close his work on the *Cynosure*, whichever the Association might elect. After a full discussion of the situation, which was generally unexpected in respect to the senior editor, and after many expressions of gratification for the excellent work of the latter, both editors were re-elected with practical unanimity, and details of necessary absence referred to the Board of Directors.

The reappointment of the district and field agents was unanimously made and the Board instructed to arrange for the salaries of each.

Rev. W. W. Ames remarked that he brought to the Association the Christian greetings of Capt. Wm. Wilson of Menomonie, Wis., who sent by his hand $40 for the fund to supply the *Cynosure* to colored preachers. Bro. Wilson is now in his 85th year. He has always paid liberally for this cause and rejoices in every evidence of its success. The increase of lodgery he believes to be a good indication, showing that a revolution in this enormous and unholy system approaches. Mr. Ames asked the prayers of the Association for this aged friend, that he might be cheered and comforted by the presence of the Spirit in his extreme age. It was voted that the chairman communicate to Capt. Wilson the thanks of the body for his liberality and for his kind remembrances.

After prayer by George W. Clark, the meeting adjourned.

ANNUAL REPORT OF THE BOARD OF DIRECTORS.

Your Board of Directors has held seven meetings during the past year and on the following dates: June 23, July 24, Sept. 20, Dec. 22, Dec. 29, in 1890, and Apr. 4, and May 9, 1891. . . . At the second meeting the resignation of Mr. Jno. Gardner was presented and accepted. Subsequently, on recommendation of the Corresponding Secretary, Mr. W. W. Wait was elected to fill the vacancy made by Mr. Gardner's resigning, but the gentleman never met with the Board. . .

The financial condition of the Association was such when the present Directorate was appointed that a change of methods, at least so far as concerned the payment of the salaries of those employed by the Association, was found necessary. No definite sum was pledged to any. The Treasurer was authorized to pay the salaries of editors and treasurer out of the net income of the Association *pro rata*, the salaries being nominally the same as heretofore.

As another prudential measure the Treasurer was directed to select and set aside the best of the Publishing House notes, the aggregate of the principal of which would equal the amount of trust funds held by the N. C. A. Further, marketable property of the Association, as the house and lot in St. Louis, Mich., farms in Dakota and Kansas, and one negotiable note have been offered for sale, though no sale has as yet been effected. Pres. C. A. Blanchard, though hard pressed with many duties, consented to act as our Financial Secretary, and the columns of the *Christian Cynosure* were placed at his disposal so far as he might see fit to use them in an effort to increase the income of the Association. The outcome of the efforts made in this direction presents a cause for thanksgiving to God. The expenses of the Association have been met and the salaries paid in full to April 1, 1891.

Your Board has followed the same general plan with field agents as that above indicated. No definite salary was pledged to any. Rev. J. P. Stoddard was appointed N. C. A. agent for New England, and has been working during the year with the auxiliary association located in that section. Help was offered in the way of *Cynosure* subscriptions to the extent of $50.00 per month, if taken on the field. . . .

The faithful and able agent of this Association, W. B. Stoddard, made a proposition to your Board concerning the control of the Washington building and N. C. A. work in the region of that city, which was accepted and our work thus continued there. Rev. C. F. Hawley was assigned to Ohio and westward to Iowa, as a field, with the usual aid to agents in *Cynosure* subscriptions and $400.00 and traveling expenses, if collected on his field, the contributions from Iowa being pledged to him until his salary should be paid. Mr. Hawley was also asked to work out New York State annuity funds. Rev. S. F. Porter was requested to work as heretofore among the schools of the South. At the Board meeting held in Sept., 1890, the contract made by Corresponding Secretary Phillips with M. H. Nichols as N. C. A. agent on the Pacific Coast was approved.

The Board has made efforts to secure full and regular reports from all agents working in the interests of the Association, and with partial success. The Finance Committee was appointed to examine these reports. The need of more continuous and systematic lecture work by some of our agents has been evident, and the Board has urged that lectures be pre-arranged by correspondence with friends of our cause.

By action of your Board the Treasurer has been organized to open on his books the following funds: the "Permanent Fund," the interest only of which is to be used in the work of the Association; the "Current Expense Fund," the "Southern Ministers' Fund," the "Reading Room Fund" and the "Free Tract Fund."

The report of the Committee on Buildings made to the Board shows an income of $1,114.11 from Carpenter Building, or $65.98 less than for the same period last year. Taxes $327.22 or $35.35 more than last year with a special assessment of $47.95 for paving alley in rear of building. Insurance $7,500.00 for three years at cost of $1,12.50. No repairs to speak of. Concerning the Washington Building no itemized report has yet been received by the Board. At our last meeting a letter was read from W. B. Stoddard, the agent in charge, in which it was stated that all the rooms of the building, except those occupied by the agent, had been rented during the year. The general plan of W. B. Stoddard has been to use income of the building to pay the amount $200.00 pledged by him to this Association; further, to keep his salary at the same figure it was last year, and to use whatever balance there might be in repairs on the building. He states that some painting has been done and that the building is in a good condition.

The *Cynosure* will no doubt have its own report to present to you. The Board has, however, advised with the publisher, H. L. Kellogg, as to ways and means of increasing the subscription list. Miss E. E. Flagg has been retained as contributor to its columns at her former salary, paid on the *pro rata* basis.

The fourth Annual Christian Conference on the Secret Lodge System appointed, has taken some time and attention of your Directors, but more especially has the care of it come upon the Corresponding Secretary, W. I. Phillips.

But two new publications have been issued during the year, viz., a tract entitled, "A Vast Difference," and a sermon in pamphlet form, Rev. B. A. Carradine of the M. E. church of St. Louis, entitled, "Secret Societies—Are They a Blessing or a Curse?"

Two special committees appointed by the Board, one on Revision of By-Laws, and one on International Conference to be held at the Columbian Exposition in 1893, have made no final report.

With gratitude for the good hand of God upon us; with sorrow that his work cannot be carried on in a larger and more generous scale, we close this report and our year's work. It has been one of trial and care, and in some respects, one in which the faithfulness of those who believe in our reform has been put to test. Yet there have been many things of encouragement. We are sure that if our cause cannot be now put on the lists of benevolent causes of the churches, individuals must and can be found among poor men who will contribute annually to the current expenses of this Association. The connection with the churches in such form, that financial support can be obtained from them with little or no effort to us, cannot now be effected. Individuals must be appealed to, and not the wealthy ones alone. Here, as in all the Lord's work, the financial burden must be borne by the poor.

We recommend that especial attention be given by you in your deliberations to the future financial management of the Association.

—The eighth annual convention of the Women's General Missionary Society of the United Presbyterian Church of North America was called to order Wednesday morning at Pittsburgh, Pa., by the president, Mrs. J. P. Cowan, of Indianapolis.

CYNOSURE PUBLISHER'S REPORT.

JUNE 1, 1890, TO MAY 1, 1891.

It is a matter of sincere gratitude to God that another year of good work by this important agency of our reform may be reported. At the request of the Board of Directors, I was requested to add to my editorial duties those of publisher, in the redivision of the work at headquarters made necessary last year. The change was made July 1st, 1890. My report will cover, however, so far as possible, the business from June 1st.

The receipts have been during these eleven months from:

Subscriptions by cash	$2,462.14	
" " agents	1,035.69	
		$3,497.83
Advertisements, Lord and Thomas contract	324.75	
Special	71 74	
		396.49
Receipts from funds		822.14
" from N. C. A. book advertisements		615.38
		$5,332.84
Expenses for same time:		
Composition	$1,919.62	
Paper	978.35	
Printing and mailing	645.30	
		3,543.27
Postage	167.80	167.80
Electrotype plates and cuts		27.00
Special printing		55.70
Salaries of editors and contributors		1,516.43
Salary of clerk		213.00
		$5,503.20

The amount of subscriptions taken by the different agents respectively are as follows: C. F. Hawley, $204.20; M. H. Nichols, $51; J. P. Stoddard, $114.49; W. B. Stoddard, $666.

The different funds from which the *Cynosure* has been sent gratuitously are the Reading Room, the Southern Ministers' and the *Cynosure* Extension funds. The first column represents the amount on hand and paid into each fund during the year, the second the amount drawn out for subscriptions, and the third the amount remaining on hand:

R. R. fund	$ 323.90	$154.13	$169.87
S. M. fund	730.72	601.25	129.47
C. X. fund	597.02	66.76	530.26
	$1,651.64	$822.14	$829.60

The whole number of papers issued during this time is 170,800. We are now printing 4,000 copies weekly, an increase of 500 since last July, with means at hand for a yet further increase from the Southern fund. The Board established the Reading Room fund last July, and from this about 140 copies have been sent to college and Y. M. C. A. reading rooms since the middle of September last. Generous gifts to the Southern Ministers' fund have enabled us to send the paper to 465 pastors of colored churches and teachers of colored schools. The legacy of Philo Carpenter by his daughters, Mrs. Cheney and Mrs. Hildreth, sent three hundred copies at one time. Another donation of $100 from a large-hearted friend in Wisconsin, E. McNaughton, was this week reported in the record of donations.

Our advertising contract with Lord & Thomas was renewed last January for two years at the same rate, $400 per year. The *Cynosure* has been advertised widely in some of our smaller exchanges, without expense, except for a few electrotypes. We have also secured a number of exchange advertisements. The value of this advertising at usual rates would have been from $80 to $100.

Respecting the future increase of our list, the friends of our reform need to be continually reminded that there is no single agency so important and absolutely essential to the reform. This has been the uniform testimony of those workers who have been most intimate with the whole field. A large increase in the circulation should be the continual desire and labor of all who sincerely wish the promotion of the reform; for this is at once prophecy as well as register of success. The enthusiasm of the earlier years of the reform for this result, has been in many instances manifested during the past year. Let it grow; and let us by every honorable means increase it. The paper should not only be esteemed a record of the reform, from week to week, but it should become a source of income, supplying funds to send agents into new fields and to otherwise promote our cause. It is so indirectly now; it should be so manifestly and immediately.

The excellent external appearance of the *Cynosure* has been maintained fairly through the year. During the winter an inferior quality of paper was furnished us for a few weeks. This was because the destruction of their mills by fire compelled the paper company, of whom we purchase, to supply us from the market.

Of the editorial work on the paper I may speak an unofficial word. The senior editor has during the past year, in my opinion, given us some of the best work of his life. Its uniform excellence, since his recovery a year ago, has been a source of deep gratification, to myself at least; and as I have contrasted the *Cynosure* with many other papers, I have been truly thankful to God for giving him strength of body and mental vigor in his extreme age to continue a work to which so much of his life has been devoted.

HENRY L. KELLOGG.

THE CONFERENCE.

THE PROCEEDINGS.

The Conference, for which much preparation has been made during the past months, met promptly at the time appointed, in Apollo Hall, the smaller hall of the Central Music Hall building, where the day sessions were held. The hall was convenient, comfortable, retired and ample for ordinary meetings.

The devotional meeting which opened the Conference was conducted by Rev. J. A. Collins, the editorial representative in Chicago of the *Christian Instructor*. The meeting was continued earnestly to the full limit of time allotted. At its close the Conference was organized by the election of W. L. Enlow of Iowa to the chair, and of W. B. Stoddard of Washington City as secretary. Committees were also selected, as follows: On enrollment, F. G. Wilson, A. G. Carr. On resolutions, Revs. W. W. Ames, C. Bender, W. C. Mullinix. On plan of work, Revs. Alex. Thomson, J. A. Collins, — De Young, N. Nelson, C. B. Whittaker.

The first prepared address of the Conference was then presented by Rev. Alexander Thomson of Bartlett, Ill., on "The Temperance Orders," which was well received, and was followed by the most interesting discussion of the day, in which Mary Allen West, editor of the *Union Signal;* W. I. Phillips, N. C. A. Secretary; Rev. S. H. Swartz, pastor of St. Paul's M. E. church, Chicago; Elder J. L. Barlow, Rev. W. W. Ames, Rev. J. A. Matlack, of Ravenswood, Ill.; and Rev. E. R. Worrell of Washington Heights.

Rev. F. D. Christie of this city and Rev. J. D. Galloway of Vernon, Wis., were not present to take the part assigned them in the program.

It was a great disappointment to the committee of arrangements for the Conference that Rev. Dr. Carradine of St. Louis, could not be present. But in securing Prof. D. A. Straw of Wheaton to read a portion of the famous sermon that has made Dr. Carradine's name familiar in thousands of homes, the committee added an excellent part of the program. Prof. Straw interpreted the address excellently, and the author himself would have enjoyed hearing his discourse again. The benediction by Rev. A. Ethridge closed the exercises of the morning.

The afternoon session began before the formal opening with a hundred cordial handshakings, which even the dinner hour had barely intermitted. Our dear old singer, Clark, like a perennial fountain, overflowed with song again and again. Nearly eighty rough winters have reached his hearing and even his voice, but his enthusiasm is untouched by frost of January or fire of July. Rev. J. B. Whittaker of Michigan was selected as chairman for the afternoon, and Elder Rufus Smith, the cosmopolitan missionary, offered prayer.

The address of Rev. C. F. Hawley, N. C. A. district agent, on "The Industrial Orders," was a considerate and carefully written paper, which was well received by the Conference. He was to have been followed by Rev. Wm. Dillon of Dayton, Ohio, editor of the *Christian Conservator*, and there was unfeigned disappointment at his unexpected absence, which, it was afterward learned, was unavoidable. The gap in the exercises was closed up and Rev. C. D. Trumbull of Morning Sun, Iowa, was introduced. His topic was, "What should be the attitude of Christian Ministers toward Secret Societies?"

Before beginning his address, Bro. Trumbull referred to brief remarks made by ex-Pres. J. Blanchard in the morning prayer meeting, in which he referred to the Covenanters in terms of commendation. He had the honor of representing that Christian body, and wished that a larger number from their church were present. He felt constrained to answer the remark that Covenanters held some points of conscience that were not points of conscience. It is true that while they hold some points which are not matters of conscience to most men, yet they are so to them. Their motto is for Christ's Crown and Covenant, and they believed in recognizing Christ everywhere, and could not therefore be found in the secret lodge where Christ was shut out.

Dr. Trumbull's address was heartily applauded, and was followed by "We will speak out, we will be heard," a song by George W. Clark.

At this point a dispatch was read from Bishop Milton Wright in behalf of the United Brethren Mission Board, in session at Elida, Ohio.

The secretary was instructed to send a suitable reply. He reported afterward that, learning that the Mission Board was probably no longer in session, he would respond by letter.

The topics already presented in the afternoon were then discussed by Prof. W. G. Moorehead, D.D., of Xenia, Ohio, Theological Seminary, now lecturing before the Bible Institute connected with Mr. Moody's work; by Calvin Pritchard, editor of the *Christian Worker*, representing the Society of Friends; and by *our* "American Queen," Mother Laura S. Haviland, who spoke with such vigor, earnestness and ability that everyone forgot that she is 82 years of age, and applauded her most heartily.

The chairman, Rev. Mr. Whittaker, added a few remarks, giving his testimony against the lodges.

The report of the enrollment committee was then heard, and the committee were recommended to continue their efforts, as they had secured but eighty-five names.

Rev. W. W. Ames, from the committee on resolutions, reported, and the report was adopted as follows:

Resolved, That the importance of the reform in which we are engaged is not less than in the past, but increasingly apparent.

2. *Resolved*, That in the great multiplication of secret orders, while it should alarm us for the welfare of those uniting with them, we have reason to take courage; from the fact that God reigns, and that every system of evil has within it the elements of its own destruction. As the system of slavery did, so we believe the secret lodge system will destroy itself.

3. *Resolved*, That we cannot consistently or innocently cease our prayers and efforts, both private and public, for the triumph of this reform.

4. *Resolved*, That we recognize the hand of God in bringing to the front such men as Joseph Cook and Dr. Carradine, and

5. *Resolved*, That an earnest effort be made to place their addresses in the hands of ministers throughout the country, that through them the conscience of the professed followers of Christ may be thoroughly aroused upon this subject.

6. *Resolved*, That as some of the more prominent workers in this reform have recently gone to their reward, and others are doubtless soon to pass away, that we make it a matter of earnest prayer to God for the raising up of efficient leaders to take their places, and inspire the whole band of reformers with fresh zeal in the good work.

WHEREAS, This Conference learns with much satisfaction that Joseph Cook's address on Secret Disloyal Oaths is sent to 1,400 home missionaries by the Baptist Home Mission Union, the American Missionary Association, the Illinois Home Missionary Society, and the New West Commission. And

WHEREAS, The silent non-committalism of mission boards is of evil example to the missionaries, and a virtual protection of the secret lodges; therefore,

Resolved, That we will furnish Mr. Cook's address without charge to the secretaries of other boards who will send it to the missionaries in their employ. And we instruct our secretary, W. B. Stoddard, to correspond with secretaries on this subject, and report results to the public through the *Cynosure*.

The report of the committee on plan of work was also read and adopted. Its recommendations were:

(*Continued on 12th page.*)

CORRESPONDENCE.

GAELIC IN BOSTON.

BOSTON, Mass., May 11, 1891.

EDITOR CHRISTIAN CYNOSURE:—I have been reading Stanley's account of his travels in Africa: his first trip to find Livingstone; the second, tracing the Congo river from its source to the Atlantic—3,000 miles—a river one and one-half times larger than the Mississippi, seven miles wide at its mouth, 900 feet deep, four miles from the sea, and thirty-five miles up the Great Eastern could moor directly to the shore; the third, establishing trade stations up the Congo on behalf of the African International Association, and the fourth, to relieve Emin Bey. The hardships, perils, privations, the courage, the faith, the enthusiasm, are the wonder and pride of our time.

When the Roman general was asked: "Would you rather be Achilles or Homer?" he replied: "Would you rather be victor in the Olympic games, or the herald who proclaims him?" It is our privilege to proclaim the victory of Christ and to call on this nation to bow to him and crown him as King of kings.

Last Tuesday evening I preached in the Scotch Presbyterian church, Rev. S. C. Gunn, pastor. He began here a little more than three years ago and has a congregation of 300. They use the Scotch version of the Psalms. The members are largely from the Provinces. They use the Gaelic tongue at part of the services. They have an audience of 500 on Sabbath. Last Sabbath evening 300 were turned away unable to get in. The pastor invited me to return and give them more reform.

On Friday evening I preached in the Charles St. A. M. E. church, Rev. R. F. Hurley, D.D., pastor. This was a very enthusiastic service. Our principles met with a hearty response.

On Sabbath evening I preached in the United Presbyterian church, Rev. John Hood, pastor. This church was built by Dr. Blakie. It is a two-story brick. I never saw a church built on that plan before. The pastor's home is on the first floor.

On Monday morning I attended the Methodist preachers' meeting in their Book-rooms. They have a beautiful hall. The paper was read by Rev. W. C. Winslow, Vice-president of the Egyptian Exploration Society, on the subject of "Moses and the Monuments of Old Egypt." He brought out many striking facts. The records on monuments discovered by the spade correspond minutely to the statements made by Moses and the prophets respecting Egypt.

On Monday afternoon I addressed the Boston W. C. T. U. This arrangement was made by one of the members, the wife of your New England secretary. Mrs. Gordon, the honored president, is one of the best women in Boston. They have a large union and are pushing the work all along the line. Bro. Stoddard is preparing to organize New England more thoroughly. He expects to begin a series of weekly public meetings next week. He has the work well in hand and startling news may be expected as the result.

J. M. FOSTER.

"POLITICAL ANTI-SECRECY."

AVALON, Mo.

EDITOR CYNOSURE:—In your issue of April 30 is an article under the above caption. Permit a few words of explanation. We are not endeavoring to organize a *new* party. Neither Mr. Enlow nor myself were present and had no hand whatever in originating or forming the American party. Others had already adopted its platform and voted its ticket. When its candidates withdrew it was side-tracked. All efforts to move it from its tracks of '84 have proven unsatisfactory.

But political anti-secrecy is not dead, nor is it standing still. It has simply moved away from the other planks of the platform. And the Alliance and secret lodges are fast severing this question from prohibition. The *Voice*, not satisfied with giving a column each week to "secret political organizations," must needs devote a page to their aggrandizement, laudation and benefit. See the 8th page of April 30th. However, the strangest part is that a reformer, a non-voter, a praying anti-secretist, should ask anti-secretists to contribute their means and give their influence to lodge-ridden prohibition—endorse the movement, pay and pray for its support, but knife its candidates at the ballot-box. All this in the face of the fact that secret political partisans are scuttling the Prohibition party ship in broad daylight, not even patting it on its back to quiet its fears. Political anti-secrecy cannot now go back and drum up the various planks of the '84 platform or look up those who are giving it a secondary place. The Prohibition party leaders are now repeating the mistake of the American party men. The lodge will rule or ruin the Prohibition movement. The last campaign and the facts do not indicate that prohibition is first on the calendar. Organized labor, which is lodge in politics, has the numbers and public attention. It has more papers, more mention, and many times the political following of the Prohibitionists.

Then as to being in advance of our fellow reformers is certainly a bad mistake. Thousands are up with the events of the hour. Volunteers are coming in paltoons and brigades, ready to meet the lodge in politics, in religion, and everywhere. The American people will handle the lodge without gloves. Not only will they preach and pray as heretofore, but they must meet organized political lodgery at the polls in the Prohibition party as well as in the Republican and Democratic. There are church people enough in America to down the saloon and wipe out the liquor curse. Why don't they do it? There are reform churches enough and professed anti-secretists enough to outlaw the pagan, un-American lodge, but they don't do it. They could if they would all make it a business. The National Christian Association is doing more to call the attention of Christendom to the false worship of the Christless lodge than all the churches in the land. Half the anti-churches have no regular department in their papers against this curse of the nation, and are conducting no systematic agitation against what they are pleased to style the very ape of the Bride of Christ.

Some in every denomination and a considerable number in several are active and aggressive. They look upon this great lodge question as the all-pervading, overshadowing evil of the age. They believe that the safety of our republican government and the preservation of our holy Christian religion depends on the destruction of these dark, heathen conspiracies that are continually plotting treason against church and state. They believe that the lodge and saloon are Siamese twins, and that lodge-ridden prohibition, however conducted, must prove a poor investment and a dismal failure in the end. The very policy outlined by Mr. Gault shows that he has no faith in lodge-ridden prohibition. Instead of putting our time and money into a handicapped movement, simply to knife its candidates at the polls, let us rather turn our guns on the lodge. It is meeting nightly in the school-houses of Missouri, Iowa, and elsewhere, pushing its political interests early and late. It is idolatry, treason and despotism. Let us counsel together, and redouble our efforts, and rally to the old flag. A good letter from every out-and-out anti-secretist would be read with interest at our headquarters.

M. N. BUTLER.

ANOTHER WORD FOR POLITICS.

EL PASO, Ill.

DEAR EDITOR:—In the *Christian Cynosure* of April 30th, I notice an article from Rev. M. A. Gault on political anti-secrecy which takes ground against the organization of a political anti-secret party, as being premature. How much longer has the anti-secret cause to languish for the want of strength or courage to stand alone! I am an old-time anti-liquor man of more than fifty years; and what have the different branches of the temperance organization accomplished? They have merely played the part of cat's-paw for other political parties. If the two parties would wish to succeed in short order,—that is, the Prohibition and anti-secret organizations,—then by all means let them continue. We are willing to go in and work with the Prohibitionists for the common cause, but it is a poor rule that won't work both ways. Left to ourselves, I think we will come out a long way ahead of the Prohibition party, judging from the past. The Prohibition party have not only the two old parties to contend with, but a vast amount of capital in the hands of unprincipled men, which they wield with telling effect. I rejoice in the spirit of brothers Enlow and Butler, and may God prosper their righteous endeavors. We may have to wait awhile longer for victory, but the right is bound to prevail. Then having done all that we can let us stand with our loins girt about. I am standing almost entirely alone here and secretism leads the crowd.

The *Christian Cynosure* gives me great satisfaction and pleasure in my retirement, and I am under lasting obligations for the same. Truly yours,

J. W. THOMPSON.

PITH AND POINT.

A WORTHY PAIR.

I have not found anywhere two more devoted anti-secret reform workers than Mr. and Mrs. Rufus Park, of Alexandria, Thayer Co., Neb. Last summer in the Prohibition campaign, they arranged a series of meetings for me in their county, and I enjoyed most delightful entertainment at their home. They take the *Cynosure*, and send for anti-secret literature, which they wisely and industriously distribute where it will do the most good. There are very few in their town and surrounding country who have not heard the testimony on this question of these faithful witnesses for Christ. Sister Park is a child of the Guthries of Scotch Covenanter fame. She believes and practices the doctrine of the perseverence of the saints, and belongs to that class of reformers who never beat on their drum-heads the hollow sound of retreat.—M. A. GAULT.

HOW SHALL I VOTE?

Shall we vote for men that belong to secret societies when they are nominated by the Prohibition party, or vote for the old party in our county? I want to take the paper as long as I live. I have been a Anti-mason ever since I was a boy, and give away your papers all around. I distributed Cook's speech also.—A. RAYMOND, *Sandstone, Mich.*

A GEORGIA PASTOR UNHORSES THE KNIGHTS.

I have been able to show the people here that one does not have to join the lodge to find out its secrets. They have been saying that I could not get a ritual unless I was a member of the order, but they say now that the whole thing is a fraud. I have three male members in my church who say they are forever done with the Knights of P. It cost them about $30, when they could have gotten the same thing for 25 cents. I am sure this order is dead in Macon, though there are five branches of it in the city.—J. R. MCLEAN, *Macon, Ga.*

THE TESTIMONY THAT CONQUERS.

I am holding forth the Word of Life in this wicked town where the churches are honey-combed with lodgery. The people of God are under the potent spell and power of the "Secret Empire," and it is hard to preach so as to accomplish good under the present surroundings. But I have been enabled to declare the whole counsel of God, and some of the "brethren" are under conviction, and I trust will soon abandon the lodge. Pray to that end. God bless you.—J. G. WOLFE, *Vinita, Ind. Ter.*

LITERATURE.

The New York *Pioneer* has changed its name, size and general make-up. It will hereafter be known as the *Farmer Pioneer*, and will contain eight pages, the size of *Sabbath Reading*, four of which will be devoted to farm interests and four to prohibition. The object of its publication is to make friends with the men of the rural districts and do its best to convince them of the necessity of stamping out the saloons by the votes of the citizens. Its price is fifty cents a year. Address Farmer Pioneer, 150 Nassau St., N. Y.

The *American Garden* beautifully reproduces a New Orleans scene for its frontispiece—a lily pond in that city. The fifth paper upon the economic plants of Japan is as finely illustrated as all the others have been. The attributes, culture, varieties, and possibilities of the pecan nut is the kernel of a toothsome article. Other articles on native plants, water lillies, points of merit in vegetables, irrigation of home grounds, etc., make up an entertaining number.

May, according to *Vick's Magazine*, is the month for spraying, and this is the horticultural era of the introduction of this method of combatting the pests of garden, orchard and vineyard. The leading article discusses this important question. A few native plants, the hepaticas and trilliums, have a passing notice as they come and go the earliest flowers of spring.

In Lyons, France, a prayer book in silk has been published. The book is not printed on silk, but the letters, Gothic letters with colored initials, is woven into the silk. The manufacture of the work took two years, and an edition of five hundred copies was made. Naturally it is very expensive, but it sells well, especially for wedding presents.

For centuries the old theological library of the University of Wuerzburg has been lost and no trace of it could be found. In recent months the bulk of the collection, some five hundred volumes and more, have been discovered in the University library of Upsala, having been taken there as booty in the Thirty Years' War.

SECRET SOCIETIES Condemned

BY THE PRESS.

United Presbyterian, Pittsburg:—Secret societies are not suited to American society, nor indeed to any society.

The Armory:—Surely the presence of a multitude of secret combinations bodes little good to the church of Christ.

Wesleyan Methodist:—Never say again that Freemasonry has no secrets. It has secrets, dark as ever reveled in the midnight caves of professional banditti, or stalked the deck of a pirate craft.

The Watchman, Boston:—Garrison fought the battle of free speech in behalf of Abolition; Pierpont waged it on the question of temperance; Colver fought it against secret societies.

Christian Standard, Cincinnati:—We know of no good work for God or humanity to the success of which secrecy is essential; and we see dangers in secret associations which every Christian should avoid.

Catholic Review, New York:—It is becoming apparent that secret, oath-bound societies are, in principle, un-American; are contrary to the whole spirit and meaning of our institutions, and are therefore dangerous to the Republic.

Baptist Weekly, New York:—There is no union which men can form, making an inner circle of self-interest and tyrannically dictating to those without it, which is not the grossest violation of every true principle of human brotherhood.

Evangelical Repository:—We charge against these organizations: first, that they contain a system of religion; and, secondly, they are devised and built up after the traditions of men, after the rudiments of this world, and not after Christ.

The New York Witness:—Any society which demands from its members a loyalty superior to their loyalty to the general interests and well-being of the community in which they live, such as the church of Rome, the Nihilists, the Mormons and the Freemasons, is dangerous to the well being of the state and should be shunned by all good men.

Journal, Indianapolis, 1880:—The Democrats are attempting to carry this State by secret societies. They hope to overcome a popular uprising by midnight meetings and by grips and passwords. ....The loyal men of Indiana will spurn their midnight methods. A State which numbers two millions of people cannot be governed by grips and passwords.

Times, Chicago, Aug. 22, 1880:—Secret societies are dangerous because young men, and others who are not for the moment fully mindful of their public duties, may be led by persuasion, under the peculiar solemnity and impressiveness of an initiation which unseats their judgment, to take oaths which are inconsistent with their duties toward the state and society, and which they may regret, in moments of reflection, that they have taken.

Public Ledger, Philadelphia:—Notwithstanding the presence of thousands of otherwise innocent men in the Masonic lodge, it is well understood that a ring within a ring runs the order, and the order in turn runs such innocent societies as the Good Templars, Red Men and nearly or quite all the so-called secret beneficiary societies.....The danger arising from such conspiracies is not imaginary but real. If the truth were known we are suffering from nothing so much as from this evil. And the worst of all is that good men who have gone into the various secret lodges are being used for ends of which they little dream.

The Advance, Chicago:—A Masonic writer in the New York *Herald* is quoted as saying that Masonry is "an effort to bring all mankind to a common religion; to harmonize the mysteries of Christianity, Judaism and paganism; for the most scholarly Masons hold that there is only one religion, and that religion is the worship of deity under the image of the sun." If the above is a correct enunciation of Masonic doctrine, the less Christians have to do with it the better. Indeed, it would seem to be equally inconsistent for the honest Jew to be identified with these sun-worshipers.....The inference is fair that Masonry and Christianity do not harmonize.

PREMIUMS

FOR CYNOSURE SUBSCRIBERS.

Stanley's Adventures in the Wilds of Africa.

By Hon. J. T. Headley. A graphic account of the several expeditions of Henry M. Stanley into the heart of the Dark Continent. It covers Stanley's expedition to find Livingstone, his crossing the continent and exploration of the Congo from its headwaters to the ocean, his establishment of the Congo Free State, and his last great achievement—the discovery and deliverance of Emin Pasha, in 1889. Twenty-five illustrations, 539 pages, 8vo., bound in cloth. A book of extraordinary interest to all classes of readers.

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J. BLANCHARD, EDITOR.
HENRY L. KELLOGG, ASSOCIATE EDITOR AND PUBLISHER.

CHICAGO, THURSDAY, MAY 21, 1891.

TO THE READERS OF THE CYNOSURE.

I am no longer your editor. My note to the annual N. C. A. meeting, declining the editorship, was peremptory in fact, though drawn carefully to prevent any thought of dissatisfaction that might injure the cause which I love. I am grateful for the confidence expressed in my re-election, which I must decline. The Board of Directors, with the associate editor, Mr. Kellogg, will henceforth control and manage the *Cynosure*.

In declining the editorship I have a few words to say. And first, I wish to thank the Association and its Board; and to thank God for them, with whom I have toiled twenty-three years in the cause which will yet be acknowledged to be fundamental to the life of our country and the salvation of its inhabitants; and I know no better men on earth. And considering the nature of the reform and the "principalities and powers" against whom we have wrestled, the unity and harmony of our movement has been marvellous. Most of our great church organizations have been rent since first we met with the beloved Philo Carpenter in Aurora, Ill., in October, 1867, twenty-four years ago. In 1872 we nominated Charles Francis Adams and afterward Hon. S. C. Pomeroy to represent our relation to civil government; and THE AMERICAN PARTY produced for the time, a powerful impression on the country. The Prohibition party, based on one plank of our platform, arose; and as the crime and curse of liquor, and as the woes and sufferings inflicted by the saloon, are something which the popular mind sees and feels at once, while the lodge, like the knife of the assassin, is concealed; the Prohibition party ran into and over the American party; as in 1832, the slavery question ran down Anti-masonry and put it out of politics.

This was foreseen but could not be prevented. The National Christian Association tried to unite our paper with the *Union Signal*, whose supporters almost all abhorred the lodge. But our advances were not accepted; and the leaders of the woman's movement joined affinity with Powderly, hoping to gain the votes of papists and Knights of Labor, and the secret temperance lodges. This was their great mistake. A political party, part secret and part open, has the seeds of dissolution and destruction in itself. After Mr. Powderly openly knelt to the priests of Rome, and Miss Willard advised Prohibitionists to join the Knights of Labor under him, the Prohibition party became in so far an annex to popery, pledged to obey the Pope, as those American priests obey him. No person of ordinary understanding can fail to see this. The doctrine of the secret labor lodges, as all who read the papers know, is this: "*If you employ men in the places we have left in our strikes, we will kill them unless they join and obey our secret unions.*" This is the doctrine of the "mother" of the harlot religions of this earth,—*that "none may buy or sell who will not receive her mark in his forehead or his hand.*" This transfers the rights of employers and the powers of government to secret lodges ruled by Powderly, who is ruled by priests, who are ruled by Rome! Thus the devil succeeded in quelling the American party and chained the Prohibition party to the chariot of the Pope of Rome. Archbishop Feehan, here in Chicago, had a banquet of 400 guests, and furnished them all kinds of liquors; and of the saloon-keepers in our average cities, nine in ten are Romanists. If Rome wished to suppress those saloons she could do it.

We saw all this but could not prevent it, any more than the destruction of the Anti-masonic party in 1832, by the rise of the Anti-slavery party, could have been prevented then by Seward, Stevens, Ritner and John Q. Adams. So, knowing that St. John and Fisk were opposed to the lodge, we voted for them. But the Prohibition party, wedded to Rome, is a doomed party if mystical Babylon is to fall and Christ is to reign.

The anti-secret people now are shut up to simple faith in Christ. Their bush is burning but is not consumed, AND WILL NOT BE! I "bate no jot of heart or hope." The National Christian Association last week elected me editor of the *Cynosure*, against my request, and I thank them for it. I now decline peremptorily. If they had elected me *Editor superfluous*, without pay, I might have accepted, and have written over my own name, with no control of the paper but the space I might fill. And so with full faith in the success of Christ's cause, and more love and gratitude to those who have stood by it with me than I can put in words, I am respectfully your brother in Christ,

J. BLANCHARD.

"POINTS OF CONSCIENCE which are not points of conscience." Dr. Trumbull of Morning Sun, Iowa, in his remarks in our Conference, seems to think I considered the Covenanter's testimony against the omission of the name of God by the United States Constitution one such "point". He misapprehends me. I aided Dr. Stevenson of Philadelphia in getting up a meeting to push that point in Boston years ago; and since advocated the same "point" before the National Reform Association meeting in Monmouth, Ill., when Drs. McAllister and Wallace seized my speech to print it. I consider the omission of Christianity from the United States Constitution a sinful omission.

J. B.

MAY.—During this month some hundreds of our friends, are asked to renew their subscriptions. Some of them will thank us for reminding them that the year has come round again. We trust that they are not only well satisfied that $1.50 sent for the *Cynosure* is good investment, but also rejoice that they may in this way promote a good cause. Every name added to the list increases the ability of the N. C. A. to carry on the work more widely and successfully. If our list was doubled we could sustain one or two agents in the South. If we had 50,000, we could give ten or twelve workers enough to do. Please do the best possible work for our list. Take advantage of our premiums this month. They are worth sending for.

—Special attention is called to articles in this number on the 3d and 10th pages on the responsibility of the churches of Jesus Christ for continuance of organized iniquities. The principles laid down and facts quoted to establish them demand our serious study.

—Bro. H. Curtis of Olathe, Kan., writes that Frank Woodruff, the man who, it is believed, drove the white horse in the celebrated Cronin tragedy, was sentenced to the penitentiary for five years in Kansas for stealing a horse. Thus justice has overtaken another of the conspirators in this notorious lodge crime.

—The Masonic press reports that the so-called "Home" of that order in Missouri ran behind last year on account of "extraordinary" expenses, $4,500. The Grand Lodge will take the case in hand next October. We hear nothing of the great Masonic Home dedicated with much ado by the Grand Lodge in this city a few years ago. But for a ball every year, said to be in its behalf, its existence would be forgotten.

—Rev. G. M. Elliott, who has labored long in Selma and Brierfield, Alabama, in promoting the work of the Reformed Presbyterian church among the freedmen, writes to *Our Banner* of Philadelphia that he has not accepted the appointment of the Industrial Missionary Association as soliciting agent. Bro. Elliott has long stood for our reform in Alabama, and is a man of intelligence, education and influence among both colored and white races.

—Bro. W. B. Stoddard, after attending annual meeting and Conference, remained over the Sabbath with friends, and spoke in the Free Mission Swedish church of Roseland, near Pullman, this city, Rev. C. W. Holm, pastor on Monday evening. He first met pastor Holm in Philadelphia, and renewed a pleasant acquaintance at the Conference. If his Eastern work would permit, Bro. Stoddard could doubtless fill up a month with good work in Chicago.

—Rev. T. B. Arnold, of the N. C. A. Board, finds the supplies for his Industrial Home for poor children sometimes running very low. The other day he went out to the Home at Woodstock to see what could be done to replenish the larder. There seemed to be no help but in God, and that was sure. Almost while they were asking for it one dray-load followed another with supplies of groceries and cloth; and beside a letter from a Bible-reading Roman Catholic promising further aid when needed.

—The Oberlin alumni in Illinois gave a banquet last week in the Palmer House, this city. President Ballantine was the guest of the evening and there was nothing unusual in the ceremonies but the absence of liquor and the speech of Mr. W. T. Mills, who was for a time a student at Oberlin until he began pistoling a crowd who visited him at night with doubtful intentions. After this episode the faculty invited him to study elsewhere. Both parties seem to have forgiven and forgotten the past, however, and can work together for a good cause and a good college.

—Rev. Joseph Travis, former editor of the *Free Methodist*, and member of the N. C. A. Board, of which he was for two years chairman, died last Saturday and was buried Monday forenoon at his home in Evanston, Ill. He has been in poor health for some time, but his death was unexpected to many. A letter from him was read to the N. C. A. annual meeting, and revived memories of past years when he sat with us in council for our reform. At one time he was the unanimous choice of the Board for the Washington agency, but duties in this city prevented his undertaking the work. He was among the earliest to take a stand against the lodge, and was able to give a powerful testimony, having taken, we believe, seventeen degrees in Masonry.

—The New York *Witness* has written powerfully and convincingly against the lodge of late. In a late number the latest words of Joseph Cook and D. L. Moody were reprinted from our columns,—with the error, however, of attributing both to Mr. Moody. The *Witness* comments as below, except that we use the correct name, Cook, instead of Moody:

"Mr. Cook is right. This secrecy business is wrong in principle and mischievous in practice. It is true that most of these secret societies set before their members good and worthy objects of pursuit, but even right objects cannot properly be pursued by false methods. A certain amount of good may be accomplished, but the amount of harm that will result will much outweigh the good.

"Mr. Cook draws a line of distinction between 'gilt-edge' and 'guilty-edge' secret societies, and that line is in fact a very broad one. It would be absurd, for instance, to place the Farmers' Alliance or the Freemasons in the same category with the Clan-na-Gael or the Mafia. But the element of secrecy is, in our judgment, so contrary to correct principles that we are compelled to dissent from Mr. Cook's classification and to maintain that there can be no such thing as a 'gilt-edge' secret society, taking that characterization in its ordinary significance.

"We, therefore, very earnestly endorse Mr. Cook's appeal: 'Come out of these societies, young man, if you have been unwisely persuaded to join.'"

LONG WAITING.—A comparatively small number of our subscribers have postponed payment of their subscriptions, until the regular $2.00 rate for delayed subscriptions is due from them. They may yet take advantage of the "advance" rate by paying for two or three years at once, as the case may be, so as to bring their date well on into '92. We cannot promise to continue this favorable offer longer than June 1st, and we urge its acceptance by every consideration that the value of the *Cynosure* to a family and the promotion of the work of the N. C. A. can suggest.

The Sabbath reform and Sabbath-school meetings of Rev. Wilbur F. Crafts during the months at hand will be as follows: May 21, Congregational State Association, Galesburg, Ill.; May 26, Cresco, Iowa; May 31, Winona, Minn.; June 7, probably Mankato, Minn.; June 14, Duluth, Minn.; June 16, probably Mason City, Iowa; June 21, Atchison, Kan.; June 24, Fremont (Neb.) Chautauqua; June 27, 28, Lisbon, N. Dak., State Sabbath-school Convention; July 2, 3, Waseca (Minn.) Chautauqua; July 9, National Meeting of Christian Endeavor Societies, Minneapolis; July 11, Chester (Ill.) Chautauqua; July 28, 29, Madison

(Wis.) Chautauqua; Aug. 1, 2, Lakeside (Ohio) Chautauqua; Aug. 4, Clarion (Pa.) Chautauqua; Aug. 9, Mansfield, Ohio; Sept. 13–16, Kansas City, Mo.; Oct. 20, Canajohane (N. Y.) Sabbath-school Convention. Mrs. Crafts has just completed a tour of Sabbath-school conventions in the Southern States and is to be at the Illinois Convention at Danville this week; also at the Minnesota Convention June 23–25; at North Dakota Convention June 26–28, and at the Kentucky Convention in August. She will be at the Monona Chautauqua, Madison, Wis., July 21–31. She will also aid Mr. Crafts in Sabbath reform meetings by speaking on "How to Make the Sabbath a Delight in the Home." Mr. Crafts gives as his address, "Thanksgiving St., No Continuing City," but a more convenient one for mailing is Care of Kerr & Barr, 189 La Salle St., Chicago.

MRS. HAVILAND'S book will be sent during May only with one yearly subscription to the *Cynosure* for $2.50. The regular price of the book is $1.50. See 16th page.

THE WEEKLY MEETING IN BOSTON.

Pursuant to a recommendation signed by A. J. Gordon, James M. Gray, O. P. Gifford, Wm. Graham, E. Edmonds, R. D. Grant and Wm. F. Davis, that a weekly meeting be held in Boston to consider the relation of secret societies to the church of Christ and civil liberty, a meeting will be held, D. V., on Thursday evening, May 21st, at 8 o'clock, in the vestry of the First Reformed Presbyterian church, corner of Ferdinand and Isabella streets, to be addressed by Rev. J. M. Foster, D. D., Cincinnati, Ohio.

Friends in and near Boston are especially urged to make a note of this meeting and so far as practicable to attend and extend the notice to their friends. Let us unite our efforts and our prayers with the thousands who are laboring and praying for the "coming of His kingdom," in sustaining a weekly meeting to discuss the numerous secret societies in the land.

J. P. STODDARD,
318 Columbus Ave.

NEW ENGLAND LETTER.

Smoking and forest fires—The caterpillar plague—A relic of early days—The military spirit and lodge parades—The effect of the Barber bill in New Hampshire.

It would be an interesting question—provided it could ever be satisfactorily answered—how many of these disastrous forest fires that yearly cause so much damage to property, and often loss of life, have their origin in tobacco;—the half-consumed stump of a cigar thrown carelessly down, or a spark from some workman's pipe. An inveterate smoker is seldom a very careful man.

Everybody who has an orchard, or even one or two apple-trees in his dooryard, finds plenty of opportunity this year to fight the caterpillar plague; though after spending hours of patient labor in exterminating their nests on his own trees, it is discouraging to see his work almost neutralized by the laziness or indifference of his neighbor, who allows the disgusting white webs to accumulate without any attempt at their removal. Perhaps the time will come when the destruction of these winged and crawling pests will become a subject for legislative action, and men with some scientific knowledge regarding them will be appointed to the work, as in the case of the gipsy moth, whose unwelcome presence has already cost Massachusetts such a neat little sum. Gov. Russel did a good thing when he put the job into the hands of practical scientists, the first men appointed on the commission knowing about as much of natural history as a certain peddler who called at my door the other day, and in his anxiety to sell a new insecticide he was trying to introduce, assured me that while it was sure death on vermin of every description, including the much dreaded buffalo bug, it was perfectly harmless to cats, dogs or poultry,—in short, anything *that had a lung.* The most amusing part of it, however, was not so much in his denying to all the insect world any breathing apparatus, as his perfect unconsciousness that in dropping this startling bit of scientific information he had said anything at all funny.

In making improvements in the old Granary burying-ground in Boston, a stone has just been dug up bearing the date of 1666. How magical the changes since that Puritan settler was laid away to his last long sleep over two centuries ago! But I think we err in attributing to those early times a Rip Van Winkle dullness. On the contrary, they must have been very active and stirring days. They did not lack for exciting public questions. The present heated discussion over woman's right to a seat in the Methodist Conference is a tempest in a teaspoon beside the disturbance that must have been created when Mrs. Ann Hutchinson was imprisoned and banished for daring to hold meetings of her own sex for the free discussion of religious subjects, thus ignoring the Pauline command to "ask their husbands at home." And how big the world must have looked then with three-quarters of its surface unexplored. On ancient maps of New France the little Charles is called the Rio Grande (the great river). Everything looked large as it loomed through the golden mists of that morning of the New World. It is really oppressive when one comes to think of it—the way science and travel are continually reducing the size of our little globe; and if they draw the belt much tighter we shall almost begin to feel the need of more breathing room.

But to come back to more modern subjects. I notice that five hundred Knight Templars from Albany, New York, who are going on a tour through Europe, have applied to Minister Lincoln for permission from the British government to wear their side arms and regalia while in England; but the Home Secretary has intimated that it is impossible to make an exception in their favor, and so these poor carpet knights will have no chance to show their fine feathers on English soil. How much these military lodge parades have to do with fostering a spirit of war, especially among the young, who are always so easily dazzled by "the pride, pomp and circumstance" attending such displays, is a question for the Peace and Arbitration Society to ponder. By the way, is it any sign of approaching union between Masonry and Catholicism that the former are so piously observing some of the most noted days in the Romish calendar, like Easter and Ascension?

Worcester's Republican board of aldermen have granted eighty-four licenses to sell liquor, and the result of their handiwork was a rum murder on the first day the licenses were issued!

In consequence of the war against indecent showbills, no theatrical or other show licenses are to be issued in future in Boston which are considered objectionable by the committee having this matter in charge. It has grown to be a crying evil; and in the interest of public morals this movement should be followed in all our large towns, where throng the classes on which such representations of vice would be likely to have the most effect.

The Iron Hall has abandoned New Hampshire as a field of operation on account of the passing of the "Barber bill," which places with the Insurance Commissioner the power of deciding whether any of these orders shall continue to do business. The Iron Hall considers the new law as a blow at its own particular organization. A leading lawyer of the State has given his opinion that the order in question, being an Indiana corporation, has no right to exercise its franchise in New Hampshire. Other orders are contemplating a similar step, while others still propose to stay and fight it out. One company, it is reported, intends to carry the case before the courts, and thus test the constitutionality of the law. The closing suggestion of the "Supreme Justice" (of the lodge) in his circular of withdrawal, that "every member had now a work to do,—to interest himself in a vigorous effort to elect only such men to the Legislature as will be favorable to the order," is one that will be acted upon without doubt. The lodge question is fast becoming a political one. Congress two years ago, at the demand of the Knights of Labor, abolished the steam presses in the bureau of printing and engraving, causing an additional outlay of half a million annually. Then here is ex-rebel Polk of the Farmers' Alliance, recommending that an army of 35,000 lecturers be appointed to keep the Alliance members posted on their lodge duties; and of course the support of this army of lecturers is to come out of the pockets of the farmers. The lodge is a dear institution, both for the nation and the individual. ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., May 13, 1891.

"What is the latest teaching of science as to alcohol being a food or a substitute for food in health, in richness?" was the question which Dr. Nathan N. Davis, of Chicago, who has been called "the apostle of medical temperance," answered to the edification of a very large audience Sabbath morning in one of our churches. The doctor first spoke of the large sum of money absolutely wasted every year in the purchase of intoxicating drinks, which side of the question he said had been fully discussed by the political economist, while its deleterious moral effect upon society at large was continually being shown by the wide-awake clergymen. "But," said the speaker, "the great barrier in the way of the abandonment of the use of alcoholic stimulants is found in the erroneous education of the people as to the effects of alcohol upon the system in sickness and in health."

He then proceeded to show from a series of careful, direct, scientific experiments which had been conducted by the most eminent medical authorities in this country and Europe, the exact detriment that alcohol, no matter how taken, is to the human system, making it liable to such dreaded afflictions, as paralysis, apoplexy, structural diseases of the kidney and liver and Bright's disease, which every year kills thousands of the moderate drinkers, not to mention the habitual drunkards.

He then took up statistics prepared by life insurance companies and others, and demonstrated that the man who habitually interfered with the intricate processes of nutrition of his system by drinking any alcoholic preparation was more liable to attacks of sickness of all kinds than those who do not take the poison, and that they suffer a consequent loss of time from their work to the detriment of themselves and their families. He then presented some labor statistics, the result of examination of a large number of laborers in particular occupations, which proved that in the cases of men working side by side, some total abstainers and some taking their regular rations of moderate alcoholic liquors—usually beer—that the ability for work was greater in the abstainer and the ratio of mortality much less.

Dr. Davis also showed the absurdity of the belief entertained by some people that alcohol in some cases proves beneficial to the nervous system. He said that instead of stimulating, strengthening, or supporting, the use of alcohol simply diminishes the consciousness of the patient concerning his or her condition, just as chloroform or any other anesthetic would do. Instead of warming the patient it simply diminishes his consciousness of cold. In conclusion the doctor said: "Alcohol can act neither as a tonic nor a supporting agent in disease. It certainly and surely lessens all nervous force and vigor."

Dr. Davis has earned a warm place in the hearts of Washington temperance people, for it was he that originated what promises to be one of the most far reaching and effective movements for total abstinence of the age—the American Medical Temperance Association, which was organized here last week by physicians who were in attendance upon the annual meeting of the American Medical Association, the objects of which are to advance the practice of total abstinence in and through the medical profession, and to promote investigation as to the action of alcohol in health and disease. The significance of an organized fight for total abstinence by physicians must be apparent to even the most casual observer; and although this association has less than one hundred charter members it covers nearly all the States, and I predict that it will in the near future be a power in the land.

The local law of the District of Columbia provides no penalty whatever for drunkenness upon the street unless it be accompanied by disorderly conduct, and the police reports show that 5,000 men and women were found drunk on our streets last year. Speaking of this, one of the Commissioners said: "I think it an outrage that there is no law in the District of Columbia to punish people for getting drunk. There would be less drinking if a man knew he would be fined or imprisoned for getting intoxicated. To my knowledge there is not another city on the continent without such a law, and its absence undoubtedly encourages drinking in Washington." *

THE HOME.

THE GREAT DELIVERANCE.

Exodus 11: 12; Luke 12: 35; Hebrews 11: 28.

Calm Egypt slept. The veil of heavy night
Hung darkly t'wixt the desert and the sky.
Above the sleeping land that dreamed no harm,
The sullen clouds bent low and threateningly;
And through the darkness and the silence deep,
No voice of solemn warning breathed aloud:
"*Prepare to meet thy God.*" The soft night wind
That crept from house to house with noiseless tread,
Repeated not: "*Thy first-born all must die!*"
The bird that moved upon the midnight bough
Said not, "*The hour is come,*"—nor yet the stars
That stood above the land. The night wore on,
And Egypt slept.

The night wore slowly on;
And Israel by the dimly burning light,
Did watch with anxious heart. The lamb was slain,
And on the lintel had the blood been struck.
The cloth was spread, the hurried meal was passed.
With girded loins and ready sandaled feet
The eager bondsmen waited, longed, and hoped,—
They knew not what.

And now the hour was come:
The murky veil of night was torn by wings
Of God's destroying angel swooping down
To smite the land, and Egypt slept no more.
The angel passed, death hovered in his wake,
But Israel's blood-stained door was left uncrossed.
A sudden cry broke on the air. 'Twas not
The anguish of a single stricken heart;
It rang from house to house and swelling rose,
A mournful chorus, a funeral wail,
The voice of Egypt mourning her first-born.
Night wore away. The stars above the land
Went dimly out; and lo! the rising sun,
Whose latest dying ray had looked on slaves,
Saw Israel out of bondage,—free at last!

Years, ages have rolled by. A deeper night
Enfolds the land in darkness and in gloom.
Above a careless world that dreams no harm,
The clouds of sin stoop low and threateningly,
And Justice whets her keen avenging sword.
Still Egypt sleeps. God's awful warning words,
"*The day thou eatest thereof, thou'lt surely die,*"
Forgotten are. The scornful idler laughs,
Unheedful that the hour is drawing nigh.
O men, O brothers, are you faithful, true?
Your candles, are they burning? Do you watch
With girded loins, and with anxious, hopeful hearts?
The Lamb is slain; and if His saving blood
Be on your lives, the angel will pass by,
And with the rising of the sun you'll quit
Your bondage for the precious Promise Land.

—*Young Men's Era.*

RELIGION AS A FACTOR IN CIVIC AFFAIRS.

[Henry Randall Waite, Ph. D., Pres. of the American Institute of Civics, in the Chicago News.]

Opportunity and power wait upon youth. Sovereignty is the birthright of the young men of America. At the threshold of their high estate, when they are inspired by highest hopes, they should also be impelled by highest aims. Assuming that in this confessedly Christian nation the highest aims find their inspiration in the principles of religion, "young citizens" may profitably consider the part which religion plays, or ought to play, as a factor in civic affairs.

Patriotism is the passion which displays itself in the service of country, and the citizen who makes a profession of patriotism assumes an obligation to the State which calls for the best service of which he is capable.

Religion as distinguished from theology, is "real piety in practice," and consists in the performance of all known duties to God and man.

While it is evident that religion and citizenship may represent only altars at which service is due, but which are fireless and neglected, piety and patriotism must represent not only altars, but ever-burning fires of devotion; and while patriotism may be supposed to exist without piety, in the manward scope of its obligations piety is inconceivable apart from patriotism.

DECALOGUE AND GOLDEN RULE.

The citizen who is not a Christian may ignore or deny the fact of his obligations to a supreme being, and in doing so will not prove recreant to acknowledged duties which he has solemnly pledged himself to fulfill. With a standard fixed by no universally recognized rules he may with apparent consistency adopt and defend any theory of duty which inclination or self-interest may suggest, provided only that it does not bring him into conflict with the civil law. The Christian, whatever his practice, has no justification for a latitude like this. The obligations of religion, in their broad application, are clearly defined and within the comprehension of all its professors. The Decalogue and Golden Rule, interpreted and supplemented by the whole body of Christian truth, enforce a doctrine of duty which is binding upon those who accept it; which admits of no interpretation suggested by mere inclination or policy; which is mandatory in its application, and which covers the whole range of human activities, including those of citizenship.

CITIZEN CHRISTIANS NEGLECTFUL OF DUTY.

Nothing can be clearer to candid minds than the fact that the principles of religion put in practice are calculated to carry into citizenship the loftiest ideas of duty, and that they must do this unless those who claim to be actuated by them are false to their profession. Nevertheless multitudes of citizen-Christians are as habitually neglectful of their duties to the State as though it had no claim upon them which a profession of piety compels them to recognize. Some of these seem to assume that they owe no duties to the State beyond those of citizens, not Christians, and carry this assumption to the extreme of governing their action in political affairs by the sordid rules of convenience and expediency. Others justify their neglect of civic duties on the ground that because the relations between religion and the State may be vicious they should have no relations—a proposition as logical as the statement that since men in the activities of life are prone to evil they may cultivate virtue by sloth.

There is ground for the suspicion that these assumptions or claims are in reality only apologies for the neglect, cowardice or selfishness which permits professedly religious men, in their lives as citizens, to "go with the multitude to do evil" or to stand supine while evil is done. To fight political vice, for example, takes time from business and pleasure, involves disagreeable work, brings no results pecuniarily which are thought to be equivalent for the time demanded and no honors which are desired or none desired which are within reach. There is no injustice in the world's belief that religion thus exemplified is little more than a sham.

THE CHURCH AND THE SCOFFERS.

Units in the caucus represent the State, as units in the sanctuary represent the church, and in the caucus, if not in the sanctuary, these units can, and should, meet on the common ground, where the best are called to battle with the worst forces in society. If the units on the one side are truly representative of the virtues set forth in the doctrines of the church, and the other units are too largely made up of those who represent the vices which endanger the welfare of the State, there is grievous wrong in the conditions which separate the men of the sanctuary from the men of the caucus, thus depriving the commonwealth of uplifting and purifying influences.

Under all the circumstances it is a matter of doubtful wisdom for any in the church to cry down those who scoff at the sincerity of religious professions, and it is worse than folly for any one to pursue this course who by their equivocal attitude invite the scoffing.

DUTIES OF CHRISTIANS TO THE STATE.

There is surely need for sober thought as to the remissness of Christians in their duties toward the State, and if such thought shall bring shame to multitudes of church members it may also send them into the political arena to reinforce the supporters of that which is highest and best and thus make them a means of more usefulness to the State and more honor to the church. Let the truth be emphasized that responsibility for the curse of bad government more often than otherwise rests upon recreant Christians, for there are enough church people in almost every community to secure the maintenance of righteous government if they will take their religion into politics and justify its definition by making it in very truth "the real piety in action." The actual strength of the elements which are professedly representative of the highest principles which can be applied to human affairs is clearly shown by comparative statistics.

STATISTICS OF CHURCH MEMBERS.

In 1890 there were in the United States not less than 13,480,000 members of the Christian churches, exclusive of Roman Catholics, who enumerate in their fellowship all baptized persons, including infants. There was at the same time a total population of 62,622,000 with about 45,876,000 over the age of 10 years, with 15,975,000 of voting age, of whom about 11,392,000 in the year 1888 exercised the right of suffrage. It is estimated that of the 13,480,000 church communicants not more than 5 per cent, or 1,760,000, were under the age of 21, and that of the remaining 12,374,000, 65 per cent, or 8,043,000, were women, leaving in round numbers 4,331,000 church members who were of voting age.

These statistics afford the following significant deductions: Number of church members in total population, not including Roman Catholics, more than 20 per cent; church members over 21 years of age, in total population of same age, more than 26 per cent; number of male church members as compared with persons of voting age who exercised the right of suffrage in 1888, more than 28 per cent.

The number of Roman Catholics over the age of 21 (estimated at one-fourth of the total Roman Catholic population of 8,277,000) was 2,069,750. Supposing 65 per cent of this number to be women, the Roman Catholic voters numbered 724,413. These, added to other male church members of voting age, would make a total of more than 5,000,000, or a number equal to more than 44 per cent of the total number of voters at the Presidential election in 1888.

MILLIONS UNDER CHURCH INFLUENCE.

The number of regular attendants upon church services, not communicants, but whose lives are confessedly subjected to religious influence, will add not less than 50 per cent to all of these figures, making a total of 32,239,500 (including Roman Catholics) under church influence, of whom 18,561,000 were over the age of 21 and of whom 6,446,500 were males of voting age. In other words, in the year 1890 the number of those who may be supposed to have been in full sympathy with the doctrines of duty in society as set forth in the teachings of the church was in the whole population considerably more than 51 per cent; in the male population over the age of 21 nearly 32 per cent, and in the male population which exercised the right of suffrage in 1888 not less than 75 per cent.

POSSIBLE POWER OF CHRISTIANS IN POLITICS.

It is plainly evident that if Christian citizens were united and persistently devoted to the work of exemplifying in citizenship the principles of their faith—without the intrusion of ecclesiasticism in affairs of state, but by individual devotion to duty—they could at once exercise a power for the purification of politics which would be simply irresistible. In the light of these facts religious men are not to be omitted in taking the census of political sinners, and the "reformation of the citizen as a Christian" becomes a pertinent question.

Present conditions, regard them as we may, are calculated to put to shame the teachers and professors of a faith which demands obedience in all things to the highest precepts of truth and duty. There can be no other inference when more than 6,000,000 of adult citizens so regularly listen to the teachings of religion, and so miserably fail in that united and faithful application of these teachings which is alone needed to make them potent in the councils of the nation.

"GO AWAY, SATAN! GO AWAY!"

A little girl sat upon the large stone door-step of her father's house, and beside her was a boy of about the same age. He had been eating a fresh, rosy apple, and had thrown the core in the gutter beyond the walk, and watched it as the muddy water carried it from his sight; then, turning back to his playmate, who seemed absorbed in the pictures of a new book, he said:

"Give me your apple, Katie; mine is all gone."

"Not now; wait a little," was the reply.

But the greedy little fellow, not willing to wait, took the apple up, turned it round and round, smelled it, and then tossed it up lightly in his hands, each time catching it again. I expected his teeth would go into it, but he was too honest for that.

His cry brought the eyes of the little girl up on him. The blood mounted to her brow; she was at once upon her feet with one hand raised, apparently to strike the shrinking form beside

her. But the hand did not fall; and as she stood, her face and form showing the struggle within, I prayed that she might not be too strongly tempted. A moment more, and her voice fell on my ear—

"Go away, Satan! go away!"

The mother within the door heard the words too, and, coming out, asked what they meant. A blush was upon the brow of the child, but it was humility and shame that caused it, while with drooping head she answered, "Satan wanted me to strike Freddie, but I didn't."

The mother drew her within her arms and kissed her, saying, "That is right, my child; resist him and he will flee from you."

Would that all might learn in childhood to resist the power of temptation by the help of the Holy Spirit! Truly, the world would be better for it.—*Words of Love.*

THE PURROW SOCIETY.

The boys who read the *Cynosure* are interested in Africa, of course. In that great continent they have secret societies as here in America, and almost as evil ones as ours. A few weeks ago we printed an article from the April *Century* which told how these secret societies sieze boys and carry them away for weeks and months into the forest. A letter from Fanny Clark, who writes from the Shaingay Mission, West Africa, to the *Missionary Visitor*, tells of this same society. Our boys will all read with dread of such societies and learn to avoid them in this country, where they are trying to catch all our young men, and some of them try to get the boys and girls. Read this story:

"This is a country society for men and for boys, and has been carried on many years. They hold their meetings in a thick bush, near some town. They call it the 'devil's bush,' because the headman of the society is called a 'purrow devil;' and he stays in the bush. They make a fence of palms before the place. Some of their members are sent out to catch persons who do not belong to the society. These captives are then brought into the 'bush,' and it is reported the devil has eaten them. They are marked by making fine cuts on their breasts and on their backs. After two or three months they are allowed to come out of the 'bush' and go to their homes. They then say they are born of the devil, and receive another name. The 'devil' sent his messengers to Shaingay. They hide in the bushes close by the road, and make a loud and strange noise. They caught several persons in Shaingay and in the villages near by. A great many people stay close about the mission to keep from being caught. One boy remained at the home of the mission school-teacher so that he would not be caught. A messenger came and told him there was something for him at Debia, and he must go and get it. He went, was caught, and is now in the 'devil's bush.' Aunt Betty, one of our members, and a woman who works very hard, had some boys at work repairing her house. They were caught by these people, and were carried away into the 'bush;' and now the poor woman has no one to repair her house. Uncle said, 'Never mind; God reigns.' They who do this work must be very wicked people.

"Mr. Humphrey, the farmer, who was at Koolong Station, fifteen miles from here, died; and as uncle was not at home I asked Mrs. Remmie Caulker, who was at the mission, to go down there with me. We got fourteen of the mission boys to go with us. It was a bright moonlight night. Our road was the sea beach. In some places there was a little water, and the boys carried us across. There were a number of towns along the road. At some of these there are purrow bushes, though the societies were not in session at the time. When we reached Bendo, quite a number of men and boys on the road were going to catch us; but the boys frightened them away. One of the men, when he saw us coming, ran into the 'bush' after the 'devil;' but when we had passed we could hear the devil crying for his prey. It is always the custom that when a woman passes a purrow bush in the daytime she stops in the road and sings a song; and at night, when passing, she must clap her hands. This is done for fear she should meet the 'devil.' No woman is allowed to see that personage.

"I have just now returned from Shaingay, where I went to make a few calls. The scenes I witnessed there I cannot describe. I was sitting on the chief's piazza, talking with him. I heard the purrow yell in the town. Suddenly about twenty persons, young men and boys, rushed into view. Two of them, who seemed to be the leaders, came and in a most humble manner saluted the chief. The others rushed about among the huts, catching fowl. The upper part of their bodies was quite nude, save a good coat of palm oil, which made them glisten in the sun."

TEMPERANCE.

WILL FIGHT THE RUM POWER.

The attorneys for the Iowa State Temperance Alliance in their petition for mandamus to compel the Secretary of State to deliver to them a certified copy of the constitution of the State, with all the amendments thereto, in the hope of reopening the question of the validity of the prohibitory liquor amendment voted on in 1882, has again been heard from in the shape of an amendment to the substituted petition recently filed by them.

In this paper just filed it is charged that in the XVIIIth general assembly, on motion of Senator Woolson, the words "or to be used for such purposes" were stricken out. This is contrary to the journal of the senate. It says that only the words "for such purposes" were stricken out. The Temperance Alliance proposes to prove that the journal was wrong. As the words "to be used" were the cause of the amendment's being declared void, this is the very gist of the case.

In the former trial the Supreme Court declared that evidence to show that the journal was wrong in its statement of the fact was inadmissable, and that the journal was the best evidence of the action of the body and that evidence could not be introduced to disprove it. It is believed by many that the attorney-general will instruct the Secretary of State to make out the certified copy of the constitution, with the amendments, as it appears in his office, because as a matter of law he is compelled to do so. The records have been handed down to him by his predecessors, and he will merely certify as to what they contain.

"DRINKING ITSELF RICH."

A budget was submitted to the House of Commons lately by Goschen, chancellor of the exchequer, who said that there was an excess of £1,760,000 over the surplus which he suggested in 1890. Mr. Goschen said that no less than £900,000 of the surplus arose from the internal revenue duty on alcoholic spirits. There had been an increase in consumption during the year of 18,000,000 gallons of home-made spirits. Tobacco, said Mr. Goschen, had given an increase of £456,000, and beer had given an increase of £375,000. Alluding to the increase in the duties on alcohol, Mr. Goschen repudiated the idea that the government was pledged to carry out the scheme of the purchase of public-house licenses. If it raised the duties instead of buying licenses the money would be assigned to an excellent purpose—that of technical education. Mr. Goschen invested the dry statistics of the budget with playful humor. In speaking of the increased revenue from alcohol, he said that the country was "drinking itself into affluence," whereupon Sir Wilfrid Lawson shook his head gravely. Mr. Goschen added that the increase from alcohol indicated that the masses were earning better wages. He calculated that the increased revenue from tobacco represented 560,000,000 extra pipes. Signs were apparent, he said, that the prosperity of the country was approaching the zenith, but he was not apprehensive of a rapid decline.

A very interesting story is told of Professor Drummond—a story which conveys a much-needed lesson for young men. He was staying with a lady whose coachman had signed the pledge, but afterward had given away to drink again. This lady said to the professor: "Now, this man will drive to the station; say a word to him if you can. He is a good sort of fellow, and really wants to reform, but he is weak." While they were driving down, the professor tried to think how he could introduce the subject. Presently the horses bolted. The driver held on to the reins and manipulated them well. The carriage swayed about, and the professor expected every moment to be upset, but presently the man drew the horses up, and streaming with perspiration, said: "I say, that was a close shave. Our trap might have been smashed into matchwood, and you wouldn't have given any more addresses." "Well," said Professor Drummond, "how was it that it did not happen?" "Why," was the reply, "because I knew how to manage the horses." "Now," said the professor, "look here, my friend; I will give you a bit of advice. Here's my train coming. I hear you have been signing the pledge, and breaking out again. Now I want to give you a bit of advice: Throw the reins of your life to Jesus Christ;" and then he jumped down and got into the train. The driver said afterward that it came upon him like a flash of lightning. He saw where he had made a mistake, and from that day he has ceased to try to manipulate his own life, but gave the reins to Jesus Christ. The story bears its own moral. One need not add a word; only let us learn its lesson, and carry out the professor's advice.

The Russian minister of war has issued an order by which common soldiers are prohibited from smoking in the streets, and officers enjoying the weed in public thoroughfares are made subject to the regulations of the civil force (the police) in such matters. Their military station does not exempt them from any fine which the police may impose for smoking in any given place.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON IX.—Second Quarter.—May 31.

SUBJECT.—The Temple Repaired.—2 Chron. 24: 4-14.

GOLDEN TEXT.—God loveth a cheerful giver.—2 Cor. 9: 7.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Exod. 35: 20-29. T.—Exod. 36: 2-7. W.—2 Kings 12: 4-16. T.—Mal. 3: 7-12. F.—1 Cor. 9: 1-14. S.—1 Cor. 16: 1-11. S.—2 Cor. 9: 1-15.

COMMENTS BY E. E. FLAGG.

1. The summons to a good work. Vs. 4, 5. The reign of Joash, though it ended like Solomon's in the darkest gloom of apostasy, began with the fairest promise. In the general massacre of all the royal family by his wicked grandmother, Athaliah, he had been saved by his aunt, the wife of Jehoiada, who kept him hidden in the temple until a bloodless revolution placed him on the throne. As the temple had proved such a safe asylum for the baby king, it was very natural and fitting that when he reached mature years he should conceive the plan of restoring it. This could not be done without money any more than any good work at the present day can be done without the necessary funds, but it never seemed to occur to him to try to raise it other ways than by the free contributions of the people. The modern system of raising money by church fairs and entertainments finds no warrant in the Bible. "See that ye hasten the matter." It was the king's business and required haste, yet the Levites who were intrusted with the matter, and who would naturally be supposed to take the warmest interest in it, "hastened it not." The surest sign of an apostate age is a degenerate, ease-loving ministry.

2. The free-will offering. Vs. 6–11. Instead of being discouraged the king tries a new plan. A good work has often failed because its promoters stubbornly refused to leave the old ruts and try other methods. In the parallel chapter in 2 Kings, we read that the priests "repaired not the breaches of the house of the Lord." They were like too many Christians to-day who feel no burden on their souls to repair the breaches in the walls of Zion, although so broken down that they neither keep the wolf out nor the sheep in. Another sign that the priests were tainted with the general corruption, lies in the fact that they had evidently received more or less money for this purpose and had diverted it to their own use. The business was at once taken out of their hands by the energetic young king; a chest was made—probably at the suggestion of Jehoiada—and set in a convenient place for every one entering the temple to make their contribution. We learn from verse 7 that the temple had been robbed as well as shamefully neglected, and the things dedicated so solemnly to the service of the true God had been taken to lend new gorgeousness to the worship of Baal. But was this worse than robbing the Christian church of membership and money, and bestowing it on the lodge? The decay of our country churches is largely due to this

cause; and now the same story begins to come from the cities where the increasing tide of lodge worship is beginning to show its legitimate fruits in disregard of God's house. But his is a spiritual temple. He dwells in the Church universal, more wonderful and glorious than the grandest cathedral ever reared by human hands, in which every member is a vessel made to honor. But how many allow the god of this world to steal them away from Jehovah's service, to which they have been so solemnly dedicated! to fill them with water from the broken cisterns of earth of which he that drinketh shall thirst again, instead of the pure water of life of which they were meant to be ministers to the sin-sick perishing souls around them. A spontaneous wave of enthusiasm seemed to go over the land in response to the king's proclamation, and they became, rulers and people together, a nation of cheerful givers. How much better is the Lord's way of filling an empty church treasury than any of the ways devised by man! A strict account was now kept, and the king himself became treasurer of the temple fund, so that every penny given to the work went to its destined object. This was one reason why the people gave so freely. A general feeling that there is too much cumbersome machinery and red tape about our missionary boards may have something to do with the decline in missionary interest. The more nearly the church comes back to the Bible way of giving, the more freely will the money flow in, and the less need will there be of using the objectionable methods now so sadly common.

3. The work finished. Vs. 12–14. When the money had all been paid in, and not before, the work of repairing the temple was begun. It is too much the fashion to build costly churches and then struggle on for years under the burden of a heavy debt. So did not the wise king Joash. "Provide things honest in the sight of all men," should be as much the rule in building a house for God as in building one for ourselves. Among other practical suggestions we note: (1) That every man was given his special work. Some were carpenters, some masons; some wrought in iron, others in brass, but each one wrought for God. So in Christian service each one has his appointed task, and the most important question of our lives next to our soul's salvation, is to know what that work is and then to do it. (2) "So the work was perfected by them," or, as the margin reads, "the healing went up upon the work." To heal the wounds of the church, whether caused by sins within or foes without, and not to heal her hurt slightly by daubing with untempered mortar, or to tear them open by indulging a spirit of censoriousness and fault-finding, is a very important part of every Christian's work. (3) All the days of Jehoiada the temple worship was kept up, but with his death king and people lapsed into idolatry. A reformation that is not grounded on true principles, but depends for its life on the personal influence of one man, has no root in itself and therefore no abiding results.

THE CONFERENCE.

(*Continued from 5th page*).

1. We recommend that the General Convention of the National Christian Association be held at Pittsburgh at such time as they may appoint.

2. We urge the friends of the anti-secrecy reform to co-operate and correspond with the N. C. A. for lecturers to lecture and hold conventions in the interests of this reform.

3. We recommend that the N. C. A. issue a cheap monthly publication in the interest of the cause, provided they see their way to do so.

4. We also recommend that the members of this Convention contribute in a liberal manner towards defraying the expenses of this meeting; and that the friends of reform generally render financial aid to the Board.

The Conference then joined in singing, "Praise God from whom all blessings flow," and adjourned after the benediction by Rev. T. B. Arnold until evening.

The evening session was held in Central Music Hall proper, one of the finest audience rooms in the city and with a capacity of 2,000 or more. Rev. Albert Ethridge of Marsailles, Ill., presided, and called on Rev. J. D. McCord, assistant pastor of the First Congregational church, to offer prayer.

The addresses of the evening were: "What Hinders the Millennium?" by Rev. J. Blanchard; "Christ's Teachings Antagonistic to Secret Societies," by Rev. C. A. Bjork, of the Swedish Evangelical Mission Church, Chicago. This address was in the Swedish language. Last was the address of Rev. F. O. Cunningham, pastor of the First Baptist Church, Somerville, Boston. These addresses were interspersed with music by the Arion Quartette of Swedish male voices, whose songs were received with hearty favor. Before the last address the following letter of hearty good cheer from eminent clergymen in Boston was read with applause:

BOSTON, Mass.

To the Conference of Christians assembled in Central Music Hall, Chicago, Illinois, May 14th, 1891. Greeting,

DEAR BRETHREN:—We approve the object of your gathering as set forth in a "Call for a Christian Conference on the Secret Society System," signed by many men of distinguished ability, deep piety, and eminent in good works; and we implore the presence and guidance of the Holy Spirit on your efforts to bring to light the "hidden things of dishonesty." Unable to attend and personally participate in your deliberations, we commend to you our beloved brother and fellow-laborer in the Gospel ministry, F. O. Cunningham, whose views upon the subject are the result of prayerful investigation and observation as a successful pastor.

A. G. GORDON,
ROLAND D. GRANT,
JAMES M. GRAY,
O. P. GIFFORD.

The audience was discouragingly small in proportion to the promises made by many sympathizers with the reform in the city, but its courage and spirit was good, and enthusiastic responses were made to the addresses of the evening.

RELIGIOUS NEWS.

—Rev. Dr. L. N. Wheeler, well known as a missionary of the Methodist church in China, has taken the agency of the American Bible Society in that empire, and has also become the editor of the *Chinese Recorder*. These positions were left vacant by the departure of the Rev. Dr. L. H. Gulick, who has rendered such excellent service not only in China but in many other lands, and who is now an invalid, living with a son at Springfield, Mass.

—In 1723 Robert Millar, M. A., a Presbyterian minister in Paisley, published the first edition of the "History of the Propagation of Christianity, and the Overthrow of Paganism," in which he powerfully urged prayers as the first of nine means for the conversion of the heathen world. In 1742 great revivals lighted up the West country. "In these revivals," says George Smith, "and the prayers to which they gave birth, are found the faint beginnings of the modern missionary enterprise."

—A despatch signed J. N. Murdock, Corresponding Secretary, sent out from the rooms of the American Baptist Missionary Union, Boston, says: "The Lord has given another Telugu revival. The joyful intelligence has been received from Ongole that 2,023 were baptized in the last three months of 1890, of whom 1,671 were baptized on Sunday, December 28th; 2,000 more were waiting for baptism. Let all the people praise the Lord. The mission calls for twenty-five new men. Will not the Lord's people arise and send them?"

—The Free Thought establishment on Fleet street, London, has been closed. It has been for years the propagator of atheistic literature, and has long been identified with the name of Mr. Chas. Bradlaugh. The reason for closing it is that there is now so little demand for the kind of publications in which it dealt that it did not pay. The rage for its issues, which at one time was so extensive, has ceased. This is good news, and shows that people sooner or later tire of infidelity. The food which it furnishes does not nourish mind or heart. Neither are its friends willing to support a losing financial concern. They know nothing of sustaining an institution from benevolent considerations.

—A mission building has been secured at 142 West Twenty-first street, for the work of evangelization of the Roman Catholics, which Rev. James A. O'Connor, formerly a Roman Catholic priest, has been conducting in New York for the last twelve years. The building is well adapted for lectures and conferences on the various subjects connected with Romanism, besides the regular Sabbath services and prayer meetings for the congregation of converted Catholics that Mr. O'Connor has gathered around him. As is well known, his work is wholly evangelical, and has the sympathy of the various evangelical churches, while not formally united with or sustained by any of them. The cost of the building is $27,000. A first payment of $10,000 has been made. Another payment of $5,000 must be made in October. To meet this there is a legacy of $3,000, bequeathed by a member of Dr. John Hall's church, which will be available the first of November. Mr. O'Connor hopes that Christians of all denominations who are interested in this work will help to make up the balance of $2,000 before next November. The remainder of the purchase money can remain on mortgage at 4½ per cent. A board of trustees for this work has been organized and incorporated under the title of "Christ's Mission."

—The American Bible society celebrated its seventy-fifth anniversary in New York, May 13th. Gen. Joshua L. Chamberlain, ex-Governor of Maine, presided. Of the forty delegates who were present at the organization of the society seventy-five years ago, but two were living on Monday. They were Rev. J. D. Wickham of Vermont, and Rev. Dr. Vermilye of New York.

—One of the most remarkable religious revivals in the history of Cleveland, O., has been in progress for the past three weeks under the direction of the Rev. Mr. Mills, the evangelist, and supported by a union of the principal evangelistic churches. Upwards of 7,000 people have signed cards signifying their intention to become Christians. The meetings closed last Sunday.

—Already the International Missionary Union is making arrangements for its eighth annual meeting, to be held at Clifton Springs, N. Y., June 10 to 17 inclusive. Those who are now, or have been, foreign missionaries in connection with any Evangelical society will be welcomed and entertained without cost, through the kindness of Dr. Henry Foster. Notice of purpose to attend should be sent to Rev. Dr. J. T. Gracey, Rochester, N. Y.

—Since 1868, the year in which freedom of worship was guaranteed to Protestants, 12,000 citizens of Spain have left Rome for the Gospel. The Spanish Protestants have 120 houses of worship, 100 schools with 160 teachers and 6,000 pupils, 60 pastors and 40 evangelists, 6 church papers, three orphanages and two hospitals. A large number of Protestant periodicals printed in Spain, are sent regularly to Mexico, Chili and Argentine.

—While the Congregationalists are planning for a great International council in London, with 300 delegates, Methodists are looking forward to a similar gathering of 500 representatives of their denomination in Washington next October. This is to be the second Methodist ecumenical conference, the first one having been held in London ten years ago. The eastern hemisphere is to send 200 delegates, and the other 300 will represent North and South America. The conference is to continue twelve days. There is a committee on public worship, who will arrange for the ministers from abroad to preach in prominent pulpits at points distant from Washington as well as in that city. The coming season is to be memorable for notable gatherings of various denominations of the Christian church.

—Rev. C. H. Yatman, the noted evangelist, having finished his labors in Cleveland in the Young Men's Christian Association, has, for a month, been holding meetings in Findlay, Ohio, with marked success. No church or edifice can hold the crowds and several overflow meetings are held to accommodate the people. Such an awakening has not been known there for several years and the non-church going class flock nightly to hear him and prominent citizens are giving up godless lives and accepting Christ. Mrs. Kress of New York, sings in these meetings. These two co-workers will be for a month at Pueblo, Colorado.

—A French Bible colporteur with the name of Pointed, has during the last year disposed of nearly 7,000 Bibles and New Testaments in the western provinces as also 100,000 copies of the Gospels. He is laboring under the auspices of the English Society. Since the beginning of his work in 1871, he has sold in all 125,000 copies of the New Testament and the Bible, and given away 1,027,000 copies of the Gospels.

To help all our local and traveling agents in working for subscribers, we give to all new yearly subscribers during the present month a copy of Prof. Henry Drummond's latest work, "*Love, the Supreme Gift;* or *The Greatest thing in the World.*" There is now an immense demand for this work. It has been issued by some publishers at 20 cents per copy; by others at 35 cents, and $1.00 for an illustrated edition. We will send it to *every* new subscriber that can be obtained before June 1st, whether by agent or directly. Considerable theological controversy has arisen over this work of Prof. Drummond's, and for its size it has attracted as much attention as the same author's famous "*Natural Law in the Spiritual World.*" Dr. A. J. Gordon of Boston, has written a supplementary pamphlet on Faith, "*The First thing in the World.*" *Messiah's Herald* of Boston, says: "There has been no work of its size issued during the last decade that has been more severely criticised than Drummond's 'Greatest thing in the World.' Many have warmly commended it, and thousands of copies of the work have been sold. The great objection to the work has been that Prof. Drummond paid little attention to the value of faith." Dr. Gordon makes up this deficiency.

We have secured a special rate on this work. Free to *new* subscribers for a year or more to June 1st.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Distress After Eating

Sick Headache

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tire all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." George A. Page, Watertown, Mass.

Heartburn

Sour Stomach

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

NEWS OF THE WEEK.

WASHINGTON.

Reports of the Statistician of the Department of Agriculture show an increase since April of last year of more than 100 per cent in the price of corn and oats; 30 per cent and more in wheat in primitive markets; 32 per cent in Chicago for choice beeves.

The Chief of the Government Bureau of Statistics reports that the total value of the exports of domestic mineral oils from the United States during the month of April was $3,898,259. The value of beef and hog exports for April was $9,289,781.

Ex-Senator Blair's name is being mentioned in connection with the position of superintendent of immigration. Attorney-General Miller has decided that the President may appoint the superintendent of immigration. It is likely that the appointment will be made soon.

On Friday Justice Brewer, of the United States Supreme Court, granted a writ of error in the Boyd-Thayer Nebraska Governor case, and efforts will be made to have the case advanced on the docket of the United States Supreme Court.

President Harrison returned from his 10,000-mile journey on Friday without accident, but naturally fatigued from the long strain. It was a remarkable railroad accomplishment, and does great credit to George W. Boyd, assistant general passenger agent of the Pennsylvania railroad, who largely planned and executed it.

CHICAGO.

Prof. John P. Barrett, chief of the World's Fair department of electricity and electrical appliances, has a plan by which 11,000,000 can be saved in the expenses of the World's Fair. This is in the single matter of lighting the grounds and buildings.

Dr. Wickersham, late health commissioner, has submitted his report for the year 1890. In January was the greatest mortality, there being 2,501 deaths. Mortality for the year, 21,856. The death rate per thousand was 18.22. Not a single case of small-pox was reported.

The Chicago & Northwestern railroad company, to prevent a repetition of provoking strikes, discharged every switchman and yardmaster in the employ of the company at 7 o'clock Thursday morning and their places filled by men kept in readiness for the occasion. At every station along the main line of the Northwestern road the same wholesale discharges took place. These men were all members of a labor union.

COUNTRY.

At Springfield, Ill., Thursday, after his speech at the Lincoln monument, President Harrison was presented by Governor Fifer, on behalf of the citizens of Petersburg, with a gold-headed cane, made from the Lincoln store building at New Salem.

The Illinois Senate Thursday passed the bill providing for the punishment of "false materialization" of the spirits of any deceased person.

The Democrats of the Illinois House of Representatives applauded long and loud when the vote was taken on the compulsory-education bill with English not in it. They had enough votes to carry it after protracted delay.

Six hundred colored laborers from St. Louis passed through St. Paul Tuesday night and Wednesday en route to the State of Washington for the purpose of breaking a strike now on there among white laborers.

Over 100 square miles of virgin forests in Wisconsin are reported to have been destroyed by fires which are yet beyond control. St. Paul was enveloped in heavy smoke all day Wednesday from forest fires 100 miles distant.

At Stanton, Ill., three men took drinks from a bottle which they supposed contained whisky, but which was filled with aconite. In a short time one was dead and at this time it is believed that the other two will die.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 11 to May 16, inclusive:

R P Downing, J W Leeds, A F Brockman, J N Lloyd, Mrs M B Park, Rev I D Davis, Mrs C H Chase, J Todd, J. Clair, A R Elliott, D Reynolds, G A Paddock, L W Johnston, J McClung, Mrs E M Livesay, R C Wylie, Rev W M Beers, T Mills, Sr, H Curtis Rev J J Smith, J Manville, L Rutty, C H Watson, I P Bennett, J M Clark, Rev W W Ames, G W Clark.

MARKET REPORTS.

CHICAGO.

Wheat—Spring	98	@ 1	03
Winter	1 03	@ 1	07½
Corn—No. 2	62½	@	64
Oats—No. 2	51	@	53½
Rye—No. 2	91½		
Bran per ton	13 50	@14	00
Hay—Timothy	10 00	@15	00
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HOME AND HEALTH.

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We also find it stated that lamp chimneys should never be washed in soap-suds or clear water. If a cloth wet with alcohol was used for this purpose, or what is much cheaper and always at hand, kerosene oil, there will be a perceptible falling off in the manufacture and sale of lamp chimneys. It is really surprising how seldom chimneys will break and what a fine polish will be given by cleaning in kerosene or alcohol.

THE WELL AND THE CESSPOOL.

The question is asked how far these should be apart, and is replied to in this wise by an authority: In some soils they ought to be miles apart, with a hill of rock between. In sandy soils, with a dry subsoil, a well will drain almost any amount of territory if it is lower than the land around it. The water will leach through the sand and then make a drive for the first opening below it. The better way is to have no cess-pools, but to absorb and deodorize all slops and excreta by the use of dry earth and plaster, mixed with which they become excellent fertilizers. In this way a nuisance is avoided and waste is prevented.

HOUSE-DRAINS.

House-drains as a source of ground contamination, are even more dangerous than the common sewers, since they are so frequently located immediately under the house, where the results of any defect are more directly manifested. By unskillful construction, or by subsequent careless usage or want of repair, the filth is effused into the basement or cellar, and impregnates the soil under the house. In country districts isolated outbreaks of diphtheria, traceable to cess-pool effluvia, are not at all uncommon. In these cases it is generally found that there is a water-closet in the house, where there is little or no provision for any change of air; that the soil pipe is never ventilated, and that the closet drain discharges into a cess-pool which is completely covered up, and only cleaned at rare intervals. The consequence is that any gases generated in the cesspool have no outlet, except through the water-closet into the house, and hence result attacks of diphtheria, ulcerated sore throat, and other ailments. From an inquiry instituted by the State Board of Health of Massachusetts, respecting the predisposing causes of diphtheria, its prevalence, etc., it is shown that this disease has been most severe in the rural districts where there are no sewers and where the drainage is bad.—*John McMullen, A. M.*

BIRD BONNETS.

A French harlot a few years ago, led by Satan, and wishing to create a sensation, fastened a bird on her bonnet. The the thing took; others followed the strumpet's example, and are following it today. The birds, God's beautiful birds, that make the air vocal with his praise, are slaughtered by millions, that tender-hearted women may wear their skins to the house of prayer, displaying them as Indians display the *scalps* which they have torn from the heads of helpless women and little children, or as the French Infidels in the Reign of Terror wore the scalps and skins of persons whom they had guillotined. Vessels are said to be imperiled, because the birds, whose cries warned the mariner of dangers on the coast, are slain. Fields are ravaged and crops devoured by worms because the birds which God made to protect them are slaughtered for trimmings for hats.

Let women who wear these things say no more about Indians scalping their enemies, or cannibals decorating their villages and temples with human skulls, until they have ceased to display their own folly and thoughtlessness and barbarism by wearing birds and wings upon their hats.—*Common People.*

The poet sings, in dainty rhymes.
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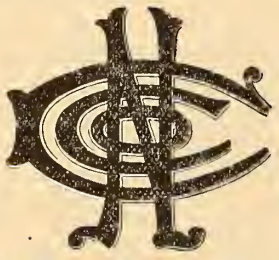
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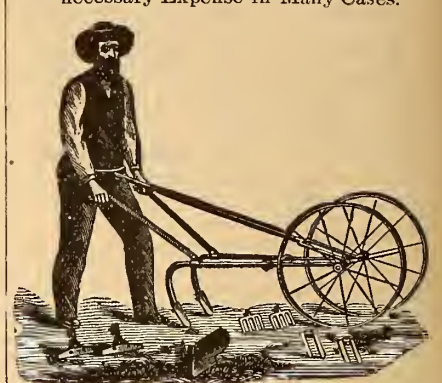
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FARM NOTES.

TROUBLE WITH COWS.

The *Western Rural* publishes a column of suggestions on the treatment of diseases in cows from which we condense the following:

Bloat is simply carbonic acid gas in the first stomach. The cause is too rapid eating, and usually happens when the cow is first turned out to rich pasture. Two ounces of liquid ammonia in a quart of distilled water will sometimes neutralize the gas. The common remedy and surest is to puncture the paunch. Prevention, however, is better than cure; therefore don't let her overeat.

When cattle have foul in the foot, remove the loose matter with a knife and wash with a ten per cent solution of carbolic acid. If fungus appears, apply equal parts of blood root and pulverized alum.

Feed oatmeal and boiled potatoes in cases of dysentery. Oil meal is also good. For the looseness give powdered charcoal, or if that does not check it give the following, in warm gruel: powdered oak bark, one ounce; prepared chalk, two ounces; powdered catechu, two drams; powdered ginger, four drams, and powdered opium one dram.

Mange is contagious, and the cows having it should be separated. Someone has said that mange comes from three causes: filth, debility and contagion. As it usually appears in the spring it points to bad winter care. Sulphur ointment and good nourishing food and a tonic comprise the proper treatment. This treatment is good, too, for lice. If the lice do not succumb to the sulphuric ointment, rub beeswax, lard and tallow in equal quantities well into the hide.

"Loss of cud" simply means indigestion. Give a purgative and then a tonic.

TREATMENT OF CALVES.

The following practical advice on the treatment of calves is also from the *Western Rural:* Let the calf have the milk of the cow for a few days under all circumstances. The milk is fit for nothing else and besides contains medicinal elements which the calf needs. If the calf bleeds at the navel tie a string around the end. If the calf purges give rhubarb and magnesia in ounce doses with milk. That is good to administer, too, in scours. The purpose is to correct acidity. Give two ounces of castor oil for scours, and then follow with powdered opium, ten grains; magnesia, one ounce; powdered catechu, half dram; tincture of capsicum, two drams; essence of peppermint, five drops. Mix and give twice a day in milk. Constipation may occur when calves are fed on milk from different cows or from a cow whose milk is too old. Give two ounces of Epsom salts. It should be taken hold of at its first appearance, for many calves die from neglecting to keep watch for costiveness. Calves when turned out to pasture sometimes have hoove. Physic at once. The mouth of the calf should be examined from time to time, especially when teething. If the mouth is sore, give Epsom salts, and apply to the mouth borax dissolved in water.

FOR THE SEASON.

Parsnips sown early make an excellent food for stock.

Did you ever sow beans in drills? Try it

Calves should be watered regularly, says a farm authority. They often suffer greatly from thirst—the milk not being all the drink they need.

Begin early on the weeds.

By planting sweet corn every week for a few weeks, a supply of green fodder may be had the whole season through.

Don't plant corn until the ground is thoroughly warm. By gaining a week in planting you often lose two weeks in harvesting and a large share of the crop.

A crop of buckwheat will rid land of the wireworm, says Prof. J. A. Luillie, New York State Entomologist.

Says the *American Agriculturist:* "If a lamb dies in a flock where there are twins of the same age, take the dead out of sight of the mother, strip off its skin and sew it upon one of the twins. Put the latter with the bereaved ewe, and she will quickly adopt it."



A MAD POET

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NEWS OF THE WEEK (*Continued from 13th page*).

Losses by forest fires in five counties of Michigan are estimated at $2,000,000. Hundreds of families in the State are destitute and many persons are suffering from severe burns.

Robert Bonner called the National Scotch-Irish Congress to order at Louisville, Ky., Thursday. Many men of national reputation were present. Among the prominent ones were Governor Buckner, of Kentucky; Dr. John Hall, the renowned Presbyterian divine; Dr. McCosh, of Princeton College. Over a thousand delegates are in attendance. The organization was formed at Columbia, Tenn,, in 1889.

The steamer Australia, which arrived May 12th from Honolulu, brings advices that the yacht Halcyon, loaded with $1,000,000 worth of contraband opium, is on her way to the Pacific coast.

Fire destroyed twenty blocks of Muskegon (Mich.) business houses and residences Saturday afternoon, with an estimated loss of $500,000. The flames started in the rear of the Langwell Hotel. Every business house on Pine street was burned. The flames were checked only at Isabella street, a distance of ten blocks from the starting point. The residences burned numbered 350. A child sleeping in the Langwell Hotel barn is thought to have perished.

FOREIGN.

In the Italian Chamber of Deputies yesterday Premier Rudina said that the New Orleans affair was simply a legal question, and that the departure of Fava from Washington had been ordered as a protest against the action of the United States.

Two more Jews have been murdered at Corfu, and the bodies of several Jews who died at that place from starvation lie unburied.

Mr. Gladstone, Lord Salisbury and Lord George Hamilton, and seventy members of Parliament were suffering from the grip. Orders have been given to have every room in both houses fumigated with sulphur during the holidays.

A dispatch received from Tokio, the capital of Japan, announces that an attempt has been made upon the life of the Czarewitch, but that the imperial traveler, though seriously wounded, is considered to be in no danger of dying.

A dynamite bomb was exploded in the Portuguese ministry of the interior. The bomb is supposed to have been placed there by the Republicans.

Pope Leo is trying to induce the European powers to bring pressure to bear on the Italian government to force it to report the damages to the Vatican caused by the Pazzo Pantalio explosion.

Since it is now a well-established fact that catarrh is a blood disease, medical men are quite generally prescribing Ayer's Sarsaparilla for that most loathsome complaint, and the result, in nearly every instance, proves the wisdom of their advice.

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Let such enthusiasm for the Sabbath as the Illinois State Sunday School Association manifested at Danville last week, sweep over the land! A resolution calling for the closing of the World's Fair Exposition, and for the prohibition of the sale of intoxicants on the grounds was the most popular of any before the convention. The *Inter-Ocean* report says: "Men arose in chairs and gave cheer after cheer, while ladies waved handkerchiefs and fans. There was not a dissenting voice." Why may not our churches have a zeal like this for God?

The chase of the U. S. steamer *Charleston* after the *Itata*, the Chilian insurgent vessel, has mightily the appearance of being ordered to satisfy our American Jingoes. When she was seized at San Diego, her captain may well have imagined his detention under the control of a single deputy marshal a needless joke. The whole affair has served merely as an occasion for our bellicose citizens to renew their periodical bluster about the warlike prowess of the country. We have no need of war, any more than we need a begum or a czar.

The Chicago *Evening Journal* has always been regarded as the most conservative of the Republican papers of this city. It is the more amazing, therefore, that we read in its columns of what is called "an interesting incident" in President Harrison's recent trip to California. The incident is thus told: "When the President accepted the banquet tendered by the Bohemian Club of San Francisco, he was asked what kinds of wine he desired. He replied that in the matter of drinking he had determined to confine himself to champagne exclusively. In reply to further inquiry the President said, 'I prefer G. H. Mumm & Co.'s Extra Dry.' The President's preference was that of the entire committee, and G. H. Mumm & Co.'s Extra Dry of the vintage of 1884 was the wine served at the banquet, which, perhaps, was the finest ever given on the Pacific Coast." This is a shameful story,—too much so to be true. It reads more like a villainous liquor seller's lying advertisement. Out of mere respect to the President of this country, though not agreeing with his political sentiments, we say the *Journal* should be made to verify this story or be condemned and outlawed by its party and all good citizens.

The daily press has given wide publication of the Masonic pageant at Utica, N. Y., Thursday over the corner-stone of a lodge asylum. Masonic charity has been at such a discount that extraordinary efforts were made to draw a crowd of Masons and their jacks and other friends from all parts of the State. Some of the papers report 30,000 in the procession. Business houses, schools and factories were closed, so great was the influence of the lodge. But

"Alas for the rarity
Of [Masonic] charity,"

the sight made the heavens weep. The rain came down in torrents, and the long procession with its twenty bands broke up in confusion, only 2,000 visiting the asylum site, and but 3,000 coming out to hear the great Chauncey M. Depew and various lodge dignitaries in the evening.

The Chicago press is not ready to accept the terms of the new mayor of the city. Even the German *Staats Zeitung*, proverbally standing for the liquor interest, repudiates him as a representative of the German idea of the saloon. The *News* and the *Inter Ocean*, from which we quote elsewhere, firmly resist and refute his dangerous principles of municipal government. The *Evening Journal* quotes him as saying: "'As long as I am mayor of Chicago the saloons of the city will be open on Sunday. I shall make no attempt to put dead-letter blue laws in force. The ordinances requiring front doors to be closed and blinds drawn on Sunday, thus securing an orderly observance of the day, will be enforced, but that is all.'" He moreover will grant a license whenever endorsed by the police, no matter what may be the objections of property owners in the vicinity. Under this rule he set up a saloon on Vernon Ave., where Cregier dared not because of the residents. But Major McClaughry, the new chief of police, has an eye on this business and will not give the police endorsement for the mayor's benefit in every case.

The quiet hours of a recent Sabbath day witnessed a singular meeting in St. Louis,—a secret meeting of railway employes organized in the secret orders of Conductors, Firemen, Trainmen, and the Switchmen's Mutual Aid Association. The four organizations formed a federation with a membership of 65,000, and took steps to induce the two orders remaining outside, the Brotherhood of Locomotive Engineers and Brotherhood of Locomotive Firemen, to join in the movement. Resolutions were passed pledging the organization to work against the re-election of Chief Arthur of the Brotherhood of Engineers. The reputed object of the federation will be to prevent strikes and to settle all matters of difference by arbitration. All difficulties will be referred to a "supreme council," and in case the council fails to have arbitration settle all disputes, then the council has the power to order a strike, and not before. If any reader should imagine that this will be a check to the strike business, let him first answer the question why a secret "supreme council" of several lodges is any better than that of one, to prevent such difficulties. The business of the country is being gradually put under bonds to do the pleasure of combination after combination, lodge upon lodge, until something like an earthquake shock is needed to set it free again.

AN OPEN LETTER TO MR. FINDEL.

RESPONSE TO THE REVIEW BY THE MASONIC HISTORIAN OF LAST WEEK.

MR. FINDEL:—The number of your paper containing the review of "Gottfr. Fritschel, *Die Religion der Geheimen Gesellschaften*" (*Bauhuette, Vol. 34, No. 12, March 21, 1891*), has come to my hands. The answer has been as I expected from you, candid and frank. You express the opinion that a discussion of the question is possible between us. Now I do not expect to convince you of the correctness of my position and of your false standpoint. But perhaps a little more light might be brought into the question by the discussion, and for this reason I address this open letter to you.

I might take up your article and express my opinion at each point. But as it is not my intention to discuss your article but the question under consideration, I prefer another way. I shall be satisfied if we know clearly and exactly where each of us stands; then we can see whether and how we can convince each other or where we can meet. I will therefore (using a figurative expression) show my colors to you. It is not my intention to hurt your feelings in any way, but I wish to proceed quite objectively.

The question under consideration is: Can a good Christian be a member of a so-called secret society or not? Is membership not practically and virtually a denial of Christianity?

Let me show what I understand by Christianity and Christian.

What makes a man a Christian?

Our Lord and Saviour, when he was received up into heaven, gave this command, "Go ye into all the world and preach the Gospel to every creature. *He that believeth and is baptized shall be saved;* but he that *believeth* not shall be damned," Mark 16: 15, 16. And on another occasion he declares, "I am the light of the world: he *that followeth me* shall not walk in darkness, but shall have the light of life" (John 8: 12); and also, "he that heareth my word and *believeth* on Him that sent me hath everlasting life and shall not come into condemnation, but is passed from death unto life" (John 5: 24); or, "he that *believeth* on me hath everlasting life," John 6: 47. Again, in that wonderful discourse in the night in which he was betrayed, he says, "This is life eternal, that they might *know thee*, the only true God and Jesus Christ whom thou hast sent," John 17: 3.

Therefore, the evangelist makes this statement: "As many as received him, to them gave he power to become the sons of God, even to them that *believe* on his name," John 1: 12.

We see that here one thing is emphasized again and again—and we might adduce numbers and numbers of like passages—namely, *belief* in God who has sent and Jesus who was sent.

This was from that time on the one and great demand of the church and every true Christian: *Believe in the Lord Jesus Christ.* Such we find in the first Christian preaching on pentecost. The answer to the anxious question of those who were moved by Spirit of God to accept the glad tidings, "Men and brethren, what shall we do?" was this one thing: "Repent and be baptized, every one of you, *in the name of Jesus Christ*, for the remission of sins," Acts 2: 38. This same is the demand of Philip: "*If thou believest with all thine heart*, thou mayest (viz., be baptized)." And the answer was: "*I believe that Jesus Christ is the Son of God*," Acts 8: 37. Is this not also the one and only demand of Paul the apostle to the Gentile? His answer to the trembling jailor inquiring, "Sirs, what must I do to be saved?" is this one and only condition: "*Believe* on the Lord Jesus Christ *and thou shalt be saved*," Acts 16: 31.

From the great mass of similar utterings in his epistles, I will simply mention the following:

"The Gospel of Christ is a power of God unto salvation to every one that *believeth*," Rom. 1: 16. "Therefore, we conclude that a man is justified *by faith* without the deeds of law," Rom. 3: 28. "I determined not *to know* anything among you save *Jesus Christ* and him *crucified*," 1 Cor. 2: 2.

From these and all similar passages we see that according to the teachings of our Lord and Saviour and his holy apostles, the one thing that makes a man a Christian is *faith*, is *belief*. This faith or belief is indeed not what is improperly styled by some belief, namely, intellectual conviction. Such a belief makes no one a Christian. Such is to be found also with the devils: Thou "believest" that there is one God; thou doest well: the devils also *believe and tremble* (James 2: 19). No; it is that belief which St. John demands as the one mark and sign of a child of God: "Whosoever *believeth that Jesus is the Christ* is born of God; and every one that loveth him that begat, loveth him also that is begotten of him," 1 John 5: 1.

It is the one thing described as faith or belief, as love, as trusting, as hearing the voice of the Good Shepherd and following him, as accepting him, as having the sins taken away and being made heirs of heaven; I say it is the one and same thing that makes a man a Christian.

How can I make it plain to you (not a Christian in this sense) so that you can at least have a faint idea of what we Christians call faith? Have you ever thought of the difference of our relation to persons dead and living? However fond I may have been of a person, as soon as the cold hand of death lays him or her low, I have no longer a personal relation or intercourse with them. Even if the dear form of the departed is before me, the relation of person to person has been broken forever in this life. To have personal relation it is not necessary that the other party be present to my eye, but it must be living. The bridegroom has personal relations to the one that is dear to his heart even if he has not seen her face for months or years; yes, even if oceans and continents divide them. Well, there is some similarity in this and the faith of Christians. Faith we call the personal relation of a Christian to God and to his Son Jesus Christ. There were no possibility of having such a *personal* relation if Christ were a mere man, however great and excellent, who died leaving us an example of truth and virtue. Were he not the risen "Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father," such a personal relation were not possible. Call it faith, or love, or trust, or reliance, it is all one thing.

But how can men of sound reasoning power get this quaint idea into their heads, that there is a personal relation to Christ who lived eighteen centuries ago, even if he rose from the dead? Ah! here is the dividing point. I will not try to convince you that such a personal relation is possible. I know I cannot convince you. Only the Spirit of God can convince you by leading you the way he has led me and hundreds and thousands of men in all stages of life in as many centuries as the world is in existence. Which is that way of experience which leads to this wonderful conviction?

In one man you can see it clearly; in another it has come about so gradually that he is not at all conscious of the different steps; in another it has perhaps come about by the gracious hand of God when he could not as yet observe it. In such examples as Paul, Augustine or Luther, we can trace it quite distinctly. The time, circumstances, degree and the like may differ, but in substance and essence all Christians will testify that such was also God's hand with them.

There is one part in the experience of the Christian, and that is the experience of sin and sinfulness. The Christian knows that by the influence of God he has been delivered from the power of sin. He sees not only actual sin in himself, but finds the root lying deeper in being sinful and unclean by nature. I have heard you pronouncing this an immoral conception. But it simply shows how little you have penetrated into the nature of a human being and that you have not made this experience which all Christians have made. Christians know by experience that they have been delivered from the rule of sin under which they were bound. Not as though we had no sin any longer; but we are no longer servants and slaves to sin, and Christ who has freed us from it cleanses us from all our sins. We combat against sin, and we know there shall be a time when sin shall be known no more,—when we shall be with Christ.

The Christians know that they have been delivered from sin and its guilt not by their own merit or doing. They know that the wrath of the holy God has been stilled by Christ the Saviour, and that by faith they have been made partakers of his justice. Faith is not a matter of intellect simply, but of all the faculties of man. It sounds very wise if a man proudly declares: I do not believe anything unless I see it to be reasonable or necessary. A Christian gives himself up unreservedly to Christ whether he sees through that which he accepts or not. "Blessed are they that have not seen and yet have believed."

But is not all this unsound imagination? The cloud of witnesses from the first times answers: no, it is not. The testimony of the Holy Spirit that we are God's children, cleansed by the blood of his own dear Son, is one that has its authority with itself. Willingly the martyrs have suffered intolerable pain for this reason. But there is no surer thing than this divine surety. He who has possession of this truth, knows that this is THE TRUTH; he knows that everything contradictory is untrue.

You may deride this conviction; you may scoff at it. It has been unto the Jews a stumbling-block, and unto the Greeks, foolishness. Why should things have changed in our time!

(*To be continued.*)

THE SONG OF THE REFORMERS.

We have garnered the gleaning of harvest,
From the fields of the far shadowed past,
We have seen where our noontide has haloed
Its brightest, its darkest, its last,
We have dreamed a fair dream of the silence
That stretches afar from man's ken—
Of a new morrow joyous with glories,
And its heirs were our own brother men.

And who but the dreamers of day dreams
And the seers of joys that might be
Have riven the darkness that narrowed men's souls,
And the bondage that fettered the free,
And triumphed as hero, revealer, redeemer
'Mid the slavery and sorrow of old
Till our old world's pulses are throbbing
To the words of the dreamer so bold?

And we who are heirs of the morning
That lightens our souls from afar,
Though the present be bowed with its sorrow
And gloomy with hunger and war;
Undaunted we plead for the truthful,
Unshrinking we strive for the right,
And beyond all the gloom and the sorrow
We can look on the beauty and light.

And still through the tears of our striving
Our courage shall trample down doubt
That at last all the foes of our fellows
Shall quail like an army in rout;
That the wrong shall give place to the rightful,
The old shall give place to the new,
And the false to the pure, and the right and the might
Shall be swayed by the just and the true.

—*W. Canning.*

THE OATH OF THE SOUTHERN FARMERS' ALLIANCE.

[From the New York Witness, April 15, 1891.]

Quite a number of letters from members of the Farmers' Alliance have been received at this office protesting against the idea that the Alliance is oath-bound, or that it desires to do anything in secret. Extracts from some of these letters will be found in another column. We are glad to receive these letters, because they prove that the members of the Alliance have no intention of swearing away their manhood or of uniting in any secret conspiracy, even for the promotion of a good cause.

We are not sorry for having called attention to this matter, because we feel that the farmers, and indeed all classes of the community, need to be warned against the twin evils of political servitude and secret methods of conducting political campaigns in the most pointed possible manner. The very earnest and positive repudiation by our Farmers' Alliance subscribers of the idea that it is essentially a secret society, or that its members are bound by any pledge which affects their freedom of individual action, is extremely gratifying as evidence of their consciousness that these things would be wrong; it will also help to strengthen the conviction both in the minds of those who have written and in the minds of the readers that it is absolutely necessary to resist any attempt which may be made to induce them to adopt either of these false principles of action.

That such an attempt is altogether likely to be made, and in fact has already been determined upon, is evident from the contents of a little book which one Alliance man has sent us. This book is called the "Ritual" of the National Farmers' Alliance and Industrial Union, and claims to have been printed in 1890 by order of the executive board of that organization. In it we find the following:

President: Mr. ———, you will give your name when I use mine, and repeat after me as follows:

OBLIGATION.

I, ———, in the presence of Almighty God and these witnesses, do solemnly promise and affirm that I will never reveal any of the secrets of the order, to anyone not entitled to receive the same. I will never, under any circumstances, write, engrave, indite or print, or in any way make any impression, picture or design, that would convey any idea of the secret work, signs or passwords of this order. I will faithfully support the constitution and laws of the order. I will never wrong or defraud or deceive a member, nor will I permit it to be done, if in my power to prevent it. In my intercourse with a member I will always speak the truth. I will not oppose the admission of anyone to membership solely on account of a personal matter, nor will I propose anyone whom I have reason to believe is an improper person, or who would be an unworthy member. I further solemnly affirm, that, should I be expelled or dismissed from the order, I will faithfully keep this obligation as sacred out of the order as when a member. So help me God.

It is difficult to understand how honest men could be asked to take a stronger oath or pledge of secrecy than that. And in one of the manuals sent us the pledge, which is not in the form of an oath, is, nevertheless, made binding until death. These pledges would seem to sustain all that has been said about the secrecy and oath-bound condition of the Alliance in so far as this national organization is concerned.

The secret organization known as the National Farmers' Alliance and Industrial Union was formed in October 1, 1889, out of a heterogenous, mass of alliances, unions and wheels, many of which began their existence as non-secret bodies as long ago as 1873, and some of these have evidently been independent enough to reject the order of things sought to be imposed upon them by the national organization. We hope they will persevere in well-doing and maintain their independence and personal freedom to the end.

We sympathize most heartily with the feelings which have prepared so large number of farmers to enter into this movement, and for that very reason we are anxious that the movement should take on such a form that it will be possible for all good men to take part in it. The farmers have long enough allowed the political bosses to count upon their votes as a matter of course, and it is high time that they should assert themselves. Moreover, no one doubts the perfect honesty or the desire to do right of the great body of members of the Alliance. What we are anxious about is that, having begun to think for themselves, our farmer friends should not jump to the conclusion that they have thought it all out at one effort, but that they should keep on studying the great economic questions which they are trying to settle, and hold themselves free to change their minds whenever they receive new light.

"Alliance Independent" assumes as a matter of course, that we would justify the Prohibition party in having a secret plan of campaign against the saloons. In that he is entirely mistaken. We want no secrecy "in ours" even if it be only in the matter of grips, signs, and passwords. If the Prohibition party should require of its members a pledge even such as the most innocent of the Alliance pledges that has been sent us, we would at once repudiate that party and declare it to be utterly unfit to undertake the government of a great nation. We would condemn secrecy or a membership pledge very much more severely in the Prohibition party than in any other party, for the very reason that we believe that party to contain the germ of the great reform movement which we hope to see sweep over the nation before many years and therefore needs to be kept true to right principles of action in order that the reforms for which it is preparing the way may be inaugurated on a lasting basis.

THE CONFERENCE.

WHAT HINDERS THE MILLENNIUM?

ADDRESS BY EX-PRES. J. BLANCHARD.

That there is to be a millennium no believer of the Bible can doubt. That its coming is hindered can be doubted as little. Let us seek what hinders it.

The two articles which pay most to support the Government of the United States, are liquor and tobacco. Yet the thousands and tens of thousands who use neither of these articles, testify that they suffer no injury or inconvenience by their disuse. While eminent medical authorities give a catalogue of eighty diseases produced by tobacco, including cancers and insanity; and liquor notoriously fills the whole calendar of suffering and crime.

But the fact that the United States gets its living expenses from these two useless evils makes their terrible statistics tame, like the numbers of dead and wounded given after great battles. Napoleon, while riding unmoved, fetlock deep, over bodies of dead soldiers, is said to have wept at the sight of a little dog guarding the corpse of his dead master. Let us glance at one small fact on our battlefield of life.

Not far from Chicago, there is an average precinct of 400 voters, in a town of the usual number and variety of churches. Of those voters only forty-three belong to churches, to 357 who nearly all belong to secret lodges; practice their rites and pay their dues. In that town wives, in the proportion of nine to one, if they go to worship Christ, must go without their husbands; and if they pay a shilling to support the Christian religion, it must be after lodge dues are paid. And, as a rule, secret lodges reek with liquor and tobacco. Surely, *surely*, these lodges are hindering the coming of Christ.

The two leading Boards of Missions in this country, to "prepare the way for Christ's coming" by preaching his Word, were started within the memory of some now living. They were as "a handful of corn upon the top of the mountains," but the fruit thereof now "shakes like Lebanon." The cause of missions now overflows the banks of mission-boards. Individuals, self-prompted, now start alone for distant mission-fields, as Philip went to Samaria, Paul to Macedonia, and others left home without purse or scrip. Colleges indicate public sentiment; and six thousand college students, of various denominations, have declared their wish to go on missions for Christ. And money is now raised by millions, to disperse moral darkness and save men.

But what hinders missions hinders the millennium. What, then, are the hindrances of missions?

We give a few from a vast number of similar facts which we take from that careful authority, the Friends' *Review*, from which we read as follows:

"One firm in Boston in 1882, contracted to send rum to Africa at the rate of 300 gallons a day!"

Mary Dillon from Jamaica, says: "The rum-shops are scattered all along the road. There is one within a stone's throw of the mission. Women smoke, and drink porter, ale and beer, while men drink rum, brandy and other strong drinks."

"If a ship takes one missionary in the cabin and a lot of whisky in the hold, it takes years to undo what that one lot of whisky will do."

In Egypt, Mohammedans say, when a man drinks, "he has left Allah and become a Jesusman."

In India, England licenses liquor, and derives an immense revenue. Old missionaries say, "There is increased consumption and drunkenness."

In Australia, Philip Moses says: "The drink bill in the whole of Australia is alarmingly increasing, social evils, insanity and suicide keeping steady and ghastly pace with it."

In our own Alaska, Elwood Weesner says, "The natives are very treacherous while intoxicated." He said he could relate many instances of depredations committed by drunken men and women.

Canon Farrar writes: "The old rapacity of the slave-trade is succeeded by the worse and more ruinous greed of the drink-seller."

Gladstone, in a full House of Commons, said of the drink business: "*It is more deadly, because more continuous, than the three great historic scourges of war, famine and pestilence combined.*"

We might add without limit to this store of facts and arguments illustrating this one point, that missions, which Christ commanded to prepare men for his coming, are hindered and throttled by liquor and narcotics; and if so, they are surely hindering the millennium.

But Johnstown was destroyed because the steady force of gravitation pushed down the water. If there had been no gravitation, there would have been no deluge; and behind this mighty deluge of drink and narcotics which obstructs missions and hinders the millennium in every clime and corner of our globe, there is a greater, *mightier* evil which casts its secret screen over every other, and which makes reform, and so the millennium itself, impossible, by unhitching our globe from its God.

This one cardinal, fundamental, universal mischief is the parent and protectress of all the other evils which afflict our race. It is

INVENTING RELIGIONS,

omitting the Mediator,—the link which connects them with God. For "he that hath not the Son, hath not the Father." If our earth were broken loose from its sun and drifting amid other orbs, its destruction would only be a question of distance and time. But this would be a trifling disaster compared with its inhabitants losing God by losing the Mediator and inventing or adopting substitutes for his worship. Inventing such a religion caused the first murder in Eden. Inventing such a false road to heaven dispersed our race at Babel and produced the national wars since by destroying human brotherhood, and dividing men into clans. It has sunk humanity from the type of the brave and gentlemanly Abraham, who worshiped Christ, to the low level of the pigmies and dwarfs which Stanley found in African forests, who worship worms and beasts. It has sunk the land of the Cæsars under the trickery of priests and the poverty of Lazzaroni. And Italy is now sending the Mafia here, to teach us that murder is not crime, if only men swear to do it, and conceal their oaths,—a lesson we were slowly learning from our own Chicago lodges.

The millennium is to come by the Bible. "The Lord alone" is to be "exalted in that day." But the devious swarms of lodges, as shifting as the mirage and as false, with each its sacred altar, solemn ritual, and obligation or oath; if these bring us their promised millennium, it must be a millennium without Christ, leading to a heaven without holiness.

The book of Revelation, amid stupendous mysteries, contains some things so plain that he who runs may read them. Such are:

1. That "that old serpent, the devil and Satan," now deceives the nations, but will be overcome, cast down and confined, till a long prophetic period ends.

2. That symbolic beasts represent Rome, pagan and papal; and "the Image of the Beast," a sham, shadowy, secret despotism, like our secret lodge system, exerting the same power as the Beasts; and destined to the same dreadful end.

3. That "the mother of harlots" is the mother and model of the false religions of the earth; and that she is to be cast down like a millstone into the sea, and "found no more at all."

This is sufficient. The "Lamb shall overcome" and God and goodness prevail.

But it concerns us to understand the enemies of the millennium and how to oppose them.

The sorrows, sufferings and woes inflicted by liquor and narcotics are not the chief harms they inflict; nor are the deception, fraud and despotisms of the lodge power the things most to be dreaded in that; though both are beyond human speech to describe. The thing which saves men is being led by the Spirit of God to Christ; and the use of liquor, opium and tobacco, is to craze and confuse the minds of men, so that they will not be led to Christ. This is the use Satan has for these drugs. And this explains the spread of these instruments of Satan in these last days. They are bewilderments, used by Satan to prevent the salvation of men, and secure them for himself as "fishes that are caught in an evil net."

So the secret lodges are helped rather than harmed by dwelling only on the injury they do to society; though it is true that the system includes in itself the spirit of robbery, fraud and despotism, and murder, when necessary to their ends. But as false worships, they antagonize God, and seek the wholesale destruction of men. By this they take human welfare by the throat, and would strangle it but for Christ. The language of the labor lodge is: "I will kill you if you take the place left by one of our members, unless you join and obey us;" and an armed mob stands ready to enforce the threat; "that none may buy or sell but those who have received the mark of the beast in the forehead or in the hand." This makes a clean sweep of all liberty and all rights, but in members of secret orders. And to join such orders, the least of them, one must by oath, or promise of secrecy, or grip, or token of recognition, bind ourselves to antagonize God by aiding in that worship which the devil asked of Christ, viz., the worship of the god of this world.

But the effort to "enlarge the area of slavery" hastened the overthrow of that dark power. And a similar fate now awaits the lodge. Those devils who implored Christ not to send them to the pit of torment "before the time," showed that they knew their time was coming. And the very violence of the efforts now making to spread these false worships, shows the unrest of their leaders, and that their doom is approaching. May God in mercy hasten it for Christ's sake.

SECRET INDUSTRIAL ORDERS.

ADDRESS OF REV. C. F. HAWLEY, N. C. A. AGENT FOR THE INTERIOR STATES.

Ever since sin entered into the world, and separated man from God, who is love, selfishness has filled the hearts and controlled the lives of the masses of men. In all ages the strong have oppressed the weak. The poor and weak have been the slaves and vassals of the rich and powerful.

When the morning star of Bethlehem was followed by the rising Sun of Righteousness, the icy selfishness of human hearts began to melt and the condition of labor to improve. The laborer, from being a slave, liable to be beaten and killed at the caprice of his master, became, first, the vassal of some feudal lord and then a freeman.

Following the emancipation of the Aryan race came the emancipation of the African race and the triumph of the doctrine of our fathers, that all men are created free and equal, and are endowed by their Creator with an inalienable right to life, liberty, and the pursuit of happiness. Now, the right of the laborer is unchallenged: either to work as an employe, or to set up business for himself; to accept the wages offered, or reject the offer and look for a better job; to work for a capitalist, or to combine in a co-operative business association and thus throw off the yoke of capital.

The divine endowment of liberty, as stated above, does not include the right to compel employers to pay the wages demanded, nor the right to forcibly prevent other workmen from accepting positions that have been abandoned. The employer must be as free to hire those who are willing to work for the wages he offers, as the employe is to reject his proposals.

The combination of capital in corporations led to the combination of wage-workers in trades unions. The modern system of trades unions is only about sixty-five years old. The right of the industrial classes to organize can not be intelligently questioned. Various important results may be secured by organization, that otherwise might not be realized. Mutual instruction in the industrial arts, in political economy, and the science of government are among the objects to be sought by association. The more skilled in their arts laborers become, the better will be the results realized from labor; whether it is performed for wages, or as members of co-operative industrial associations. It is highly proper for the industrial classes to combine to study the management of corporations; for, if laborers would be free from the oppression of selfish capitalists, they *must* study political economy, until they are competent to form and manage corporations for manufacturing and other industrial purposes. This would in time lead to an entire re-organization of our industrial system. Deserted by their employes, capitalists would be compelled to re-organize their business and combine with working men on the equitable plan of mutual profit-sharing.

If it be objected to this plan that wage workers have not the capital to form corporate companies for manufacturing, and other industrial

purposes, we would call attention to the fact that more money is wasted on tobacco, beer and distilled liquors than would be necessary, if wisely used, to establish co-operative industries in such numbers as to revolutionize the industrial system of our country, and to a large extent abolish the wage system that has grown to such gigantic proportions. Mr. Powderly has shown that wage workers, in the single city of New York, spend annually, for fermented and distilled liquors, the sum of $15,600,000. In one county of the State of Pennsylvania the workingmen, according to Mr. Powderly, spend annually, for beer and distilled liquors, the sum of $11,000,000. The capital that might be accumulated by the wage workers of the city of New York and one county in Pennsylvania, by saving what they spend for beer and whisky, would amount in one year to $26,000,000; in five years to $133,000,000; in twenty-five years to $665,000,000; in fifty years it would amount to the enormous sum of $1,333,000,000. So much for the combined efforts of the city of New York and one county of Pennsylvania.

Should the wage workers of our entire country combine in this sensible manner, to free themselves from the tyranny of capital, many of the younger class might live to see the whole business of the country in the hands of the industrial classes, the wage system practically abolished, and men of wealth seeking to incorporate with skilled workmen on an equitable plan of mutual profit-sharing.

By studying the science of government the workingmen would become competent to manage the affairs of state, and could peacefully, through the ballot-box, take possession of the ship of state, and navigate it so as to bring business thrift and prosperity to all sober and industrious workers. The government mail service could be made to include the operation of telegraph and telephone lines, and the business now done by express companies; and government could establish a bureau of finance and regulate the volume of currency, so as to avoid the evils of inflation on the one hand, and of contraction on the other. By a graduated land tax, the holding of homesteads could be encouraged, and the monopolizing of land by corporations or individuals prevented. By a graduated income tax, the burden of the toiling millions might be lightened and the expense of government made to rest more heavily upon the shoulders of the millionaire. This may seem unjust to some, but we should remember that he who has only his *person* to defend is required to bear arms for public defense to the same extent as he who has immense wealth to protect.

In short, by organization for mutual instruction, and for co-operation in industrial enterprises, and for political action, the toiling millions may improve their condition in THIS world; and by opening their hearts, to receive the grace of God that comes through our Lord and Saviour Jesus Christ, they may become children of God, and share jointly, with the only begotten Son of God, in the eternal glories of the world to come. If both capitalists and laborers would receive the Carpenter of Nazareth as their leader and commander, he would relieve them of the burden of sin, which is heavier than the burden of debt, under which the farmers groan, and would write his own law of love in each heart, and bring peace and contentment to each soul; and the golden rule of doing "unto others as ye would that they should do unto you," being acted out from the heart, capitalists and laborers would be ready to arbitrate each honest difference, and we should not have to wait the slow development of co-operative industries to solve the labor problem, but the rich, and the poor, loving each other as Christ has loved all, would mutually combine to promote each other's welfare under the benign influence of his love, who gave himself for us, and, while we were his enemies, died to reconcile us to God and to unite us to each other in an universal brotherhood of love.

Having glanced at some of the possible achievements of organized labor, let us turn our attention to the "Secret Industial Orders" and examine *their* nature and workings. You will notice that it is the

SECRET

Industrial Orders that we now propose to examine.

The right of labor to organize has been cheerfully conceded; and *some* of the advantages of organization briefly portrayed. But, allow me to ask, Is it expedient or wise for the toiling millions to adopt *secret society* methods of organization and work? Allow me to go farther ask, and is it patriotic, is it right, for the honest sons of toil thus to organize?

We lay it down as an axiom that, while temporary *privacy* may be expedient and right, organized perpetual secrecy *always* breeds corruption, and therefore must be wrong. Take the order of Jesuits for example. They organized to defend and propogate the faith of the Roman Catholic church. But, being a secret order, they became so corrupt that the goverments of Roman Catholic countries, and the Roman pontiff himself, was constrained to proscribe and suppress them.

The Bald Knobbers of Missouri started under the lead of reputable and Christian men, with the avowed purpose of correcting certain wrongs in society that seemed beyond the power of the civil authorities to remedy; but being a secret order they sank to the plane of midnight murder, and the leaders, like the leaders of the Mollie Maguires in Pennsylvania, were publicly tried by the civil authorities and hung.

The "ancient and honorable order of Freemasons" was organized with an oath binding to perpetual secrecy, in the Apple Tree Tavern, in London, in 1717. To prompt to fidelity, each member is required to take the oath of secrecy, under no less penalty than to have his throat cut across, and his tongue torn out by the roots, if he should ever violate his covenant. In an *open* organization, men would never think of extorting from each new member an agreement to be murdered in case he did not fulfill his covenant with them. For more than a hundred years, after speculative Freemasonry was organized, every one who betrayed the secrets of the order, suddenly and mysteriously died. And so infatuated had these secretists become, that, when in 1826 Captain Wm. Morgan revealed Masonry, they entered into a widespread consiracy to abduct him from his home; the sequel of which was—a midnight murder. *Bad* men are liable to commit murder; but it takes the sorcery of organized secrecy to lead *good* men to consent to such foul deeds.

An aged clergyman, a Freemason, living at Muscatine, Iowa, was asked, "Do you believe that the Masons killed Morgan?"

He replied, "*I know* we killed him. He was a very base man; he *deserved* to be killed."

Again, I ask, what but the

SORCERY OF ORGANIZED SECRECY

could have brought this good man into sympathy with a foul midnight murder.

But, do you say, the secret orders referred to are not industrial orders. True, but the "United Sons of Industry" is a secret industrial order of three degrees: called Apprentice, Journeyman and Master Mechanic.

This order, as well as Freemasonry, the Clanna-Gael and the Mafia, is a training school in murder. After the Apprentice has taken the obligation, the hoodwink is removed from his eyes, and he beholds the first tableau: A person seated unconcerned in a chair, surrounded by members armed with pikes and axes, to represent "Protection."

The vice-president, addressing the candidate, says:

"My brother, the tableau before you represents the exact position you *now* occupy in this order. He whom you see, is surrounded by a cordon of friends, who will stand by him in every emergency: will shield him, and his, from all evil, as far as in their power lieth; will minister to him in sickness, and, if he proves faithful, will generously provide for his necessary wants, in case of destitution. That you may prove worthy of this position, is the earnest desire of all these brothers."

After taking the obligation of the Journeyman's degree, the hoodwink is again removed and he beholds the second tableau—representing a traitor, lying on the floor resting on his side, his face masked, and surrounded by other members, two armed with axes, the rest with pikes. Just as the vice-president repeats the words, "and now receives his just deserts," they strike and thrust at the victim, who raises his hand as if to guard off the attack, and falls back on the floor.

The vice-president, addressing the candidate, says:

"My brother, behold the second tableau. He who *was surrounded* by that noble band of brothers, has proved unfaithful to his trust, and now receives his just deserts. Let this lesson admonish you, that should foes assail you and you fall, never to betray those secrets which you have solemnly obligated yourself never to reveal."

After taking the Master Mechanic's obligation, the hoodwink is removed, and the candidate beholds a coffin containing a skeleton. At the head and foot of the coffin stand masked men, in long, black robes; and on the right side of the coffin stands the chaplain, in a long, white robe, also masked. As the hoodwink is removed, they each point with forefinger to the skeleton, when the chaplain exclaims:

"BEHOLD! THE SECRET DOOM."

The vice-president, addressing the candidate, says:

"My brother, behold the *traitor's* doom. He whom you first saw surrounded by friends who would have shielded him from every danger, who would have been his support in every trial, proved recreant to the trust confided in him.

"Those brothers, for self-protection, and in *strict* compliance with their obligation, were forced to turn against him the sword of justice as a brother. He fell from the high position to which they had exalted him: his shafts of enmity were turned: his babbling tongue was forever silenced: he met *a traitor's doom.*

"Behold! Beware! Hold sacred your obligation. Let his fate be an example forever before you. Let the impression sink deep in your heart.

"That you may ever be guided aright, is the prayer of all these brothers who now surround you."

What obligation had this Son of Industry taken for the violation of which he is taught to expect a traitor's doom? In the first degree he had covenanted never to reveal any of the secrets of the order. In the second degree he covenants never to reveal any of the secret workings of his lodge, or of the order. In the third degree he covenants never to reveal the secrets that may be committed to him, now or at any other time, and when he sees or hears the grand hailing sign of distress given, by day or by night, he will go to the assistance of the brother giving the sign and aid or relieve him if in his power.

It is evident that this order proposes, under certain circumstances, to commit murder; and, as the members are bound never to reveal any of the secret work of the local lodge or of the order; and to go to the assistance of any brother giving the grand hailing sign of distress, and aid or relieve him if possible, we are driven to the conclusion that its covenants bind to the concealment of crime and to the protection of criminals.

And yet this order has an authorized form of prayer—a Christless, deistical form of prayer, like the ritual of the Blue lodge and chapter degrees of Freemasonry, and like the ritual of Oddfellowship.

In the address of the vice-president to the candidate (while taking the Master Mechanic's degree), after teaching him to expect that his lodge brothers, for self-protection, will murder him if he violates his covenant; and, that it will be in strict compliance with *their* obligations to do so, the functionary piously adds, "that you may ever be guided aright is the prayer of all these brothers who now surround you."

We cannot, in the time allotted, undertake to examine in detail the "Secret Industial Orders." Others may be better or worse than the "United Sons of Industry," behind whose curtains we have looked.

The Mafia in Sicily has terrorized the people and debauched their consciences until it seems impossible under existing circumstances to administer justice in the civil courts. Secret society rule has been carried so far in Italy as to usurp the authority of government by levying and collecting an income tax of ten per cent. To refuse payment means death by the stiletto. By the suppression of evidence and by perjury, the Italian secret orders defeat justice in the courts and render them powerless to protect the well-disposed; and so they are driven like cattle into the Mafia for the protection that the civil government fails to afford.

Once within the mystic circle of the brotherhood and they must obey orders to commit crime and shelter criminals, or meet a traitor's doom. As faithful members of the Mafia every dagger would be drawn in their defense. The axe and the pike in the hands of the secret brothers of the United Sons of Industry means *protection* to faithful brothers, but *death* to traitors. The stiletto in the hands of the secret brothers of the Mafia means also protection to faithful brothers, but death to traitors.

The secret industrial orders of America are arranging for a general "round up," to use the language of the Western herdsmen. They mean to impose their yoke of secrecy and obedience upon the whole industrial population of our broad land. By their strikes and boycotts, with the weapon of sarcasm and by brute force as well, they have sought to compel those who desire to maintain the dignity and rights of freemen (and who do not wish to partake of other men's sins) to come under their despotic yoke of perpetual secrecy and obedience.

So far our civil government has failed to protect our conscientious and honest wage workers against this wide-spread conspiracy to rob them of their constitutional and divine right to liberty. Ours is a government by the people; and we the people of these United States have seen the secret industrial orders attempt to force railroad and other corporations to discharge honest and capable employes, for no other reason than that they were not members of certain secret orders; and to compel said corporations to employ none but those who have taken the yoke of secrecy and obedience upon them. . . . .

They have turned upon their fellow-workmen who were not willing to come under the rule of irresponsible lodge despots, and with bitter sarcasm stigmatized them as "scabs," thus seeking to weaken their self respect and drag them down from the lofty plane of independent manhood to the servile condition of vassals to the lords of the lodge. By acts of intimidation and violence they have sought to enforce idleness upon honest men who were working for daily bread for themselves and their dependent families. Thus freemen, who have no mystic brothers to support them in idleness, have been driven from employment, and want and suffering has come to the homes where smiling plenty reigned before.

What a spectacle! American citizens compelled to come under the yoke of a secret despotic empire that has been set up in our midst. Driven with whips of sarcasm that sting like scorpions, and by intimidation and violence, from their daily labor (on which depends their daily bread), they are forced into secret labor unions just as the subjects of the king of Italy are forced into the Mafia.

Shall we stand idly by while the fetters of lodge despotism are being riveted upon our entire industrial population? Will not the sons of the Pilgrim Fathers and of the Huguenots, the North men of Scandinavia and the liberty-loving Scots and Germans, and all who prize the glorious birthright of American citizenship, unite to defend our wage workers against this barbarous effort to force them into the lodge?

This war of the *secret* labor unions against capital is selfishness run mad. The strikes, as they have been carried on, are but a feeble and momentary makeshift of no lasting benefit to those engaged in them. When, by the diffusion of intelligence and Christian love, the strike has been abolished, it will come to be regarded as a barbarism of the past.

Labor is interested in the increase of capital and in its profitable investment and proper protection. The increase of capital creates an increased demand for labor. Wages will never go higher than the point where profit to capital ceases. The capitalist will quit business ultimately if profits cease. Fair profits, then give maximum wages. There should be no fight between employing capital and labor—between wage earners and business men who give employment to labor. Such fights, when they occur, originate in the ignorance and selfishness of the laboring classes, and the selfish greed of capital.

Enlightened labor properly organized will always accomplish happy results by peaceful, lawful and civilized methods, while the blind, violent methods of savagery can only end in anarchy and chaos, out of which would arise individual and class usurpations of power, and the more grievous oppression of the masses.

—Rev. Dr. Trumbull of Morning Sun, Iowa, in a note of explanation respecting the Covenanter points of conscience referred to in the Conference, says: "When I took issue with the remark of the respected father, ex-President Blanchard, that 'Covenanters hold points which are not points of conscience,' I said I supposed that he referred to our position of *political dissent.* I was aware that he co-operates with the National Reform Association, and that he has advocated, and very ably, too, the duty of the government to acknowledge God and his Christ; but he has taken issue with the Covenanters' position that *Christians ought not to identify themselves with a government which refuses to acknowledge God and Christ, and which also tramples on his law.* I supposed that he referred to this position as 'a point which is not a point of conscience.' I affirmed that while this is not a point of conscience with many, that it is with Covenanters, and that as we refuse to enter secret lodges because they shut out Christ, so, for the same reason, we neither vote nor hold office under the government of the United States."

Reform News.

PARLOR MEETINGS IN RHODE ISLAND.

A meeting of neighbors and friends in a private house in response to an issued invitation is a grand means to a good end. Free from the chilling restraint often felt in meetings in churches, the speakers rejoice in their liberty and shun not to declare all the counsel of God, gladly witnessing for the truth without fear or favor, thus accomplishing much more for the Master, Jesus, than otherwise would be possible.

Such meetings recently held in Riverside, R. I., were successful, as regards audiences, beyond all expectations. All care and anxiety was left with God, who worked wonderfully for us (Praise to his name!) in overcoming all difficulties and overruling all opposition. He brought up to our first meeting twenty souls; to the second, twenty; to the last, thirty-three; and a notable fact is this: the audience at the second meeting was composed of entirely different people from the first, and many new faces were noticed also in the last meeting.

The meetings were held in the cottage of A. M. Paull, and were conducted by Rev. J. P. Stoddard, beside which, in the providence of God, through the kindness of Rev. J. D. Smiley, pastor of the Congregational church, he preached a Gospel sermon in the church Sabbath morning, spoke briefly from the desk in the evening, and led the Tuesday evening prayer meeting. Mrs. Stoddard, who also was with him, gave a parlor Bible reading on secrecy to ladies, beside speaking to the Sunday-school and before the Sabbath evening meeting of the church.

The extent of the influence of these meetings none can tell, but God knows the end, and his blessing is manifestly upon the work done by his humble and chosen instruments.

A suggestion—Would it not be well for others to open their homes to brother and sister Stoddard to conduct similar meetings, even all over New England? Brethren and sisters in a common cause, let us trust more fully in the Lord God of Hosts to fight for us and to gain a victory for his great name over the battalions of error and wickedness encamped against us.

Albert M. Paull.

THE WASHINGTON AGENT IN CHICAGO.

Pullman, Ill., May 19, 1891.

Dear Cynosure:—Perhaps nowhere is one reminded that "the world moves" more forcefully than on the occasion of a visit to the old home. It would be impossible for me here to speak of the thousand memories which have come during my visit in Wheaton and Chicago. Wheaton College has made substantial progress. The new wing, with its corner-stone bearing the inscription, "For Christ and his kingdom," will help strengthen this fortification of righteousness, and Christ's kingdom will be advanced by the thousands of young men and women who shall go forth carrying the blessed light to the dark places of the earth. I can heartily recommend any parents desiring to give their children a Christian education to send to Wheaton.

The annual meeting, as usual, has been a source of inspiration to me. While not as largely attended as some, owing, doubtless, somewhat to the season, there was manifest "the unity of spirit and bond of peace." God takes the weak things of earth to confound the mighty. What need the reformer care if heaven smiles though earth may frown! God is our refuge and strength and we *shall go on to victory.*

At the invitation of Rev. Holm, pastor of the Swedish Congregational church here, I came to address his people. My first acquaintance with this brother was in Philadelphia, where I had the pleasure of addressing his people several times. I have ever found him an earnest, fearless man, standing on the rock, and proclaiming against the false religions of this world. He desired me to speak especially of the little false altars, as his people were most endangered by them. Owing to his earnest invitation I had the pleasure of addressing about 200 young men, whose every action indicated their intense interest. A collection of over six dollars, many warm hand-shakes, and subscriptions to the *Cynosure*, give evidence of no small degree of sympathy. I go to Ohio.

W. B. Stoddard.

N. C. A. TREASURER'S REPORT.

JUNE 1, 1890, TO MAY 1, 1891.

STATEMENT OF RESOURCES.

Real Estate—Carpenter b'd'g..	$20,000.00	
Washington b'd'g	10,000.00	
Kansas farm	2,400.00	
Dakota farm ..	600.00	$33,000.00
Bills receivable—Pub. H. notes	3,076.22	
Bonds	500.00	3,576.22
Fixtures—In Chicago	392.19	
In Washington	66.69	458.88
Publishing material.....		1,769.74
Wrapping and writing paper, envelopes, etc.....		11.00
Tracts in stock.....		695.51
Books in stock.....		640.28
The Christian Cynosure.....		5,859.50
Cynosure subscriptions due from subscribers.....		286.50
Reference Library		275.35
Suspense accounts)		1,565.38
S. A. Kean & Co.)		372.63
Personal accounts due and good		299.26
Cash on hand May 1, 1891....		301.18
		$49,111.43

STATEMENT OF LIABILITIES.

Capital	$41,996.74
Cynosure subscrip'ns due subs.	2,575.50
Personal accounts owed.....	201.20
New York fund, annuity	500.00
Ohio fund, annuity.....	1,000.00
Capwell fund, annuity.....	960.00
Sally Gilkey fund, annuity....	800.00
Wilbur estate fund, annuity...	150.00
Foreign fund	98.39
Library fund	169.87
Southern ministers' fund.....	129.47
Cynosure extension fund.....	536.26
	$49,111.43

LOSSES.

Sal'ry of ag'ts—J. P. Stoddard.	$ 83.33	
W. B. Stoddard	987.14	
H. H. Hinman.	25.00	
C. F. Hawley..	810.36	
E. E. Flagg...	15.00	
W. I. Phillips..	903.32	
M. H. Nichols.	53.90	2,878.05
Agents expenses for June, '90—		
J. P. Stoddard.	10.92	
W. B. Stoddard	46.05	
C. F. Hawley..	12.11	69.08
Postage.....		377.74
Cynosure		1,080.13
Special appropriations of literature to different persons		57.29
Annuities on various funds....		217.00
Appropriation to N. E. work, paid J. P. Stoddard, agent..		114.49
Taxes on Dakota farm.....		17.47
Fixtures in Carpenter building		46.23
Fixtures in Wash'gt'n building		7.40
Publishing material.....		27.92
Expenses for coal, stationery, rent, insurance, etc.....		733.35
Tracts.....		22.49
		$ 5,688.64

GAINS.

Carpenter building.....		$ 1,026.14
Washington building.....		26.64
Donations to the general work of the Association.....		2,280.89
Interest from Pub. house notes		46.40
Interest from loans		250.00
Income—Appropriated to work in New York State—		
From Capwell fund..	$ 100.00	
From New York fund	30.00	130.00
Personal account.....		75
Balance to capital account....		1,927.82
		$ 5,688.64

Wm. I. Phillips, *Treasurer.*

CORRESPONDENCE.

ANNUAL MEETING CORRESPONDENCE.

J. A. Conant, President of New England Christian Association, Willimantic, Conn:

While it is my prayer that the Association may be largely represented at the annual meeting, yet it will all be in vain, unless honored and blessed with the presence of the Holy Ghost, who alone can impart that zeal and wisdom so much needed in this and all other Christian work. While a thick cloud of darkness seems to be settling down upon church organizations, because of spiritual adultery, we may receive great encouragement in the fact that God is calling out his faithful ones all over the land from all Christian denominations, to "Cry aloud and spare not," concerning the popular evils of the present day.

May we not hope that the prayer of Christ that his people may all be one, will soon be answered, and instead of their great effort being to build up "our church," it will be for the advancement of Christ's kingdom in the salvation of souls from all sin. That all who gather at the annual meeting of the N. C. A. and at Music Hall may be enthused by the Holy Spirit, to go out and labor more earnestly for the salvation of men, out of love for the Master, is the prayer of your brother in Christ.

Rev. Milton Wright, Bishop of the Church of the United Brethren in Christ, and late President of the N. C. A.:

As our church anniversaries occur this week, it will not be practicable for me to attend the annual meeting of the National Christian Association and the Christian Conference on the Secret Lodge system. This is to my great regret. May the God of truth and of every righteous reform, be with you abundantly. The cause cannot fail unless the reign of Christ shall fail. He shall put all enemies under his feet. May each of us perform his part in this great conflict. We need grace for the conflict and preparation for the final triumph. Darkness shall hide its face from the light of God.

Hon. S. C. Pomeroy, Washington, D. C.:

I find the *weight of seventy-six* years pressing upon me. This last year has been the first one in all my life that I have yielded to sickness. Still I am not yet dead,—not fully alive. I have commenced to die. One faculty after another is failing me; and my step is unsteady. But my interest in the N. C. Association is firm and unabated. The late *heathenish display*, over the poor body of Albert Pike, more than disgusted me. They had what they called a "*service of sorrow*" in our church at midnight. But it was all darkness,—no resurrection or life! no hope,—no Christ! The ceremonies were inexplicably heathenish! God bless you all, and give you strength according to your day, to prosecute the good work.

Mrs. L. C. Capwell, Dale, N. Y.:

I have watched with interest the work, and think the progress in the reform means that God is with us. I am not enabled to do much, but am becoming more and more attached to our herald, "*The Cynosure.*"

R. N. Countee, Pastor Tabernacle Baptist Church, Memphis, Tenn.:

I am earnestly contending for the faith that *separates* the children of light from the children of darkness, and day by day the principles of the N. C. A. grow deeper in my convictions. "Ye are not of the world," says the blessed Master, and the N. C. A., with its friends, are spreading the leaven of this impregnable truth.

I am endeavoring by grace to keep the ball rolling in my vicinity. I have just returned from Ripley, Tenn. I spoke on Sunday four times to an audience of not less than 300, many of whom are "Wheelers." God helped me to speak against that secret brotherhood of lies, and a few were there and then converted.

The banner of anti-secrecy floats grandly in our school. My own church is standing firm. No secretist, no affiliation with the works of darkness, is our motto. And on this ground God is blessing us. Trusting the Spirit of the Lord may be with you, and bless you all in this meeting; and cause the light of his countenance to smile upon you in the prosecution of the glorious principles of Truth and Righteousness, I am yours for the cause of the Master.

Rev. Henry Cogswell, Puyallup, Washington:

To the N. C. Association I am greatly indebted, feeling that through it I was extricated from the debasing thralldom of Freemasonry. And to me everything associated with the *Cynosure*, its officers and its work, is very precious; and, though the contest is great and the odds much against the society, "yet," like all great reforms, it requires a constant and persevering continuance in well doing.

Rev. C. W. Hiatt, District Secretary American Missionary Association, Cleveland, O.:

It is a pleasure, however, to re-affirm my old conviction and testimony that the paramount evil of the lodge, is its antagonism to Jesus, the *Lord* and *Saviour*. This very fact suggests the remedy; which, indeed, is Christ himself. We shall never cast out the gigantic foe alone.

Rev. Joseph Travis, Evanston, Ill., (since deceased):

It is now fourteen months since I have been permitted to partake in public exercises of any kind; which time I have been confined to my home. Most of the time since the last days of February, to my bed.

My well wishes are yours in the work you are engaged in. I do not know that I have learned the uses of pain and poverty, but most certainly my opportunities have been ample.

Rev. A. J. Chittenden, Woodbine, Ky.:

Two years in this country convinces me that the warfare you are engaged in cannot be overestimated. The lodge is everywhere the foe of the church, spiritually, and many of her votaries will gladly hail the day of their emancipation. The difficulty here is that the people do not know the past history of the lodge; do not know the men who have come out; do not know their own standard authors; hence there is almost no place of beginning to make an *ex-cathedra* argument.

The common-sense view of the question is the only one effective. In a discourse on the words, "Who then was neighbor unto him that fell among thieves," I took occasion to say that the good Samaritan did not first turn the man over to find a lodge pin on his clothing, before he gave him relief, but helped him because he was a *man* needing relief. This drove away my congregation in a body. They report that I said, "All Masons are going to hell." But I find, as the discussion is taken up, that all the leading men are not in the lodge, and that a little encouragement will carry the discussion and the reform all through the South.

Philip Bacon, Weatogue, Conn.:

I feel very thankful to my Heavenly Father that one so unworthy should be so honored as to be associated with those who are so nobly for the truth as God has given it in his Word. Truly we may be co-workers with him. Allow me to say that it is clear in my mind that the great evil of secret societies exists because of the want of faithful teaching of the Word. When the power of divine truth exists in the individual or a community the darkness of Masonry and kindred evils cannot thrive. The remedy for all sin is Christ. If secret societies exist in any community it is sure evidence that more light from heaven is needed. Brethren, I beseech you, as those who must give an account of their stewardship, be faithful and preach the truth "whether men will hear or forbear."

May Christ rule richly in the hearts of all who may meet you, and guide in all that may be done.

Rev. A. W. Parry, Spring Valley, Ill.:

The question has often come to me since I have been here, "What doest thou here, Elijah?" To this I reply: "Lord, what wilt thou have me to do?" and with Samuel, "Speak, Lord, for thy servant heareth."

I have three purposes in view:

1. Never to join *any* secret organization, and thus to keep myself free to follow the will of the Lord in all things.
2. To use every means which God puts in my hand to discourage my fellow-men from joining them.
3. To shed light upon these unfruitful and shameful works of darkness, by reproving them as the opportunity and circumstances require.

These resolves are based upon the following convictions, which are to me self-evident truths:

1. Sworn secrecy is anti-Christian.
2. Anti-American.
3. It is selfish in its benevolence, disloyal and extra-judicial in its oaths, and criminal in its penalties. These are the pillars on which my faith rests.

I am with you, dear brethren, in your noble Christian work, and will be glad to co-operate with you on those lines which will promote Christ's kingdom in the earth.

PITH AND POINT.

FROM KANSAS TO NEW YORK.

Our drought and hard times in western Kansas is the cause of my change of address. I still value the *Cynosure*, and am heart and hand with you in the reform work; would be glad to have either of your agents come and see me if they are this way; would try and arrange for meetings at Richburg and Boliver; am not much acquainted here yet, but know there is plenty of need of reform work. The Baal altars are set up in every town. —Wm. Knight, *Richburg, N. Y.*

GOD BLESS SUCH WOMEN.

The "St. Louis tracts" came to hand. Many thanks for your kindness in sending so many. I gave away five before I left town. Last week's *Cynosure* is a grand number. I mailed ours to our W. C. T. U. president. The Corresponding Secretary of the Alexandria Union is a strong anti-secrecy woman. The extra copy of last week's *Cynosure* which you so kindly sent, my husband gave to the M. E. minister of Strang. He said he was not acquainted with the paper. I enclosed a "Moody and Pentecost" tract. He seems to be a very earnest worker. I cannot think he is a lodge man. I hope he may get interested in this great reform. Mr. J. C. Harvey works zealously for the anti-secrecy reform. I was sorry that his name did not appear among the signers to the "Call," for he signed it, and I sent it to you. Mr. Harvey has always been opposed to the lodge. He was raised in Bellfontaine, Ohio, and knew "Amos Inskip" well. May God richly bless the dear N. C. A. in every department of its work. The *Cynosure* is getting better and better. We would not be without it for ten times its cost.—Mrs. M. B. Park.

AN EYE-WITNESS.

I have been a reader of the paper for many years and cannot do without it. I prize it next to my Bible. I have always been anti-secret; have been opposed to secret societies and testified against them. I know what is said about the lodge is true. I once saw in the Freemason lodge when they initiated a candidate. I know what the paper publishes about this is true.—Mary McDowell.

LITERATURE.

Alden's Cyclopedia of Universal Literature. Vol. XIV. Pp. 475. Price 40c. John B. Alden, New York.

This volume opens with a sketch of the historian, B. J. Lossing of New York, whom the Anti-masonic Prohibitionists of that State wished to nominate for governor in 1888, but an unworthy Freemason was preferred before him. Mr. Lossing's works are full of patriotism and are among the most popular volumes of American history. The closing topic is John Stuart Mill, and between the two is an entertaining volume of literature and brief biography.

Origin, Purpose and Destiny of Man, or the Philosophy of the three Ethers. By Wm. Thornton. Pp 100. Published by the author, Boston.

The title of this volume suggests the Shorter Catechism, but its contents differ exceedingly from that venerable and venerated compendium of morals and religion. The author has a theory of the human structure which has already filled one volume and promises a third. This second of the series seems to be written in a reverent spirit, and to those who have to do with the technicalities of medicine and of disease, will doubtless be suggestive and profitable. Ordinary readers will find it difficult to master its philosophy.

"The Sunday Newspaper" is the opening paper in *Our Day*. Rev. Dr. Chadbourne, the author, prepared it for the convention held in Park St. Congregational church, Boston, last February, to consider methods for a better observation of the Lord's day. It is a strong document,

though lacking the originality of Mr. Crafts' papers. "Popular Reforms in India," is a paper by Sir W. W. Hunter in the *Contemporary Review*. The Indian question is ably discussed in this number: first by Mr. Cook's Monday lecture prelude, and then by Mr. T. H. Tibbles of Nebraska, a gentleman whose long and intimate intercourse with the Sioux enables him to speak clearly and positively of the reforms our government should immediately adopt, in order to secure "A New Government for Indians." Dr. Sheldon Jackson, whose name is well known in connection with the evangelization of Alaska, writes of the introduction of the reindeer into that remotest region of the United States. The editorial notes of the numbor are strong and excellent.

The eighteenth of the series on the Miracles of Missions in the *Missionary Review* for June is by Dr. Pierson, on the work of the Huguenot Seminary at Wellington, Cape Colony. Mary Lyons' famous saying, "If you want most to serve your race, go where no one else will go, and do what no one else will do," furnishes a text. "The Divine and Supernatural in Foreign Missions," by Rev. Edward Storrow of Brighton, England, is a paper of great interest. No less so is "The Pentecost on the Congo," by Dr. Miller of Philadelphia, recounting the labors and patience of Mr. Richards at Banza Manteke. Frederic Perry Noble of the Newberry Library of this city, writes again on the African slave trade, "An African Devil's Business and its Arab Agents." The article is accompanied by an African slave-trade map, showing at a glance the chief slave routes in the African interior and toward the north and east. Other articles on African languages and peoples are followed by editorial notes and general missionary intelligence.

Learner and Teacher for the month publishes the address of George William Curtis on "The Public School and Civil Service Reform" before the National Education Association Department of Superintendence, Philadelphia, February 25, 1891. This is a new monthly, which promises to be of much value to educators.

Patent medicines differ—One has reasonableness, another has not. One has reputation—another has not. One has confidence, born of success—another has only "hopes."

Don't take it for granted that all patent medicines are alike. They are not. Let the years of uninterrupted success and the tens of thousands of cured and happy men and women place Dr. Pierce's Golden Medical Discovery and Dr. Pierce's Favorite Prescription on the side of the comparison to which they belong. And there isn't a state or territory, no—nor hardly a country in the world, whether its people realize it or not, but have men and women in them that're happier because of their discovery and their effects.

Think of this in health. Think of it in sickness. And then think whether you can afford to make the trial if the makers can afford to take the risk to give your money back, as they do, if they do not benefit or cure you.

Dyspepsia has driven to an early and even suicidal grave many a man who, if he had tried the virtues of Ayer's Sarsaparilla, would be alive to-day and in the enjoyment of health and competence. Sufierer, be warned in season, and don't allow the system to run down.

Beecham's Pills cure Bilious and Nervous Ills.

BIRNEY.

The sketch of JAMES G. BIRNEY candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office

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WHO HAVE ACKNOWLEDGED THE NOTICE SENT THEM OF THE ANNUAL MEETING.

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PREMIUMS

FOR CYNOSURE SUBSCRIBERS.

Stanley's Adventures in the Wilds of Africa.

By Hon. J. T. Headley. A graphic account of the several expeditions of Henry M. Stanley into the heart of the Dark Continent. It covers Stanley's expedition to find Livingstone, his crossing the continent and exploration of the Congo from its headwaters to the ocean, his establishment of the Congo Free State, and his last great achievement—the discovery and deliverance of Emin Pasha, in 1889. Twenty-five illustrations, 539 pages, 8vo., bound in cloth. A book of extraordinary interest to all classes of readers.

Price postpaid $1.00.

We send it free to every old subscriber who sends a new name with his renewal and $3.00. To anybody for two new subscribers for one year each. This offer is good only till June 1st, 1891.

Africa and its Explorers.

Livingstone, Stanley, and other celebrated travels and adventures in Africa. The interesting story of all the celebrated travellers in Africa, including Barth, Du Chaillu, Burton, Speke, Grant, Sir Samuel Baker, Schweinfurth, Moffat, Thomson, Livingstone, and Stanley. Naturally, it conveys more general information, and is of greater popular interest, than could be given in the narrative of any *one* traveller. This is a much larger book than "Stanley's Adventures." Numerous illustrations. A book every one needs to be up to the times.

We make an extraordinary offer of this book till June 1st, for three new subscribers, or for a renewal and two new names. All for one year each.

ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

1. Historical Sketch—National Christian Association.
3. Address to American Pastors.
4. Freemasonry in the Family.
5. President C. G. Finney on the duty of Christians towards the Lodge.
7. To the Boys who Hope to be Men.
8. Modern Heathenism.
9. Ministers at Rival Altars.
12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
16. Selling Dead Horses.
17. History of Masonry.
18. Despotic Character of Freemasonry.
19. Freemasonry, a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Nathaniel Colver, D.D., on Masonry.
33. Hon. Wm. H. Seward on Secret Societies.
37. Why a Christian should not be a Freemason (German).
39. Should Freemasons be Admitted to Christian Fellowship?
44. D. L. Moody on Secret Societies.
45. Ought a Seceding Mason to Keep his Lodge Oath?
49. John Quincy Adams on the duty of American Voters.

Chapters in American Politics.
Masonry vs. Prohibition.
Decline of the G. A. R.
Christianity and Odd-fellowship. Part 1, 4 pages; part 2, 4 pages.

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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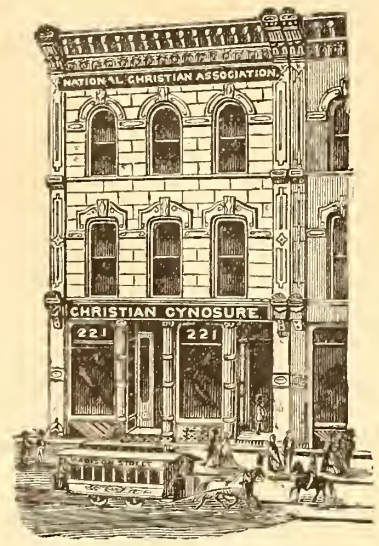
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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 28, 1891.

"THE PEOPLE'S PARTY."

The Cincinnati convention last week launched its boat for the race of '92, with this name on the stern. It was in some degree a representative meeting and in so far has a right to the name, for its delegates were from the National Farmers' Alliance of the Northwest, the National Farmers' Alliance and Industrial Union of the South, the F. M. B. A., the Knights of Labor, the Grange, the Citizen's Alliance, the People's party, the Industrial Alliance, the Anti-monopoly party, the single tax men,—and if there be any other organization protesting against banks, tariff, monopoly and capital it probably had a voter in the meeting. "Every one that was in distress, and every one that was in debt, and every one that was discontented gathered themselves" to this cave of Adullam,—*but where was David?* They certainly appealed to the God of David. They sang "My Country 'tis of Thee." They were led in prayer and joined the leader in the Lord's Prayer,—*but where was David?*

Senator Peffer of Kansas was permanent chairman, and Ignatius Donnelly, who knows as much about Shakespere as he does about practical statesmanship, was chairman of the committee on resolutions.

Different States were very unequally represented, Ohio and Kansas furnishing the large proportion of the one thousand five hundred delegates. The speeches of Peffer and Powderly reflected the spirit of the meeting. Said the new Kansas Sentor as he warmed to his work:

"What shall we do with the money power? Let it alone. We'll raise up a power among the people and make our own money and use it. [Tremendous applause.] Take their railroads? No. We'll build our own railroads. [Renewed applause.] Are we to destroy? No. To fight? Yes, with ballots and prayer, for the alliance is in a great measure taking the place of the churches. . . . Does this mean a new party? [Cries of 'Yes.'] What else are we here for? [Applause.] The prophecy of the hour is that a new party is to be born here and its name is to be the 'national party.'" [Applause.]

Powderly, more cautious and secretive, said:

"For twenty years men who have followed that banner [pointing to a Knights of Labor flag in the rear of the stage], have taught, believed and held these truths. It has been charged that I am here to head off the third-party movement. Why, if your movement is so weak that one small man can head it off it is not worth the name of a movement. [Cheers.] I have been charged with failing to lead this movement. My friends, this movement is too large to be led by any one man. [Cheers.] No one man can lead it or stop it." [Wild applause.]

The crowd dispersed cheering for Peffer and Powderly.

Next day, Wednesday, the decisive step was taken. After numerous speeches, generally for or against immediate organization, the committee on resolutions brought in its report. Among these speakers was the fearless Mrs. Gougar of Indiana, who with St. John and other Prohibitionists, were urging their great reform upon the conference. Mrs. Gougar denounced the banquet with which the convention was to close as a brewer's scheme to stop the mouths and fuddle the brains of men who should be clear-headed and true to the supreme interests of their nation and of their homes in such a critical hour. But her warning was not heeded. The platform announces the People's party; endorses the Ocala, St. Louis and Omaha demands for unlimited coinage of silver, government sub-treasuries and 2 per cent loans to the people, no alien ownership of lands, economy in government expense, income tax, government ownership of railways and telegraphs, and a direct vote for President. Additional resolutions favored universal suffrage, an eight-hour day, etc.

The platform was adopted after a scene of enthusiasm and disorder. Then a California delegate introduced a subject as unwelcome to this body as it was to the Republicans in the Auditorium of this city.

"RESOLVED, *that we favor the abolition of the liquor traffic*" was his motion. It was almost howled down and overwhelmingly defeated. And so vanished in thin air the hopes of St. John, Miss. Willard, and the *Voice*. The editors of the latter must take now a new tack and approach the farmers with common sense and not by way of the secret Alliance. That way is full of snares and pit-falls.

This great meeting is not without its significance. Its protests against monopolies, trusts, unequal taxation, and ruinous government expense must be heard. But to open our mints to the silver of the world, to invite everybody to get into debt by their sub-treasury system, and to demand government *ownership* instead of *control* of railways, will not help us. More than all this, to endorse the saloon curse was a most fatal mistake.

1. The party is, therefore, misnamed, for only a small portion of the people can get on its platform.

2. It has embraced the saloon and must sink with it in the sea of politics; as the witless Greek embraced the anchor and jumped overboard from the wreck.

3. Above all, this party is largely made up of different secret societies, separated from one another by false oaths, though worshiping in the lodge before the same god of this world. It is like the feet of the image of Nebuchadnezzar's dream,—iron and clay. Such a party should not stand in America. It cannot. Secrecy in politics means the Clan-na-Gael and the Mafia—ruin.

4. This movement, however, will be an Attila to the old parties—a scourge of God. It will give their leaders the headache,—and the heart-ache. It may never elect a President, but will probably defeat several. It will be like the Assyrian, the rod of God's anger, to chastise men who have long had it in their power to deliver our nation from her worst enemies, but have refused.

CAN IT BE TRUE?

Professor Wilcox of the Chicago Theological Seminary is, we hope, misrepresented by the reporters, in the late discussion of High License in the Congregational ministers' Monday morning meeting at the Grand Pacific hotel, as saying: "The Bible is full of endorsements of sins which cannot be at once suppressed." And he instanced slave-holding, polygamy and divorce as such sinful practices tolerated and endorsed for a time.

The venerable and apostolic John Rankin of Ohio, and Theodore D. Weld, (whom Dr. Leonard Bacon endorsed as the author of a "Tremendous Book" on slavery) in their Bible argument, took the ground that there was no slave-holding in the Hebrew servitude, but only a modified bond service. The whole Mosaic code was consistent with Ex. 21: 16: "He that stealeth a man and selleth him" (that is, kidnapping) "or, if he be found in his hand," (that is, slave-holding) "shall be put to death."

The learned Prof. Jahn says, the purchased bondmen were to be circumcised, and when circumcised, the rights of a Hebrew attached to them; and they were entitled to exemption from labor and instruction during the three annual Hebrew festivals, both which made chattel slavery impossible.

The venerable Dr. Lyman Beecher, in the hearing of the writer, scouted, with his peculiar burning eloquence, that Hebrew servitude was slavery. "Do you think," said that blazing orator, "D'ye think they had to get ropes on the persons of those heathen bondmen, when they bought them, and drag them over the lines into the liberty of the sons of God! No! No! 'Twan't slavery: it's a mockery to call it so." And the crowded Presbyterian audience almost shouted their assent to his "logic set on fire." We hope Prof. Wilcox is misreported; and that no such false views of the Bible are given at this late day. The case of polygamy and divorce we will endeavor to give next week.

N. C. A. BOARD MEETING.

The new Board met in the *Cynosure* office Saturday morning and organized by the election of Rev. G. R. Milton, chairman, and Rev. E. R. Worrell, secretary. Prayer was offered by Rev. T. B. Arnold. There were present brethren Arnold, Cook, Hitchcock, Milton, Whipple, Worrell, and Wylie. Standing committees were elected as follows: *Finance*, G. R. Milton, H. A. Fischer and E. Whipple. *Buildings:* Alexander Thomson, W. I. Phillips, W. B. Stoddard. *Publications:* C. A. Blanchard, J. M. Hitchcock, Edgar Wylie.

Voted that J. M. Hitchcock and E. A. Cook be a committee to consider the declination of ex-President J. Blanchard to be re-elected editor of the *Cynosure*.

The field agents' contracts were considered, and were voted to be renewed by the Corresponding Secretary on the same terms as last year. The salary of M. H. Nichols, the California agent, was increased by an appropriation of $10 per month in publications.

Leave of absence till next annual meeting was granted to Henry L. Kellogg from editorial work; and the engaging of a substitute for the place was referred to the Publication committee.

Mr. H. M. Hugunin of the city being present, he was introduced to the Board.

A statement of the former committee on an International Congress reported verbally their efforts to secure recognition by the World's Congress Auxiliary of the World's Columbian Exposition.

The committee on editorial resignation reported as follows:

Your committee on the resignation of ex-President J. Blanchard as editor of the *Christian Cynosure* after a continuous service of twenty-three years, recommend, that, as said resignation is declared by him to be peremptory, it be accepted.

We cannot, however, refrain from expressing the earnest hope that his connection with the *Cynosure* as contributor may be continued so long as God may give him the strength of mind and body for such service, realizing that he has forged some of the strongest arguments against organized secretism that we now possess, and that from his vast knowledge and memory of the history of reform for the past half century he can and will give the readers of the *Cynosure* reminiscences of the past that will be of great value and helpfulness.

Nor would we forego the expression of our wish that the pages of the *Cynosure* may still be enlivened with his keen, logical arguments against the Secret Empire, as well as his prophetical assurances of the ultimate success of reform work, drawn from his own experience and more especially from the sure Word of God.

The report was adopted, and the Board voted to request Pres. Blanchard to permit his name to remain in the *Cynosure* as Corresponding Editor.

For the International Conference work the committee of last year was continued and two others added, the committee standing thus: T. B. Arnold, E. R. Worrell, H. L. Kellogg, W. I. Phillips and Edgar Wylie.

W. I. Phillips was elected publisher of the *Cynosure* for the year. Pres. C. A. Blanchard was appointed general manager of the affairs of the Association, to act for the Board when not in session. The salaries of the editor, publisher, etc., were continued as last year. The resignation of Jerome Howe as member of the Board, because of distance from Chicago and business engagements, was accepted. A letter from Pres. J. A. Booker of Little Rock, Arkansas, was referred to the general manager.

—Pres. C. A. Blanchard and Rev. W. F. Crafts addressed the State Congregational Association last week at Galesburg, Ill., on the Sabbath Reform.

—Writing last Friday Bro. Stoddard of the New England work says: "We were never more hopeful of success in our New England field than to-day. Last evening's meeting was a success in every respect, and the resolution printed in the *Herald* was passed unanimously."

—Rev. Mr. Filling, pastor of Emmau's Evangelical Lutheran church in this city, West Side, gave notice on the Sabbath after the Conference, which he attended, that he would speak on secret societies on the next Lord's day. During last week he prepared for this occasion, and we hope to hear of a good work done for Christ by the address.

—The bill for the first of the weekly meetings for which the Boston pastors have subscribed their names, is one of the most remarkable ever issued in that or any other city. It begins and ends with a testimony against the lodge from two of Boston's greatest sons,—statesman and orator, Sumner and Phillips. Better than that, it has the names of such representative men as Gordon, Gray, Gifford, Grant, Graham, Davis, and others, endorsing and supporting these *weekly* meetings, such as Rev. Mr. Foster of Cincinnati, District National Reform Secretary, addressed.

PERSONAL MENTION.

—Rev. S. F. Porter, the N. C. A. College agent, will spend the summer in Marietta, Minnesota, where he will labor in the Gospel ministry.

—Bro. W. B. Stoddard writes us from Columbus, Ohio, where he revisited friends and scenes of former labors. He had an appointment at Utica on Monday.

—Prof. Olson, who addressed the N. C. A. National Convention held in Galesburg in 1881, in the Swedish language, has been chosen successor of the beloved Dr. Hasselquist as president of Augustana College, Rock Island, Ill.

—Rev. A. A. Hoyt of Cambridgeport is chairman of the committee arranging for a three-days' convention of the Christian Workers, to be held in Dr. Gordon's church, Clarenden and Montgomery streets, Boston, beginning next week Tuesday.

—The presence of Rev. Geo. A. Milton of Elgin, at the N. C. A. Board meeting Saturday, was cheering. He has been confined for months with a broken thigh, and yet walks with a staff and a careful motion suggestive of the pain he has endured from the accident.

—Memorial services in respect to Rev. Joseph Travis will be held in the Free Methodist church, No. 16 North May street, this city, on Wednesday evening of this week. Bro. Travis was 69 years old, and had been thirty-nine years in the ministry at the time of his death.

—Rev. M. A. Gault of Iowa, District Secretary of the National Reform Association, spent the Sabbath in this city, preaching in the United Presbyterian church of Englewood. He was made most welcome at this office Monday. He was on his way to the meeting of the Reformed Presbyterian Synod meeting in Pittsburg.

—George W. Clark, the bard of reform, attended the temperance meeting in the Moody church in this city, which ex-Gov. St. John addressed Sabbath afternoon. He was called on, of course, and aroused great enthusiasm, which was tempered with amazement and veneration for his age, that seems unlikely ever to lay hand upon his spirit.

—Pres. C. A. Blanchard and Rev. Alexander Thomson have seldom failed to attend N. C. A. Board meetings. The former was in Peoria over Sabbath, going from the State Congregational Association at Galesburg, which he addressed on the Sabbath question on the last evening. Bro. Thomson went Friday night to Washburn in northern Wisconsin, at the urgent request of the church in that place, who seem anxious to call him away from the vicinity of Chicago where he has so long been known and esteemed for his activity in every good work.

—An item in the proceedings of the late meeting of the Illinois Congregational Association will be read with double interest by the *Cynosure* readers, who remember the lodge assault on Wheaton College of 1877–8, and the effect of it upon the standing of our editor among the churches with which he had long and successfully labored. The following paper was adopted by the Association with unanimity and marked manifestation of approval:

To the Moderator of the State Association of Illinois: In 1878 the Association referred ex-President J. Blanchard to the clerk of Elgin Association for information concerning his standing as affected by difficulties then existing between the two Congregational churches of Wheaton. As registrar of Elgin Association, I am asked for information on that subject. I therefore take this method of answering the question referred to us by the State Association, and giving the information for which I am asked, to-wit: Having carefully examined our records, it gives me pleasure to say that they never have contained and do not now contain any imputation of any blame or moral wrong to ex-President Blanchard, nor has he ever been called to answer any such imputation. But so far as our records are concerned, he appears always to have been a devoted man and minister of Christ. The difficulties and complications at Wheaton, which disturbed our relations for a time, have long passed away. The two churches at Wheaton are both members of our State Association; both are in the Congregational year book; both have esteemed and beloved pastors, and the standing of President J. Blanchard in Elgin Association is regular, and nothing is left of the trouble of the past to diminish our esteem for his person and our respect for his services during his long and successful life in the church of Christ. ISAAC N. ADRIAN,

Registrar of Elgin Association.

NEW ENGLAND LETTER.

Religious matters.—English robins in Salem.—Mrs. M. E. A. Gleason scores a triumph at Alton, N. H.—A curious sensitiveness in the I. O. G. T.—The Endowment orders must go in the Granite State.

It is nearing Anniversary week, when every orthodox New Englander, in the language of the Old Farmers' Almanac, "looks out for rain." It is not, however, the important institution that it used to be before religious meetings had become so varied and so multiplied. People may take their choice now of almost every week in the year, and find some gathering to attend of Christian workers and thinkers—and the last not least. Never before was there greater interest in the discussion of religious problems. Any writer or speaker who can shed new light on old truths, is sure of a hearing, even though the light in question be somewhat broken and confused. The cardinal doctrines on which the church has rested for ages cannot change; the only change must be in our relation to them. This is true progress, the difference between a fossil and a living soul. But how anomalous it sounds in this nineteenth century to read such words as this in the last *Catholic Review:* "The doctrine that we have greater light in our age; that we better understand the truths of revelation than the ages before us. . . . . is not simply an empty boast; it is a serious error. . . . . This doctrine of progress applied to matters of faith, has been distinctly condemned by the Holy See." But the spirit of free inquiry is abroad, and it is the new wine that is going to rend the old bottles of Romish bigotry and superstition.

A paper on "Superfluous Churches, or what Denominationalism costs," was read at the last Methodist Preachers' meeting, by Dr. Barrows of Reading. He states that sixty-one per cent of the denominational churches in this State are superfluous, and considers that the remedy for this evil of multiplied and divided churches, lies in adopting God's own basis of membership—not theology, but religion, as shown in repentance and faith. This is sound doctrine; but his statement that it was the early New England basis, namely, religious experience and not theology, I seriously question. The old-fashioned New England phrase, that such an one has "experienced religion," shows how much our forefathers made of the personal work of the Holy Spirit; but at the same time I am afraid if a candidate had expressed his belief in a second probation, or any other of the various forms of heresy now so common, he would have been kept outside a good while.

Misled by a newspaper paragraph, I stated in one of my recent letters, that among the delegates to the late Theosophical convention in Boston, was a high-caste Brahmin, Mr. Narayan Sheshadri. On the contrary, this gentleman, who is a Presbyterian missionary, neither attended the conference, nor endorsed their works, but emphatically pronounces, "Theosophy or Buddhism to be atheism, and moreover, a humbug." In this he agrees with Max Muller, who says, "Esoteric Buddhism has no sweet odor in the nostrils of Sanskrit and Pali scholars. They try to keep aloof from it and avoid all controversy with its prophets and prophetesses."

A pair of English robins—perhaps descended from the very ones so dear to our childish hearts, who covered the "Babes in the Woods" with leaves—have been imported and were let loose in Salem the other day. It would have been better had a more southern locality been chosen for the experiment, as they have had little opportunity to develop the migratory instinct, and will find a great difference between an Old England and a New England winter. But famous as is the English robin in song and story, he will never supplant in the popular affection our native bird of that name, who hops over our lawns with an eye to the cherry trees, and such an indescribable free and saucy air, as if he had just signed a private declaration of independence on his own account, setting forth his natural and inalienable right to as many of said cherries as he can conveniently make off with. But if the English robin will only prove some offset to that unmitigated nuisance, the English sparrow, here's long life and a numerous progeny to him. America is a big country, and if he is not shot by gunners or seized by prowling cats, he may soon become one of our regular habitats.

Whoever has heard Mrs. M. E. A. Gleason speak at our conventions, will be glad to hear of her triumphs on the platform. She is steadily winning her way to a foremost place in the ranks of women lecturers. She spoke at Alton, N. H., a few days ago, on the subject, "Who is Responsible?" holding her audience for an hour and a half, and making a convert of one life-long Democrat, who said he will never vote for license again.

The *Weekly Times* in a recent issue stated that the Maine Grand Lodge of Good Templars, had passed resolutions strongly censuring the government for its efforts to push the sale of American beer, and deploring its failure to ratify the Brussels treaty for keeping rum out of Africa; and added the comment, that "the Prohibitionists had about the same as captured the Grand Lodge." Whereat one of the Grand Lodge members took great exception, and affirms that the *Times* is utterly wrong; that the Grand Lodge was not captured by anybody, but stands where it has always stood, independent of political parties." But why this sensitiveness to the accusation? It certainly shows what we have always more than suspected, that the I. O. O. G. T., as well as the whole secret wing of the temperance army, has no desire to be seen marching under the Prohibition banner.

Insurance Commissioner Lineham of New Hampshire has decided that the endowment orders must go. His call for statements of their financial condition has been responded to by twenty-eight of the two hundred or more operating in that State, and the figures are more instructive than reassuring to the holders of their certificates, whose face value, in the aggregate, amounts to $16,254,450. To meet this enormous liability they have only the meagre sum on hand of $328,041. The money collected from certificate holders amounts to $785,966. From this they have paid out in benefits and endowments $107,047, while for salaries and expenses they have paid out $350,878, or more than three times as much. One of the questions which these companies had to answer, or evade as best they could, required them to tell how many holding the low numbered and early maturing certificates were officers or agents. It was found, as in the tickets of the Louisiana Lottery, that these were largely held by the officers, and that one man often held an official position in several companies. These twenty-eight orders have all been given their ticket of leave, and the remaining ones will soon follow. They are of course raging with indignation against Commissioner Lineham, but are powerless against his order. They are now making Massachusetts, where, to quote a speech at a monster mass meeting of the members held in Manchester, "the citizens do not labor under the ban of so benighted a Legislature as that which prevails in New Hampshire," their headquarters and general rallying place. An alliance of all the endowment orders has been formed, looking towards political action, and a strong effort to get the New Hampshire law repealed. Whether our Legislature will continue to extend its protection to such barefaced swindles on the people, remains to be seen. ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., May 20, 1891.

A very interesting ceremony is going on at Glen Echo, the site of what its projectors claim will be the handsomest Chautauqua grounds in the world, as I write. It is the laying of the corner-stone of the magnificent arch over the main entrance to the grand stone amphitheatre. A large crowd is in attendance, and among the speakers are Commissioner of Education Harris, Superintendent of Public Schools Powell, and the following clergymen: Dr. Corey, Dr. Newman, Dr. Power, Dr. Hershey, Dr. Sunderland and Dr. Chester. Much surprise is expressed at the wonderful progress made, since this project was inaugurated only a few weeks ago, and it is now certain that everything will be in readiness for the first session of the Glen Echo Chautauqua, which opens on the 16th of next month.

Man has no more God-like trait than love for little children, and it always raises a man in my estimation, to know that he is not ashamed to display that love in public. When the Presidential party returned from its long tour, I happened

(*Continued on 12th page.*)

THE HOME.

THE FINISHED COURSE.

I saw an aged man upon his bier:
His hair was thin and white, and on his brow
A record of the cares of many a year;
Cares that were ended and forgotten now,
And there was sadness round, and faces bowed,
And women's tears fell fast and children wailed aloud.

Then arose another aged man and said,
In faltering accents to that weeping train:
"Why mourn ye that our aged friend is dead!
Ye are not sad to see the gathered grain,
Nor when the mellow fruit the orchards cast,
Nor when the yellow wood shake down in ripened mast.

"Ye sigh not when the sun, his course fulfilled,
His glorious course, rejoicing earth and sky
In the soft evening, when the winds are stilled
Sinks where the islands of refreshment lie,
And leaves the smile of his departure, spread
Over the warm colored heaven and ruddy mountain head.

"Why weep ye then for him, who having run
The bound of man's appointed years, at last,
Life's blessing all enjoyed, life's labors done,
Serenely to his final rest has passed?
While the soft memory of his virtues yet
Lingers, like twilight hues, when the bright sun is set.

"His youth was innocent; his riper age
Marked with some act of goodness every day;
And watched by eyes that loved him calm and sage,
Faded his late declining years away.
Cheerful he gave his being up, and went
To share the holy rest that waits a life well spent.

"That life was happy; every day he gave
Thanks for the fair existence that was his;
For a sick fancy made him not her slave,
To mock him with her phantom miseries,
No chronic tortures racked his aged limb,
For luxury and sloth had nourished none for him.

"And I am glad that he has lived thus long;
And glad that he has gone to his reward;
Nor deem that kindly nature did him wrong;
Softly to disengage the vital cord.
When his weak hand grew palsied, and his eye
Dark with the mists of age, it was his time to die."

—*William Cullen Bryant.*

DYING AND LIVING.

There is much solemnity in the conviction that one is growing old—but there should be no sadness. The thought often comes to such an one: "There is my life. That is what I am very soon to answer for. I must answer for very much more than if I had died young. What will God say to me about it?" The aging person has ample notice of the close of his probation—to those who die young there is next to no notice. He has ample time to set his house in order, and he will have to answer for that privilege too. What should the effect of this situation be upon his mind? Ought it not be to make him independent and fearless? Is he not already emancipated from the bondage of man, and freed from the fear of man? As the world narrows and shrinks, why should not the freedom and the moral heroism of heaven expand as his already received heritage? It would seem that this ought to be so, and that it ought to bring a sense of great happiness. A great many old people do enter very largely upon the higher life before they have done with this. There is no pull upon them but love and duty, and these pull both ways, toward God and toward man—and strongly toward righteousness in its relations to both worlds. Let the old man stand like a marble pillar under the good and true. He ought to realize that the breeze which fans his cheek is the breeze of the morning. The finest fire we have seen was the sparkle of old eyes, lit up by the courage and hope of the rising sun. Die? The old man is not going to die. He has no thought of dying. He is only getting ready to live. "I have not begun to fight yet," said Paul Jones, as he stepped from the decks of the scuttled and sinking "Bon Homme Richard."
—*Interior.*

THE TWO SIDES OF DEATH.

There is this difference between John's view of death and ours. He saw what souls go to. We are so apt to see only what souls go from. When our friend dies, we think of all the warm delights of life, all the sweet friendships, all the interesting occupations, all the splendor of the sunlight which he leaves behind. If we could only know, somewhat as John must have known after his vision, the presence of God into which our friend enters on the other side, the higher standards, the larger fellowship with all his race, and the new assurance of personal immortality in God; if we could know all this, how our poor comfortless efforts of comfort when our friends depart, our feeble raking over the ashes of memory, our desperate struggles to think that the inevitable must be all right; how this would all give way to something almost like a burst of triumph, as the soul which we loved went forth to such vast enlargement, to such glorious consummation of its life! We should be able to forget our own sorrow, or at least to bear it gladly, in our thankfulness for him, as the generous farmer-boy might see his brother taken from his side to be made a king, and toil on himself all the more cheerfully at his humble and solitary labor, thinking of the glory to which his brother's life had come. It is well, then, with those to whom John's vision is fulfilled. Blessed are the dead who die in the Lord, and stand immortal before him!—*Phillips Brooks.*

THE RESURRECTION OF THE SAINTS.

A BIBLE READING BY REV. E. P. MARVIN.

1. It will occur at the coming of the Lord: 1 Cor. 15:23; 1 Thess. 4:16–18.

2. This is distinguished in Greek as a resurrection *from among* the wicked dead: Mark 12:25; Luke 20:35.

3. Disciples and priests who believed in a universal resurrection were puzzled by the teaching of this eclectic resurrection: Mark 9:9; Acts 4:1, 2.

4. Paul even coins a new word, nowhere else found in the New Testament, to express this "out-resurrection" from the dead: Phil. 3:11.

5. It is called a "better resurrection," and "the first resurrection": Heb. 11:35; Rev. 20:5.

6. It is the time of recompense and crowning for the just who love his appearing: Luke 14:14; 2 Tim. 4:8.

7. Heaven's benediction rests on all who have a part in this first resurrection: Rev. 20:6; 1 Cor. 15:53–57.—*Messiah's Herald.*

THE GALLEY-SLAVES.

"I love the Lord because he hath heard my voice and my supplications," read Susie out of her little Bible.

"That is the one hundred and sixteenth Psalm, isn't it?" asked uncle, as he turned around from the fire.

"Yes," said Susie. "When grandma gave me this Bible she made me promise to read a Psalm every day, and I've done it. I'm almost through now, though; and besides, I've learned the first three Psalms so that I can say them straight through without making any mistakes. Grandma don't know that, though. I'm going to surprise her next time she comes here by repeating them."

"That's right," said uncle. "I remember when I was a boy, grandma, who was my mother, you know, used to have me learn verses out of the Bible, too, and one day I learned that one hundred and sixteenth Psalm that you read today, and then grandma told me a story about how that Psalm was once sung."

"Tell it to me, won't you?" said Susie. "Who sang it?"

"Some people that you would have thought would not have felt very much like singing," said uncle. "They were a lot of folks covered with mud."

"Why, how did they get mud on them?" said Susie.

"It had been thrown on them," said uncle; "for this was in the days when the Protestants of France were being persecuted by wicked kings, and were obliged to flee from home for their lives."

"And these folks had not got away quickly enough, had they?" said Susie.

"No," said uncle; "they had been caught, and, by the king's order, were to be galley-slaves."

"What were they?" asked Susie.

"Well," said uncle, "the galleys were French ships about one hundred and fifty feet long, and forty wide, and along each side of the ship there ran a sort of a bench for the rowers. On this bench sat the galley-slaves, or men, who were made to row the vessel with such heavy oars that they could hardly pull them. These slaves were fastened with an iron chain around one leg, and this chain was long enough so that they could lie down to sleep on the deck, sometimes. The poor slaves had very little to eat, and night and day, in the cold winters and hot summers, they were kept pulling at the oars, while streams of perpiration ran down their bodies. And if ever they stopped pulling they were whipped most unmercifully by an officer who watched them."

"But where were they rowing to all the time?" asked Susie.

"Up and down the coast. The galleys were vessels that were employed to watch the French Coast and guard it," said uncle, "and sometimes they attacked English ships that happened to sail near them."

"Well," said Susie, "I should think that those folks would have felt more like crying than like singing a Psalm, if they knew they were going to the galleys."

"Yes," said uncle, "but they were being 'persecuted for righteousness' sake,' you know. One of them, whose name was John Huber, wrote in his journal about the way they were treated. He says that one night he, his wife and children, and fourteen galley-slaves, arrived at a little town in France. They were all chained, and the priests of the place came and offered to set them free if they would give up their Christian religion. But of course Huber and others could not do such a thing as that. Then the women and children of the town came out and threw mud on them."

"Seems to me that town must have had a lot of wicked people in it," said Susie.

"Well," said uncle, "perhaps Huber thought so, too, but he did not answer back again angrily. Would you like to know what he did do?"

"Yes," said Susie. So uncle took down a book from one of the library shelves and found what John Huber wrote about this trying experience. Then uncle read this to Susie:

"'The women and children of the place covered us with mud. I made my little party fall on their knees, and we put up this prayer, in which all the fugitives joined: "Gracious God, who seest the wrongs to which we are hourly exposed, give us strength to support them, and to forgive in charity those who wrong us. Strengthen us from good even unto better."

"'They had expected to hear complaints and outcries; our words astonished them. We finished our little act of worship by singing the one hundred and sixteenth Psalm. At this the women began to weep. They washed off the mud with which our children's faces had been covered, and they sought permission to have us lodged in a barn, separate from the other galley-slaves, which was done.'"

"Well, I'm glad those women did something to make up for the way they treated those poor folks," said Susie. "But, what do you suppose made Huber choose the one hundred and sixteenth Psalm? I should have thought he would have chosen some more sorrowful one, like the one hundred and second, 'a prayer for the afflicted when he is overwhelmed.' I read that the other day, and it would have been just right for Huber."

"Well," said uncle, "I cannot tell, of course, just why Huber picked out the Psalm he did, but I think he, perhaps, thought the fifteenth verse was appropriate. 'Precious in the sight of the Lord is the death of his saints.' I am sure when Huber thought of poor, old, white-headed men and good ministers and young boys being killed by hundreds in the torture of life in the galleys, that he must have been sure that the time would come some day when the poor Christians would be freed and could say with David, in the eighth verse, 'Thou hast delivered my soul from death and mine eyes from tears.'"

"Why, uncle," said Susie, "did they really make slaves out of ministers?"

"Yes," said uncle, "ministers and officers and magistrates, and all classes of people. They even sent a little boy twelve years old to the galleys 'for having accompanied his father and mother to the preaching.' One boy, sixteen years old, was kept in the galleys for twenty-six years, and two others were only fifteen when they were sent to be slaves."

"Well," said Susie, "did such dreadful times last always?"

"No," said uncle, "but they lasted for many years; so many that often the galley-slaves died before the time of freedom came. Every little while these Christians were offered freedom if they would only give up their religion, and when they refused, they were whipped and treated worse than before."

"How many of them were there?" asked Susie.

"Well," said uncle, "there were known to be at least a thousand of them, but it is feared that there were many more, for those were dark days in France, and evil deeds did not always come to light."

"How did they all get free at last?" asked Susie.

"It was through Queen Anne, of England," said uncle. "She begged that the Christians might be set free; and so, at last, in 1713, word came to the poor galley-slaves that the day of deliverance had come. I think they must have felt like the children of Israel when they escaped from the Egyptians that had 'made their lives bitter with hard bondage.'"

"But, what could they do?" asked Susie. "They had no homes to go to."

"They went to the city of Geneva," said uncle. "It was a sad procession of maimed, halting, feeble people, their bodies bearing the marks of whip and chain. But the city of Geneva received them with great joy, for this city had become noted as a refuge for Protestants. The magistrates and ministers with a great throng of people came out of the gates as the galley-slaves approached the walls, and received them with great honors; and, one writer says, 'every citizen took to his arms some one of the band of martyrs, and bore him proudly and fondly to the comfort and luxury of his Protestant home.'"

"I'm glad that they had such a good time at last," said Susie. "There never were any more galley-slaves after that, were there?"

"Yes," said uncle, "there were some even during the reign of the next king, Louis the XV., or the 'well-beloved,' as he was called. But in 1769, fifty-six years after the city of Geneva received the procession, the very last galley-slave in France was set free. He was an old man named Alexander Chambon, and he had been a galley-slave twenty-seven years, and all because he attended a religious meeting. He was eighty years old when he was released."

"He must have been glad," said Susie.

"Yes," said uncle; "but the day came, Susie, when the galley-slaves rejoiced more than they did on that day when they were released, for they received the inheritance that Christ spoke of when he said, 'Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.'"—*Selected.*

SWEDEN'S CRADLE SONG.

[The following beautiful hymn is a translation from the "Home Songs" of Sweden. It is crooned by the mother as she is putting her little one to sleep.]

O little child, lie still and sleep;
Jesus is near, thou needst not fear;
No one need fear whom God doth keep
By day or night.
Then lay thee down in slumber deep
Till morning light.

O little child, be still and rest;
He sweetly sleeps whom Jesus keeps;
And in the morning wake so blest
His child to be.
Love every one, but love Him best—
He first loved thee.

O little child, when thou must die,
Fear nothing then, but say "Amen"
To God's demand, and quiet lie
In his kind hand.
Until he say: "Dear child, come fly
To heaven's bright land."

Then when thy work on earth is done
Thou shalt ascend to meet thy friend;
Jesus the little child will own,
Safe at his side;
And thou shalt dwell before the throne,
For he hath died.

—*American Messenger.*

A clergyman in Bath, Me., was urging the prosecution of a notorious saloon. He applied to to an attorney, who said to him, "Are you not a Mason?" The minister replied that he was. "Well," answered the attorney, "that saloon-keeper is a Mason and you had better let him alone." The case was dropped. The clergyman was too good a lodgeman to violate his "obligation."—*National Home Guard.*

TEMPERANCE.

THE MAYOR ON LICENSES.

[From the Inter Ocean, May 16.]

Everybody who knew Hempstead Washburne before he was elected Mayor knew that he was not an extreme temperance man, but none of them believed that he would ally himself with the saloon interest and against the homes of Chicago. Judging, however, from the published interviews with the Mayor on the famous Appleton license case that is what he appears to have done. The lowest saloon man in the city could not ask him to go farther in sustaining the saloon against all opponents, good or bad.

It seems hardly possible to believe that the Mayor understood to what extent he was committing himself. Mayor Harrison never dared to go so far, yet every one will admit that he was a champion of the saloon men. Mr. Washburne claims that as Mayor he has no right to exercise his judgment as to whether a man is fitted to have a saloon license, or whether the place at which he desires to start his saloon is a proper one or not, nor has he any right to consider the wishes of the neighboring residents or property holders in the premises. If the application comes to him in proper form indorsed by the police the license must issue.

Mayor Cregier refused a license to Jim Appleton on account of the protest of the property owners in the vicinity of the place where he desired to open his saloon. He had the matter before him and under consideration for some time. If he was criticised for his action at all it was because he hesitated so long. Appleton appealed from the decision of the Mayor, and, going before Judge McConnell, asked for a mandamus upon the Mayor compelling him to grant the license. The citizens followed him there and he lost his case. Now in another name it is said that Appleton gets the license from the man whom the people elected because Mayor Cregier was in too close an alliance with the gamblers and the disreputable classes. If Jim Appleton is not a "disreputable" where is the Mayor going to find one? Appleton came before Cregier with his application properly indorsed, but Cregier denied him because all the reputable people in the neighborhood protested. Mr. Washburne says under similar conditions he will grant Mr. Appleton a license.

It seems almost impossible that the Mayor can understand the extent to which he has committed himself. He has gone further than the respectable men in the liquor business ever wanted him or any other Mayor to go. Further than any Mayor of Chicago, unless it should have been Colvin, has ever gone. It advertises to the disreputables in the business that they can secure licenses for any location in the city provided they can secure sufficient ground on which to carry on the business. Nothing that the Mayor could have said will alarm respectable people more, for it is well known that there are men who secure property in residence neighborhoods for undesirable uses, only to compel the respectable people in the neighborhood to buy them off. The Mayor never intended to encourage such people, but that will be the undoubted effect of his utterances unless he takes early opportunity to modify them.

The matter of which we complain is not so much the issuance of this Hoffman license, though that is bad, but the declaration that his Honor makes as to what his course will be in all such cases as that of Appleton's. We assure him that if he had made such a declaration before the election, to say the least, he would never have been inaugurated as Mayor.

BREWERS PREPARING FOR THE WORLD'S FAIR.

The board of trustees of the United States Brewers' Association have appointed a committee of five leading brewers, three of Chicago and two of Milwaukee, with power to add to their numbers, to arrange with the World's Fair Commissioners at Chicago for "suitable space for the purpose of making an exhibit that shall properly represent the brewing and kindred trades at the World's Fair to be held in that city in 1893." If beer and other intoxicating liquors are to be allowed a place in the Columbian Exhibition, there should also be arranged as a part or adjunct of the liquor exhibit, an exhibition of prisoners, paupers, lunatics and cripples from the prisons, poor-houses, and hospitals, and a personation of the slums, as showing the social results of the manufacture, sale and use of intoxicants. The one would be incomplete without the other.—*National Temperance Advocate.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON X.—Second Quarter.—June 7.

SUBJECT.—Hezekiah, the Good King.—2 Chron. 29: 1-11.

GOLDEN TEXT.—Them that honor me I will honor.—1 Sam. 2: 30.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—2 Kings 18: 1-12. T.—2 Kings 19: 8-37. W.—2 Kings 20: 1-11. T.—2 Kings 20: 12-21. F.—2 Chron. 29: 16-36. S.—2 Chron. 30: 1-27. S.—Matt. 21: 12, 13, 23-27.

COMMENTS BY E. E. FLAGG.

1. *A kingly reformer.*—vs 1, 2. Hezekiah had a wicked father; he himself had a wicked son. We are told that the Christian is born "not of blood;" that is, not according to the natural law of heredity, but a higher spiritual law by which every man, no matter whether his father be the best or the vilest of the human race, must be born again and formed after another than the human fleshly type which he inherits from his parents. It is not told us when or how the Spirit of God moved upon the young king's heart, but it must have been in early years, and perhaps through the teachings of a pious mother. The second verse shows us that his was no mere outward morality, for "he did that which was right in the sight of the Lord," without being anxious to know whether it was right in the sight of men. This means that his was that living faith which takes hold on God, and without which it is impossible to please him. Instead of shaping his conduct by the opinions and customs of the times, he took for a model his great father, David. This suggests two lessons. (1) The need to go back to the old-fashioned religion of earlier days to get spiritual backbone. (2) Studying the lives of holy men and women who have gone before us, will aid us to emulate their example.

2. *The opening of the temple.*—vs 3-5. The first act of Hezekiah's reign was to open the house of God, which had been shut up under Ahaz so that the people could not worship there if they would. How many costly sanctuaries need to be opened to-day, that are literally closed to the masses on week-days, and practically closed even on the seventh. How many hearts which should be temples to the living God are closed up. No offering of praise; no sacrifice of thanksgiving; no daily seeking for heavenly guidance; but instead, as in the old temple at Jerusalem, they have become the receptacle, not only of rubbish, but of all that is vile and unclean. It is important to notice—for these lessons are of no use unless we make individual application—that Hezekiah, in his talk to the priests and Levites, puts the duty of sanctifying themselves before that of cleansing the temple. Before we can sincerely utter even the first petition of the Lord's prayer, "Hallowed be thy name," we must ourselves have hallowed, that is, consecrated, hearts. They are commanded to be holy who bear the vessels of the Lord, and no acceptable service can be done for him until we have recognized the necessity as well as the duty of personal holiness.

3. *Confession of sin.*—vs 6, 7. Confession is the first step to sanctification. "If we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness." It is interesting to note how well these saints of old understood the primary conditions of acceptance with God, showing that before the Gospels were written, these conditions were in full force, and distinctly comprehended. There are also several points about his confession to be remarked: (1) Although he does not mention his father by name, it is a confession of the great wickedness of the previous reign. He evidently felt that he was responsible for his father's apostasy with all its deplorable results, unless he publicly repudiated his sins by this open testimony. It is not enough that we keep ourselves clear from the prevailing wickedness around us. We are to testify against it, or we have not done our whole duty. Nor are we to shrink from doing this because it involves

some one near and dear to us. How often we hear it said, as an excuse for not taking any open stand against the lodge, "My father, or my brother, or some other near relative, was a Mason." As well might Hezekiah have pleaded the idolatry of his father as an excuse for not saying anything against it. (2) His confession was specific and not merely general. They had not only forsaken God, but turned their backs on his house. In Ez. 8: 16, we see how this was done. Even the religious leaders of the people turned their backs on the temple where God was visibly manifested, and worshiped the sun towards the east. So men turn their backs on his church to-day to worship in secret lodges. They shut up the doors, just as now by systems of false worship, by unbelief, and materialism, men shut the doors of the kingdom on themselves and others. They put out the lamps, just as so many are now trying to put out the light of God's Word. They ceased to offer incense or sacrifice. In short, they had become a nation of fools, saying in their hearts, "There is no God," and receiving their just punishment in being abandoned by him to the swords of their enemies, who invaded them on every side.

4. *Hezekiah's charge.*—vs. 10, 11. Is it in our hearts as in Hezekiah's to make a covenant with God? Then we may be sure that he is yearning to make such a covenant with us. "Be not now negligent." Now, when so great a duty was imposed upon them; now, when they had been chosen for this very work. We too have a great work to do, and we too have been chosen for it. The negligent Christian may have more to answer for than even the gross sinner.

RELIGIOUS NEWS.

—The City Bible Society of Washington, D. C., has just received a legacy of $2,000 willed by Miss Mary Moore, who died in that city last month.

—Maj. Whittle recently closed a series of very interesting and successful Gospel meetings in Beaver Falls, Pa. Many were induced by his faithful preaching to accept of Christ as a personal Saviour. From Beaver Falls he went to New Brighton, just across the Big Beaver river, to begin a series of meetings there.

—Dr. Munhall's evangelistic work in Haverhill, Mass., has closed very successfully. It was continued through five weeks, and as a result nearly seven hundred persons have professed faith in Christ.

—The great national Baptist meetings are being held this year in Cincinnati. The Publication Society held its 67th anniversary Friday. The 59th anniversary of the Home Mission Society opened Tuesday.

—Rev. J. H. Hamilton, of Homestead, Pa., a delegate to the Baptist convention at Cincinnati, was killed by a stone which fell from a new building which he was passing Wednesday.

—The standing committee of the Episcopal diocese of Iowa, Wednesday, refused its consent to the consecration of the Rev. Phillips Brooks as Bishop of Massachusetts.

—The Eastern Maine Methodists, in conference at Damariscotta, May 5, adopted the following: "Whereas, The State Department has recently issued a fifty-page pamphlet for the express purpose of enlarging the American trade in malt liquor with various South American countries, Resolved, That we earnestly and emphatically protest against the prostitution of any department of the United States government to such an unholy purpose, and should this country be placed in the shameful attitude of the brewery of South America, the present Administration should be severely rebuked by an outraged people."

—The Presbytery of South Florida adopted the following resolution at their recent session in Eustis: "Resolved, That since it has become well known that our government has lent itself to the brewers of this nation in securing information designed to promote their nefarious traffic in Central and South America, we, the citizens and members of this Presbytery, in harmony with other religious bodies, enter our solemn protest against this marked governmental aid to brewers in the United States. We look on this action of the Secretary of State with grief and shame, and all the more beccause he comes from a State which was the first to prohibit, and which continues to prohibit, this unholy beer business."

—An interesting and suggestive bit of news is reported from France, to the effect that the inhabitants of a town near Greenoble have abandoned Catholicism and have publicly announced that they have become Protestants. As soon as the Bishop of the diocese heard of it, he sent a new priest to take charge of things, but the people would not have him to rule over them. Under the guidance of their former priest, they are holding service in the public school-house, and are preparing to build a new church. This may be the beginning of a much larger movement, as the conditions seem favorable for it in many parts of France. At any rate, it marks a decline of Catholic influence in what has been one of its strongholds. The powerful order of the Carthusian monks originated near Greenoble, and here is their chief monastery. They were once all-powerful in that province, and this revolt is significant.—*Christian Standard.*

—Sabbath, May 10, the Eighth Street Covenanter congregation, Pittsburgh, Pa., began the celebration of the past twenty-five years of their history. The congregation was organized Oct. 31, 1865, and the first pastor, Rev. Dr. A. M. Milligan, was installed May 14, 1866. Dr. D. McAllister, assisted by Dr. R. J. George and others, conducted the eight days services.

—The Swedish Augustana Lutheran Synod has fifteen congregations in Chicago. Three new congregations were organized in 1890, and three new churches are to be consecrated in 1891.

—Gov. Peck of Wisconsin has notified the Salvation Army officers that they must look for protection to the local authorities. The Chief of Police of Milwaukee is being criticised on all sides for his refusal to protect the Salvationists in holding their meetings. The *Evening Wisconsin* declares it to be a censorship unheard of even in Russia for the Chief of Police to pass judgment upon the methods of a religious organization and refuse to protect the organization from abuse because he isn't pleased with the methods. The *Daily News*, the workingmen's paper, also denounced the action, and says if the army is not protected in its rights the chief must be held directly responsible.

—Last summer Dr. Sheldon Jackson planted three new stations on the Alaskan frontier—one at Port Prince of Wales, at an extreme western point, the support of which had been assumed by the Congregational church. Here, on the Fourth of July, within sight of the snow-capped mountains of Asia, when the midnight sun was shining, he made preparations for occupying this point, rejoicing in the thought that the poor people of Siberia might have the Gospel through converts there brought to Christ. Another station farther north, at Point Hope, has been gladly assumed by the Episcopal church. And at Point Barrow, at the extreme north—within the arctic circle, where the winter's night is three and a half months long—the Presbyterians have sent Prof. Stevenson of Ohio, who can receive his mail and supplies but once a year.

WASHINGTON LETTER (*Continued from 9th page*).

to be at the station when the special train, upon which it had travelled more than nine thousand miles, steamed slowly under the long shed. Standing on the front platform of the slowly moving train, next to the engine tender, was the familiar figure of President Harrison; on the floor of the station was a nurse with two children, one of them in the cutest little knickerbockers imaginable; the other a neatly-attired little girl. "Grandpapa," shouted the little boy, breaking away from the nurse and making for the train as fast as his little legs would carry him. It was the President's little grandson, and as soon as Mr. Harrison saw him coming, he stepped from the still moving train, and raising the child in his arms, gave him half a dozen hugs and kisses before carrying him, still in his arms, to see his grandmother, who was still on the train. Some people—I feel sorry for all such—appear to think that such an exhibition of affection was not in keeping with the dignity which should always surround the President of the United States. I differ with them, and commend to them the Master's words—"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

Every year, while in session at Mount Vernon, the lady regents of the Mount Vernon Association attend divine service at old Pohick church, which was built upon plans sketched by George Washington, and in which he always worshiped when at Mount Vernon. The building is a substantial one, of brick and stone, and was begun in 1768 and completed in 1772, although the Pohick congregation dates its organization as far back as 1720. It is about seven miles from Mount Vernon, where the regents of the Association stay during their annual sessions, and the pilgrimage is made in carriages.

"The Christian view of the significance of human life," was the theme upon which Rev. Dr. McKim talked to the Y. M. C. A. Sunday afternoon, and he made it particularly interesting; not forgetting to devote a little attention to the pessimists who are continually asking, "Is life worth living?" The doctor made it plain that human life is divine in its origin and in its possibilities, and that only in the light of the love of God can human life have any coherence or consistency; apart from this love, and faith in the redemption of Christ, life is like a broken arch, full of aspirations never realized, and hopes destined to disappointment. The peculiar beauty of this talk was the simplicity of the language, which was easily comprehended by the young and the uneducated.

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THE CHURCH AND ITS FOES FROM A BOSTON STANDPOINT.

BOSTON, Mass., May 18, 1891.

EDITOR CHRISTIAN CYNOSURE:—On Thursday afternoon the City of Boston memorial services in honor of Admiral David D. Porter were held at Tremont Temple. The eulogy was pronounced by Hon. Jas. Russell Soley. A fine audience listened to his eloquent review of Porter's life and public services. The invocation was pronounced by Dr. Brooks. This was the first I had seen of the Bishop-elect. He is a man of commanding presence. It is no wonder the people like to hear such thoughts expressed in such a manner by such a man. It is sad to think that he has prostituted his gifts and influence in the advocacy of license as the best remedy for the drink system, and the rights of the Roman hierarchy to the fullest privileges in making an unholy war upon our American institutions. But such is man. The press of Boston is all but universally under the power of Rome. Father Chiniquy and others in their anti-Catholic movement here get severely let alone. But the daily papers are not fighting for principles, but for money. They do whatever gets the most readers.

Sabbath I preached morning and afternoon in the Second Reformed Presbyterian church. The view given of the situation was this: Secretism with its serried columns is in the front, Romanism with its Jesuitical organizations in the rear, the liquor traffic on the right, and socialism and anarchism on the left. In the midst are the churches. We would expect to find them in a united solid square to resist these foes. But they are not. They are divived into endless factions. Instead of uniting against their common enemies they spend their time and strength in opposing and checkmating and thwarting one another. O for shame, that Christ's soldiers should thus court defeat and disaster! How long shall this be? On Sabbath night I preached in the Grace First M. E. church on Temple street, Rev. W. I. Haven, D.D., pastor.

J. M. FOSTER.

FROM THE GREEK MISSIONARIES.

22 DEBEVOISE PLACE,
BROOKLYN, N. Y., May 15, 1891.

DEAR FRIENDS OF THE CYNOSURE:—We have begun our journey eastward, as you will see.

We arrived here in Brooklyn safely after spending a week in Philadelphia gathering up the surgical and dental instruments which had been donated to Dr. Zaraphonithes by different firms and individuals since last fall, when he was there. We also visited a dear doctor and long-time friend of Dr. Z., and we also visited the very large and interesting Sabbath-school of Mr. Wanamaker, who comes from Washington every Saturday night to superintend it and teach the adult class of 500. Dr. Z. had the privilege of speaking a few words to them about our work, and the children and I sang for them in Greek, and they contributed something for our school. We were very sorry not to see Mr. Wanamaker himself, for he was in California. We were told that when Mr. W. first started that school many years ago, he was pelted with rotten eggs; but now his school numbers 3,000. We visited the U. S. Mint and other places of interest, and enjoyed our stay in Philadelphia very much.

The children and I are keeping house on a small scale here in Brooklyn, and Dr. Z. is lecturing this week in different places near Philadelphia. Our two older children are attending school here, where the books and other things are free, which makes it very nice for us. We trust that God may bless our efforts, and if it is his will we want to start for Greece in two months at least.

We thank our dear friends in Wheaton, or wherever they may be, for what they have done for us and for the Greek work. Pray for our work, Christian friends, and that God may send us soon to our field of labor if it is consistent with his holy will.

Yours with Christian love,
MRS. FRANCES W. ZARAPHONITHES.

NEWS OF THE WEEK.

CHICAGO.

The jury in the case of John Culver against the *Herald* for $25,000 damages, which he claims to have suffered by reason of matter printed regarding him as a juror in the Cronin case, brought in a verdict for defendant yesterday after being out about half an hour.

Immanuel Baptist church took fire near the roof Sunday morning before service and was badly damaged in the interior before the flames were subdued.

The World's Fair grounds and buildings committee let the contracts for the immediate construction of the first of the eleven principal Columbian palaces.

Guatemala will send its national band to the exposition. This band is the third largest in the world, that of Austria being first, and the Mexican national band second.

The statue of Linnæus was unveiled at Lincoln Park Saturday. It is erected by Swedish residents.

Seventy-three car-loads of strawberries reached Chicago Saturday, and the city feasted at the expense of country friends.

COUNTRY.

The Bureau of Statistics reports the total arrivals of immigrants at the ports of the United States for the month of April was 85,001 against 64,212 last year.

The Illinois House Wednesday passed unanimously the bill authorizing the Chicago Public Library to erect a public library building and soldiers' memorial hall on Dearborn Park, Chicago.

Eleven Italians were buried by the caving of a sewer at Providence, R. I., Tuesday. Four were killed.

The bill entitling women to vote at school elections was on Tuesday recommended for passage by the Illinois House Committee on Education.

(*Continued on 16th page.*)

DONATIONS.

For Current Expense Fund:

R. Smith	$ 5.00
H. L. Kellogg	1.00
S. F. Porter	5.00
M. D. Worcester	5.00
C. A. Blanchard	5.00
Mrs. S. F. M. Hand	10.00
Samuel A. Pratt	10.00
W. I. Phillips	5.00
S. K. J. Chesbro	5.00
Rev. Wierson	1.50
E. A. Cook	5.00
T. B. Arnold	5.50
I. R. B. Arnold	1.00
Collections	12.75
George B. Hopkins	25.00
Mrs. E. Talcott	1.50
John M. Clark	1.00
John Stahl	2.00
J. C. Young	1.00
E. Whipple	3.00
H. D. Whitcomb	3.75
Wm. Pinkney	3.00
Collection	50
M. Stubbs	1.50
Russell Park	15.00
Mrs. Abbiah Coe	3.50
	$137.50

For Free Tract Fund:

B. Perrine	$ 50

For Southern Ministers' Fund:

Capt. Wm. Wilson	$ 40.00
R. Park	7.08
T. A. Armstrong	1.00
J. T. Cullor	50

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 18 to May 23, inclusive:

G M Smith, Mrs E C Andrews, Mrs M Barney, H Cope, Mrs A B Altman, R Day, Rev W O Dinius, R Dickinson, J M Stanton, J Markle, M Caldwell, M Stubbs, R Park, Mrs S S Hamilton, A Stalker, J T Cullor, A Backus, Mrs S L Carpenter, E H Candee, A M Lundstrom, A Rose, H Bosch, E A Acruman, H Maricle.

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be indueed to take any other. A Boston lady, whose example is worthy imitation, tells her experienee below:

"In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

Hood's

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." MRS. ELLA A. GOFF, 61 Terrace Street, Boston.

Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P.O. address.
T. A. Slocum, M. C., 181 Pearl St., N. Y.

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MARKET REPORTS.

CHICAGO.

Wheat—Spring	96	@	1 03
Winter	99	@	1 02
Corn—No. 2	55	@	56½
Oats—No. 2	44¼	@	48
Rye—No. 2	84		
Bran per ton	12 00	@	12 50
Hay—Timothy	10 00	@	13 00
Butter, medium to best	12	@	18
Cheese	05	@	12½
Beans	1 75	@	2 25
Eggs	16		
Seeds—Timothy	1 08	@	1 30
Flax	1 17	@	1 18
Broom corn	03	@	04½
Potatoes, per bu	75	@	1 05
Hides—Green to dry flint	04½	@	07½
Lumber—Common	10 00	@	13 00
Wool	16	@	34
Cattle—Choice to extra	5 50	@	6 40
Common to good	1 75	@	5 40
Hogs	4 15	@	4 70
Sheep	4 25	@	5 60

NEW YORK.

Wheat	1 05	@	1 16¾
Corn	64	@	69
Oats	47	@	65
Eggs	16¾		
Butter	10	@	19
Wool	14	@	39

KANSAS CITY.

Cattle	2 60	@	5 85
Hogs	3 00	@	4 47
Sheep	4 00	@	4 85

THE BEST.

EVERITT'S MAN-WEIGHT

HOE, CULTIVATOR PLOW, ETC., SINGLE AND DOUBLE WHEEL.

Will Revolutionize Hand-Power Cultivation—Makes Keeping a Horse an Unnecessary Expense in Many Cases.



This new Invention is a Great Boon to all Cultivators of the Soil, and must be Classed with the Great Inventions of the Age, yet it is so simple that the natural question with every one is, "Why did I not think of that?" And so nicely does it fill a want existing with thousands of *gardeners, nurserymen, seedmen, florists,* and *farmers,* that after the first trial they invariably conclude to "never do without it."

All other Garden Tools, Seed Drills, Rollers, etc., can be attached and run with our propeller *with many times the power and greater ease* than by hand power.

SINGLE WHEEL cultivator, with attachments, price $6.00. W't, 15 lbs.

DOUBLE WHEEL, with attachments, $8.00. W't, 20 lbs.

With every Double Wheel Machine the extra parts are furnished necessary to convert it into the single wheel machine, *without extra charge.* Thus practically giving the two machines for the price of one.

This best of all hand cultivators to every worker for the *Cynosure* free as follows:

Two-wheel for 15 new subscribers. ($22.50.) Single-wheel for 12 new subscribers. ($18.00.)

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Washington and his Com-Patriots,

WITH THEIR TESTIMONY ON

FREEMASONRY.

—o—

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James Madison, 4th President of the United States.
Joseph Ritner, Governor of Pennsylvania.
Richard Rush, Secretary of State and of the Treasury.
Alexander Hamilton, the friend of Washington.
Samuel Adams, the Father of the Revolution.
John Hancock, President of the Continental Congress.
Samuel Dexter, Secretary of War and of the Treasury.
William Wirt, Attorney-General.
John Marshall, Chief Justice of U. S. Supreme Court.
John Quincy Adams, 6th President of the United States.
Benjamin Rush, the Father of Temperance Reform in America.
Lebbeus Armstrong, Founder of the first Temperance Society.

Framed, it is an ornament to please the eye, and a testimony to gladden the heart. Sent safely packed in a mailing tube, postpaid, for ten cents.

NATIONAL CHRISTIAN ASSOCIATION,
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Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Odd-fellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts, 99 pages, paper cover. 25cts each.

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OF BOSTON,

AT THE

Conference of Christians

CHICAGO, 1890.

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Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; paper cover, 50cts.

Odd-fellowship Judged by its own utterances; its doctrine and practice examined in the light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth 50cts; paper covers, 25cts.

Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church.* This is a very clear argument against secretism of all forms, and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications. 10cts each.

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Good Templarism Illustrated. A full and accurate exposition of the degrees of the lodge, temple and coucil. 25cts each.

LODGE NOTES.

Mrs. Ida M. Weaver is Supreme Chief of the Order of the Pythian Sisters. She lives in Perry, Iowa.

The colored pugilist, Peter Jackson, was made a Mason in New South Wales, by Gen. Gordon Lodge.

A new secret political organization was formed a few weeks since in Lansing, Mich., and christened the Citizens' Alliance and Industrial Brotherhood. The "Ocala" platform was adopted, with the addition of the eight-hour labor day and the per diem pension law.

The Royal Adelphia, meeting at Detroit in March, decapitated its officers and was reorganized, with H. M. Stark of Milwaukee as Supreme Secretary, and O. A. Law of Detroit as Supreme Commander. Headquarters will hereafter be at Milwaukee. Sick claims were reduced from $5, $10 and $15 per week to $3, $6 and $9 per week. No benefits will be paid for more than twelve weeks in one year. The three Detroit conclaves which have withdrawn from the order will not rejoin. They will form an independent order.

The second biennial session of the Supreme Association Patrons of Industry was held in Lansing, Mich., in March, with thirty-four delegates. The basis of representation is one delegate to each 3,000 members. The report of the Supreme Secretary shows a total of 70,059 in Michigan, 2,700 in New York, 1,823 in Pennsylvania, 5,152 in Ohio, 7,011 in Indiana, 410 in Illinois, 6,212 in Wisconsin, 19,046 in the Province of Ontario, or a total of 113,000. The order is far from being harmonious. It is charged that there has been too much politics in the Michigan order.

The *Hebrew Standard*, New York City, says: Some years ago Anti-masonry blew its blast, and purified Masonry by blowing out the chaff. A little blowing in the same direction would be a great benefit to the Masonry of to-day; there seems to be a great deal of chaff mixed in with the good wheat of the craft, and a little cloud of unpopularity would blow out a large number of Masonic dudes, who have become members because—because—h'm, it's fashionable, you know. Masonry to-day is very popular, very fashionable, and, consequently, suffers much from superfluous and superficial Masonic butterflies.

The Royal Adelphia is reported gone to pieces. The supreme officers at Detroit were lately notified that the Iowa, Minnesota, and Wisconsin conclaves had withdrawn. This action practically throws the order out of existence. The Royal Adelphia was the creation of the brain of Detroit's fire marshal, W. H. Baxter, and was launched in Detroit in the fall of 1883. It was the idea of the originator to organize a small society among his friends for the purpose of giving assistance in cases of sickness or accident, but the benefits were placed at altogether too high a figure for the welfare of the order, and attracted members like flies to a sugar barrel. When the originator undertook to remedy the evil his position was rendered so unpleasant by the large number of new members that he was compelled to resign, as did nearly every one of the original members. The order was incorporated Jan. 2, 1884, and the membership increased until at the end of seven years it numbered over 5,000. The $15 per week sick benefit fund was the seductive bait which allured individuals who were not earning over $10 or $12 per week in health, thus virtually putting a premium on sickness. All efforts to reduce this benefit proved futile, and the order went to certain wreck.

END OF THE WAH-NAH-TON.—The expulsion of the Harrison bolters leaves the would-be Tammany body in the hands of city employes who will not be city employes in a few days. The Harrison men say that when the bread-and-butter men lose their jobs they will have have no further use for the secret order with the hyphenated name and monthly dues. One year ago the society claimed a membership of over twelve hundred.

The Liver

When out of order, involves every organ of the body. Remedies for some other derangement are frequently taken without the least effect, because it is the liver which is the real source of the trouble, and until that is set right there can be no health, strength, or comfort in any part of the system. Mercury, in some form, is a common specific for a sluggish liver; but a far safer and more effective medicine is

Ayer's Pills.

For loss of appetite, bilious troubles, constipation, indigestion, and sick headache, these Pills are unsurpassed.

"For a long time I was a sufferer from stomach, liver, and kidney troubles, experiencing much difficulty in digestion, with severe pains in the lumbar region and other parts of the body. Having tried a variety of remedies, including warm baths, with only temporary relief, about three months ago I began the use of Ayer's Pills, and my health is so much improved that I gladly testify to the superior merits of this medicine."—Manoel Jorge Pereira, Porto, Portugal.

"For the cure of headache, Ayer's Cathartic Pills are the most effective medicine I ever used."—R. K. James, Dorchester, Mass.

"When I feel the need of a cathartic, I take Ayer's Pills, and find them to be more effective than any other pill I ever took."—Mrs. B. C. Grubb, Burwellville, Va.

"I have found in Ayer's Pills, an invaluable remedy for constipation, biliousness, and kindred disorders, peculiar to miasmatic localities. Taken in small and frequent doses, these Pills

Act Well

on the liver, restoring its natural powers, and aiding it in throwing off malarial poisons."—C. F. Alston, Quitman, Texas.

"Whenever I am troubled with constipation, or suffer from loss of appetite, Ayer's Pills set me right again."—A. J. Kiser, Jr., Rock House, Va.

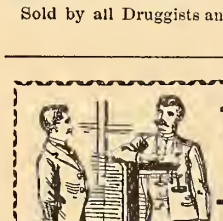
"In 1858, by the advice of a friend, I began the use of Ayer's Pills as a remedy for biliousness, constipation, high fevers, and colds. They served me better than anything I had previously tried, and I have used them in attacks of that sort ever since."—H. W. Hersh, Judsonia, Ark.

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Of Pure Cod Liver Oil and Hypophosphites Of Lime and Soda

is without a rival. Many have gained a pound a day by the use of it. It cures

CONSUMPTION,

SCROFULA, BRONCHITIS, COUGHS AND COLDS, AND ALL FORMS OF WASTING DISEASES. *AS PALATABLE AS MILK.*

Be sure you get the genuine as there are poor imitations.

On account of the Harrison defection and other causes this number has been reduced to about six or seven hundred working members. The fact that only a few of the bolters heeded the circular letter sent out shows that the oath-bound organization is neither feared nor respected. Those who appeared did not seek any reconciliation. "This so-called investigation, under the auspices of Mike McDonald, is the last vicious kick of the dying Wah-Nah-Ton," said one of them. —*Chicago News.*

Baldness is catching, says a scientist. It's catching flies in summer time. Use Hall's Hair Renewer and cover the bald place with healthy hair and flies won't trouble.

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Hand-Book of Freemasonry. By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry. New edition, 274 pages. Bound flexible cloth covers, 50 cents.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished. 25 cents each.

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The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. In cloth, 75 cents. Paper covers, 40 cents.

Reminiscences of Morgan Times. By Elder David Bernard. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry. 10 cents each.

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Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church. Paper covers, price, 20 cents each.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

Anti-masonic Sermons and Addresses. Composed of "Masonry a Work of Darkness;" the Sermons of Messrs. Cross, William M'Nary, Dow and Sarver, the two addresses of President Blanchard, and the addresses of President H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons Why a Christian cannot be a Freemason," "Freemasonry Contrary to the Christian Religion," and "Are Masonic Oaths Binding on the Initiate?" 287 pages; cloth, $1.00.

Are Masonic Oaths Binding on the Initiate. By Rev. L. A. Post. 5 cents each.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. 5 cents each.

Freemasonry a Fourfold Conspiracy. Address of Pres. J. Blanchard. This is a most convincing argument against the lodge. 5 cents each.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each.

Stearns's Inquiry into the Nature and Tendency of Freemasonry. 338 pages. Paper covers, 40 cents.

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Masonic Oaths Null and Void: or Freemasonry Self-Convicted. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. 207 pages. Postpaid, 40 cents each.

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Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

Masonic Salvation, as taught by its standard authors. This pamphlet is a compilation from standard Masonic works, in proof of the following proposition: Freemasonry claims to be a religion that saves men from all sin, and purifies them for heaven. 111 pages, price, postpaid, 20 cents.

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Masonic Outrages. Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc. Postpaid, 20 cents.

Prof. J. G. Carson, D. D., on Secret Societies. A most convincing argument against fellowshiping Freemasons in the Christian church. 10 cents each.

FARM NOTES.

SUCCESSFUL STRAWBERRY CULTURE.

From 1868 to 1876 I cultivated small fruits extensively and was successful. I cultivated strawberries in hills and rows, entirely; and believe it to be the most profitable way. It requires attention in detail, and labor; but what enterprise does not, if we expect success and profit?

Most persons who set out strawberries, pay but little attention to them after the first year. The plants send out runners in every direction between rows, and set young plants; they grow and bear, and these send out runners, set more plants, and the consequence is, they increase rapidly, and take entire possession of the ground so that their supply of proper food is exhausted, and the poor, half-starved plants, if they do not die outright, bear little, dwarfed berries, or none at all, and the ground has to be changed to other crops.

Generally after strawberries bring a good price, an extra number of persons go into the business of growing them; the consequence is, for a season or two, the market is over-stocked and the fruit so cheap, that growers get disgusted and plow up their beds for other crops. Then follows a season or two of a dearth of berries and away up the price goes again.

My plan of cultivation enables me to have a stock of strong, healthy plants bearing regularly every year and having a moderate space only, set apart for them, and when berries are scarce I will sell all, and get a good price because my plants being strong and healthy bear fine, large berries; when berries are cheap my loss is only nominal; first my crop is not large and the berries are so fine that they sell when the lesser ones go begging for buyers.

Place your plants eighteen inches in the row and three feet between rows. When the runners have been formed and the little plants set, wrap the runner (especially if a long one) around the mother plant so as to bring the little plant near to the old one and fasten with a little forked twig to hold it until it roots. In this way you can set from two to four young plants for your next year's hill. Allow no young plants to set away from the old one; cultivate the ground thoroughly, keeping down all weeds and the ground loose till fall.

When the ground is first frozen, cover evenly the whole space, moderately thick, with horse stable litter, and leave for the winter.

As soon as all frost is out in the spring and some rains have fallen and leached out the manure from the litter, go over the patch and open the litter just over the crown of the hill only, to allow the plants to leave out.

As the hot weather advances the plants will grow and spread their leaves over the litter (now cleaned by spring rains) which will keep all weeds down and the ground cool.

The plants will bear heavily; the berries be clean and free from dirt and rot, protected by the straw. The manure leached from the litter will keep the ground sufficiently enriched from year to year. As soon as all fruit is removed, go over the patch and remove carefully and thoroughly all litter, clean and loosen the ground thoroughly and evenly and you are ready for the new runners of this year. The old bearing plants usually die out this year and the young plants of last year will grow into bearing, so if you have two or more you must curtail the young runners and plants; calculate to have only about four good strong plants from year to year; if you increase above that you will not succeed for they will not thrive; they must have room and cultivation, as outlined above.

If the above plan is followed I am not afraid to guarantee that one can occupy the same space a series of years indefinitely, and have perfectly satisfactory success in strawberry culture.—*Dr. Wm. B. Carpenter in Farm, Field and Stockman.*

TRIAL OF STRAWBERRIES.

The Wisconsin Experiment Station made a trial of several of the newer varieties of strawberries, by setting twelve to twenty-four plants of a variety in the spring of 1889, on enriched light clay loam, the plants two feet apart, in rows three and one-half feet apart; runners were permitted but blossoms were picked off the same year. The following varieties were found the best for the market nearly in the order in which they are named, and the list will be interesting to compare with the results in other localities. Those marked with a star have imperfect stamens and require a fertilizer: Warfield No. 2, Haverland*, Jesse*, Wilson, Sharpless, Burt, Eureka*, Gipsy*, Gandy, Welch, Downing, Cumberland, Bubach 5*, Cloud*, Carmichael*. Gipsy was the earliest, and Gandy, Welch and Carmichael were the latest.

GRAPES SOUTH.

A. W. Smith writes to the *Rural New-Yorker* from Georgia that he has given the different grapes sent there in five and ten-pound baskets a thorough trial, and that he and his family all agree in placing the Brighton first, the Diana second and Delaware third. After these come in the order of their quality as named, Martha, Catawba, Isabella and Salem. For distant shipment he would place Diana first, as it carries so well. Its keeping qualities are well known.

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NEWS OF THE WEEK (*Continued from 13th page*).

West of Salina, Kan., all crops on an area two miles wide and ten miles long were destroyed by a cloudburst and hailstorm Saturday.

At the Pratt mines in Alabama an explosion of gas in a shaft where convicts are worked killed ten Negro convicts and one free miner named Tom Moore.

A colored girl aged 16, was driven on the railroad track at Shreveport, La., at the point of a pistol by John and William Anderson (colored) and held there until a train was so near that it was impossible for the girl to escape. A posse is in pursuit of the murderers.

Sparks from the locomotive caused the explosion of 1,200 pounds of dynamite on a flat car on which were also about forty Italians, near Tarrytown, N. J., Tuesday. About eighteen were killed and as many more were wounded.

It is reported at San Francisco that the Congressional party of Chili, otherwise known as the insurgents, has entered into an agreement with the United States government to surrender to the United States the steamer Itata and her cargo, and that the Charleston will not pursue the Itata any further, but will proceed to Callao, and there the Itata will quietly be handed over to the American authorities.

In the Pennsylvania coke region the Frick and McClure companies have started the Redstone, Youngstown, Hawkeye Valley and Oliphant plants with a few new men, and say they will start five other plants this week. Men are coming into the region in carloads and it is doubtful if the strikers can stand the pressure much longer. They are suffering for the necessities of life and hundreds have no roof to call their own.

A terrific tornado passed three miles northeast of Mexico, Mo., at 3 o'clock May 20, in the vicinity of Bean Creek. So far as heard from, fifteen houses in the vicinity of that place were destroyed, about ten or twelve persons killed, an equal number fatally injured and large numbers badly hurt. The storm did great damage at other points in Missouri and Kansas with reported loss of life.

FOREIGN.

Students prevented on Monday the expulsion of ex-Queen Natalie from Belgrade. Troops fired on the Queen's supporters, killing two and wounding many others.

Paris was visited with a cyclone Friday in the midst of which a huge waterspout burst in the Jardin des Tulleries, causing considerable damage to trees, lawns, and flower beds.

Five thousand prisoners in Russia are said to be waiting suitable weather for their transportation to Siberia.

A terrible accident took place to-day at Pont-Y-Pridd colliery, near Lantwit, in Wales. The accident was caused by a bungle in firing a shot in the mine, which brought down a portion of the roof, crushing ten men fatally and injuring a number of others.

Mr. Gladstone has recovered from the attack of influenza from which he has been suffering for some time past, and Friday left London for his residence at Hawarden. A large number of admirers gathered at the railway station here to witness his departure, and when he appeared he was warmly cheered.

The troops stationed at the Portuguese military post on the river Pungwe attacked the British South Africa Company's expedition, commanded by Commissioner H. H. Johnston. Seven Portuguese were killed, but the British loss is unknown.

The health of the Prince of Wales causes grave anxiety to his relatives and intimate friends. The malady from which the Prince suffered so severely in 1890 has reappeared in a different quarter, and this fact is looked upon as one of great significance.

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See pages 7 and 16 for premium offers.

There are three distinct memorials now preparing for Emma C. Willard, the popular educator and author of school histories which told the truth about the Morgan murder, who died twenty years ago. One of them will be a marble statue; another will be the Gurley Memorial Hall, the offering of two brothers to the memory of an only sister, a graduate and devoted pupil of Mrs. Willard. These will be located at Troy, New York. The third memorial has yet no abiding place. It will take shape during the World's Fair, and may before that time have been substantially expressed in an endowment for a college professorship, as a tribute to this beloved educator of the last generation.

"Poor old Madame Blavatsky is dead," says the *Christian Standard*, "and the head and front of Oriental Theosophy, as believed in by a few in Boston and London, is no more. But the removal of one humbug only makes room for another. After all, perhaps, humbugs are necessary, for there is always a certain percentage of the people who seem to subsist upon humbugs, as other creatures subsist upon other bugs." The intimate connection between the "old Madame and Freemasonry which she reasons out in her "Isis Unveiled," suggests that the lodge humbug may sometime follow the same course. It has been exploded again and again, but life remains in the offensive remnant.

The Patrons of Husbandry are proposing to carry a high hand in Congress. The legislative committee of the National Grange have issued an address reviewing their past work in the lobby at Washington, and declaring that much depends on securing the Speaker they want. "He can do more for or against our cause," say they, "than any other ten men in Congress." Now this secret society legislation may look very well on the grange books. But suppose other secret orders be given also their turn. "Turn about is fair play." Let the Masons have one Speaker, the Jesuits the next, then Clan-na-Gael, the Knights of Labor, then some secretly managed trust. The government would soon sink into a great lodge trust, the grave of liberty—hated of God and despised of men.

The labor lodges, which sympathized with the anarchists all through the trials and public distress of 1886, have won a victory in the Illinois Legislature. The punishment of the instigators of the massacre of May in that year depended upon a new law, known as the Merritt conspiracy law. The ruling of Judge Gary under that law was sustained by the Supreme Courts of Illinois and the United States, and the anarchists were hung. Now come the representatives of these labor lodges and secure a vote in both branches of the Legislature to repeal the Merritt law. It is amazing that men can play shuttle-cock with laws of such character. We cannot believe that Governor Fifer will approve the repeal.

The dear friend of every good cause, Mr. Blackstone, whose name was heard round the world last fall in connection with the Jewish Conference in this city, begins to see the fulfillment of his hope for the restoration of the Jews to their own land. The banishment of this race from Russia is doubtless to be in God's providence the occasion of remarkable events. The order for their expulsion is being executed with Cossack brutality, and pitiful stories come from Moscow. Last week an ordinance was submitted to the council of the empire to deprive the Jews of their seventh-day Sabbath. The multitudes who are driven out are in poverty and distress. No land welcomes them. Baron Hirsch offers $2,500,000 to send them to this country and South America. The Jews of this country refuse to receive them. They are already over-burdened with foreign poor. Now the Rothschilds are proposing a grand colonization in Palestine, and are stirring up Europe as they only can to secure the land of their fathers from the feeble grasp of the Turk. Before this decade has half gone by we may be able to read the restoration prophecies more clearly than to-day.

The term "Bibllioatry," which the speeches of Prof. Briggs of New York, and the condemnation of the Presbyterian General Assembly at Detroit are making familiar to our ears, was discussed by Joseph Cook during his late Monday lecture course. A correspondent of the *Christian Intelligencer* who was present, writes the following entertaining paragraph of the lecturer and his hearers: "One Monday noon I looked in upon the audience gathered to hear Joseph Cook's late-winter weekly lecture in Tremont Temple. It was the old familiar scene that I witnessed, the lecturer seated on the platform in a kind of big-father way amid children, an audience of good size before him, and behind him a sprinkling of platform-hearers. He was in a section of his subjects given to doctrine. The lecturer looked like a kind of Thor, ready to roll out a thunderbolt at anything he did not like. He always has a variety of topics to discuss. One that day was 'Biblioatry and Bible Belittlers.' His periodical, 'Our Day,' that discusses Mormonism, Jesuitism, intemperance, and other ills, is only the Tremont Temple platform extended into the reading world. In his Monday noon lectures he summons all kinds of evils before him, and he proceeds to rap them vigorously on the head with his sledge-hammer. In the theological world he does not attract so much attention as in the early years of his lecture course, but he has his hearers still. It should be said, too, that he is not giving so much attention to subjects distinctively theological. The audiences that his annual lecture course gathers in Boston, testify to the vigor and fearlessness of the thinker, and the integrity of the man. He has done an excellent work in New England."

The Nashville *Advocate* tells a story of the "societies," which might be repeated in every city and town of the country;—and more, for the speckled chickens of lodgery not only bring financial ruin, they make a spiritual Sodom of God's choice vineyards: "An old colored preacher was asked how his church was getting on, and his answer was: 'Mighty poor, mighty poor, brudder.' 'What is the trouble?' and he replied: 'De 'cieties. Dey is jist drawin' all the fatness and marrow out'en de body an' bones ob de blessed Lord's body. We can't do nuffin' widout de 'ciety. Dar is de Lincum Ciety, wid Sister Jones and Brudder Brown to run it; Sister Williams mus' march in front ob de Daughters of Rebecca. Den dare is de Dorcases, de Marthas, de Daughters of Ham, and de Liberian Ladies.' 'Well, you have the brethren to help in the church,' we suggested. 'No, sah, der am de Masons, de Odd Fellers, de Sons of Ham, and de Oklahoma Promised Land Pilgrims. Why, brudder, by de time de brudders and sisters pays all de dues, an' tends all de meetin's, dere is nuffin' left for Mount Pisgah church but jist de cob; de corn has all been shelled off an' frowed to dese speckled chickens.'"

SABBATH-KEEPING UNDERESTIMATED.

BY REV. WILBUR F. CRAFTS.

The *Independent* of April 30 says editorially, in its comments on the Sabbath-school lesson, Amos 8: 1–14: "The cheapest of all religion and the least valuable of all, is strict observance of the Sabbath. It is a duty to keep the Sabbath, but it is vastly more important not to cheat or lie, or do an injury to one's neighbor. If you doubt it, read and see how many times you are told in the New Testament to observe the Sabbath and how many times you are told not to steal or not to get angry."

Every reader must have turned, on seeing these astonishing utterances, to the top of the page to see if he had not picked up some other paper by mistake. The words quoted are not in accord with the splendid recent record of the *Independent* in a defense of a Sabbath observance so "strict" that not even art galleries are excepted from its suspension of labor and amusement. We do not expect such a paper to fall into the habit of careless speakers and writers, exalting the duty in hand by depreciating other duties—in this case exalting honesty by cheapening Sabbath observance.

Neither this lesson, nor the Bible as a whole, nor even the unreliable argument of silence, warrants any such statements. The fewness of references as to any duty in any part, may indicate that such references are unnecessary or untimely or unimportant. Sabbath-keeping was the one virtue that was overdone by the Jews. They had full directions in regard to it in the Old Testament. But I challenge proof that the New Testament gives more space to stealing and anger than to the Sabbath. In the Decalogue God wrote with his own finger the command against Sabbath-breaking twenty-eight times as long as the command against stealing. Surely he did not prophesy contrary to the proportion of faith, and write that longest which he wished to consider least. Stealing violates men's right to things, to minerals, vegetables, animals. Surely he does a greater wrong who by Sabbath-breaking attacks his fellows' as well as his own right to health and

rights of conscience as well as the rights of God. The Lord's day is the Lord's flag. To break the Sabbath is to rend his flag; to deny that he is Lord. Such treason is surely worse than anger or theft. Though a greed-blinded world may not see it, the children in our Christian Sabbath-schools should be thus shown that Sabbath-breaking is not a trifle, but a great wrong to God and man alike.

AN OPEN LETTER TO MR. FINDEL.

RESPONSE TO THE REVIEW BY THE MASONIC HISTORIAN OF LAST WEEK.

[*Concluded.*]

To sum up what has been said: *A Christian is one who stands in personal relation to Christ, the crucified Son of God.*

This Christianity must show itself by confession. Christ himself induced St. Peter to formulate the first confession of faith, separating thereby virtually his flock from the mass of the people who would not accept Christ as he offered himself. So by confession of faith all Christians must separate from those who reject Christ, be they Jews, pagans, Mohammedans, free-thinkers, Unitarians or infidels. And as little as darkness and light can unite, as little can a Christian unite and become one with a non-Christian. He can not call wrong, right; or darkness, light; or error, truth.

I wish you to understand clearly that Christian faith claims for itself the highest position, the *ne plus ultra.* Now, by presupposing a moral basis common to all men and claiming this to be a platform for union, you strike a deathblow at Christianity; you put Christianity down from its unique position, placing the moral basis higher than it and pulling Christianity down to a level with all other false religions. Christianity can not allow this without ceasing to be Christianity.

Christianity cannot give up one point. It is the one and only true religion, and hence must be jealous of its position, as God, the only true God, must be jealous of his honor and glory. It is holy jealousy. As Moses, Elias, Jeremias, Daniel and all other prophets protested over against each and every aberration from the true way of God by suffering severe punishment, so a Christian must protest against each and every attempt to drag Christianity down upon a level with paganism, Mohammedanism, and all kinds of isms. It is a hard word that Christ says to the woman of Samaria: "Ye worship ye know not what: we know what we worship: for salvation is of the Jews," John 4: 22. But it had to be said. The Christians of old willingly laid down their heads upon the blocks, but they would never acknowledge the pagan religion to be true by burning one single particle of frankincense before the emperor's statue. Christians to-day can only follow their example and proclaim the absolute position of Christianity.

But if Christianity is the absolute religion there cannot be a compromise with any other religion. Then the question is *either—or—*; but nothing between the two. Every compromise is treason against Christ,—places Christ on *one* line with all the false prophets. And surely the word of the Lord will become true: "whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

This has brought us to the consideration of the second part: Is fellowship of the lodge a denial of Christ?

I am well aware of the fact that now and then a brother claims that secret societies receive only Christians. If a Christian is what I have claimed above then this is a false statement; it is only correct if "Christian" is used for "not a notorious sinner." You, Mr. Findel, know as well as I do that legally nothing is required than that a man declares himself to be morally upright, which is supposed to be the case if he adheres to the trio of old: God, virtue, immortality.

Hence, the essence of the lodge is deistic. But deism is a religious position. You yourself claim in your History of Masonry that the lodge has and propagates deism. But then there is an irreconciliable opposition of Christianity and the lodge. The god of deism is not the God of Christianity. Deism rejects the doctrine of Christ as God's Son and Mediator between the wrath of God and sin of man; hence deism has not the Son, and who has not the Son has neither the Father. Hence deism can give no personal relation to God. It has only the vague feeling of being subject to God as our Creator. It has not conversion, for it has no idea of sin; it knows only vice as sin, and therefore cannot uncover the abyss of misery shown by the Word of God.

If we compare the religious character of all secret orders with that which alone makes a man a Christian, we find that it is certainly not Christian. This universal religion knows nothing of Christ. The Turk, the Jew, the fire-worshiper, the red man, the Hindoo, the free-thinker have not followed the voice of the Good Shepherd. But each of these claims equal right as such on the floor of the lodge. He cannot hear Christ's absolute demand: Repent and be saved. And if one member in the lodge upholds the absolute claim of Christianity, he is silenced or turned out. He *must* allow Christianity to be placed upon the same level as all other religions. There are *official* declarations that the name of Christ must not be used in the prayers of the lodge on account of its universal character.

It might be claimed that also in Christian prayer-books we find prayers in which the name of Christ is not used. Yes, but is there one which is not offered with the understanding that it is done through our Saviour? Not a single one. But in the lodge it is *forbidden* to use the name of Christ. Or even if it is used—which is contrary to the rules and hence rarely the case—it is used in such a way that a Turk and free-thinker can join it. What way that is I do not know. I know it is not the Christian.

You try to make a point of the fact, that even I, a professed Christian, do not hesitate to join certain societies and companies. I know of no man of sound reasoning who has ever declared it to be wrong to have social intercourse with non-Christians—although even there a Christian will rather seek the company of those that are one with him in all respects. If we would not deal with any but Christians, not travel with any but Christians, not study, sing or read productions of art with any non-Christians—"then must we needs go out of the world." We had among our fellow-passengers Jews and Gentiles, and I showed myself as a gentleman towards them. But when religious and moral subjects came into question the line was clearly drawn and I confessed myself as a Christian, and by word and behavior protested against their position and "moral" behavior. I assure you that I would not without any consideration join every singing-club, and even so with societies for social culture. But *never under any* circumstances would I join a union formed for the purpose of promoting morality which would stand upon any other position than that of Christianity.

You separate Christianity and morality, religion and morality. This can *never* be done. The morality of the Jew differs considerably from that of the Mohammedan, and so forth. Morality is the fruit of religion, and varies as religion varies. And as little as there is a religion common to all men as little is there *a morality* common to all men. The only thing that can be said to be common to all men is a religious disposition, a form without contents. A pagan fills this form with the product of his reason and thence comes his morality. The free-thinker takes up what he pleases. God through Jesus Christ has restored the only true religion, and only where the Christian religion is can true morality be the result.

I know well enough the word of Christ, that whosoever is not against him is for him. It was spoken at the beginning of his career. Those that did not take the inimical position of the leaders could yet be influenced by him. This word holds good in the work of Christian missions even at this day. When Christianity is preached there will be opposition right away; others will be undecided—they are open to Christian influence. A time must come when this is no longer the case, when one must decide. So it was then. The very same Christ declared later on, that whosoever is not for him is against him. In Christian countries we have passed the time of wavering. Decision must be taken. A Christian has given himself up to Christ. To demand of him that he recognize a position of indifference in religious matters is to demand of him to give up Christ to deism.

It cannot be denied and no one will do it that there are a good many Christians on the rolls of the lodges; but it can neither be denied that many have lost Christ *in* the lodges and *by* the lodges. It is a question of principle and not of persons. And here a Christian must deny *religious* fellowship (exhibited by prayers, religious and moral discourses, hymns, funeral rites, special burying-grounds) to every one but a Christian. A Christian can not recognize an unbeliever or adherent of a false religion as his brother in the highest sphere. And therefore he can not join a lodge without bringing himself into danger.

This is the view of the question I take and hence my position, which is that of the whole Lutheran church. I know the combat against the lodge is hard; but such is also the combat against all worldliness. I know the masses will flock to the secret societies with its world-wide religion, thereby proving Christ's word to be true that the path of life is narrow and few are those that walk upon it. But I know in whom I believe, and for his sake I have raised my voice against the anti-Christian, world-wide plan of salvation propagated *in* and *by* the lodges. I know well enough that we can never reach an agreement in this question unless you leave the position of free-thinkerdom and give yourself up to Christ, which I wish you from all my heart to do before the end of your days. I might leave Christ and his Word, but with the help of my Saviour I will cling to him whom I know alone to have *the* life and *the* truth eternal.

I thank you for the frankness with which you have spoken. If in the above I have used any words that might *seem* to be a personal attack, I request you not to take them in that way; they were not intended as such. Truth sometimes has a keen edge, and he who tries to speak the truth must use it disregarding all appearance. By your frank and outspoken answer I have only been convinced more and more that there is an impassible gulf between us. I know you cannot understand how I can take such an absolutely safe position. But as Dr. Delitzsch said, he who has passed from the lower to the higher certainty knows the feelings and experiences of that position whilst that one cannot comprehend the absolute certainty of the truth found in Christ. "Sanctify us in thy truth! Thy word is truth!"

GEORGE J. FRITSCHEL,
Evangl. Lutheran Pastor.

ON THE WAY TO AFRICA.

EDITOR CYNOSURE:—A busy week followed my brief call at the *Cynosure* office on my way to New York. My future co-laborer, Rev. J. B. Omerood, joined me at Syracuse, where I spent several days making preparations for our journey. We embarked March 18th on the *City of New York*, Inman Line, the queen of the ocean. Other vessels have crossed the ocean in less time, but no other has made such a uniformly fast record. Crossing from Liverpool to New York on the trip just previous this vessel made a run of 500 miles and over for five successive days, which is approximating railroad speed.

The accommodations on these great steamers are superior to the older and smaller vessels: the fare usually the same, the danger probably no greater, while one is exposed to the discomforts of the sea for one to three days less time. They are usually seven days from dock to dock. The record of quick voyages is reckoned from Queenstown, Ireland, to Sandy Hook Light Boat of the New Jersey coast, and not from dock to dock. If you have to cross the Atlantic secure a berth on one of the ocean racers if you wish the least possible discomfort.

We arrived in Liverpool in ample time to transfer to the African bound vessel, but to our disappointment we found all the berths engaged. We could do nothing but wait a full week for the next steamer. We found a good temperance hotel, and planned to use the time to some advantage by securing such supplies as we would otherwise have had to purchase on the coast at high prices. I took the influenza the second day after leaving New York and was confined to my hotel most of the time we were in Liverpool, but have felt quite well since getting into tropical lands again.

We started for the south on the S. S. *Yomba*, African Line, April 4th. We made our first stop at Los Palmos, Grand Canary, the most important ssland of the Canary group. A large coaling station is located here, and the place is also a

popular resort for invalids and pleasure-seekers. The island is about twenty-four miles in diameter, of volcanic origin, and attains an altitude of 6,400 feet. On clear days one can see the peak of Teneriffe Island, another of the Canary group about eighty miles distant. This peak is said to be 12,500 feet high. The Canary Islands look rocky and barren from the sea, much in contrast with the Madeira Islands to the north, which are so covered with living green that one might imagine a garden of Eden planted in the sea.

But in the mountain valleys, and along the sea shore, by means of irrigation from mountain reservoirs are many gardens, and the market of Los Palmos supplies the many passing steamers with fruit and vegetables. There are no other productions of consequence. Vessels bound for West Africa, South Africa, South America, Europe, and some sailing vessels from America, call regularly at this place. The English, Dutch, Italian and Spanish flags were flying in the harbor as we entered. These islands belong to Spain, and consequently the marks of the Middle Ages are still upon people and place. No paper is published either at Grand Canary or Teneriffe, and probably a small number of the illiterate Roman Catholic population could read it if there was.

We got away from Los Palmos the evening of April 13th, and sailed along close to the shore of the Great Desert to our next port, Goree, on a small island near Cape Verd. A haze as dense as what is known as "Indian summer" hung over the sea and land, and only once did we think we could see the outlines of the shore which was probably Cape Barbas. But the haze was not so thick that we could not see as large a school of porpoises as is often seen together. They came up on both sides of the vessel, sporting alongside. It was thought by all that 1,000 would be a conservative estimate.

Goree Island does not contain more than ten acres, I would guess, and is covered with stone buildings closely built. On the mainland just opposite and about four miles distant is the newer and larger town of Dakar. From Dakar the French have built a railroad up the coast to the town of St. Louis on the Senegal river. Our next stop was at Bathurst, an English town on the Gambia river. The mouth of this river is about fourteen miles wide, but has many sand banks, making it a difficult port for large vessels to enter. The town contains about 8,000 inhabitants, all native except a few English officials and some French and English traders. The Gambia river is navigable much farther up than most African rivers; and the possession of this waterway is being contested by the French who are trying to extend their sway across the river higher up and cut off the English from the interior.

Much cargo for Los Palmos, Goree and Bathurst delayed us, and we reached Freetown four days late, arriving there April 23. We will proceed to the interior as soon as possible. Remember our undertaking in your prayers. Yours in Christ. H. W. JOHNSTON.

Freetown, Africa, April 23, '91.

HOW MASONRY BEGAN.

[From a poem "Lamentation of Freemasonry," by Charles Chisel, Esq. Published in Norwich, Conn., in 1829.]

Some centuries ago, when darkness reigned,
And superstition held mankind enchained;
When popes and cardinals were deemed divine,
And God's anointed all of royal line;
When courts of inquisition conscience ruled,
And chivalry her errant knights befooled;
When alchymists transmuted lead to gold,
And fortune-tellers o'er all Europe strolled;
When fairies knightly danced on every green,
And awful ghosts and goblins oft were seen;
When conjurers and witches did abound,
And every wonder-worker credit found;
When holy relics from afar were brought,
And pardons and indulgences were bought;
When Jesuits, and mendicants, and friars,
And sorcerers, and whoremongers, and liars,
Were all good saints, and readily believed,
And every false pretender well received;
When Bibles were not, or could not be read,
But fables substituted in their stead;
When printing was not known, to bless mankind,
Nor science had as yet illumed the mind;
Then I arose; it was a blessed time,
And young Freemasonry was in her prime.

I thought if other fables were believed,
I too might be as readily received.
It was indeed a wonder-loving age,
And wonder-working then was all the rage.
Thus did Mahomet reign o'er all the East,
Thus, in the West, arose the papal beast,
And thus, could even a dirty hermit raise
Crusades, and set all Europe in a blaze;
And gain their wealth and armies at command,
To carry war into the Holy Land.

Well, then, thought I, if mystery will do,
I'll try the art of wonder-working too.
Accordingly, a gloomy cave I sought,
And there my mysteries to perfection brought.
There I first gathered a Masonic clan:
One Frank, one Jesuit, one Mussulman,
One Moorish prince, from Afric's barb'rous coast,
One Spanish don, who royal blood could boast,
One Sir Knight Errant, with his trusty squire,
And one old baron full of martial fire,
One Popish priest, from Italy, one Turk,
Six Irishmen, armed with a bloody dirk,
To keep the lodge well tyled while Masons work,
One Jewish Rabbi, learned in the law,
One pagan, who the Scriptures never saw,
But he in full three hundred gods believed,
Which well entitled him to be received;
One prince, in Abyssinia born and bred,
And one from Congo, of a woolly head:
All these, together with some twenty more,
Of every nation, and from every shore,
Composed the first Masonic lodge; so smiled
The fates upon us; and the lodge was tyled.

To labor then we went, and formed the plan
By which to raise the glory of our clan;
Invented mysteries to make folks stare,
Invented pass-words, grips, and emblems rare,
Invented three degrees for those to rise
Who seek admittance that they may grow wise,
Invented each initiatory rite,
To soothe the candidate, or to affright.
Invented all the tools wherewith to work,
The chisels, mallet, and the bloody dirk;
The apron white, the middle to bedeck,
The cable-tow, to tie around the neck,
The slipper, and the tools of every kind,
Designed to alarm or agitate the mind;
Invented horrid oaths for men to take,
And punishments for those who do them break;
Invented offices to regulate,
And pompous titles, both from church and state;
Masters and wardens, priests and deacons grave,
Accoutred with insignia fine and brave;
And after all, remained one labor more,
Which cost more time than all that went before:
Which was to invent a pack of lies to tell,
That might befit and serve our purpose well.
To do all this, full seventy days we sate,
In conclave dark, and wearisome debate;
When all being well matured and disposed,
Our labors ended, and the lodge was closed.
Each went his way, to tell to all around,
How we possessed a mystery profound;
A mystery too great for tongue to tell,
Though every Mason understood it well.

Then we averred Freemasonry to be
Most venerable for antiquity;
Sometimes we traced it back to Solomon,
Then to the time creation was begun;
Then Adam was a Master Mason, grand,
And Eve the only cowan in the land;
With Enoch, too, a plate of gold we find,
And Noah built an ark of signal kind,
Which surely proved these holy men to be
Most deeply skilled in our great mystery.
Joseph was singularly great and good,
Therefore our secret must have understood;
And Solomon, with the two Hirams by,
Reared a vast temple towering to the sky,
Which proved them a Grand Lodge; and thus these three
Laid broad foundations for Freemasonry.
Hiram we called Abiff, the widow's son,
And had him murdered ere his work was done,
Because he kept our word; his body then
Was quickly found and raised to life again;
Whilst the three rascals who performed the deed,
Had their throats cut, as the Grand Lodge decreed.
All this the Scriptures clearly proved a lie,
But such as could not read could not deny.
The story went, and gained us great renown,
For none had sense enough to put it down.

A friend writing from Marion, Kan., says: "Let me give you a testimony which was given by a good brother of the Evangelical church the other evening. He was a Mason up to the time of a certain camp meeting. While service was in progress some rowdies were on the outside disturbing the meeting. He went out in order to quiet them. In the crowd were some brother Masons who let him know by secret signs that he was not to hinder them. This brought conviction to our friend that Masonry was wrong. He went back to the altar, bowed down and gave up the whole thing."—*Free Press.*

THE CONFERENCE.

THE DISCUSSION OF THE TEMPERANCE LODGES.

MARY ALLEN WEST,

editor of the *Union Signal*, remarked as she followed the address of Rev. Alexander Thomson, that she could not speak of secret societies from personal experience, for she had none. Because, first, she had grown up under the instruction of Jonathan Blanchard, for which she had never ceased to be thankful; and, second, she would never go into any society of a religious nature which had not Christ as its center and soul.

My belief, she continued, is that among the temperance orders the Good Templars have done much good work in Australia and England. Their reports indicate it. But at the same time I am fully convinced that without their secrecy they would have done much better. Their reason for secrecy is, they say, that it is necessary to preserve their organization, to protect men who are trying to reform, and keep them from an unfeeling world. I have not found this to be any trouble in open societies. A reformed drunkard is a patent fact. You cannot keep it hid and you ought not to try. But in the line of social purity, as you may all clearly see there is need of privacy, but not of obligated secrecy, to save the poor girls. If we would deliver them from crime and temptation we must keep their lives quiet. It would be a shame to publish them. But we need no signs or grips for this. The privacy of this work is quite different from the pledges or sworn secrecy of the secret orders. This department of the work in which I am engaged needs this careful management more than any other, and the reasons are obvious.

The success which has followed our efforts shows that there is no need of secret societies in any kind of reform. [Applause.]

W. I. PHILLIPS,

Corresponding Secretary of the N. C. A., related his personal experience in joining the Good Templar lodge. He was quite young when persuaded to join and had not yet become a Christian. On entering the order, and at the beginning of the initiation, he was asked if he believed in God. This question startled him, for he was conscious that he did not believe in God for salvation. It was certainly a question pertaining to religion and formed part of a religious ceremony, and because the answer was satisfactory to the order, it impressed him as not being the same kind of religion taught in the Sabbath-school. But when a swearing fellow was elected chaplain he was shocked again in another way, and more seriously than before. The effect upon himself, an unconverted youth, was far from salutary, and he was confident from observation that his case was the rule and not the exception.

REV. S. H. SWARTZ,

pastor of St. Paul's Methodist Episcopal church, Chicago, had engaged to speak in a discussion of the afternoon, but desired to be heard at this time as he must needs be absent during the afternoon at a funeral.

He said he could not testify as Miss West had done. He had experienced some things in this line of secret societies, and could bear witness of them for Christ's sake. In his boyhood he joined the Cadets of Temperance, a kind of Sunday-school for the Sons of Temperance. He was early trained to love the temperance cause by a faithful temperance mother, and was very heartily engaged in the society, and was active among the boys. At 21 he graduated into the Sons of Temperance, and worked with them.

I am sorry to disagree with Miss West respecting the good done by the Good Templars. The Sons of Temperance was the great working organization in the early time of which I have spoken, and I was able to judge of it fairly. Its work did not abide. Its very secrecy, signs, grips, passwords, etc., covered a multitude of sins. Men high in the order were drunk every three months, but regularly came back and were reinstated. The Good Templars are about the same way. They work behind closed doors. They say it is necessary to have this secrecy in order to protect the poor, weak brothers. If the world should know they were trying to reform it would be disastrous! I have helped dig up one of these poor brothers,

so carefully protected, about thirty times. The idea that men are going to be reformed by such means is a grand, magnificent humbug!

Mr. Finch used to say that all Good Templars are Prohibitionists. Why then was there not a larger Prohibition vote where that order was numerous? The reason is manifestly to be found in the non-partisan constitution of the order. As a speaker for the society said in Belvidere, the Good Templars have nothing to do with politics or religion. That accounts for their indifference toward prohibition when they come to political action.

The speaker continued, and in earnest language reproved church members who inconsistently vote in conference for the suppression of the saloon, but vote for one G. O. P. or another. He declared that open temperance organizations have made the present reform. The W. C. T. U. was the greatest lever in the overthrow of the saloon. In contrast with the work of the lodges, he described the work of Mrs. S. M. I. Henry, with whom he had been personally well acquainted. She was the means of saving scores of men on Christian principles. She had no need of a secret society to help her protect the poor brothers. She helped them to Christ, who is the light of the world.

I see, he added, no benefit arising from secret societies of any kind. When 21 I was connected with the Odd-fellows. I staid with them five years. I found it was no place for me or for any man who wants to serve the Lord Jesus Christ. I was then living in the East, and knew nothing of the work of the Association under whose auspices we are meeting. But I was led of the Holy Spirit to see the evil tendencies of the whole system. While a member of that lodge I introduced into its membership three fine young men. The lodge was one of the best in the State. It was of exceptionally good moral standing. The members were all, so far as I knew, clean men, men of good habits. I influenced these three young men to join. They were not Christian men, but outwardly upright and moral. Within eighteen months I saw them ruined. In connection with that exceptional lodge those young men became drunkards. I traced their downfall to their lodge associations. After the meetings members had a time of convivality, and they were led astray. As I look back to-day to that time, I can see that unless I had been rooted and grounded in Christ, I should also have gone over to ruin with them.

Now I am trying to do my duty to young men —to lead them out of these associations and influences into the true light and life of the Christian life. And young men are coming out of these societies and are keeping out. I am for Christ; for him always; and for him only.

ELDER J. L. BARLOW

said that he had experienced something of the secret temperance orders. He had been a member of the Sons of Temperance, of the Good Templars, and had been high in office in the Temple of Honor. His experience was that these orders had done comparatively no good, but on the contrary, much evil. He remembered old Dr. Beecher when his sermons used to shake New England, and his voice used to be terrible against the liquor power. He had been an out-and-out prohibitionist from the first. He remembered George Clark fifty years ago when he was singing for the liberty of the slave and of the poor drunkard, too. He remembered the Washingtonian movement. The temperance work was all, up to that time, under the control of the church. There was an open and solid body of temperance people, consecrated, working harmoniously and without distraction in methods or councils. But after the Washingtonians' secret temperance orders began their work. They slowly crept into influence, crowding aside the open meetings, and attempting to make it appear that outside of their ranks there was no temperance work that was of any account. These societies had wrought great evil to the cause of temperance ever since. He closed by relating some experiences as a pastor with the Good Templars in which they were discounted before the open organizations.

REV. W. W. AMES

of Menomonie, Wis., said that in his observation the Good Templar lodge was a mighty breakwater against the progress of the Prohibition party. To illustrate, he told of an incident at the National W. C. T. U. meeting in Minneapolis several years ago. An invitation came to that body from Atlanta, Georgia, that the next meeting should be held in that city. Soon after the W. C. T. U. meeting a Republican convention was held in Minneapolis; and one of the speakers, a General ———, said, "We have invited the W. C. T. U. to meet at Atlanta. I don't know as we shall make them welcome. I belong to an organization whose obligation is of such a nature that I don't dare bring temperance into politics."

Word had gone out to all Good Templar lodges that they must not bring temperance into politics. As soon as a Good Templar lodge comes into a community it creates a division among the temperance workers which is generally fatal. Now we believe in temperance as part of our religion. As men step over the threshold of tyled doors they deny Christ. The speaker referred in a convincing argument to the confession of faith in a Good Templar lodge, and showed how it could not be pleasing to God.

Miss West responded that the invitation to Atlanta was not accepted by the W. C. T. U. at Minneapolis, but it was renewed, and three years later, they did go there with all their prohibition with them. The Governor of the State welcomed the convention, and the cause for which the Union stands was grandly endorsed and promoted. It was a striking proof to her that compromises do not pay, but in the end firm adherence to truth will triumph.

REV. J. A. MATLACK,

pastor of the Baptist church of Ravenswood, Ill., spoke of the work of the Good Templars' society as it had come under his observation. He mentioned one or two places where they seemed to take the lead in promoting public temperance meetings and other efforts against the saloon. One of these places was Freeport, Ill., where the impression made on his mind was that members of this order were Prohibitionists, and were faithful to the interests of that party. He mentioned these facts since they had come under his notice, and he believed in giving all their due.

REV. E. R. WORRELL,

pastor of the Presbyterian church, Washington Heights, was thankful that Bro. Matlack had spoken freely of his experience, since he represented in some degree many who had not taken any especial interest in our discussion on either side. But there was no doubt that if the result of Good Templar work had in the cases mentioned been so beneficial, the same work, with equally good results, could have been accomplished by open means, and at great economy of time and expense. He referred to a case in Prairie City, Ill., where the farmers, in the days of the grange, resolved to form a lodge of that nature and secure the promised blessings. But some more sober and sensible men figured out the cost of the lodge business and demonstrated its inutility. They proved, moreover, that a simple, open organization could bring about the same results more surely and cheaply. So a Farmers' Protective Society was formed which was successful in meeting all the requirements of the case.

Francis Murphy worked hard after his plan of saving men from the rum curse. He got notorious drinkers to sign the pledge. He got these men, —and notorious scoffers at religion also—out on the platform to testify to the efficacy of his method of back-patting and goody-goodying them out of the pit of their sin against God and man. And what were the results? *Nothing!* His converts went back again to their degradation. They had no root taking deep hold on saving faith in an all-powerful Saviour. Here in Chicago he got 4,000 men to sign his pledge,— one man to every open saloon in the city. Who will venture to tell us whether Francis Murphy is doing good work in objecting to wholesome laws against the saloon? It was just such a law that put Francis Murphy into Portland jail, where he could not drink, and so probably saved him from his own vicious appetite.

Mr. Worrell continued to speak of the religious ceremonies of the temperance orders, which were of such a character that it was no interference with their spirit or effect if low-lived men were made chaplains, after the manner of Jeroboam. The evil influence of such men was fearfully destructive of the power of religion upon the hearts and lives of men.

THE CHRISTIAN'S DUTY TOWARD THE LODGE.

PROF. W. G. MOOREHEAD, D.D.,

of the United Presbyterian Theological Seminary, Xenia, Ohio, and also lecturer in the Bible Institute (Mr. Moody's) of Chicago, spoke with great earnestness and thrilling effect during the afternoon of the Conference meeting.

I have listened, he said, with great interest to the arguments which have been presented on this great theme this afternoon. We are a very busy people in Chicago, and I am one among them in this respect, and instead of attempting any very original line of thought or argument for which extended preparation would be necessary, I must depend for my suggestions upon the excellent papers and addresses that have just been presented. In agitating this secret society question we need to understand its power. This is a great undertaking. The problem is a colossal one. We are confronted, not by a theory, but by one of the most enormous facts that darkens this Western Continent. In the town of Xenia, Ohio, where is my home, we have one example. It was settled by people fled from Kentucky to avoid the contact with slavery. Among that people there was no place for a secret lodge. But now, sir,— I must confess it—there are so many secret orders among that people I cannot attempt to number them. This same enormous fact puts its gigantic form before us whatever way we turn. In the ranks of industry are we especially confronted with difficult questions which the secret society brings up. That there are wrongs in our social relations none will attempt to deny. There are wrongs of the rich against the poor; and of the intelligent against the ignorant. That capital at times oppresses labor cannot be denied; nor will it be disputed that labor also wrongs capital. Who shall arbitrate between them? Are secret societies adequate to meet the case; to settle the difficulty; to secure absolute justice and promote harmony in our complex business relations? I believe them altogether incompetent to deal with this case. Their methods only tend to exasperate and exaggerate the difficulty. Working people organize in their unions and lodges, and capitalists begin counter organizations in their trusts and syndicates and corporations to defend the rights of money. Our fathers remembered no such thing as trusts or "Knights of Labor." Then men worked together after the manner of brothers. Each recognized the rights of his neighbor. Workingmen had respect to capital, and employers for their men. Now they are divided as if in hostile armies, over against each other. So the trouble is only aggravated. These secret societies do not meet the case.

One of the chief evils of this system among workingmen is the fact that the secret society takes from a man his individual rights and privileges. When a body of men sit behind closed doors and blinds and there, shut away from public scrutiny, attempt to decide for me my relations to my fellow men in business or in any other particular, it cannot be endured. Men who boast of their "Revolutionary sires;" that the blood of '76 is in their veins, are not the men who can afford such despotic control of their affairs. The Scotch-Irish blood of many of us cannot endure it. Take away personal liberty and the individual rights of citizens and you have nothing left. This work of these secret lodges is therefore revolutionary and destructive of every American principle, and must be stopped.

Then it can be clearly shown that their methods of social and political reform are fallacious. They don't meet the case. Affairs are in a much worse condition than ten years ago. There is more corruption, more rottenness in politics, a stronger disposition to enter in social anarchy than ever. How are we to account for this? Because men are forgetting the relation that God made to exist between them. Peter saw in his house-top vision that God had made men with a spiritual likeness. None was to be rejected because unclean or common. All stand on the same footing before God. But men begin to draw lines and form castes. They shut out the black man, and the Chinaman, and the non-union man, the scab. These lodges are perpetually breaking up the true brotherhood of man as God made it, and separating the race into selfish and hostile companies. And all the while the antagonism thus fostered is increasing. What is the remedy? Why, do away with the lodge altogether. Have

no more to do with them. Let above all the church of God be separate from them. As Joseph Cook said in his matchless address of a year ago, I would say to all who are out, Stay out; and to all who are inside, Come out.

Now there is only one genuine remedy for an evil thus rampant in society. The only genuine, the only possible remedy is the gospel of Jesus Christ. This is the glad tidings God has sent. His Son has come to proclaim it. This gospel is "*Good will among men.*" No other agency can secure this genuine condition of peace and good will among all classes and conditions of men.

But I doubt very much whether we can grapple with this problem successfully, as men count success, and overthrow organized secrecy. It is an agency that Satan will continue to use in some form to the end. Then what, you ask, shall we do? Testify against the whole thing. Call on all Christian men to come out and be separate from this unclean thing of false worship and false principles. We might put the whole Westminster Confession into the Constitution of the United States; we might put the Bible back in all our schools; but men would swear to it all, and then go right on the same, following the same course of wickedness and crime. But we must testify, and plead with God's people that they separate themselves from iniquity. *Come out! Come out!*

I want to bear one other testimony. The great remedy for all these evils; the sifting time when they shall all be obliterated, is the personal return of our Lord Jesus Christ. In that supreme hour the works of the devil will be destroyed, and the church of God shall triumph in her Lord over every foe.

CALVIN E. PRITCHARD,

editor of the *Christian Worker*, and minister in the society of Friends, following Prof. Moorehead, said: I do not belong and never have belonged to any secret society. I have had some experience of their work by way of outside observation of their effect upon Christian people and upon those who want to become Christians. It is very difficult to lead any man who is filled with the spirit of a secret society into a satisfactory Christian experience. Some twenty years ago I had a case of this kind come under my observation. A good old man who lived in the neighborhood with me, seemed desirous to assist me in my work as a Christian minister. He tried hard to help me in some way; used to take me in his carriage to my appointment. One time when we were thus together he told me his Christian experience. He said that when a young man he was convicted of sin and believed he ought to give his heart to God. But he had friends—false friends they proved—who were Freemasons, and they persuaded him to join the lodge. He went on in the lodge for more than twenty years, taking degree after degree. But all the time he was in unrest; his heart was troubled, and had no peace until he was brought fully to Christ at about forty years of age. His testimony was that the lodge was altogether deceptive and could give no peace to the soul of man.

One of the evidences of the iniquity of secret lodges is their deceptive character. This old man of whom I have spoken deceived his own people and his own soul. His life was largely spent in opposition to Christ. But when he turned to his Saviour he became a strong man. There have been a number of cases where members of the Friends church were members also of the lodge, contrary to our testimony as a people. I have found in all these cases of which I had personal knowledge, that it was impossible for such men to grow in divine things.

I recall another case in which I wondered why the man did not get forward in his Christian experience. But when I learned that he was a Mason it was explained. I talked with him of the inconsistency of his position, and told him what stood in his way as a Christian man, and separated him from God. I urged him to give up his lodge. He did so, and became a bright and happy Christian.

Christian ministers, however able and popular and apparently successful, will not reach that degree of genuine success, will not perform the work which God sets for them to do, and please him in it, unless they persuade their people to be wholly separate from this iniquity, this snare and temptation of the devil in which so many are perishing.

LAURA S. HAVILAND,

whose name had been mentioned in the Conference as a queenly representative of American Motherhood, was asked to give a word of counsel and good cheer. She responded in clear, unfaltering tones, that would scarcely have been expected from a woman of 82, about as follows: When there has been so much said which strikes responsive chords in my heart I feel rather that for me it is a time for thankful meditation. We find ourselves yet in the midst of God's battle. There are many giants in our land, many Anakim. But God is on our side. Frederick Douglass used to say, speaking of his struggles for freedom, "One with God is a majority." As I look on these veterans in the cause of God, and on these young faces, it gives me courage and faith to believe God will give the victory, and the weight of 82 years sits lightly on my shoulders. But the work cannot be accomplished without the help of our Lord Jesus Christ. When I think of the men who have gone into the Christless lodges, I cry out: Why do they not say, "They have taken away my Lord and I know not where they have laid him?" Why do they not come out from such associations! O, let the ministers of Christ proclaim the truth from the housetop. Let them remember their responsibility to cry aloud and spare not. These secret orders are springing up all around us like "hemlock in the furrows." I am ashamed to say that I once belonged to the Good Templars, soon after the war when the lodges were excluding the colored man. I hoped to do something in this way to put my colored friend on a just footing. But I don't think the end justified the means. It was like Job when he kissed his hand to the moon for worship; or Naaman's excuse for bowing in the house of Rimmon. But David will bring down the giant with a stone made smooth by many prayers.

I look back forty or fifty years and behold a wonderful panorama. Every decade has its reforms, the work of one melting into that of another. It is for us to simply step into our place and work for the Master so long as God gives us the strength to work.

OUR WASHINGTON LETTER.

ANOTHER ORIGINAL PACKAGE DECISION.

WASHINGTON, D. C., May 27, 1891.

The United States Supreme Court has once more upheld the validity and constitutionality of important prohibition legislation, in passing upon an appeal case from the dicision of the U. S. Circuit Court for the district of Kansas, in which it was claimed that the Original-package law, about which there was such a stir in the Fifty-first Congress, was unconstitutional, and also that it could not go into operation until the State of Kansas had re-enacted its prohibitory law. The Court was unanimous in its support of the opinion delivered by Chief Justice Fuller, as to its conclusions, but Justices Gray, Harlan and Brewer declined to concur in all of its reasoning.

I quote from the opinion: "Intoxicating liquors are undoubtedly subjects of commerce like any other commodity, and are so recognized, but nevertheless, it has been often held that laws prohibiting the manufacture and sale of liquor within State limits does not necessarily infringe any constitutional privilege or immunity, this right being rested upon the acknowledged right of the States to control their purely internal affairs and in so doing to protect the health, morals and safety of their people by regulations that do not interfere with the powers of the general government. . . . It is earnestly contended that the original-package act, as a regulation of commerce, falls within the powers which the States are forbidden to exercise, and that the Constitution guarantees freedom of commerce among the States in all things, and that not only may intoxicating liquors be imported from one State into another without being subject to regulation under the laws of the latter, but that Congress is powerless to obviate that result. Thus the grant to the general government of a power designed to prevent embarrassing restrictions upon inter-State commerce by any State, would be made to forbid any restraint whatever. The Court does not concur in this view. In surrendering their power over external commerce, the States did not secure absolute freedom in such commerce, but only the protection from encroachment afforded by confiding its regulation exclusively to Congress. . . . The power to regulate is solely in the general government, and it is an essential part of that regulation to prescribe the regular means for accomplishing the introduction and incorporation of articles into and with the mass of property in the country or State. . . . . The law of Congress did not use terms of permission to the State to act, but simply removed an impediment to the enforcement of the State laws in respect to imported packages in their original condition, created by the absence of a specific utterance on its part. It imparted no power to the State not then possessed, but allowed imported property to fall at once upon arrival within the local jurisdiction."

The practice of occasionally inviting ministers of other denominations to occupy their pulpits, has become quite common with the Washington churches. Last Sunday Calvary Baptist church was crowded to the doors when Bishop Hurst announced as his text: "He that is faitbful in that which is least is faithful also in much." Luke 10: 10. He eloquently pleaded with Christians to be faithful in minor duties, and told them that by so doing they would find it easy to be faithful in the greater duties of life. He also exhorted his hearers to beware of speaking evil of any one, which was a wrong that might blast hope and character forever.

The regular summer outdoor campaign against intemperance was inaugurated Sunday by two rousing meetings, in spite of the disagreeable weather, in what has come to be locally known as the "temperance tent." This tent, which comfortably seats several hundred people, is moved from place to place during the summer, and meetings are held in it every evening except Saturdays, with an extra Sunday afternoon meeting. The first meeting was for the children and was under the auspices of Wilbur Band of Hope. In the evening Mrs. Henry C. Hawkins and Miss Harding, of England, delivered stirring addresses. More than one hundred have already signed the pledge as the result of this week's meetings.

THE BOSTON WEEKLY MEETINGS.

The inauguration of these meetings is a great step forward in the New England work. When such meetings are established in all our great cities, Chicago, Washington, New York, etc., our cause will begin to take the place it deserves before the people. The following is the Boston *Herald's* (May 22) report:

AGAINST SECRET SOCIETIES.

A meeting at the Reformed Presbyterian church last evening was addressed by Rev. J. M. Foster of Cincinnati, on "Reform on a Bible Basis." He emphasized the disloyalty of lodge oaths, their robbery of church and family, and the right and duty of the State to forbid them by law, as both Vermont and Massachusetts did after the Morgan excitement of 1826.

The following resolution was passed:

"*Resolved*, That we deplore the prevalence of intemperance, social vice and Sabbath desecration in our country, and since many are apprehensive that the 1,126 secret societies in Boston tend to promote, rather than diminish, irregularities by unseasonable hours and unprofitable associations in their assemblies, and by diverting time, thought and means that could be better employed in channels of Christian effort, we, therefore, approve the continuance of this discussion, as recommended by Drs. Gordon, Gray, Graham, Gifford, Grant and others, and invite the pastors and all Christian people in the city to join with us in a thorough investigation of the secret society system."

CORRESPONDENCE.

ANNUAL MEETING CORRESPONDENCE.

EX-PRESIDENT H. H. GEORGE, D.D., BEAVER FALLS, PA.:

In the mighty moral struggle that is pressing hard upon us, when men are to be tried, principles to be tested, and organizations to be sifted, secrecy will get a death blow. The Mafia at New Orleans shows the cloven foot. The labor strike is opening men's eyes. The unrest that is so widespread, is not to be settled until these secret and selfish works of wickedness shall be destroyed. It looks to me as if the "shaking time" is just at hand—when every thing in heaven and earth that can be shaken will be shaken. And that only that cannot be shaken will remain.

And never was there a more important time to press the truth than just now, in the midst of this agitation. Now is when the public mind should be informed as to what truth and sound principles are.

I hope that your Congress will be a mighty influence for good. That the Spirit of God, not only as a spirit of light and wisdom—may be poured out. And that a great and precious baptism of that Spirit as a spirit of power, may be seen, and known, and felt by the meeting.

The prince of darkness is now pushing the "secret league" in every direction, for all there is in it. The friends of the Prince of Light ought to deal out masterly strokes upon the dark empire.

REV. C. H. ABBOTT, GRAND VIEW, TENN.:

The distinct antagonism of the lodge to the church is more apparent to me in the South than in the North. I have testified here against Masonry in the pulpit, at "the store" and to the school boys individually. To my mind the essential evil of the secret lodge is the false altar. That sets at defiance the command of God, "My beloved Son, hear Him!" Masonry is aggressive because it is a religion. So far as my observation goes the lodge is a real and growing evil in Southern communities. Its influence is recognized and courted by those who are interested in the industrial development of the New South. Here, for example, is an extract from the prospectus of an "Investment Company:"

"No Southern city can boast of a more intelligent or refined society than Tallapoosa. Its residents are principally from the North, and ladies locating in Tallapoosa may rely on the choicest social companionship.

"School facilities are among the best.

"Church advantages are not inferior to any city in the land, every religious denomination being represented.

"Secret organizations are well represented, as well as several select clubs."

This is not exceptional. The lodge is a recognized inducement to business lodge lovers. In resisting this progress of error I have more faith in the work of the press than in the effort to enlist the churches to war against the lodge. The churches are too near the Laodicean stage to be relied upon to contend with so vigorous an adversary. Exposure of the lodge without note or comment with type and picture will make the reptiles squirm in their secret dens. Turn on the light.

MRS. A. E. STODDARD, PUBLISHER NATIONAL HOME GUARD, BOSTON, MASS.:

The Lord has been graciously pleased to prosper the work of my hands, undertaken, as I believe, under his direct guidance, and has given us ample proof of his blessing through the fruits vouchsafed to us. Very many have been awakened to the evils of organized secrecy through the *National Home Guard*, and through it a large number of books are put in circulation, and frequent calls for samples of the *Christian Cynosure* are received and supplied, by which we hope that chief of papers on the anti-secret line may find its way into many homes which otherwise might not have known of its existence.

C. B. KNIGHT, TREAS. THE DEMOREST HOME, MINING AND IMPROVEMENT CO., GA.:

It will be five years in June next since I met with you in your annual meeting, and you will remember that I urged the importance of bringing up the churches to the work of this reform, as I am glad to note you are doing through these conferences. When we can get our church membership right on the great anti-secret reform as well as the temperance reform, we can carry any election in the country. May God hasten the day when as one man the great Protestant denominations of our land shall strike together against the forces of evil in *high* as well as *low* places, is my earnest prayer.

I. R. B. ARNOLD, OF THE RIVER MISSION:

While we are doing what we can in the lines of reform, we are compelled to give much attention to our financial foundation in the way of paying for the floating chapel. Only two hundred and fifty dollars more are required for this. Then two hundred will finish the painting, seating, etc, etc., and put it in splendid shape for work.

Without any assistance we can do this, I think, within five months. Then our hands will be untied, and we hope to be able to do more than at present. Our meetings are largely attended, and I believe good results follow.

The floating chapel project is the best venture we have ever made, as it enables us to accommodate large audiences as soon as we arrive at a place, without the trouble of looking up a vacant lot for tent, or the expense of hiring a hall, which in most cases would not accommodate as large an audience as can be seated in the chapel. It is comfortable in any kind of weather.

We would be pleased to meet any of our reform friends at any time they may see fit to call upon us.

H. H. HINMAN, SECRETARY OF THE CHRISTIAN MISSIONARY ASSOCIATION OF KENTUCKY, BEREA, KY.:

There is not a more insidious, constant, and deadly foe to the church of Christ than the *secret lodge system.* It is all the more so because it has the open or tacit consent of so many *good people.* As Albert Barnes said of slavery, there is no power out of the church that could sustain the lodge system if it were not sustained in it.

SAMUEL A. PRATT, WORCESTER, MASS.:

Be assured that I am abundantly satisfied with the work you have done. The past year, to my mind, is the best year of its existence; better results have been secured, and I feel very much encouraged for the future of our work.

Brother J. P. Stoddard and wife have done a noble work in Boston, the fruits of which we are now feeling.

REV. J. A. RICHARDS, FORT SCOTT, KANS.:

May God *bless* the *good* work of the N. C. A. and the Christian Conference in their deliberations, and give to the public and the world a new impetus and mighty power in the defense of the Gospel of Christ, and the overthrow of the secret empire of darkness as a fearful blighting scourge upon our land and the Christian church. Oh, when will all Christian churches and ministers separate themselves from these worldly, wicked abominations, and touch not the unclean thing!

REV. WOODRUFF POST, OLEAN, N. Y.:

It were vain for me to exhort you or the Association to diligence, for of this there is any amount of evidence in the *Cynosure.* It might be well to exhort to *continual* well doing in opposing the mighty foe who sways his scepter in all the great churches of the world. Olean is no exception in both black and white denominations. Yes, I will except our rising colored church here in whose interest I am engaged for a certain period; providentially called to resurrect it and improve the church property and liquidate indebtedness; we have been careful, *very*, to keep out the wily foe, though we have to do so at the expense of the loss of some of the most influential of the class. This lessens our number, but increases our spiritual power; for God is with us, saving some of the "lowest" powerfully.

Times are changing, they say, since the holy and practical Christ and his apostles. Why may we not incorporate diplomacy with our religious operations, and let the door stand quite ajar to Royal Sirs, and well-plumed Knights? And why may we not *en masse* as a church enter their secret-chamber conclaves and thus overpower the craft and bring it into subjection to the Christ religion and faith?

You reply "*Cui bono?*" But are there not many of our anti-secrecy advocates who though they would protest against such absurdity, nevertheless are reticent when they should speak; are inactive when activity is all important to arrest the mighty tread of the progressing and aggressive foe!

It costs little to be a "neutral" while professedly an opponent. But to unsheath the sword and face the foe, marching steadily in the faith of God in defence of the right against "legion," demands sacrifice.

REV. ISAAC BANCROFT, EVERLY, IOWA:

When I see the enemy coming in like a flood I sometimes feel somewhat discouraged, but when I look to the promise, "The Lord God himself shall lift up a standard against him," I know that victory is our's in God's own time, and so I wait on and toil on with faith in God that silences every fear and every doubt. Trusting in God I know I shall never be discouraged or put to shame. I know that God can say to all the hosts of our enemies, Thus far shalt thou go but no farther. So I patiently wait his time and his command. How can I be impatient so long as God says, "All things work together for good to them that love God," and I am sure that I love him and that he leads me in fresh pastures beside the still waters.

LITERATURE.

ALDEN'S CYCLOPEDIA of Universal Literature. Vov. 15. Price 40c. John B. Alden, New York.

The name of the poet of the Sierras which opens this volume is quite disguised in its actual form; but everybody knows "Joaquin" Miller, and thousands admire the brilliant, dashing, breezy verses of this mountain-born poet. His name begins, that of Edgar Wilson Nye closes an interesting volume of literary biography, quite condensed and void of critical remark, in order that the reader may be compelled to use his own judgment and cultivate more carefully a literary taste by study of the selections from the writings of every author named. John Milton, first of all English poets, has the largest space (twenty-seven pages) of any author in the volume.

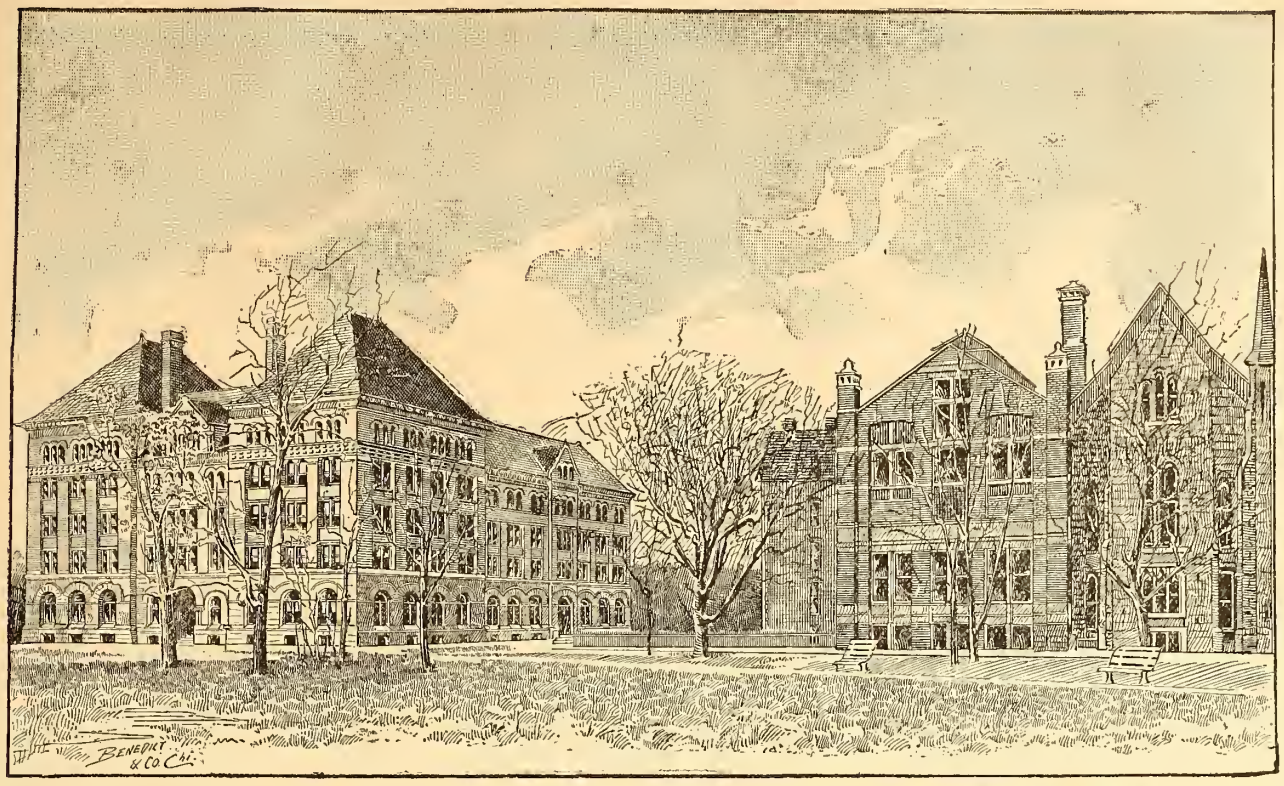
Scribner's Magazine for June continues the notable series on "The Great Streets of the World," and "Ocean Steamships;" Francisque Sarcey being the author of the article on "The Boulevards of Paris," and William H. Rideing of the *Youth's Companion* contributing the paper on "Safety on the Atlantic." The latter shows how efficient and ingenious are the precautions which are taken for the security of the passengers on the great Transatlantic lines, so effective indeed that two hundred thousand cabin passengers were carried last season between New York and European ports without a single serious accident. Evert Jansen Wendell's account of Boys' Clubs, gives accurate information as to the results of some of the more notable of these institutions in New York, where they have flourished since 1878. Wallace Goold Levison's account of "Some Photographs of Luminous Objects," will inform all amateurs how very attractive and unique photographs may be made of objects by their own light. John C. Ropes (the author of the Napoleon articles in this magazine) uses the recent death of Sherman and Johnston, two great leaders on opposing sides, as an occasion to write of "The War as We See it Now." He takes an entirely impersonal view of the subject and looks upon certain grand features of the campaigns in a more judicial manner than has heretofore been used in writing on this subject.

The *Ladies' Home Journal* gives us in its June number the portrait sketch of Lady Agnes Macdonald, the wife of Canada's Premier; Sister Rose Gertrude's description of "Life Among the Lepers at Molokai;" Charles J. Dumar's article on "Women as Type-setters," and William H. Rideing's "Hints on House Building." Those whose thoughts are turning toward summer outings, will find helpful suggestions in "Horseback Riding for Women," by Carl A. Nyegaard, of the New York Riding Club, and Miss Le Garde's "How to Dress for Bicycle Riding;" Helen Jay and Kate Upson Clark have treated very acceptably the two sides of the farmer *vs.* summer-boarder controversy, and the same breezy outdoor spirit pervades also the usual department pages.

The June *Arena* opens the fourth volume of this review. The editor contributes a paper of great interest on "Society's Exiles," dealing chiefly with life in the slums of Boston. The interest in this paper is enhanced by the reproduction of ten flashlight photographs taken in the North End of Boston expressly for this contribution. Other artistic features consist of an excellent picture of Julius Chambers, the editor of the New York *World*, who contributes a brilliant article on "The Chivalry of the Press." Camille Flammarion, the distinguished French astronomer, contributes "The Unknown." A paper of special interest in this number treats of "Irrigation in the Northwest." It is written by Mr. James Realf, Jr., who has spent many months in the Dakotas studying the irrigation problem and its possibilities.

The *Literary Digest* was begun in May, 1890. We believe that very few weekly papers have achieved so creditable a reputation or so substantial a circulation in a corresponding period of time. The central purpose of the *Digest* is to reproduce in condensed form, but with taste and skill, the best and most interesting expressions of thought and opinion to be found in current periodical literature. Published weekly by Funk and Wagnalls, 18 and 20 Astor Place, New York, at $3.00 per year.

The *Publisher's Weekly* of New York is responsible for the following: When Cutbert Bede's "Nearer and Dearer" was published in this country, a well-known spinster left an order for the book on the slate of a little bookshop in Boston, presided over by a confirmed bachelor, thus: "Dear Mr. ———, get nearer and dearer. Arabella ————." Mr. ———, who had not yet heard of the new book, was in a great state of mind until he learned definitely what Arabella really wanted.



CHICAGO THEOLOGICAL SEMINARY.

SITUATION.—It is a well-known, although singular, fact that no other ctiy in the United States forms such a theological center as Chicago. There are five seminaries: three in the city, and two others in the immediate vicinity (Baptist, Congregational, Episcopalian, Methodist, Presbyterian), with a total attendance of over 700 students. It would seem that the city, which has been regarded as a center for the attacks of the adversary, is also becoming a stronghold of the Defenders of the Faith.

The Chicago Theological Seminary (Congregational) on Ashland Boulevard, adjoining Union Park, has a situation which is becoming yearly more attractive, as park and boulevard improvements are added to its neighborhood.

BUILDINGS.—Of the four buildings indicated in the cut, Keyes Hall and Carpenter Hall are reserved for students in the Foreign departments, and Fisk Hall, the new dormitory building, is occupied by students in the Regular and Special courses.

Fisk Hall is confessedly one of the finest buildings of its kind in the country. It contains on the first floor four lecture rooms, offices, a reception room, and a beautiful parlor, with a grand piano. The upper floors are devoted to rooms accommodating 134 students, with a gymnasium in the fifth story. The dormitory buildings furnish accommodations for at least 210 students.

THE REGULAR COURSE.—The regular course demands three Seminary terms of eight months each. The preparation required is a college course or its equivalent, involving a thorough knowledge of Greek. Those who desire can begin their elementary work in Hebrew before entering the Seminary, by corresponding with Professor Curtiss. A prize of $100 is offered for the best entrance examination in Hebrew. All other competitors who answer seventy-five per cent of the questions receive $50 each. Those who do this preliminary work read a large part of the Old Testament in Hebrew. Mr. E. T. Harper, a graduate of Oberlin and of the Seminary, has been appointed Instructor in Hebrew and the cognate languages. He has devoted two years to the study of Assyriology in Leipsic, and has spent considerable time in reading inscriptions in the British Museum. He is an enthusiastic and successful instructor, and will be a valuable addition to the Faculty.

Beginners and the advanced divisions alike study Old Testament Introduction, History of Israel, and Biblical Theology. Questions of Biblical criticism receive a careful and conservative treatment.

A very thorough course is offered in the New Testament by Professor Gilbert, the larger part of which is read during the seminary curriculum; also portions of the Septuagint, or Greek translation of the Old Testament. Introduction and New Testament Theology receive due attention.

Those who are acquainted with Prof. Scott can well understand the charm of his department in Church History.

Professor Boardman grows constantly in the esteem of his students until their graduation. He abhors all shams, has a high conception of scholarship, and gives his men a thorough knowledge of the most important truths of Systematic Theology.

Professor Fisk's bow still abides in strength. No Professor in the country teaches with more enthusiasm, or is more concerned to make theological students good preachers.

Professor Wilcox takes a wide range of subjects bearing on the life of a pastor, and discusses all the questions which are likely to perplex a novice in his first parish.

The instruction in Elocution is thorough and admirable. In addition to these advantages the students often have lectures from leading pastors and evangelists.

THE SPECIAL COURSE is provided for some men who are too old to go to college, who have been converted late in life, who have given hostages to fortune, men of gifts and experience, who, with a practical theological education which omits Hebrew and Greek, are able to do the church valuable service. The Special course is designed for such. It includes all the studies of the regular course except the exegesis of the Hebrew and Greek Scriptures. Besides, during the first year, candidates for this course enjoy a special training in Mental and Moral Philosophy, Logic and Rhetoric, English Composition and in the English Bible. Some of our most useful men are graduates of this department.

THE FOREIGN DEPARTMENTS are German, Dano-Norwegian and Swedish. The object of these departments is to train young men of foreign nationalities to preach to their own people in the tongue in which they were born, as well as in the English language.

MEANS OF SELF-HELP.—Arrangements have been made so that students' course can receive sufficient aid in case of necessity to pay in part or entirely all legitimate expenses. Work is furnished to all students who need pecuniary aid, by churches and the City Missionary Society.

With a property already valued at $850,000, with devoted friends continually seeking its future interests, and more than all, with many earnest prayers for its spiritual growth in the truth, the Seminary is advancing toward a foremost rank among the schools of its order in the country.

Pres. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10cts each.

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OTHER LECTURERS.

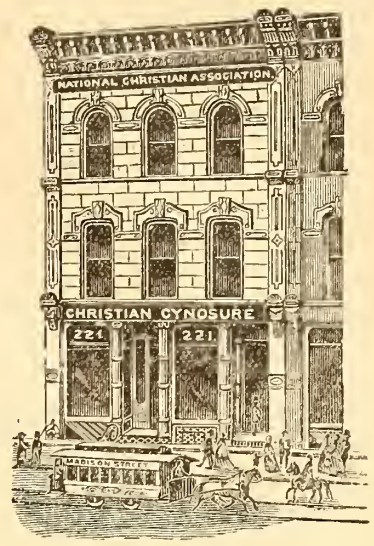
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3. Address to American Pastors.
4. Freemasonry in the Family.
5. President C. G. Finney on the duty of Christians towards the Lodge.
7. To the Boys who Hope to be Men.
8. Modern Heathenism.
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16. Selling Dead Horses.
17. History of Masonry.
18. Despotic Character of Freemasonry.
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22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
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NATIONAL CHRISTIAN ASSOCIATION,
221 W. Madison St., Chicago.



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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 4, 1891.

CHARLES H. SPURGEON, the great London preacher, is so well known the world over that a sketch of his life is hardly needed. We give the Home department this week largely to selections from his constant and trusty pen. We regret that we have no testimony from this greatest of living preachers against the secret orders to place with those of other great servants in the chureh of God. Mr. Spurgeon was addressed at Mentone, Italy, last year solieiting such a statement as we are confident he would be willing to make. But he had returned to London probably before the letter reached him. The excellent portrait we print through the favor of the *Home Journal* of New York eity. Mr. Morris Phillips of that popular paper, visited London last fall and heard Mr. Spurgeon with deepest interest, and wrote to the New York *Evangelist* an account of the Tabernacle and its congregation and preacher, in the glow of his admiration. The portrait, is the most attractive cut of Mr. Spurgeon we have seen, except those of an expensive class. The thanks of our readers are due the *Journal* for its courtesy.

THE CHICAGO THEOLOGICAL SEMINARY gives our readers a brief prospectus of its work and a view of its buildings on the 7th page. Of the latter we must say that it is a very inadequate representation of a group of handsome and commodious buildings. First, on the right is Carpenter Hall, a stone front, named after the benefactor of so many philanthropic and reform enterprises, Philo Carpenter. Next, to the left, is the Hammond Library building. To the rear of this and fronting on Warren Ave., is Keyes Hall. Fisk Hall is the new main building on the south side of Warren Ave., fronting on Ashland Boulevard. This prospectus has a place in the *Cynosure* under the rule we have long followed, to give similar notice to all colleges and seminaries, without respect to denomination, that endorse the reform against the lodge and aid in promoting its principles among their students. We shall be glad to have all the theological seminaries of Chicago and the country upon this list.

THE CONFERENCE REPORT is continued this week. The brief addresses of the meeting were among the best ever given on such an occasion. In them Miss West, Rev. Mr. Swartz and Prof. Moorehead were heard for the first time on our reform, and they need not fear of wearying their hearers if they speak again and again. Other addresses we expect in due time, except that of Rev. Mr. Bjork, which was in the Swedish language, and of Rev. Mr. Cunningham, which he eannot promise to reproduce for us, and no shorthand reporter had been provided. We regret this exceedingly, for this was one of the popular speeches of the Conference. If any one questions our judgment of the speaker so courteously sent as the representative of the Boston friends, let them turn to his address in the Boston Conference printed in the *Cynosure* of January 15th last. The reports given at the N. C. A. annual meeting should have all been printed last week, but the reports of the auditors, which was not attached to the financial statement of the year as it should have been, and of the corresponding secretary, were somehow lost among the secretaries, and cannot yet be found.

THE SCRIPTURE AND DIVORCE.

The reported speech of Professor Wilcox of Chicago Seminary on the Bible license of evils until they ean be suppressed has, we hope, not been accurately given to the publie. But there are many who eling to that idea. They were answered as to slavery last week. On the question of divoree they doubtless base their opinions on Deut. 24: 1. "When a man hath taken a wife and married her and it come to pass that she find no favor in his eyes because he hath found some uneleanness in her, let him write her a bill of divorcement and give it in her hand, and send her out of his house." Also Deut 24: 3: "If the latter husband hate her, and write her a bill of divoreement," etc., ete., whieh is divorce for hatred. This is not sanetioned by Moses, but only made the ground of forbidding the first husband to take her again. Let us now consider whether divorce is licensed in the Scripture, "Saving for the cause of fornication." Matt. 5: 32.

The Saviour's comment on the Mosaie divorce is this (Matt. 19: 8): "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." This is not licensing divorce till it could be put down. It is a simple record of what Moses allowed, as the same Scripture records his killing the Egyptian, breaking the tables and speaking unadvisedly with his lips. The inspired writers were not inspired actors, nor were their actions our law. If so, we might sacrifice our Isaacs as Abraham; lie like Isaac; and deceive our parents like Jacob.

Christ declared this permission of divorce by Moses to be contrary to God's law of marriage. Nay, Moses himself in the Decalogue given him by God, names but one wife, and he had but one himself. And the prophets deelare that God "*hateth putting away*," whieh is the Scripture for divorce, (Mal. 2: 14) under Moses' permission, which the same prophet burningly rebukes, as "dealing treacherously with the wife of thy youth." But the whole inspired Scripture is Christ's Word, and teaches indissoluble marriage and holy wedlock, as the law of our race "from the beginning." And it is not only the law for our raee, but a symbol of the union of the saved soul with God; that is Christ "the bridegroom of the bride." A woman capable of deliberate fornication is incapable of marriage; and the man who is guilty of the same vice neutralizes and destroys it, and is no more entitled to the holy assiduities of a wife, than a traitor who tramples on law is entitled to its protection. By Christ's law, the wife has her remedy of divorce.

The Bible bases the whole law of marriage as Christ does on the fact that God created but one wife for one husband, when he had the "*residue of the Spirit*" and might have made more had he wished. (See Mal. 2: 15.) And this whole Scripture and law of divorce, as given by our law-giver Christ, is as good against polygamy as it is against divorce. And in the face of these to make Moses' sufferance of ungodly men to put away their wives; and the cases of polygamy by patriarchs in "*the times of ignorance*" into license by the Word of God, is to betray ignorance of the Scriptures. But to bring these instances of human weakness and wickedness into the cover of the abominable practice of selling a license for $1,000 to keep a saloon with its known, well-defined and established character, is to

> "Torture the pages of the Holy Bible
> "——To license crime.

Did Moses sell the right to cast off wives for $1,000 a head? Did he license divorce-shops which imbruted men, and made divorces necessary to save wives' throats from being cut? We sincerely hope those Congregational ministers who voted the sale of indulgences to keep grog-shops at $1,000 each will reviow and reverse their action.

MORMON CHANGES.

The Mormon hierarchy are considering three significant items of news, important to them and to the whole country.

1. The Supreme Court at Washington has decided what shall be done with the Mormon property seized under the Edmunds law, which provided that a certain sum could be used by the Mormon church and the remainder escheated to the United States. Marshal Dyer was made receiver, and bravely levied upon the Temple square with its great buildings. The final order of the court rendered last week is to the effect that the Mormon eorporation having dissolved, there exists no one legally entitled to the property as suecessor. The receiver is ordered to keep eustody of this property, pay expenses and devote the ineome under order of the Utah eourt to eharitable and lawful purposes.

2. While labor lodges are elamoring that contraet foreign labor shall not eome upon our soil, paupers are sent baek, and criminals refused a landing, it has seemed as if Mormon immigration ought also to eome under the same restriction. Secretary Foster has just deeided that this will be the policy of the government hereafter, and polygamists will therefore be debarred. Some Swedes were sent back last week. This cuts off the great supply for the increase of Mormondom.

3. Of perhaps greater significance still are the political changes impending in Utah. The lines promise to be no longer drawn between Gentile and Mormon, but between Democrat and Republican. The sale of the Salt Lake *Herald*, a Mormon organ, to Gentile Democrats is based on this change, and there will be a race between the two old parties which will capture the majority. The old Liberal party, which has finally fought its way to victory, will be dissolved and its leaders go into obscurity, as the new management will not anger Mormon voters by keeping them in power. This change completed and the wily leaders of the hierarchy will find a way to retrieve something from their immense losses of power, wealth and influence.

—Bro. W. B. Stoddard, Washington agent, after his brief tarry in Ohio went on to Pittsburg. He intended remaining in that city until the Reformed Presbyterian Synod was at work.

—Rev. L. G. Jordan, the Prohibition worker, called on the *Cynosure* Friday on his way to Pennsylvania to fill a five weeks' engagement. He attended the late Cincinnati convention, and thinks that on the whole the prohibition cause did not lose so much by being rejected by such a meeting.

—The Boston *British American Citizen* publishes the address of Rev. W. F. Davis, the Boston Common evangelist, on the restoration of the Jews. It is a very able presentation of a topic upon which there is yet much difference of opinion. When it is remembered that Bro. Davis was a year in Charles Street jail for preaching on the Common, it reads like a novel that he is again in his old pulpit on the old debatable ground, and that he should be preaching long sermons like this in the *Citizen* unmolested on this very Common. "Here is the patience and faith of the saints."

—Rev. L. M. Leonard of Indianapolis, Ind., spoke before the colored pastors of that city three or four weeks ago, explaining the difference between the secret society system and the Christian church, and urging that the servants of God maintain the truth against the lodge. He was warmly applauded; but a few of the preachers are inclined to lean upon Egypt, and court lodge favor. Their methods, we are informed, will not be popular among good people, whose conviction against secretism will grow stronger and stronger. There are between twenty and thirty colored churches, we are told, in Indianapolis.

—Bro. Thomas Hodge, for many years well-known for his reform convietions in this city, and co-operation with the National Association, has lately been parted from the wife of his youth by death. Mrs. Hodge was born in London and came with her father to this country when quite young. After between forty and fifty years of married life, during whieh time God gave to her nine children, she died May 22. She had been long in feeble health. She was a member of the West Side Christian chureh, and the funeral services were conducted by the pastor at her home in Rogers Park, just north of this city. Her nature was calm, with a delicate appreciation of those things which are "honest, just, pure, lovely and of good report." The sympathy of many friends is given Bro. Hodge in this deep bereavement.

—The Presbyterian ministers of Chicago heard at their weekly meeting Monday an excellent paper on the lodge by Rev. E. R. Worrell of the Washington Heights church, and member of the N. C. A. Board. A number of the pastors were absent at the General Assembly, but of the thirty or more present not one expressed disagreement with the paper. Hearty agreement was the general expression, and several spoke very earnestly against the orders from their personal experience. Bro. Worrell lately addressed his ehureh on the same subjeet. He is to be eongratulated on safely breaking the ice among our Chicago preaehers. Outside the Lutherans and other foreign-speaking ehurehes we are not aware that any denomination has heretofore ventured to take up this subjeet. The *Cynosure* readers will have the pleasure of reading this historical paper next week.

REFORM NEWS.

THE PACIFIC AGENT AGAIN AT WORK.

TENINO, Wash., May 19, 1891.

Editor Christian Cynosure,

DEAR BRO.:—I lectured on Masonry last Sabbath in Olympia. None of the pastors of churches there, except the Methodist, who is a Mason, are members of any of the lodges except the A. O. U. W. and Good Templars; but none of them see the evils growing out of these systems of iniquity.

I secured the use of a good public hall very cheap, the pastors all published my appointment and I had a fair audience. A few Masons, among the number a professor of one of the schools, were present. They gave me a respectful hearing and a small collection, somewhat more than sufficient to pay for the hall, but not enough to pay my expenses.

Bro. Geo. Couls and his wife are the friends who were so kind to me during my sickness in Tacoma. Though he lives in Tacoma he has a foundry and machine shop in Olympia. He and a few other friends gave me donations to help me on my way.

I could get no chance to lecture here, so I sowed the town with tracts and go to-day to Centralia. I will go from there to Portland and visit the principal towns of northern Oregon.

The opposition to my work is deep-seated and for the most part sullen and silent. The Masons are practicing their virtues, secrecy and silence.

M. H. NICHOLS.

A MINNESOTA LUTHERAN WELCOME.

WILLMAR, Min., May 23, 1891.

DEAR CYNOSURE:—The churches of Tripolis, Svea, and Willmar receive the truth about secret societies with all readiness. There was a large gathering on Thursday last at Svea in a mission meeting in which the subject of secret societies was freely discussed; probably one of the pastors will give you some account of it. The discussion prepared the way for a large and attentive audience at the evening lecture on secret societies. Last winter one of the Lutheran churches was excommunicated from the Synod for its nonconformity to the rule that excludes members of secret lodges from church fellowship. The pastors and brethren are taking hold of the subject with such vigor that they will be sure to maintain the observance of the rule if they persist in the course they are now following.

At this place Rev. Mr. Estrem, pastor of the Norwegian Lutheran church, introduced the lecturer to the audience last evening. He most cordially and heartily sympathizes with the opposition to secret societies; and in that respect is in the same category with Moses and all the prophets and patriarchs, and Christ and the apostles. The audience gave their profound attention to the subject before them for about two hours while secret societies were exposed and denounced in sympathy with the sentiment of Judge Whitney,—"Freemasonry is the darkest and most damnable institution that ever scourged the earth, or cursed mankind."

The next lectures of the course will be at New London to-morrow, Sabbath day, where two services will, God willing, be held.

It is good to commit all our ways to the Lord and trust him who declares that he has all power in heaven and earth.

W. FENTON.

ONCE MORE IN OHIO.

UTICA, Ohio, May 26, 1891.

DEAR CYNOSURE:—Mansfield, Ohio, was my first stop after leaving Pullman, Ill. Our friends in the Covenanter church there have passed through a severe trial, but I found the flag still waving. Under the leadership of their new pastor, Rev. R. G. Gault, we may expect to see them march on to victory. Bro. Gault is a brother to our co-laborer in the West, Rev. M. A. Gault, and manifests a similar zeal in advocating the reforms of the day. It was my privilege to remain with him over night. May the Lord give him abundant success in this very needy field.

Utica has always, since my knowledge of it, been a favored place for the reformer, but the lodge serpent is creeping in. There are not a few knees bowing to Baal here as elsewhere.

At the solicitation of friends I tarried to lecture, in the hope that some words of warning to the young might keep them from being ensnared into the lodge net. The evening was pleasant and a good audience, all things considered, assembled at the time appointed. While there was no special enthusiasm manifest, yet those who needed the truth on this matter were many of them present, and I trust the Spirit of God may guide them into the light.

Bro. Caleb Lyon carries well the weight of nearly four score years. His eye is seemingly not dim nor his natural force abated. I find also a welcome as ever at the home of Bro. Harvey. He watches with interest the conflicts with the powers of darkness.

Sabbath was spent very pleasantly at my former home with Bro. K. A. Orvis and family, Columbus. If renewing old acquaintances is so pleasant here, what will it be over there where so many of our loved ones have gone on before. When State agent in Ohio there were none stood more firmly by my side than Revs. Beck and Rohe of Lutheran churches in Columbus. These brethren report their churches in a prosperous condition. Bro. Beck would be glad to have a lecture against the lodge once each year. I shall hope to comply with his request to again address his people.

Bro. Orvis accompanied me to the Ohio Penitentiary and saw me safely locked in. While there I taught a Sabbath-school class, and spoke to an audience of about eight hundred. One is always sure of a good audience here. There were many who testified to their conversion with tears in their eyes. Truly, "the way of the transgressor is hard." As my dress was not like the inhabitants of the pen, they let me out. They are very rigid on the dress question there.

I was rejoiced to find the United Brethren church in Columbus in a far better condition than when I last visited them. They were then seemingly in a dying condition.

The lodgemen of the Shuey branch have set up for themselves and sued for the property. The others remain and divide services with the Free Methodists. The attendance is larger than I ever saw it before. By invitation of the pastor I spoke to an audience of nearly two hundred, Sabbath evening. The testimony meeting that followed, showed a good spiritual state. Several spoke of their lodge experiences and their reasons for leaving. Two professing Christians who did not belong to the church, were inclined to favor their lodges, but their reasoning was so poor that no one was convinced. As is usually the case with such advocates, they wanted the Gospel preached and did not want to turn aside to any side issues. As though opposing sin was not preaching the Gospel. It is remarkable how much piety some people get at times.

W. B. STODDARD.

NOTES ABOUT BOSTON.

BOSTON, Mass., May 25, 1891.

EDITOR CHRISTIAN CYNOSURE:—Last Tuesday evening I spoke a second time in the Scotch Presbyterian church. The pastor, Rev. Gurin, is a true reformer.

On Thursday evening the first of a series of weekly meetings inaugurated by Secretary Stoddard, to consider the facts connected with secret orders, was held in the vestry of the First Reformed Presbyterian church. A very good audience gathered, considering the threatening rain just at the hour of meeting. The *Herald* gave a report of the meeting and printed the resolution adopted. It was a very great pleasure to meet Miss Flagg, your brilliant New England correspondent. She lives at Wellesley, fourteen miles out of Boston, under the shadow of the noted female seminary. Her friends were anxious lest the accident she met with would injure her. As you enter the vestry door there is a step down. She did not notice this and fell prone on the floor. It is hoped the nervous shock was the worst part of it. We had a very pleasant interview with her at the home of Bro. Stoddard the next day. She is not tall, is well built, has an intellectual forehead, eyes full of language, a countenance glowing with sympathy,—just the happy character for a reformer. I could not help feeling that her conscience has the material for a Covenanter.

On Friday evening I preached in Trinity M. E. church, E. Cambridge, Rev. Dr. Hanaford, pastor. This was a very enjoyable service. At the close the pastor gave hearty testimony to the importance of our work. He exhorted his people to carry these principles into their politics. He said, many prayed three hundred and sixty-four days in a year that these principles might obtain, and then on election day voted against them. "Brethren, vote as you pray!" Many warm congratulations were received.

Sabbath morning and afternoon I preached in the Second Reformed Presbyterian church. Sabbath evening I preached in the Summerville Presbyterian church, Rev. Dewing, pastor. It was gratifying to see such a good representation from the two Covenanter churches there. Yesterday being Memorial day we took for our theme "The Mediatorial Dominion of Christ over the Nations." It is strange that among all the sermons published in this morning's papers, not one deals with the nation's allegiance to the King of kings. How can the Gospel messenger overlook the fact of Christ's kingship, when the Scriptures are so full of it. Moses revealed him as lawgiver; David as a conquering King; Solomon as a universal and glorious King; Melchisedec as priest-king. The promise to Israel through Balaam was, "A star shall rise out of Jacob and a sceptre out of Israel." The church is called to rejoice. "Rejoice greatly, O daughter of Zion! behold, thy King cometh." His coming is as King: "Unto us a child is born; the government shall be on his shoulders." The Magi from the East searched for a king: "Where is he that is born King of the Jews?" Nathaniel confessed his kingship: "Thou art the King of Israel." He acknowledged his kingly authority before Pilate: "To this end was I born." His ascension was as a triumphant King: "Lift up your heads, O ye gates, and the King of glory shall come in." The seer of Patmos heard voices in heaven proclaiming: "Worthy is the Lamb to receive glory and honor and power." He will be honored as King on earth: "The kingdoms of this world have become the kingdom of our Lord and of his Christ."

The Brigg's controversy is creating a perfect furor of excitement in Presbyterian circles. Dr. Herrick Johnson has come out in an article calling for more candor and common sense. It is strange how many people in the church imagine the whole cause of Christ depends upon their virulently and bitterly and blindly assailing all who do not believe as they do. Let us remember that God reigns. He will take care of his cause and truth. We have time enough to cultivate the grace of patience. "When innocence is nine parts ignorance it cannot be denied that but a tithe of it can challenge a clear-eyed admiration."

J. M. FOSTER.

NEW ENGLAND LETTER.

Bro. J. M. Foster in Boston.—Tremont Temple's new Masonic pastor.—An "elect lady."—A significant answer.

It is always a pleasure to hear and see one with whose name we have been long familiar, and this is an experience recently enjoyed by the writer. It seemed very fitting that Rev. J. M. Foster, who is known so widely as the champion of National Reform, should deliver the initial lecture in the series of weekly meetings in Boston, "to consider the relation of secret societies to the church of Christ and civil liberties," of which notice was given in the last *Cynosure*.

He was introduced by Rev. J. P. Stoddard, and began by remarking in a humorous way that he supposed the idea of having him speak first was the same as in sending the little elephant first to try the ice, and then the big elephant (alluding to Bro. Stoddard) would follow. There were two theories respecting civil government: the infidel theory that it is a social compact, and the Christian theory that it is of God.

After a brief account of the infidel theory and its full development in France, he spoke of the radical distinction between the State and any organized body of men,—the former alone having the power over life and death. We are all under moral government, call it by what name we will; and in the midst of this like a wheel within a wheel we find civil government. The Ten Commandments are the basis of all moral reform. They are both a civil code and a moral law. Take the First Commandment, which forbids idolatry. This would settle the vexed Chinese question. America does not belong to Americans but to God. She had no right to allow them to bring their joss houses and heathen customs with them.

(*Continued on 12th page.*)

THE HOME.

EARLY DEVOTION.

"Early will I seek thee."—Psalm 63: 1.

Sweetly the holy hymn
Breaks on the morning air;
Before the world with smoke is dim
We meet to offer prayer.

While flowers are wet with dews,
Dew of our souls, descend:
Ere yet the sun the day renews,
O Lord, thy Spirit send.

Upon the battle-field,
Before the fight begins,
We seek, O Lord, thy sheltering shield,
To guard us from our sins.

Ere yet our vessel sails
Upon the stream of day,
We plead, O Lord, for heavenly gales
To speed us on our way.

On the lone mountain side,
Before the morning's light,
The Man of Sorrows wept and cried,
And rose refreshed with might.

Oh, hear us then, for we
Are very weak and frail,
We make the Saviour's name our plea,
And surely must prevail.

—*Charles H. Spurgeon.*

SPURGEON'S TESTIMONY TO THE BIBLE.

I recollect the first time I heard the word "bibliolatry." It was a new offence to me. I asked if I had been guilty of it. I was half inclined to commit it if I had never done so. I would have never heard of that sin if a new law had not come in my way. I do not worship the Book, but I do so love it, that I can say with David, "My soul standeth in awe of thy Word." *You* may speak of me and my opinions as *you* please, and I can afford to regard it as I please; but when God speaketh, then every power is hushed to hear what he hath to say, and the whole heart trembles before the Word of the living God. It is no ordinary book. I hate the science of comparative theology. I know but one God, and all the rest are idols. I hate all comparison of sacred books. I know of only one, and all the rest are pretenders. No man who has ever read them will ever for a single second think that they can be mistaken for the Word of the living God. They have nothing of the tone, of the soul, or the majesty, or the depth of this wonderful Book of ours.

The Bible stands alone—the sole and only Book of God. It has passed through a great deal of criticism now, has it not? I do not know why it should be criticised with superfluous severity when so many other books have been allowed to escape scot-free. Had other writings been criticised in the manner of Biblical criticism, there had not been a fragment of them left. But now there is not a fragment of the Scriptures gone. I am not certain that even the passages that have been given up might not well be retained, and if they be given up they are somehow better given up than kept, and teach more in their absence than they did in their presence. No doctrine—no essential doctrine—has been jeopardized by fair criticism of the original books, nor by any other kind of criticism. I sometimes nowadays marvel at the men who are critics of such a Book as this. What a daring they exhibit! One said to me, when I spoke of Paul, "I don't agree with Paul." When I lay aside the question of inspiration and only think of Paul, "Why, man, he doth bestride this narrow world like a Colossus;" and here was an individual—I had to take off my spectacles and tried to borrow a magnifying-glass to see—he did not agree with Paul! In the age of rushlights I should not have been more surprised if the rushlight had said that it did not agree with the sun. Surely these holy books are not to be treated so. It is not for every Jack, Tom and Harry that can begin to criticise Daniel and Ezekiel and the very Christ of God. Impudence is not a rare quality nowadays. But they may pass the Book through more critical tests if they will. It is as silver tried in a furnace of earth purified seven times. They do it service after all, though I will no more thank them for the service than I thank Judas Iscariot and Pilate and Caiaphas for the death of my Lord. These enemies wrought out the purposes of God; howbeit, they meant not so, and therefore to them is no credit, however great the good that came of their unholy deeds.

I would add that not only have we confidence in the Word of God in the critic's hand, but we have, many of us, made proof of God's Word in our own daily life, and we would like to bear our testimony to it. I have tested the Word of God in great physical pain. I have had enough of sickness to be a good and sufficient witness thereto, and there is no pillow for an aching head like a promise from the Word of God. I may add that I have not been without struggles of another kind than physical; but there is nothing wanted to sustain a man, to put soul into him, but to know that he is in accordance with the mind of Christ, and that therefore he will have God on his side. To take the divine doctrines revealed in that Book, and to feed upon them, is to become like a giant refreshed with new wine. The Book is perfectly wonderful as to its results when you test them. I saw an old lady once, and when I visited her I read from her Bible. She had marked it here and there with her own seal



of witness. "T and P" I saw frequently on the margin of her Bible. I asked her what she meant, and she replied, "Oh! that means 'tried and proved,' sir," and she began to tell me how in time of trouble and in time of distress a passage had opened itself to her so wonderfully, that she had taken it to the Lord in prayer, and had proved it true to herself. These are the kind of Bibles I love. I call that sort of a Bible not a reference Bible, annonated as it is, but I think of an expression from a man who said, "I want to buy a reverence Bible." He meant reference, undoubtedly; but a Bible that has been tested and proved has become a reverence Bible to those who have been made to feel that such markings might be their own. A Bible tried soon becomes a Bible proved. I hope, dear friends, you all try the Word of God every day in your own daily life. It is a splendid Book for the throne; it is equally good in the kitchen. It is a blessed Book to put into your pocket and carry with you when you are on the railway train; you will find it precious if you stay at home. In poverty or in wealth, in joy or in sorrow, the many-sided Bible only presents to you some new phase of its everlasting adaption to your state or case. Give up the Bible! We will sooner give up our lives. Doubt its inspiration some of us never can, for it has inspired us; and when a book inspires a man, that man knows that the book is inspired itself.

NOT LOST ON THE AIR.

A very interesting incident occurred in the early ministerial life of Mr. Spurgeon, and which he verifies to the person who made it public. Thirty years ago or more he was invited to preach in the vast Crystal Palace at Sydenham. Would his voice fill the immense area? Resolving to test it, he went in the morning to the Palace, and thinking for a passage of Scripture to repeat, this, as he reached the stage, came to mind: "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Pronouncing the words he felt sure that he would be heard, and then repeated the verse in a softer tone. More than a quarter of a century later Mr. Spurgeon's brother, who is also a pastor, was called to the bedside of a man, an artisan, who was near his end.

"Are you ready?" asked the pastor.

"Oh, yes!" answered the man with assurance.

"Can you tell me how you obtained this salvation of your soul?"

"It is very simple," said the artisan, his face radiant with joy. "I am a plumber by trade. Some years ago I was working under the dome of the Crystal Palace, and thought myself entirely alone. I was without God and without hope.

"All at once I heard a voice coming from heaven, which said, 'It is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' By the meaning of these words I was convinced of sin; Jesus Christ appeared to me as my Saviour. I accepted him in my heart as such at the same moment, and I have served him ever since."

God honors his Word. Suppose Mr. Spurgeon had used a secular sentence to try his voice? What surprises await the faithful when results are known.—*Ex.*

WHAT IS WANTED.

The Holy Spirit is able to make the Word as successful now as in the days of the Apostles. He can bring in by hundreds and thousands, as easily as by ones and twos. The reason why we are no more prosperous is, that we have not the Holy Spirit with us in might and power as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; there might be none of the polished periods of Hall, or glorious thunders of Chalmers; but if the might of the Spirit attended them, the humblest evangelists would be more successful than the most learned of divines, or the most eloquent of preachers.

It is extraordinary *grace*, not *talent*, that wins the day. It is extraordinary *spiritual* power, not extraordinary *mental* power, that we need. Mental power may fill a chapel, but spiritual power fills the church; mental power may gather a congregation; spiritual power will save souls. We want spiritual power.

O! we know some before whom we shrink into nothing as to talent, but who have no spiritual power; and when they speak they have not the Holy Spirit with them. But we know others—simple-hearted, worthy men, who speak their country dialect, and who stand up to preach in their country-place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. O Spirit of the living God! we want *Thee.* Thou art the life, the soul, the source of Thy people's success. Without Thee they can do nothing; with Thee they can do everything.—*C. H. Spurgeon.*

VAIN DEVICES.

What generally happens with a minister when God has gone? Well, instead of going to God, and humbling himself and crying to him for mercy, he resolves that he will buy a new organ. That will do the trick. The new organ, after all, blow it as they may, does not come to much. Well, then he will have sensational entertainments, a Sunday evening concert—fiddling, or something or other. If God will not help him he, is in the same plight as Saul, the son of Kish. He will try music first, and if that does not render him aid, he will go to the witch of Endor, now called "modern theology," and ask assistance there. God have mercy upon us if we ever do that!—*Spurgeon.*

"RUN CLOSE IN."

God soon puts away the rod when you put away your sin. If he does not stay the chastisement, you will patiently bear it, and bless him that he has forgiven you; for that is the chief thing to be thought of. As a rule, the Lord ceases to fight against the man who ceases from sin; but if he does not, prostrate yourself before him. There is a picture in a quaint old book, which represents a man with a flail trying to strike another, and the man who is assailed runs close in, so that the adversary cannot strike him. Run in upon God, and he cannot strike you. What does he say? "Let him take hold of my strength, and he shall make peace with me." That is go right up to God, who has been smiting you, and say—"Lord, I fully submit to thee. By the bowels of thy compassion, I pray thee, forgive me, and restore me thy love." He has no pleasure that

you should suffer; as his dear child he would have you happy. He is grieved that you should wander away from him. Come back at once, backslider; come back even now. The Lord enable you to do so now, for Jesus' sake!—*Spurgeon.*

A SHARP TRICK.

Anna Mowry was left in charge of her two younger brothers one summer, while her parents went to California. She was with them in a farm-house on the Massachusetts coast, and frequently lectured them on questions of morals and manners. One evening she talked to them on the subject of honesty. "I have often read in the papers," she said, "of young men who are first led into extravagance, and then rob or defraud their employer. If a brother of mine was to be guilty of such dishonesty I would never forgive him—never! I would never acknowledge him as my brother!"

The boys had never been tempted to steal, and the suggestion that temptation and fall were possible, together with their sister's threat, startled and impressed them. The next day, while the question of honesty was still fresh in their minds, Anna came in, eager and excited.

"I hear," she said, "that a woman in the neighborhood has some fine old Satsuma ware. Her husband was a sea-captain and brought it to her fifty years ago. Come with me. I am going to try to buy a piece of it."

The house, when they reached it, was a meagre, forlorn little cottage. The woman was old; her lean, pale face lightened when she saw Anna. She was poorly clad. Here was a chance of earning money!

"Lookin' for rooms, ma'am?" she said. "I have some good ones to let."

"No," said Anna, carelessly. "We just stopped for—a glass of water."

"Why, sister!" exclaimed Rob, astonished at the deception.

She shook her head angrily at him to be silent, and when the woman left the room, she whispered, "If she knew what I came for she would charge twice as high for the ware." Then she followed her hostess, who was opening a cupboard.

"You have some nice glasses there," she said.

"Yes; cost a dollar a dozen."

"Very neat pattern, indeed."

Anna turned the cheap, ugly-shaped goblets in her hand, while her keen eye scanned the recesses of the cupboard.

"Queer-looking old china cup, that," she said. "May I see it? Thank you. What is it?"

"Some foreign kind of crockery. My husband brought it to me. I've been told it was worth considerable money."

"Ah? I shouldn't like to give much for it. It's a dingy-looking bit of china. I think I would give seventy-five cents for it—just for the oddity."

"I couldn't let it go for less than a dollar," said the woman anxiously. "My husband gave it to me, but I do need money."

Anna laid the cup down, declaring that it was "dingy," but after some higgling she bought it for a dollar. She hurried away with it, her cheeks flushed and her eyes shining.

"Cousin Belle gave twenty-five dollars for not half so good a specimen!" she cried, exultantly, when they were on the road.

"Is it worth so much?" asked Bob, gravely.

"It is worth more; but she did not know it!"

"That was a pretty sharp trick of yours, Anna," said Tom, thoughtfully, after a pause.

Anna laughed complacently. "Yes, I think so," she said.

When the lads were alone that night, Bob said, "Anna said she would not acknowledge us as brothers if we stole money. Didn't she the same as steal that cup from the old woman if it was worth twenty-five dollars? If the old woman had known it she would not have let it go for a dollar. Anna took the advantage of her ignorance. She really stole it."

"It looks like that," replied Tom.

"Well, then I guess Anna wouldn't mind sharp tricks in business if we were men, Tom, would she?"

"No," said Tom.

The seed was planted which would reach a deadly growth hereafter, and Anna's talk about dishonesty was always thought of with derision. —*Youth's Companion.*

TEMPERANCE.

THE ORIGINAL-PACKAGE DECISION.

The federal Supreme court's decision that the original-package law is constitutional and valid will be received with satisfaction in those States where the struggle to maintain prohibitory laws is an unceasing and stubborn one.

In announcing the decision, which was evidently carefully prepared in view of its great importance, Chief Justice Fuller paid an implied compliment to the prohibition advocates who have fought the original-package controversy to the court of last resort. The decision holds in effect that the States do not have to re-enact their prohibitory laws to attain jurisdiction over imported liquors in original packages. It affirms the constitutional power of the States to regulate or prohibit at their option the sale of intoxicating drinks, and holds that the act of Congress known as the original-package law does not conflict in any way with these domestic laws.

This latest "dry" decision will be a powerful weapon in the hands of the prohibitionists. It is hardly pertinent to question at this juncture the wisdom of State prohibitory laws or their effect upon the evils sought to be remedied. Such questions must be left for solution to each State in turn. But the original-package decision will confirm and strengthen many of the prohibition States in their war against the liquor interest.—*Chicago News.*

GREAT JOY IN KANSAS.

TOPEKA, Kas., May 26.—The prohibition leaders are delighted at the result of the Supreme court decision in the Rohrer original-package case holding the Wilson bill constitutional.

County Attorney Welch, who had dropped his prosecutions of the men charged with continuing to sell liquor after the passage of the Wilson bill, will now continue and the war will be waged with enthusiasm and determination.

It is difficult to tell the political effect of the decision. Secretary of State Higgins said this morning that he hoped the question would now be taken out of politics. "It is no longer a political question," said he, "and the decision of the highest tribunal in the land settles the matter so far as the approaching campaign is concerned."

Many of the Democratic and Republican leaders have become sick and tired of a campaign over a local issue, and since the people's party has ignored the question altogether it will give the new party a distinct advantage in the approaching campaign if the old parties divide on the liquor question.

Montreal is said to be now cursed with over 1,200 licensed liquor shops, and probably there are many more unlicensed ones. Toronto, a city of nearly equal population, wealth and importance, has but one hundred, and many of its best citizens feel that that is just a hundred too many.

Reports presented at the twenty-sixth anniversary of the National Temperance society lately held in New York show that the society has published eighty new publications, making a total of 1,933 now on the catalogue; 27,777,890 pages of literature have been published the last year, making 826,166,909 pages since the organization of the society. The total receipts were $54,450.18; total expenses, $53,703.29. Five colored missionaries have been kept in the field, and a large amount of literature has been distributed among the colored people of the South.

At the close of the annual session of the American Medical Association, lately held in Washington, D. C., Dr. Nathan S. Davis, of Chicago, made a call for a meeting to organize an American medical temperance association, similar to the one which has done such grand work in England. Thirty physicians responded, and a permanent organization was effected, with Dr. N. S. Davis as president; Dr. R. Quimby, of New Jersey, vice-president; Dr. T. B. Crothers, of Connecticut, secretary, and Dr. George W. Webster, of Illinois, treasurer. Three other vice-presidents are to be appointed. This movement means much for the cause of non-alcoholic medication, and for the success of the National Temperance Hospital.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON XI.—Second Quarter.—June 14.

SUBJECT.—The book of the law found.—2 Chron. 34: 14-28.

GOLDEN TEXT.—The law of thy mouth is better unto me than thousands of gold and silver.—Psa. 119: 72.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—2 Chron. 33: 1-25. T.—2 Chron. 34: 1-13. W.—2 Chron. 34: 29-33. T.—Psa. 119: 121-144. F.—Jer. 36: 14-25. S.—John 5: 32-47. S.—Heb. 10: 26-31.

COMMENTS BY E. E. FLAGG.

1. *The lost book of the law.* Vs. 14, 15. This chapter throws a strong light on the moral darkness which enveloped the people. All they knew of the law was through oral tradition; and in this respect the king was no better off than the masses. Two copies of the law were made by Moses; one to be deposited in the Ark of the Covenant, the other for the special use of the king. But we may well imagine that the royal copy had been lost, if not deliberately destroyed, long before the period of our lesson. Such wicked kings as Ahaz and Manasseh would make it a leading purpose to have God's law forgotten by the people, and in this they were helped by the priests whose duty it was to keep it from being lost, and yet so neglected their trust that when Josiah came to the throne not a trace of the holy volume was to be found. When the Bible has ceased to be to us a living Word from God, it has become a lost Bible; and a sure way to lose it is to neglect it. Hilkiah did not make his wonderful discovery until the forsaken temple which had been made a storehouse for rubbish, and a secret haunt of idolaters, had been cleared out and cleansed. How many Bibles are lost to-day under the rubbish of worldly cares, foolish reading and trifling talk, and can never be found again until the heart has been cleared out and cleansed. Another point should be remarked: it was lost *in the temple;* and so the Word of God may be lost in the churches. It can be buried up under a rubbish of false doctrines and traditions of men as in the Romish church; and though Protestantism has the glory of recovering this precious Book, and giving it once more to the people, we need to have vigilant care that it does not become spiritually lost to us. To hear sermons and read books *about* the Bible, is not the same thing as studying it for ourselves, and there is some danger that in the very multiplicity of commentaries and lesson helps the sacred Book itself sometimes gets crowded out of sight.

2. *The royal penitent.* Vs. 16–21. It seems probable that Shaphan read from Deuteronomy—perhaps the 28th chapter where blessings and curses are pronounced, according as the people should serve the Lord or forsake him for other gods. Many of these curses had already come upon them; and if a part of God's threatenings had been so accurately fulfilled, why not the whole—even to the last and most dreadful calamity of complete extinction as a nation? But conviction that does not lead the sinner to make some practical effort to escape his impending doom amounts to but little. The king was not satisfied to simply weep and rend his clothes. Tears can never wash away sin. Mere bewailing of the past is worse than useless if it stops there. The king did the wisest thing possible. He sent to inquire of the Lord. This is the only course that can bring peace to a convicted soul. He who has wounded can alone make whole.

3. *The doom pronounced.* Vs. 22–28. This woman prophet, Huldah, spoke with as much authority and boldness as did Jeremiah or Ezekiel, thus showing that God calls whom he will to speak his message, without respect of sex. It is strange that with such an example before us, any should be found to deny to a Christian woman the right to obey the inner voice when it calls her to the work of the ministry. Her case is not mentioned as if it was unique, from which we infer that it may not have been a solitary instance of a woman exercising the prophetic gift. Perhaps there was no prophet of the other sex then in the city, who had so high a reputation for faithfully and fearlessly speaking the words of the Lord. If so, this was certainly good reason why they should go to her; just as the fact that so many churches are deficient in fully consecrated male members is one of the best of reasons why women should be allowed to fill any position in the church to which they seem called of God. Several important lessons are suggested in her answer to the royal deputation. (1) There is a plain, fear-

less directness—a holy boldness in the opening sentence, which is very impressive, "Tell ye the man"—not the king—who sent you to me. This may well be a lesson for all who preach before those in high places to remember that however exalted their station, in the sight of God they are but men, and on a common level with the poorest and the humblest. (2) There may come a time when repentance is too late. Such a time had come to Israel. (3) All Josiah's prayers and tears could not avert her final doom;—they could only delay it. Yet this shows how much the character of a nation's rulers may have to do with its prosperity or ruin. (4) The penitent always find mercy. Josiah was spared from being personally involved in the coming destruction. So the sinner who cries to God for mercy will be spared in the great day of his wrath.

NEW ENGLAND LETTER (*Continued from 9th page*).

If we had a Josiah he would soon drive out the idolatry of the secret lodges. So the State is guardian of the Third Commandment against profanity; and this gives her the power, if she would use it, to abolish the disloyal oaths of the lodge. So of the Fourth Command. The State should say to the corporations and lodges, "You shall not run your cars nor have your parades on Sunday." So the State is keeper of the Sixth Commandment. It is just as great a crime to murder a man with alcohol, as with a rifle shot; and the saloon is murdering sixty-five thousand men every year. The murder of Morgan in 1829, Cronin by the Clan-na-Gael, the late Mafia trouble at New Orleans, and the six hundred murders known by positive evidence to have been committed by the oath-bound Mormon hierarchy, shows the need that government should extirpate such societies.

The State prohibits stealing. What about bulls and bears? A few years ago a man named Hutchinson made millions in an hour by a corner on wheat, but the rest of us were millions poorer. Yet the government allows this wholesale stealing. There is the same indictment against the lodge which takes three million dollars to distribute one million. A man has been known to pay one hundred dollars for his lodge regalia when his wife had to wear a one dollar dress. The State should be the guardian of the home, around which both saloon and lodge are winding their coils like the serpents around Laocoon.

As an illustration he referred to Gov. St. John, who, in his early manhood, took the degrees of Masonry up to the Royal Arch degree. Said his wife in a conversation with Mr. Foster, "I told my husband that it did not seem right that he should spend his evenings at the lodge, and leave me alone with the children; and that if he persisted in going I should go too." He hinted that I would not be admitted; but I said that I should take the children and the baby, and go as far as I could. Then I would sit down and wait till he came out. "And," she added, in her quiet, emphatic way, "*Mr. St. John knew I would do it.*"

Secret, oath-bound orders are the Goliath that defies the armies of the living God, and we are waiting for the New Testament David with his sling and stone to destroy him. It is the Trojan horse that we have admitted into the walls of our temple: and it is the duty of every patriot to prepare himself for the contest, and every Christian to separate himself from the lodge.

It was a strong lecture. Mr. Foster is one of those rare speakers who never waste their ammunition, and with whom every shot tells. A brief synopsis of it with some resolutions presented by Mr. Stoddard and unanimously adopted, was given in the morning's *Herald*. And thus the first of this much-needed series of meetings in lodge-ridden Boston has been held. The Lord who has thus auspiciously begun the good work will not suffer it to fall to the ground. Bro. Stoddard and his wife are now conveniently and pleasantly situated for their anti-secret labors, and are strengthening their lines in every direction. The interest is growing, as shown by many indications. The Christian people of Boston are beginning to awake to the lodge danger. Last Sabbath the music of brass bands as the Grand Army marched to and from the places of worship where services were held in their especial honor, smote strangely on ears unaccustomed to hearing the Sabbath stillness invaded by such sounds.

Dr. Lorimer preached at Tremont Temple on "Our Flag"—a sermon as utterly secular and Christless as became his lodge religion. Mr. Spencer, the leader of the meetings, had prefaced the sermon with an appeal for funds, in the course of which he made some remarks that pleased the audience, and they began to cheer. Mr. Spencer promptly checked their applause by reminding them that however proper such demonstrations might be on ordinary occasions, they were utterly out of place on the Sabbath day. Dr. Lorimer, after giving the history of the American flag, proceeded to speak of the decadence of our merchant marine in strong terms: "You have been asleep, men of New England. Let us start a new movement—the New England shipping movement." "Dr. Lorimer paused here for a moment" (I quote the language of the *Herald*) "and was interrupted by applause, modest and undecided at first, as if expecting a rebuke. But the doctor said, 'Go ahead. You may applaud me all you want to.' Then the dam broke." He was vigorously applauded at the end of his discourse. Verily, if there is any spirituality left among the members of Tremont Temple church, they will not long endure this Masonic pastor, who can so outrage all sense of decency and fitness, and court applause for himself where only God should be thought of and worshiped!

On the lower floor of 218 Columbus Avenue, live Bro. and Sister Powers; the latter indeed an "elect lady," a most earnest and unselfish helper in the cause. The parlor meetings held at her home every Monday are due to an inspiration which came to her when on her knees at prayer; and "obedient to the heavenly vision" she at once opened her beautiful home, and only eternity can measure the good accomplished in this quiet and informal work. Though frail of body she never spares herself in her Master's cause, and in labors abundant has stood by Bro. and Sister Stoddard from the first, as their staunchest friend and helper.

I had the privilege of spending last Monday in her home and addressing the meeting in the evening on, "How I became an anti-secretist." The audience, though rather smaller than usual, made up in quality what it lacked in quantity. When I had closed, Bro. Stoddard, with his chart, gave them a bird's eye view of Masonry, which with even better cause than slavery may claim for itself the title of "the peculiar institution." A young man present whom I had noticed as paying very earnest attention, inquired the facts regarding the murder of Morgan. He said that once in conversation with a Mason, he had asked, "What would be done to a member of the lodge who exposed the secrets?" The Mason looked him in the eye and said, significantly, "*Did you ever hear of Morgan?*"

It is time, however, that I draw this long letter to a close. The work is going grandly forward, for God is in it. But he works by means. Rally around Bro. Stoddard and his dear wife. Breathe their names daily at your family altars, and do not let them lack for "the sinews of war."

ELIZABETH E. FLAGG.

According to Sidney T. Skidmore in *Lippincott's* for May, "Within a quarter of a century the endowment of many of the older colleges has doubled, and the everage expenses of the students have increased in nearly the same ratio." This is nothing compared with the increase in the cost of public schools in Chicago, which has doubled in two years, while the character of the instruction has not improved, and private and parochial schools are on the increase. As a nation we are making education an expensive luxury without having much to show for it.—*America.*

A high Mason in Boston had his attention called to that part of the Master Mason's oath which swears the candidate not to violate the chastity of a Master Mason's wife, mother or sister, he knowing them to be such, thus tacitly giving free rein to the libertine as regards all women outside of these prescribed limits. He answered: "*I could tell you volumes along that line.*"—*National Home Guard.*

—The Canadian churches, irrespective of creed, united a few months ago in organizing a great petition movement for Prohibition which, up to the point reached, has proved a remarkable success. At one of the sittings of the House of Commons, no less than two hundred petitions were presented by Members of Parliament at the request of churches in their respective constituencies.

RELIGIOUS NEWS.

—The membership of the United Presbyterian church is this year reported to be 106,385, of which number 12,493 were received during the year—7,482 upon profession of their faith in Jesus as the Christ, and 5,011 by certificate. The net gain has been 2,464, which exceeds the gain of the previous year by 401. 1,027 Sabbath-schools are reported, of which number 201 are in the foreign fields. There are enrolled in these schools 93,743 pupils, with 10,408 officers and teachers. These figures mark an increase during the year of 1,163 pupils and of 198 teachers and officers. 524 societies of young people are reported, with a membership of 19,026. 814 women's missionary societies are reported; which is an increase of 14 societies over the number at the close of the previous year. The total contributions as reported is $1,145,987, an increase of $11,764 over the previous year. The total contribution to the work of the Boards of the Church amounted to $211,504.

—The General Assembly of the United Presbyterian church convened in Princeton, Ind., Wednesday. The opening sermon was preached by Rev. J. A. Wilson, D.D., of Wooster, O. Rev. T. J. Kennedy, D.D., president of Amity College, College Springs, Iowa, was elected moderator. The Assembly represents fifty-nine Presbyteries; including one in Egypt and one in India. There are three on the Pacific coast.

—The sixty-second Synod of the Reformed Presbyterian church of North America began Wednesday morning in the Eighth street church, Pittsburg, with 200 delegates present. The Synod was opened by Moderator B. H. Coulter, and the entire session was devoted to prayer.

—The General Assembly of the Presbyterian church was startled on Tuesday morning when Moderator Green read a telegram, announcing the sudden death of Rev. Dr. H. J. Van Dyke, of Brooklyn, recently elected Professor of Systematic Theology in Union Seminary. Prayer was offered by the Moderator with a voice broken by emotion, and many of those present were deeply moved. A committee was appointed to draft appropriate resolutions.

—It was reported early last week that missionary establishments at Nanking, China, have been attacked and pillaged. The inmates escaped. The Methodist girls' school was set on fire and looted. The news came from Shanghai on May 24th. Late in the week the report was contradicted.

—Since Protestantism entered Mexico, about twenty-five years ago, sixty-six Protestants have given their lives for their faith.

—The financial showing for the American Board for April is a gratifying one. The receipts through donations were $47,919, and through legacies $37,646, a gain in the one case of $16,033 on the same month last year, and in the other case of $26,053. The total receipts for eight months are $68,560 in advance of last year.

—Rev. C. Meyer, a Lutheran minister, of Herndon, Kan., has distributed nearly $10,000 worth of seed wheat among the impoverished Lutherans on the Kansas frontier. He acted as the agent of the Ohio Synod, which contributed over $5,000 to the fund. He also raised some money in the eastern part of the State, and charitable farmers of Nebraska contributed considerable seed.

—The Presbyterian Board of Home Missions in New York city closed its fiscal year with an indebtedness of $100,000. The cause of the debt is in the unexpected falling off of legacies, which are about $100,000 less than last year. The contributions have advanced, and are larger than they ever were before.

—The Presbyterian General Assembly, at Detroit, passed resolutions asking that the World's Fair be kept closed on Sunday.

—A writer in the *Missionary Review* says that out of 3,000,000 converts in all the foreign mission fields, 30,000 have gone as workers into the field, or one out of every 100, while Protestant Christendom has sent forth but one out of every 5,000.

—The women of all St. Paul Protestant churches began a concerted movement against Sunday amusements last week, by circulating petitions on the street railways and in the business districts. Their first attack is upon the Sunday theatres. These petitions will first be presented to the theatre managers and then to the mayor.

—In the Southern Presbyterian Assembly at Birmingham, Ala., this morning a resolution was adopted declaring church fairs and festivals not proper means of raising money. A resolution was adopted calling on the World's Fair to keep its gates closed on Sunday.

—The General Synod of the Evangelical Lutheran church, which closed its sessions at Lebanon, Pa., Friday, adopted a resolution against opening the Columbian Exposition on Sunday.

—Members of the standing committees of the several Episcopal dioceses, whose duty it is to pass upon the confirmation of Dr. Brooks as bishop of Massachusetts, have been in receipt of various anonymous circulars and pamphlets mailed from Boston. These documents are written ostensibly to further the purposes of the High church party. They profess to give information regarding Dr. Brooks' opinion and standing, which information is said to be in many respects false and misleading.

NEWS OF THE WEEK.

WASHINGTON.

It is estimated at the Treasury Department that there will be an increase of $400,000 in the public debt for May.

A circular has been issued by the State Department, at Washington, announcing the fact that subjects of foreign countries may only take advantage of the copyright laws of the United States when their respective governments are willing to grant the same privileges to subjects of the United States when in foreign countries.

The government has lost one of its most efficient officers in the resignation of Dr. John B. Hamilton as Surgeon General of the Marine Hospital service. Dr. Hamilton has resigned to accept the position of Professor of Surgery in the Rush Medical College, Chicago.

The American University was organized at Washington Wednesday, by representatives of the Presbyterian, Protestant, Episcopal, Baptist, and Methodist Episcopal churches. Mark Hoyt was elected President, and Bishop Hurst Chancellor. Five million dollars will be asked for.

CHICAGO.

A suggestion was made by Director Lyman J. Gage that the old Lake-Front Exposition Building, which the City Council has ordered torn down, be turned over to the Columbian Exposition directory and used as a warehouse for storing exhibits which may be sent here in advance of the opening of the Fair. The suggestion will probably be acted upon favorably.

COUNTRY.

At the annual meeting of the American Peace Society in Boston, Mass., Rev. R. B. Howard submitted an elaborate report in favor of holding in Chicago during the World's Fair, a grand peace conference. It is proposed to make it the greatest gathering of the kind ever known.

Two men were killed and three fatally injured Thursday by a boiler explosion in a saw-mill at Frankfort, Ind.

The Governor of Michigan Tuesday vetoed the bill appropriating $30,000 for the entertainment of the Grand Army of the Republic, at Detroit in August.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 25 to May 30, inclusive:

Rev M Matthieson, A Good, T Prall, J Howe, J S Smith, C Griffin, Mrs A Coe, Rev W Fenton, E Barnetson, G W Pritts, M H Wardner, L A Phillips, Mrs L W Hull, J Watson, A Wampler, J E Verkler, I Leadbetter, N Callender, Mrs R Schnellbacher, S Avery, Mrs M W Bingham, A Sutor, W Hamlyn, Dr H W Marsh, W Palmer, C Steck, W W Wait, D VanDeventer.

MARKET REPORTS.

CHICAGO.			
Wheat—Spring	1 03	@	1 04
Winter	98	@	1 04
Corn—No. 2	56¼	@	58
Oats—No. 2	45	@	47½
Rye—No. 2	86		
Bran per ton	12 00	@	12 50
Hay—Timothy	10 00	@	13 00
Butter, medium to best	12	@	17½
Cheese	05	@	12½
Beans	1 75	@	2 25
Eggs	15		15½
Seeds—Timothy	1 08	@	1 30
Flax	1 17	@	1 18
Broom corn	03	@	04½
Potatoes, per bu	75	@	1 15
Hides—Green to dry flint	04½	@	07½
Lumber—Common	10 00	@	13 00
Wool	16	@	34
Cattle—Choice to extra	5 50	@	6 40
Common to good	1 75	@	5 40
Hogs	4 25	@	4 70
Sheep	2 90	@	5 15
NEW YORK.			
Wheat	1 05	@	1 14½
Corn	65	@	68
Oats	47	@	60
Eggs	19½		
Butter	10	@	18½
Wool	14	@	39
KANSAS CITY			
Cattle	2 25	@	5 95
Hogs	3 00	@	4 45
Sheep	4 00	@	4 85

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IN BRIEF.

The historic old log cabin in St. Louis county, Mo., which the late General and President U. S. Grant erected with his own hands and with logs cut and hewn by himself, is about to be removed from its present site and shipped to Chicago where it will be erected for exhibition at the World's Fair. The cabin now stands on an eighty-acre tract of land about ten miles southwest of this city and five miles west of Jefferson Barracks.

Anecdotes of the late Professor Thorold Rogers' racy humor are already rife. One of these is really good. While a member of the House of Commons he took great interest in the condition of the Thames, and endeavored to induce Sir James Hogg, the chairman of the Metropolitan Board of Works, to improve the condition of the river. Finding his efforts in vain, he went to the Thames, filled a bottle with water from it, labeled the bottle "Hogg's Wash," and hung it up in the smoking-room of the House of Commons.

The French savant, M. Kunckle Herculais, president of the Ethnological Society, who was employed on the government mission of investigating the locust plague in Algiers, has met a horrible death. While examining a deposit of locusts' eggs at the village of Sideral, he was overcome with fatigue and the heat, and fell asleep on the ground. While sleeping he was attacked by a swarm of locusts. On awakening he struggled desperately to escape from the living flood. He set fire to the insect-laden bushes near him, but all his efforts proved ineffectual, and when finally the locusts left the spot, his corpse was found. M. Herculais was a member of the French Academy and author of several valuable works on insects.

President Harrison reached Washington Friday, having stood the trip, the speech-making and the hand-shaking splendidly. When nearing Washington, he summoned to the observation car all those who accompanied him and all the employes of the train, and made them a speech, his one hundred and fortieth since starting on the trip, April 14. He referred to the unprecedented excellence of the railroad service which had enabled them to travel 10,000 miles in a splendidly equipped train, without the slightest accident or a moment's delay, and thanked the employes for their faithful services. He also gave them all substantial tokens of appreciation. Mr. Wanamaker, Mr. Rusk and other gentlemen of the party did likewise.—*Signal.*

The Philadelphia Press says: "Enough is now known of the census returns for 1890 from the manufacturing industries of the United States, to establish the fact that Philadelphia leads all the cities of the country in the value of their annual product. This city has risen from a 'bad second' in 1880, which New York led by $150,000,000, to first place in the present census, in which Philadelphia leads by about $50,000,000. Philadelphia has not only caught up to and passed her only rival, but the rate of increase has been more than three times as great as that of New York. The value of the annual product as shown by the census of 1880 was $325,000,000 for Philadelphia and $475,000,000 for New York. The return for the present year will show in round numbers $700,000,000 for Philadelphia and $650,000,000 for New York."

The American immigration commissioners will do well to beware of immigrants sailing from such parts of Hungary known as the Bacska and the Banat, which have just had the blessing of a local police conferred upon them, to the utter disgust of the festive Magyar population which for centuries has followed the pursuit of brigandage and thieving as the only means of livelihood worthy of gentlemen. Hundreds of these have already petitioned the government for leave to emigrate to America, a request which is only too readily granted. Yesterday a band of eighteen passed through Pesth on their way to New York. They made no secret of their reasons for quitting the fatherland, nor did the local papers make attempt to dissuade them from going. The Bremen authorities have been obliged, by a new order of Chancellor Caprivi, to return to Russia several hundred subjects of the czar who were bound for Brazil, but had not sufficient money to pay for their passage. Many of them had left Russia secretly, and rather than go back and undergo the penalty some tried to escape from the escort by leaping upon the trains, and were either killed or injured.

Between the mouth of the Mississippi River and Galveston, Texas, ten or fifteen miles South of Sabine Pass, is a spot in the Gulf of Mexico which is commonly called "The Oil Ponds" by the captains of the sail craft which ply in that vicinity. There is no land within fifteen miles; but, even in the wildest weather, the water at this spot is comparatively calm, owing to the thick covering of oil which apparently rises from the bed of the gulf, which is here about fifteen to eighteen feet beneath the surface. This strange refuge is well known to sailors who run on the small vessels trading between Calcassieu, Orange, Sabine, Beaumont and Galveston. When, through stress of weather, they fail to make harbor elsewhere, they run for "The Oil Ponds," let go the anchor, and ride the gale in safety; this curious spot furnishing a good illustration of the effects of "oil upon a troubled sea."—*Ex.*

BEECHAM'S PILLS cure Sick-Headache.

Stomach Troubles,

Such as indigestion and loss of appetite, are extremely common. The functions of the stomach being weakened, the blood soon becomes impure, the system loses vigor, and you fall an easy prey to any prevailing epidemic. What you need to restore tone to the digestive organs is Ayer's Sarsaparilla, the best and most economical of all blood-purifiers.

"For several years I was troubled with indigestion, accompanied with pains in my side. My appetite was poor, and my health was gradually failing. Medicine recommended to me by my friends, did not have the desired effect. Finally I was advised to use Ayer's Sarsaparilla, and have done so, with the most beneficial results. My appetite is now good, I am free from pain, and feel once more in good health."—T. Loney, 32 Fairmount st., Cambridgeport, Mass.

"About a year ago, I found myself in failing health. I suffered indescribably from stomach trouble, blood disorder, and various weaknesses, and almost despaired of relief. Thinking Ayer's Sarsaparilla might possibly benefit me, I began taking it, and am pleased to state that a few bottles wrought an entire change in my condition. My health has been restored by its use, and I feel stronger and more vigorous than I have for many years."—Mary A. Garland, 1407 Michigan ave., Chicago, Ill.

Ayer's Sarsaparilla — FOR — Dyspepsia.

"During the summer and fall of 1887 I suffered very seriously from dyspepsia. Knowing the high standard of Ayer's medicines, I decided to try what Ayer's Sarsaparilla could do for me. It has helped me wonderfully. I regard the Sarsaparilla as invaluable in such cases."—James R. Williams, Delana, Ill.

"About a year ago I was greatly afflicted with indigestion, and suffered from headache and terrible pains in my stomach. I consulted a physician, who prescribed various remedies, but all to no purpose. I became worse instead of better, and was compelled to give up work. A friend finally advised me to try Ayer's Sarsaparilla. I purchased a bottle, took it according to directions, and soon had the satisfaction of knowing that my health was improving. After taking two bottles of this medicine, I was able to resume work. My appetite returned, my food digested well, I was free from headache, and to-day I am as well as ever."—P. Dubé, Holyoke, Mass.

Ayer's Sarsaparilla,

Prepared by DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists.

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This is a large 4-page tract at 30 cen per pound, 15 cents for half pound, and 10 cents for a third of a pound. It is an illustrated account of the death of Rev. J. W. Johnston, while being initiated by the officers of Huntington Lodge, W. Va.. in January of this year. Sent postpaid at the above price. Address,

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SINGLE WHEEL cultivator, with attachments, price $6.00. W't, 15 lbs.

DOUBLE WHEEL, with attachments, $8.00. W't, 20 lbs.

With every Double Wheel Machine the extra parts are furnished necessary to convert it into the single wheel machine, *without extra charge.* Thus practically giving the two machines for the price of one.

This best of all hand cultivators to every worker for the *Cynosure* free as follows:

Two-wheel for 15 new subscribers. ($22.50.) Single-wheel for 12 new subscribers. ($18.00.)

Two-wheel machine, 1 renewal and one *new* subscriber for $8.50. Same for two *new* subscribers.

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Alexander Hamilton, the friend of Washington.
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John Hancock, President of the Continental Congress.
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Framed, it is an ornament to please the eye, and a testimony to gladden the heart. Sent safely packed in a mailing tube, postpaid, for ten cents.

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221 W. Madison St., Chicago.

Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Odd-fellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts, 99 pages, paper cover. 25cts each.

FARM NOTES.

An experienced dairyman says the highest profit goes with the heaviest feeding, up to the limit of safety to the cow. There is reason and philosophy in this.

The good farmer is known by his garden as well as by his farm. If it is spacious, well-kept, and full of the best varieties of vegetables and fruit for family use, it signifies that the owner of that farm is thrifty and a good provider for his household.

In all your planting don't neglect to sow or drill in a good patch of corn for fodder to be fed without husking at the time when pastures are short. The best corn for fodder is mammoth sweet corn. Don't be afraid of having too much fodder. It may come mighty handy and it pays any year. A couple of acres of good, rich ground, will produce a big amount of fodder.

Prof. Tanner says: "The formation of milk is intimately connected with the reproductive powers. The secretion of milk is dependent upon the activity of the mammary glands, and these are either under the direct influence of the breeding organs or else they sympathize very closely with them. Those animals which breed with the least difficulty yield the best supplies of milk and produce the most healthy and vigorous offspring."

"I have planted several thousands of trees during the last ten years," says a nurseryman, "and have seldom been called upon to replace one that has died. The success is the result of a very simple but seldom failing precaution. When the tree is planted, a piece of wood not less than three inches wide and high enough to reach the lowest branches, should be driven into the ground just south of the tree. This keeps the sun off it during two-thirds of the day, and prevents the sap and bark being burned up before new roots have been formed. Any one adopting this plan will be certain to have success with his trees, no matter how poorly they look when first planted out."

DEEP AND SHALLOW CORN CULTURE.

After a thorough test of the different methods of cultivating corn, the Missouri Experiment Station gives the following average results on two plats for two years:

Deep cultivation—53.5 bushels per acre.
Shallow—66.9 bushels per acre.
Per cent of increase with shallow—25.2 bushels per acre.

Confirmatory of the above, the results of similar experiments at the Illinois station are given for an average of three plats for three years:

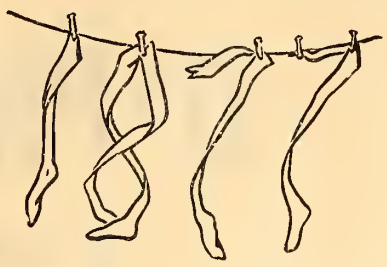
Shallow—81.8 bushels per acre.
Deep—74.1 bushels per acre.
Per cent increase with shallow—10.3 bushels per acre.

Shallow level culture protects the soil moisture better than any other system used. A weekly analysis of the soil of the different plats shows as an average for the season that the soil of the shallow tilled plats contained 11.6 per cent more moisture than the plats having deep tillage.

A trial of the effect of frequency or number of times of cultivation did not show any benefit in any case from tilling more than was necessary to kill the weeds and keep a thin layer of loose soil on the surface. The results of all experiments on this subject point to this conclusion.

RED AND ALSIKE CLOVERS.

These varieties, says Mrs. L. Harrison in the *Prairie Farmer*, are best sown together, as they help one another. The alsike, being a native of the cold climate of Sweden, does not winter-kill, and besides it acts as a mulch winter and spring to the red, and keeps the latter from heaving out. As the red clover shades the roots of the alsike, which grows close to the surface, it protects the latter from droughts. The best combination would be timothy, red clover, and alsike; the latter's stems are too fine to support the weight of its many branches, and the two former, being upright growers, serve to hold it up and prevent lodging. When mixed the usual quantity of timothy and red clover seed can be sown, and two pounds of alsike to an acre will be sufficient, as there are estimated to be 600,000 seeds in one pound of seed, or three times as many as there are in the red.



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—washing and cleaning with soap and scrubbing. There was to much work in doing it—too much wear and tear when it was done. The birth of Pearline was the beginning of better things. It has lived long enough to prove that it can do no harm; it only needs a trial to prove that it is good.

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AT THE

Conference of Christians

CHICAGO, 1890.

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221 W. Madison St., Chicago

A Philosophical Family.

Amelia has pimples, and sores in the head,
From humors internal her nose has grown red;
She's a boil on her neck that is big as a bell,
But in other respects she is doing quite well.

And pa has dyspepsia, malaria and gout,
His hands with salt-rheum are all broken out;
He is prone to rheumatics that make his legs swell,
But in other respects he is doing quite well.

And ma has night-sweats and a troublesome cough,
That all of our doctors can't seem to drive off;
She wakes every night and coughs quite a spell,
But in other respects she is doing quite well.

There is nothing like philosophy to help one bear the ills of life, but in the case of this family what is most needed is a good supply of Dr. Pierce's Golden Medical Discovery. It would cleanse Amelia's bad blood, cure pa's ailments, and check ma's cough. The "Golden Medical Discovery," by its action on the liver, cleanses the system of impurities. It cures humors, ulcers, boils, scrofula, salt-rheum, erysipelas, and all kinds of sores and swellings. The only guaranteed blood-purifier.

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ON FREEMASONRY.

Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. Complete work of 640 pages, in cloth, $1.00. Paper covers, 75 cents. First three degrees (376 pages), in cloth, 75 cents. Paper covers, 40 cents.

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Scotch Rite Masonry Illustrated. The complete illustrated ritual of the entire Scottish Rite, in two volumes, comprising all the Masonic degrees from 3rd to 33rd inclusive. The first three degrees are common to all the Masonic Rites, and are fully and accurately given in "Freemasonry Illustrated." Vol. I. of "Scotch Rite Masonry Illustrated" comprises the degrees from 3rd to 18th inclusive. Vol. II. of "Scotch Rite Masonry Illustrated" comprised the degrees from 19th to 33rd inclusive, with the signs, grips, tokens and passwords from 1st to 33rd degree inclusive. Price per volume, paper cover, 50 cents each. In cloth, $1.00 each.

Hand-Book of Freemasonry. By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry. New edition, 274 pages. Bound flexible cloth covers, 50 cents.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished. 25 cents each.

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Hon. Thurlow Weed on the Morgan Abduction. This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario. 5 cents each.

The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. In cloth, 75 cents. Paper covers, 40 cents.

Reminiscences of Morgan Times. By Elder David Bernard. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry. 10 cents each.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason. 15 cents each.

Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church. Paper covers, price, 20 cents each.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

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Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each.

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The paper and Calendar (publisher's price 30 cents) for $1.65. The *Calculator* (No. 1.) or a *Calendar* free to every old subscriber sending $3.00 for renewal and a new subscriber.

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Read the advertisement of the Manweight Cultivator on another page.

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NEWS OF THE WEEK (*Continued from 13th page*).

The measure known as the anti-truck bill, making it unlawful for any person, company, corporation, or association, to engage in or be interested in the keeping of a truck store, was signed by Governor Fifer of Illinois.

The Ohio Farmers' Union, in convention at Columbus, adopted a declaration of principles Wednesday, in which they declared themselves in favor of prohibition, and as opposed to the project of the government's loaning money at 2 per cent interest.

Burthe the principal, and in fact the only witness against the jury bribers in the case growing out of the Mafia trials in New Orleans, was arrested in East St. Louis, Ill., Thursday afternoon, and is now in jail in that city.

Negotiations have been completed by which the Indian tribes now occupying the Great Colville Reservation in Washington, are to cede to the government, 1,500,000 acres to be thrown open to settlement.

At Topeka, Kan., Wednesday, Mrs. W. A. Updegraff and her three children, aged from 15 months to 5 years, were burned to death in their home. It is thought that Mrs. Updegraff started the fire purposely.

FOREIGN.

To celebrate the visit of the Czarewitch to Siberia an imperial Russian decree has been issued authorizing the Siberian Governors to remit two-thirds of the sentences, and otherwise to ameliorate the condition of worthy convicts.

The British House of Commons, by a vote of 78 to 52, has rejected a proposal to legalize the election of women as members of the County Councils.

William Henry Smith introduced in the House of Commons a bill prepared by the government prohibiting British subjects from catching seals in Behring Sea for a certain period.

Mr. Gladstone is obliged to stay at Hawarden for another fortnight, his recent illness having left traces in his lungs and a bad cough.

The Czar and Czarina arrived at Moscow Friday. They drove to the kremlin through streets beautifully decorated with bunting, receiving enthusiastic greetings from dense crowds that lined the route.

Rumors that mines were discovered under the railway and under the route taken by the Czar are unconfirmed, but the most extreme precautions were taken. The police even removed the roof of a triumphal arch in their zeal to insure the safety of the Czar, and every window facing on the street was ordered closed while the Czar was passing.

The United States steamer Charleston, in port at Callao, reports having not seen the Itata. The chase will be resumed.

St Petersburg, May 29.—The police of Astrachan are vigorously expelling the Jewish inhabitants, giving them only a week's notice. Elsewhere similar tactics is resorted to with more or less rigor. It is estimated that 250,000 Jews will be driven within the pale or out of the country. Thirty thousand are under notice to quit Warsaw.

Judge Breckinridge, of St. Louis, of the Committee on Theological Seminaries, while in the midst of a speech before the Presbyterian General Assembly, at Detroit, Mich., Thursday afternoon, fell dead of heart disease.

One thousand Hebrews have already left the island of Corfu as a result of the recent persecution they have been subjected to by the Greek Christians of that place.

The military at Spandu, Prussia, have just forced 150 penniless Russian emigrants who were journeying to the coast with the intention of embarking for Brazil, to return to Russia.

PENSIONS OLD CLAIMS Settled Under New Law.
Soldiers, Widows, Parents, send for blank applications and information. PATRICK O'FARRELL Pension Agent, Washington, D. C.

TACOMA Lots and Acres from $50 to $50,000. Installment property. The annual increase in TACOMA realty values brings more money than stocks, bonds or mortgages. Non residents realize in 1 to 5 yrs 100 per cent. Test us. TACOMA INVESTMENT CO., Tacoma, Wash.

WALL PAPER SAMPLES SENT FREE of spring patterns with borders and ceilings to match. One half million rolls offered at wholesale prices. White blanks 4c to 6c, Gilts 8c to 35c. Embossed Gilts 10c to 50c. I will send you the most popular colorings, and guarantee to save you money. ALFRED PEATS, Wall Paper Merchant, 63-65 W. Washington-st. Chicago

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Used in Millions of Homes—40 Years the Standard.
A Pure Cream of Tartar Powder.
Superior to every other known.
Delicious Cake and Pastry, Light Flaky Biscuit, Griddle Cakes, Palatable and Wholesome.
No other baking powder does such work.

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Of Roxbury, Mass., says
Kennedy's Medical Discovery cures Horrid Old Sores, Deep Seated Ulcers of 40 years standing, Inward Tumors, and every disease of the skin, except Thunder Humor, and Cancer that has taken root. Price $1.50. Sold by every Druggist in the U. S. and Canada.

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A peculiar phase of political chicanery was brought to light in Chicago last week. At the recent city election, some unknown man cast a ballot in the name of Geo. W. Baker, a registered voter of the Eighteenth Ward. On that occasion Mr. Baker was absent in Pennsylvania, and on his return discovered that his vote had been cast by proxy. So far as is known, the case is without precedent in the city annals of rascality.

All good people rejoice when the adherent of an evil system renounces and leaves it. He has done his duty and manifests a healthy self-respect. But when a clergyman finds himself opposing the orthodox doctrines of the church in which he has ministered faithfully for years, and has to be expelled from his ministry before he can be induced to leave it, he exhibits neither honesty, good sense nor independence of spirit.

On a recent Sunday Dr. H. W. Thomas told the members of the "People's church," in this city, that the miracles of the Old Testament are not worthy of belief. The doctor, as might have been expected when he left the orthodox church, is fast gravitating downward to the level of Robert G. Ingersoll. But Ingersoll, of the two, is the more manly in his erratic career, for he does not claim to preach Christianity. Dr. Thomas does—and fails.

Whatever other characteristics, good or bad, were found beneath the hat of "Old John Brown of Ossawatamie," he possessed the admirable trait of following his convictions and acting from principle. The more his character is studied in the light of receding years, the greater are the manifestations of his indomitable courage, his fidelity to the best interests of humanity, and the energy that would, under more favorable circumstances, have made his an immortal name in the list of the world's reformers—possibly the equal of rugged old John Knox. Whether his "soul goes marching on," as we are taught to understand, it is gratifying to know that a portion of his unswerving integrity is perpetuated in the course of one of his sons, an extensive grape-grower, who will not sell the product of his vines for wine-making purposes. We need a few more of these men of principle.

The cause of temperance has been greatly strengthened by the recent decision of the United States Supreme Court, that the original-package law of Iowa and other prohibition States is constitutional and valid. It is a great victory for the prohibitionists, and the effects of the decision upon the future work of all Temperance associations must be extremely beneficial in all parts of the country. Now let the fallacy of "high license" as a check to intemperance be thoroughly agitated and overthrown, and another grand triumph will have been achieved.

Much fault has been found by the secular press because the Presbyterian ministers in this city, last week, refused to let their discussion of secret societies be made public; but the ministers' meetings are not designed for public attendance, and their proceedings partake largely, as to privacy, of merely family affairs. In these meetings objectionable features in the work of the ministry are freely debated for the benefit of the clergy, for the purpose of reform, and ultimately for the advantage of their respective congregations. Had the discussion of Monday week been fully printed, the adherents of the lodge system would have been edified, no doubt, and so were those who heard it.

That it costs eight times as much to pay the charges on a Bible sent by mail as it does to forward a trashy paper-covered novel by the same medium is not creditable to the government of this great republic, especially as there are probably thousands of these worthless and vile books sent out for every copy of the Scriptures found in the mails. The authorities are sufficiently vigilant in other branches of postal matters, such as the interdiction of lottery and swindling correspondence passing through the mails; the reform might be advantageously extended into other departments. The freedom of the press secured by the Constitution of the United States is undoubtedly a great blessing, but the abuses to which it is liable should be officially and thoroughly restrained and corrected.

Friends of temperance will find much to interest them in the recent pamphlet report of Mary H. Hunt, superintendent for the United States and the World's W. C. T. U., which presents "A history of the first decade of the department of scientific temperance instruction in schools and colleges of the Woman's Christian Temperance Union in three parts: 1. History of the first decade—1881–1891; 2. Biennial Report for the United States; 3. Work in other lands." The work performed in educating the people in the nature and effects of alcoholic beverages during the past ten years has reached most gratifying proportions. It is claimed that in 1888, under the temperance education laws of twenty-five States and ten Territories, 12,000,000 children enjoyed the benefits of this salutary system. Since then the work has been further greatly extended into other territories.

"The short and simple" story of the "original package" in Kansas is this: When the law went into effect, the agent at Topeka of a Kansas liquor house was arrested and proceeded against. He claimed that the law was unconstitutional, and that even if it was not, the Kansas law, having been enacted *before* the law of Congress, was null and void. He was sustained by the District Court, which argued that the Kansas law would have to be re-enacted before it would be valid. The sheriff took an appeal to the Supreme Court, and the decision of the lower court was reversed. The Supreme Court holds that the State already *had* the right to prohibit the liquor traffic, or whatever else might injure the health or morals of the people; and that the "original package" laws imply recognized that right, but did not create or bestow it. It doesn't take long to tell the story of this suit, but its outcome will echo down the ages as a triumph of prohibitory law.

THE SECRET LODGE SYSTEM IN ITS RELATION TO THE CHURCH OF CHRIST.

BY REV. EDWIN R. WORRELL.

[The following paper was read before the Meeting of Presbyterian Ministers, in this city, June 1, 1891.]

It is the aim of this paper to show that the church of Christ and the system of secret lodges, whose name might appropriately be "legion," for they are many, are opposed the one to the other; and that this antagonism is radical, so that true fellowship between them is impossible. It will be taken for granted that ministers of the Gospel need not to be told anything concerning the nature and objects of the Christian church. By their calling they are the fittest exponents of these. But that there should be unanimity of opinion concerning secret lodges is not to be expected. All kinds of opinions exist in the church with reference to membership in secret lodges, and none prevails, and action by the church on the question is as variant as these opinions. Here, there is opposition, there, indifference, and in a third quarter, encouragement. Several denominations esteem membership in the Masonic fraternity as sufficient cause for denying a professed Christian the right to partake of the sacrament of the Lord's Supper. In another denomination, it is probable that four-fifths of the ministers have been initiated into the mysteries of Freemasonry. This condition of things will not continue, for we are all to be "perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.) The church is concerned with everything that concerns men. With her resides the court of final appeal in all questions of morals. It is not Liberty that enlightens the world, but Law, and that the law of God, which it is the business of the church to construe for the world under the terms of her constitution, the Bible. There is no progress in human affairs apart from such instruction; as it is written: "The isles shall wait for his law." We have seen the progress of thought concerning alcoholic beverages. Within the memory of our fathers the church gave practical endorsement to both traffic in and use of them. There was no law, and hence no transgression. But the church has spoken, and to-day the liquor dealer is outside the pale of the church; and in many places popular opinion demands of Christians what ecclesiastical law does not—total abstinence. And so concerning the system of secret socleties, the church will test them by careful investigation: support it if it be good, or bear testimony against it if it be evil. Nothing more, nothing less than this, is consistent with her duty.

The phrase "secret lodge system" may require a word in justification of its use. It is well known that numbers of secret orders prefix the word "independent" to their names, as, "Independent Order of Odd-fellows," "Independent Order of Good Templars," etc., and the claim is generally made by each that it has nothing to do with any of the others. It is true these orders have no organic connection. Each has its rules, object, and methods of work. Yet the word "system" may fairly be used, inasmuch as all these orders are related by such features as they possess in

common, among which are religious ceremonies, secrecy, and the pledge of obedience exacted. Further, it is evident that while under certain circumstances there may be rivalry between them, there is no antagonism. A man may be a member of a dozen of them if the length of his purse allows, and a member of one is often a defender of all.

It is fair to ask and answer the question, "What do those who have never been initiated into secret lodges know concerning their nature?" There are several sources of information which are public, especially upon the subject of Freemasonry, which may be taken as a representative order. First, the literature of the order, such as lexicons, cyclopædias, rituals, grand-lodge reports, and works of fiction. These are printed for the good of the order, and may fairly be supposed to contain no misrepresentation of it. Public ceremonies conducted by the fraternity are another source of information—at Masonic funerals or when that order kindly lays the corner-stone of some public building or monument in which much interest centers—here again it is reasonable to suppose one can gather some correct information. These, with private statements or public addresses of adherents to the order, are all favorable, or intended to be so. Finally, there are the seceders from the order. These can add nothing to the information already possessed except to publish the secrets of the initiatory ceremonies. This has been thoroughly done in this country, by men of high character and for conscience's sake, and their statements have been abundantly corroborated. From time to time a new witness voluntarily appears in the public prints and delivers the same old testimony that has been public property since 1826, when Wm. Morgan was killed by the Freemasons for revealing their secret ceremonies. If it is safe to believe anything on evidence, the revelations of seceders from the Masonic orders are to be believed. And if it were true that the character and motive of seceders could be called in question, a comparison of their statements as to the nature of the secret ceremonies of the lodge, with the provisions of the printed rituals, monitors, etc., will furnish evidence all but tantamount to a confession from the accused of the truth of the charges made. Because of the accessibility and fullness of information concerning the Masonic order, and because of its representative character, the statements that follow bear more directly upon it than upon any other, though we believe that in a modified form they will apply to all.

Freemasonry teaches a religion that promises to save men. With the facts before us that the order has officers called prelates and priests; that it has, moreover, altars and prayers, we could say nothing less than that it is a religious order. That it makes this claim there is abundant proof. In a book entitled "The Mystic Tie," by Albert G. Mackey, it is stated: "By the exercise of the duties of Masonry the wise may increase their knowledge of God in all his best perfections, and thereby grow still more wise unto eternal salvation." On another page of the same work is found this statement: "Freemasonry is then also a religious institution; the very science which it inculcates is in itself the science of religion." In a "Lexicon of Freemasonry," by the same writer, under the word "Prayer," is this statement: "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution." In a "Manual of the Lodge," by the same author, the candidate for initiation into the first degree of Masonry, in which he is called an "Entered Apprentice," is thus described: "Having been wandering amid the errors, and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the new birth, and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight."

Further on the statement is made: "Initiation is, as it were, a death to the world and a resurrection to a new life." The description is thus continued: "The world is left behind; the chains of error and ignorance which had previously restrained the candidate in moral and intellectual captivity are to be broken; the portal of the temple has been thrown widely open, and Masonry stands before the neophyte in all the glory of its form and beauty, to be fully revealed to him, however, only when the new birth has been completely accomplished."

Again in the Lexicon above referred to, under the heading "Immortality of the Soul," are these words: "The third or Master's degree leads to that great truth which the sublimest part of the heathen mysteries was intended to teach; and the faithful believer was assured of a future life and immortality beyond the grave."

Another fact of importance is that this religion is not for Christ, and is, therefore, against him. In Webb's Monitor, p. 285, article "Religion," we read: "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew, and the Mohammedan, in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian, and the worshiper of Deity under every form." In keeping with this theory of harmony, the name of the Lord Jesus is left out of portions of the New Testament selected for use in Masonic rituals. Yet, further, the name of Christ is excluded by law from all prayers offered in Masonic lodges. Belief in the divine authority of the Bible is not required of Freemasons. To do this, says Chase, in his "Digest of Masonic Law," "is a serious innovation on the very body of Masonry." On the same point Mackey says, in his work on "Masonic Jurisprudence," "That some Masons may teach the divine authenticity of the Holy Scriptures, is true, because some Masons are Christians; but Masonry does nothing of the sort, but leaves every man to his own opinions upon that subject." Another writer says: "The position which Christian Masons assign to the Bible is a very natural, but not a necessary, one. It is thus to them as Christians but not as Masons." To show what the true position of the Bible is in the Masonic lodge, I quote from Macoy and Oliver's "Cyclopedia and Dictionary of Freemasonry:" "The Alcoran contains the revelations made to Mahommed, his doctrines and precepts. In a Masonic lodge of Mahommedans it should lay on the altar, as the Bible does in a lodge of Christions." And again, from the same authors: "It is a landmark that a 'Book of the Law' shall constitute an indispensable part of the furniture of every lodge. I say, advisedly, '*Book of the Law*,' because it is not absolutely required that everywhere the Old and New Testaments shall be used. The 'Book of the Law' is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the Universe. * * * The landmark therefore, requires that a 'Book of the Law," a religious code of some kind, purporting to be an exemplar of the revealed will of God, shall form an essential part of the furniture of every lodge."

One other thing to be noted in an examination of the religion of lodges is that it has no Holy Spirit. That Divine person, who is the source of the peculiar power of the Christian church, whose abiding presence is the glory of the individual Christian, and the seal of his acceptance with God, has no recognition in the religion of secret lodges. Not by any lodge writer is the doctrine of the Holy Spirit taught. He is never appealed to in prayer nor song. This may be considered well by those who are aware of the sacredness of the subject, but it tends to show decisively that whatever may be the origin of lodge religion, it is not from our God, the Creator and Preserver of all things and Author of the Holy Scriptures.

This leads to the statement of another claim put forth by the teachers of Freemasonry. It is thus stated by Gen. Albert Pike, recently deceased, who was "Grand Commander of the Supreme Council, Sovereign Grand Inspectors-General:" "Though Masonry is identical with the ancient mysteries, it is so in this qualified sense, that it presents but an imperfect image of their brilliancy." Hear also the statement of Mr. Mackey, in his "Symbolism of Masonry," under the caption "Adonia:" "The mysteries of Adonis were principally celebrated in Phœnicia and Syria. They lasted for two days, and were commemorative of the death and restoration of Adonis. The ceremonies of the first day were funereal in their character, and consisted of the lamentations of the initiates for the death of Adonis, whose picture or image was carried in the procession. The second day was devoted to mirth and joy for the return of Adonis to life. In their spirit and mystical design these mysteries bore a very great resemblance to the third degree of Masonry, and they are quoted to show the striking analogy between the ancient and the modern initiations." Practically the same analogy is shown to exist between Freemasonry and paganism, or nature worship, by this same writer, under the words, "Aphanism," "Cabire," "Circumambulation," "Dionysius," or "Bacchus." Of the last he says: "Of all the ancient mysteries they are the most interesting to the Masonic student." The mention of the death and resurrection of Adonis and others, by these writers, in connection with the third or Master's degree, has reference to that part of the initiatory ceremonies in which the candidate, under the name of Hiram Abiff, is killed (i. e., the lodge brethren play they kill the candidate), buried, and raised again to life. This is one of many points at which there is a resemblance between paganism and Freemasonry. Let the modern institution be called identical, or analogous, with the ancient, it matters little—we are ready to admit the claim.

Thus far it has been proven that Freemasonry is a religious institution that promises salvation to its devotees. This salvation is secured without Christ, without Bible, without the Holy Spirit. This religion is historically connected, and in essence identical, with the mysteries of paganism. But some member of the lodge whom we know to be a good man denies one or all of these propositions. His difference is with his superiors in the lodge, those who taught him Masonry, and have made these statements, and not with those who quote them. But every one of them is abundantly supported by undisputed Masonic authority. The man who denies them may be sincere, but errs through ignorance.

That the teachers of Freemasonry do not intend that all who are initiated into the order shall arrive at a correct estimate of the character of their order, is thus boldly stated by Albert Pike: "The blue lodge degrees are but the outer court of the temple. Part of the symbols are there displayed to the initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them, but it is intended that he shall imagine that he does understand them. Their true explanation is reserved for the Princes of Masonry." So it appears that within the lodge there is a people who do not know the law and are accursed by their "Princes," and the deluded initiate has an excuse for his misapprehensions.

Let no one brush aside the mass of testimony as to the un-Christian character of secret societies, because good men are members of them. Says Mr. Moody: "I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers." But it is, perhaps, as easy, as to see how good men could traffic in liquor or be habitual drinkers; or to see how good men could hold slaves. Many good men go into the lodge, but they do not all stay in. Rev. Henry R. Coleman, of Kentucky, in his Masonic Calendar for 1879, says of losses in lodge membership: "Here is the sum total of 100,000 Masons who have *gone back* upon their fraternal pledges within the little period of three years." Further statistics show that in the seven years, 1877 to 1884, 123,758 Master Masons left the order forever. We are not willing to let a man form his opinion of the church by selecting the weakest and most faulty representatives as examples of what the church can do for human nature. We would ask him to consider the character of the church itself, and admit that some church members are bad in spite of the perfections of the organization to which they belong. It is just as unreasonable to select good Masons and hold them up to view as warrants of the good character of the institution Masonry. These good Masons are good in spite of Masonry, not because of it.

Paganism is as easily discovered in the secret lodge system as it is in the Church of Rome, and that it is there is generally admitted. John Henry Newman, in speaking of holy water and some other elements of the Roman Catholic ritual, declares that originally they were "the very instruments and appendages of demon worship, though sanctified by adoption into the church." John Knox found a relic of sun-worship in the adoration of the host, and thus speaks of the circular shape of the wafer, which is always counted important: "If in making, the roundness of the ring be broken, then must another of his fellow cakes receive the honor to be made a god, and the crazed or cracked miserable cake that was

once in hope to be made a god must be given to a baby to play withal." These man-invented religious ceremonies constitute the very essence of paganism, under whatever name or form they appear. It is the sole right of God to appoint, modify or abolish religious ceremonies, "even as Moses is warned of God, when he is about to make the tabernacle; for, 'see, saith he, that thou make all things according to the pattern that was shewed thee in the mount. (Heb. 8: 5.)'" Addition to that which is perfect renders it imperfect. The adoption of "appendages of demon worship" into the church does not sanctify the appendages, but does unsanctify the church, of which truth the Church of Rome is a standing witness.

There are two classes of worshipers in every false system of religion: those who know it is false, and yet adhere to because they fear the boycott; by carrying the mark of the beast in the hand they are enabled to buy and sell. The second class are those who sincerely believe it to be true; these have received the mark in the forehead. Even if this application of Scripture be counted fanciful, the classification will be found true. It is the testimony of missionaries from countries where the Roman Catholic church has long had absolute control, as Mexico and South America, that the more intelligent classes are permeated with infidel sentiments; that if there is on their part apparent submission to "mother church" it is hypocritical, while the poor and ignorant are pitifully deluded and as truly idolaters as any heathen. Can any such classification be made of adherents to the lodge? Setting aside those who scarcely know that their orders make any definite religious claims (and this number is not small), the remainder will be found to entertain the opinion that lodge religion is a farce, or that it is all sufficient for their needs. It would be hard to tell which state of mind to choose to place a young man in—whether that of having just discovered that a system of religion promising salvation was all a lie, and ready to believe the same of all, or whether he should have just accepted the lie. But if I were to mention one thing the most potent in keeping the young men of America out of the church (there are not more than five out of one hundred that are church members), I would say the Secret Lodge system.

Time prevents an examination of the un-Christian character of the lodge oaths that have been forbidden by law in some States of the Union; or to speak of the effect on the spirituality of men who take them; or to show how the lodge is robbing the church of both men and money.

In closing, a word may be permitted as to what should be done in view of these facts. Though the secret lodge system is a plant which our Heavenly Father has not planted, and hence must be rooted up, it is not our duty to root it up, for it is not "the end of the world" and we are not "the angels." Yet it will be remembered that in the parable the servants of Him who owned the field were on the watch, and before the harvest ripened they were able to discern between wheat and tares and spoke of it. We are not all reformers, but we are all witnesses. We are bound to speak the truth in love on this as on other things that affect the church of Christ. It will become a reproach to us if we are ignorant. We cannot say of secret lodges what Mr. Blaine is reported to have said of "trusts," that they are "largely private affairs." In 1871, while Chancellor of the University of New York, Dr. Howard Crosby said, in a discussion of secret societies in colleges, "We have no hesitation in writing secret societies among the quackeries of this earth, a part of the great system by which the mud-begotten try to pass themselves off as the Jove-born." And so, with other ministers, to have an opinion and to be willing to express it constitutes their duty as teachers in and defenders of the Christian church.

Elements of this secrecy are a species of robbing God. Mal 3: 8. A member of a secret order remarked to me that "they were doing more good for the needs and good of humanity in the order to which he belonged than his church." To this we replied, "Perhaps you are. If so, what are you doing? Building two rival institutions side by side. In the one, built by Christ, you meet to sing, pray and preach to the honor of Him by whose merits you expect to go to heaven. In the other you meet, support it with your time and means, and, although built by man, you say it is doing more in relieving the needy, doing more deeds of charity than the church. This is manifestly the grave sin of "robbing God." These deeds of charity,—visiting the sick, widows, and fatherless, relieving the needy,—is a work of the church, by which her light is to shine, "that men may see her good works." In the church, in the Gospel, we are provided, are "well furnished unto every good work." There is no need of our union with secret alliances to do good.—*I. J. Rosenberger in Gospel Messenger.*

CHRISTIAN WITNESSES AGAINST THE LODGE.

BY REV. WM. WISHART, D.D.

I most cordially concur in the sentiments expressed in the Call for the Conference, and rejoice to see so many names of enlightened and conscientious Christians annexed to the Call. Is not this a token of some awakening among the churches? Is there not some ground to hope that at no very distant day Christians generally in this land may be brought to bear a united testimony against the darkness and delusion of the lodge? It seems to me that if the churches and Christians generally could be brought to see the iniquitous character of the secret lodge system—as antagonistic to the religion of Jesus—as ensnaring to the consciences of Christian men and hazarding their eternal salvation—and as directly subversive of equal rights and republican institutions; and if as being thus enlightened they could be brought to perform their duty as witnesses for the truth of God, the kingdom of Satan would soon to a great extent be overthrown in this land, and the kingdom of Jesus Christ to the same extent be established. Now, as Christians, and especially as Christian ministers, we are called to be witnesses for God, (See Isa. 43: 12; Acts 1: 8; 20, 21.) And we are to remember that while it is the duty of a witness to declare the whole truth and nothing but the truth, he is to be most explicit and pointed in his testimony in regard to any part or point of truth that is more particularly in controversy and needs especially to be confirmed. What would you think of a witness, called to testify in a litigated case, if he would declare the truth in regard to all matters in which there is a professed agreement between the parties, but either misrepresent the facts, or withhold his testimony on the particular point in dispute? Would he not be regarded as a very unfaithful witness? In 2 Peter 1: 12, believers are commended for "being established in the present truth," where some, and we think not without good reason, suppose that the apostle has reference to such part or parts of divine truth as were *then* meeting with much opposition from the world. And so, in Rev. 3: 10, believers are commended for "holding fast the word of Christ's patience,"—which *peculiar form* of expression evidently refers to such part or parts of the great system of revealed truth as were then meeting with much opposition and required much *suffering and patience* on the part of the true friends of Christ in maintaining them. It is evident, then, that while the testimony of Christians should embrace the whole system of revealed truth, it should be most pointed and explicit in defense of such particular truths as are meeting with present opposition and against such errors and corruptions as at present prevail. But is it not true, that there is at present a direct conflict between the secret lodge system and the revealed will of Jesus Christ,—that there is a great controversy going on in this land between the darkness and delusion of the lodge and the light and truth of our holy religion? And are we not then called as Christian witnesses to bear a direct and explicit testimony against the darkness, idolatry, profanity, and despotism of the lodge? I believe that the secret lodge system is one of the great instrumentalities which the god of this world is at present employing, in order "to make war with the Lamb," and that by this instrumentality, perhaps more than any other, he is making effectual opposition to the mediatorial glory of Christ and the salvation of lost men. And let it be carefully observed that there is no place for *a time-serving neutrality* in this controversy. Those Christians who ignore this controversy, or who do not bear an explicit and positive testimony in behalf of the truth and honor of Christ, and in opposition to the folly and wickedness of the lodge, do in effect deny Christ. And what shall we say of the churches? Are they not, as well as individuals, to be witnesses for Christ? And may it not be possible that Christ is speaking to some of them as he did to the church of Pergamos: "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate." Rev. 2: 14, 15. If we have been able to form a correct judgment in regard to the doctrine of Balaam and of the Nicolaitans, it was no worse—no more stumbling, seductive and pernicious than the doctrine of Masonry and Odd-fellowship. In fact, it was quite similar, inasmuch as it had a tendency to lead professing Christians into the sins of idolatry and uncleanness. Let churches, then, that still retain Masons, Odd-fellows and other secretists in their communion, carefully consider this language of our common Lord and Master: "He that hath an ear, let him hear what the Spirit saith unto the churches."

Monmouth, Ill.

WANTED.

WANTED: Men,
Not systems fit and wise,
Not faiths with rigid eyes,
Not wealth in mountain piles,
Not power with gracious smiles,
Not even the potent pen;
Wanted: Men.

Wanted: Deeds,
Not of words of winning note,
Not thoughts from life remote,
Not fond religious airs,
Not sweetly languid prayers,
Not love of cant and creeds;
Wanted: Deeds.

Men and Deeds,
Men that dare and do,
Not longings for the new,
Not pratings of the old;
Good life and action bold—
These the occasion needs;
Men and Deeds.

—*Selected.*

The net-work of secret orders is spreading with alarming rapidity throughout the land. Thousands of the ministers and members of the Christian church are in fellowship with the lodge system, and are being duped by its flattering inducements and delusive pretenses. Notwithstanding the principles of organized secrecy are antagonistic to the Christian church and a Christian republic, yet nearly all classes—ministers, doctors, lawyers, politicians, farmers, mechanics, tradesmen—are being swallowed up by this ravenous "beast." The rapid spread of farmers' secret orders, although not requiring such horrible, sacrilegious oaths as characterize some other orders, is contributing largely to the strength of the lodge system. There is cause for alarm. The highest interests of the church and of the nation are endangered. The pulpit, the press, and every true follower of Christ should join in an emphatic protest against the encroachments of this common enemy. It has reached gigantic proportions, and long and fierce will be its struggles to perpetuate and enlarge its influence. The Christian's duty is clear. The blessed Master who formed no secret alliances, but ever "spake openly to the world," has enjoined, through the voice of inspiration, that his followers "have no fellowship with the unfruitful works of darkness, but rather reprove them."—*Free Methodist.*

The Odd-fellows are organizing "Juvenile Branch" lodges, admitting boys from eight to eighteen years of age. Boys are imitators. The high-sounding titles and mysterious mummery will charm them and delude them, we have no doubt. The tendency is evil. Boy lodges, boy brigades, boy regiments, and, with all these, boy rakes, criminals, and general toughs. Boys have no business in such places as secret societies. They should be left heart free and mind free, with no such secrets as lodge secrets to be kept from father or mother. Let them be boys while they may; they get "old" in many ways all too young.—*Signs of the Times.*

NEW ENGLAND LETTER.

A legislative farce—The Y. M. C. A.—The Roman Catholic question—Licensing a "haunted house"—A subservient legislature—The endowment orders.

Every little while our legislators, State and national, go through the farce of a secret session. How much is gained by it was illustrated the other day, when reporters were excluded from a Republican caucus on Beacon Hill, and every member thereof sworn to secrecy; and yet all the proceedings of this same oath-bound assembly were duly reported in the morning papers!

I fear the Young Men's Christian Association has outlived its usefulness, if the Chicopee Falls branch of it may be taken as a fair specimen. Being in want of funds, they recently gave the cantata of "Queen Esther;" but the pastor of the Baptist church, Rev. L. L. Hobbs, was brave enough to object to the play from his pulpit, and express his earnest hope that uone of his flock would take any part therein. The Y. M. C. A. called a meeting of the directors to discuss the matter, but they could see no harm in the *decollete* attire to be worn by the lady actors, and it was decided to go on with it; for, as a prominent member of the Board said, with almost amusing simplicity, "the cantata was certainly a religious one." In many places the Y. M. C. A., with its handsome halls, reading-room, and costly paraphernalia, is more like a social club of decidedly aristocratic tendcucies, than anything else. Will the Christian Endeavor Society follow in its wake? As yet it retains a fair proportion of the vim and enthusiasm with which it started, but such organizations do not seem to have within them any seed of perennial life. They live their day, be it longer or shorter; attain their period of ripeness, and then comes the next step—decay. The church alone seems to carry iu her bosom a quenchless firc from which all these outside bodies are cast off like meteors from the sun.

The State authorities of Massachusetts, a short time ago, gave $10,000 to the Carney hospital. As this is a Roman Catholic institution it has been proposed to bring a suit against them and thus settle the question whether such an appropriation to a sectarian object is valid. The School Board of New Haven recently appointed a committee of five, two of whom were Roman Catholic priests, to prepare an order of devotional exercises for the schools that would meet the general approval of both Protestants and Catholics. The *Christian Secretary* states that this committee drew up a ritual and unanimously approved it, in which the Virgin Mary is called the "Mother of God," and her prayers besought. This will always be the way when the Jesuit liou and the Protestant lamb seek to lie down together. But how will New Haven people like to have their children taught to pray to the Virgin Mary?—and if this is the proverbial "inch" that the devil, masked under the black robe of Jesuitism, demauds, where will our public schools be when he comes to demand the "ell?" Perhaps it is not generally kuown that Harvard, in 1750, received a bequest to provide for lectures to be given on four different subjects in rotation yearly, one of these subjects being "to expose the idolatry, errors and superstitions of Rome." It is now proposed that the lecture be discontinued as opposed to Harvard's avowed unsectarianism. One feels inclined to wonder if such scenes of drunken rowdyism among Harvard students as the papers lately reported, and this band of moral dilletanteism, are not, after all, perfectly consistent with each other.

The story is told that Boston once licensed a haunted house, but revoked the license when the mistake was discovered. Here is a hint for quite a thrilling temperance tale, if any one cares to work it up. Imagine the ghost of one slain by strong driuk, revisiting his former haunts; or the apparition of some woman murdered by her drunken husband, appearing at suitable times like "the white lady" in an old feudal castle. But is not every place where the hellish stuff is sold truly "a haunted house?"—haunted by the ghosts of wrecked lives; and echoing, had the rum-seller but ears keen enough to hear, with the groans of broken hearts that found no rest from the curse this side of the grave. Aud what worse Inferno than to be condemned to dwell forever among the spectral terrors evoked by a life given up to uurighteous gains; to be pursued by them forever through infinite mazes, a soul punished as it were with an eternal night-mare? Dante's most terrible images pale before such a doom.

Boston liquor-sellers, thanks to our subservient Legislature, can once more keep open bars, and are of course happy. The repealing of the law was thoroughly a Democratic measure, all but four out of ninety-two voting in its favor, and the Republicau members being nearly unanimous against it. The endowment orders are also happy, as our law-makers have shirked their duty, and referred the bill against them to the Legislature of '92 to settle. Like all compromise measures, it only puts the evil day a little farther off. While men, like ex-Gov. Ames, express their confidence in these schemes it will teud to delay for a whilc the bursting of the bubble, but burst it must eventually, and shatter all the rose-colored dreams of the simple-minded investors. The Boston police, I see, have lately arrested a petty swindler who used the Odd-fellows' grip as a means of securing funds from charitable brethren in the order. But how many big swindlers who have used the lodge grip for personal ends, are allowed to go scot free! Any one who has read Commissioner Merrill's sharp arraignment of the eudowment orders will see the force of this remark. Mr. Merrill sarcastically observes that "the Commonwealth, after granting its broad seals to the charters of these endowment orders, ought in fairness to make a profound and reverent apology to Mrs. Howe for destroying her pet institution of finance." Never has the inherent viciousness and dishonesty of the system becu more fully shown up than in this scathing document, which it would be well if all investors in these concerns would carefully read. The Lowell lodge of the order of Aviz recently held a very stormy meeting, hissing and hootiug the supreme officers who were present, and even threatening them with violence if they did not make arrangements to return the money paid for certificates withiu ten days. It is to be feared that such scenes, or even worse ones, will become of common occurrence, when the people awake to the folly of their misplaced confidence. ELIZABETH E. FLAGG.

Christians need never fear to openly discuss the evils of secretism; which is not of God but of men. In all such discussions the honor of God is iuvolved, aud his children need only fearlessness of opinion and fraukness of expression, sustained by facts and trustworthy figures, to make their arguments convincing.

REFORM NEWS.

FROM THE FIELD IN LOUISIANA.

This Sabbath morning, May 10, at eight o'clock, I visited the prisoners in the county jail at Lake Charles, La. There were five colored and three white men behind the bars. About a dozen persons went along at the same time. The jailor talked pretty plainly to a colored man who was in the company with a bottle of whiskey for his friend inside. Yet when we got to the cells, the sheriff or turnkey took the whiskey and reached it through an aperture higher thau the short Negro whiskey-benefactor could reach. I was surprised that the officer should be accessory to feeding the fires that had before been kindled to the ruin of those men.

I soon had the attention of most of the prisoners, and read to them the Word of the Lord. Some of them drew near and listened as if glad to learn the truth, but one of them whirled away as if unwilling to hear. The whiskey man tried to drown the reading, until I turned upou him, saying: "You be still, sir, and let me read. These men inside don't have the chance as we do outside." Then he was silent, and I went ou readiug and commenting, and closed with singing and prayer

One of the prisoners, with a cheerful countenance, said to me, "Two of us have been converted since you was iu before." I had left them tracts and papers, and now furnished them another Testament, as they said there was but oue among them all. Then I went a mile and made a fifteen minutes' talk to a missiou Sunday-school at nine o'clock. From there to the African M. E. church and preached at eleven o'clock. Soon after this, as I was passing near the railroad depot, I saw a large company gathering to view the body of a mau who had been run over by the train and killed.

After a while I stepped a little to one side of the crowd, and with my Bible opened I began by saying: "Friends, this is a solemn warning to us. Will you let me engage your attention by presenting some religious truths?" Some gave good attention for half an hour while I read and preached the Word there. Yet, I was not willing to close without some Gospel temperance talk. It had been mentioned by some of the crowd, that this now dead man had been driven away from one of the saloons just before (a string of several saloons was near by). So, by the help of the Lord, I opened fire on their work of degradation aud death. With the dead man before me I had a good object lesson, from which to exhibit the terrible doings of strong drink. I think perhaps I had for hearers scores who seldom or never go into a church house. I was so glad to have the Holy Spirit help me to warn men and boys to avoid saloon habits as they would the bottomless pit of hell.

From this scene I went and preached to a colored congregation, at three o'clock. At night I was tired enough to sit and hear preaching by Dr. Hubbell, president of the college here at Lake Charles.

Three days later I gave a temperance lecture to Dr. Hubbell's congregation.

Three days later still, I lectured on reforms in the Gossport Baptist church by previous arrangement with the pastor, Elder Davis. Here I traced for a time the history of the anti-slavery reform, enlisting the attention of this colored congregation. Then I briefly sketched the temperance work in our country and the importance of Sabbath reform. Then I gave them, the best I could for twenty minutes, the importance of anti-lodge reformation. I was aware that I was treading on the tocs of some. But they stood it quite well, and most of them gave me a cordial greeting as we parted. In this house I had previously preached, and labored with penitents at the altar.

I have distributed faithfully the anti-lodge literature sent me from the C. C. office.

May 17, I preached twice at Oberlin, La. On the 23d and 24th I lectured and preached at Hickory Flats. A sort of leader among the people had joined the lodge. The next day we were riding together, and I asked him what he was going to do about his lodge, and he said he should have to leave it. I had faithfully shown the people, from the Bible standpoint, the character of the lodge system generally, aud of Masonry in particular. He said he was thankful for the information that I had given them.

C. POWERS.

FROM THE NEW ENGLAND AGENT.

WILLIMANTIC, Ct., May 30, 1891.

It is from no lack of interest that I have not written oftener of the progress in New England, but because I have been exceedingly busy and knew your space would be crowded with reports of anniversary proceedings interesting to all. I am here to spend Sabbath and (D. V.) make some calls and hold a parlor meeting at Bro. Conant's on Monday evcuing.

Bethany Missiou held an all-day service, at which I had an hour before leaving Boston to-day. This was the first mission to open a door for our work when I came to Boston in 1889, and it has never been closed; I have often spoken there and always without any restrictions, and our cause owes a debt of gratitude to the mauagement for privileges and sympathy so kindly bestowed.

Miss Richards and her assistant, Mrs. Lock, have arranged to enter an open door at the neighboring city of Lynn, and I am confident that they will be greatly missed from this room, where they have led so mauy to the Saviour, and sent them out with an inspiration for Christian work.

Miss Flagg keeps your readers informed on general New England topics, and I will give only a few among mauy tokens of God's favor upon the work. He is opening eyes and ears and hearts that were closed by prejudice, and loosening tongues that were silent for fear of persoual consequeuces, so that scarcely a day passes without accessions to the ranks of active helpers. A steady, persistent pressure of the truth is breaking the euemy's power to deceive, and the really Christian people are falling into line. Our Baptist brethren in the ministry are taking the lead,

and others are coming in to fill the ranks. The indifferenee once shown is giving place to serious and prayerful eonsiderations.

Very much of the work has been done by personal eonferenee, and with small groups in private rooms, where the twos and the threes and the twenties or the thirties have gathered in His name. While this will continue (D. V.) there are tokens indicating an enlargement. Two meetings have been held in the First Reformed Presbyterian Church, which friends consider fairly successful. The first, which Miss Flagg reports, was very ably addressed by Bro. J. M. Foster, of Cincinnati, who has been doing a grand work during his stay of a month in the eity. Miss Flagg remained with us a few days, to help on the work and to gladden and cheer us by her presence. At our regular parlor meeting, on Monday evening, an aecount of God's ways in leading her, she was listened to with deep interest. Bro. A. A. Hoyt, evangelist and editor of the *Independent Christian*, presided, and opened the discussion with terse and appropriate remarks, the seeond evening; after which it fell to my lot to give the address. The *Boston Herald* gave a brief but fair report, and the resolution recommending weekly meetings was unanimously adopted, the first evening, in full. The Programme Committee of the Baptist ministers' meeting have invited me to present the subjeet at an early date, whieh I purpose to do on the first or seeond Monday in June, as may best accommodate Dr. Gordon, who is to oeeupy one of those mornings.

At the May anniversaries I have been not simply *tolerated*, but weleomed as an ally in the work for the Master.

Bro. A. M. Paull has already written of the meetings held in his truly Christian home at Riverside, closing his artiele with an exeellent suggestion, which I hope the New England friends especially, will read and heed. The kindness shown us by brother and sister Paull, by Bro. Orin Perry and the pastor and co-operating members of the chureh, will be greatly eherished among the pleasant memories of our work. Bro. Zephaniah Graves repeated former generous aets by sending to our home a box inseribed "Mah-hah-bone," whieh, while strengthening the outer man and eheering our hearts to be remembered, also diminished expenses. May the Lord reward him with the "hundred fold."

There has been little open opposition, but some very bitter sayings have been reported to us. A lady, to aeeommodate a personal friend, attended one of our home gatherings and beeame interested. What she heard she related to a Masonie friend. He replied by a most vehement denunciation of a man whom he had never met. The lady was convinced that the exposure was eorreet, and is now aetive in enlightening others. One feature of these *regular* meetings is that it gives an opportunity to "strike back," if any one desires; and when a Mason outside frets and blusters, he is kindly invited to attend and hear for himself and disprove any assertion that is false.

A reeent case promises to be of more than ordinary interest. Confering with Pastor ——, he said: "The chureh at ——, is in serious trouble over this question. I understand they have driven every pastor away who has faithfully preached against the lodge. The present pastor is looking for another field. I think he ought not to leave, and we must stand by him. You ought to go out there and show up the iniquitous system. If necessary, every secretist should be expelled, and the lodge should understand that it can't eontrol the ministry and church of Christ."

These are samples of the way in which God is carrying on the work in New England, "making the wrath of man to praise him."

We are endeavoring to obey the *Master's* instruetions, Mat. 10: 16 and Galatians 5: 25, 26; and to practice the strictest economy in temporalities consistent with health and a respeetable maintenanee of the work, we sometimes feel that if it should please the good Lord and the stewards of his bounties to give more means, we could do more and better work for the Master; but we know that he not only knoweth all things, but *doeth all things well.* The present year, thus far, has been an advance upon the past one, and we are eontent to trust the cause for support to the friends whom the Lord shall move to bestow as it has been bestowed, whether it be little or much. "There is no want to them that fear him" is not an obsolete promise, however mueh he may prove the faith and develop the patience of his people.

J. P. STODDARD.

FROM THE PACIFIC COAST.

CENTRALIA, Wash., June 1, 1891.

DEAR CYNOSURE:—After a tramp over railroad grades and country roads of about one hundred miles, and the delivery of four lectures, I returned to this place Saturday. I lectured here yesterday, in the Christian church, to a moderate-sized audienee and distributed traets at three churches. The seeret soeiety men, exeept one Odd-fellow, stood aloof from the leeture. At the Methodist church, both morning and evening, I was confronted by irate Freemasons, one of whom, Wileox by name, advised me to loeate. It was in the church, at night, after a son of Bishop Thoburn, of India, had lectured on mission work in India. This worshiper of both Baal and Christ ealled me to him, and asked me where I lived. I told him that my home was in San Francisco. He asked me whether I had a family, and I replied that I was a bachelor. He then said that I had better loeate. I told him that I doubted his eompetency to judge as to my duty; that I eonsidered myself competent to ehoose my own eourse, and intended to do so. His attitude and tone were menaeing, and the intention to bulldoze was evident. I told him I would go where I pleased and say what I pleased about Masonry, and that the order had a poor way to prevent it. "Yes," said he, "and you'll make a heap of friends by it." I said, "I value the friendship of no man nor set of men who require as the priee of their friendship that I shall surrender my right to free thought and free speech; I don't want the friendship of men who take the cut-throat oaths of Masonry and consider themselves bound by them. Masonry was eertainly devil-inspired, and the proof is that most Masons, when the idols are touched, give evidenee of being devil-possessed."

Young Thoburn had reeently joined the Odd-fellows, and the Eastern Star. He said he "went in to investigate them." He is an earnest young man, and it seems to me that after having been in India, where no real Christian stays in the lodge, and where he was ealled upon to antagonize the same religion in the heathen temples that they have here in the seeret lodges, he ought to have known better than to join these abominable fraternitics. There was, however, a marked difference between the way in whieh he treated me and the treatment accorded to me by Joselyn, the pastor of the church. Thoburn was very eordial, reeeived a copy of the *Cynosure* and traets gladly, and gave me a cordial invitation to visit his town and leeture. He is stationed at New Whateom.

The Methodist pastor, when approached, said: "We not only belong to the seeret orders, but defend them." This same fellow preaehed the anniversary sermon of the Odd-fellows, and seemed to think it a great honor to do so. I charged him with having two religions,—one Unitarian, the other Trinitarian—and two masters. He denied the allegation, and defied the allegator, and said that he had faithfully warned his I. O. O. F. brethren against making a religion of the order. He denied the exelusion of Christ from the lodge, and when I showed him how it was done, by the laws of Odd-fellowship, whieh lay down Christless prayers and a Christless burial service, and then interdict the use of any other, he flatly denied that anything of the kind was eontained in Grosh's Manual. I did not have the Manual with me, and the matter eould not be settled.

The Presbyterian pastor read the artiele in the *Cynosure* of March 12, "Presbyterianism Dry-Docked,"—and wanted to know who wrote it. He was not a member of any lodge, and professed to be ignorant of their baleful influence. He said he went straight ahead and preaehed Christ, and thought he did his duty. He did not want to announee an anti-sceresy meeting, or have anything to do with one.

The only chureh open to me there is the Christian, whieh is an exeellent building and well-located. But there were so many other things ahead of me, and I would have to wait so long, that I eoneluded to try the country.

Montesano is fifty miles west of Centralia, and is the eounty-seat of Chehalis Co. The place elaims two thousand population. There is more of the Southern element here than any plaee I have been in. This is the first part of Washington where I've seen pietures of Southern heroes, such as General Lee, on the walls. Masonry and Odd-fellowship are strong here; and I am told that a seceding Mason, who spoke against the order, when he trenehed upon their secrets, was threatened with assassination.

I spoke on Sabbath afternoon in a public hall in Elma, and preached in the M. E. church in the morning. The pastor is a young man from Arkansas, free from the lodge. But the leading members are Odd-fellows and Freemasons. I preaehed from Ephesians 2: 19–22, poured the hot-shot into secret societies and bombarded their temples of Baal. They seemed never to have heard anything of the kind before. I announced my lecture, and they came, and my audience was made almost entirely of secret society men. There were quite a number of women present. The attention was good and the demeanor respectful; but not one person present would take up a collection or give a cent.

M. H. NICHOLS.

RENOUNCING THE LODGES.

[The following verbatim copy of the renunciation of membership in St. Mark's Lodge, No. 105, A. F. & A. M., at Niagara Falls, Ont., is a manly, Christian document. On the same date Bro. Mattey also renounced further connection with Beaver Lodge, No. 6, I. O. O. F., Point St. Charles, Montreal, Quebec, in the same form and language:]

NIAGARA FALLS, Ont., May 9, 1891.

TO THE SECRETARY AND MEMBERS OF ST. MARK'S LODGE No. 105, A. F. & A. M.:—Through the grace of God, and faith in the Lord Jesus, I have been led to the way of salvation, which is through Jesus Christ alone. I am therefore compelled to tender my renunciation of Freemasonry forever.

God has brought me out into the world as a witness of the light. Christ says: "No man when he hath lighted a candle putteth it in a seeret plaee, neither under a bushel, but on a eandlestick, that they which eome in may see the light." Again, "Also I say unto you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God; but he that denieth me before men shall be denied before the angels of God."

Oh, friends, this salvation of God is a blessed privilege; it is free to all; but while you are in bondage of soul God cannot deal with you. No man ean serve two masters. Now, friends, I beseech you, by the name of our Lord Jesus Christ, to deny yourself, take up your cross and follow Jesus Christ, because no man can go unto the Father but through Christ the Son.

With that love which is of God alone, I am enabled to love my neighbor as myself, and I do pray for you all daily at the throne of grace, believing that God will use me as an instrument in pointing you to the way of salvation.

I am yours, very respeetfully,

(Signed) JOSEPH W. MATTEY.

PROGRESS IN MINNESOTA.

DEAR CYNOSURE:—Before leaving Wilmar on the 23d of May, one Mason, who seems to have inherited Masonry as a preeious legacy from his forefathers, boiled over with rage against the lecturer of the previous evening, declaring that he would rather be in hell with the Masons than in the soeiety of sueh men as I. And he pointed to Freemason preaehers for his justification. He was earnestly admonished to give up his Masonry by breaking the wicked obligations of a false oath —the only way in whieh he eould be true to God and country.

Leaving Wilmar at 4 P. M. for the train for New London, I fell into conversation with a Mason who expressed his desire to be a Christian, but said he realized the need of a change of heart before he eould make a profession of Christianity. He was found to be utterly ignorant of the real prineiples of Freemasonry, and was foreed to admit the scandalous lying and raseality of Masonic principles that he had imbibed in the lodge. But the diffieulty with him seemed to be as with all Freemasons, to retain the truth in his mind; he would slip over to the side of chureh pastors who are Freemasons, reminding one of what God has said: "Though they cry in mine ears with a loud voiee, yet will I not hear them." Ezek. 8: 18.

New London is a small village. Most of its inhabitants are Scandinavians. There is a small lake, with a dam constructed at one end, and thus

is made to afford a water power for a rolling mill, which, with the wooded hills and valleys, makes a romantic or picturesque village site. Rev. L. G. Almen is the pastor of the Swedish Lutheran church, and is now on a month's mission in Manitoba. He has made a vigorous fight against the lodge, and none but the dissolute class patronize secret societies. "Men love darkness rather than light, because their deeds are evil."

On Sabbath morning an attentive hearing by a large audience was given to the vicarious doctrine of the atonement, by the lecturer, which proved to be opportune on account of the anti-Lutheran or Waldenstromian doctrine that is troubling the churches. In the evening Secret Societies was the theme, and the venomous, lying Masonic beast was given the benefit of a fair exposition; which, possibly, had something to do with the remark of the son of the Odd-fellow who keeps the hotel, "They played you a mean trick this morning," referring to the fact that the stage driver to Atwater had gone without calling for the Anti-mason who had engaged a passage to Atwater in his stage. However, a pleasant ride across the country to Atwater in Rev. L. G. Almen's carriage was more than a compensation for the trick of the Odd-fellow, save the inconvenience of Rev. L. G. Almen.

At Atwater the Swedish Lutheran church, Rev. J. A. Frost, pastor, was well filled, and the Masonic and other secret lodges were well represented in the large audience. They behaved in a very becoming and decorous manner, while they were accused face to face with their self-conscious lying and false swearing spiritualized in the lodge. May God give them repentance and salvation from the lodge bondage of hell and the devil.

Next day, May 26, Rev. J. A. Frost took the writer in his buggy to Grove City. By some error the meeting was appointed for the afternoon instead of evening; hence the audience was much smaller than it would otherwise have been. Infidelity and lodgery have made serious havoc at this place. But God has a people there who love righteousness.

Litchfield was the next place visited. Here Rev. L. A. Hocanzon, the former pastor, attacked the secret empire and maintains a true and consistent position against the lodge, although Satan, by means of secretists in the church, has wrested the whole church from the denomination. The Masons, Odd-fellows, etc., were well represented in the congregation at the lecture, some of whom were put to shame, while some were made angry by the truth.

Accompanied by pastor Hocanzon and his charge I lectured at Dassel, where a large audience assembled at the evening lecture, and with the same results at Litchfield.

On Friday evening the last of the course was delivered at Cokato, where Rev. Mr. Lavine is the pastor. Here another large audience was assembled and welcomed the truth that stops the mouths of the adversaries.

At half-past 4 o'clock next morning (Saturday) pastor Lavine was left to settle with the Masons for the lecture. He will tell them that the lecturer told the truth. Trusting that God's blessing will rest upon what has been done these last ten days with these Lutheran churches and their kind people, we departed for St. Paul with a clear conscience and a light heart.

Thanks for the answered prayers of the readers of the *Cynosure*. W. FENTON.

CORRESPONDENCE.

THE REFORMED PRESBYTERIAN SYNOD.

PITTSBURGH, Pa., May 30, 1891.

DEAR CYNOSURE:—The Covenanter church does not escape the general agitation which is so marked in many Christian bodies this year. The third day of her Synod has passed. The first was given to devotional exercises. God's Spirit was most earnestly invoked to guide throughout the deliberations of this court. But little routine business has yet been accomplished, except a preparation for the discussion and decision of vexed questions.

Memorials have been presented from the New York Presbytery, charging the Pittsburgh Presbytery with doing wrong in suspending seven of its ministers; and from the Pittsburgh Presbytery, charging the New York Presbytery with remissness in not doing the same thing with ministers under its jurisdiction attending the East End meeting. These memorials were referred to the Committee on Discipline, and, in accord with their report, laid on the table.

With the presentation for reference of these memorials there has been much discussion of the situation of the cases before the court. The question of who has been the instigator of the present trouble is perhaps the most important raised.

It has been charged that certain fathers in the court influenced the young suspended ministers to take the course they did, and that they are responsible for the present condition of things more than the young men; hence it was argued that they should be tried by the court first. One of the fathers referred to argued that the young men under sentence had been under the instruction of the professor bringing the charges, had been taught by him that they should vote on amendments, and that their action was caused by his teaching. It was voted to try the young men first. The time set for their hearing was Monday, June 1st. No one can, at this time, tell what the result will be; all doubtless hope for the best, as they view the best. As was to be expected, the feeling is very intense among those taking either side. Anyone desirous of hearing eloquent appeals to all that rouses men to action, could not fail of being gratified here. The old Scotch-Irish fire, wit and wisdom, are hurled like Jove's thunderbolts, and yet withal there is not the harshness one might expect under such excitement. I thought, while listening to some of the speeches, if these tremendous batteries were unitedly turned on the devil, he would immediately return home.

Whatever the result of this discussion may be, it must certainly have the effect of quickening to greater activity. May God bless the Covenanter church, and make her to continue, as in the past, to be one of the mighty agencies for carrying forward his truth. W. B. STODDARD.

PITH AND POINT.

A YEARLY CONTRIBUTOR.

Within a year past the Lord has lent me some of his money in the form of a soldier's pension. It all has to be tithed. I must remember our reform; and as Bro. C. A. Blanchard was anxious that we should state what amount we would contribute each year to the finances of the Association, therefore I authorize you to depend upon me for the sum of two dollars per year after this.

Now, a word about getting *Cynosure* subscribers. That kind of work is not my forte, though I should be happy to aid in that direction. It has occurred to me that it might be well to employ some good canvasser solely for that part of the work.—RUSSELL PARK, *Denmark, Iowa.*

GOOD TO SHOW THE WAY OF DUTY.

Good morning, brethren! I am in my 76th year and in feeble health; yet still enjoying life, thank the Lord! I have taken and read the *Cynosure* for many years. I think it is the best paper to show a man his duty to God and man that I ever read. May the blessing of my Heavenly Father be on your work.—J. H. CLARK, *North's Mills, Pa.*

CORRECTION.

Rev. A. W. Parry wishes to make a slight correction in his letter published May 28. The resolutions should read: 1. "Never to join any organization requiring an oath or affirmation as a pledge of secrecy."

The statement of principles which he prefers is: 1. *Sworn* secrecy is anti-Christian. 2. *Anti-American.* 3. "It is selfish in its benevolence; SOME have oaths that are disloyal; ALL its oaths are extrajudicial, and SOME are criminal in their penalties."

A SUGGESTION FOR A GREAT PAPER.

I endorse the suggestion of our California correspondent, N. R. I., in the 19th of Feb. number of the *Cynosure*, to have one grand paper, including all the reforms of the day, and especially Woman Suffrage. Miss Frances Willard has said that "Prohibition was the key to all other reforms," but I would put it that Woman Suffrage was the key to Prohibition and every other Christian reform; and I have a valuable quarter-section of farm land to put into such an enterprise, and would also help to sustain a lecturer on this field, and would go twenty miles to hear one speak.—S. SIMPSON, *Garfield, Washington.*

REMEMBERS BATAVIA.

I am hoping and praying some may get their eyes opened to see the evil of these secret abominations which are so demoralizing all the churches and our whole land. I am now in my seventy-ninth year; did not live far from Batavia when the Masonic lodge murdered Morgan. I have never given it any quarter since. It is the old cockatrice's egg that has hatched out the whole viperous brood that infests our land. I am no friend to secrecy in any shape or form, not even the Good Templars; I will not give it any quarter. I believe in a religion that is so pure and clean it will bear the daylight in all its doings.—MARY BARNEY, *Mt. Morris, N. Y.*

THE PAPER IN THE READING ROOM.

I wish to thank you for the extra numbers sent me, which I handed my friends; also for your supplying the college reading-room. How much good has been done I cannot say, but that some has been, there is *no doubt.* When once I get settled on a field of work, which I hope will be soon, I have a small amount for the college fund.—HENRY C. FOSTER.

A PENNY DAILY.

"The Lord loveth a cheerful giver." I am one of the poor men who are appealed to in the annual report of the Directors, in the *Cynosure* of May 21, and by the Lord's help I will engage to pay a penny a day, say three dollars for the coming year, and will send it at intervals to assist in the free distribution of the *Cynosure* and tracts. I want the *Cynosure* to speak for me. God prosper it and keep it Christ-like. Keep up courage, brethren.—TRY.

A TRUMPET NOTE IN THE CONFERENCE.

"My heart's desire and prayer to God is," that the Conference may be a grand success, and that it will send forth such a blast that men, everywhere throughout this land, will be aroused to the folly, the sin, and the danger of secret societies. These are institutions of darkness, and are a menace to the liberties and happiness of a free enlightened people,—therefore should be opposed by every Christian man and woman. Here is my mottoe: "*Down with the lodge, and let Christ have the preeminence in all things.*"—GEORGE BAKER, *Cong'l Minister, Kalama, Wash.*

LORD, HASTEN THE DAY.

The time of the *Cynosure* is about expired. I don't want it to stop. It has the right ring, and is true on the Bible line. If there is any sin I abhor it is lodgery, secret organizations. May the Lord hasten the day when they will be driven from existence.—ROBERT MAY, *Glidden, Iowa.*

SMALL, BUT NOT TO BE DESPISED.

The paper is one of my choicest earthly blessings to guide me in this day of delusions, and I may add, counterfeits, of every kind—JACOB MARKLE.

I consider yours the best reform paper I have ever read. May God bless its teachings to many souls. I believe it declares the truth and therefore will stand any test.—ADDIE WILLIAMS, *Albany, Oregon.*

Having spent the winter with friends in Nebraska, I found a man out there who is with us in opposition to secret orders, and was pleased with the *Cynosure;* and I also believe the paper will convert him and his two sons to the Prohibition party.

Our land is in great darkness, but He who has promised will work his "strange work" in his appointed time; a a "perfect work" Paul calls it. That shall be the end of the world in that great spiritual sense, a new heaven and new earth.—IRA TODD.

I am very much pleased with the paper. I read it, and then present it to the Freemasons of our town. On the principle that the truth must win, I am sure it will do good. I wish you the highest success in your noble work.—(Rev.) J. L. WEAVER, *Burgettstown, Pa.*

I would not like to be without the *Cynosure;* am always glad for it when it arrives. I first subscribed for it in York, Pa., 1889, at the General Conference, when the Liberals left the United Brethren church. W. B. Stoddard induced me to subscribe. He was present and defended the Radical party in their action of right like a man.—J. P. HOFFMAN.

LITERATURE.

ALDEN'S MANIFOLD CYCLOPEDIA of Knowledge and Language, with Illustrations. Vol. XXVII., Revised Edition. From O'Fallon to Palmiped. Published by John B. Alden, New York, 1891.

Each successive volume of this serial work bears ample testimony to its thoroughness and value, which is due to its freshness and intelligent condensation, its variety of subjects, trustworthiness of statement, and convenience of size and form. Add to these its moderate price, and the secret of its popularity is manifest. Gradually the developments of the census of 1890 are being incorporated, increasing its importance as a statistical work.

One of the principal subjects of the June *Century* and a timely one in view of the current commencements, is the education of women. There is an illustrated article entitled "Women at an English University," in which Newnham College is described, with pictures of the college and portraits of Miss Clough and Miss Gladstone. The paper is by Eleanor Field, and one by Catherine Baldwin follows on the "Health of Women Students." In the Open Letters "Female Education in Germany" is discussed by Countess von Krockow. The

frontispiece is a portrait of George Mifflin Dallas, formerly Vice-president of the United States. This portrait accompanies the second and last installment of the papers extracted from Mr. Dallas's journal, written while he was American Minister to the Court of the Czar Nicholas I. In the fourth installment of the Talleyrand Memoirs, Talleyrand replies directly to his accusers, and denies categorically and with emphasis that he had anything to do with the execution of the Duc d'Enghien, or with an alleged plot to assassinate Napoleon. Gen. Sherman's last speech, delivered at the Press Club dinner to Henry M. Stanley, Jan. 31, is for the first time printed in this number of the *Century*. This is accompanied by a picture from St. Gauden's bust from life of Sherman, and by a poem by R. W. Gilder. The new paper in the California series is by Dr. Charles B. Gillispie of Freeport, Pennsylvania, and is substantially a transcript from his California journal of 1849 and '50, being a description of a Sunday in Coloma in which the rougher life of the mines is most prominent—the auctioneering, racing, gambling, thimble-rigging, etc. The essay of most importance is another of the Present-Day Papers contributed by the Sociological Group. It is written by Prof. Sloane, of Princeton, and is on the subject of "Pensions and Socialism."

The *Cosmopolitan* for June is an unusually attractive number. The opening article on Japanese women, beside giving an intelligent view of the female habits, intelligence and skill of Japan, has numerous portraits of these ladies, some of them very attractive. Thomas B. Connery, former editor of the N. Y. *Herald*, writes in a very entertaining way of Edison, the marvelous inventor. and Stanley, the intrepid traveler. Excellent portraits of these two heroes and of a greater one, David Livingstone, adorn the article. Another biography of an equally entertaining character is that of Gustav Dore. Numerous views of his paintings are presented. "A Model Municipality" is an account of the internal management of a great city, from which our extravagant American cities are asked to learn wisdom. "The Needs of the Farmer" is a prize essay, good and sound as to advice, but Dan Beard's pencil has more originality than the writer's pen. Ex-minister S. G. W. Benjamin writes the true story of Noor Mahal, one of Moore's heroines in Lalla Rookh.

John Burrough's "Talk about Wild Flowers" in the June *St. Nicholas* will show botanists how to make their science "understanded of the people," and may also suggest to them a few particulars upon which fuller information is desirable. Josephine Pollard tells, in "A Free Circus," all about the baby elephant which lately walked upstairs and insisted upon sharing the apartments of a quiet colored family in New York city. In "A City Playground" Frank M. Chapman describes the sports of city children in streets, and makes a strong appeal for space, light, and air for the young city dwellers, who will one day be the strength or weakness of the nation.

Talking of patent medicines—you know the old prejudice. And the doctors—some of them are between you and us. They would like you to think that what's cured thousands won't cure you. You'd believe in patent medicines if they didn't profess to cure *everything*—and so, between the experiments of doctors, and the experiments of patent medicines that are sold only because there's money in the "stuff," you lose faith in *everything*.

And, you can't always tell the prescription that cures by what you read in the papers. So, perhaps there is no better way to sell a remedy, than to tell the truth about it, and take the *risk* of its doing just what it professes to do.

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SECRET SOCIETIES CONDEMNED

BY EMINENT EDUCATORS.

PRESIDENT F. H. M. HENDERSON, *Bowdon College, Ga.:*—I regard all secret societies as extremely liable to be perverted.

PRESIDENT NOAH PORTER, *Yale College:*—That there are serious evils connected with them cannot be questioned; that they accomplish some good is equally clear.

PRESIDENT HITCHCOCK, *Amherst College:*—These, at different periods, have been fruitful sources of excitement, jealousy, and heart-burning among the students.

JOSEPH MOORE, *President Earlham College:*—The fact that Freemasonry often thwarts every effort to enforce the law against an offender who is of the fraternity, shows it to be an obstacle to moral and civil progress.

HOWARD CROSBY, D. D., *Chancellor University, New York:*—Thirty years ago I was a member of a college secret society, and while I had upright fellow-members, and we encouraged literary culture, I found the association was chiefly a temptation to vice.

PROF. J. R. JACQUES, *Illinois Wesleyan University:*—Among college students, at an age when most susceptible, secret societies tend to breed that secretive disposition which is the very opposite of the truly candid, generous, and magnanimous character.

DR BEYSCHLAG, *Professor in the University of Halle:*—Never entertain the idea to join the lodge for popularity's sake. It is utterly degrading to imagine pastors, men who have to deal with Christianity, the most universal and open thing in the world, wrapped up in the mummeries of Freemasonry.

PRES. J. BLANCHARD:—There have been civil and ecclesiastical pests ever since there was a government and religion; and Freemasonry is one of those pests. The Cains of humanity have rejected Christ and worshiped nature, and Nimrods have denied justice and practiced oppression, But both are combined in the lodge.

PROF. J. R. W. SLOANE, D. D., *Reformed Presbyterian Theological Seminary:*—But my strongest opposition to Masonry is because of its rivalry with religion. It steps in before the church, and is a false, an idolatrous religion, a religion without a Saviour and, therefore, a delusion and a snare to all who engage in it, or rest their hope upon it.

PROF. BURT G. WILDER, *Cornell University, Ithaca, N. Y.:*—I am willing to hazard my position....upon the truth of the proposition that secret societies are unknown in heaven, but that they form a prominent and essential feature of life in the other locality. Light versus darkness; openness versus mystery; mutual confidence versus suspicion and distrust.

PROF. S. C. BARTLETT, D. D., *Chicago Theological Seminary:*—There are certain other wide spread organizations, such as Freemasonry, which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God.

PROF. J. G. CARSON, D. D., *Xenia, Ohio:*—These associations are inconsistent with the genius of Christianity, because the secrecy which they affect, and to which they bind their members by promise or oath, is unnecessary and so unwarrantable, dangerous, and ensnaring to the conscience, and, therefore, utterly opposed to that openness and publicity which Christ enjoins on his disciples both by example and precept.

PRESIDENT C. G. FINNEY, *of Oberlin, 1868:*—We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution *have no right to be in the Christian church.* In our judgment we are forced to the same conclusion, we cannot escape from it, we wish it were otherwise, we therefore sorrowfully but solemnly pronounce this judgment."

ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

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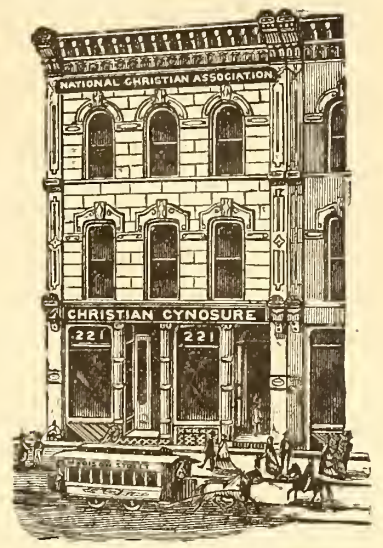
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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 11, 1891.

WE PRESS FORWARD.

As our readers already know, President Blanchard, who has been our leading writer since 1868, has declined the request of the Association that he continue as responsible editor. He has been requested to act as corresponding editor, and we hope that we may be able regularly to receive wisdom, strength and inspiration from his contributions. It is probably true that without his zeal and energy the *Cynosure* would never have existed, the work which it has performed never have been done.

It is also a cause of regret that our Mr. Kellogg, whose tireless faithfulness has been so considerable an element in our labors for more than twenty years, must for a time be absent from the office. The health of Mrs. Kellogg makes a change of climate imperative, and he plans an immediate removal to the Pacific coast, to be absent for a year. We trust that at its expiration he may return and resume his labors with us. Meanwhile a committee of the Board of Directors will have charge of the paper, and will, so far as they are able, carry forward the great cause which it represents.

We hold it as indisputable truth that secret societies are contrary to the example of Jesus Christ; that members of such orders, who are consistent, necessarily violate his plain commands; that almost all modern secret orders reject Jesus Christ as the Saviour of men; that Freemasonry not only does this, but also mutilates the Word of God; that these orders are keeping thousands of men out of the churches of our Lord Jesus Christ; that they interfere with the administration of civil law; that they protect criminals, and thus encourage crime; that all Christians should abstain from fellowship with such orders, and that all patriots should also oppose them.

We believe that many worthy men are deceived by the avowed objects of these orders and do not understand their relation to the home, the church, and the state. We believe that we may with perfect confidence labor for the enlightening of such brethren and expect them to become our co-workers in witnessing to the truth of the Gospel and the deadly character of these substitutes and rivals thereof. We believe that the time will come when the truths above stated, now often doubted or denied, will be universally accepted. We believe that the kingdom of God is to come, and that his will is to be done on earth as now in heaven. And we cordially invite all those who are of like faith with us to a share in the toil and triumph which, under God, are to attend our labors.

THE POWER OF TESTIMONY.

At the Synod of the Reformed Presbyterian Church, in session in Pittsburgh, and at the General Assembly of the United Presbyterian Church in Princeton, Indiana, reports have been presented, declaring for substance, that secret societies are evil, and that Christians should have no fellowship with them. Similar action was taken by the Conference of Christians in Chicago, and has been had in the past by sessions, associations, presbyteries, conferences, and conventions. At the same time these lodges continue to exist, and, under various forms, increase.

This latter fact leads many to say: "Of what use is all your agitation?" Men who walk by sight are disheartened when results are not speedy and visible. But we who walk by faith in God's Word understand that greatest results are wrought out by the forces which are silent and unperceived. The Revelator (Rev. 12: 10, 11) heard triumphant voices exclaiming, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." Explaining this victory over the enemies of God and his people, the song continues: "And they overcame him by the blood of the Lamb and by the word of their testimony, and they loved not their lives unto the death."

History utters but one voice respecting the power of witness to the truth. It is God's appointment for his people. Not by might, nor by power, but by God's Spirit, are walls of Babylon beaten down, or walls of Jerusalem builded up. God honors his people's testimony to the truth. The sword they are not to take. Their weapons are not carnal, but spiritual, yet are they mighty through God to pull down strongholds. Let us be more faithful and persevering in our witness against these paganisms in Christian lands. They are of their father, the devil. They are destroying the souls of men. In due time they will perish. God will smite them and they will fall as slavery has, forever. Meantime, every sermon, every private exhortation, every prayer, and every article which bears a true witness against them has its appointed influence, and will be used for the accomplishing of the great result.

FROGS IN THE KING'S BED-CHAMBER.

If it is an evil for a Christian church to admit adherents of Freemasonry to its membership, how much greater is that evil when a majority of its members are Masons, and control the affairs of the church? Such cases are not rare, and they remind one forcibly of the plague of frogs in the land and days of Pharaoh, when the river brought forth frogs abundantly, which went up and infested the king's house, his bed-chamber and even his bed (Exodus 8: 3), as well as the houses, the ovens and kneading-troughs of his servants. There were too many frogs in the palace to make life pleasant; they usurped too many royal privileges; they made themselves unpleasantly at home, and their presence was derogatory to the dignity and comfort of the royal family. So it is with lodge rule in the church. The Gospel is hampered by it; the minister is no longer a free agent; its power is felt in all the affairs of the society; and the King's business, although it requireth haste, is sadly delayed and made subservient to unholy influences. So all Christians should earnestly pray that the frogs may be put out and kept out of the King's bed-chamber.

THE LUCERNE (CATHOLIC) MEMORIAL.

Whether the present disturbance in the Roman Catholic church over the Lucerne-Cahensley memorial will result in a more serious dissension need not now be discussed at length by Protestants, who, however, will watch the progress of events with considerable interest. If the hand of God is in this threatened rupture, it will surely reach a most important climax, inasmuch, as the *Inter-Ocean* editorially expresses the probable result, "any attempt on the part of his Holiness to thus impede the thorough nationalization of the foreign immigrants to this country would be certain to provoke violent hostility to his person, and to the church of which he is the spiritual head. It also would be likely to lead to a universal adoption of State laws for the inspection of sectarian schools, and for compulsory education in the English language. No measure could be more full of mischief to the Catholic Church in America than that recommended to his Holiness by the Lucerne memorialists."

The memorial urges upon the Pope the need of dividing the Catholics of the United States into camps of various nationalities, the German camps to be officered by German bishops and priests, and such discipline maintained within them as to insure a perpetuation of the use of the German language and the German modes of thought by forcing all members of the camps to educate their children in schools under the control of the German prelates and priests. The proposition also includes the Bohemian, Italian, Polish and Hungarian camps of Roman Catholics; and the aim to be accomplished is the establishment of a number of foreign speaking camps under political, social, and religious control of alien priesthoods.

Strong opposition to the memorial is being made by Archbishop Ireland, who undoubtedly voices the views of a large number of Romanists in America when he says: "The whole proceeding is an insult to American nationalism, and reveals the fact that certain Europeans imagine America to be a sort of African Congo, without autonomy of its own, and incapable of life without a constant application of European galvanic batteries. Catholics are mortified that their religion is made the occasion and the pretense of this insolent foreign intermeddling. Strange news, indeed, for American ears to hear that the Austrian and the Prussian ambassadors in Rome had been instructed by their home governments to bring to bear upon the Vatican their influence in aid of Herr Cahensley's plan of campaign."

The audacity of the proposed measure is so great as to induce a belief that if its enforcement was ever seriously contemplated, it will be withdrawn to prevent a general uprising against it.

WILL THE LODGES EVER BE ABOLISHED?

They will, most assuredly, notwithstanding their present popularity and prosperity. But their abandonment is dependent upon two conditions. There is little hope of their downfall in the prevalent corruption of public opinion, which not only tolerates them, but gives them its hearty support. The influences of a righteous people properly brought to bear upon any great evil must greatly cripple its injurious character, but those influences must be of more than human origin. Behind them must stand the power of the Holy Spirit, to accentuate and make them effective. There must be harmony between the human will and the divine will, and until this condition is reached little can be accomplished. Then will the voice of the people become the voice of God, and the era of reform be established upon the best and surest foundations. Then will the lodges be abolished. How this union of the two wills is to be effected is the problem of the ages, for the way of the Lord is not in harmony with those of unregenerated men. It is in the churches of Christ, therefore, if anywhere, that the work of reform must be carried on; it is there that the divine will should have its free course, and it is there that the strongest opposition to all existing evils should be found. If, however, the churches are derelict in their duty, another remedy must be sought. Where is it to be found? If the churches are helpless to overcome the evil that besets them, and are led captive by it, then it will require the presence of the Lord to destroy it with the hot breath of his anger—with the same blast that is to lay low the Anti-christ at his second coming. But the lodges will be abolished. In the one case the event will be life to their members. In the other it will be their eternal destruction.

STARTLING STATEMENTS.

At the third day's session of the General Assembly of the United Presbyterian churches, at Princeton, Ind., the Committee on Correspondence asked that the Assembly hear Dr. J. G. White, of the Cumberland Presbyterian church, on the secret schemes of the Romanists. Leave was granted, and Dr. White addressed the Assembly for fifteen minutes. He asserted it as one of the aims of the Romish church at present, not only to have their parochial schools supported by the State, but to get our public schools filled with Romish teachers. He affirmed also that the Romish church is filling the country secretly with books that propagate its faith, and actually corrupting the morals of the country. It was his opinion that the great battle of Romanism is to be fought in this country and mainly in this valley of the West; and *within five years it would be on us in the form of bloodshed and persecution.*

"These shall make war with the Lamb, and the Lamb shall overcome them; for He is Lord of lords and King of kings; and they that are with Him are called, and chosen, and faithful."—Rev. 17: 14.

PROHIBITION CAMPAIGN—A SUGGESTION.

Bro. I. R. B. Arnold, writing from Dayton, Ky., June 4, and referring to the proposed effort to introduce a prohibition amendment into our State Constitution, asks: "Is there to be an amendment campaign in Illinois? If so, would it pay the State Committee (N. C. A.) to spend $200 or $300 to get our chapel towed into the State, or let us use that amount to help buy a steamer, and then work in the fight during the season? We can reach many more people," he adds, "and with much less expense, than lecturers can be hired and halls paid for. I simply drop this suggestion. There is plenty of work everywhere. Next winter we want to go up the Tennessee and into Alabama."

VIEWS OF THE CHURCH CONFERENCES.

The reports of committees on secret societies in the recent Synod of the Covenanters at Pittsburg, and in the General Assembly of the United Presbyterians, at Princeton, Ind., are evidences of a salutary sentiment on the subject that should have a wider range.

The Covenanters denounced secret societies as aids to Satan, and declared it to be the duty of the church to take members out of them—"the deadliest foe of the church." The character of labor organizations was questioned and was referred for a full investigation to the current committee.

The United Presbyterian report counseled the members of the church against entering secret orders, even when they are simply "beneficial," and not oath-bound.

All other Christian churches are under the strongest obligations to the cause of Christ to be equally outspoken on this question.

MISS FLAGG WRITES to the *Independent Christian:* "The signs multiply which point to a dark time directly before us. The strike in the coke regions, the restlessness of labor in the old world, —all show what a volcano society is living over to-day. . . . The failure of labor organizations to help the workingman, when once realized by the latter, will only precipitate the inevitable conflict." On this subject she quotes from Rev. Hugh O. Pentecost: "The men are losing faith in strikes. When they have entirely lost faith in them, mobs will attempt to accomplish what unions have failed to do." The prospect is not a pleasant one, but it is likely to demonstrate the worthlessness of lodge influence in effecting true labor reform.

THE MEMORIAL SERVICES in honor of the late Rev. Joseph Travis, at the May Street Free Methodist church on Wednesday evening, May 27, were largely attended, and full of interest. Rev. Wm. Ferries presided, and the opening devotional exercises were conducted by Rev. F. D. Christie, the pastor, and Rev. J. J. Hales. Rev. M. V. Clute made the principal address, and was followed by Rev. Messrs. S. K. J. Chesbro, T. B. Arnold, J. D. Kelsey, J. W. Sharp and B. R. Jones, editor of the *Free Methodist.* The tenor of their remarks indicated a high appreciation of the pure life and abundant labors of Bro. Travis, and of his loss to the church and the world. Before the meeting adjourned a collection was taken for the benefit of his widow, amounting to nearly $60.

—A twenty-minutes noon prayer-meeting, beginning at 12:45 daily, is held at this office. Members of this Association and friends who may find it convenient to attend are invited to be present. The work of the Association is made a special subject of prayer.

—The annual catalogue of the Augustana (Lutheran) College and Theological Seminary, at Rock Island, Ill., 1890–91, indicates a fair degree of prosperity in its five departments, the names of 342 students being enrolled. The courses of study are numerous, and the advantages offered, literary, musical and social, are many and attractive. Rev. Olof Olsson retains his position as president. The fall term will begin Sept. 2d.

—By permission of the Woman's Temperance Publication Association of Chicago, we shall in our next number print the first chapter of an interesting serial Temperance story, entitled, "HELPING: A Temperance Tale," by Ada M. Melville. The young readers of the *Cynosure* will undoubtedly enjoy it, as it appears from week to week, and learn from it not only the evils of intemperance, but valuable lessons in the art of right living.

—The late Phineas T. Barnum, as a temperance advocate, exercised a commendable degree of influence; but as the author of a pamphlet favoring Universalism he mistook his calling and made the usual muddle of theology and error. Since his death "an old acquaintance of 47 years" —none other than the *Cynosure's* good friend, Geo. W. Clark, of Detroit,—has written a review of the fallacies in Mr. Barnum's pamphlet, and given it to the public in a tract of 24 pages. It is an earnest and intelligent refutation of the doctrines advanced by the great showman, and should be widely circulated as a rebuke to the growing and dangerous liberalism of the age.

PERSONAL MENTION.

—The study of law has been taken up by a daughter of Congressman Breckinridge, of Kentucky.

—W. B. Stoddard has returned to Washington and resumed his duties at the N. C. A. office in that city.

—Fanny Crosby, the blind poetess, writes six hymns a week. She is a cheerful and uncomplaining soul, carrying sunshine wherever she goes.

—Rev. Dr. Charles H. Parkhurst, of the Madison Square Presbyterian church in New York, has been chosen to succeed Dr. Crosby as president of the Society for the Prevention of Crime.

—Octavia Grace Ritchie is the first woman of Quebec to take a medical degree. The experiment of admitting women to the clinics of the general hospital wards is a great innovation in Canada.

—Mrs. Amanda Smith, the well-known missionary, since her return to this country, has been laboring successfully as an evangelist in Brooklyn, Boston, Philadelphia, New Orleans, and Pacific Grove, California. Her services are in great demand.

—Rev. Dr. E. P. Goodwin, of the First Congregrational church, Chicago, is to preach the sermon, and Dr. W. R. Dale, of Birmingham, England, is to deliver the opening address at the International Congregational Congress, which meets in London, July 13th.

—In California Mrs. Harrison had a reception at the Stanford mansion, at which there were 1,000 Gold of Ophir roses suspended in a canopy over her head, and at another reception the ladies stood on a balcony where a thousand callas formed a great bed around them.

—The Rev. Dr. John Hall's parishioners will not permit him to resign. They propose to keep him in his pulpit as long as he lives. Dr. Hall has therefore decided to resign the chancellorship of the New York City University instead of the pulpit of the Fifth Avenue Presbyterian church.

—Rev. Wilbur F. Crafts will spend June 28th in Omaha, Neb., instead of the place named in his itineracy of Sabbath Reform lectures, several weeks ago. He spoke on June 2d and 5th in Minneapolis, where, as in many towns of Minnesota, both the Mayors and Sabbath Associations are becoming more aggressive in restraining Sunday dissipation.

—Rev. Dr. I. K. Funk, of the publishing house of Funk & Wagnalls, has brought suit against the New York *Evening Post* for libel, laying damages at $100,000. The libel of the *Post* is based on false charges against Dr. Funk in connection with the publication and sale of the "Encyclopedia Britannica" and Bryce's "American Commonwealth."

OHIO—AN APPEAL.

A word to the friends of the anti-secret cause in Ohio.

DEAR FRIENDS:—This word of appeal is directly to you. I wish to inform you that Bro. C. F. Hawley, as agent for the National Christian Association, opposed to secret societies, proposes to begin his lecturing work in Ohio, which is a part of his territory, after a time, and it is desired to provide funds for the starting of the work in our midst, and for this purpose this call is now made. Will you please give attention to the request? At present we have, as a State organization, an empty treasury. Bro. Hawley will need assistance as soon as he commences his work. Will you please render what assistance you can in replenishing our treasury, so as to enable a vigorous prosecution of the lecturing work in the various localities he may visit in carrying forward the cause of moral reform? The great need of work being done in this field, I presume, will not be called in question by those who are friendly to the cause in which he is engaged. Will you consider the matter carefully and do what you may deem duty calls to be done in the matter? Any sums forwarded to the treasurer will be appropriated in the direction herein named. Let a liberal response follow, and your action in the premises be as early as may suit your convenience. Address

EVANS THOMPSON, *Treasurer*

Senecaville, Ohio.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., June 3, 1891.

Among the most noticeable of the President's visitors this week, were a large delegation of Dunkards, as the German Baptists are commonly called, who stopped to pay their respects to our civil ruler while enroute to Hagerstown, Maryland, where the National Conference of the Dunkards is now in session. Secretary Foster assisted the President in receiving them.

It is a matter for congratulation from all who believe in the peaceful arbitration of all international misunderstandings and disputes that the British government has seen fit to meet the proposals of our own government in the stopping of all sealing for the present season, except enough by the regular government lessees to provide for the three hundred natives on the Pribyloff Islands, who are entirely dependent upon the sealing industry for their livelihood. This understanding between the two governments gives all the more pleasure from the fact that by many it had been feared that it would not be had in time to prevent the existence of the peculiarly dangerous state of affairs which during several sealing seasons has existed on Behring Sea, a state of affairs whereby it may be said that the peace of the nations composing the English-speaking world was for several months in each year in eminent danger of being seriously disturbed by the indiscretion of some man who might happen to be in command of a vessel flying the flag of Great Britain or that of the United States. Happily the agreement reached has removed all danger for the present year, and it is hoped and believed by President Harrison that the arbitration of the claims which have been set up by both nations, which was some time ago agreed upon, will, before the opening of next year's sealing season, have forever and satisfactorily removed the cause for any friction between the nations so closely allied by blood and social ties, which have so many reasons for being friendly toward each other, and none deserving of the name for being enemies.

A most affecting scene occurred just previous to the death of an estimable lady in this city several days ago. For many years the lady had persisted in telling her husband, who is a musician, that when she felt that death was near she wished him to play on the organ the "Vesper Hymn," and his own rendition of the "Rock of Ages." Just before she died, she whispered to her sister to tell her husband that she was ready for him to play. He went to the organ and played the music requested, and probably no organist ever exercised his skill under more peculiar or more trying circumstances. He then returned to the bedside and took the hand of his dying wife. She looked at him calmly and said: "Fred, I must leave you now. Goodbye; God bless you." That was all; there was not a tremor on her placid face as her soul started upon its journey to God.

The Good Templars of Washington have a beautiful custom, which, if not universally followed, certainly deserves to be. It consists in holding an annual Memorial meeting at which the lives and services of the dead pioneers in the cause of temperance are vividly brought before the audience by means of speeches and portraits. At the meeting held last Saturday night the speakers honored among others, Hon. John B. Finch, Gen. Clinton B. Fisk, Hon. D. P. Holloway and Mrs. C. N. Whitney. An effective tableau was presented while the audience was singing "Cover them over with beautiful flowers," by the action of a number of ladies in literally carrying out the words of the song.

An old-fashioned Methodist silver-praise service was held in connection with a rally of the Epworth League in one of the local churches Sunday night, and the result was highly gratifying to its projectors.

The Postoffice Department, having become satisfied that the recent order issued by the heads of the two largest express companies directing their employers not to receive lottery matter for expressage is not being obeyed, proposes trying to find through the courts a way to compel these companies to stop doing business with lotteries. The sympathies and good wishes of all good people will certainly be with the Postoffice officials in this effort to kill the nefarious business, which seems only to have been crippled by exclusion from the mails. *

THE HOME.

GIVE A KIND WORD WHEN YOU CAN.

Do you know a heart that hungers
For a word of love and cheer?
There are many such about us;
It may be that one is near.
Look around you. If you find it
Speak the word that's needed so,
And your own heart may be strengthened
By the help that you bestow.

It may be that some one falters
On the brink of sin and wrong,
And a word from you might save him—
Help to make the tempted strong.
Look about you, O my brother;
What a sin is yours and mine
If we see that help is needed
And we give no friendly sign.

Never think kind words are wasted,
Bread on waters cast are they,
And it may be we shall find them
Coming back to us some day.
Coming back when sorely needed,
In a time of sharp distress,
So, my friend, let's give them freely;
Gift and giver God will bless.

—*The Housewife.*

THE NEW MINISTER'S WIFE.

"Well, how d'you do, Mis' Bascom? I thought I'd just drop in, on my way home from the circle. Why didn't you go to-day?"

"I declare, Mis' Stone, I felt too tired to stir out o' the house. I've been up for three or four nights with Johnny, and I'm all wore out. Did you have a good meetin'? I'd like to have been there, seein' it was the annual meetin', but I couldn't."

"Well, you don't know what you've lost, Mis' Bascom. We had an excitin' time. You know we was to elect officers to-day. Well, to begin with, we voted for president; and, of course, as has always been our custom, we elected the minister's wife. I tell you, we went for her good and strong. But mercy on us! You'd ought to seen her. She just stood right up and said she was much obliged to us for the honor we would do her, but owin' to family duties and others combined, she must refuse. Said she had not time to devote to it. Well, I must say I was some surprised, and so was the rest of 'em."

"I don' know, Mis' Stone, as I blame Mis' Hartwell one mite. She is president of the Missionary Society, secretary of the Ladies' Association, and treasurer of the Benevolent Society. I think she has about all she can attend to. I don't hold to makin' a pack-horse of the minister's wife. I think there is too much expected of her. Good land! I wouldn't be in her shoes for no amount o' money; and it ain't no sign because we've always had a minister's wife for president of the sewin' circle, that we've always got to."

"Well, you can say what you've a mind to, Mis' Bascom, I think she is the most suitable person, and Mis' Hartwell had ought to taken it. I think she is going to be rather uppish, and that won't do here in Brownsville, you know as well as I do. She looked a good deal citified, though her clothes weren't nothin' extra. Her dress was a bottle-green cashmere, and jest as plain as plain could be, but somehow it looked genteel, and was becomin'. I feel that she's not the right sort of a woman for us, and I shouldn't be surprised if Mr. Hartwell didn't get on very well, just on her account."

"Well, now, Mis' Stone, I don't think we'd better begin by findin' fault with the minister's folks. Perhaps they are jest the ones we need here, and I say, giv'em a fair chance. I've always noticed one thing in this world—it's a good deal easier to pull down than it is to build up."

"I don't know as I've really said anything against 'em, and I don't mean to; but I can't help seein' when things don't go to suit me, though I ain't obliged to tell everybody of it. I've only spoken to two or three other women besides you about it. I'll say this: Mr. Hartwell seems very much engaged in his work, and appears like a real good man. What a pity he hasn't got a wife that would be a helpmeet to him instead of a hindrance! Why, Mis' Bascom, what do you think? When we told her about givin' 'em a donation bime-by, she didn't seem at all carried away, and the consequence will be, they wont get so much, you see if they do. It put a damper on me, I know. I'd made up my mind to give five dollars, but now I don't think I shall give more'n two and a half, and that, I believe, I shall hand to Mr. Hartwell. I tell you what, that woman is a stumblin'-block, as it were, in the way of her husband."

"Why, Mis' Stone, you've no right to say so. You don't know anything about how it is, and this donation business you speak of is nothin' more nor less than a regular nuisance. I declare, if I were in Mis' Hartwell's place, I wouldn't have one nohow. If anybody had anything to give you, wouldn't you rather they would come and give it and then go off home as they'd ought to, and not row round half the night with seventy-five or a hundred more folks? You know how it is at our donations. We go to the minister's, and turn the house upside down from garret to cellar, eat all the best of the provisions we carry, daub up the carpets, tucker the minister and his wife all out, and then we go home feelin' we've done a lot of good, when, if the truth was known, I believe we've done more harm than anything else. I made up my mind last year that I'd never go to another; but I shall give something to the minister all the same; and you, Mis' Stone, as well off as you are, hadn't ought to cut down any on what you've always given, just because you don't like Mis' Hartwell over and above well. You just wait awhile; perhaps you'll change your mind about her."

"Well, perhaps I shall; I'll let you know if I do. But there, I must go. Come over, you and Mr. Bascom."

"Well, good-night, we'll be over soon. Come again."

Mr. and Mrs. Hartwell had been in Brownsville six months when the annual meeting of the sewing circle occurred. Mr. Hartwell was thoroughly engaged in his work, and had come to this new field of labor filled with enthusiasm, and determined with God's help to do all in his power for the upbuilding of church and people. He was ably seconded by his wife, Mrs. Stone to the contrary notwithstanding. Mrs. Hartwell was devoted to the interests of her husband and his people, let him go where he would. She was indeed a helpmeet, and often went beyond her strength in her zeal for doing good. She had, like her husband, come to Brownsville feeling that God had called them there, and that there was much to be done. She had gone to work with characteristic energy, but after a few months began to feel that the people were not in sympathy with her. This troubled her very much, for well she knew that in the end it would interfere with her husband's usefulness; but all she could do was to go on as she had begun, doing with her might what her hands found to do, and trust the results to God.

In time, those who had been inclined to find fault with her began to be aware that though she would not always work in their way, she had a very good way of her own. There chanced to be a good deal of sickness among the people not many months after Mr. and Mrs. Hartwell came to Brownsville, and almost the first to be taken ill was Mrs. Stone, with typhoid fever. The poor woman had a very hard time of it, and through it all no one seemed quite as kind as Mrs. Hartwell. She would come in and sit with her, and, so far as lay in her power, cheer and encourage the sick woman. She brought her delicacies to tempt the appetite, sent her flowers, and in many ways manifested her interest and sympathy. In fact, she was untiring in her attentions, and even went so far in her kindness as to take the entire care of her for a few days when the nurse was ill and obliged to leave. It was no easy matter to fill her place, there being so many others sick at the time, so Mrs. Hartwell seeing the difficulty, offered her services. She seemed an angel of mercy to Mrs. Stone, who grew to love and admire her for her Christian charity.

Mrs. Stone now had ample time for thought, and saw that she had misjudged Mrs. Hartwell. What troubled her more, was the fact that she had helped others to misjudge her also. She knew the best and first thing for her to do was to rectify this, and resolved to do so as soon as possible. When she grew strong enough to sit up part of the day, Mrs. Hartwell came in to read to her, and would often give her some little items of interesting news. Mrs. Stone enjoyed all this, and, as she said, it went a long way towards helping her get well.

The day came at last when she had the doctor's permission to go out. Her first call was on Mrs. Bascom, her nearest neighbor. Her greeting was this:

"Well, Mis' Bascom, I've come over just as soon as I was able, to tell you I've changed my mind, as you said perhaps I might."

"Why, Mis' Stone, I don't know what you mean, but I'm real glad to see you. You've been a pretty sick woman and no mistake. Why, one while I didn't know as you'd get well."

"There was a pretty long time I didn't think myself I should, but thanks to God's goodness I have. Don't you remember, Mis' Bascom, how I come in here on my way from the annual meetin' of the sewin' circle, and run on about Mis' Hartwell? And don't you know you told me to wait awhile, I might change my mind? Well, I have, I can tell you. There ain't a better woman alive to-day than she is. Why, she has been an angel of goodness to me all through my sickness, and, best of all, Mis' Bascom, I believe I'm a better Christian for havin' seen how she lives. She has done more for me than she dreams of, bless her soul! How she could overlook all I've said and done, I don't know. She knows how I've been set against her. I tried to tell her that I was sorry for it all, but she wouldn't hear a word to it; she just put her arm right round me and said, 'My dear sister, let by-gones be by-gones.' I tell you, Mis' Bascom, such forgiveness, such charity, is enough to melt the heart of a stone."

Here the poor woman broke down completely, but she soon recovered herself, and went on to say: "I haven't lived as I ought to, but I'm going to try for something better now. I'm afraid I've been more of a professor than a possessor."

"Well, Mis' Stone, I guess you ain't the only one; we don't none of us do just right. I know I don't, any way. I guess you are about as good as the average."

"Now, Mis' Bascom, don't you go to tryin' to make me think too well of myself again. You'd ought to help me see myself as I am. You know I talk too much. I've said unkind things about folks, but I hope I'm through with that now. I don't know how I can ever thank Mis' Hartwell enough for what she has done for me. I hope God may bless her according to her deserts, but I ain't goin' to throw all my obligations off on to him; there is something for me to do. Mr. Hartwell don't seem over and above rich. You know ministers ain't apt to be, thanks to the mean'ess of folks in general. There it is again? Don't that sound natural? How shall I ever learn to rule my tongue? Well, as I was sayin', I feel that I owe Mis' Hartwell a good deal, and I'm goin' to begin to pay up. I ain't goin' to wait till donation time, either, but I shall go to the bank next week, and draw out a hundred and fifty dollars and give to her. I hear they've been wantin' a horse; perhaps that will help. I hope, Mis' Bascom, my pocket-book has had new life put into it as well as my heart."

"Well, Mis' Stone, I tell you what, I guess you're in dead earnest. Folks generally are before the pocket-book gets regenerated. I say, joy go with you! There is no doubt you can be a great help to the minister's folks, and in more ways than one, too. I do believe you'll get a blessing yourself. It is sure to come when we try to do good to others."

"Well, Mis' Bascom, I pray I may; I need it. At any rate, I am goin' to try to do more and better work for the Master."

"That's good, Mis' Stone! You don't know how glad I am for you."

"Well, I'm much obliged, Mis' Bascom. Why, it's gettin' late, ain't it, and I am tired. I must go. Do run in."

"Yes, I will, and you come again. Good-by."

—*Zion's Herald.*

"GIVE HIM A CHEER."

"Give him a cheer." The hearty words came from the lips of some one in the crowd gathered around a building enveloped in flames, and were prompted by the momentary faltering of a brave fireman at the final effort that was needed to save a human life. Instantly hats were waving in the air, and, above the crackling and roaring of the fire, the cheering of the multitude below fell upon the ears of the wavering fireman. Electrified by the applause he renewed his efforts, beat back the flames that scorched his face, burst in the window

that would not yield to the young girl's strength, and through a cloud of smoke and fire bore his unconscious burden to her weeping friends below.

"Give him a cheer," said a voice in the audience, as the young aspirant for academical honors began to hesitate in the midst of his well-prepared oration. "Give him a cheer," and as the appreciated huzza was raised the heart of the youth gathered new courage, so that he succeeded in winning the scholarship, which to him meant much more than empty honors. In this very way the applause of a sympathetic and responsive audience bears up the speaker, who otherwise would fail. Mr. Gladstone once said: "A speaker gets from his hearers in vapor that which he gives back to them in flood," and when they have got it they return it to him with interest.

"Give him a cheer." Who? Why, that young Christian who has come out from the world, and in the midst of temptation is trying to live a consecrated life. He needs more than an interest in your prayers. Give him a warm hand-shake, a word of praise, or a smile of recognition when he begins to faint and falter by the way. Let him know that you appreciate his efforts, and will be disappointed if he fails. If he does a noble thing give him a cheer by telling him he has done well. It will give him strength to meet new trials and temptations.

"Give him a cheer"—the stranger within your gates. No matter how brief a tarrying he may make, bid him welcome. Do not let him go away feeling that no one feels an interest in his welfare.

I have in mind a young girl who went through life under a cloud. She had many things to discourage her. She was misrepresented and misunderstood. No one spoke a cheering word to her, or offered to lend a hand when troubles thickened about her. People did not understand her shrinking nature. They mistook her exclusiveness for pride, until in a fit of desperation she took away the life God had given her. A little note among her effects explained the seemingly rash act. It ran thus: "I can endure this strain no longer. If I only had help to carry my burden I would try to be brave and stand up under its weight, but in all this wide world I have not a friend. No one has ever given me a cheering word, or dropped a tear of pity over my hard fate." Then over her icy form the neighbors lamented their lack of sympathy, and tears of regret in plenty fell upon the still white face now mute in death. Enough appreciative, tender words to have gladdened her whole life were wasted around her coffin and over her open grave. But what good did they do when they fell upon ears hushed in death?

"Give them a cheer." A host of weary, toiling men and women are to-day calling loudly for cheering words and helpful ministries. Do not keep the cheer that would bless them lying idly in your hearts or tremblingly unsaid upon your lips to scatter around their tombs when they are dead. Bring the flowers that you are keeping for their coffins, and strew along their paths today while they are alive to inhale their sweet fragrance.

"Give them a cheer." Words of honest praise will spoil no man. If you gain a blessing from a sermon or a prayer, it will encourage the preacher to hear you say so. If some one's holy living strengthens you and helps you on to a better life, would he not be happier to know of the unconscious influence he is exerting?

"Give him a cheer." No matter where, or when, or how you come into contact with poor, struggling human souls, lend them a hand—give them a cheer that will help them to live better, nobler lives.—*Christian Weekly.*

Violators of the prohibitory law are having a pretty hard time in Marshalltown, Iowa. The fumes of the 1,000 gallons of beer confiscated from Bernstein Bros. recently and poured out by the authorities had scarcely disappeared when the sheriff and a posse this morning pounced upon a Northwestern car and seized five barrels and three kegs of whisky and fifteen cases of beer, all consigned to Bernstein Bros. from a Rock Island concern. This haul will amount to several hundred dollars and the liquor will doubtless be destroyed. The officers here are showing no mercy to offenders.

TEMPERANCE.

THE "PEOPLE'S" PARTY ON PROHIBITION.

[From the "Voice" report.]

At this point Con Burckhauser made his way to the front and announced that the Local Committee was desirous of giving the delegates every opportunity possible for enjoyment while in the city. He, therefore, took pleasure in extending to them an invitation to visit one of the largest industrial establishments during the noon intermission, the Muhlhauser Brewery, where the delegates would be given an opportunity "to fill up." Burckhauser speaks very broken English, and in the confusion his remarks were not well understood. Directly word passed from delegate to delegate that his invitation was to a brewery and free beer. At once there were symptoms of an outbreak of indignation. Delegates were on their feet in all parts of the hall shouting for recognition. A delegate from Minnesota tried to protest against the insult to the Convention, but his voice was drowned before it reached the platform. Grover, of Wisconsin, managed to make himself heard in protest, but as soon as his purpose was apparent he was yelled down and strove in vain for a further hearing. The chairman and others were anxious to avert the coming storm. E. M. Davis, a member of the Reception Committee, made his way to the front and declared that Mr. Burckhauser had been misunderstood. The delegates were not invited to a brewery, but to a "broom factory." The subterfuge failed to deceive the indignant delegates, but the chairman announced the report of the Committee on Permanent Organization, and the uproar subsided somewhat. This report, which was adopted, named the following as officers of the Convention:

Chairman, Senator W. A. Peffer of Kansas; vice-presidents, Rev. Gibbard De La Matyr of Ohio; Ignatius Donnelly of Minnesota; John H. Powers of Nebraska; Hugh Cavanaugh of Ohio; R. Humphrey of Texas; J B Weaver of Iowa; secretary, W S Morgan of Arkansas; assistant secretaries, S. F. Norton, Charles Culmore, W. H. Robb, W. C. Crum, Edward Thornton, Mrs. Fannie McCormick, Emma G. Curtis and Helen M. Gougar.

MRS. GOUGAR'S VIGOROUS REBUKE.

Then transpired the most sensational episode of the entire conference. Mrs. Gougar was sitting in the meeting as a spectator. She was astounded at hearing her name reported as one of the officers. She at once sought recognition from the chairman. That obtained, she mounted the reporters' table and climbed upon the stage. Not many delegates knew her personally, and therefore could not suspect what was coming. She said:

"Mr. Chairman: It is only by your courtesy and as a matter of personal privilege that I appear upon this platform. I have noticed in the report of your Committee on Permanent Organization the name of Helen M. Gougar as one of the Assistant-Secretaries. I answer to that name. I am in attendance upon this meeting simply as a spectator. I am not a delegate, and have no representative character whatever here. I have attended this meeting, however, out of a feeling of deep interest in the matters which have brought you together. I am in the warmest sympathy with the disabilities and the hardships of the farmer and the workingman, the great industrial classes of th country. To better their condition I have labored and shall still labor. But when I come into this great meeting, and find the chief officer of its Reception Committee a saloon-keeper and a beer-brewer, and an active member of the Liquor Dealers' Association, engaged in and a representative of a traffic which is doing more harm to the industry and welfare of our citizenship than any other one influence; when I find this same man called to preside over your deliberations, as I witnessed in this hall last night, and when I see this same man, without rebuke, permitted to come upon this platform as he did a few minutes ago, and invite these delegates to come out into a brewery and 'fill up, I want to say that I indignantly repudiate the connection of my name in any way with this gathering. I am a sober Prohibition woman, and my self-respect will not permit me to countenance such an insult to such true men and women of our land as I believe most of these delegates to be. I repudiate your meeting as I hoped to see you repudiate this awful traffic."

Commingled cheers and jeers greeted Mrs. Gougar's spirited protest. When she left the platform delegates from all parts of the hall pressed forward to congratulate her. * * * *

After this episode quiet was sufficiently restored to resume business. But another great sensation was yet in store. Few had failed to note in the reading of the platform that the liquor question had been entirely ignored. Many delegates had vainly attempted to secure the floor to move to amend by the insertion of a prohibitory plank. The chairman, backed by numerous clamorous delegates, had refused to give them recognition. So persistent, however, was delegate D. R. Grover of Wisconsin, that he would not subside until pulled into his seat and held there by a stalwart sergeant-at-arms. Dutton of Iowa succeeded in gaining the platform. He began to eulogize the report, and was listened to with apparent approval until he stated that he had a resolution which he moved as an amendment to the report of the committee. The words "liquor traffic" were heard, and the storm began again. The speaker's voice was drowned. He appealed to the chair, but the chair ruled him out of order on the ground that the report was not yet properly before the conference, though speech after speech had been made to the report.

Some of the delegates were so outraged by the conduct of the conference and the chairman that they began to remove their badges. Finally, after the platform proper had been adopted and action was about to be taken on the additional resolutions, Prof. G. M. Miller, of California, climbed into a chair and demanded recognition. Word had passed through the hall as to Miller's intention, and the prohibition delegates rallied to his support. An angry tumult broke out, but Miller manfully held his place and appealed to the chair for protection. The sergeants-at-arms and police did what they could to keep the delegates in their seats and to quiet the disorder. "Platform! Platform!" was shouted from every part of the hall. Professor Miller started for the stage, cheered on by his adherents and scoffed at by his opponents. When he came to the front the confusion broke out afresh. Policemen were sent through the aisles to order the delegates to be seated, but it was many minutes before Miller could be heard. He stood his ground, however, and finally got a partial hearing. He said:

"I rise, Mr. Chairman, to move an amendment to the report of the Committee on Resolutions. I stand here as a representative of the honest sentiment of the large majority of the delegates in this hall. I stand here as a representative of one of the most magnificent and most devoted reform movements in the history of the world, an organized movement which has recorded itself by nearly one-half million of votes at the ballot-box. I stand here as a representative of the highest interests, moral and material, of the millions of homes of this great nation. I stand here as a representative of a reform sentiment which this conference cannot ignore except at its own peril. I stand here as the opponent of one of the greatest evils afflicting society that makes this meeting necessary. In behalf of those for whom I speak I demand recognition, and move to amend the report of the Committee on Resolutions by the insertion of the following:

" '*Resolved*, That the manufacture, importation, exportation and transportation, wholesale and retail, of alcoholic liquors as a beverage should be prohibited.' "

Every effort was exercised to choke Mr. Miller off. By sheer determination he gained a hearing. Then effort was renewed to prevent any consideration of the resolution, but he would not give way. Finally Chairman Peffer came to his support and declared that he should be heard if it took all day. Upon his second reading, Prof. Miller, in order to make the matter as simple as possible, changed his resolution to read:

"Resolved, That we favor the prohibition of the liquor traffic for beverage purposes."

The matter being finally before the conference, Prof. Miller retired. Hundreds of delegates were claiming the floor, but Secretary Schilling, of the Committee on Resolutions, was recognized. He came to the front of the platform, and in a fiery speech denounced the introduction of the resolution. He took occasion to deny a rumor, which he said was afloat, to the effect that he himself was a brewer. He claimed the authorship of that clause in the constitution of the Knights of Labor which excluded liquor-dealers from membership, and appealed to Mr. Powderly to sustain his assertion. "This question," said he, "was before the Committee on Resolutions and had full consideration. Many of us are aware by what means and for what purpose it has been thrust in here. We were advised that the Wall street monopolists would attempt to cast a fire-brand into this conference in order to divide it, and this is the fire-brand."

Other speeches against it were made, after

which the chairman submitted the motion to amend to a viva voce vote. It was overwhelmingly defeated.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON XII.—Second Quarter.—June 21.

SUBJECT.—Captivity of Judah.—2 Kings 25: 1-12.

GOLDEN TEXT.—Come, and let us return unto the Lord.—Hosea 6: 11.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—2 Kings 20: 12-19. T.—2 Kings 23: 26, 27, 31-35. W.—2 Kings 24: 1-20. T.—2 Kings 25: 13-30. F.—Jer. 13: 16-27. S.—Jer. 37: 1-21. S.—Jer. 38: 14-24.

COMMENTS BY E. E. FLAGG.

1. *Jerusalem besieged.*—vs. 1–3. The day of doom so long prophesied, so long delayed, at last came, and the city was besieged by the armies of Nebuchadnezzar. By examining parallel passages we shall see that among other sins which provoked God to anger was the keeping of their Hebrew servants in bondage, when his law expressly said that they should be free at the end of every seven years. Stirred up, either by the threatenings of Jeremiah, or from politic reasons, liberty was proclaimed to all who were thus unlawfully held in bonds, and then, with strange effrontery, they went back on their solemn coveneant, and reduced their unfortunate brethren again to slavery. For this God threatened them by Jeremiah (Jer. 34: 17), that a terrible liberty should be proclaimed to them, to the sword, to the pestilence, and to the famine. Israel had been given a land flowing with milk and honey, but they had forsaken God. They had offered the corn and wine and oil, that was his gift to them, on the altars of Baal, and this was their punishment—to be devoured by famine. God's laws are unchangeable. "The soul that sinneth, it shall die." The nation that will not obey him shall be destroyed. We wonder that Israel never seemed to learn the lesson of God's repeated chastisement, but invariably lapsed again into idolatry as soon as his hand was withdrawn; yet our own country is pursuing the same course. How quickly have the lessons of our terrible civil war been forgotten, and expediency instead of right allowed to rule our national councils. With all Israel's wickedness, were her sins any greater than ours?

2. *Jerusalem taken.*—vs. 4–7. Zedekiah had been faithfully warned by the prophet Jeremiah of the sad consequences that would follow his persistent refusal to submit to Nebuchadnezzar, who was simply the rod in God's hand to punish him. Zedekiah was a weak prince, obedient to every whisper of evil counsel, and yet glad to get secret interviews with Jeremiah, though he had permitted him to be thrown into a filthy dungeon, where he would have perished had not the faithful Baruch rescued him. A perusal of the 38th chapter of Jeremiah shows his moral cowardice in a strong light. He was afraid—afraid of his people, afraid of his ministers, but not afraid to trust God; the same fear of man which makes clergymen, editors and legislators compromise the truth, contrary to their own convictions. There were two seemingly discrepant prophecies uttered by Jeremiah and Ezekiel:—one, that the king should never see Babylon; the other, that he should spend his days there. Both predictions came true, as we see in our lesson. Is not here an important suggestion regarding the so-called discrepancies of Scripture? Two seemingly irreconcilable accounts may both be true. The difficulty is not in the Bible, but in our own limited human understandings. There is but one question we need to ask, "Is it the Word of God?" This answered to our satisfaction, the only sensible as well as right and safe way is to believe all it teaches. If we reject one part and accept another we may be as badly off as if we rejected the whole; for though we may not mean to refuse any fundamental truth, how are we, with our imperfect knowledge, to discriminate between truths that are or are not fundamental?

3. *The destruction of the city.* vs. 8–12. The temple had been made a haunt of secret idolaters, and only fire could purify it from the taint of their unclean worships. It had been robbed to decorate the shrine of Baal, and now the hands of the heathen despoiled it of its most precious treasures, and the chief priests and doorkeepers massacred. If the Christian church is made in a similar manner a place of refuge for secret false worships, is there not danger that it will, at least spiritually, suffer the same fate? The poor of the land were left. An obscure condition is often a shield in perilous times. A tornado that fells the oak does not harm the simple flower of the field. This series of lessons began with Israel's apostasy, and this is the fitting end. There are many practical suggestions we can draw from such a clear unveiling of "God's hand in history." (1) His judgments do not fall without warning. He represents himself as rising up early and sending his prophets, yet they refused to listen. (2) The blow may be long delayed, but when it falls, like the stroke of death it is always sudden. (3) As Christians and as patriots let us work to overthrow the secret false worships which are leading us on to a similar national apostasy, and to a doom perhaps as fearful.

RELIGIOUS NEWS.

—The Methodists are to hold their second Ecumenical Conference at Washington, D. C., next October. The first was held in London, Eng., ten years ago. The sessions are to continue for twelve days. The Eastern hemisphere is to send 200 delegates, and North and South America 300 more.

—The monks and nuns in Father Ignatius' Protestant Welsh monastery have gone over in a body to the Romish church. It was not a very long step, anyway.

—There are 92 Christian churches and chapels in the city of Tokio, Japan. The first one was erected only 25 years ago. Another hopeful sign in Japan appears in the fact that Sunday is now generally observed as a day of rest.

—It is proposed to form a "John Wesley" society within the Church of England, to affirm and exercise the right and duty of laymen to preach the Gospel.

—The North African mission has in all fifty-eight missionaries engaged in its field of operations, embracing Morocco, Algeria, Tunis, Tripoli, and North Arabia.

—The Telegus are one of the finest races of India. Fourteen missionary societies are at work among these people, having 92 male, and 27 female, missionaries. Seventy-two mission stations have been established. There are 473 native preachers at work already, and there are 53,000 church members.

—Some two years ago at the People's Tabernacle, Denver, an Indian was converted and joined the church. Since then he has taken an active part in the work. Pastor Uzzell has just completed arrangements to send him to an Indian school for a five years' course of instruction, preparatory to becoming a missionary to his native tribe, the Cheyennes.—*The Mennonite.*

—The number of missionary stations in Africa now exceeds 500. There are 400,000 converts, and the number is increasing at the rate of about 25,000 a year. Within five years more than 200 natives have suffered martyrdom for their faith.

—The Presbyterian General Assembly will meet in Portland, Oregon, next year.

—Reports are made of 1,820 new American Sunday-schools organized last year, and 130 new churches developed from Sunday-schools organized by the American Sunday-school Union.

—The Jewish qaurter of Prague has been almost completly destroyed by fire. Hundreds of families, having lost their all, are suffering. It is believed that the fire was of incendiary origin and the outgrowth of ill-feeling toward the Israelites.

—The Methodists of Chicago have secured a large lot on Dearborn St., South side, for the erection of a permanent Wesleyan hospital. Plans adopted provide for a building to cost about $150,000. They hope to secure funds to undertake one wing of the building at once. The hospital has heretofore occupied leased buildings.

—During the Presbyterian General Assembly in Detroit, a meeting was held in defense of the Sabbath or against the open World's Fair on the Sabbath. Dr. Herrick Johnson and Prof. Elliott Shepard spoke strongly for the American Sabbath, urging that the "open fair" was only a money-making device.

—In the interests of foreign missions it should be stated that the general understanding concerning the dangers of the China inland mission work is very incorrect. Some reports have said that one-half of those who enter this special field return within two years, either to their home on earth or to the home above. Statistics show us that 539 persons have been connected with this mission during the past twenty-six years. Of this number only forty-four left the mission during the first two years, twenty-one by death.—*Union Signal.*

—In the Prussian Diet the bill restoring to the Catholic clergy the stipends formerly allowed by the government was adopted.

odus is evidence that state necessity rather than personal hostility prompted the Czar to his course. The plan to found a Jewish colony in the Argentine Republic seems to command a general approbation, though there are some objections raised against it.

—Hebrew, it is said, is again becoming a living language in Palestine. The thousands of Jews who are going there from different countries, being unable to communicate with each other in their ordinary languages, resort to the knowledge which they have of Hebrew in their religious services for a means of communication.

—The disposition of the Russian government to accede to the plan of Baron Hirsch and permit a gradual emigration of Jews instead of insisting upon a speedy ex-

—Mrs. Ballington Booth reports that Salvation Army factories are increasing in England, giving the unemployed work, and that one wealthy woman has given $350,000 for prison gate homes for discharged convicts.

—Missionaries have been driven out of Nanking (China) by the natives.

—Mr. Quarrier, who is carrying on Christian work in what may be called darkest Scotland, viz., the worst part of the city of Glasgow, was recently visited by some persons from the western coast, who laid upon his table $10,000 in bank notes for the building of an orphanage. They desire that no names, not even initials, should be published, and they decline to take a receipt, saying to Mr. Quarrier: "You have got the money and that is enough."

—It is stated that General Booth is to build a great Salvationist temple in London with £60,000 or £70,000, which had been left to him by the late Mrs. Bell, Glasgow.

—A new Congregational church, the forty-eighth in Chicago, was organized at Park Manor, May 29. The work was undertaken early in February by Rev. W. C. Stoudenmire, who has continued his labors on Sundays and week days up to the present time. Services are held for the present in the school-house, and they hope to build as soon as they are able.

—The Yale Student Volunteer Band is rendering valuable service in helping to enlist the societies of Christain Endeavor in missions.

—Preparations for the Christian Endeavor International convention at Minneapolis are going forward with great enthusiasm. The task of finding boarding places for 11,000 delegates is being successfully accomplished. Mr. F. B. Daniels is the chairman of the committee of arrangements. Large excursions are already arranged from New England, Connecticut, Montreal, New York, Philadelphia, the South, Southwest, etc. Half-fare or less is to be given on all lines, with exceptionally long time limits on all tickets.

—On Sunday the new Ewing Street Congregational church building was dedicated. Addresses were made by Dr. T. P. Prudden, Rev. David Beaton, Prof. S. I. Curtiss, and Dr. E. P. Goodwin. The church is a handsome structure, costing together with the grounds, $17,000. Rev. Edgar Libby is pastor. The church numbers over eighty members. The Sunday-school is very flourishing, and numbers about 350.

.—The American Board of Presbyterian Home Missions reported to the General Assembly that New England by its Scotch and Irish and Canadian immigrants has become home mission ground for Presbyterians. The old settled parts of the Eastern and Middle States are also needing aid, and the border line has now reached the Pacific. The cities are also becoming the great home mission fields. The board has 1,677 missionaries and 340 teachers, and reports over 10,000 additions last year to its churches.

—Schweinfurth, the Rockford, Ill., religious humbug, met with a warm reception from the people of Kansas City, Mo., during his recent visit. One account says: "First he was threatened with a coat of tar and feathers, and then the house in which he is a guest was surrounded by an unruly mob armed with stones and brickbats, which they threw at the house. When the man appeared on the balcony he was hooted at and finally kicked in the shins."

—The membership of the Woman's Christian Temperance Union in the United States for 1890, as shown by the treasurer's report was 149,527. In addition there were 14,970 honoraries; 20,212 members of the Young Woman's Christian Temperance Union, 135,440 children in the Loyal Temperance Legions, making a total of 320,149.

—The Grand Jury of Mercer county, New Jersey, has indicted the members of the Salvation Army for making loud noises on drums and tambourines. "This," says the *Christian Advocate*, "is contrary to the spirit of democratic freedom." Or rather the religious freedom secured to American citizens by the Federal Constitution.

—The Southern Presbyterians in session at Birmingham, Ala., have passed resolutions condemning church fairs; also Sunday opening of the Columbian Exposition.

—The appointment of Professor Charles A. Briggs to the chair of Biblical Theology in Union Theological Seminary was defeated in the General Assembly of the Presbyterian church and was non-concurred in by a vote of 440 to 59.

—At the recent (66th) annual meeting of the American Tract Society, it was reported that 166 new permanent publications were added to the list during the year, in eight languages. The society has six periodicals. They employed 151 colporteurs who worked in thirty-four States and Territories and in Ontario. Receipts for the year in the benevolent department were $151,016, and expenditures, $124,702.

NEWS OF THE WEEK.

WASHINGTON.

Negotiations have been completed by which the Indian tribes now occupying the great Colville reservation in Washington are to cede to the government 1,500,000 acres, to be thrown open to settlement.

The national debt statement, issued Monday afternoon, shows that the increase of the public debt during the month of May amounted to $622,915.57. The total cash in the treasury is $697,077,366.97.

CHICAGO.

The election on Monday for eleven Circuit Court judges for Cook county, Ill., resulted in the success of the non-partisan ticket.

The Appellate Court of this district has refused to grant a new trial to O'Donnell, convicted of attempting to bribe jurors in the Cronin murder case.

A fire in Schufeldt's distillery on Wednesday morning did damage to the amount of $75,000. The origin of the fire is believed to have been accidental.

The new city directory will be out July 1. It is estimated that it will show a population of 1,250,000.

The contracts for the electricity building and drainage system of the World's Columbian Exposition have been let.

The Whisky Trust has bought the Schufeldt and Calumet distilleries. This combination now controls all the distilleries in Chicago.

One hundred and twenty-five building permits have been issued by the city this week. The value of the buildings is $800,000.

COUNTRY.

For the first time in its history the Cincinnati, Wabash and Michigan railroad, which recently passed into the control of the Big Four system, has begun running Sunday trains.

A gang of thirteen robbers, ranging in age from 14 to 19 years, has been discovered and placed under arrest at Columbus, Ind. The boys had been reading wild West stories.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 1 to June 6, inclusive:

Miss Burdick, Rev. E. S. Bunce, A. H. Barkhurst, Miss O. Bonnet, T. Blomquist, Mrs. E. Conery, A. C. Lemm, J. McLeod, H. F. Dull, W. R. Fleming, W. H. Layton, J. M. Smucker, M. A. Van Horn, J. F. Hanson, Mrs. E. B. C. Washburn, W. Patterson, Jr., W. Felstead, W. W. Cromwell, O. Hoffer, C. Gunn, S. S. Grannis, Rev. E. Pfeiffer, Mrs. J. A. Milligan, R. Wait, J. B. Chance, J. A. Van Eps, Mrs. E. Morath, Mrs. M. M. Ames, Rev. A. W. Austin.

MARKET REPORTS.

CHICAGO.			
Wheat—Spring	99½	@ 1	00⅝
Winter	98	@ 1	01¼
Corn—No. 2	58½	@	60
Oats—No. 2	45	@	45¾
Rye—No. 2	86		
Bran per ton	13 25	@14	00
Hay—Timothy	10 00	@13	00
Butter, medium to best	12	@	17½
Cheese	05	@	12½
Beans	1 75	@ 2	25
Eggs	15		15½
Seeds—Timothy	1 08	@ 1	39
Flax	1 11½	@ 1	12
Broom corn	03	@	04½
Potatoes, per bu	75	@ 1	15
Hides—Green to dry flint	04½	@	07½
Lumber—Common	10 00	@13	00
Wool	16	@	34
Cattle—Choice to extra	6 35	@ 6	50
Common to good	1 25	@ 5	15
Hogs	4 15	@ 4	60
Sheep	3 45	@ 5	15
NEW YORK.			
Wheat	1 02¾	@ 1	06¼
Corn	64⅜	@	66
Oats	50¼	@	60
Eggs	19½		
Butter	10	@	15
Wool	14	@	39
KANSAS CITY			
Cattle	2 50	@ 5	90
Hogs	3 00	@ 4	40
Sheep	4 00	@ 4	85

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AT THE

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HOME AND HEALTH.

A WELL-DRESSED WOMAN.

The woman who is always well and neatly dressed is able to exercise a greater influence for good than one who is the reverse. The well-dressed woman is attractive to the eye, and the eye is one of the main avenues to the heart. Other things being equal, her influence is more otent than her neighbor' s, whose reputation of dressing "just as it happens" at home in some indefinable way casts a shade over whatever virtue she may possess. A woman neatly dressed is ready for emergencies. The chance caller and the unexpected guest find her ready to receive them. But perhaps the greatest necessity for looking well at home exists in the home itself. To the members of our own family we owe the first duty.—*Ex.*

LIGHT WITHOUT MATCHES.

To obtain light instantly without the use of matches, and without the danger of setting things on fire, is an easy matter. Take an oblong vial of the clearest of glass, put into it a piece of phosphorus about the size of a pea, upon this pour some pure olive oil heated to the boiling point, the bottle to be filled about one-third full; then cork tightly. Use great care in handling the phosphorus, and never touch it with uncovered hands. To use the light, remove the cork, allow the air to enter, and then re-cork. The whole empty space in the bottle will become luminous, and the light obtained will be a good one. As soon as the light becomes dim its power can be increased by opening the bottle and allowing a fresh supply of air to enter. In very cold weather it is sometimes necessary to heat the vial between the hands to increase the fluidity of the oil, and one bottle will last all winter. This ingenious contrivance may be carried in the pocket, and is used by watchmen of Paris in all magazines where explosive or inflammable materials are stored.

NERVES.

There is no greater preventative of nervous exhaustion than regular, unhurried muscular exercise. If we could moderate our open-air exercise, a large portion of nervous diseases would be abolished. For those who cannot get a sufficient holiday, the best substitute is an occasional day in bed. Many whose nerves are constantly strained in their daily vocation have discovered this for themselves. A Spanish merchant in Barcelona told his medical man that he always went to bed for two or three days whenever he could be spared from his business, and he laughed at those who spent their holidays on toilsome mountains. One of the hardest-worked women in England, who has for many years conducted a large wholesale business, retains excellent nerves at an advanced age, owing, it is believed, to her habit of taking one day a week in bed. If we cannot avoid frequent agitation, we ought, if possible, to give the nervous system time to recover itself between the shocks. Even an hour's seclusion after a good lunch will deprive a hurried, anxious day of much of its injury. The nerves can often be overcome by strategem when they refuse to be controlled by strength of will.—*Methodist Protestant.*

CANNED FOOD.

So much of the food of the civilized world is stored in cans, that a few reminders now and then are useful. Keep all canned goods in a cool place. If the can is opened do not allow the contents to remain any time in the can after exposure to the air; turn it out of the tin and remember that goods canned and opened will not keep nearly as long as fresh goods will. Strain off all liquor around lobsters, salmon and all vegetables except tomatoes, and throw it away; it is well to rinse lobsters and prawns in cold water when taken out; place them in a sieve and rinse them. Do not add any acid or sauce to food while in cans. All canned vegetables are better if allowed to stand an hour or so after turned from the can before cooking. Much has been said and written about food canned in tins, but if the housekeeper is only ordinarily careful and uses her eyes and nose with care, she will never cook any canned food that is not wholesome, for if it is not good it will betray itself.—*Ex.*

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SOIL FOR STRAWBERRIES.

Passing one day a piece of ground that a young man was covering four or five inches thick with an extra good article of manure, I remarked, "Getting ready for early cabbages?" "No," he replied, "for strawberries." "Is the land poor?" I enquired. "No, it is very rich," he answered. "Then why manure it that way?" I asked in surprise. "Do you want to get an immense growth of foliage and no fruit?" "Why, Mr. C.," quoting a strawberry authority, "says 'land cannot be too rich for strawberries.'" "Yes," I replied, "I have seen that statement, but if you should see him and talk with him in reference to the ground you are preparing, I think he would hedge a little." As a general rule people are not apt to get ground too rich, but it is still possible to do so. What strawberries need is the fertility that nearest approaches a virgin soil; a soil that contains the remains of plant and animal life after it has been prepared in nature's laboratory. Such soil as you find in the corners of old Virginia rail fences, in blackberry thickets, in old stumpy clearings, anywhere in fact where cropping has ceased and nature has had her own way for a time. The nearest approach to this in cultivated farms is a heavy sod of grass or clover plowed under, and subdued by growing one or two crops of potatoes or wheat.—*Vick's Magazine.*

FERTILIZERS FOR STRAWBERRIES.

Horse manure is one of the best fertilizers for strawberries, but sheep manure, if well rotted, is rather richer in plant food. The suckers of strawberry plants are seldom removed from the vines unless they are taken off for starting a new plot. Sometimes, when they grow very thick and appear to be more than the land can carry, they are thinned out. Strawberry plants should be planted eighteen inches apart in rows four feet apart. By this plan about seven thousand plants are needed per acre.

Tankage is a refuse product from rendering establishments. At such works they put all the bone and offal containing fat into a tank and keep it under a high pressure of steam until the oil is separated. The residue left in the tank, after taking out the oil, is evaporated to dryness and sold under the name of tankage. It is very rich in nitrogen, which is the element in manure that tends to make a very strong leaf or wood growth in plants; consequently it is very valuable for such crops as cabbage or spinach or rhubarb, where foliage is desired, while for grain or fruit crops it should be used in connection with phosphoric acid and potash. As, for instance, it would be well to apply it to land that has a good dressing of unleached wood ashes. However, wood ashes should never be mixed with tankage or any other nitrogenous fertilizer, for it starts chemical action, by which the nitrogen is thrown off in form of a gas called ammonia, or hartshorn.—*Ex.*

LAYERING VINES.

Grape vines will root whenever layered, if allowed to remain covered for one season. I prefer to layer grapes in June, after the new growth has started about six inches. If then the cane is covered up carefully so as not to injure the new growth, roots will be sent out from each joint, and you may get a plant for every joint layered, which may be separated the following spring. If only one plant is wanted, cover the cane early in the spring, and it will be large enough to transplant the following year. It is a good plan to put some old, well-rotted manure near the layered cane, so that its roots can reach it. This will aid it much in forming roots. But do not put manure close against the cane.—*Sel.*

Sarsaparilla belongs to the smilax family of plants, and is found very generally over the American continent; but the variety that is richest in medicinal properties is the Honduras root, of which the famous Ayer's Sarsaparilla is made.

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See Premium advertisement on page 13.

WIVES SHOULD HAVE IT.

A prominent county officer was handed THE CARRADINE SERMON on the cars, and after reading it through he said: "I am a Mason and Odd-fellow, and he tells some hard facts. *I would not like to have my wife get hold of that.* She is strongly enough opposed to them now without getting hold of such arguments."

TRACTS TELL.

I did belong to a few secret societies, but since I read your tracts, given to me by our minister, I am more than ever convinced of my great folly. GEO. E. BEAR.

NEWS OF THE WEEK (*Continued from 13th page*).

The Sanatarium printing office and Adventist Institution, at Battle Creek, Mich., was burned Monday. Loss, $45,000; insurance small.

John Zwald has asked to be taken into custody at Sacramento, Cal., for the murder of his two wives. He said he poisoned the first at Anoka, Minn., eleven years ago, and the second met the same fate at Wayne. Neb.

Edward Elliott, son-in-law of Julia Ward Howe, was drowned at Prospect Lake, Colorado, recently.

Wheat in the Dakotas and corn in Iowa is reported above the average acreage.

The Indiana Midland strike, which tied up the west end of that road for thirty days and was thought to have been settled, is again at fever heat.

A fund for the maintenance of General N. P. Banks, who is now an old man, is being raised in Massachusetts.

The statue of General Grant, presented to the city of Galena by H. H. Kohlsaat, of Chicago, was unveiled Wednesday afternoon with appropriate ceremonies. Hon. Chauncey M. Depew delivered the principal oration.

The gold shipments so far this year are about $60,000,000, and Europe is still crying for more.

The Connell-Hall-McLoster Company, wholesale dry goods dealers of Nashville, Tenn., assigned Thursday. The liabilities are $473,000 and the assets $725,000.

It was reported Thursday that the Chilian insurgent steamship Itata, which escaped from the custody of the United States marshal at San Diego, Cal., recently, had surendered to American men-of-war at Iquique.

The Huntingburg (Ind.) bank closed its doors Thursday morning, the result of the cashier's permitting depositors to overdraw their accounts to the extent of about $40,000. The directors intend to apply for a receiver.

—Twenty-three pauper immigrants were returned to Europe by the Federal authorities at New York Thursday.

Only five States out of the forty-four have refused to make appropriations for representation at the World's Columbian Exposition, while twenty-four, including Illinois with its $1,000,000 and two territories, have appropriated $2,775,000 toward this great national undertaking. This leaves only fifteen States to be heard from, of which at least ten are sure to make worthy appropriations. The five which have the distinction of refusing an appropriation are New York, Arkansas, Kansas, Oregon and Rhode Island.

Benson J. Lossing, the well-known historiographer, died last week, aged 78 years. His reputation as an author and illustrator rests upon his numerous historical publications, which have had a wide circulation.

The steamer Kite started from New York on its Arctic exploring expedition on Saturday. Lieutenant Peary is in charge of the exploring party, and he will try to circumnavigate Greenland.

Iowa's crop bulletin, issued last week, shows that there has been a general rainfall throughout the State, and the prospects of an abundant harvest continue good.

Three tramps attacked Joseph Brannon, a farmer's son, 19 years of age, at Washburn, Iowa, on Friday, terribly mutilating him, and escaped.

The city government of Philadelphia has sent a formal request to President Harrison for the aid of the Treasury Department in the investigation of the Keystone bank failure, now in progress.

W. B. Miller, manager of the Detroit, Michigan, gas company, it is alleged, is a defaulter in the sum of $14,000.

FOREIGN.

At Vladivostock, Russia, on June 1 the Czarewitch opened the first portion of the Trans-Siberian railroad, and laid a memorial tablet amid a scene of great enthusiasm.

—A Cairo dispatch says a plague of locusts threatens the Egyptian delta.

The United States now has a larger trade with Costa Rico than any other nation. The total value of last year's imports was $4,250,000, of which the United States furnished $1,500,000.

It is semi-officially announced that the Russian government is ready to negotiate with Baron Hirsch for the transportation of Russian Hebrews to the Argentine Republic.

A bill has been introduced into the British Parliament for a settlement of the Behring Sea controversy, and has passed its third reading in the House of Commons.

A monument is about to be erected in Geneva, Switzerland, to Dr. Merel D'Aubigne.

Sir John Macdonald, Premier of Canada for nearly half a century, died on Saturday last, and his death is deeply lamented.

At a meeting of Methodists at Cardiff, Wales, last week, resolutions were adopted condemning the Prince of Wales for playing baccarat.

The announcement that the Jewish Emigation Society has arranged for the transportation of 60.000 Polish Hebrews to London has awakened the English government to the evils that may follow such an influx of destitute foreigners.

The census of London, just completed, shows a population of 4,211,000.

Lieutenant Jacques, in command of a large force, is about leaving Bagamoyo for Lake Tanganyika. The object of Lieutenant Jacques' expedition is to suppress slavery and to establish a station at the latter place.

The hundredth anniversary of the death of Mozart will be celebrated in advance, at his native town, Salseburg, from July 15 to July 18.

At the sale in Paris of the Roederer collection of paintings, etc., Millet's pastel of the "Angelus," which he sold for $600, fetched $20,000.

Professor Gould, of Johns Hopkins University of Baltimore, who has been in Europe for the last two years in the interest of the United States Labor Bureau, has nearly completed his voluminous report, which will contain many valuable facts concerning the labor question in general and the wage problem in particular.

Advices from the city of Guatamala are to the effect that secret meetings are being held in the Altas, or upper districts of Guatamala, at which revolutionary plans are being formulated for the overthrow of the Barrillas government.

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PASTOR KOENIG'S TRADE MARK NERVE TONIC

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BISHOP'S RESIDENCE, Marquettte, Mich., Nov. 7, 1889.

The Rev. J. Kossbiel of above place writes: I have suffered a great deal, and whenever I feel now a nervous attack coming I take a dose of Pastor Koenig's Nerve Tonic and feel relieved. I think a great deal of it and would rather be without bread than without the Tonic.

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MILWAUKEE, May 25, 1887.

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The Roman Catholics, now that the State compulsory education law of Illinois is to remain unchanged for two years longer, will undoubtedly continue their united and persistent effort to introduce teachers into the public schools who are active members of their church, as they have been doing for years past. In this manner they propose to transform the public school into a garden for the propagation of their religious plants, and as long as they can succeed in this species of sectarian culture, they will not oppose the compulsory educational statute. Their work now lies deeper—to Romanize the schools at the State expense. Will the people permit it?

Commencement exercises of numerous colleges and universities occupy these early weeks of summer, and the reports of educational progress, generally, appear to be quite satisfactory. While there is great room for improvement in the manners and customs of many of these institutions of learning, devoted teachers and earnest students, fully conscious of the important work in which they are respectively engaged, exercise a most gratifying influence upon their companions in study, and leave a wholesome impress upon the character of their *alma maters* and the minds of the public. Elsewhere we print the announcements of the approaching commencements at Oberlin and Wheaton Colleges, two institutions whose high standards of Christian and literary instruction have placed them in the front rank of American educators.

A good deal has of late been said and written about "heresy hunters." From the contents of our exchange papers we conclude that the hunt need be neither long nor difficult, nor the game, when secured, of much value. The Briggs case has received due attention. Dr. Bridgman, the Baptist preacher in New York, who resigned because of his "second probation" belief, has been received into the Episcopal church, with his wife. Four of the young men on trial for heresy before the Covenanter church at Pittsburgh, were found guilty and suspended; but one of them, Rev. O. B. Milligan, refuses to vacate his pulpit, and, with 150 adherents, proposes to keep on preaching his own doctrines. But in all such cases, Christians should be able to say with Paul, "None of these things move me." Never has there been a time when personal faith and personal adherence to all the teachings of the Gospel were more necessary —when so much depended upon the right living and unswerving testimony of the saints of God. Let none be deceived by the numberless new religions and skepticisms of the day. Whatever is not of God cannot stand in the judgment, and every form of idolatry shall perish.

Public feeling in England is extremely bitter against the Prince of Wales, the great Masonic mogul, and his gambling habits, as exposed in the Cummings baccarat case. Indeed, in some quarters of the kingdom, the expressions of the people are assuming a revolutionary form, with mutterings that portend trouble of a serious character whenever he shall endeavor to ascend the throne. Better counsels will, however, undoubtedly prevail as soon as the first exasperation at his course has subsided; but his future conduct will be watched with active interest. His youthful recklessness and extravagance were bad enough, but at his present age, if ever, he should be able to exercise the discretion of a wise sovereign, with the moral convictions of a churchman, as becomes the representative of a great government involving the interests of both church and State. The popular censure of his habits was also heightened by the report that he had gone from the Cummings trial to attend the Ascot horse races. There seems to be plenty of room for reformation in his career.

The question whether the Columbian World's Fair shall be opened on Sunday or not is stirring up our Seventh Day brethren, and eliciting comments in their church papers which lead to a belief that they would prefer to have it wide open on Sundays if they cannot have it closed on Saturdays. The American Sabbath has, by the general consent of all orthodox Christians, the Romanists, our general government, State laws, and the great mass of non-religious citizens, been fixed on Sunday. It is the day honored by the resurrection of our Lord, and the occasion of his first re-union with his disciples after that event, which ended the Jewish dispensation and ushered in the new one under which we live. Unless some better reason than the perpetuation of the Jewish Sabbath is advanced, there certainly is no reason for making our weekly civil and religious rest-day any other than it now is. Our Seventh Day friends would undoubtedly object to adopting the Mosaic rites which were prescribed for the observance of the Jewish Sabbath, while they strenuously maintain the sanctity of the seventh day. As for the Columbian Exposition, it ought to be subject to the same authority and reasons that have made Sunday the Christian sanctified Sabbath.

The work of the six months' session of the Illinois State Legislature, which adjourned on Friday of last week, possesses interest for many readers as indicating the progress of the times. Altogether the session possessed the negative merit of not having done much harm to the public interests, beyond entailing upon the tax-payers the expense of a protracted legislation. Quite unexpectedly it failed to amend the compulsory education law, which is so distasteful to certain classes of religious and political partisans. For the present, therefore, the public school retains its past position, with all its benefits and errors, and the sectarian seminary must look out for its own interests, subject to State inspection. The defeat of the amendatory bill, however, was due to a disagreement between the two houses, as both parties were pledged to amend the law. The Legislature appropriated the sum of $800,000 to aid the Columbian Exposition, and $6,750,000 for other purposes, and to meet necessary State expenditures for the next two years. The aggregate is only $200,000 in excess of the amount appropriated at the previous session. Several laws designed to aid the best interests of the people were also passed. They will receive attention in future issues.

THE MAFIA AND SIMILAR SOCIETIES.

AN ESSAY READ AT A MEETING OF THE HEPWORTH LEAGUE AT VALLEY CHAPEL, FRANKLIN CO., KANSAS, BY DAMON HIGBIE.

We read with horror of the methods of the secret Mafia of New Orleans; of their way of enforcing their orders through the terrorism of assassination. We shudder at the thought of their power over the lives and fortunes of those who will not yield obedience to their mandates. We justly condemn the society. But do we ever wait to think that similar societies exist among us, and are even popular? When I say *similar*, I do not mean *like*, for then we would have other Mafias among us; but I do mean *similar*. Many of our popular societies enforce their orders by terrorism. They make the people afraid to disobey their mandates. For example, take almost any of our mechanics' unions. They endeavor to enforce their orders through terrorism. They have not even asked our legislators to legalize their methods. They demand that employers shall employ them instead of other laborers. They make it dangerous for an employer to disregard their orders; and also, they make it dangerous for anyone to seek employment where they forbid. They make it dangerous for anyone to learn a trade, without first getting their consent, and their consent is generally doled out very sparingly, for fear there may be competition within their own ranks. They do not ask that these demands be made the law of the land. They prefer that it should be the law of their own sweet wills. Still, these societies are popular. I record it with shame for the civilization of the nineteenth century.

In regard to what is right, each one may have his own standard; but when it comes to regulating the conduct of men toward each other, we must have a public standard of morals, and that standard is the law. We establish governments and pay taxes to fix and uphold that public standard of right doing. The majority may sometimes make mistakes; but a majority is safer than a minority, especially if this minority has the egotism to assume a right to control the majority. If a mistake or wrong is discovered in our laws, the majority should have it righted. There is no safer or better way to fix the standard of right, and enact it into law, than to let a majority of all the people decide what the law shall be; and then all should abide by that standard. In a republic, where all the people have a voice in the government, there is no excuse for a limited society to try to govern. If they cannot now get a majority of all the people to favor their idea of what is right, they ought to wait till they can.

In all matters concerning the control of the people, everything should be decided by a majority of all. There should be no secret cabals. Evil dreads the light; justice is not ashamed to be seen. A secret cabal is a dangerous thing. It may be planning evil, or it may not be, but in either case it is wrong in concealing from the public that which the public has a right to know.

If we admit that these secret societies have a right to practice the milder forms of terrorism, such as striking, boycotting, etc., which are so

common in all our large cities, we will have to admit, if these means fail to control, that then the sterner terrorism of assassination is justifiable. If they have a right to punish us, to compel us to obey their orders, it follows that they have a right to make the punishment sufficient for that purpose. There is no middle place to draw the line of rectitude. The knight of labor who would enforce his orders by the boycott cannot consistently complain of the Mafia, who would enforce his by assassination. The two crimes are similar. They differ only in degree. If the one is not a crime, neither is the other.

All control of the people should be through regularly established laws. If the laborers who belong to unions think they ought to have all the best places of employment, and that the non-union laborers should be satisfied with such places as the unionists do not want, they should ask the people to make that the law of the land. If it is wrong for a non-union man to seek any place of employment that a union man would like to have, let our laws declare it to be wrong. Our laws should be the public morals. If it is wrong for a man to learn a trade, without first getting the consent of some union, let that also be prohibited by the laws. Let me predict that the labor unions of the country will never ask for such laws. They know full well that the majority of the people have too much natural justice to sanction the enactment of such partial laws. They prefer to take their chances of ruling through some kind of terrorism. It may be by strikes, or boycotts, or by creating a prejudice against those who refuse to be governed by them. Falsehood and slander are frequently resorted to, to conceal the real point at issue. The whole subject may be stated in this one sentence: "A secret cabal, knowing that it cannot rule by fair means, seeks to rule by means not fair." The main difference between these different cabals, is that some of them use fouler means of terrorism than others do.

As I have said, the majority should rule, and that rule should be through regularly established laws, instead of through the changeful passions of mobs. Mobs often execute the will of a minority, instead of a majority, of the people. While I think the people of New Orleans did wrong in resorting to mob violence, recently, I do not feel angry towards them, for I believe they did what they thought was right. They either did not wait to think, or they were not capable of judging of great moral questions. Would they be willing to establish it as a rule of right doing, or law, that a mob might kill anyone whom that mob might think ought to be killed? Of course, they would not be willing to make that the law of the land, to apply to all mobs. They might be willing to make it the law, to apply only when they themselves constitute the mob; but to apply it to mobs that might differ in opinion from themselves would be apt to make them see more clearly than they now do. Such a law would do much harm; therefore it would be wrong. It is the egotism of human nature that makes those people assume that they did right in doing what they would not willingly make legal for others to do. In upholding mobs we are traveling a dangerous road.

There are men (and their name is legion) whose moral natures are but partly developed. They are hardly capable of judging as to what is right and wrong. Such men usually imbibe what seems to them to be the popular ideas of morals; therefore it is the duty of all who clearly see the right to endeavor to make the true standard of morals the popular standard; and since our laws are the only standard of public morals that we can have, all who love their country and humanity should endeavor to popularize the idea of reverence for law. Obedience to law is the highest aim of the true patriot. It is the foundation upon which all civil society is built. A people who respect not their laws will soon be without patriotism. Their country will be the prey of domestic factions and foreign foes. Those who teach that our laws should be disregarded, and the orders of secret societies substituted for them, are undermining the patriotism of our people, and paving the way for unnumbered crimes and evils. Wherever such ideas prevail, terrorism will be resorted to. Its milder forms will first be used, but as these will fail to control, the sterner terrorism of assassination will follow, till even the Italian Mafia will be outdone. Poverty, sorrows, and crimes will as surely follow the disappearance of respect for law, as night follows the disappearance of the sun. If we respect not our laws, we will rapidly sink to the condition of savages.

SECRECY AND SECRETISM.

BY REV. S. F. PORTER.

A sermon was delivered not long ago by the Rev. F. C. Priest before a lodge of Odd-fellows at Derby Line, Vermont, in which he introduced some strange arguments to justify secretism. The early Christians hid from their murderers in the burial caves, or catacombs, of Rome, and worshiped God in secret; therefore, the secretism of the lodge is right. Again, the Infinite One who knows all things sees in secret; therefore, it is right to invent secret places and to look out from a lodge upon all the rest of mankind.

Further, the Almighty Creator of all things, who fills immensity, is necessarily a mystery to finite man; therefore, it is perfectly right and proper for Odd-fellows to get up silly performances to teach, i. e., to deceive, their initiates, and call them "mysteries."

In the further discussion of the subject, Mr. Priest takes up the three links of Odd-fellowship, representing "Friendship, Love and Truth," as if they were emblems of universal duty. Instead of this, the first (Friendship) is for those who are sworn into the lodge. And Love is for those who pay their dues; if they neglect this the link is broken, and they are loved no longer. And Truth refers to the performance of the oaths and promises given when sworn into the lodge. It is amazing with what shallow logic the devil can deceive mankind!

Let us then briefly examine the character of secrecy, which is sometimes right; and secretism, which is always wrong.

In war, when our country is invaded, it is right to deceive the enemy by secret stratagems and false movements. Because, as it is more merciful to overcome him by taking his supplies rather than by killing him, so it is more merciful still to take him prisoner by deception and false information. But when the war is over, killing is murder, taking property is robbery, deception is lying, and secrecy is secretism, without the shadow of an excuse. Is the G. A. R. surrounded by armed foes that it needs to use military secrecy for protection? If not, away with the childish pretence! Let its members be men, and not little boys to play war!

2. In the early ages of Christianity, when the followers of Christ were persecuted and murdered by law, or put to death by mob violence, duty required them to flee, and hide themselves in the dens and caves of the earth, and to inhabit desert places, where they could not be found. So it was with the Covenanters of Scotland, in their day. And so it was with the Pilgrims who fled across the billowy deep to the uninhabited shores of America to hide away from their cruel murderers.

But who is trying to kill the Odd-fellows, that they must hide away in secret places? And why do they shut out not only "the halt and the maimed and the blind," but their own wives and daughters from the exalted privileges of their secret hiding place?

3. Furthermore, there is a secrecy spoken of in the Bible (Matt. 6: 1, 6) which we call the secrecy of humility; and refers to private prayer and alms-giving. That this is not the secrecy of the various lodges is evident from the proud, high-sounding titles their officers assume: "Most Puissant Grand Commander," "Right Reverend Grand Chaplain," "Right Excellent Grand King," "Grand High Priest," etc.

4. Again, it is sometimes urged that secret orders are right and proper because the privacy of modesty is essential to pure social life. But is the lodge a bath-room, or a privy, that it shuts the door, for fear of the indecent, personal exposure of the members?

There are two prominent causes of secretism or unnecessary secrecy. 1st. Wrong doing. "Every one that doeth evil hateth the light" (Jno. 3: 20). Robbers, murderers, thieves, seducers, counterfeiters, traitors, assassins, all practice and rely on secretism as a shield of defense. And if they can get inside of a lodge where all are sworn to conceal and never reveal the wrong doing of a brother, they can afford to pay for their lodg-ing. But the government and the people must suffer, and Justice must step aside, dishonored. Witness the Clan-na-Gael in the Cronin trial, and the New Orleans trial of the Mafia.

The second prominent cause of secretism is an inordinate desire to get in advance of others. "The engine of secrecy," the man says, "is a mighty power. I must learn to work it, and I will. Then I shall succeed in my life purposes." So he takes the required obligations and enters the lodge, and becomes a member of the class who are studying the finest methods of selfishness. He soon learns all the Satanic arts of the secret conclave. He can step in ahead of a friend, or strike an enemy in the dark, and be utterly undiscovered himself.

The vows and promises of the lodge are more binding than all other obligations. In taking them he breaks his allegiance to his country; his marriage vows are shattered, if he has a wife, and he has annulled his covenant with Christ, if a Christian, by joining himself in close fellowship with unbelievers. Many years ago I united a pleasant young couple in the holy bands of matrimony. Within six months the young wife came to me in great distress, and said "her husband had joined the Odd-fellows, and left her alone one evening in the week and would give no account of it." Thus secretism separated those whom God had joined together in one.

THE TERMS OF THE COMPACT.

BY W. O. TOBEY.

The only thing that kept the recent General Assembly of the Presbyterian Church from becoming a *particeps criminis* of Prof. Briggs' unsound views, was the simple and decided act of standing by the terms of the compact between it and the theological seminaries. That compact was to the effect that if the Assembly does not disapprove or veto the appointment of a man to a theological chair at its first meeting after such appointment, then the election stands, and that body can thereafter do nothing to remove the incumbent of the chair.

Some able men on the floor of the Assembly endeavored to construe this compact in all sorts of ways, to evade its terms and conditions. They tried to break the force of it in every way, so as to have Prof. Briggs escape the pinch of the disapproval of the Assembly and church. But the resolute and clear-headed President Patton, Chairman of the Committee on Theological Seminaries, held the Assembly to the terms of the compact. "If we are going to veto under the terms of the compact, we must veto in the terms of the compact," he insisted. Judge S. M. Breckenridge, who was translated from the floor of the Assembly, and is now with the church triumphant, most ably and convincingly showed the right and duty of abiding by the terms of the compact. The only fair and safe course, as he, too, insisted, was to veto *now*: "I am confronted with the fact," he said, "that if I abandon or fail to exercise this right to disapprove, I am giving up something which the church has committed to me, and which I cannot return to it as its faithful agent ought. Piety may degenerate into weakness, and kindness into imbecility, but neither of them permits, much less requires, the betrayal of a great trust."

These were among the last words of this faithful commissioner to the Assembly, "I think I have discharged my duty; I ask you to excuse me from further —— " His lips trembled, and in a few minutes his manly voice was silenced here, to be heard in the great Assembly on high.

Among other eminent men who stood firmly by the terms of the compact, was Elder John McCook of New York, who was as a "Daniel come to judgment." Never before was a layman more effective on the floor of the Assembly. Dr. Bartlett, of Washington, also spoke with great effect, and pithily showed that in these days the church is not hunting heretics, but heretics are hunting the church.

After much debate, the Assembly voted, by an overwhelming majority, to stand by the terms of the compact, and veto the appointment of Prof. Briggs, now, while it had the right and opportunity. Thus, a great and solemn duty was dis-

charged, in the fear of God and for the maintenance of the truth in Christ.

I cannot help drawing a contrast between the noble and worthy course of the Assembly and that of the General Conference of the United Brethren in Christ. If this latter body had only stood by the terms of the compact of half a century which said: "There shall be no connection with secret combinations," what a glory would have rested upon the once-undivided church! But, unfortunately for its united testimony for the truth, that church began to complain of the terms of the constitution as too hard. The provision for change was pronounced unreasonable and impracticable. The pinch of the testimony for the truth was evaded by all manner of specious arguments and constructions, till the foundations of the citadel were undermined. I know what it is to experience all the chagrin, sadness, and hopelessness of seeing a once glorious church abandon its position, and yield to the deceit, weakness and easy ways of those who cry peace, when there is no peace. Oh, that the immortal dying words of Judge Breckenridge could have sounded in the ears of the General Conference at York:—"Piety may degenerate into weakness, and kindness into imbecility, but neither of them permits, much less requires, the betrayal of a great trust." If such a sentiment could have prevented the stampede of the United Brethren in Christ, what a defeat would the lodge have sustained at York! But these things are too painful for me, as I look back upon the faltering and rout of a grand wing of God's noble army of truth.

SUGGESTIONS FOR A CONCENTRATION OF REFORM WORK.

BY REV. M. A. GAULT.

I find in my field an increasing number who feel, with me that the danger from the growing influence of secret lodges is more and more alarming. The recent crimes of the Mafia of New Orleans, following so soon those of the Clan-na-Gael of Chicago, are attracting the nation's attention. Thus the anti-secret issue is likely to come rapidly to the front.

I find the number of communities desiring anti-secret lectures and literature are multiplying. Many ministers and public men, who do not dare to express openly their fears on this question, are condemning secretism in private. It is encouraging that the influence of the N. C. A. is being felt throughout our land. There are few communities where its agents or literature have not penetrated. Here, in Iowa, I come in almost daily contact with the results of the self-sacrificing labors of Bro. C. F. Hawley. Generations to come will appreciate, as the present cannot, the important testimony your Association is bearing for Christ's truth.

I cannot but feel that this evil will finally be destroyed by terrible revolutions and bloodshed. God has planted in every evil system the seeds of its own dissolution. The slave aristocracy of the South destroyed itself by its own arrogance and tyranny. The rum power is hasting the same suicidal death; and the indications are that the secret empire will likewise entomb itself by its attempt to control government and stifle liberty, and thus arouse public indignation against it.

Greater wisdom is needed to carry on your agitation than any other. I have long felt that in places where prejudice will not allow the square presentation of the issue, doors might be more easily opened by an introductory lecture on some more popular reform. If your agents would include collateral reforms, the work could not be charged as a "one-idea" movement. If we would reach the masses we must carry more than one line of goods. God will not allow us to carry these reforms in segments; God's law is a unit, and if we are in full sympathy with it, we cannot give our attention to one public evil and ignore the others. We need more unity along reform lines; we are fighting too much in squads, and are in danger of being flanked by the enemy. While the W. C. T. U. and Prohibitionists, in many instances, are using the devil's tactics of secretism, by affiliating with secret labor unions, and Good Templar conclaves, I think a safer and stronger union should be effected by your N. C. A. and our National Reform Association joining hands, and lifting up Christ's moral law as a standard for the people, and then bring the secret society question and all other public questions to that standard.

St. Charles City, Iowa.

HIGHER CRITICISM.

As the German universities, years ago, unsettled the faith of the churches and weakened the ministry by the conjectures of Strauss and Bauer, so they are at present doing the same work through the guesses of Kuenen and Willhausen. As the assault on the New Testament failed, so that they themselves admitted that their theories were not founded on fact, so the assault on the Old Testament is predestined to an intellectual rag bag. It is a great pity that our professors and preachers, in place of at once putting aside those theories, which, based on diction and syntax, set themselves against the unbroken traditions of three thousand years, are treating them with a respect to which they are in no wise entitled. The attorney who should dare to come into a justice court with the claim for five dollars, and no better evidence to sustain it than the higher critics have for their theorizings, would be laughed out of court; yet on such absurdly inadequate grounds, the faith of the Christian church throughout the Anglo-Saxon world is rudely questioned and sadly shaken. The professors of theology in Germany are no doubt learned in grammar, but the man who wishes to interpret the Bible needs the historic sense, the logical faculty and earnest Christianity as well. Until the theologians of Germany are able to command the respect of the German mind, and fill up their empty churches, it seems a pity that they should be sending our American churches along the same road which their own have traveled. Empty churches are as certain a result of such trifling with the Word of God as dispersion of darkness follows the rising of the sun.—*Wheaton College Record.*

ENORMOUS INFLUX OF ALIENS.

A statement issued by the government bureau of statistics shows that during the ten months ended April 30, 1891, 401,230 immigrants arrived in the United States, exclusive of arrivals from the British North American possessions and Mexico; and for the four months ended April 30, 1891, 171,049. The average daily arrival for the four months in question was almost 1,500, or an immigrant every minute in the twenty-four hours. There is something wrong with our immigrant laws or the way they are enforced when this wholesale unloading of foreigners on this country is allowed to go on month after month and year after year. It is safe to say that both the law and the methods of enforcing it are both decidedly defective. It is apparent to all that the hospitality extended by the United States to the people of other countries is woefully absurd. Vigorous and practical legislation is needed to correct this and the sooner it is enacted the better it will be for the United States. That the landing each day of 1,500 men, of whatsoever sort and condition, is dangerous to our social and industrial peace has long since been demonstrated. It is fair to presume that a large proportion of this number has been unsuccessful in life in their own countries, and that they will be far from successful in this country. A greater per centage of them are ignorant, stupid or vicious and belong to a class we can ill afford to welcome to our shores. They were failures at home and they continue failures here.—*Chicago Globe.*

"DE TROUBLE IN DE CHURCH."

There seems to be a sort of craze for secret orders. Time and money which ought to be given to the Lord are given to these societies. Let the choice be between a prayer meeting and a meeting of one of these organizations, and many church members would neglect the church meeting for the other. An instance is still in our mind. The weekly church prayer meeting and that of a society met on successive evenings. Quite a number of church members who were not present at the prayer meeting were present at the other meeting. If we are to judge men by their fruits, then we must judge that their love of Christ is not as strong as it ought to be. The following which shows the condition of things among the colored people, shows also the condition of things among the whites:

"An old colored preacher was asked how his church was getting on, and his answer was: 'Mighty poor, mighty poor, brudder.' 'What is the trouble?' And he replied: 'De 'cieties, 'cieties. Dey is jist drawin' all de fatness an' marrow out'en de body an' bones ob de blessed Lord's body. We can't do nuffin' widout de 'ciety. Dar is de Lincum 'Ciety, wid Sister Jones an' Brudder Brown to run it; Sister Williams mus' march in front ob de Daughters ob Rebecca. Den dere is de Dorcases, de Marthas, de Daughters ob Ham, an de Liberian Ladies.' 'Well, you have the brethren to help the church,' we suggested. 'No, sah, dere am de Masons, de Odd-fellows, de Sons ob Ham, and de Oklahoma Promised Land Pilgrims. Why, brudder, by de time de brudders and sisters pays all de dues, and 'tends all de meetins', dere is nuffin' left for Mount Pisgah church but jist the cob; de corn has all been shelled off an' frowed to dese speckled chickens.'"

Much as we may wish to disguise the fact, it is a fact nevertheless that secret societies are sapping the spiritual life of our churches. "No man can serve two masters." Where one's treasure is there also will his heart be. The person who puts his time and money in outside organizations will soon find his heart somewhere else besides in the church.—*Messiah's Herald, Boston.*

THE GOSPEL, AND THE GOSPEL ONLY.

A distinguished minister in a most eloquent address linked the two names Koch and Booth together, and declared that they were entitled to go down to immortality hand-in-hand in view of the wonderful discoveries they had made. One had found a remedy for the lung microbe and the other for the slum microbe. Well, one of these remedies has already come to grief. How long shall we have to wait to know about the other? There is a great lesson in the booms to which we have referred. Let the public understand that disease and poverty are mediate or immediate results of sin, and there is no new remedy for sin. The only antidote that can possibly meet the case is the Gospel or Cross of Christ, and this remedy cannot even be applied with any such rapidity and effect as to bring about a social millennium within a short time. Over 1800 years of earnest effort has only touched the fringe of the world's great need. The only thing we can do is to use the remedy and patiently wait.—*Christian Commonwealth.*

THE "MAKE UP" OF THE SUNDAY NEWS PAPER.

The New York *Mail and Express* has been devoting some attention to the contents of the Sunday newspapers of New York. Eleven of these newspapers, it says, devoted 52¾ columns to crimes; 328 columns to gossip, sports and sensations; about 600 columns to news, politics, etc., and one and one half columns to religious matters. Only three of the eleven gave any space to religion, and the largest space accorded by any one paper was seven-eighths of a column. The saddest fact about the matter is that the majority of people want precisely the kind of mental pabulum afforded them by these Sunday sheets.

THE POWER OF CHRISTIANITY.

Colonel Ingersoll asserts that "the church is no longer a power in the thinking world." And yet "the thinking world" knows that never in the history of Christianity has it exerted so great a power for good as it does to-day. More men and women are imbued with its spirit, love and charity, and the Christian graces are more universal and practical than ever before, and enter into both the individual life and the life of the nations. Colonel Ingersoll and all his class of reformers are careful to keep close under its influences, and every day in the peace and good order of society reap its benefits. If Christianity or the church representing it is not a potent factor, or if heathenism is better, Colonel Ingersoll and his philosophers should be able to point to something better where Christianity has not molded the destinies of the people.—*Chicago Inter-Ocean.*

FREEMASONRY—IS IT ANTAGONISTIC TO CHRIST?

BY REV. E. W. BRUCE.

At the Wesleyan Methodist church in this city, last Sunday evening, the pastor, Rev. E. W. Bruce, addressed a good sized audience, taking for his theme "Freemasonry and Kindred Secret Orders—their relation to the Church of Christ."

The speaker said that he was not alone in expressing belief that secret associations were evil in their tendency, and dangerous to both church and State, but such men as Joseph Cook and others of our best thinking men are outspoken in their belief on this line. The speaker said that for want of time he would only be able to discuss the character of Freemasonry, and chose that institution as it was evidently the prolific mother of all the rest and possessed more objectionable features than its progeny. He quoted only from the highest standard Masonic authorities such as Mackey, Sickels, Macoy, Chase, Webb, Morris, Steinbrenner, and from the work entitled "Ecco Orienti," published by Redding & Co., of New York.

The speaker argued that Freemasonry was antagonistic to Christianity, from four considerations:

1. It ignores the name of Christ and refuses to acknowledge the divine authenticity of the Bible.

In the charge at the opening of the fourth, or Mark Master's degree, the Scripture lesson is taken from the 2nd chapter of 1st Peter, and the name of Jesus Christ is expunged. The 7th or Royal Arch degree takes its Scripture lesson at opening from 2 Thess. 3d chapter, and twice expunges the name of Christ, and the lesson stops just short of another verse which contains the name of Christ.

Mr. Steinbrenner in his history of the chapter, page 44, says: "We cannot admit the name of the so-called Messiah to appear in any of our Scriptural quotations or ceremonies." In an address by Past Grand Master Parvin, before the Grand Lodge of Illinois, he is reported in the *Masonic Trowel* as saying: "A brother cannot offer a distinctively Christian prayer in a Masonic lodge without doing violence to the principles of the order."

Mr. Chase, in his Digest of Masonic Law, gives an account of a resolution presented by the Grand Lodge of Ohio, before the Supreme Council of the United States, requiring candidates to express a belief in the divine authenticity of the Bible. The resolution was referred to a committee whose report contained the following: "The Jews, the Chinese, the Turks, each reject either the New Testament or the Old, or both, and yet we see no good reason why they should not be made members. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry; it would be something else."

2. It is itself a system of religious faith claiming superiority to every other religious system.

Mr. Steinbrenner says: "She can and will educate the pious man to that higher religion—that religion in which all men can agree."

Mr. Mackey speaks of the candidate as "On the threshold of this new Masonic life, in darkness, helplessness and ignorance," and adds, "he comes inquiringly to our door seeking the new birth."

The same author in speaking of the common gavel, says: "We, as Masons, make use of it for the purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones for that spiritual building, that house not made with hands," etc.

The same author says concerning the meaning of *acacian*, that a Mason who lives "in strict obedience to the obligations and precepts of the fraternity is free from sin."

In harmony with their system of religious faith as taught by their authors, every Mason who dies and is buried with Masonic ceremonies, whether he is a saloon-keeper or respectable citizen, is declared to have gone to the "Grand Lodge above," etc.

3. In keeping their obligations the members of the fraternity are educated in either falsehood or deception. The secret workings of the lodge have been for years made public; and when a wife asks her husband, or a friend asks a friend, "Is it true that when you are initiated you are divested of your outer garments, blind-folded, and had a cable-tow tied around your arm, and neck, and body, in taking the three degrees?" He seeks to stop the questioning by the laugh of ridicule, or tramples upon his conscience and flatly denies what he knows to be true.

4. The penalties attached to the oaths according to the Masonic authority, "Ecco Orienti," are un-Scriptural, un-Christian, and inhuman.

The speaker here recited the penalties attached to the violation of the oaths in the three Blue Lodge degrees, according to the authority above mentioned, and added:

"In each case he is required to blasphemously to kiss an open Bible which absolutely forbids such proceedings."—*Central New York News. Rome, N. Y.*

NEW ENGLAND LETTER.

Summer thoughts.—The elm—"Anniversary week" only multiplied, not dying.—The British Citizen and the "baccarat scandal."—The Legislature and the endowment orders.—An astonishing statement.

Now is the time for four o'clock concerts—I mean four o'clock A. M.—but how many take the trouble to rouse up from their morning nap and listen. Yet they are well worth listening to. First, a few faint, opening trills, followed by one or two solos; then the chorus from all the tree tops, the twitterings and chirpings of sparrows and swallows and chipping-birds, that don't happen to be prima-donnas, and can't sing the grand solos, but are just as well content as if they could; for birds, unlike mortals, never make themselves miserable by aspiring to be what they are not. "Happy as the birds," we say, and happy they ought to be. How must it seem, for instance, to stand balanced on the topmost bough of some lofty elm, hovering between earth and sky? And yet if modern science should at last succeed in emulating the birds of the air by discovering some way of flying, should we be, any of us,

"Nearer the secret the wise men knew,
Nearer the dawning where dreams come true,"

than we are now? I fear not.

Speaking of elms, what the cedar was to Lebanon, the elm is to a New England landscape. It is not only one of the most majestic of trees, but it is one of the most thoroughly companionable and friendly. The pine seems like some hoary sybil, eternally weighted with a burden of prophecy, that it is always endeavoring to utter forth with the sighing winds for an interpreter; the maple, on the contrary, has a certain light, airy, fluttering grace that reminds you of a society belle, full of coquettish smiles and gay *bon-mots;* but the elm, with the birds resting in her branches, and the flowers springing at her feet, is more like a queenly house-mother in whom everything that is sympathetic and helpful, as well as sweet and gracious, meet together; who has heaven around her head, while her daily life is rooted in the soil of earthly, homely duties. Wellesley and vicinity are adorned with many fine specimens of this grandest of American forest trees; among them some that are old enough for the familiar legend to be attached to them that Gen. Washington once rested under their shadow. The number of trees which he is said to have thus honored during his visits to New England, equal the old houses where he spent a night, and is quite a serious reflection on the physical abilities, or rather disabilities, of the father of his country. I think in my childhood I had a dim idea of him as getting tired very easily, and perpetually sitting down under trees to rest.

An exchange thinks it isn't quite accurate to say that the glory of Boston's Anniversary week has departed, when, in fact, it is the seed from which has sprung all the great religious assemblages in Saratoga and other places outside of New England; and it also notices the fact that at these meetings topics of practical reform are fast taking the place of those exclusively theological. This should be cheering to us,—first, as Christians who believe that the Gospel is an eminently practical thing; and, secondly, to us as New Englanders. I for one am well satisfied to see my native section distanced by her Western competitors in the race for things material, if she can only keep the place she once held as the nation's mentor; its conscience in any moral question that comes to the front. But conscience! Ah me. Here are the papers telling, in black and white, how the Boston Association Club played its first Sunday game at Columbus last week, and was beaten—as it deserved to be.

The *British-American Citizen* was never accused of any Puritan leanings, and therefore it is not surprising that it treats the "baccarat scandal"—at least so far as the Prince of Wales is concerned—as if it was a very trivial matter for the heir to the British throne to be, at the age of fifty, proved an inveterate gambler, who even carries the paraphernalia of the card table about with him wherever he goes, "as a Mohammedan carries his praying carpet," to quote the sarcastic comment of the London *News*. Perhaps the *Citizen* only reflects the general opinion of American Britishers in Boston; but, even if so, it has some readers of New England birth and training with whom its influence would be immensely increased and strengthened if it would only have an occasional attack of the spirit of old-fashioned Puritanism.

The liquor men now say that the repeal of the bar law is increasing their sales. It will be remembered that while this repeal was pending the shoe was very decidedly on the other foot. *Then* it was all in the interests of temperance and the poor drunkard to have it repealed; but the haste with which they are now complying with the new law, contrasted with their dilatory action when obliged to substitute tables for bars, shows very plainly which they consider most favorable for their traffic. Gov. Russell can divide the honors (?) of its repeal with Senator Donavan, to whom he presented the quill used in signing the document. Will Massachusetts send the same kind of men to make her laws in 1892—mere tools of the bar-room, as the majority have proved? There is no question but that a strong effort will be made by the endowment orders to send those who are committed in their favor by themselves, having personal investments at stake. This partly explains why the question was so disgracefully shirked by the last Legislature. Too many of the members had themselves been seized with the mania for gambling in these concerns, and thus the question of doing away with them became less a matter of public than private interest.

The following item among the "Jottings" in the *Transcript* shows how public opinion is turning: "What a delicious satire on all the flummery of the secret societies is that attributed to Lord Brougham. He was attending a Chapter of the order of St. Patrick, and seeing a herald bungle through his duties, said, 'The foolish man does not know his own foolish business.'" Surely this may be said of Mr. Wellcome Arnold Greene, the Masonic author of "The Rhode Island and Providence Plantations," an extract from which was lately sent me by an anti-secret friend. It certainly contained more falsehoods to the square inch than any production of the same length that I ever before read. William Morgan is transformed into Henry Morgan; but his errors in names and dates are nothing beside his unblushing falsifications of the most well-known historical facts. "The fever"—the Anti-masonic excitement—says Mr. Arnold in closing his remarkable account, "had its run and passed away, *and to-day no man knows the cause of its inception or the reason of its termination.*"

Masonry has certainly done all it can to make this astonishing statement a fact; but

"Truth crushed to earth shall rise again,
Th' eternal years of God are hers."

These grand lines of Bryant have been quoted thousands of times, and will be quoted thousands of times more, but they can never be worn threadbare, any more than "Now I lay me," or "The Apostles' Creed." ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., June 10, 1891.

Some very plain talk on the subject of temperance was indulged in at the anniversary meeting of the World's Woman's Christian Temperance Union, held here Sunday afternoon, and, as far as can be learned, it is generally endorsed by the friends of the temperance cause. It seems that last year some of the big brewers and malsters of this country requested the State Department to ascertain for them the best means for introducing their products into South and Central America,

and that the department at once went to work, through the U. S. Consuls, obtained the information asked for, and had it printed in book form for distribution among those who had asked for the information. Mrs. Maggie B. Platt succeeded in getting a copy of this book, and upon it she based a very stirring address.

She said: "For years the temperance people have been besieging Congress with petitions begging for a commission of inquiry into the alcoholic liquor traffic, but their petition has never been granted. The liquor men do not want the traffic investigated, because they know that if the calcium light of public investigation be turned upon their business, it would expose such festering corruption, such depths of infamy, such demoralization of homes, and degradation of human beings as would arouse a cyclone of popular indignation. . . .

"The government, through its State department, doffs its hat to the liquor interest, and says, 'Certainly, gentlemen, certainly; your request shall be complied with with pleasure,' and forthwith the machinery of the government is set in motion to drum up trade for American brewers in other lands. If that is 'cordial sympathy with all well-directed efforts,' we want no more of it. Open-handed, barefaced hostility is better than such sympathy. The United States government, which we have delighted to honor, has stooped to make of itself a drummer for the beer trade. Such business is an insult to Christian womanhood, a burning disgrace to the nation, and a blistering shame to all Christendom. This government has not made for itself a hundred years of brilliant history that it may now, at the dawn of the twentieth century, fall from its high place among the nations to the low level of a brewery and dabbler in beer. Great is the fall of this government when it neglects that which it has declared should be the first concern of all good governments,—the virtue and sobriety of its people—and at the behest of the liquor traffic sets itself to work as a drummer for the beer trade."

After finishing her address, of which I have quoted but a small portion, Mrs. Platt presented a memorial addressed to the government requesting that it desist from further efforts to aid the brewers and liquor men, as that class of men are amply able to do their own correspondence, and the work is not in the line of duties of the honorable Secretary of State, and setting forth the fact that such work was an insult, which in the name of humanity and charity, the meeting protested against, and made the prediction that if it was continued the sun of this proud nation would set in blood, and woe, and shame. The memorial was adopted by a unanimous and rising vote, as expressing the sense of the meeting, which was a large one. It was also resolved to flood the next Congress with petitions asking for a commission to investigate the alcoholic liquor traffic.

A movement is on foot to carry a crowd from this city to the Christian Endeavor convention, which is to be held at Minneapolis, Minnesota, July 9 to 12. Last year Washington sent to St. Louis 54 delegates, which formed the largest delegation from an Eastern city, and this year the expectation is to send 200 delegates. *

REFORM NEWS.

CHRISTIAN WORKERS' ANNUAL CONVENTION.

ADDRESS OF THE NEW ENGLAND AGENT—"FRIGHTFUL SECRET RITES."

The Boston (Mass.) daily papers of June 5 contain a very fair synopsis of Rev. J. P. Stoddard's address before the Christian Workers' Annual Convention, in that city, on the previous day. We copy the Boston *Herald's* report:

Rev. J. P. Stoddard was introduced. He said: "The question of secret orders is a practical question confronting us. There are in Boston 1,126 secret societies, against 252 churches and church missions, an average of four or five lodges to every outspoken religious organization." From a colored chart Mr. Stoddard illustrated the growth and origin of these societies.

"Next to the Jesuits in order of age," said the speaker, "is the order of Freemasonry. Here," pointing to a house that was pictured at one side of the green fields at the base of the monument of orders, "is a peaceful home. Starting on this road, which leads directly from the home, the husband and wife walk on together until they reach a broad side road that branches off to Masonry. The husband follows this road, while the woman passes on to the church. She returns and gives him a glowing account of the services there, but when she asks what has been done at his lodge, she is informed that, under penalty of death, he can tell her nothing except that he has passed through the initiatory rites."

Mr. Stoddard described the passage of the candidate for Masonry through the room of preparation to the door of the inner temple, where he awaits the coming of the Grand Master from the East. Masonry demands that a man shall come to the door of the lodge seeking a new birth, which is the same as saying there is no other new birth. You may see now why the pastors of our great cities are so earnest in their endeavors to overthrow Masonry. The advance to the different degrees was very vividly delineated and illustrated with their attendant and terrible oaths. Is it any wonder, said he, that the man who has been through these frightful rites, says: "Keep back! keep back! I can tell you nothing." Mr. Stoddard stated that, as he himself had assisted at the performance of these rites more than a hundred times, he spoke with authority.

Passing to the initiation to the last degree, Mr. Stoddard illustrated, still with the aid of the chart, the figurative death and resurrection of the candidate, until, with the pronunciation of the final dictum, he is pronounced perfect, socially and religiously. He told of the total of 367 degrees of Masonry, giving the attendant text and rites, especially describing the sacramental rite.

The speaker stated that there are in the United States 547,072 Masons, and that during a recent canvass of Congress by himself, there was a majority of 56 members of secret lodges, and a minority of only 16 who belonged avowedly to any church. "There was war in heaven," said Mr. Stoddard, "and the devil was whipped and came down to earth to make war upon the children of God. The conflict, transferred to earth, is continued under the leadership of the dram-shop and the lodge. When the lodge goes up the church goes down, and when the church goes up the lodge goes down."

TWELVE YEARS A MISSIONARY IN THE SOUTH.

[The character of the Reform work in the South, and the necessity for it, is ably described in the following statement from Bro. Dillier, who for twelve years has devoted himself to Christ's service in that region, and whose wife is now again engaged in the same blessed work among these benighted people:]

I have been employed in missionary work for twelve years in the Southern mountains—the Smoky, Cumberland, and Alleghany ranges, from house to house on foot, on the top and sides, over cliffs and dim paths—here and there a house or log cabin only—with a pack containing tracts, papers and Testaments to give away, clothing and other necessaries—all on my back, from thirty to fifty pounds. These people own but very little or no property; about 40 per cent cannot read or write their own name, and were never reared to work for a living. But a goodly number are "moon-shiners," and are making whisky underhanded; others peddle it at night in the valleys, while some gamble and steal for a living; a few gather herbs, and hunt and trap, or have in charge some cattle brought to them in springtime, herding them until fall, when they are taken away to the owners in the valleys. Most of the mountain lands are owned by men in large cities, so that the mountaineers as a rule are only "squatters."

This work of love we do is a hand-to-hand missionary work.

It is unnecessary to speak of finances, as this people are too poor, and have nothing. Food and lodging, such as they have, is as free as the water; but support must be given elsewhere. Now this work is of the Lord, and we are only humble servants going in command of God, and entirely trusting, as we do, the work assigned us, for our support from the helping hands of God, according to his Word, the Bible. We are believing that the faithful of the Lord will not allow us to want while they hold some of the Lord Jesus Christ's in their charge.

After an experience of more than twelve years, with my heart full—as I was born and reared a strict Roman Catholic and in war time served three years—I found in my knapsack a Testament, which opened mine eyes to the truth; was converted Feb. 13th, 1866, in a country hotel four miles from Chicago, Ill.; suffered all but death for the cause and my Master, Jesus, more than once, and often severely.

Now for a report of the work, in short, done in the past twelve years, as found in my memorandum books from Sept. 9th, 1878, to Sept. 9th, 1890. Have traveled on cars 4,107 miles, on boat 1,332 miles, and on foot 9,453 miles. Gave away 178,425 pages of tracts and papers, 4 Bibles, 2 large and 21 small Testaments, and 10 books. Have preached in churches, school-houses, halls, private houses; in a tobacco barn, more than half filled with tobacco, drying; also in open air and in Gospel tents—in all, 727 times. Exhorted 264 times; 413 arose for prayers; 262 were converted; 11 were baptized; 3 are now preaching the Gospel; 116 sick were visited and prayed for; 7 anointed for healing, and so on. My wife went two journeys with me. She started on the 15th of August, 1878, one month before I did. It was some time in October when I caught up with her. Now listen to her own statement, as she speaks from the fullness of her heart.

JOSEPH X. DILLIER.

"DEARLY BELOVED ONES IN JESUS:—I will write just a few lines to let you know that my time is all for Jesus and his work, with my darling, beloved husband. It is a little sacrifice to what Jesus gave for us all. And you think it hard for me to give up my all for the work of Jesus! But no; it is the joy of my life to know he (my husband) is willing to be a servant in the name of One who gave his own body on the tree for us all. And I not give my dear husband? Yes, if I had ten, I would give them all in the good work of Jesus while I live. I would love to know some of you. Come and go with me, just one week, in places where I go in this city; then you would not sleep at night. Now go with my husband in the mountains and see what is to do there; and I wonder if God will not require their blood at your hands in judgment. Oh, think of it. What a mighty work is to be done by us all! I say, work while time lasts. The same Jesus that has taken care of me 22 years will do so to the end. So remember, dear friends, what you do for us you do for Jesus, and he will reward you for all in return. Yours, in hope of eternal life.

"MRS. ELLEN M. DILLIER."

Those who would like to write to Bro. Dillier or his wife, may address either at 29 Gold street, Chicago.

CORRESPONDENCE.

HIS HEART IN THE WORK.

MONTDALE, Pa.

DEAR CYNOSURE:—The *Cynosure* has been pregnant with better things than I can write. Still I feel so deeply on the various questions being introduced in your paper that utterance is relief.

Being the pastor of the only Baptist church which refuses lodge fellowship, and under censure by nearly all the clergy, and getting slapped in the face from week to week, I must find utterance. Many things are crowding my mind; of a few permit me to speak.

I am contemplating no retreat. Our pulpit still rings with anti-secrecy and anti-saloon doctrines, and must as long as I occupy it. Anti-secrecy is gaining with all the best element in and out of this church, and in others around us. Facts enough prove this. Our neighboring pastors, who are anti-lodge, say little. Some must praise the G. A. R. in their pulpits, with pains in the region of conscience—a sort of funeral colic, possibly.

I have just read Bro. Butler's stirring "Political Anti-secrecy." I am deeply moved by it. I cannot "do evil that good may come," for the best of all reasons. I cannot purposely do evil, and then I do not expect any *real* good as the result of my evil acts. I have no faith in such work. We must vote for prohibition, but must *not* vote for lodge-bound candidates, if we know them to be such; and then we must take all reasonable precaution.

I was present at the meeting at Oberlin, Ohio,

when the American party organized in the First Congregational church. The venerable C. G. Finney (then very feeble) appeared in one of the sessions. Philo Carpenter, I. A. Hart, and many of the grandest men of our land were there. By invitation from Bro. Hart, I opened the convention with prayer. While many of these "braves" have fallen asleep, our senior editor and a few more of the reform veterans, (thank God!) still live to push on the work.

What is to be done by anti-secret Prohibitionists, is a difficult question. Must we be substantially disfranchised, or add another party to the many now on the field? Will our brethren who are right on all the living questions, organize, or "sit still" and "wait for the moving of the waters" until some one is carried in before us? I cannot vote a *mixed* ticket, and so must wait and see what the Lord will do for us.

Can the editor of the *Cynosure* give us light on "The Improved Order of Heplasephs?" I have their constitution and by-laws.

NATHAN CALLENDER.

A HIGHLY IMPORTANT BOOK.

YORK, Pa., June 8, 1891.

EDITOR CYNOSURE:—I see in the *Cynosure* the advertisement of a book entitled "History of Secret Societies and the Republican Party in France." And Gen. Phelps translated it, for the good of Americans and the United States of America.

I have examined a copy of this very valuable work, and I think all reformers should read it, to see just how dangerous military secret societies are. As we have about fifty secret armies in the United States at the present time, all of which are stronger and bolder than those of France, and some of which are five times as strong as the regular army of the United States, it seems to me that the terrible lessons to be found in this book of bloody conspiracies should be well studied by all patriotic Americans, without any loss of time.

I have several very interesting and highly important letters from Gen. Phelps in regard to this book and the secret societies of France and Europe.

The Supreme Court of the United States has declared all unauthorized military organizations treasonable. And President Harrison violated his oath of office, committed an overt act of treason, and made himself liable to impeachment, when he reviewed the Knights Templar, in the city of Washington, D. C.

The book I am writing about shows how a secret army, such as the Knights Templar, can be drawn up in order of battle in any city of Europe or the United States, without exciting the suspicion of the people or the authorities, until it is too late to resist their attack. All should read this warning book. EDWARD J. CHALFANT.

THE CHRISTIAN CONFERENCE INDORSED.

KIT, Ind., June, 1891.

EDITOR CYNOSURE:—At a quarterly meeting of the United Brethren, held in Union Chapel, Wabash Circuit, Auglaize, Ind., annual conference, Saturday, May 23, 1891, a resolution was adopted, which read as follows:

"*Resolved*, That this quarterly conference indorse the Conference of Christians lately held in Chicago on the secrecy question, and that it has been helpful to us in our church struggle."

The resolution was discussed by T. S. Walter and Rev. William Miller, P. E. of the West District. Mr. Walker stated that he believed secret fraternities would be overthrown, and gave, as a reason for his belief, the words of Jesus—"Every plant that my heavenly Father hath not planted shall be rooted up;" and said that the very idea that God had planted the secret societies, that threaten to overthrow the government and divide the church of Christ, was revolting, even to the most humble mind. Therefore, to his mind, the time must come when they and the saloons would only be known in the history of the past.

Elder Miller discussed the resolution at some length, and, warm with the discussion, said he hardly knew where to stop. Cries of "good," "hear," "Praise God!" and "Amen," could be heard from members of the Conference as the Elder proceeded in his discussion. He said he was sure they had attacked the church of Christ, and the "gates of hell," the machinations of men and devils, could not overthrow the church, and the church must triumph. He said he heartily indorsed the Conference. He also told the reason why our editor, William Dillon, was not at the Chicago conference. Bro. Dillon, with others, was at Elida, Ohio, where the Board meeting of the church of United Brethren was in session. Bro. Dillon had bought his ticket for Chicago, and had sent word to headquarters for the train to stop at Elida, and it was so ordered; but the cars dashed by as if Satan was after them, and left Brother Dillon and his company standing and looking after them. This transaction suggests the work of secrecy, but this is not readily determined. T. S. WALTER.

REFORM WORK NEEDED IN A NEW FIELD.

LEXINGTON, Oklahoma, June 1, 1891.

EDITOR CHRISTIAN CYNOSURE:—Your excellent paper is a great help to me in my work. Its weekly visits are looked for eagerly, and after reading them carefully I lend them to my neighbors and give them away where I think they will do the most good. I wish I was able to put a copy in every family in this land. I believe it would save many of our young men from the snare of the devil, and open the eyes of some that have been hoodwinked and cable-towed into the lodge.

I am doing the best I know how, with the means and the little talent I have, to bring to light the hidden things of dishonesty. Sometimes I hear the old serpent hiss when I walk too near his den, but I have resolved, by the grace of God, to cry aloud and spare not; to show my people their sins and the house of Israel their transgressions. Pray for me, that I may have grace and wisdom to lead souls out of darkness into light.

If any of the readers of the *Cynosure* desire to find a good home in this beautiful country of Oklahoma or in the adjacent countries that are about to be opened to settlement, I will gladly give all the information I can. Oh, how I would like to see a host of faithful reformers settle in this country that would not compromise with the devil for the sake of peace at the cost of righteousness; not hobby-riders, but against *all* sin, high and low, and out and out for the prohibition of strong drink, tobacco, worldliness and secrecy. I am praying that God will send us some faithful man to help in this work. May the Lord bless the efforts put forth by the *Cynosure* Association for the destruction of the lodge. Yours in the holy war, WM. I. ABBOTT.

STIRRED UP BY THE TRUTH.

INDIANAPOLIS, Ind., June, 1891.

Secret society people are greatly stirred up in this city on account of my having read a paper before the Ministerial Alliance, about six weeks ago, on the subject of: "*Resolved*, That secret societies are detrimental to the church of Christ." It was owing to the grounds I took against the secret societies that the "sinners in Zion" became "afraid," and a meeting was called by them on the 31st of May, to see whether the ministers were against secret societies, or not. A goodly number of ministers' names were on the program, while mine was discarded. I attended the meeting, however, and they gave me what they called "down the hill." I have now given notice to the public that on the fourth Sunday in this month I will reply to them, and, more particularly, disclose what I believe to be the inconsistencies of secret societies. (Rev.) L. M. LEONARD.

PITH AND POINT.

A GOLDEN OPINION.

I must say that I have never had a paper come into my home that I regard so valuable as the *Cynosure*. I am in full sympathy with its reform principles, and admire its fearlessness.—J. HOWE, *Pt. Elgin, Ont.*

HIGH APPRECIATION.

I would not be without the *Christian Cynosure* and the *Christian Conservator* for five times their subscription price.—REV. C. L. HULBERTSON, *Hector, Ind.*

IMPROVES ON ACQUAINTANCE.

I cannot afford to be without the *Cynosure*. It always comes laden with so many good things, that each succeeding number seems to be the best of all. I am convinced that Masonry—that is, the institution—is the image of the ten-horned beast, that it received its life from the two-horned beast, and may be called the "lying wonder." It lies to conceal the truth; it lies to make men believe a falsehood, etc.; and the wonder is how it can keep the world in ignorance as to its character, and how it can make an honest man believe it is right to do wrong, and that a man can be a true citizen, and yet conceal crimes of the darkest hue.—REV. D. VANDEVENTER, *Delavan, Ill.*

MORE GOOD WISHES.

We enjoy the reading of the *Cynosure* very much Long may it live, and much good may it do. God bless all the reform workers!—MRS. R. SCHNELLBACHER, *Mankato, Kansas.*

ON THE BATTLE-FIELD.

I have long prayed that God's people might become one to fight the battles of the Lord against the great evil of the day. I am a pilgrim and a stranger; have no abiding city here. I seek one above.—JAMES R. YOES, *Carthage, Mo.*

CERTAINLY—WHY NOT?

I am ever warring against secrecy. Perhaps we will some day gain the victory.—M. MATHIESON, *Sacorro, N. Mex.*

OUR GREAT MISSION.

Whoever in any way supports the *Christian Cynosure*, Chicago, Ill., serves God, his country and his fellowmen. Every colored subscriber helps to redeem his race from bondage. Ignorance, the saloon, the lodge, and caste are the colored man's worst enemies. That paper opposes all these. Fill your community with copies of the *Cynosure.*—*The Aurora, Knoxville, Tenn.*

GOD'S HAND IS IN IT.

The paper (*Cynosure*) is like the weekly visits of an old friend, highly prized, and generally read before any other paper. Sometimes I think anti-secrecy work moves very slowly, and secret societies are constantly iecreasing; but it is surely God's work, and I pray that he will speed it on.—MRS. M. W. BINGHAM, *Mallet Creek, Ohio.*

"HONORABLE MENTION."

The *India Watchman* for May thus refers to Rev. Dr. Carradine's sermon on secret orders in St. Louis, recently published in this paper: "Some heavy shots against secret societies have been given by a leading Methodist in St. Louis, in his sermons. His D.D. does not mean 'Dumb Dog.' See Isaiah 56: 10."

THE A. O. U. W.—INSURANCE ORDERS.

There is quite a revival in the discussion of lodgery in the West, and especially during the past year as to the A. O. U. W. as an insurance order. Who can tell us what the order is, and what are its oaths or obligations? Will some one write, through the *Cynosure*, giving Scripture proof that God is pleased with life insurance companies, even without secrecy. Does such insurance harmonize with Psalm 37: 3; Jer. 17; 5 and 49: 11?—W. C. NORVAL, *McCook, Kan.*

OBITUARY.

REV. JEFFERSON R. JOHNSON

was born in Butler county, Ohio, December 29, 1808, and was married to Miss Elizabeth B. Ashlands, April 28, 1829. Through his wife's influence he was converted in September, 1829, and united with the Methodist Episcopal church the same fall. In the autumn of 1836, he emigrated to Logansport, Ind., and, eight miles north of that place, helped to build up a church. In the fall of 1859, he removed to Fort Wayne, Ind., where God wonderfully blessed him and his labors in his cause. In the summer of 1860 he moved to Iowa, and was licensed to preach January 28, 1865, at Burlington, under the pastorate of L. B. Dennis. In the fall of 1879, he left Morning Sun, Iowa, and returned to Peru, Ind., where his wife died, February 1, 1880. About two years afterward, in April, he removed from Peru to Washington Territory, landing at La Conner, Skagit county. On the 5th of May, 1882, he was united in matrimony to Miss Sarah L. Wallace, at Whatcom, and with her he lived happily until his death. In the following September he was sent as a supply to Dungeness Circuit, Clallam Co., Washington, which station he filled with great acceptability. During his ministry he was a burning and a shining light, filled with Christian zeal and everyday piety, enjoying the fellowship of the Holy Spirit and the love of God. He was strongly opposed to all secret societies, believing them to be contrary to the Word of God, utterly opposed to the church of Jesus Christ, and inconsistent with Christian living and our republican government. His death occurred at Morning Sun, Iowa, May 15, 1891. His affectionate wife and six children, the fruit of his first marriage, mourn his loss.

"Gone to the grave is our loved one,
Gone to the silent tomb;
Now when we meet,
We never shall greet
This loved one again in our home.
He has gone down the valley—
The dark death valley;
His face we shall see nevermore
Till we pass down the valley,
The dark death valley,
And meet on the other shore."

J.

LITERATURE.

The sixteenth volume of Alden's "Cyclopedia of Universal Literature" begins with a notice of Fitz James O'Brien, the Irish-American poet, journalist and soldier, who died from a wound received in the war of the Rebellion, in 1862—and 116 other noted authors, ending with Rabelais. The work is peculiarly one for the times, both in contents and condensation, and serves to introduce and perpetuate the biographies and writings of literary men and women whose fame the world is not willing to let die. Its price places it within the reach of nearly all classes of readers, and professional men will find it extremely convenient for ready reference. Published by John B. Alden, New York and 242 Wabash Ave., Chicago.

A cluster of eight able articles maintains the high literary and religious character of the *Evangelical Repository* for June, and these will attract the thoughtful reader and insure their careful perusal. They are: The Necessity of Religious Work Among the Negroes of the South, Rev. T. L. Cook; The Gospel for Wealth, Bishop Henry C. Potter; The Worth of the Old Testament, Canon Liddon, D.D.; Christ's Power of Observation, Rev. Dr. Selah Merrill; Recent Egyptian Explorations, Rev. Dr. H. B. Tristam; The Revival of Ultramontanism, Rev. Dr. Philip Schaff, and How to Deal with the Indians. T. J. McKalip & Co., Pittsburgh, Pa.

The Craig Press, Chicago, will shortly issue a book entitled, "Chicago's Dark Places," personal investigations by a corps of specially appointed Commissioners, superintended, arranged and edited by a prominent reform worker. The book has comprehensive chapters on poverty and the poor, saloons and their habitues, theaters, concert halls and museums, immoral dives, the social evil, procuresses and abductors, obscene books, pictures and advertisements, etc.; together with observations on the making of criminals, the agencies of reform; with suggestive remedies as to the removal of the evils which exist. Cloth, $1.00; paper, 50 cents.

Vick's Illustrated Monthly for June, has for its frontispiece a finely tinted cutting of "Clothilde Soupert," a dainty specimen of the Rose family, accompanied by an interesting paper on rose culture. Other illustrated articles are "Our Native Plants, II.—The Indian Turnip;" "My Amaryllis Plants;" "The Chinese Sacred Lily;" "Greenhouses," and "Potato Rot," etc., with considerable other interesting and timely matter. Rochester, N. Y.; published by James Vick.

The *American Garden* for June has a portrait and sketch of the late Lawson Valentine, formerly of the *Christian Union*, and a great variety of timely Horticultural papers and notes. The illustrated articles are: The Gardens of Newport—I., L. D. Davis; The South in Summer, James K. Reeve; Economic Plants of Japan, continued, Prof. Georgeson; The House Garden, R. Shore; Crossing Raspberries, and Windfalls. New York: The Rural Publishing Co.

The Norfolk and Western Railroad Company is distributing a pamphlet edition of articles printed originally in the *American, Wool, Cotton and Financial Reporter* (Boston, New York and Philadelphia), on "Sheep Husbandry in Virginia," setting forth the advantages offered to wool-growers in that State. It can be obtained by addressing Charles G. Eddy, V. P., N. & W. R. R. Co., Roanoke, Va., from whom we have received a copy of the pamphlet.

The June number of the *African* (monthly) "devoted to all Africa" and its development, begins a new series. Readers interested in African Missions will find in its pages much to entertain them. Dr. C. E. Welch, publisher, Vineland, N. J.

FOR A DISORDERED LIVER try BEECHAM'S PILLS.

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

REV. THOMAS H. STOCKTON, D.D.:—Religion is as open as the sky and bright as the sun. As a man, an American, and a Christian, I love true manhood, true Americanism and true Christianity too well to approve of secret institutions of any kind.

L. L. HAMLINE, *Bishop M. E. church, in his diary, 1848:* "North Ohio Conference has progressed very rapidly till this time, but Masonry and Odd-fellowship have arrested us." At another time: "I have enjoyed and suffered much during its session. Masonry and Odd-fellowship, a bane in the midst of us, have done us much evil."—*Life, pp. 323, 4.*

A. M MILLIGAN, D.D :—Thus I have shown that Masonic oaths and obligations are not obligatory; that God has no part in them; that they are a profanation of his ordinance of the oath, and a usurpation of the prerogative of government under the wrath of an insulted God and the ban of outraged society: a great sin to make them but no sin to break them.

REV. J. P. LYTLE, D D.:—We could fill a volume with extracts of the same tenor, showing, as these have shown, that Freemasonry is a distinct and positive religion with a promise of salvation; yet rejecting and denying the Lord Jesus; a religion which claims to have borrowed its principles and rites from those heathen institutions so abhorrent to God and corrupting to men.

REV. JOSHUA BRADLEY, *a renouncing Mason:*—A lying spirit is abroad, and speaks through all Masonic presses, and this spirit influences all who hate the truth, and will make them wax worse and worse, till sudden destruction shall overwhelm those workers of iniquity, to the astonishment of every beholder. Then Masonry will rise no more to trouble Zion, and spread delusion and death amid civilized nations.

C. B. WARD, *missionary in India:*—When men get saved out here they get out of the lodge of necessity. We are personally acquainted with a barrister, a doctor, a locomotive fireman, a station-master on a railway, a principal of a high school, a commissary officer, a military officer, and others who when saved at once quit the lodge for Christ's sake without any one saying much to them. The evil of the institution is too apparent to need pointing out in India.

JOSEPH S. CHRISTMAS, *Pastor Bowery Presbyterian church, New York, 1830:*—If these remarks should meet the eye of any follower of the Redeemer who still worships at the altar of Masonry, I beg him once more to consider whether, imposed on by the mock solemnities of the lodge and the pompous pretensions of the craft, he is not really attempting to effect a concord between Christ and Belial; and whether he does not owe it to the souls of Masons, to the honor of the church of Christ, and to the good of mankind, to come out and be separate.

DRS. LEONARD WOODS, EBENEZER PORTER AND THOMAS H. SKINNER, *Professors at Andover to the Massachusetts Legislature:*—Praying for a full investigation into the nature, language, ceremonies, and form of rehearsing extra-judicial oaths in Masonic bodies; and if found to be such as the Memorialists describe them, that a law may be passed prohibiting the future administration of Masonic, and such other extra-judicial oaths, as tend to weaken the sanctions of civil oaths in courts of justice; and pray also for the repeal of the charter granted by this Commonwealth to the Grand Lodge of Massachusetts.

REV. MOSES THATCHER:—Our Saviour declared to the Jewish high priest, "I spake openly to the world; and in secret have I said nothing." What now would be thought of the church if she should "tyle" her doors, impose obligations in secret, and place a perpetual seal upon the lips of her members? Would it any longer be believed that her sole object is to promote the religion of the Gospel? Now if the church, which is the purest body on earth, could not and would not be trusted as a secret society, who can blame conscientious and judicious men for drawing the conclusion that any secret society, of whatever description, is altogether unnecessary and cannot exist without becoming an object of suspicion, if not an engine of wickedness.

ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

3. Address to American Pastors.
4. Freemasonry in the Family.
7. To the Boys who Hope to be Men.
8. Modern Heathenism.
9. Ministers at Rival Altars.
10. A Pastor's Confession.
12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
37. Why a Christian should not be a Freemason (German).
38. Masonic Oaths and Penalties.
39. Should Freemasons be Admitted to Christian Fellowship?
42. Our Duty and Ability to Know the Character of Masonry.
45. Ought a Seceding Mason to Keep his Lodge Oath?
49. John Quincy Adams on the duty of American Voters.

The Masonic Oath Itself a Perjury (40 cents per pound).

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

NATIONAL CHRISTIAN ASSOCIATION,
221 W. Madison St., Chicago

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PATRIARCHS MILITANT ILLUSTRATED

THE COMPLETE RITUAL

With Eighteen Military Diagrams

As Adopted and Promulgated by the

SOVEREIGN GRAND LODGE

OF THE

INDEPENDENT ORDER OF ODD-FELLOWS,

At Baltimore, Maryland, Sept. 24th, 1885.

Compiled and Arranged by John C. Underwood, Lieutenant General,

WITH THE

UNWRITTEN OR SECRET WORK ADDED,

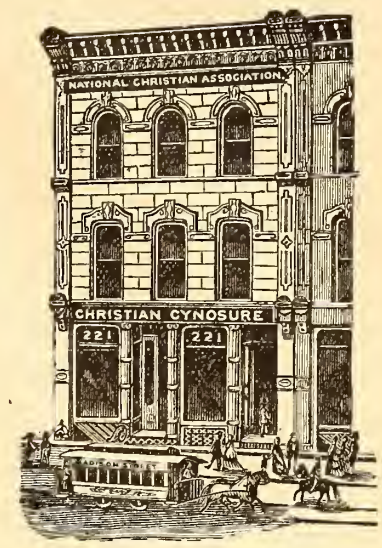
ALSO AN

Historical Sketch and Introduction

By Pres't. J. Blanchard, of Wheaton College.

25 cents each.

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221 West Madison St., Chicago.



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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 18, 1891.

COLLEGE FRATERNITIES.

The press reports are giving us the usual list of college barbarisms. Year after year, with slight variation, we have the accounts of drunken brawls which disgrace our institutions of learning. They seem to spring, in general, out of a desire to be smart and funny on the part of young men who do not know how, and who accordingly blunder along into cruelties and outrages which the college authorities are unable or indisposed to prevent.

The specific instances this year are not superior in quality to those of the past. A young man is being seized by members of another class who desire to prevent him from attending a supper. He shoots and wounds one of those who are seeking to kidnap him. The disturbance continues until the police are summoned to quell it. A number of college students are having a banquet in a Boston hotel. Wine flows freely and certain of the revelers seek to force their way into private rooms. They are ejected from the hotel, the proprietor being reported to have said that they cannot turn his house into a brothel if they do belong to the best families. On another occasion some twenty students hire a tally ho! coach for a ride into the country. They compel the driver to ride while some of them drive. He objects to their lashing the horses along the road. They organize a court, try him for insubordination, tear his livery off from him, batter him, throw him over a fence and leave him to get back as well as he can. They drive into town, the coach damaged and the team injured.

A group of several hundred New York students attend a theatre. They shout, stamp, whistle, sing and pelt the actors and actresses with cabbages, turnips, potatoes, etc. They are ejected, but remain about the stage entrance until the actresses come out, when they pursue them through the streets, until citizens open their doors and receive the frightened women. In New Haven, a menagerie is parading the streets for the purpose of attracting attention and securing custom. The college students are said to gather on the streets blowing fish-horns and pelting the animals with torpedoes until the attendants are almost unable to prevent a stampede of the procession. Of course, had it occurred, life would have been endangered.

And now, as a fitting finale to a week of such dispatches, comes the news that the police, breaking into the rooms of one of the Greek-letter societies of an Eastern college, find liquors enough to stock a large saloon. Twenty-five members of the society are fined $65 each by a justice's court for maintaining a liquor nuisance. We do not, of course, know how accurate these reports are. They come in the telegraphic columns of the daily press. We do know, however, that secret fraternities exist in all the schools from which the reports come, and that the tendency of such societies is toward just such abuses as are indicated. Youth is hasty and foolish, but young men do not naturally organize in drunken mobs. Open societies, subject to all the restraints of publicity, while they would not prevent all evil, would at least not foster and promote it. In order to run a saloon stocked with wines, beers, whiskies and other liquors, college men need a secret society. If the endowments, created by pious men, and the buildings erected by their generous gifts, are to be devoted to the uses of such well-dressed rioters, it will raise serious questions as to the real value of the college.

It is not to be forgotten that there are hundreds of gentlemen connected with these institutions, who have no part in such proceedings; that the rioting minority are more conspicuous than the law-abiding majority. It is to be hoped that the societies which train young men for such exhibitions may be prohibited by all college authorities. Thoughtful readers of these reports have also observed that the rule is that institutions discredited by such students are generally wealthy, are, or have been until recently, exclusively for young men, and are in most instances near to large cities. Each one of these facts may be significant. We need at this time multitudes of colleges, near to the people, for men and women, not so heavily endowed as to foster idleness and speculation, not so large as to prevent acquaintance and supervision, outside of large towns, and free from secret organizations.

PERSONAL RESPONSIBILITY.

How shall righteousness be established and evils overcome? As always, so now and in the times to come. It is by the performance of personal duty that God's kingdom is extended among men. How frequently are we tempted to say: "If the church would unitedly do its duty, the world would be saved; if all voters were intelligent and honest, political corruptions would end." But the church has never unitedly done its duty, and all voters are not intelligent, nor are they all honest; yet the evils that blight and ruin have some of them passed away; good things which once were not, now are.

Noah was one man in a world of lost sinners, yet he perpetuated the race and the knowledge of God. Abraham was only one man, yet simple obedience and faith made him the father of the faithful, and one in whom all the nations of earth should be blessed. Paul was only one man, yet he carried the standard of a new faith through the known world, and his words echo through millions of human hearts to this day. Luther was only one man, yet he broke the chains of ignorance and superstition which bound down the inhabitants of Europe. Knox was but a single man, yet he drove the priests and nuns out of Scotland. Washington was but one man, yet he was the hinge on which turned the destiny of the new world.

These words will probably be read by five thousand people,—men and women whose heads are silvered and whose steps grow feeble; middle-aged men and women bearing the burdens of the religious, social, and political world; young men and women filled with lofty aspirations and looking out with trembling eagerness over the wide tossing ocean of human life. There is danger that these immortals shall fail of the work which they may do, by unbelief. The only victory that overcomes the world is our faith. The man with the drawn sword whom Joshua met, is Captain of the Lord's host. He has made his plans, disposed his forces, knows all the resources of the enemy, and intends utterly to destroy him.

As Babylon is buried, and Tyre is a place for spreading nets, and Egypt is the basest of the kingdoms, and Jerusalem is trodden down of the Gentiles, and Macedonia is divided, and the iron scepter of Rome is broken; as the liquor business has become detestible, and slavery has been destroyed, and absolutism dwindled, in "Christendom" to Russia, so lodgism, and the legalized liquor shop, and the tobacco business, and commercial oppression, and slavery to amusement and fashion, and slavery to vice and crime, also are doomed. Nothing can save them. God is against them. Good angels are against them. Pure men and women are against them. The wrongs of the poor and oppressed cry out against them. The sorrowful faces, the bloated faces, the tear-stained faces, the hunger-bitten faces, the wan and wasted faces of women and children, are testifying against them. Satan is for them. Demons are for them. The skinny, clutching fingers of avarice are with them. The lusts and passions of evil men are on their part, but they are destined to the pit.

The day may linger, but it will come. The foot of evil men and corrupt institutions will slide in "due time." When Belshazzar's feast is spread, in that same hour will Belshazzar be slain. Thank God, the time will come when no honest poor man will be hungry, when no little child will reel from the blow of a drunken father, when no pure wife will suffer at the hands of a licentious husband, when no rotting nobility shall prey upon the toilers of nations. God's plans were laid in eternity, and they are working out perfectly. He is not a man that he should lie, nor the son of man that he should change his mind.

Meanwhile, what have we to do? Nothing but daily duty. The home altar, the prayer circle, the place of worship, the ministry to the sick, the gift to the school, the testimony against the iniquity, the day of honest toil, the song of praise, the voice of thanksgiving. We do not have the duty of others to do, the accounts of others to give. "Every man shall give account of himself to God." Each one who reads these words will, if he so live, be a light shining in the darkness, salt preserving the earth from putrefaction, a member in the body of Christ, doing his work on the earth, destined to his glory in the heavens.

MASONRY AND JUSTICE.

The continual interference of the lodge system with the functions of justice has been illustrated time and again by the testimony of competent witnesses, and receives new development whenever the subject is agitated. The press has recently published the details of an alleged embezzlement of some $20,000 from a business firm in Southern Kansas by C. G. R. Pond, National Secretary of the Grand Army of the Republic, whose home is in Detroit, Mich. The sheriff of the county in Kansas where the firm does business followed Pond to Detroit, to secure his arrest, but when he reached there Pond had flown. He next traced the alleged embezzler to Coldwater, Mich., where Pond had shrewdly hired every lawyer in the place to aid and defend him. Not one could the Kansas sheriff engage to assist him in taking the necessary legal action. Finding himself thus foiled, the sheriff hastened to Lansing, obtained an interview with the Governor and asked him for the services of the Attorney General of the State. His request was granted, and, with his influential ally, he returned to Coldwater and instituted the necessary proceedings against Pond. The latter's lawyers, however, resisted them, and succeeded in gaining a continuance for a fortnight, and the sheriff was obliged to return to Kansas without his man.

While on his way home on the cars, after being thus baffled, he was pleasantly accosted by a stranger, a prominent officer of the N. C. A., who handed him a copy of Rev. Dr. Carradine's great St. Louis sermon on secret societies as a curse or a blessing. The sheriff read it through attentively, and in the course of the subsequent conversation acknowledged himself a member of both the Masonic and Odd-fellows' fraternities. But he was a man who had "the courage of his convictions," and seemed to have derived a pretty strong one from his own recent experiences in Michigan. At any rate he not only expressed his opinion that he had been thwarted in his duty by the secret influences of the G. A. R., but frankly admitted that he believed that lodge influence is too often exercised to shield offenders when brought to trial, or to aid them in escaping from the officers of justice. Another journey or two to Michigan will probably still further convince him that the "Grand Commander," or the "Grand Master," or the "Chief Patriarch" of the lodges is a greater man than a county sheriff, even when armed with the weapons of justice and engaged in the authorized duties of his office.

MORMON PROPERTY.

The recent decision of the United States Supreme Court in the suit arising out of the confiscation of personal property belonging to the Mormon church in Utah, affords little comfort to the "Latter-Day Saints." In substance, the conclusion reached is, "that there does not exist any person or corporation legally entitled to any of the personality as the successors of said church;" and that there does not exist any trust or purpose for which any part of the personal property was originally required, to which any part of it can be used, that is not in whole or in part opposed to public policy or good morals. This decision sounds very much like the verdict of a coroner's jury—that the church is dead and has no further use for its property.

On the other hand, the Mormons, represented by the *Deseret Weekly*, claim that although polygamy in Utah is abolished, the "Church of Jesus Christ of Latter-Day Saints" still lives and is engaged in preaching the Gospel, baptizing repentant believers, holding services in meeting-houses and ceremonies in temples, and maintaining church organizations, and inquires how it is "opposed to public policy and good morals?"

The Supreme Court evidently believed that the property confiscated to the United States was not acquired in the performance of the good works enumerated by the *Deseret Weekly*, but in the prosecution of a religious system that has always been a disgrace to Christianity by its crimi-

nality. In sweeping away the evil of polygamous marriages the ill-gotten gains of the system also went into the dust-pan. The government cannot prevent the exercise of religious worship by any denomination; it can only regulate the members of that denomination and require them to be honest toward other people and the religion they profess.

The whole career of Mormonism, under the old *regime*, was a system of secret plotting and works of darkness. But the light has been let in upon its hidden mysteries, even as were those of the Spanish Inquisition by Napoleon.

Since the above was written, it is announced that the political power of Mormonism in Utah has been totally eliminated; the snake has lost its fangs.

BURLESQUE SECRET ORDERS.

An esteemed clergyman sends us an illustrated exposition of the initiation of a member into a nameless comical or burlesque secret society in Chicago, and asks: "Doesn't this indicate a growing popular contempt for such performances?" We are sorry to say that it does not. Forty years ago, or more, in the Western town where the writer was employed as a clerk, and when his associates were members of Masonic and Odd-fellow lodges, these men conducted a weekly secret orgie, under the name of the "One Thousand and One." The writer never joined the "order," but sometimes aided in arranging the program of "initiation" for some deluded mortal, and from his position was familiar with the various follies enacted in the burlesque "lodge." Its object was "fun"—wild, uproarious fun—indulged in by Masons and Odd-fellows on "off" nights of their own real lodges, assisted by others, presumably, who were not their genuine "brethren." The document sent by our correspondent is probably an exaggerated account of a "Thousand and One" or a "Sons of Malta" performance, or it may have originated wholly in the brain of a fanciful reporter. It will take something stronger than these "comic" expositions to pour contempt on the work of the real Christless secret orders. The burlesque sent was copied from the Chicago *Tribune*.

COMMENCEMENT AT WHEATON.—Commencement occurs at Wheaton this year on Thursday, June 25. The exercises begin at 10:30 A. M. The meeting of the Board of Trustees occurs on Wednesday, June 24, at 10:30 A. M., in the President's office. On Wednesday afternoon, in the College chapel, will be held the graduating exercises of the Preparatory School. On Tuesday evening, June 23, at 7:45, the graduating exercises of the Musical Conservatory and the Art School will be held in the College chapel. On Sabbath evening, June 21, an address before the Society of Missionary Inquiry. Sabbath morning, June 21, at 10:30 A. M., the Baccalaureate sermon will be preached by Pres. J. Blanchard, the address to the class being given by the President as usual.

All friends of the institution are invited to attend the exercises, in whole or in part. We shall be glad to make the provision for the entertainment of all who will notify us beforehand of their coming.

COMMENCEMENT AT OBERLIN.—The Commencement exercises of Oberlin College are announced to take place between June 25 and July 1. The College extends a cordial invitation to all her Alumni and former students to be present. Examinations in all departments—Thursday-Saturday. Exhibition—Senior Preparatory Class, 3:30 P. M., Saturday, June 27. Baccalaureate sermon 2:00 Sunday afternoon, and Missionary address, Sunday evening. On Monday, Commencement—Philosophical and Literary Courses, 9:00 A. M. Conservatory of Music, 2:30 P. M. Tuesday, Commencement—Classical Course, 9:00 A. M. Alumni meeting, annual address, 2:30 P. M. First Commencement Concert—"Elijah," 7:00 P. M. Wednesday—Inauguration of President Ballentine, 10:00 A. M. Addresses by representatives of the trustees, faculty, college alumni, theological alumni, and students. Inaugural address by President Wm. G. Ballentine. Alumni dinner, 1:00 P. M. Addresses from representatives of other institutions of learning, Alumni and others. Wednesday evening, Second Commencement Concert—"Elijah," 7:00 P. M. For further particulars address "The Librarian, Spear Library, Oberlin, O."

—The Cummings-baccarat-gambling scandal has come out of the English court without a satisfactory result, except to the lawyers. The suit cost Sir William $25,000, besides his losses in the gambling game. The reputations of the Prince of Wales and the other witnesses of the game are badly smutched. "Put not your trust in princes," especially when they carry with them the implements of a professional gambler.

—Batavia, Ill., has tried high license as a curb upon the evils of the saloon for several years, without discovering the great benefits credited to the system by the secular press and lecturers, and has now elected an anti-license council. She will henceforth try prohibition, and find it, undoubtedly, a great improvement on the old plan. High license may reduce the number of gin-shops, but it never made one less drunkard.

—The *Baptist Standard*, commenting on a recent strawberry festival given under the auspices of a Baptist church, at which a fine gold watch was voted to the most popular young lady, with other presents distributed in the same manner, while a secular orchestra discoursed sweet music, thinks (and rightly) "that in such a case the line of distinction between the church and the world has grown so faint as to be almost indiscernible." What other conclusion can be reached?

—The inconsistent and lawless spirit of the age receives another pointed illustration in the action of the trustees of the New York Museum of Art, who have decided to open it to the public on Sunday afternoons, although those who endowed it made a condition that the museum should not be open on the Lord's day. This decision may lead to suits at law by the heirs of the generous donors, for non-fulfillment of duty, and a restoration to them of the endowment, which the trustees, by their action, have placed in jeopardy.

—It is announced that Edison's phonograph is to be applied to a curious scientific experiment. The instrument is to be subjected to the conversation of many monkeys, and from their sayings it is proposed to formulate a written language that may be interpreted into modern dialects, for the purpose of throwing light upon the history of this peculiar race. With the exception of the theory of man's evolution from monkeys or other inferior creatures, and the one that attempts to show us how Masonry improves human character, nothing more absurd has recently been let loose upon the credulous believers in "science, so-called."

—The fatalities which have overtaken the instigators and participants in the murder of Dr. Cronin by the Clan-na-Gael have been so remarkable as to inspire a belief that the hand of Providence was instrumental in bringing calamity upon them. The subject is revived by the death of Edward Spelman, the wealthy distiller and head of the Clan-na-Gael, on Wednesday last. The event was caused by a fall from a ladder, about a week previous, at his distillery. A few days ago his son was arrested for alleged mail robbery, but escaped from the officers on the cars; he was recaptured, however, and sent to the Insane Asylum at Jacksonville, Ill., a maniac. The list of these retributions is not yet complete; the blood of Cronin still cries from the ground.

—The *Northwestern Christian Advocate* is authority for the following statement, which reflects no lustre on the event or on those under whose auspices it occurred: "On June 3 the monument to the memory of Gen. Grant (the gift of Mr. Kohlsaat, of Chicago), was unveiled at Galena, Illinois. Dr. H. W. Bolton (M. E.), of Chicago, was to have been the chaplain of the day; but at the last celebration of Washington's birthday, in Chicago, Dr. Bolton expressed his ideas plainly on the Romanist question; and at a late day he was informed that if he did not decline to fill the position assigned him in the ceremonies at Galena, there would be disturbance and perhaps serious trouble, *because Roman Catholics protested against his occupying the position.*" Freedom of speech and honest expression of opinion are death to the policy of the Jesuits, and threaten, also, at an early day, to destroy the man who dares to exercise his right to use them. Both General Grant and Rev. Mr. Bolton were Methodists, and the Romanists had no claim upon either. The latter, however, have a "pull" on the political partisans; hence the snub.

—The annual convention of the American Protestant Association, which met at Buffalo, N. Y., last week, recalls the ostensible object and alleged condition of this secret order, which was organized more than forty years ago, now numbers 100,000 members, and has lodges in sixteen States of the Union. Its purpose, it claims, is to elevate American citizenship and prevent the encroachment of any religious denomination upon the governmental functions of the nation. To this end it closes its doors to Romanists and aliens. It is also ostensibly neutral so far as any existing political parties are concerned. With these objects and policy in view, it is evident that privacy, rather than secrecy, should distinguish its deliberations; for there are many true American citizens who would be glad to unite with the society and maintain its professed objects, if the mysteries of the lodge room were expurgated from its rituals. What is needed in these days, is the perpetuation of a government in which pure Christianity shall be a principal and honored element, sustained by a Christian and patriotic people.

PERSONAL MENTION.

—Dr. William R. Lee, who went out to Siam in connection with the Presbyterian Board of Missions, has resigned and become physician to the royal family with residence at Bangkok.

—The Rev. Dr. Thomas O'Gorman, Professor of Recent Ecclesiastical History in the Catholic University, Washington, is at present engaged upon the history of the Catholic Church in the United States.

—The Rev. Phillips Brooks is descended from a line of clergymen, one of them being the Rev. John Cotton. When he was in England, in 1882, he preached in the pulpit of his ancestor, John Cotton, in old Boston.

—Bishop Potter, of New York, has taken prompt action in the case of the charges against the Rev Dr. R. Heber Newton, having addressed a letter to the rector of the Church of the Transfiguration announcing his intention to investigate Mr. Newton's heretical course.

—Bishop Doane, of Albany, recently received double honors while in England. To the degree of LL. D. conferred by Cambridge, Oxford has added that of D.D. The London *Telegraph* says that no other American prelate has been similarly honored by both universities.

—It is the understanding that the Rev. William Arthur of England will preach the opening sermon at the Second Ecumenical Methodist Conference to convene in Washington, October 7. It is also announced that the great historian of Methodism, Abel Stevens, is to have an important place on the program.

—Among the callers at the *Cynosure* office during the week was Rev. J. W. Kilbourn, of the United Brethren, whose home is near Dayton, Ohio, but who is now engaged in Moody's Bible Institute in this city, where he will probably remain until August. Mr. Kilbourn is with us, heart and hand, in the effort to keep young men out of the lodges, and from his position enjoys excellent opportunities for disseminating the truth concerning the secret orders.

—The pleasure of a call from Rev. Wm. Fenton, pastor of a Baptist church at St. Paul, Minn., was accorded to us last week. Mr. Fenton has recently been engaged in lecturing against secret societies in his vicinity, and has succeeded in creating a healthful interest in the subject. Sabbath afternoon, June 7, he spoke in the public square to a quiet and attentive audience of about 200, on the Religion of Freemasonry. At Litchfield, Minn., he informs us, the Episcopal clergyman is not only a strong Freemason, but so in love with the gospel of secrecy that in his parish he has recently instituted a new secret order—"The Golden Cord"—for boys, and another for girls. The infatuation of lodge jimcrackery is indeed surprising.

THE HOME.

THE CALM OF THE SOUL.

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar—
'Tis said that far beneath the wild commotion,
A peaceful stillness reigneth evermore.

So to the heart that knows Thy love, O Purest!
There is a temple sacred evermore,
And all the babble of life's angry voices
Dies in hushed stillness at its peaceful door.

Far, far away, the roar of passion dieth,
And loving thoughts rise calm and peacefully,
And no rude storm, how fierce soe'er it flieth,
Disturbs the soul that dwelleth, Lord, in Thee!

O rest of rests! O peace serene, eternal!
Thou ever livest, and Thou changest never,
And in the secret of Thy presence dwellest
Fullness of joy forever and forever.

—*Mrs. Stowe.*

LOOK OUT FOR MOTHER.

Many wives and mothers are laboring with hand and brain almost incessantly, day after day and year after year, to supply the oft-returning wants of the family; no other class lead such lives of daily self-sacrifice as do our patient, plodding mothers. They anticipate our wants and needs, come and go at our slightest wish, with untiring love and interest in all that concerns us from early infancy, until they sink beneath the burdens and cares of this life.

From force of habit brought about by the tender devotion of their hearts they are always thinking and doing for others. Yet in many homes no one seems to think of the mother's comfort or that she can have any need of relaxation. Now every woman who leads an active life needs to be released from constant toil by the time she is forty years of age. Those who love her should learn this before it is too late, and make it possible for her to take life easier and lay by a store of physical force against a time of need fast approaching.

The much-needed rest the mother will always protest against taking so long as she feels that any of the family needs her care and labor, but her future health and in many cases her life depends upon a few years of rest, rest!—physical and mental. Who would say she has not earned it? Can you let the time slip quietly by and do nothing while the life of one you dearly love is slowly wearing away in treadmill round which seems a daily necessity to the family?

Arouse yourself; see that your mother gives up her cares entirely for a time even though your comforts are lessened. Send her to visit a sister or some dear friend and make her stay a good long time—six weeks or more. When she returns see that some one is installed to share the burdens that have always fallen on mother. Take her out to ride often. Encourage her to take walks and call on her neighbors and friends. If she has long regretted that she was always too weary to attend church, see that she has a day of absolute rest preparatory and then offer to accompany her. Make her feel young again by your thoughtful care; she has done so much for you.—*Selected.*

"THE HEART OF A PIOUS WOMAN."

Luther, when a lad away at school, had a hard time of it. His father, being a poor man, was unable to afford him much assistance, and the son was obliged to resort to begging for a subsistance. "Often the modest, poor boy, instead of bread, received nothing but harsh words." One day, in particular, after having been repulsed from three houses, he was much disheartened. Standing before the house of an honest burger, he was lost in painful reflections. Suddenly the door opened and a woman appeared upon the threshold. She took pity on the forlorn youth, spoke kindly to him, invited him to enter, supplied his present needs, and gave him a temporary home. Luther never forgot her kindness. It was in allusion to it that in after years he was heard to say, "There is nothing sweeter than the heart of a pious woman."

Many a woman is amiable by nature. She is possessed of much natural sweetness. She thus draws toward herself the love and esteem of all that know her. By her kindly words and deeds she multiplies her friends. But when the natural amiability of such a woman is sanctified by grace she becomes doubly attractive. Her excellence is so increased and refined that she becomes angelic. She becomes heavenly in her disposition, and doubtless, like Enoch, has the testimony that she pleases God.

Such women, though none too numerous in this imperfect world, there have been and there still are. Such a woman, we think, must have been the mother of Samuel. From the little that we know of her, we think that she must have been a woman of no ordinary excellence. During the brief time that her beloved Samuel, whom she had asked of the Lord, was with her, she trained him up with such affectionate fidelity, and was habitually to him an example of such sweetness of temper, and so impressed upon him her own faultless image, that he became the noble boy, and the noble man that he was—one of the noblest that the world has known, highly esteemed and honored by all that knew him.

A woman of this character well fills her sphere in all the relations of life—as a daughter, as a sister, as a wife, as a mother, and as a neighbor. Her children rise up and call her blessed. Her husband says of her: "Many daughters have done virtuously, but thou excellest them all." By her death a great loss is sustained. Many are the warm tears that are shed. Truly, "There is nothing sweeter than the heart of a pious woman."—*Selected.*

THE MINISTER BEATING HIS WIFE.

The story was all over town. Everybody was talking about it. It was too bad, they said. What was too bad? Why, the new minister had been beating his wife! Was it possible? Yes, there could be no doubt about it. Mrs. S———, who lives next door, heard a shriek about ten o'clock last night—a woman's shriek—from a chamber in the parsonage. She looked across, and through a curtain she could see that a man and woman were running about the room in great excitement. He was flourishing a stick and striking with it. The blows could be plainly heard. And as he struck she screamed.

Mrs. S——— could hardly sleep that night, she was so excited by what she had seen. She was up early next morning. She hurried through her breakfast, and then started out—to see the poor, abused minister's wife, and comfort her? Not a bit of it. She went to elder A———'s, found the family at the table, and told the news. Then she footed it on to elder B———'s and deacon C———'s, and over half the town. The half that she had no time to call on, soon heard it from the other half, and before noon there was great excitement in Ballville.

The officers of the church discussed the matter with heavy hearts. Such disgraceful conduct could not be endured. Something must be done. But what? Call at once on the minister and his wife, and inquire into the matter? Oh, no; that would not be dignified and official. Besides, there could be no doubt about it. Did not Mrs. S——— see the beating with her own eyes? So they called a meeting of the session, and summoned the minister and his wife. He had to answer a charge of unministerial conduct, and she to testify in the case.

They came, greatly puzzled and surprised. The case was gravely stated by the senior elder, when the culprit and witness burst into a laugh. Checking themselves, when they saw how serious and sad the session looked, they explained. The minister's wife, though an excellent woman who loved everybody, and especially her husband, did not love rats. But the house having been vacant for some time, the rats had taken possession. When they went to their chamber a huge rodent ran under the bed. The wife screamed. The husband caught up a stick and struck, but missed the rat, and the lady screamed again. How could she help it? It was an exciting scene, and must have looked very funny to their neighbors who were watching through the curtained window. They laughed heartily when it was all over and the rat was dead; and they could not help laughing whenever they thought about it.

The session were in a fix. They were down on Mrs. S——— for making fools of them. They asked her:

"Why didn't you go over to the minister's and make sure about the matter before you reported it?"

And she retorted:

"Why didn't *you* go and inquire into it before you called a meeting?"—*Selected.*

BE GOOD-NATURED.

Every time you are tempted to say an ungentle word, or write an unkind line, or say a mean, ungracious thing about anybody, just stop; look ahead twenty-five years, and think how it may come back to you then. Let me tell you how I write mean letters and bitter editorials, my boy. Sometimes, when a man has pitched into me and "cut me up rough," and I want to pulverize him, and wear his gory scalp on my girdle, and hang his hide on my fence, I write a letter or editorial that is to do the business. I write something that will drive sleep from his eyes and peace from his soul for six weeks. Oh, I do hold him over a slow fire and roast him! Gall and *aqua fortis* drip from my blistering pen. Then; I don't mail the letter and I don't print the editorial. The vilest criminal is entitled to a little reprieve. I put the manuscript away in a drawer. Next day I look at it. The ink is cold; I read it over and say: "I don't know about this. There's a good deal of bludgeon and bowie-knife journalism in that. I'll hold it over a day longer." The next day I read it again. I laugh and say, "Pshaw!" and I can feel my cheeks getting a little hot. The fact is, I am ashamed that I ever wrote it, and I hope that nobody has seen it, and I have half forgotten the article or letter that filled my soul with rage. I haven't hurt anybody, and the world goes right along, making twenty-four hours a day as usual, and I am all the happier. Try it, my boy. Put off your bitter remarks until to-morrow. Then, when you try to say them deliberately, you'll find that you have forgotten them, and ten years later, ah! how glad you will be that you did! Be good-natured, my boy. Be loving and gentle with the world, and you'll be amazed to see how dearly and tenderly the worried, tired, vexed, harrassed old world loves you.—*R. F. Burdette.*

THE WAY WILL BE CLEARED AS WE GO.

The driver of a tram-car through the streets of our city starts with his car upon a line which runs continuously to his journey's end. If he goes on straight ahead he will surely come to the destined place. Should he be able to see all the route at once he would observe many coal-wagons, furniture-vans, timber-carriages, brewers' drays, and the like, blocking up his road along the rails, and he might mournfully ask, "How can I move all these?" But he takes no such lengthened view and asks no such useless questions. As he moves along all sorts of obstructive traffic gives way before him—even the van demons yield him the road. When one of them is a little slow in getting out of the way, our driver blows his whistle, and after two or three shrill appeals, the obstinate vehicle retires. As the rails run all the way, so does the car. Just so we are on the rails of eternal life. Between us and heaven there are a thousand obstructions, and, if we think of them all, we may well be fearful; but they will one and all disappear as we come to them. If they should seem likely to bar our progress, we must sound the whistle of prayer, and in due season they will turn aside, and leave us a clear road along the lines of covenant grace. Therefore, go ahead, and fear no impediment; for the line is laid, and we have a legal right to travel along it, and none may lawfully hinder us. This is what I learned from the driver of the tram-car.—*C. H. Spurgeon.*

BOYS AND MEN.

There is a difference between boys and men, but it is a difference of self-knowledge chiefly. A boy wants to do everything, because he does not know he cannot; a man wants to do something, because he knows he cannot do everything. A boy always fails and a man sometimes fails, because the man knows and the boy does not know. A man is better than a boy, because he knows better; he has learned by experience that what is a harm to others is a greater harm to himself, and he would rather not do it. But a boy hardly knows what harm is, and he does it mostly without realizing that it hurts. He cannot invent anything, he can only imitate; and it is easier to imitate evil than good. You can imitate war, but

how are you going to imitate peace? So a boy passes his leisure in contriving mischief. If you get another fellow to walk into a wasp's camp, you can see him jump and hear him howl; but if you do not, then nothing at all happens. If you set a dog to chase a cat up a tree, then something has been done; but if you do not set the dog on the cat, then the cat just lies in the sun and sleeps, and you lose your time. If a boy could find out some way of doing good so that he could be active in it, very likely he would want to do good now and then; but as he cannot, he very seldom wants to do good.—*Harper's Young People.*

A CROSS WORD AND A KIND WORD.

One day a harsh word, rashly said,
Upon an evil journey sped,
And like a sharp and cruel dart
It pierced a fond and loving heart;
It turned a friend into a foe,
And everywhere brought pain and woe.

A kind word followed it one day,
Flew swiftly on its blessed way;
It healed the wound, it soothed the pain,
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.

But yet the harsh word left a trace
The kind word could not quite efface,
And, though the heart its love regained,
It bore a scar that long remained;
Friends could forgive, but not forget,
Or lose the sense of keen regret.

Oh, if we would but learn to know
How swift and sure one word can go,
How would we weigh with utmost care
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love!

—*Sunday-School Times.*

THE BEST HELP.

"I ain't anybody. I'll never be anybody. I'm at the bottom of the ladder, and there's nobody to help me up."

It was Ed Barrows, the oldest pupil in a district school on the Illinois prairies, who said these words to his teacher, one noonday recess, as the two were talking together about Ed's prospects, and what he was to do in the world.

He was a strong, ambitious young man, who studied during his winters, but worked through the summers on Squire Harmons's farm, where he had lived since he was a very small child. He had been brought to the farm from the Chicago home for foundlings, and felt keenly that he had no special claim on his friends, and no chance to "be somebody."

His teacher, Miss Stewart, had long wished to speak a "heartening" word to him. This was her opportunity, but Ed's face was so doleful that she could not help laughing to begin with. It was such a merry, kindly laugh, however, that Ed could not possibly resent it. He laughed a little himself.

"I s'pose it does sound like a green thing to say," he admitted, "but I often think it, though," he added, with some bitterness.

"Ed," said Miss Stewart, her face glowing with enthusiasm, "it is impossible for any human being to be at the bottom of the ladder without *any* help to climb up. We are all children of one Father. That old saying, 'God helps those who help themselves,' means a good deal more than just the words."

"You look as if you believed 'twas so," said Ed, gazing respectfully at the earnest little woman.

"I *know* it's so. If you help yourself, by a single good action, up one round of the ladder, you feel life and strength and ambition rushing in to make the next round easier."

"I don't know but that's so."

"Of course it is. That's the way God helps us when we help ourselves. The strength and courage and life are parts of his own life, and that comes to us freely as fast as we use it."

"I'm going to get up on one rung of the ladder, and see, Miss Stewart," said Ed, with a serious smile.

"You'll find you'll have the best help there is," she responded, turning to answer a question of one of her smaller pupils who just then came to the desk.

Years afterward, in a political crisis, Edwin Barrows was called upon to break a tie in the Legislature of his State. It was a question of party expediency as opposed to abstract right, and it was urged upon him that the side of expediency must have his vote. A committee waited upon him.

"We need you, Mr. Barrows. This thing must go through with the *best sort of help*," said one of his strongest political friends.

"Well, then," he replied, with a dignity and gravity that left his advisers nothing to say, "if that is the case, the best help helping me, I shall be obliged to give my voice against the measure."

He had made those three words of Miss Stewart's the keynote of his life, and their seemingly accidental utterance at a moment when he was perplexed, made plain again the path of his duty.

The best help—help to do right—is never far away from any who truly desire it. It is the one thing that is always to be had by any one who will earnestly ask for it at the Source of all good help.—*The Companion.*

TEMPERANCE.

HELPING.

A TEMPERANCE TALE.

BY ADA M. MELVILLE

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I.

It was a cold, drizzly, cheerless November afternoon. I could not go out, having a bad cough, and even if I could, there was not a companion available, nor the hope of a neighbor's baby to be borrowed for an hour or so, as was my delight and custom to do. However, I was not entirely forlorn, for there was a bit of excitement under way.

Mother and I lived in the upper half of a tenement house. There had been a good-sized yard in the rear, but our landlord was of an economical turn of mind, and had recently built there a diminutive brick house of four rooms, two down stairs and two above. It had four windows and a door, being built exactly on the plan of certain doll houses, with blank walls on three sides. It had been completed and to rent for some time, but was taken now, and the tenants were expected from the country that evening.

With my nose patiently flattened against the window pane, I watched for the arrival. Just about tea-time a cart drove up to the gate leading into the yard. In it were two grown people—father and mother—and two children, one of them to my delight, a baby. But instead of taking immediate possession of their house, the party remained on the sidewalk, evidently in some dilemma, anxiously talking and gesticulating. Even the driver seemed concerned, for he took out his watch and appeared to grumble a little, finally seating himself on the curbstone. I called to mother, and when her wiser eyes had taken in the situation, she went down to speak to the new comers. I followed her to the head of the stairs and listened, hearing only her remarks, made in a thoughtful, sympathetic tone:

"Too bad! What are you going to do? Drive back in this cold rain?"

(Wasn't I to have that baby after all? It was just too mean for anything, when I had the coveted pleasure all planned out so nicely!)

"It might not hurt you, but the children will catch their deaths of cold. Can't you arrange some way? I wish our house was larger."

My excitement increased. The very thought of having strangers stay all night was delightfully romantic. Where *would* mother put them? Would that baby sleep with me? What should we have for breakfast? The next words mother uttered sent me rushing down the stairs, utterly forgetful of the last night's battle with a hacking cough.

"We might take one of the children for the night; they really ought not to be exposed to the cold any longer."

"Oh, mother," I cried, "*do* take the baby. I'll mind it, and it can sleep with me. Oh, mother!"

She smiled down at me, patted my cheek lovingly, and continued the conversation.

"My daughter says she will take care of the baby, if you can leave it. Perhaps it would be the best way to do."

After a little more talk, a young, pleasant-faced woman came the door with the baby in her arms. It was a girl about seventeen months old.

"Will you go to the young lady, Duckie?"

Duckie was too sleepy to make objections to anything, so I carried off my treasure, leaving mother to conclude civilities. I can not remember now—it all happened thirteen years ago—why these people had to go back instead of taking possession of their new quarters; indeed, I do not think I ever knew, and I certainly cared very little, so wrapped up was I in my dear baby. Not even knowing her name, I called her Duckie. She was a very pretty child, though delicate looking. Her skin was white as alabaster, only her dimpled fingers and toes being of a faint rose tint. Golden hair clustered in tight rings over her head, and no amount of tossing could do aught but render it more bewitching than ever. Mother did not interfere with me in my care of the little one, beyond a gentle suggestion now and then, though I am sure now that her watchful eye kept guard over my ignorance, so that no harm could come to the trusting, defenseless child. I had a diminutive bed of my own in the corner of mother's room, and for the first time some one was to share it with me. I do not see how mother dared let me keep that frail bit of humanity with me all night, but to my great happiness, she made no objections. Didn't I feel grown up, though? I wakened ever so many times in the night to look at my little bed-fellow. I've seen numberless sleeping babies since then, but not one of them begins to compare with Duckie. One wee hand was tucked under her chin, and an occasional smile rippled over her unconscious little face. Thus I watched my baby, mother watched over us both, and the Heavenly Father cared for us all.

Early next morning,—it was Saturday, and there were no school duties to take my attention—my charge awoke. She fretted awhile for her mother, but I soon pacified her, and the process of washing and dressing went on charmingly. I fed her a bowl of bread and milk, aghast at the amount she disposed of, for she seemed almost too ethereal in my eyes even to need food. However, this was the sole particular in which she disappointed me. Soon after breakfast the cart came again with the family, and very reluctantly I gave up my darling, after many grateful words from the mother, and promises to be allowed to borrow the little one very often.

Many times during that day and the next mother had to call me away from the windows, for I could not, or would not, see why it was "rude to watch people so."

Monday morning, just as I was getting ready for school, there came a knock at the back door. I opened it, and there stood Duckie's little sister, a child of about five years. She was as unlike Duckie as could be—as sturdy a child as I ever saw, with the merriest, sauciest face imaginable. Her skin was very dark, her hair curly and jet black, her eyes black and sparkling.

"Mamma says, 'ill you please lend her some soap. It's wash day and s'e don't have none 'tall."

Mother went for the soap and I questioned her. She was not a bit shy, neither did she impress me as forward. Her name was "S'fia—S'fia Clarke." She was "one, two, free, four, five yearses old." No, she didn't "go to kool—wasn't never goin', 'less Delia could go too." Who was Delia? Why, sister, of course; mamma called her "Duckie," but her "truly name" was Delia. The soap being ready, mother put it into the little arms, and stopped the rosy mouth with a lump of sugar, sending her off smiling and crunching.

The better we came to know our neighbors the better we liked them. Mr. Clarke had been a stone cutter, but since his marriage had tried farming to please his wife. It did not suit him, however, and at last he persuaded her to come to the city, where he soon obtained work. They were poor people, but not in any actual need. Being total strangers in the great city, they were glad to have mother friendly to them, and often when I was at school she carried her sewing into their diminutive, but exquisitely neat, sitting-room. I had charge of the baby to my heart's content, and Sophia and I were firm friends. These new neighbors seemed models in every way, and my careful mother was glad to

have me intimate with them, as she did not care to have me too friendly with chance school acquaintances.

(*To be continued.*)

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON XII.—Second Quarter.—June 28.

SUBJECT.—Quarterly Review: God's Warning and Overthrow of Israel and Judah.

[From Light and Life Teachers' Quarterly, Published by T. B. Arnold, Chicago—Rev. C. H. Rawson, A. M., Editor.]

Lesson I.—Saved from famine (2 Kings 7: 1–16); or, the flight of the Syrians.

Golden Text: O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.—Psa. 107: 8.

Analysis: 1. Elisha predicts plentiful supplies on the morrow. 2. Four lepers decide to give themselves up to the Syrians. 3. They feast and hide the spoils. 4. They inform the city porter. 5. Jehoram's messengers confirm the report. 6. The people spoil the Syrian camp.

Central Truth: God will humble us when we sin, and succor us when we repent.

Lesson II.—The good and evil in Jehu (1 Kings 10: 18–31); or, destroying the prophets of Baal.

Golden Text: Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Sam. 16: 7.

Analysis: 1. Jehu summons the worshipers of Baal to Samaria. 2. Their execution. 3. Temple of Baal degraded. 4. God rewards Jehu. 5. Jehu follows the sins of Jeroboam.

Central Truth: God often employs unworthy men to accomplish his design.

Lesson III.—Jonah sent to Nineveh (Jonah 1: 1–17); or, fleeing from duty.

Golden Text: Preach unto it the preaching that I bid thee.—Jonah 3: 2.

Analysis: 1. God sends Jonah to Nineveh. 2. Fleeing from God's presence. 3. The storm at sea. 4. Jonah's sin exposed. 5. Pronounces sentence on himself. 6. Sentence executed. 7. A provided salvation.

Central Truth: It is harder to disobey God than it is to obey him.

Lesson IV.—Nineveh brought to repentance (Jonah 3: 1–10); or, God's mercy to the penitent.

Golden Text: The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonas, and behold a greater than Jonas is here.—Luke 11: 32.

Analysis: 1. Jonah recommissioned. 2. He warns the Ninevites. 3. They repent. 4. Their destruction averted.

Central Truth: Salvation from the sinner's doom is by way of repentance.

Lesson V.—Israel often reproved (Amos 4–14); or, the curse causeless never comes.

Golden Text: He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.—Prov. 29: 1.

Analysis: 1. Ironical appeal. 2. Famine, drouth and pestilence came at God's command. 3. Prepare to meet thy God.

Central Truth: God uses severe measures, when entreaties fail.

Lesson VI.—Israel's overthrow foretold (Amos 8: 1–14); or, sin ripened for destruction.

Golden Text: Whosoever hath not, from him shall be taken even that which he seemeth to have.—Luke 8: 18.

Analysis: 1. Basket of summer fruit—and Israel's sins. 2. Direful calamities shall befall those who oppress the poor and are covetous and dishonest. 3. Famine for God's Word.

Central Truth: Though dishonesty and oppression may be concealed by religious forms, they shall not escape unpunished.

Lesson VII.—Sin the cause of sorrow (Hos. 10: 1–15); or, the result of perfidy.

Golden Text: Your iniquities have separated between you and your God.—Isa. 59: 2.

Analysis: 1. The empty vine. 2. The divided heart. 3. Covenant breakers. 4. Idols captured. 5. Ephraim like a well-fed heifer. 6. Son in righteousness. 7. The coming massacre.

Central Truth: Sowing in righteousness, and not unholy affinities, will save from the power of sin.

Lesson VIII.—Captivity of Israel (2 Kings 17: 6–18); or, the fruition of sin.

Golden Text: Because ye have forsaken the Lord, he hath also forsaken you.—2 Chron. 24: 20.

Analysis: The king of Assyria captures Samaria, and takes Israel captive. 2. Because they sinned in practicing idolatry, and refusing to be warned.

Central Truth: When God's mercy is slighted beyond remedy, speedy destruction is certain.

Lesson IX.—The temple repaired (2 Chron. 24: 4–14); or, free will offerings to God.

Golden Text: God loveth a cheerful giver.—2 Cor. 9: 7.

Analysis: 1. First method: Priests going among their acquaintances. 2. Second method: According to the law of Moses. 3. Final success.

Central Truth: God endorses well organized efforts for raising money.

Lesson X.—Hezekiah the good king (2 Chron. 29: 1–11); or, renewing the covenant.

Golden Text: Them that honor me, I will honor.—1 Sam. 2: 30.

Analysis: 1. Opening and repairing the temple doors. 2. Consulting with the priests and Levites. 3. Hezekiah's address.

Central Truth: A genuine revival will reform a backslidden church.

Lesson XI.—The Book of the Law found (2 Chron. 34: 14–28); or, the penitent king.

Golden Text: The law of thy mouth is better unto me than thousands of gold and silver.—Psa. 119: 72.

Analysis: 1. Hilkiah finds the Book of the Law. 2. He delivers it to Shaphan. 3. Hearing the law, Josiah humbles himself, and sends to inquire of the Lord. 4. The prophetess and her response.

Central Truth: Humility shall be rewarded, though sin shall be punished.

Lesson XII.—Captivity of Judah (2 Kings 25: 1–12); or, Nebuchadnezzar taking Jerusalem.

Golden Text: Come, and let us return unto the Lord.—Hos. 6: 11.

Analysis: 1. Nebuchadnezzar besieges Jerusalem. 2. The city broken up, and the people flee. 3. Zedekiah is taken, judgment given him at Riblah, and he taken a captive in chains to Babylon. 4. Nebuzar-adan destroys Jerusalem. 5. The poor left for husbandmen.

Central Truth: God's Word shall be fulfilled to the letter.

RELIGIOUS NEWS.

—Notice is given that Mr. Moody will conduct the services at the Round Lake camp-meeting this year.

—The Salvation Army, which has flourished in Berlin only a short time, has already drawn members of the nobility to its ranks. The Baroness von Liliencranz is now an officer in the army.

—The British and Foreign Bible Society has an army of 150 colporteurs working in towns and villages of India, together with 330 Bible women, all scattering the Word of God.

—The general synod of the Reformed Church in America completed its eighty-fifth annual convention at Asbury Park, N. J., Wednesday evening. Prof. Stebbins, of the Western University, resigned his position and accepted a pastorate. The synod passed a resolution requesting Prof. Stebbins to withdraw his resignation and return to his college work. The synod will meet at Asbury Park again next year.

—The extent of the exodus of Jews from Russia, on account of persecution, may be better appreciated when it is known that 5,000 Hebrew families (from 20,000 to 25,000 souls) left the provinces of Volhynia and Podolia immediately after the Feast of the Passover, on April 22nd. From the district of Balta alone about 1,500 persons will emigrate. Their destination is the Argentine Republic, where the agents of Baron Hirsch and others are at present occupied in making preparations for them. They are leaving Russia in batches of fifty families.

—The first convention of Christian Endeavor Societies in England was held at Crewe, May 13. Dr. Clark and Mr. Dickinson gave addresses; the Mayor of Crewe presided and spoke in hearty commendation of the society. A member of a society in Australia was also present, and reported great interest in the movement in that land. Rev. J. L. Hill of Medford, Mass., and Rev. Nehemiah Boynton of Boston, are assisting Dr. Clark and Mr. Dickinson in answering the many calls for addresses in all parts of England.

—Five thousand baptisms are reported at the Baptist Telegu Mission in India within the last five months.

—The thirty-third convention of the Illinois Sunday-schools took place at Danville, seven hundred delegates being present. Twenty-five counties reported that every township had regular Sunday-schools. It was reported that there are 700,000 scholars in the schools and 600,000 children outside. In thirty minutes $8,000 was raised for State work. It is proposed to build a $200,000 children's temple in Chicago.

—The Young Men's Christian Association, of Chicago, is to erect a magnificent building at a cost of $1,400,000. The building will have fourteen stories, three of which will be devoted entirely to the work of the Association.

—Prof. N. Butler, of the Illinois Industrial University at Champaign, has been chosen assistant pastor at the Tremont Temple in Boston—the pulpit of which is occupied by Dr. Lorimer, recently of Chicago.

—A notable trick is credited to Cardinal Lavigerie. He organized a great crusade against African slavery, got regiments of soft-shelled Protestants to co-operate and sympathize, induced all the anti-slavery societies in Europe to unite in one league,—and then placed the whole business under the patronage of the Pope!

—The various Lutheran bodies in this country have 22 theological seminaries, with 68 professors, and 1,032 students; 25 colleges with 205 professors and 3,483 students, and 38 academies and seminaries with 3,500 students.

—The Reformed Church in the United States (German) reports 1,556 congregations and 203,852 members.

—England has 8 Jewish missionary societies, Scotland 5, and Ireland 1, the entire 14 societies employing 312 agents. There are also 27 societies on the continent of Europe. In our own land we have barely 7, with 34 agents. Taken together, there are thus 48 societies, with 377 agents.—*Presbyterian Observer.*

—The conferences of the Methodist Episcopal church in Germany and Scandinavia are rapidly increasing. That of Sweden has 15,997 communicants, that of Norway 8,842, and that of Germany 10,231. There are also 2,053 communicants in Denmark.—*New York Independent.*

—The Mormons of Utah, last October, voted to pledge their church against the doctrine and practice of polygamy, and in favor of the laws against it. As there were strong Republican and Democratic political parties in Utah, the Mormons formed a third, or "people's party," which, it is announced, has now been dissolved, and they will affiliate, more or less, with the other parties. Mormonism, as a dominant religious and political system, is practically dead in Utah.

—A convocation of eight Roman Catholic Bishops and one Archbishop recently met at Cincinnati and selected three names, which were forwarded to Rome, from which the Pope will select a successor to the late Bishop Gilmour, of Cleveland.

—The Christian missionaries in Nanking, China, have been attacked by a mob. The missionaries escaped without much injury, but the Girls' School of the Methodist Mission was pillaged and set on fire. Order, it was reported, had been restored.

The National Christian Association owns a quarter section of land in Morris county, Kansas, four and one-half miles west of Council Grove, the county seat, a village of 2,300 inhabitants, with water-works, electric lights, and street-car line.

The nearest railroad station is only three miles away. There is a school house within half a mile. There is not over ten acres of this 160 that cannot be plowed. From five to ten acres are too stony for cultivation.

Some forty acres have been plowed and cultivated for several years, but not during the past two or three years. There are some 40 peach trees with a good show of fruit at the present time. Some of the apple trees have fruit upon them; there are in all about 25 apple trees. A few shade trees are about the shanty, which, however, is only a piece of a shanty, though residents in that vicinity claim that $50 would put it into condition for tenancy. A well some 25 feet deep has water in it during a portion of the year. Quite a quantity of stones have been gathered together near the house.

Any one going there in July next could put in winter wheat, which ought to yield 20 bushels per acre, if the season should be favorable. A good quantity of upland hay could be gathered, and some fruit.

The Association does not wish to hold land for speculative purposes, as that would be foreign to the object of its organization. The money is needed to carry on this great reform, and hence those having money to invest can benefit themselves and aid the Association by purchasing the above described quarter section.

There will be four insertions of this notice, with the amounts any are willing to pay for it. Eight hundred dollars has already been offered for it. Please send your offers at once.

The Board of Directors have appraised the place at $1,500.

Peter L. Osborn, Council Grove, Kan., will answer correspondence, and show parties the place.

NEWS OF THE WEEK.

CHICAGO.

Orders have been given that all saloons frequented by women shall be kept under due surveillance and a strict observance of the ordinances demanded.

A new Jewish temple, Kehilath Anshe Maariv, was dedicated last week.

A comparative increase of 200 per cent in the movement of wool in Chicago is reported by Dun & Co's agency.

Italians propose to erect a monument to Columbus.

Gideon C. Johnson, the Fort Worth, Texas, traveling man who disappeared from the Palmer House June 5, was brought back to the city.

The annual report of the South End Flower Mission shows that 16,437 bunches of flowers were distributed.

Prominent citizens of the North Division met at the Church of the Covenant on Sunday evening to discuss the question of Sabbath observance, under the auspices of the branch American Sabbath Union. Rev. Dr. Breed, pastor of the church, presided. After religious exercises, addresses were made by President Bonney, of the World's Congress Auxiliary, on Civil and Religicus Liberty; Rev. Dr. N. H. Axtell, on The Sabbath in Relation to Our Civil Institutions, and Rev. Herrick Johnson, who summed up the question as follows: 1. The Sabbath was an American institution, and should be exhibited as such. 2. Sunday opening would bring a rabble into the city on that day that would make pandemonium of our streets. 3. The after effect of Sunday opening would be to give unbridled license to amusements of all sorts. At the close of the meeting a vote was taken, and the audience was unanimous against Sunday opening.

WORLD'S FAIR.

An embassy from Washington, comprising the representatives of foreign governments at the capital, arrived in Chicago on Friday morning. The party included the ministers from France, Nicaragua, Switzerland, Belgium, Sweden, Spain, the Charge d' Affaires from Corea, Secretaries of the Chinese, Russian, British, Spanish, Austrian, and Swiss legations, attaches, etc., with attaches of the State Department. They came to investigate the progress and prospects of the World's Fair, and were luxuriously entertained by prominent citizens and representatives of the Columbian Exposition. The British minister was detained at home by official business.

Columbian Director E. M. Phelps resigned, and is succeeded by Andrew Mc Nally.

Large contracts have been let for the World's Fair manufactures building and the woman's pavilion. Plans were also adopted for the forestry building.

Fatal opposition was made to the confirmation of Walter S. Maxwell as chief of the Bureau of Horticulture of the World's Fair by a committee of nurserymen direct from the convention of the American Association. The delegation represented all the States in the Mississippi Valley and New England.

COUNTRY.

The June report of the Statistician of the Department of Agriculture makes the area of winter wheat, as compared with the breadth harvested last year, 111.5; spring wheat, 103.4; barley, 107.1; rye, 101.5; oats, 97.9. The condition of winter wheat is 96.6; spring wheat, 92.6; barley, 90.3; rye, 95.4; oats, 85.

Prohibitionists at Jamestown, North Dakota, have succeeded in closing every saloon in the city.

Iowa crops are reported in excellent condition, corn coming along nicely, and small grain promising a large yield.

There are prospects of the construction of a railroad to connect Muskegon, Mich., Duluth, Minn., and Milwaukee with Norfolk, Va., and other points on the Southeastern coast of the United States.

Striking street-car employes at Grand Rapids, Mich., Wednesday morning, were preparing to blow up a power-house when they were attacked by police. Several men were injured, but none fatally. Thirteen strikers were arrested.

The Dallas (Texas) Land and Loan Company assigned Wednesday. The liabilities are $300,000 and the assets $1,500,000.

Articles of incorporation of the Champion Watch Company, at Rockford, capital stock $250,000, to manufacture watches and machinery, were filed with the Secretary of State of Illinois Thursday.

At a meeting of representatives from Georgia, Alabama and Tennessee, held at Chattanooga Wednesday, it was decided that the three States should unite in preparing exhibits for the World's Fair.

(*Continued on 16th page.*)

DONATIONS.

For Current Expense Fund:

S. Avery	$ .50
Wm. Hoobler	100.00
Mrs. M. W. Bingham	2.50
B. Williams	2.00
Mrs. S. L. Johnson	20.00
Previously reported	137.50
	$262.50

For Free Tract Fund:

Previously reported	$ .50

For Southern Ministers' Fund:

Previously reported	$ 48.58

W. I. PHILLIPS, *Sec'y and Treas.*

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 8 to June 13, inclusive:

Mrs H E Powers, Rev J S Rice, W R Morley, A G Cutler, W L Bitley, S Ensley, J W Wood, H Fry, Mrs M L Smith, R Jones, C Atwood, Rev R R Whittier, Mrs A F Rider, H Cole, Rev W O Norval, C H Fields, D F Pratt, T C Rodabaugh, Mrs M P Blount, E Umbaugh, D H Harrington, J Stradling, H Van Blarcom, Mrs C Shank, J Hart, J Wilson, J C Young.

All profits on the sales of books swell the *Cynosure* receipts, and reduce the definite in the cost of publishing the paper. Hence the Association is aided in a financial way by every one who keeps a few of the N. C. A. books on hand to sell as occasion occurs. The net profits, last year, on sale of books, was $615.38.

But, as with the *Cynosure*, so with books; they are God's agencies for giving light to those who sit in darkness. There are many, like Mr. W. W. Payne, of the Indian Territory, who keeps a few books on hand, and has the satisfaction of having saved a number from joining the lodges. He says: "I can't make a business of selling them, but can sell a few."

How many will invest $5 in a stock of N. C. A. books, and supply the demand of their neighborhood? A discount of 25 per cent from retail prices is given to such agents.

Christian Boys and Girls may begin missionary life in their own neighborhoods, during vacation, as tract distributors.

Send 25 cents for a sample package of N. C. A. tracts. Did you read, in the last *Cynosure*, what some of these little leaflets did for Mr. Geo. E. Bear?

? ? ? ?

Why did the Kansas Sheriff exclaim: "I would not like to have my wife get hold of that?" (Rev. Dr. Carradine's Sermon.) If you read it you will understand. Price, 5 cents per copy. Supply the wives of your neighborhood; 25 copies, postpaid, for $1.



Christian Cynosure Premium.

No. 1.—This Carriage is of the best White Rattan Reed. The body is schellaced and varnished. No. 1 is Upholstered in French Linen; Sateen Parasol, lined with Selecia; gear as shown. Price, $12.00.

No. 2.—Upholstered in Mohair Plush; Sateen Parasol, lined with Selicia. Price, $14.00.

No. 3.—Upholstered in Silk Plush; Silk Satin Parasol, lined with Selecia. Price, $16.00.

Cut shows our No. 2 Lace Cover. Price, $1.00.

State Color of Upholstering desired.

The above premium can be obtained as follows:

1ST. PROPOSITION.

A Baby Carriage free for 14 new subscribers ($22.00).

2ND. PROPOSITION.

For 8 new subscribers and $6.00 cash ($18.00).

3RD. PROPOSITION.

For 1 new subscriber and $9.00 cash ($10.50).

4TH. PROPOSITION.

For one renewal and $9.50 cash ($11.50).

BEULAH SEMINARY.

SUMMER NORMAL JULY 6 TO AUG. 29.

This school is located at Clarksville, Ionia Co., Mich., 25 miles out of Grand Rapids, on the D., L. & N. Ry. The buildings are new; they were erected about two years ago at a cost of over $6,000. The society that owns the school is Methodistic in doctrine but unsectarian in spirit. The past year has been a prosperous one. The

SUMMER NORMAL

Is the place to prepare for effectual work as a teacher. Prof. J. J. Sadler and the principal will have charge of this department. Teachers and others can prepare (according to their present ability) to receive third, second or first grade certificates, in the least possible time and at the least possible expense.

COMMERCIAL DEPARTMENT.

The regular Commercial department will continue open during the summer. The Business course is fully equal to that of the best commercial colleges in the State. Those who wish can take Phonography and Typewriting.

EXPENSE.

Good board for normal or commercial students $1.50 per week including furnished rooms. Tuition 50 cents per week. If paid in advance $15 for the term of eight weeks. Children from 5 to 12 will be received into the children's department at $1.50 per week, including their tuition and board, with furnished room, or if paid in advance $11 for the entire term. All students must pay four weeks in advance. Write for further information and reasons why students can do better and more thorough work in less time and at less expense at Beulah than elsewhere. Address, MRS. ETTA SHAW, *Principal, Clarksville, Mich.*

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P.O. address.
T. A. Slocum, M. C., 181 Pearl St., N. Y.

Morgan's Exposition, Abduction AND MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 304 pages; cloth, $1.00.

MARKET REPORTS.

CHICAGO.

Wheat—Spring	92	@	97¼
Winter	91	@	97
Corn—No. 2	54	@	58¼
Oats—No. 2	33¾	@	42
Rye—No. 2	75	@	84
Bran per ton	13 50		
Hay—Timothy	11 00	@	14 00
Butter, medium to best	14	@	17½
Cheese	08	@	08¼
Beans	1 85	@	2 25
Eggs	14½		15
Seeds—Timothy	1 13	@	1 37
Flax	1 09	@	1 10
Broom corn	03	@	05½
Potatoes, per bu	1 15	@	1 40
Hides—Green to dry flint	04½	@	05½
Lumber—Common	10 00	@	13 00
Wool	16	@	34
Cattle—Choice to extra	6 40	@	5 70
Common to good	1 25	@	5 15
Hogs	4 35	@	4 65
Sheep	4 75	@	5 25

NEW YORK.

Wheat	1 02¾	@	1 06¼
Corn	65	@	67½
Oats	40¾	@	46¾
Eggs	16½	@	16¾
Butter	11	@	18½
Wool	14	@	39

KANSAS CITY

Cattle	2 60	@	6 00
Hogs	3 80	@	4 35
Sheep	4 00	@	4 85

HOME AND HEALTH.

HYGIENE OF THE EYES.

Dr. Lincoln, of Boston, in "The Annals of Hygiene," formulates the following rules to be observed in the care of the eyes for school work:

1. A comfortable temperature, and especially let the feet be warm and dry.
2. Good ventilation.
3. Clothing at the neck loose; the same as regards the rest of the body.
4. Posture erect; never read lying down or stooping.
5. Little study before breakfast or directly after a hearty meal; none at all at twilight or late at night.
6. Great caution about study after recovery from fevers.
7. Light abundant, but not dazzling.
8. Sun not shining on desk, or on objects in front of the scholar.
9. Light coming from the left hand, or left and rear. under some circumstances from in front.
10. The book held at right angles to the line of sight, or nearly so.
11. Frequently rest by looking up.
12. Distance of book from the eye about fifteen inches.

HOT WATER REMEDIES.

In many emergencies hot water is not only easily obtainable, but also the very best remedy that could be used. Hall's *Journal of Health* enumerates some instances in which it is of great benefit. A strip of flannel or napkin folded lengthwise and dipped in hot water and wrung out, and then applied around the neck of a child that has the croup, will usually bring relief in ten minutes. A towel folded several times, and dipped in hot water, and quickly wrung, and applied over the toothache or neuralgia, will generally afford prompt relief. This treatment in colic works like magic. There is nothing that so promptly cuts short a congestion of the lungs, sore throat, or rheumatism as hot water, when applied promptly and thoroughly. Tepid water acts promptly as an emetic, and hot water taken freely half an hour before bedtime is the best cathartic possible in the case of constipation, while it has a most soothing effect upon the stomach and bowels. This treatment, continued a few months, with proper attention to diet, will cure any curable case of dyspepsia. Headache almost always yields to the simultaneous application of hot water to the feet and back of the neck.

THINGS WORTH KNOWING.

Rub black walnut furniture, or any wood finished in oil, with cloth slightly moistened with kerosene oil, to remove scratches and restore polish.

In bottling catsup or pickles, boil the corks, and while hot you can press them into the bottles and when cold they are tightly sealed. Use the tin foil from compressed yeast to cover the corks.

Grease spots, if old, may be removed from books by applying a solution of varying strength of caustic potash upon the back of the leaf. The printing, which looks somewhat faded after the removal of the spots, may be freshened by the application of a mixture of one part of muriatic acid and twenty-five parts of water.

A recipe for cleaning marble, etc.: Mix up a quantity of the strongest soap-lees with quick-lime to the consistency of milk, and lay it on the stone, etc., for twenty-four hours; clean it afterward with soap and water and it will appear as new. Note.—This may be improved by rubbing or polishing it afterward with some putty powder and olive oil.

Persons who have had new windows to wash will be sure to recollect the botheration caused by the streaks of putty oil and drops of paint. More than half the labor of removing these may be saved by taking a wet cloth, dipping it into ordinary baking-soda, and rubbing the paste thus made thinly over the glass. After this has remained about fifteen minutes, it can be easily removed by washing in warm, soft water, without soap, bringing oil and stains with it. If the glass is then rubbed dry, and afterwards polished with dry whiting and chamois skin, the most fastidious eye can discover no blemish.—*Boston Beacon.*

When the carpet and straw have been removed, before attempting to sweep up the dust, scatter a good allowance of damp sand over the floor, and you will find that it can be thoroughly cleaned without raising dust. This is a vast improvement on the old method of filling the house and the lungs with dust every time a carpet had to be taken up. Do try it at the spring house-cleaning, and you will, I am sure, never go back to the old way. Sawdust is equally good, but not always as readily obtained.—*Ex.*

SIMPLE REMEDIES.

For neuralgia, bruise horse-radish and apply as a poultice at the wrist.

When suffering from tired and overstrained eyes, bathe them in hot water several times a day.

For a slight cut, bind on a piece of common brown wrapping-paper—such as butchers use for wrapping meats.

For a cold on the lungs, lay a cloth on the chest, which has first been wrung out of boiling water and then sprinkle with turpentine.

For rheumatism, take half a glass full of lemon juice and water for ten nights before going to bed. Wear flannel next the skin, and in cold weather sleep in warm woolen blankets.—*Good Housekeeping.*

Convincing Evidence

That Ayer's Sarsaparilla cures Rheumatism and kindred complaints is abundant. This medicine eradicates from the blood all trace of the disease, and so invigorates the system that a perfect restoration to health is inevitable.

"In Oakland, La., 22 years ago, I had been sick a year and a half with sciatic rheumatism. The extreme pains that I suffered wasted my flesh to the bone, and my strength and vitality were well nigh exhausted. My skin was yellow and rough, showing a bad state of the blood, and it is more than likely that blood poison existed, as I have taken large quantities of mercury. After the sciatica was in a measure under control, I was put under treatment to cleanse the blood and give me strength. This was continued several weeks, but to no purpose. My physician then suggested the use of Ayer's Sarsaparilla, and it is to this medicine I owe my restoration to health. From actual experience in the use of various blood-purifiers, I am confident that Ayer's Sarsaparilla has no equal."—J. W. Pickle, Farmerville, La.

"I have known Mr. J. W. Pickle for many years, and consider him a truthful man."—R. B. Dawkins, Mayor of Farmerville, La.

☞Be sure, in making your purchase, that the druggist gives you

Ayer's Sarsaparilla —FOR— Rheumatism.

"During the past year my joints, which had become stiff and sore, caused me great pain, especially at the close of a day's work. At times my fingers were so lame I was unable to hold a needle, while the pain at night prevented my sleeping. I suffered also from nervous chills and a want of appetite. I tried outward applications and took remedies prescribed by my doctor; but all to no purpose. A short time ago my son-in-law, Wm. Woods, of Hollis, N. H., was cured by the use of Ayer's Sarsaparilla of an inflammatory disease of the eyes, and seeing him so much benefited, I thought I would try this medicine for my own trouble. The result is a complete cure of the pains, stiffness, and swelling from which I suffered so much. The Sarsaparilla has had a good effect on my appetite and nerves, so that I have better strength and no more chills."—Eliza Halvorson, Nashua, N. H.

"After being many years afflicted with rheumatism, I have used Ayer's Sarsaparilla with great success."—J. B. Bridge, Boston, Mass.

Ayer's Sarsaparilla,

Prepared by DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists.

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We'll write it down till everybody sees it
Till everybody is sick of seeing it
Till everybody knows it without seeing it—
that Dr. Sage's Catarrh Remedy cures the worst cases of chronic catarrh in the head, catarrhal headache, and "cold in the head." In perfect faith, its makers, the World's Dispensary Medical Association of Buffalo, N. Y., offers to pay $500 to any one suffering from chronic catarrh in the head whom they cannot cure.

Now if the conditions were reversed—if they asked you to pay $500 for a positive cure you might hesitate. Here are reputable men, with years of honorable dealing; thousands of dollars and a great name back of them and they say—"We can cure you because we've cured thousands of others like you—if we can't we will pay you $500 for the knowledge that there's one whom we can't cure."

They believe in themselves, Isn't it worth a trial. Isn't any trial preferable to catarrh?

Good Templarism Illustrated. A full and accurate exposition of the degrees of the lodge, temple and coucil. 25cts each.

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OF BOSTON,

AT THE

Conference of Christians

CHICAGO, 1890.

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Introdnction by
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(Editor N. W. Christian Advocate.)

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Framed, it is an ornament to please the eye, and a testimony to gladden the heart. Sent safely packed in a mailing tube, postpaid, for ten cents.

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Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5cts each.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

Farm Notes.

CARE OF CHICKS IN SUMMER.

Attention must be given to the food of young chickens in hot weather. Many will mix up a portion of corn-meal, feed it quite wet and then wonder why their pets died. Chicks do not fully digest this, and it passes from the crop to the intestines where little white worms are bred, which cause an irritation of the alimentary canal, resulting in diarrhœa and death. Any one can satisfy himself of the presence of these pests by examination. Meal should never be used in hot weather until the chicks are of good size, and then it should mixed up stiffly. Stale bread is excellent for them. Feed dry and give what they will eat several times a day. Follow this with wheat, oats and cracked corn. Be sure they have good, fresh, drinking water and plenty of it. Disease is often caused by filthy water in the drinking vessels. Provide a daily ration of some kind of green food if they cannot procure this for themselves. Always be sure they have some means of shelter from the sudden storms and shade from the hot sun. Animal food in some form must be provided also, or they will actually eat each other if it be withheld. I have seen chicks nearly scalped by their fellows. A feed of raw meat or beef scraps and dessicated fish mixed stiffly with meal will satisfy the craving they have for this food. Their houses should be thoroughly cleansed and all the droppings should often be removed. If the above rules are followed, I see no reason why you should not raise good, strong, healthy chicks, with little trouble from disease.

TO INCREASE THE YIELD OF BUTTER.

To get more butter from cream, says the *Orange Judd Farmer*, take wheat bran, 6 quarts; oats, 2 quarts; corn meal, 2 quarts; water, 6 quarts; common salt, ½ an ounce. Mix, and give the full dose to each cow night and morning. In addition give plenty of good, clean hay, and pure water twice per day—the temperature of the latter to be not less than forty-five degrees; and a warm, clean, well ventilated stable for the winter months. For the summer months the corn meal may be omitted, and the temperature of the water should not be over fifty degrees. Give plenty of grass and a good shade. Try the above, and if it does not fill the bill write us for a different prescription.

EARNINGS OF DAIRY COWS.

That dairy cows yield far less profit than they should in this country is evident. For example, the secretary of the New York Dairymen's Association estimates from careful statistics that the cows of the Empire State average only $40 earnings per year, while some successful dairymen make their cows average from $90 to $100. One reason why so low an average is made is that few farmers really know what is a fair day's work for a cow, and consequently do not know whether their cows are good or not. The spread of dairy knowledge will kill off a great many cows that have been counted fairly good, and insure better feeding and care to those which prove worth keeping.

"SHORTS."

Do not depend on borrowing the ordinary farm tools from your neighbors. Own them and keep them in good condition.

The virtue of dry sand as a deodorizer is not properly appreciated. It ought to be used more freely in coops and houses. Store it now if you have leisure.

A woman much engaged in agriculture, and stung frequently, tells the *American Bee Journal* that the best treatment in her experience is "hot water, applied at once."

Zion's Herald truthfully and pointedly says that in hiring farm hands, where there are boys, it would be preferable to bring a man with small-pox into the family than one with defective morals.

Whenever you are compelled to allow a field to remain uncultivated for want of time or labor it indicates that you have too much land, and that it will pay you to sell a portion, in order that your efforts may be devoted to a smaller area.

The common disease of the feet of cattle known as "foot-ail" is caused by neglect to keep the feet clean. Filth and sand getting between the claws of the hoof soften, irritate and grind down the skin, which becomes sore and then ulcerates under the constant irritation. A cure is easily made by washing the feet clean, keeping them clean, and applying healing applications.

It is conjectured that a specific may yet be found for every ill that flesh is heir to. However this may be, certainly the best specific yet found for diseases of the blood is Ayer's Sarsaparilla, and most diseases originate from impure blood.

Some of the herbs in Hall's Hair Renewer, that wonderful preparation for restoring the color and thickening the growth of the hair, grow plentifully in New England.



Taking Things Easy

is simply taking Pearline to do your work. In the laundry or about the house it is a servant in itself. It takes away drudgery as well as dirt; it brings comfort as well as cleanliness. You can use it on anything with safety; you can use it on everything with profit.

Beware of imitations which are being peddled from door to door First quality goods do not require such desperate methods to sell them. PEARLINE sells on its merits, and is manufactured only by

204 JAMES PYLE, New York.

The St. Louis Sermon.

Are Secret Societies a Blessing or a Curse?

An Address by Rev. B. Carradine, D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's too."

A pamphlet of 20 pages and cover.

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Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

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See Premium advertisement on page 13.

NEWS OF THE WEEK (*Continued from 13th page*).

At a meeting of the Wisconsin Farmers' Alliance at LaCrosse Wednesday it was recommended that the question of consolidating with the National Alliance and Industrial Union be submitted to the subordinate alliances.

The bodies of a man, woman and child have been found in some driftwood near Leon, I. T. They were drowned in the recent floods.

McConnell Shelley, son of ex-Congressman C. M. Shelley, of Birmingham, Ala., was mortally wounded Wednesday night by B. F. Burch, a saloon-keeper, with whom he quarreled.

The cotton mill of A. Campbell & Co., of Manayunk, Pa., was partially destroyed by fire Wednesday. Loss $325,000; insurance, $350,000.

Colonel Nathan Whitney, probably the oldest member of the Masonic Order in the world, died Thursday at Dixon, Ill., at the age of 100 years.

A Methodist committee at Ogden, Utah, have discovered a shortage of $1,000 in the accounts of the Rev. Sam Small, the noted revivalist. The matter is to be referred for settlement to the Georgia conference.

Ephraim Young, President of the Millward-Cliffe Crockery Company, of Philadelphia, has been arraigned for unlawfully issuing the firm's notes, and released on $20,000 bail.

Leonard W. Colby, of Nebraska, has been appointed Assistant Attorney General of the United States.

Six stores were burned at Ridge Farm, Ill., Monday night. Loss, $20,000.

The Census Office has issued a bulletin on the subject of statistics of petroleum production, showing that petroleum was produced in eleven States in 1889, viz: Pennsylvania, New York, Ohio, West Virginia, Colorado, California, Indiana, Kentucky, Illinois, Kansas and Texas. The total production is shown to be 34,820,306 barrels, valued at $26,554,052.

The Farmers' Alliance convention in session at La Crosse last week indorsed the idea of uniting with Knights of Labor to form a third party in Wisconsin. A communication from the Knights of Labor of La Crosse to that effect was read and unanimously adopted.

The Iowa Prohibition Convention, in session at Des Moines Wednesday, adopted a platform in which absolute prohibition is demanded. It also favored the free coinage of silver, the Australian balloting system, and the immediate abolition of the whole United States internal revenue system. Isaac T. Gibson was renominated for Governor, and J. A. Little for Lieutenant Governor.

The Adams Electric Company of St. Louis, Mo., will soon commence suit against the electric railway systems of the United States for infringements of patents.

An overflow of the Red River did great damage in Texas. One stockman lost 400 cattle and 55 horses. Many persons narrowly escaped death. At Chillicothe, Texas, four men were drowned by a sudden freshet.

A suit based on the tariff on imported hat trimmings, involving $30,000,000, was on trial in the United States Circuit Court at Philadelphia last week.

C. N. Cook, of Chicago, is held in $5,000 bonds at Juneau, Wis., charged with having wrecked the banks at Juneau and Hartford.

The Rev. John S. Ray, of Wooster, Ohio, has been sentenced to one year in the penitentiary for burglary.

The State Farmers' Alliance of Wisconsin met Tuesday at LaCrosse to consider the proposal to unite all farmers' societies.

John Bardsley, ex-City Treasurer of Philadelphia, on Tuesday pleaded guilty to seventeen different indictments involving a total of $673,405. Sentence was not pronounced.

The Adrian Furniture Company's works, of Adrian, Mich., were damaged $45,000 Tuesday by fire; insurance, $19,000.

FOREIGN.

A large flow of lava is issuing from a new crater of Mount Vesuvius, and it is said to be directly connected with Sunday's earthquake in Lombardy.

Wednesday at Chelsea, England, Miss Florence Garner, daughter of the late Commander Garner of New York, was married to Sir William Gordon Cumming, of gambling notoriety.

The British Parliament has passed a law closing Behring sea to seal hunters.

London omnibus drivers, 5,000 strong, went on a strike last week, and all sorts of people had to walk to and from their business.

Bad management of the Pope's money ("Peter's pence") has resulted in losses amounting to about $260,000.

At conferences of Hebrews held in Berlin, which have been attended by Delegates Adler, of the Anglo-Jewish Association; Erlanger and Loeb, of Paris, and Stern, of Vienna, it has been resolved to form an international emigration committee for the purpose of supervising the emigration of Jews from Russia.

Mr. Arnold White, Baron Hirsch's agent, has wired the Rothschilds from Kieff that the reports of the wholesale emigration of Russian Jews to England are unfounded.

Hon. J. J. C. Abbott has been called upon to form a Canadian ministry, and has undertaken the task.

The Marquis of Londonderry has offered his tenants the option of acquiring their holdings upon reasonable terms.

There has been an outbreak of pleuro pneumonia among cattle at York, England. The local authorities have ordered 200 head to be killed.

A Paris newspaper is authority for the statement that DeLesseps will be prosecuted for misleading Panama Canal investors.

The Czar of Russia has presented Standford University with a collection of Russian and Siberian minerals valued at $35,000.

Two editors of Guatemala have been imprisoned for printing articles attacking the policy of the government.

Have you noticed that New Style Baby Carriage shown on page 13 of this paper?

WIVES SHOULD HAVE IT.

A prominent county officer was handed THE CARRADINE SERMON on the cars, and after reading it through he said: "I am a Mason and Odd-fellow, and he tells some hard facts. *I would not like to have my wife get hold of that.* She is strongly enough opposed to them now without getting hold of such arguments."

TRACTS TELL.

I did belong to a few secret societies, but since I read your tracts, given to me by our minister, I am more than ever convinced of my great folly. GEO. E. BEAR.

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Cream Baking Powder.

Used in Millions of Homes—40 Years the Standard.

DONALD KENNEDY

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Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Odd-fellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts, 99 pages, paper cover. 25cts each.

Secret Societies, Ancient and Modern. Table of Contents: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, The Uses of Masonry, An Illustration, The Conclusion. 50cts each.

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PASTOR KOENIG'S TRADE MARK NERVE TONIC

Would rather be without bread

BISHOP'S RESIDENCE, Marquettte, Mich., Nov. 7, 1889.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Canton and Northern Central Ohio, on Friday evening last, suffered severely from a disastrous rainstorm. More than three inches of water fell on a level within an hour, and considerable damage was done to property. The press announces that a peculiar feature of the storm is the claim of one Frank Melbourn, an Australian, now residing at Springfield, O., that he produced the storm by a patented machine which will cause rain to fall anywhere at any time, within an area of 250 miles. He also claims that if he had shut off the machine a day sooner, the severity of the storm would have been less! Either Mr. Melbourn is a humbug, or a philanthropist.

Fairfield, Iowa, is to have a thoroughly Masonic Fourth of July celebration. The Clinton Masonic lodge of the place is to lay the corner-stone of the new court-house in due form; and has invited a hundred other lodges in that section to come and see it done. Here will be another opportunity for some lodge orator to tell the people that George Washington was a Freemason, and how much the country owes to the order. Also to boast of the antiquity of the order—which Secretary Parvin of the Masonic Grand Lodge says is something that no one but an idiot would claim. It necessarily requires considerable prevarication to glorify Masonry in this direction, but the Masonic conscience is very elastic.

Another new secret society—"United Sons and Daughters of America"—auxiliary to the "Patriotic Order of Sons of America"—held its National Camp in this city on Wednesday of last week. About 500 persons were present. The Second Regiment Band discoursed patriotic melodies, and there were, in honor of the Battle of Bunker Hill anniversary, songs, prayer, and an oration by Dr. Albertson on the "Danger of the Hour." These were interspersed with a flag drill, calisthenic exercises, a recitation, singing by fifty children, etc., and a finale of dancing. This society seems to be an outgrowth of Rev. Mr. Brushingham's patriotic meetings at the Ada Street M. E. church on Sunday afternoons. It is composed of men and women, and Mrs. Geo. P. Smith is the National President. Unrestricted immigration of foreign paupers is opposed by the order. But why secretly?

The *Free Press*, published at Birmingham, Iowa, which has heretofore been the organ of the American party, in its recent issue declared that the American party is practically dead, and announces its intention, henceforward, to advocate a non-partisan warfare against secret societies in all forms. On this subject it says, editorially: "However desirable the American party, as it was, would be at this hour and in the near future, it is gone, and doubtless gone forever." As nearly as we can understand the position of the *Free Press*, it now occupies the same vantage ground as the National Christian Association in its Anti-Secrecy League. We commend this as a wise movement, and are certain that on this line there is a great and good work to be accomplished. The ultimate result to be sought is the organization and successful operation of a powerful political party holding to the tenets of the late American party, and arraying itself triumphantly against the influences of lodgery.

Northwestern University students, at Evanston, Ill., on the recent occasion of "the burning of Trig," disgraced themselves and the institution to which they belonged. The affair is thus briefly described by the *Evening Journal*: "The freshman class of the University had planned a harmless and jovial celebration in connection with its studies; and the sophomore class conceived that the proper thing for it to do was to prevent the celebration by force. In pursuance of this plan, they kidnaped one freshman, and carried him miles away into the country; they stole from another (a young lady student) the manuscript of an address that was to have been delivered; they seized two more, bound them and imprisoned them on top of a six-story building, where a fight ensued with a rescuing party and nearly precipitated them all to the ground; they stole the fireworks intended for the occasion by telling a lie; they boarded the train by which the freshmen were coming to the city, and attacked and beat them, and tried to throw them off the train, and they committed other similar outrages, for which the freshmen were compelled in self-defense to retaliate by equally disgraceful performances. All of these antics they seem to have regarded as immensely 'cute, funny, smart, manly and creditable." The *Journal* suggests in view of these outrages, that the Northwestern University "appoint a day of fasting, humiliation and prayer."

The Geneva (Ill.) *Patrol* reports a visit to the creameries of J. C. Carr & Co., at Sandwich, Kane Co., which are ably conducted and pleasantly noticed. Bro. Carr has for a long time been identified with the N. C. A. and its work, and is, furthermore, a consistent observer of the Christian Sabbath. Nearly eight years ago, when entering upon his present business, he resolved that he would not open his creameries on Sunday. Many said that this observance could not be sustained, and others wondered how it could be done. Mr. Carr's idea was that the way to observe the Sabbath was to observe it. Saturday's latest milk crop could be received at the creamery on Saturday evening, but on Sunday, never. This rule, notwithstanding the vigorous opposition with which it was received, has been inflexibly maintained. That his business has not suffered by his Christian consistency in this direction is abundantly attested by the fact that it has increased to six creameries, having about 300 patrons, none of whom have been served on Sunday. Indeed, the neighboring farmers have learned that the right way is the best way; and while some of them have churned at home, others, by exercising ordinary care, have been enabled to keep their milk sweet until Monday morning, and then delivered it at the creamery. If a few men like Mr. Carr lived in every community, the Sabbath-observance cause would be greatly advanced. All that is needed is determination to keep the Sabbath holy—and then keep it.

DANGER TO THE LODGE WITHIN ITSELF.

The frank avowal of Past Master Ronayne to the members of his Masonic lodge, several years ago, that he considered the order a humbug and proposed to leave it, was an act that, while it did him honor, also brought upon him heavy censure and liability to a sudden and violent death, according to the three Masonic obligations which he had taken upon himself, and which, in his office of Worshipful Master of his lodge, he had repeatedly administered to others. Many deemed it an injudicious step, if not a criminal act; but the good use he made of his freedom from lodge tactics inured to the benefit of many other persons whom he has since then persuaded to keep out of the order.

A question, however, has arisen whether he might not, as an active Mason, remaining in his lodge, have been equally beneficial in preventing the accession of quite as many aspirants for Masonic favors from becoming their recipients. Every Master Mason, actively engaged in his lodge work, possesses a secret power in that lodge in this direction, whenever he chooses to exercise it. The plea that the Masonic order is invulnerable; that it cannot be invaded by "cowans" and other intruders, or destroyed by influences outside the lodge, may be true to a certain extent; but the very fact that hundreds of its members, like Ronayne, have withdrawn from it and given the world their experiences within it, to the disparagement of its character, is evidence that, after all, its invulnerability is controlled by individual members whom the officers of the lodge may never suspect of infidelity to its interests.

For instance: Take two Master Masons, who, like Ronayne, have become thoroughly disgusted with the order and its secret machinery; who see in it a source of evil to our American institutions, and of danger to the moral integrity of the young men who are persuaded to enter the lodge. These two Masons are honest in their convictions that they are engaged in a work of doubtful utility, even when measured by the best benefits that accrue to those who participate in its ceremonies and practices. They see in its lodge play a great amount of puerility; in its obligations a horrible disregard of humanity and a remarkable contrast to the teachings of their religion—supposing them to be civilized and not heathens. They see in their lodge associates men of vicious reputation, and engaged in disreputable vocations—men whose secret habits, if divulged to the world, would shut them out of the pale of even irreligious circles of society. Seeing all these things, and feeling that they have been deceived, they confer together as to the best methods of procedure.

To withdraw quietly from their lodges with demits is easy enough, but the fact that they still remain in the order will detract from their usefulness in persuading others to refrain from connection with it; to come out from it and openly denounce it, as have Ronayne and many others, requires a moral courage which they do not possess, and which would result in much unpleasant notoriety and personal opposition, which they would avoid encountering if possible. So they

determine to remain quietly in their lodge, continue faithful to its requirements, and be prompt in their attendance and specific duties, but equally determined to wreck their lodge in a thoroughly lawful manner, and prove that it is less invulnerable than most Masons suppose.

There is only one lodge of the first three degrees acknowledged by Freemasons—and that is the Master's lodge. Every Master Mason must of necessity have been first an Entered Apprentice, and a Fellow Craft as well. Therefore a lodge of Master Masons comprises all three degrees, and controls the admission of all applicants for Masonic benefits. On this subject, Mackey's Cyclopedia of Masonry is very explicit:

"All modern lodges, wherever Masonry has extended, are Masters' lodges, and nothing less. Sometimes secretaries, ignorant of these facts, will record in their minutes that 'the lodge of Master Masons was closed, and a lodge of Entered Apprentices was opened.' Neither written nor unwritten law sanctions any such phraseology. If the lodge of Master Masons is closed, there is an end of the Masonic congregation. Where is the warrant under which a lodge of Entered Apprentices is opened, and how can a lodge in which there is not, probably, a single Apprentice, but where all the officers and members are Master Masons, be called a lodge of Apprentices? The ritual has wisely provided for the avoidance of such an anomaly, and seeing that the warrant says that the lodge of Master Masons is empowered to make Apprentices and Fellow Crafts, it says, 'the lodge was opened on the first degree.' That is to say, the lodge of Masters, still retaining its character as a Masters' lodge, without which it would lose its legality, and not venturing to open a kind of lodge for which its members had no warrant nor authority, simply placed itself on the points of a degree in which it was about to give instruction"—or initiate a candidate in the first degree—or the second, if the lodge is re-opened in that degree instead of the first. In either case the Master Masons are those who initiate the novice into the first degree, or the Apprentice into the second, or the Fellow Craft into the third. The hand of the Worshipful Master and his lodge peers is visible in the conferring of the lower degrees.

"In the election of candidates, lodges have recourse to a ballot of white and black balls," says Mackey's Cyclopedia of Masonry. "Unanimity of choice in this case," it continues, "is always desired and demanded; one black ball only being required to reject a candidate. This is an inherent privilege not subject to dispensation or interference of the Grand Lodge, because, as the Old Charges say: 'The members of a particular lodge are the best judges of it; and because, if a turbulent (*sic*) member should be imposed upon them, it might spoil their harmony, or hinder the freedom of their communications, or even break or disperse the lodge, which ought to be avoided by all true and faithful.'

"In balloting for a candidate for initiation, every member is expected to vote. No one can be excused from sharing the responsibility of admission or rejection, except by the unanimous consent of the lodge. Where a member has himself no personal or acquired knowledge of the qualifications of the candidate, he is bound to give faith to the recommendation of his brethren of the reporting committee, who, he is to presume, would not make a favorable report on the petition of an unworthy applicant."

"Different lodges adopt different methods of balloting," says Doesburg, "the especial point in all being that *no member or officer shall know how any one else votes.* A very common way is to pass around a box having two compartments in it, one containing black and white ballots" (beans or boys' marbles) "mixed, the other being empty when the ballot is begun. The box containing the mixed ballots has a sliding cover, and the other an aperture large enough to admit a ball. The Senior Deacon hands this box to the Worshipful Master, who examines it to see that the receiving compartment is empty, when he selects a ballot, deposits it, and the Senior Deacon proceeds around the room, by way of the south to the west. . . . . The better way is to place this ballot-box on the altar, after first the Junior and Senior Wardens, and lastly the Worshipful Master, have examined it, to see that the receiving compartment is empty, when the roll of officers and members is called, and each as called steps to the altar, makes the due-guard and sign, and then selects and deposits his ballot."

When the ballots have all been cast, there is a formal removal of the ballot-box to the Worshipful Master, who, upon examination of the ballots, if all are white, declares the ballot "clear;" if one or more black balls are found among the ballots, the result is denominated "foul," and the applicant is rejected.

Perfectly aware of all the rules and formality attending the acceptance or rejection of a candidate for Masonic initiation, the two disgruntled Master Masons above referred to, make a solemn compact and vow that henceforth there shall never be another applicant admitted, nor a candidate initiated, within the walls of that lodge. Ostensibly, to all men, brethren and "cowans," they are enthusiastic, consistent Freemasons. At every lodge meeting, each of them is pledged to the other to be present, and at every balloting for the admission of an applicant one of them will deposit a black ball in the ballot-box. One such ball rejects the applicant. One of the conspiring twain casts a white ballot. No one can tell who cast the black ballot. These two traitors hold the key to the situation. Without them no one can become a Mason. No candidates are initiated. The lodge has become, veritably and merely, a degree lodge, although the traitors can also prevent this by their ballots. They give no one reason to suspect their antagonism to the lodge. They talk right, they perform their work Masonically, they vote right upon all questions except that of admitting applicants to the order, they pay their dues, and in everything are esteemed "bright" and worthy Masons.

Note the consequences. No candidates; no initiation fees; no new members by initiation; a depleted treasury; a lodge shorn of its income and an important part of its work; crippled and wrecked, with an unenviable reputation among the brethren of being a very "exclusive" lodge—and a wonderment to all its members except two, whom the brethren would like to discover and punish—a consummation which the secrecy of the lodge ballot effectually prevents. ZABDIEL.

LODGE OATHS UNSCRIPTURAL AND ILLEGAL.

BY CYRUS SMITH.

The oaths and obligations of secret societies are all of the same nature, from Freemasonry down to the Good Templars lodge. The little temperance lodges are Satan's most convenient mode of appearing as an angel of light, to deceive the prohibitionists.

In taking the lodge oath, it obligates one not to reveal a secret which has not yet been received. Such an oath God forbids in Leviticus 5: 4, whether for good or evil. Then, if God's Word is true, all lodge oaths are wicked. A wicked oath cannot rightfully bind, because it is a mortal sin to hold to anything evil. "Abhor that which is evil; cleave to that which is good."

If the lodge oath was righteous those who do not keep it would be prosecuted in the civil courts, and the penalty for violation would be inflicted according to constitutional law. But the cut-throat penalties of Freemasonry are unknown to civil law. Any institution with an oath that cannot be protected by the courts has no constitutional right to a charter. Lodges dare not appeal to the courts for protection in inflicting the punishment they invoke for violation of a wicked oath to secrecy. But, on the contrary, the murderers of Dr. Cronin would have been glad to keep clear of the courts.

The oaths of all lodges are either so barbarous, Satanic or murderous that the civil law cannot be invoked in their enforcement. The lodge oath is "an agreement with hell and a covenant with death."

Those who were deceived and no longer keep their lodge oaths are denounced in the most bitter terms, and yet there is no appeal by lodge men to that law which is the protection of justice to all. No one thinks of calling upon those learned in law to show where it favors enforcing lodge obligations.

Lodges have no more legal right to administer an oath than private citizens. The lodge seal (if they have any) is not respected by the civil law any more than one of a citizen not an officer of the State. A citizen who is not the proper officer to administer an oath can be fined for so doing. But the lodge should be subject to a much larger fine because its laws and oaths are antagonistic to the civil law, and an oath in court.

What I have said is in charity and with due respect for those who are so unfortunate as to be members of any lodge, big or little, and I give no personal thrusts. But I defy any of them to show me the foundation for the lodge oaths either in civil law or in the Bible.

The lodge is fitly compared to the man who "built his house on the sand." "Great was the fall thereof," and so it will be with lodgery. It has no foundation anywhere on the solid rock of truth.

Iowa.

THE MARK OF THE BEAST.

A bookseller confronted with a book taken from one of his shelves, and charged with the crime of selling books that are manifestly the work of unclean spirits, for the destruction of the race, affirmed that he sold such books to church pastors, who kept them in their libraries as classic works of art.

It appears that this bookseller is a Freemason; and when we reflect that so many church pastors are Freemasons, the apparent anomaly of obscene books in pastors' libraries is not so greatly to be wondered at; for surely Masonry, by degrading the Bible to the level of the obscene, lying principles of its religion, is seen to be also the work of unclean spirits engaged in the destruction of the souls of mankind.

The bookseller confirmed the justness of the above observation by boasting of Masonry, while he said that he would not allow portions of the Bible to be read in his family because of its obscenity.

How far is this man and true Mason from the state affirmed by Christ of those who said that he had an "unclean spirit," *i, e.*; the state of a blasphemer of the Holy Ghost, who can never be forgiven. See the Gospel by Mark, chapter 3, verses 28, 29, 30. F.

ITALIAN SECRET SOCIETIES.

[L. Wolffsohn, in the London Contemporary Review.]

The *Mafia* and the *Camorra*, the one peculiar to Sicily, the other to Naples, owe their origin to the necessity, in past times, of the exercise of individual action against the evils of bad foreign government and the failure of justice. The habit of tyranny, gradually acquired by the two associations in certain circles, very soon resulted in the establishment of an illegal government carried on at the same time as, and within, the legal government.

The Mafia and Camorra of to-day, now that the original cause of their being has ceased, have few, if any, members among the higher classes, and derive the greater number of their associates from the prisons. Thence the evil again filters into the civil administration and courts of justice, where often, even now, favor and protection are bought and sold.

Since 1881 the Camorra has been declining in Naples. The "High Camorra"—that is, certain closely united circles formed of men of position, who recurred to the Camorra proper to assist them, or who personally practiced intimidation, making life difficult to any who in any way opposed them—has almost altogether ceased, unable to face the severe punishment and public indignation which follow any discovery of its deeds. But the Camorra proper has been very active within the last ten years and no doubt still exists.

It is a custom in old Naples to play cards in cafes. When a game is finished it is quite common to see a looker-on walk up to the winner and claim and receive a certain portion of the profits. This bold fellow is a Camorrist. At the city limits, near the custom-house, where the town dues on country produce are paid, may be remarked daily groups of men waiting to levy a second and illegal tax on the vegetable carts entering the city. These, too, are Camorrists. The same thing obtains in the public market; Camorrists demand and obtain a percentage on the sales.

In this and similar ways every kind of humble industry pays tribute to the association; a small sum where the industry is honest, an exorbitant sum in the case of prohibited trades which are

obliged to hide from the police, such as clandestine lotteries, houses of prostitution, receiving of stolen goods, gambling houses; and the very thieves, when not themselves members of the nefarious association, are forced to yield up a portion of their booty.

As recently as 1885 the head of the society was well known to the police of Naples, but succeeded in keeping himself out of reach of the law. The discipline of the association was then very strict. The city was divided into districts, each one having its chief of the Camorra. Every morning he received reports from members, and if any forgot to fold his hands in the prescribed fashion, or spoke before he was addressed, he received a violent box on the ear from the chief. A member betraying any fact damaging to the society was ignominiously punished.

At one time the society was very numerous in Borgo Loreto, a low quarter of Naples, and a zealous policeman, named Borelli, was the terror of the quarter. An aspirant for membership in the Camorra, named Eposito, offered to remove this pest. He shot the policeman dead in one of the dark streets, and was immediately advanced to full honors in the Camorra. A banquet was given in his honor, and upon his arrest, money was raised by subscription to defend him. The authorities, realizing that a Neapolitan jury would not be likely to convict him, removed their prisoner to Viterbo, where he was convicted and sentenced to thirteen years' penal servitude.

The Mafia and Camorra, attacked by vigorous and repeated prosecutions, are now passing through a process of evolution. The members of the Camorra, as it is now, avoid actual crime, but profit in many ways by the criminal class, and by every political agitation. The recent assassination of the Chief of Police at New Orleans has again raised the question in Naples whether the Mafia is as powerful as it used to be. That it still exists to some extent, there is no doubt; but it has undergone a modification, and is no longer practiced by any but the lowest class, while the *Mala Vita* (bad life) is the name now given to all bands of malefactors throughout Italy.

The Mala Vita is supposed to be divided into two portions, the smallest of which consists of neither forgers nor thieves, but only of *accoltellatori* (literally, "those who wound with the knife"); the other portion, much more numerous, has a certain resemblance to the old Camorra of Naples.

A characteristic of the members of the Mala Vita is their practice of tattooing the skin with the strangest patterns, the favorite figure being a heart transfixed by an arrow. One man was tattooed with the figures of a man and woman fighting a duel. Tattooing is considered a proof of scorn of pain, and it seems a point of honor with the chiefs to be tattooed on a larger scale than the others.

A PROPOSED IMPORTANT EXHIBIT AT THE WORLD'S FAIR.

About the time this issue should reach a large number of our readers (3 o'clock Thursday afternoon, June 25), there will be an important conference of representatives of the various religious, benevolent and reformatory organizations of the country in the Manager's Room of the Bible House, New York City, to discuss a plan for exhibiting at the World's Fair in Chicago the ideas and institutions which lie at the foundation of our American civilization, and are the chief sources of our material prosperity.

The call—which should have been issued much earlier to afford opportunity for its wider circulation and consideration—is signed by the following gentlemen: Cephas Brainerd, Chairman International Committee Y. M. C. A.; F. F. Ellinwood, Secretary Presbyterian Board of Foreign Missions; A. B. Leonard, Secretary Missionary Society, Methodist Episcopal Church; Joseph Bourne Clark, Secretary American Home Mission Society; H. L. Morehouse, Secretary American Baptist Home Misssion Society; G. L. Shearer, Secretary American Tract Society; Josiah Strong, General Secretary Evangelical Alliance for the United States.

The objects of the conference will be better understood after a perusal of the call, which is as follows:

"Although the religious life of the people and its most precious fruits are among 'the things not seen,' our Christianity has produced important results which appeal to the eye. Our interdenominational associations, our many missionary societies, our evangelistic, philanthropic and reformatory organizations, together with our great religious papers and publishing houses, could, by the aid of charts, photography and other means, make an exhibit which would do much to inform the public touching the nature, magnitude, condition and results of their work.

"A number of organizations are talking of erecting each a building for its own use during the Exposition. It has, however, been suggested that one large building, in every respect worthy of the occasion, would possess obvious advantages over several small and scattered ones. It could be better located, it would economize money and time, it would be far more impressive and attractive, it might contain audience rooms for great religious conventions, it would afford facilities for a united religious exhibit in which all Christendom might be invited to participate. A comparison of methods of Christian work might result in greatly increased efficiency, and the closer relations into which the various denominations and interdenominational organizations would be brought might prepare the way for fuller and more important co-operation in the future. A number of prominent men, East and West, who have given the matter some thought, consider the project both practicable and desirable."

We shall look for the results of this conference with interest, and gladly report the progress of the movement.

A WORLD'S LABOR CONGRESS.

The world's congress auxiliary of the World's Columbian Exposition has issued an address on labor congresses, including all germane industries and economic problems. It is urged that in addition to the exhibit of industrial results the interests of the laborers themselves should be given the fullest consideration, and to that end there will be a general labor congress arranged with the co-operation of the most distinguished students of labor problems. It will consider the steps in industrial advance from slavery to the wage system, profit-sharing, voluntary co-operation, etc.; the conflicts of labor and capital; public economics as related to labor; labor legislation; woman's labor; and whatever will tend to the betterment of existing conditions.

NO TIME NOW TO LAY DOWN OUR ARMOR.

"It is always a time of war with the church of God on earth. Conciliation is only possible by the surrender of one of the opposite parties. Peace can come only by conquest. Anti-Christian forces have always been implacable. The cry is, 'Crucify him,' whether the lips that utter the cry be those of animalized unbelief, mournful agnosticism, or flippant rationalism. The assault upon Christianity is in effect the old cry, 'Crucify him.' Christians are almost guilty of treason to their Lord if they allow their martial spirit to decline in such a contest as is upon us, and which few seem to realize. Christianity has nothing to fear in the crucible of honest comparison. But Christians are called to be stubbornly faithful to truth rather than amiable toward error. We are now menaced by a 'new philosophy' which would sweep away Christianity and agnosticise the race."—*Bishop McLaren's address before the recent Episcopalian Diocesan Convention.*

IMPROVEMENT IN THE TASTE FOR GOOD BOOKS.

One of the encouraging signs of the times is the growing taste among the book-buying public for better made books, and, above all, for better books. This public seems to have broken away from old traditions, or at least traditions of ten years standing, and is calling, not for what has been lauded in threadbare phrase as "the books no self-respecting person can very well be without," but for the best in literature, and in the best shape obtainable. The sale of standard books—of works in the department of philosophy, poetry, and good literature generally—during the past three months at least, has been encouragingly good, and promises to continue. The publishers who have been in touch with the public seem to have taken their cue, and are making every effort to supply this demand for better books. The season just past has brought out better books in more appropriate forms than ever before. There have been fewer books of elephantine or microscopic form, and the edition de luxe seems more and more to become a realization of the true meaning of the term. It was once thought that an unwieldly book with a profusion of ill-adjusted margin, a smattering of blurred daubs designated as etchings, a hideous binding, and a limited number of copies made up an edition de luxe. The public for awhile accepted this form because it was the "fad." But that has passed away, and what is now called for are books, printed in legible type, on paper of the best quality, and put up in exquisite and appropriate shape, regardless of the number printed. For this class of books enough buyers can be found willing to pay any price within reasonable bounds; and on this line the publishers can and will make money. It has taken the trade years to learn this lesson. We trust its experience will be used to lasting profit.—*Publisher's Weekly.*

THE SABBATH QUESTION IN EUROPE.

Those alone who spend their lives in constant work (says the *Rock*, a Church of England magazine) can understand the literal meaning of the word "Sabbath." The rest which is desired is one which brings with it a feeling for a total change of occupation. The antithesis of labor, therefore, according to the workingman's ideal, is a restoring power in the ceaseless round of toilful existence. The cry for the opening of museums, which means an increase of unnecessary work, is on every account a misleading one. Neither the workingman's comfort, nor his art education, will be promoted by the Sabbath opening of museums and art galleries.

WHERE IS THE BOASTED "BENEVOLENCE" OF ODD-FELLOWSHIP AND MASONRY?

Any brother who is in good standing in his lodge—that is, who is not in arrears, and against whom there is no charge "for conduct unbecoming an Odd-fellow"—is entitled to receive from his lodge, in case he should be sick or disabled, a sum of money weekly. The amount varies in extent—some of the lodges giving twenty dollars per week, and others, four or five. The usual allowance, however, is five dollars per week. Those lodges which give large benefits charge large initiation fees and dues. Every worthy brother has a positive right to his weekly allowance. *Neither is its payment to him a matter of charity.* It belongs to him as really and unqualifiedly as would insurance-money, due from the insurer of property against loss by fire. It cannot be too strongly impressed upon the minds of Odd-fellows that there is no *humiliation* in receiving the lodge benefits.—*Odd-fellows' Text-Book.*

There is a common idea that lodges of Masons and other Masonic bodies are, by some secret law, *organized forms of benevolence, relief and charity. There is no greater mistake.* . . . . There is no law of Masonry which compels a Masonic lodge to contribute one dollar to support an orphan, a widow, or even a brother.—*H. G. Reynolds, Grand Master F. & A. M., Illinois.*

MISSIONARY WORK NEEDED AMONG THE SOUTHERN NEGROES.

There are to-day 8,000,000 Negroes in this country, 4,000,000 of whom profess no religion. Of the other 4,000,000 very few have any definite knowledge of revealed truth. The Trinity, redemption, the Ten Commandments, the existence of God, are unknown to whole families in some Southern districts. A large portion of their ministry can scarcely read the Word of God (says Rev. T. L. Cook in the *Evangelical Repository* for June), to say nothing of understanding the truths contained therein. Their religion is highly emotional, mixed largely with superstition. Thus a large mass of the Negroes of this Christian land of light and truth are groping in darkness and sin. Is there not a necessity for religious work among the Negroes of the South?

Trust not to the promise of a common swearer, for he that dares to sin against God, for neither profit nor pleasure, will be very likely to trespass against thee, for his own advantage.

VERMONT.

BY PRESIDENT J. BLANCHARD.

Hills of unfading green! whose summits proud
Whisper the things of earth unto the sky,
When on your lonely peaks the mantling cloud
Forewarns the traveler that storms are nigh,
Say what the legends ye have told on high!
Break! Break your lasting silence! For, too long,
Your voiceless dells have heard the eagle's cry,
Or they, perchance, an echo wild have flung
As through your silent glens the panther's scream hath rung.

Hills yet unsung but by the wild winds' moan,
Hills where the sea-fowl resteth on her way—
Hills where of old the Indian stalk'd alone,
And stole upon his unsuspecting prey,—
Repeat your heaven-told tales! Ye mountains! say
What are the tongueless wonders ye have seen
Since first your shaggy tops were gilt with day?
For many a sad and many a joyous scene
Hath been o'erlooked by you, hills of unfading green!

And many a sad and many a joyous sight,
Though but the feverish offspring of a day,
Hath been o'erlooked by each unlettered wight,
Who dwells, or dwelt, beneath thy summits gray;
For life is not all fun'ral, or all play,
But, strangely blended to the curious eye,
Its whole vast tide bears rapidly away
Chaotic elements of joy and grief that lie
In wild confusion as they drift in noiseless tumult by.

NEW ENGLAND LETTER.

An outing at home.—The Traveller's new management.—Schools of drunkenness at Harvard.—The clergy and the endowment orders.—A new co-operative Association.—A sad case.—Rev. J. M. Gray on theosophy.

"The heated term," following close on a week so chilly that fires were needed, has come, evidently to stay; and the keepers of the various summer resorts are counting on a golden harvest. But is the prevalent idea that one must necessarily rush off to the seaside or the mountains, or take a trip to Europe, in order to enjoy the holiday months, an altogether logical or reasonable one? I wonder how many of all the multitudes who periodically crowd the cars and steamers when the grand rush of summer travel comes on, know how little their lot is to be envied beside that of the stay-at-home who has learned how much comfort can be taken under one's own vine and fig-tree, and what a world of wonder and beauty can be seen without going beyond one's own door-yard. Lying in a swinging hammock, without any of the disagreeable accessories and abetments of foreign travel, one can visit every country on the globe. Any old apple tree will show us marvels of insect life for new Hubers to note. Even the swallow's flight through the air is a mystery that, as Ruskin has said, no student of mechanics has ever yet been able to explain. What opportunities for acute and loving observation of these many marvels around us; and what a chance to get acquainted with the master-minds of literature, by banishing the "summer novel" as we would the plague, and choosing the books that at whatever page we open will not jar on Nature's most ideal mood, but be, instead, her gracious interpreters! While the same sky bends over the tourist and the stay-at-home, and the same sun rises and sets, the advantages cannot be all on the side of the former.

The Boston *Traveller*, after a variety of changes in its management, has passed into the hands of the Committee of One Hundred, with Dr. Dunn at the head. This will be pleasant news for reformers, as the *Traveller*, on account of its literary merit and high moral excellence, has always been a favorite in conservative New England families. According to the prospectus, it will be non-sectarian and non-partisan, advocating the protection of our common schools, the rights of the colored race, the suppression of the saloon, and be opposed to all trusts and monopolies, and "all anti-American organizations that interfere with the order and peace of society." This would seem to imply opposition to the lodge. I cannot yet say with certainty how the paper under its new management will treat the anti-secret question; but we have reason to believe, from its very radical platform, which takes in all the reforms of the day, including woman suffrage, that it will be, at the very least, candid and fair when the subject comes under consideration. Leading women, like Miss Willard, Alice Stone Blackwell, and Mrs. Eliza Trask Hill, give the *Traveller* their most cordial endorsement under its new policy; and if every Christian family would take it in preference to other papers that will only print temperance news at advertising rates, and are doing all they can, by their slavish truckling to Rome, to pave the way for papal rule in America, it will be demonstrated that patriotism and religion can be made to pay, even in a daily newspaper.

The late revelations of the Cambridge police court concerning the bar-rooms which Harvard College has so long protected under the name of Greek-letter societies, and the fining of twenty-five prominent students, who were members of the Alpha Delta Phi, sixty-five dollars each, will not tend to make these secret college organizations any more favorably considered by the public. Harvard's good name has suffered immensely of late by displays of drunken rowdyism which do not seem inexplicable in the light of the recent police raid on her secret club-rooms. As literary societies, they have proved a decided failure, but as schools for drunkenness and general hoodlumism they may be called a grand success—in Harvard, at least.

It would seem to be the place of the clergy to warn their people against engaging in lottery schemes by investing their money in the endowment orders; but, so far from being awake to their demoralizing nature, many have themselves been caught in the snare. One order, in Northampton, has on its membership roll the names of five ministers of that place. The Springfield *Republican* is authority for the statement that the little suburban village of Florence has more shareholders in these schemes than actual inhabitants, even if the women and children were all counted. A lodge writer states that there are 703 ordained ministers in Massachusetts who are Freemasons, and if this be so, it is not a matter of wonder that so many should be caught in the lesser trap of the endowment orders.

An association has lately been incorporated under the laws of Massachusetts which seems to be a worthy one. It is for working people, and has no insurance or assessments, its chief object being to prevent sickness among its members, as far as possible, by sanitary efforts and a careful watch over their environments. It is called the Medical and Sanitary Aid Association, and by paying six cents weekly, each member can command, in case of sickness or accident, the attendance of a skillful physician, Such associations, it is said, have worked successfully in England, and if they did no other good than to spread among working people a knowledge of those hygienic conditions on which health depends, they cannot fail to do a much-needed work. But, however mighty the co-operative system, it cannot reach all cases; as, for instance, that very sad one of the poor woman who starved to death last week in—shall we say it?—charitable Boston. Not because the city's charitable associations are all dead, but because they are bound hand and foot with miles on miles of red tape. The woman's husband was an old soldier, who received a pension, but as soon as he got his money he spent it in drink, while his sick wife was left entirely destitute of food or medicine. The police claimed that it was a case outside their jurisdiction; the paymaster of the soldier's relief department did not consider it within his province; and the overseers of the poor marked the case as beyond their reach, because her husband was drawing State aid, while the Associated Charities, although notified, for some other reason equally good and sufficient, no doubt, neglected to do anything—with the sad result named above. And the question is, "Who is to blame?" How at the bottom of almost every case of want and suffering, innocent as the immediate victims may be, we find the omnipresent liquor fiend! Senator Donavan is said to be receiving a very handsome reward from the liquor-sellers for his work in getting the public bar law repealed. I wonder if the Senator ever thinks, when accepting the wages of unrighteousness, of another reward and the kind of coin it will be paid in, when the day of vengeance shall overwhelm alike the Babylon of the liquor traffic and all her helpers.

Rev. James M. Gray preached quite a noteworthy sermon last Sabbath, on "Theosophy," the much-talked-of subject, which, as he well said, "has as many names as it has various forms of expression," thus showing the essential unity of all false religions. He quoted the opinion of Dr. Pembes, an English writer, who says that theosophy is simply a revival of a philosophy communicated unto men in the earlier ages of the world by fallen angels, and stated that there were strong intimations in the Scriptures of the truth of this theory. He gave a brief sketch of Madame Blavatsky's history (the great exponent and priestess of this new-old religion), whose picture in the newspapers give, one such a mingled impression of the slovenly and the uncanny. What a strange creature she must have been! If she looked like her portraits, I should not have cared to have her sit next to me at dinner; but how fitted seemed her whole *personelle* for dabbling in occult mysteries! As much so as Shakespeare's witches. The theosophists not only make every man his own Christ, thus fulfilling our Saviour's prediction that there shall arise false Christs, but they also say that there is no devil. Satan exists, but he is not the devil, according to their view. The mystery of Satan is reserved for the initiated. Can it be, asked Mr. Gray, that that mystery is the worship of Satan himself?

The Scriptures constantly teach that in every form of false worship Satan is the real object of homage, and it may be yet demonstrated that theosophy, which has so much in common with the Rosicrucian mysteries, is really the worship of Satan in its baldest form, without that veil of symbolism which Masonry throws over it in order to keep this appalling fact from the neophyte.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., June, 1891.

The first annual assembly of the National Chautauqua at Glen Echo was formally opened on Tuesday afternoon. All of the contemplated permanent buildings are not completed, but the mammoth stone amphitheater, with a seating capacity of 6,000, was, by hard and constant work, finished in time for the dedicatory ceremonies, and Tuesday night, for the first time, it was completely illuminated by electricity. One of the largest pipe organs in the country, thirty feet wide and twenty-seven feet long, graces the interior of the amphitheatre, just back of the speaker's platform, and in the hands of Professor Harry F. Brown, organist of the Brooklyn Tabernacle, its grand tones in the opening hymn—"From All that Dwell Below the Skies"—filled every portion of the great building and delighted the assembled hundreds.

Rev. Dr. Talmage, who delivered the dedication address, spoke in his happiest vein, and seemed thoroughly imbued with the spirit of the occasion, and he had spoken but a few minutes before his hearers all shared his sentiments. He was followed by Rev. Drs. T. S. Hamlin, Elliott, and S. H. Green. Those who heard the long meter Doxology, with which the dedicatory services were closed, sung by the entire audience and accompanied by the grand organ, will remember it for many a long day to come. It was a most fitting and impressive ending to the very interesting ceremonies.

At four o'clock in the afternoon there was a grand concert, consisting of selections of appropriate music by the United States Marine band, a cornet solo by Miss Alice Raymond, and selections on the grand organ by Prof. Brown. In the evening, at 7 o'clock, services were held, and at 9:30 the day was closed with an eventide concert by the Rogers band, which is regularly stationed on the grounds. Every one who attended votes the opening day a great success, notwithstanding the unusually warm weather, and the managers are complimented on all sides for the wonders they have accomplished in such a short time.

Many Washington people are living in tents upon the grounds where all the conveniences of the city may be had, including meals ready cooked. Last night the entire grounds were illuminated by electricity, and presented a very brilliant and beautiful appearance. The facilities for reaching the grounds, which are about six miles from Washington, include about every known vehicle and a newly-completed electric railway, which, owing to an accident the day before, could not be tested as to its capacity to accommodate the crowds that wished to attend the opening. Strangers are loud in their praise of the beauties of the grounds and surroundings, and predict a successful future for the new Chau-

tauqua, and all speak of the three weeks' program as being exceptionally good.

Children's Day was celebrated in quite a number of our churches of various denominations last Sunday, and the attendance was generally reported as unusually large.

Rev. F. D. Power delivered a powerful and impressive sermon upon the sin of gambling, on Sunday night, taking the English royal scandal, to which the American newspapers have, unfortunately, devoted so much space in giving all the details, as a text. "What an awful mess," said Mr. Power, "for the vision of a civilized world!" What a fearful example this hereditary sovereign of a great people, the future head of a great established church—a companion of blacklegs, destroyer of youth, and traveling Monte Carlo. An earnest prayer should go up from the hearts of all Christian people that such a man may never come to the English throne. It is plain that the world has no conception of the extent and demoralizing influence of this vice. Through all grades of society and among all classes of the community, the horribly fascinating evil has spread, until it is almost impossible to eompass its dimensions. At one time the gambler was a mere blackleg, a creature unknown to virtue or to shame, sunk so low in the social scale that conscience was dead, and intelligence become mere cunning; a man wholly given over to dishonesty, trickery and falsehood. . . . To-day princes indulge in this sin, in the full view of nations. Merchants, with earnest faces and courtly manners, and pews in leading churches, who would resent with scorn any implication of wrong-doing, will take a hand in this business. . . . . The axe should be laid at the root of the tree. This infernity should be condemned by law." *

REFORM NEWS.

LODGERY ON THE PACIFIC COAST.

CENTRALIA, Wash., June 2, 1891.

DEAR CYNOSURE:—I went, to-day, to Chehalis, on foot, the round trip fully ten miles.

My first interview was with Bro. Atkins, pastor of the Methodist Episcopal church. He is from Canada, but a native of New York; and his birth-place was near the scene of Morgan's murder. He said that he was taught to detest Masonry and secret societies in general, and confessed that Masonry was still looked upon with abhorrence in both Canada and New York, everywhere near the Falls of Niagara. But, notwithstanding his early training and predilections, he had, some years since, decided to see for himself, and accordingly had gone to the top of the ladder in Odd-fellowship, and had taken one degree in Masonry. He claimed to understand the position of the N. C. A. on the question, and asserted that, as to Odd-fellowship, it had been grossly misrepresented; that in his initiation into Masonry, he had not been denuded of his clothing to such an extent that he would have been ashamed to appear upon the street dressed as he was in the lodge.

Under pretence of wishing to be set right, if convinced that he was wrong, this youngster started out to question me as to my objections to Odd-fellowship. He said he had gone clear through the order, but if I had anything new to impart, he would be glad to hear it. I had asserted that Odd-fellowship, like Masonry, was a false and anti-Christian religion; that it had mock-solemn rites, altars, and priests, and claimed to fit men for all their duties to themselves, to their fellow-men and to God. He denied it, and demanded the proof. Neither one of us had a Manual, so he could deny anything he pleased. He wanted to know in what degree Odd-fellowship teaches regeneration without Christ. I referred him to that part of the initiation in the first degree, where the Noble Grand, instructing the initiated Odd-fellow, explaining the hoodwinks, chains, coffin, corpse, etc., says to him: "After this representation you have been restored to light and liberty, which," he says, "is emblematical of the light of that truth which reveals to us love as the grand remedy for all social evils, as, indeed, it is the foundation of all good towards God and man." I told him that this was an imitation of the devil-regeneration of the Masonic lodge, and a vile substitute for Christianity; that the order stole such of the parables of Christ as that of the Good Samaritan on which to build its degrees, then banished Christ himself out of the lodge, and, loading the parable with falsehood, fired it at all the benevolences of Christianity, virtually saying to the Christian church: "You represent the priest and Levite, who came and looked on the man who had fallen among thieves, and then passed by on the other side; but we are the Good Samaritans of this age and generation, who alone take care of the poor and unfortunate, sick, wounded and half-dead, and their widows and orphans." That is, said I, of all able-bodied white men over 21 years of age, who are able to, and who pay their dues, and accept the lodge religion, keep the lodge secrets, and implicitly obey the officers and rulings of the lodge. Then they receive Christians who will submit to their rites and take their obligations—thus canceling their obligations taken as Christians by accepting of another religion—together with Jews, Turks, infidels and heathen, and on the same footing. I told him that it was of the same spirit as Masonry, which substitutes Hiram Abiff for Christ, converts men with the stone hammer, and sanctifies them with the implements of Masonry; that its prayers were Christless, and its whole spirit and purpose anti-Christian; in short, that it claims to do all that Christianity proposes or promises, and that without the Word of God, Christ or the Holy Spirit.

This lodge-enlightened youth acknowledged that some things I had said about Odd-fellowship were true, but that much of what I had uttered was false. He denied that it is a religion, and that it excludes Christ; and said that in his lodge they prayed every week for the conversion of all the members of the order, and prayed in the name of Christ. He denied that infidels, Jews, Turks, and raw heathen could join the order—and yet it is not a religious institution! He denied that it has any mock regeneration; and asserted that it is purely and solely a charitable and benevolent institution. I demanded of him to state wherein I had misrepresented Odd-fellowship, but he refused to do so. He replied that he hoped I might give him some additional light on the order, but that I had only displayed my ignorance and had lied about it; that if he were to tell me wherein I had misrepresented it, it would enable me to avoid exposing my ignorance in my warfare against the lodge. He asserted that, not having been an Odd-fellow nor a Mason, I could not understand them! He forgot that he, an Entered Apprentice, had lectured on thirty-two of the degrees of Masonry. This young fellow prides himself on his learning, and is, I judge, something of a student. He entertains his Sabbath-evening audiences with such delectable stuff as his lectures on Masonry, of the real nature of which he himself confesses his ignorance. Thirty-two lectures on and in favor of Masonry, in quick succession, from a Methodist pulpit, in a little moss-back, lodge-ridden town of unpainted houses, of some two thousand population, where, as the preacher himself said, "Nearly every man and woman belongs to some lodge and wears its badge." I referred him to what Bishop Hamline wrote in his diary, about the injury done to the church in the North Ohio Conference by Odd-fellowship and Freemasonry, which he pronounced "a bane in our midst." He said that he had small reverence for Episcopal prerogatives; he had had enough royal dictation in Canada. I told him that I had no respect for Freemasonry bishops who were upholding infidels and scoundrels in Methodist pulpits because they belonged to the lodge. Then he came to the rescue of his Masonic brethren in the Episcopal office. He thought that God was in all this secret society business and would get glory out of it. I told him that especially Masonry and Odd-fellowship were devil-inspired; and that secret societies in general constituted an organized conspiracy against Christ; and that these orders were doing the Methodist church more harm than everything else put together.

The next and only other man upon whom I called was Rev. W. B. Williams, pastor of the Presbyterian church. He is outside of and opposed to the lodge. But he knows nothing of the lodges, except from an outside view of them, never having studied the question. I gave him a copy of the *Cynosure*, and he bade me God-speed in my work.

The schools having closed, there was no chance to advertise a lecture, and no probability of getting an audience. I did not try. I am not able to pay printers' bills, hire halls, and pay my own personal expenses in these towns, filled with wolves in sheep's clothing—and the wolf's tail is plainly visible in all these churches, especially in the pulpits.

As might be expected, Catholicism is strong in this place. The Baptist church is unable to support a pastor.

I lectured at two other places—Rochester and Oakville,—at one of which I got seventy-five and at the other fifty cents. At Rochester some boys threw stones against and inside of the house, but when I stepped to the door and denounced their cowardly and disgraceful conduct, they desisted. There are several other places down here, but as I have to walk back, and it would be necessary to travel by boat to the other places, I will wipe the dust off of my feet against this section of the country, and return to Centralia.

I go from there to Portland, where please send my mail until further orders. How I am to get through such a country as this with nothing except what I get from these lodge-ridden communities and churches, I don't know. When I was in India, I had a first-class free pass over the Great Indian Peninsular Road—English—and a second-class pass on a native king's road; but here I must pay five cents a mile. There I was entertained free; here I have generally to put up at hotels, and they are nearly always owned by secret society men. There I had the co-operation of earnest Christian English men and women in my work; here I am undermined and scorned by preachers and members of orthodox churches, especially the Methodist. M. H. NICHOLS.

ETHIOPIA REJOICING IN THE TRUTH.

PINE BLUFF, Ark., June 15, 1891.

DEAR CYNOSURE:—Inclosed you will find a list of ministers, with their postoffices, who I think will be benefited by reading the *Cynosure*. I am truly glad in my heart that God has put it in the minds of our brothers in the North to give of their means to send this glorious paper to the homes of the poor colored ministers of the South. This lodge deviltry has done more to curse and ruin our people than anything I know of. I was once a slave, too, having been blindfolded and hoodwinked away from the truth. But, thank God, I am now free. It was the dear old *Cynosure* that saved me from the worship of Baal. When I received the first copy of that dear blessed paper, I was then Chaplain of the Masonic lodge and Noble Grand of the Odd-fellows' lodge in this city, with 105 members. When I had read the third copy I saw my mistake, and I went into these two lodge rooms and told them that I could not be a Christian and remain with them. I left them then and there, once for all. They threatened my life, but I trusted in God, and I am yet alive. I never preach a sermon without striking a blow at these wicked and false institutions. No man or woman can join the church of which I am pastor until he leaves the worship of Baal.

While I live I shall ever raise my voice against this lodge deviltry. The orders are fast declining in this city. My little church is small, and I am very poor; but we feel that we are right, and

(*Continued on 12th page.*)

CORRESPONDENCE.

OUR NEW YORK LETTER.

NEW YORK, June, 1891.

The "thunder of the captains and the shouting," of which Job speaks in his day, have been heard here in different camps of the church militant, the past month or two, with unusual distinctness. There is now a grateful lull. Several of the leading ones have gone abroad. A hot wave has wilted energies. Moral responsibility is said to cease when the mercury gets to eighty. It has been higher than that for several days.

The week's trial in which the Prince of Wales and his fellow-gamblers figured, has elicited wide comment in the daily and religious press. Monarchy has had a shock, and democratic ideas a new impulse. The English people are doing a deal of sober thinking just now. Some six years ago, a London preacher, referring to acts of the royal libertine, exclaimed, in my hearing, "We'll kick him out if he does not change." The *Chris-*

tian World now puts the same idea into other words in saying that Edward VII. is not likely to be crowned, if things continue as now. The outspoken juror and the outspoken press, the past week, have opened many English ears and eyes. Ominous words have been uttered by socialist clubs before this, but disaffection now is expressed by individuals and public bodies whose loyalty to the throne has never been questioned.

The Congregational pastors had their closing meeting for the season last week, and discussed the proposed united Christian exhibit at the Columbian Fair at Chicago. Dr. Josiah Strong, of the Alliance, thought that a union of Protestant denominations would make a more effectual showing in a spacious building than if scattered in various parts of the grounds. Such a building, 250x500 feet, with corner towers, gateways, porches, great auditorium, smaller halls and offices, built about a quadrangle, could be put up for $250,000, and furnished and carried on for as much more money. If each Christian Endeavor Society gave ten dollars, $150,000 would be realized. If half the Christian people in the country helped, over six million contributions would be received. Brethren were about equally divided in opinion, some seeing in it a wise and practical exhibition of what religion was now doing in this land and worth what it cost. Others thought the scheme a worldly concession to those who think the kingdom of God comes by observation. The deficit in our mission boards and clamorous calls for needy fields, point to a better use of the Lord's money. Bro. S. said that men of the world would pay for this building who give nothing to missions; one such promised him $10,000. One brother suggested that Christian people should have nothing to do with this scheme till it was settled that the show would be closed on Sundays. If the protests coming in from all parts of the land against Sunday opening be disregarded, as quite likely they may be, Christians, it was said, should keep away entirely from the fair. A conference meeting is to be had soon, and delegates invited to discuss the matter. The great difficulty is to find a body of men who would take the risk of such a huge speculation. Of course, men like the Alliance officers are not supposed to turn aside from their religious work to build, furnish and supervise, in such a vast undertaking, which inevitably, like the rest of the exhibition, will wear a mercantile character. It is doubtful whether any large number of religious bodies will endorse the movement.

The Art Museum, in this city, has now been open two Sundays, and thousands have crowded the building. The protests of clerical bodies availed nothing. Drs. Rainsford, Heber Newton, Lyman Abbott, and men of that class used their influence in its favor. To open theaters on the Lord's Day will now be an easier thing. Supporters of Sunday newspapers, band concerts and open museums are ready for the further secularization of the day. The Boston *Congregationalist* says, very gingerly: "If it is improper, Christians should protest" against this museum opening, clearly showing that they are not opposers. So with Sunday travel. So long as preachers freely use railroads on the Lord's Day, they are dumb on the subject of Sabbath-keeping. But this is an age of free thinking. What of the Bible is agreeable to our reason is to be retained. What suits our ideas as to our *modus vivendi*, that we do. As Lyman Abbott emphatically said at the State Conference, "Where the Spirit of the Lord is, there is liberty," a very convenient motto.

OCCASIONAL.

DANGERS OF GROWING SOCIALISM IN THE UNITED STATES.

CINCINNATI, O., June, 1891.

EDITOR CHRISTIAN CYNOSURE:—There is a striking article in the *Century* for June, by Prof. Wm. M. Sloane, on "Pensions and Socialism." Here is the way he sums up our folly: "At this moment the 62,000,000 people in the United States are annually paying $44,000,000 for a military establishment, $22,000,000 for a navy, $160,000,000 for pensions, including deficiencies—a total of $226,000,000, which is 80 per cent of what the combined 86,000,000 people of France and Germany, together, pay for their armaments. We bemoan their sad fate, the oppressive burdens under which the men, women and children of old Europe groan. But this is the pass to which we have come: Eighty-six millions of French and Germans pay $265,000,000 for armaments and pensions; 62,000,000 of Americans already pay $226,000,000—a simple sum in ratio. At our rate they would disburse $308,000,000—about $40,000,000 more than they actually do."

This lavish expenditure of public funds he attributes to the socialistic spirit which has taken possession of the public mind, and which, if not checked, will work our ruin. Next year, $200,000,000 will be expended in pensions. It is proposed to increase this to seven or eight hundred millions, in order "to be noble." What will be the end? "A most striking historical parallel can be drawn. Rome won her great and early wars, in contrast with Carthage and other nations, by the valor of her own citizens. But no reward was too great for the generosity of the nation to bestow on her victorious legions. Expectation and performance finally laid such a burden on her that mercenaries had to be employed for economy's sake, until at last the professional soldier realized his power and became the arbiter of her sinking destinies. Since then the tale has been more than twice told. Let this policy go on, and the utmost resources of this rich land will be taxed beyond endurance, unless we come to our senses and retrace our steps." We can readily see what our condition will be when this socialistic spirit has gone to seed.

J. M. FOSTER.

PITH AND POINT.

WANTS A MONTHLY CYNOSURE.

"It seems as though a monthly edition of the *Cynosure*, for about 50 cents (a year), would accommodate a good many who would not take the weekly at full price."—F. A. ARMSTRONG, *Kinney's Corners, N. Y.*

OUR NOON PRAYER-MEETING.

"I am glad of the 12:45 prayer meeting in the *Cynosure* office. Let all Christians into it, *at their homes*, every day."—IBID.

REFORM, A REMEDY.

Americans are learning the same lessons that France has been taught, that institutions can be over-ridden and people crushed to the wall by would-be rulers goaded on by greed for gain and love of power. In France, to some extent, this evil was stayed and overcome by revolution. Americans will pursue another course, and release will come through reform.—*Pacific Ensign.*

SHARP CRITICISM.

Albert Pike's funeral: "The whole ceremony is a mixture of folly, superstition and profanity. This single public performance ought to give any sensible man a horror of the whole iniquitous system. And, worse than all, the abominable service was held within the walls of a Christian church."—*Associate Presbyterian Magazine.*

THE "COLOR LINE."

None but "white males over twenty-one years of age, of good moral character," are permitted to become members of the order. There is the "color line" in the order of Knights of Pythias, *and there it will remain throughout all time.—The Pythian "Knight."*

[The Pythians ought to be as liberal as the Federal Constitution under which they thrive, and that rubbed out the "color line" years ago. Pythian "benevolence" is partial and paid for.]

ACT IN THE LIVING PRESENT.

A blow struck, a word spoken, a dollar given for Prohibition now will count ten given next year.—*California Voice.*

A MATTER OF INTEREST.

The fact that it is the Roman Catholic church that is the head and front of the opposition to the public school, to the compulsory teaching of the English language and to the spirit of American institutions, makes it a matter of interest to every one.—*The Advance.*

A REASONABLE SUGGESTION.

Perhaps the cheapest way out of the Italian imbroglio is for the United States to pay Italy what the lynched members of the Mafia were worth to her when they were at home.—*Boston Transcript.*

TOO GOOD TO LAST.

One hour of some days is as good as a half dozen of others. If we could always have the life of that one, the earth would become a half heaven, full of peace, happiness, and even rapture.—*United Presbyterian.*

SOUTHERN RHETORIC.

Strong editorial expression anent missing papers: "The complaint about failure of papers is all moonshine. .....The papers are all there, or there is no devil in hell."—*Galveston (Tex.) Test.*

MORE "FANATICS" NEEDED.

John Brown was a fearfully-in-earnest man, for he staked his life on the cause. They put the poor old fanatic to death, because he sought to free the slaves—but his soul went marching on till every slave was free. Would that we had more such fanatics in the cause of religion, as he was in the cause of human freedom.—*H. F. H., in the Vanguard.*

HAPPY THOUGHT.

Millions of persons who are now unhappy would be happy at once if they would only agree to it.—*Advance Thought.*

TOO MANY NOW.

If there is any one thing this country doesn't need it is more secret so-called benevolent societies which gobble the dollars from the poor and promise results that common sense business principles would pronounce vain and illusory.—*Sandy Lake (Pa.) News.*

THE END OF SELFISHNESS.

Let a man live for himself all his life, and the only pleasure he will have left when he is fifty is that which he finds in hating his enemies.—*Atchison Globe.*

A WORTHY CAREER.

If you would carry your name worthily upon the roll of history, you will have need of all your energy to dare; all your cultivation to refine; all your charity to ennoble.—*Thomas Hughes.*

OBITUARY.

GERARD CUTLER

died at Powell's Valley, Oregon, June 6, 1891, aged 92½ years. He was born at Guildhall, Vt., January 10, 1799. At 18 he was converted and at his death was a member of the Congregational church. At the time of the murder of William Morgan, he was residing near Batavia, N. Y., and was acquainted with all the circumstances connected with that affair, and also some of the persons implicated in it; consequently he was a strong Anti-mason, as well as an anti-slavery man. He had been a regular subscriber to the *Cynosure* for at least eighteen years, and possibly longer—I do not remember exactly how long. He was one of the handful that founded the Republican party, and voted with it until it had outlived its usefulness and become a mere political machine. Then he saw the need of a new party—one that would take hold of the new and living issues of the day; then he voted with the American party. A few days before he died he said he wanted me to have his *Cynosure* and a copy of Finney's Sermons, and that he was trusting in Jesus. I trust that his mantle has fallen on me, and as I read the *Cynosure* I shall feel that he, "being dead, yet speaketh."

J. H. CONE.

JACOB MILLS.

The Rev. Jacob Mills, probably the oldest Negro preacher in the United States, died at Charleston, S. C., a few days ago. He was ninety-one years of age, and had been an exhorter even in slavery times. He married half the colored people in Charleston, and was the spiritual adviser of four generations of Negroes. Since the close of the war he had been connected with the Centenary church. Funeral services took the form of a public demonstration. Mr. Mills was given his freedom when a young man. His master and mistress died soon after, and Mills's wife and five children were put upon the auction block to be sold to settle the estate. He bought them himself and paid for them out of his earnings.

NATHAN MINER

died on the 23d of February last, aged fifteen days less than 81 years. To the last he was true to the cause of anti-secrecy and his Maker. His venerable widow survives him, and sustains the high standard of principle which he maintained.

Creston, O.

LITERATURE.

ALDEN'S MANIFOLD CYCLOPEDIA of Knowledge and Language; with illustrations. Vol. 28: Palmistry—Perseus. Revised Edition. New York: John B. Alden, Publisher.

A great deal of useful information has been crowded into this volume, relating to numerous topics of general interest. Among others, the history of the United States Patent Office and American Patents; the Peasant War of Germany; Pelagianism and Pelagius; the statistics of Pelts; Pennsylvania; the doctrines and history of the Perfectionists, etc., are given in sufficient detail for reference. The evident care taken by the editors, and the attractive appearance of the work in its half-seal covers, make this miniature library a desirable acquisition in every intelligent family, seminary or high school. It can be obtained on application at 242 Wabash avenue, Chicago.

The July *Century* is to contain an article on "General Miles's Indian Campaigns," by Major G. W. Baird, one of his former staff-officers. Since 1874 General Miles has been an active agent in the settlement of the Indian question. His numerous campaigns against the hostiles, from that year down to the operations that culminated in the death of Sitting Bull last winter, are described in this article, which is illustrated by a recent portrait of General Miles, and by several typical drawings by Frederic Remington.

LODGE NOTES.

John L. Sullivan, it is said, has not been expelled from the order of Elks, as reported. We have our opinion of the elk or the moose or any other horned game animal that would fraternize with Sullivan.—*Northwestern Mail, Madison, Wis.*

The Masonic Grand Lodge of Iowa elected the following officers while in session at Cedar Rapids: Grand Master, R. G. Phelps, of Atlantic; Senior Grand Warden, W. L. Temple, of Osceola; Junior Grand Warden, J. E. Nye, of West Union; Grand Treasurer, F. W. Chase, of Cedar Falls; Grand Secretary, T. S. Parvin; Custodian, George B. Van San, of Cedar Falls.

The receipts of the Odd-fellows' Grand Lodge of Ohio for the last fiscal year were $21,478.29; disbursements $24,491.69, or $3,013.40 more than receipts. The increased expenditures are accounted for by the payment for returned D. of R. ritual of the old edition and the payment of the expenses of the D. D. G. M.'s which heretofore has been paid in the year following.

The Grand Templar's report to the Grand Temple of Honor of Wisconsin, in session at Janesville, showed an increase of over 40 per cent in membership during the year, and he says all the subordinate temples are reporting large numbers joining and an increased interest shown in the cause. The treasury shows a very healthy financial footing of the grand and subordinate temples.

The Masonic Grand Lodge of Wisconsin, at its June session, elected the following officers: Grand Master, N. M. Littlejohn, Whitewater; Deputy Grand Master, Fred Ring, La Crosse; Senior Grand Warden, W. W. Perry, Eagle; Junior Grand Warden, Aldro Jenks, Dodgeville; Grand Treasurer, F. H. Starkweather, Beloit; Grand Treasurer, John W. Laflin, Milwaukee; Grand Trustee (three years), David H. Wright Madison.

The oldest fraternal beneficial society in the world is the Count de Winton Society, organized in 1178, and is still in existence. The next oldest is the Loyal Evanus Society, established in 1358. The register of England reports eighty-nine friendly or beneficial societies in existence that were organized in the seventeenth century, and over 1,000 such societies that are over fifty years old. In England 10,755 friendly societies are reported, with 7,000,000 members. The Royal Liver Friendly Society, organized in 1850, reports 865,076 members.—*American Odd-fellow.*

The following officers were elected for the ensuing year at the recent meeting of the Grand Orange Lodge of the United States, in session at Detroit: W. J. H. Traynor, Detroit, Grand Master; R. G. Paden, Pittsburg, Pa., Deputy Grand Master; Thomas Milligan, Massachusetts, Grand Secretary; James Caldwell, Philadelphia, Grand Treasurer; William Russell, Chicago, Deputy Grand Secretary; S. A. Rogers, Pittsburg, Deputy Grand Treasurer; James Dyer, Pittsburg, Grand Chaplain; A. S. Fuller, Minneapolis, First Deputy Grand Chaplain; Vance Copeland, New York, Second Chaplain; William Gillen, Philadelphia, Grand Lecturer; John Dawson, Grand Trustee; Timothy French, Grand Director of Ceremonies; Alexander Clydesdale, Grand Inside Tyler; William E. McCartney, Grand Outside Tyler. The next meeting will be held in Allegheny City, Pa.

When you're languid and dull in the spring of the year,
When stomach and liver are all out of gear,
When you're stupid at morn and feverish at night,
And nothing gives relish and nothing goes right,
Don't try any nostrum, elixir, or pill, "Golden Medical Discovery" just fills the bill.

The surest and best of all remedies for all disorders of the liver, stomach and blood, is Dr. Pierce's Golden Medical Discovery.

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

REV. LEONARD BACON, D. D.—Wishing you good success in your war against secret societies.

REV. B. P. AYDELDOTTE, D.D., *former president of Woodward College, O., (a renouncing Mason):*—Freemasonry is a lie all over.

REV. JUSTIN EDWARDS, D.D., *author and head of Andover Seminary:*—Whenever the cause of temperance is veiled in darkness and secrecy, it must lose its hold on the public confidence and sympathy.

REV. M. BENNETT, *long presiding elder M. E. church.*—I am pleased to be counted in for the movement which is being inaugurated against tyrannical organizations and factitious distinctions in society.

DR. THOMAS SCOTT, *the great commentator:*—Rash oaths are above all things to be avoided; but if men are entangled by them, they ought rather to infringe the sinful oaths than to add sin to sin and ruin to their own souls.

REV. J. C. K. MILLIGAN, *editor of "Our Banner:"*—Through such silence, secret connivance and horrid oaths "ever to conceal and never reveal," the state of our country is rapidly becoming such as to alarm every Christian philanthropist.

REV. B. T. ROBERTS, *editor of the Free Methodist:*—For us to keep silent respecting Masonry, and thus tacitly endorse the idea that a man can both accept Christ and deny him—that is, be a good Mason and a good Christian at the same time, would be treason to Christ.

JOHN G. FEE, *Berea College, 1868.*—It is Freemasonry, Odd-fellowship and kindred associations that have spawned and now lend respectability to "Regulators," "Ku Klux Klans," and other bands of midnight assassins now ranging through Kentucky and other portions of the South.

REV. J. P. LYTLE, D. D.:—Masonry has damned all who ever trusted in it for salvation. It is now leading away thousands from the church, and from paths of virtue by association with the intemperate, unclean and profane, and is dragging them down the road which leads to the chambers of eternal death.

REV. EDWARD BEECHER, D.D.:—If on such anti-Christian grounds, prayers are framed, rites established and chaplains appointed, ignoring Christ and his intercession, God regards it as a mockery and an insult to himself and his church. In it is revealed the hatred of Satan to Christ. By it Christ is dethroned and Satan exalted.

REV. W. W. PATTON, D. D., 1869:—However secret societies may differ among themselves, yet they are all anti-republican in their tendencies; and are all leading to the same results, viz., a substitution of worldly and selfish innovations for moral and religious influences, and, ultimately, to the theoretical and practical neutralization of Christianity.

REV. JAMES H. FAIRCHILD, D.D., *Pittsburg address:*—The point is not that the working of a secret organization may be perverted to selfish ends, but that in its very nature it strongly tends to such perversion. A worthy institution may be perverted, but an institution in which the tendency to perversion is inherent and constitutional, is not a good institution.

REV. DR. JAMES. B. WALKER, *author of "Philosophy of the Plan of Salvation."*—There is probably not one in a thousand who enter the lodge, who know, when blindfolded they take the terrible oaths, that Masonry is an anti-Christ and one of the most powerful enemies of Christ that exists. But this is put beyond the possibility of a doubt by the highest Masonic authorities.

REV. NATHAN BROWN, *Editor "Am. Baptist" and missionary to Japan.*—If Freemasonry had existed in the days of Christ, and in the same form that it exists with us, he could not have condemned it more distinctly than he did in his Sermon on the Mount: "If ye do good to them that do good to you, what do ye more than others? Do not even the publicans the same?" The Gospel is at war with every system of clique or clan, caste or combination that seeks to create distinctions in the human family.

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As Adopted and Promulgated by the

SOVEREIGN GRAND LODGE

OF THE

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At Baltimore, Maryland, Sept. 24th, 1885.

Compiled and Arranged by John C. Underwood, Lieutenant General.

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CHICAGO, THURSDAY, JUNE 25, 1891.

A CHARACTERISTIC ACT.

Some time since Rev. Dr. Parkhurst was invited to deliver an address on Memorial Day at the Soldiers' Home in Milwaukee. After a time the subject came up for re-discussion, and the invitation which had been given and accepted was withdrawn. The supposed reason is the fact that some months since Dr. Parkhurst said, in a temperance sermon, that many old soldiers were too much given to the use of intoxicating liquors. It seems that one who would make such a statement, though himself a soldier and a member of the Grand Army lodge, was not deemed a fit person to deliver an address commemorating the work of the armies of the Republic.

Thoughtful members of the Grand Army, of course, all know that the statement attributed to Dr. Parkhurst is true. A leading officer in that order recently said to me that his gifts to old soldiers had averaged $1,500 per year for ten years, and that more than one-half of all those who were in need were so because of their own bad habits. All secret societies, however, teach that the great test of character is fidelity to the order. If the man is a good lodge man he is on the way to "the grand lodge above." If he has been a member, and for conscience' sake abandoned it, he is a scoundrel. Thus the same Freemasons who would curse Charles G. Finney would send a poor drunken brother Mason straight to glory.

This spirit is abroad, and when lodgemen secure speakers, they desire, not those who will seek to make them better men, but those who will encourage them to remain as they are, and assure them of earthly and heavenly honor and immortality. It is to be regretted that it is so easy to find men who profess to be called of God to preach the Gospel who are willing to gratify them. These brethren preach on ordinary occasions that men are sinful, and that they must repent, believe on the Lord Jesus Christ, confess him before men and follow in his steps in order to salvation. On the lodge occasions they are understood to teach that if men are patriotic, kindly in disposition, and fairly honorable in their business transactions, they are as good as they need to be and that all persons of this description dying are saved from the wrath to come.

It is needless to say that both these modes of thought and speech cannot be correct. Men are saved by Jesus Christ or themselves. If the Bible is true, men are saved by Jesus Christ. If men are saved by their patriotism, or benefactions, the Bible is not true. It is greatly to be desired that the number of ministers should increase who will decline to preach universalism and suppress needed truth in order to please some secret society. There is plenty to be said that is important and true. It is not needful to submit to the humiliation of publicly contradicting one's life-teaching simply because some members of secret societies desire a religious or semi-religious address once a year.

Let us love soldiers and all other men well enough to speak needed truth, and while we praise them for all public services and honorable acts, let us not deny the Word of God and thus imperil their souls. We are thankful to Dr. Parkhurst for his public testimony to needed truth. We believe that he is in every sense of the word a truer friend of the soldiers than are those who do not wish to hear him speak on one occasion because of his effort to do good on another.

THE GERMAN LUTHERANS AND SECRECY.

There is something exceedingly commendable in the stand taken by the German Lutheran churches in discountenancing secret orders, and quite as much to commend in the methods which they employ in the investigation of these societies.

Take our own city and State for an example. In Chicago these churches embrace a membership of 20,000, and among all these not one belongs to any secret society. One of their pastors, who has the religious supervision of about 500 families, reports that among them he has known of but three individuals belonging to lodges. Upon all such cases the influence of the church and the Bible is brought to bear, to convince the wayward ones of their wrong-doing, and generally with gratifying success. If a lodge member has by any means become a member of the Lutheran church, he must either relinquish the lodge or suffer expulsion from the church. Such thorough inspection results in the perpetuation of a religious society free from the contamination of lodgery, and leaves its membership untrammeled for the performance of every Christian duty. In this State there are not less than 40,000 German Lutheran voters arrayed against all lodge systems.

The investigation of the secret orders, as before stated, is very thorough. All possible information concerning every lodge system is sought and gathered by an appointed "respondent," who arranges and condenses the entire subject into a number of theses, each of which is to be discussed separately. Each thesis is then explained fully and discussed by the whole conference, the "respondent" being expected to be familiar with every detail that comes into consideration during the deliberations of the conference. Thus the subject is not only treated in good order, but also very exhaustively.

These theses are, as a rule, never printed, and it even depends wholly upon the secretary of the conference whether the deliberations will be fully reported in the minutes, or not. If so, they are written in the German language.

In the system employed by the German Lutherans to understand and oppose secret societies intelligently, they manifest a truly Christian spirit—not to condemn the orders without putting them upon trial. The very fact that they *are* secret societies, however, militates against them, and this fact, taken in connection with their constituted character, and the social standing of their memberships, is sufficient to array the churches strongly against them. Our English churches, by exercising similar zeal in cleansing their sanctuaries, would soon rid themselves of the incubus of lodgery.

ROMISH HATRED OF THE BIBLE.

American prosperity owes much to the Protestant churches, the common schools, the free study of the English Bible, and the Sunday-schools, in connection with the simple, informal doctrines of our Lord Jesus Christ. The influence which these have had upon the welfare of our whole people, the support of our federal, state, social, religious and civil institutions, and the enormous increase of our manufactures and commerce, is inestimable, and inimitable under any other course of civil or religious teaching. The whole world may be challenged to produce a nation that under any other regimen has advanced in equal proportions to the United States during its first century, in these respects. The changes in these conditions during the past ten years, however, owing to unrestricted immigration and the consequent introduction of doctrines and practices inimical to our cherished institutions, should warn us as a people of the danger with which we are now confronted.

These insidious attacks upon our civil and religious liberty grow stronger, hourly, in encroachment and defiance, and should teach us that nothing less than our subjugation to Romanism will satisfy our enemies. Rome is the octopus of nations, and always has been since the days of Constantine, twining her tentacles around her victims, scorning their pretensions, and laughing at their calamities. Once or twice, as in the days of Luther and Napoleon I., have these tentacles been amputated, and her tyranny destroyed. At this date, it may be safely said, these tentacles have grown again, and what Protestantism gained in the great European Reformation, is in danger of being lost to us in the near future, unless by zealous watching, earnest praying and heroic energy, founded upon our faith in God and his power to deliver us, we overcome the influences that threaten again to enslave us.

A recent number of the *North American Review* contains an article entitled, "A Catholic on the School Question;" and if he had not told us that he was a Catholic, the reader would have soon discovered the arrogance of the Jesuit that everywhere pervades it. The paper is nothing more nor less than a virulent attack upon the American public school system and the Holy Bible. On the first subject he need not have been so violent in his denunciation, since the Protestant public school is becoming rapidly Romanized by the appointment of Catholic teachers, through the influence of the priests and the saloon-keepers. This statement can be proved at sight, in Chicago and Joliet, and, we believe, in Cincinnati also.

Mr. Catholic pronounces the public school "a failure," because it has not yet adopted the *ave Maria*, the scapulary and the confessional—he calls them the sacred mysteries of the church; but we will let him speak for himself, and the American people can judge for themselves the danger into which our educational, republican and Christian institutions have been thrown by our excessive indulgence to foreign immigrants:

"Where can a father turn if he believes that the *infallible* Christian faith taught by the *infallible Church* is the only salvation and safeguard for his children? Where is he to turn for that strengthening of character, spiritual and moral, which he feels his children must have in order to save themselves and to be conservative Christian forces in society? He cannot depend on family teaching only, for fathers are busy and mothers careworn. Such teaching, at best, would be intermittent. He knows that an hour a week in the Sunday-school devoted to the preservation of the religion which Christ died to promulgate, which is the only refuge from anarchy and despair and destruction, is like a mere scratch on the surface of that *tabula rasa*, the child's heart. He knows that a school, public or private, in which the only acknowledgment of the great force that raised earth to heaven and brought heaven to earth is the recitation of the Lord's Prayer and the perfunctory reading of a translation of *a book that, humanly speaking, is contradictory and incomprehensible;* cannot fill his child with a sense of the preciousness of Christianity, of admiration for its awful mysteries, of reverence for its rites, or *arm him with that safeguard of safeguards, the habit of frequenting the confessional.* A Catholic would rather see his only son die in the flower of youth than know certainly that that son would never use the means provided by the church for the cleansing of his soul from the sins which kill its life."

Yet the history of the United States is filled with hosts of honored names borne by the best and wisest men, who were graduated from the old red school-house by the country roadside, never confessed to a priest, and were taught to revere the Word of God, and to read it in their own language without fear of receiving contamination from its teachings.

The Bible never hurts any except those who oppose and defy it.

THE NATIONAL LEAGUE.

The National League for the Protection of American Institutions advocates the preservation of the American common schools, no division of the common school funds with sectarian and private schools, American education for the wards of the nation and state, intelligent citizenship, no sectarian appropriations from the public funds, no union of church and state, a free church in a free state, and regulated immigration. The twelfth document given to the public by the National League, just issued, contains a statement concerning the first year's active work of the League and its purposes in the immediate future, by James M. King, its general secretary. The primary object now to be attained by the League is the speedy adoption of a sixteenth amendment to the Federal Constitution, to read as follows:

"No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination or religious society, or any institution, society, or undertaking which is wholly, or in part, under sectarian or ecclesiastical control."

The League has apparently done a good deal of satisfactory work in preparing for the vote upon this amendment, and in other duties pertaining to its objects. The pamphlet, and all necessary information concerning sectional work in the re-

forms proposed, may be obtained from James M. King, 43, 44 Morse Building, 140 Nassau Street, New York City.

"PEACE ON EARTH."

The Departure of Brother Henry L. Kellogg and Family for California—A Marked Reunion of a Christian Family—The Brotherhood of the Gospel Surpasses that of the Lodge in Strength and Beauty.

[Reported by a Friend.]

The family were on the eve of starting for California—father, mother, and seven children. For about two-score years the parents had dwelt in their quiet home, and now health and other causes urged them away.

The train was to leave fifteen minutes before midnight. The children were prepared for the journey, except outside garments, and sent up stairs to sleep. The parents received many kind messages and loving good-byes from relatives and friends, and in a restful way completed preparations for departure. At a quarter to 7, Elizabeth, the eldest, rose and completed her toilet for the journey. Then Ellen was called and Louis awakened himself. Thomas responded promptly, and Geraldine and Albert, six and four years old, wept from the shock occasioned by the abrupt termination of their sleep. Samuel, the youngest, in composure was rolled "this way and that way," in preparation for his long ride.

Everything was in its place, and loving words, accompanied by the swift, thoughtful movements of the older members of the family, completed the unfinished work for departure.

"I believe," said the father, "we are all ready."

"Are we not to have prayer first?" said his wife.

"Oh, yes;" and the family quickly seated themselves in a loving circle for worship.

Can you in imagination see them, as full of reverence and sweetness, the voices of adult life and of infancy blended in that grand song of faith, the 121st Psalm?

"I will lift up mine eyes unto the hills, from whence cometh my help.

"My help cometh from the Lord, which made heaven and earth.

"He will not suffer thy foot to be moved; he that keepeth thee will not slumber.

"Behold, he that keepeth Israel shall neither slumber nor sleep.

"The Lord is thy keeper; the Lord is thy shade upon thy right hand.

"The sun shall not smite thee by day, nor the moon by night.

"The Lord shall preserve thee from all evil; he shall preserve thy soul.

"The Lord shall preserve thy going out and thy coming in from this time forth, and even forever more."

The father then voiced the feelings of his family in a prayer of thanksgiving for the mercies which had ever followed them in their dear home, and prayed that those who succeed them might know that "surely God is in this place."

Then, in ample time for the train, they departed.

The majestic locomotive, with a long line of palace cars, rolled up to receive that royal family, children of the living God, in a royal manner, and a witness of the scene turned away mentally exclaiming,

"Thy God shall be my God." Glory be to his name.

THE "ALLIANCE" FAMILY.

The National Citizens' Alliance, organized at Ocala, Fla., Dec. 6, 1890—non-secret—headquarters at Washington, D. C.

The National Citizens' Industrial Alliance, organized at Topeka, Kan., Jan. 13, 1891, by delegates from the Citizens' Alliances of that State—secret—headquarters at Topeka.

The National Farmers' Alliance and Industrial Union, formed in October, 1889, out of a heterogeneous mass of alliances, unions and wheels, many of which began their existence as non-secret bodies as long ago as 1873.

Respecting the first two Alliances above named, their aims do not materially differ. The Washington body has adopted as its declaration of principles the St. Louis platform of the Farmers' Alliance and Industrial Union. The object of both bodies is to take the place in the cities and towns that the Farmers' Alliance does in the country. A union of the two was proposed, and we believe, adopted at a joint convention in Cincinnati, O., May 18.

The Colored Farmers' Alliance and Co-operative Union of Arkansas recently absorbed the Colored Agricultural Wheel, of that State.

The farmers of Ontario, Canada, have a society similar to the Farmers' Alliance, known as the Ontario Farmers' Union.

—B. L. McFadden, in a recent number of the *Lever*, claims to have discovered in the first plank of the platform of the People's (Alliance) party, a crytogram (*a la* Donnelly), which when studied out—the writer gives the process in detail and in full—reads: "We want the Saloon Vote." By the way, whether this is true or not, this cypher business gives remarkable results wherever applied. It is all in the types—no shadows about it.

—The letter of our agent on the Pacific coast, containing his interview with a Methodist minister on the religious character of the I. O. O. F., printed in this issue, will interest those readers who have been led by members of the order to believe that it is both a religious and a non-religious institution. Like the boy's aunt in the story, it would seem to be "religious,—not *too* religious—but just religious enough" to suit its motley membership. Seriously, there is not an obligation in the Odd-fellow's ritual, religious or benevolent, that is not imposed upon every true Christian by the Bible, and is there expressed in a much more gratifying manner. Beside, its application in the Scriptures is not confined to one class, but to all men.

—The anti-secrecy meeting at Allegan, Mich., this month, was held under rather trying circumstances, but was in the main a success. The rain of the previous thirty-six hours had so softened the roads as to prevent many persons from coming to town, and a local celebration, with numerous noisy demonstrations, occurred on the same evening. Music Hall, however, where President Blanchard had been announced to lecture, was the centre of attraction for a number of intelligent men and women, who listened attentively, as well as they could amid the external interruptions, and went away benefited by the object lesson in reference to secret societies which they received. Among those in attendance were Rev. W. A. Day, Mr. Peter Caulkett, and others heartily interested in the cause, whose presence added to the enjoyment of the exercises.

—The transfer of the Signal Service weather observations from the War Department to the Agricultural Department will occur on the 1st of July, and it seems to be a proper occasion for a brief review of the system and the work it has accomplished since it was established. It was really an outgrowth of the telegraphic signal service inaugurated by the War Department during the Southern rebellion, and while it has done much good in warning mariners and farmers against storms and inclement weather, very many of its predictions have proved to be incorrect and misleading. No doubt the best judgment of the weather bureau has been exercised at all times; but the conditions and changes in atmospheric phenomena are problematic and uncertain, and are not easily compassed in so large a field of observation. Under the supervision of Secretary Rusk, it is to be hoped a better understanding of meteorological combinations will be reached, and the service made more efficient.

—An article in the last New York *Witness*, by Geo. R. Scott, administers a just and well-timed rebuke to the "ruffianism"—the phrase is appropriate—exhibited by the students of Yale College during the recent public parade of Barnum & Bailey's circus on entering New Haven. The details are disgraceful to all the participants in the attack on the cavalcade and exhibit a heartlessness that demands more than a censure by the faculty or the press. Mr. Scott denounces the affair in strong language, and says: "Yet it is not a thing to be wondered at; for when a young man enters one of our colleges the first thing he finds there is an atmosphere of do-as-you-please. Why should they not be cruel to animals when they practice such cruelty upon one another—as is often shown by accounts of atrocious hazing?" He also says: "Fathers and mothers, there are good schools for your boys in America, for I have visited them, where they will be made better and wiser boys. And there are colleges (especially some of our noted ones) where to send a boy is to give him an education that will be largely in the wrong direction." The conclusion reached is that the boys educated at any college will grow up as they have been taught, and live accordingly, either as good citizens or scourges of society. The necessity for Christian teaching is daily becoming more and more apparent.

—Last week, in this city, "The Grand Tabernacle and Temple of the International Order of Twelve" for the State of Illinois and jurisdiction of Iowa, Indiana, and Canada convened in Apollo Hall. There were present "Sir Knights,' and "Daughters" many; "Sir Rev. Moses Dickson, International Grand Chief, Grand Mentor, and Founder of the International Order of Twelve," St. Louis; Sir Dr. G. W. Bryant, International Grand Chief Judge and Commissioner General of National Emancipation Monumental Association, St. Louis, Mo.; Daughter S. F. Hayes, Grand Chief Recorder of Kentucky and National Organizer of Patriotic Colored Ladies of America (auxiliary to Emancipation Monumental Association), Louisville, Ky.; Daughter Susie Payne, P. G. C. R., Louisville, Ky. There was also the dedication of the hall, music by the Chicago Quartet; welcoming address by Sir E. A. Payne, Chicago; music, response by Dr. Rhoda M. Johnson, Quincy; routine business of the order, a banquet, singing of religious hymns, addresses, etc. The order has Temples, Tabernacles, Palatiums and Tents. The annual sermon was preached at the Olivet Baptist church. Now will some one tell us what all this fuss and feathers means; what it is all about? The order is in its fifth year. Do these men and women have any useful employment, or do they live on the profits of the lodge? Who can tell?

PERSONAL MENTION.

—It is stated that Mr. Morris K. Jessup, of New York, has given to Yale Divinity School $51,000.

—Caprivi, the German chancellor, is a warm friend of the mission cause. He sent an official representative to the Mission Conference held recently in Halle.

—Bro. C. Quick, an old and earnest worker in the cause of anti-secrecy, whose home is at Weston, Mich., and who was at one time president of the N. C. A. in that State, visited this office last week.

—Mr. and Mrs. George Parsons Lathrop were recently received into the Roman Catholic church. Mr. Lathrop is a well-known magazine writer, and his wife is a daughter of Nathaniel Hawthorne.

—Mr. A. A. Low, of Brooklyn, has added $10,000 to the fund which he created in 1878, and which thus becomes $20,000, to be used in assisting boys of his native city (Salem, Mass.) to obtain a college education.

—Ex-Gov. John Evans, the founder of Evanston, Ill., and the liberal promoter of its interests, but who has for many years resided in Colorado, has recently presented the University of Denver with $100,000 for its further endowment.

—Ex-President J. Blanchard is to leave Wheaton to-day (June 25) for Vermont, for his summer vacation, intending, also, to be present at the approaching Commencement at Dartmouth College. The readers of the *Cynosure* will surely bid him Godspeed and a safe return.

—Our esteemed co-worker, Henry L. Kellogg, and his family, started for a six months' sojourn on the Pacific coast, on Monday night of last week, carrying with them the best wishes and heartfelt prayers of a large circle of friends. A description of the last re-union of family friends on the eve of their departure will be found in these columns.

—Of the Chicago delegates to the London International Council, Dr. E. P. Goodwin, of the First Congregational church, accompanied by Mrs. Goodwin and their daughter, recently sailed by the White Star line. Dr. Simeon Gilbert, editor of the *Advance*, sailed on the 13th by the Etruria. Rev. J. A. Adams was to sail June 24 by the City of Paris, and Dr. E. F. Williams July 1 by the Teutonic.

THE HOME.

THE SABBATH.

O pearl of days, the best;
The softest blue o'erspreads the sunlit skies;
In the still lake heaven's perfect likeness lies;
And balmy air all fragrant breath supplies.
O holy, holy rest!
Toil folds its hand, its six days' work is done,
And heaven and earth, embracing, blend in one.

Touch not this holy day!
Off, vandal hands, and let it all alone!
Still let it shine as it has always shown,
Each loyal heart its ever royal throne.
Hold! touch it not, I say.
Ordained of God, on Sinai's granite height
It still shall stand in more than granite might.

—*E. H. Stokes, D. D.*

HELPING.

A TEMPERANCE TALE.

BY ADA M. MELVILLE

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II.

Monday morning found me at school, where I was soon telling the scholars of the events that had come to pass since we had separated on Friday. "Sounds almost like a romance," said one of the older girls. "How is it to end?"

"I guess it won't end; nothing does except the stories in books," I answered.

"What an idea! Why *everything* ends sometime."

"What is it, girls? What end are you driving at now?" It was my particular chum who spoke, she having just joined us.

"Why, Fanny, here, says things don't end. Did you ever?"

"End? No, I haven't ended yet, that I know of."

A chorus of exclamations greeted this.

"Well, there's one thing ends," chimed in a boy's voice, "and that's school. It ends for keeps this year, too, so far as I am concerned."

"It doesn't, either, Tom Dixon; you've got college next. Oh, I *do* wish I was a boy."

"Guess you were meant for one, Gussie Mills. Oh, say! who's going in for the prizes this year?"

"Grace Darling, of course. Don't you want to stay out this year, Gay, and give the rest of us a chance?"

"No, sir!" she answered promptly, "I have no intention of staying at home; besides, you've as much chance for prizes as I have, or any one else, if you'll only work for them."

"Grace deserves all the prizes she gets,' said one of the girls, protectingly.

"But she gets them *all!*" groaned Tom, good-humoredly. "If I didn't believe in being a good Sir Knight, I'd get jealous."

Grace disliked this personal talk. It was a fact that she was the aptest pupil of us all, and year after year easily drew most of the prizes. But she was shy of the glory rather than proud of it, and now turned the conversation by a question to me.

"What were you saying about a baby, when I passed the door awhile ago, Fanny?"

"Oh, she's got a new one to go crazy over, that's all," volunteered some one.

"I don't know what the neighbor's infants would do for fresh air if Fanny didn't look after them sometimes. You have one out most every afternoon, don't you, Fan? Is this a nice one?"

"A perfect darling," I said, enthusiastically. "She's a——"

"Itty-bitty, ovey-dovey, sweety-eety pet," broke in Tom Dixon, in tones meant to be girlish and coaxing. I made an advance in his direction, from before which he fled in mock terror, while the bell for assembling ringing at the same time prevented further talk.

Grace Darling, my one intimate friend and constant companion, lived about two minutes' walk from my home, so that we always came and went together on school days. Tom Dixon and Grace's brother Robert were intimates, too; and as Tom lived in our direction, it not infrequently occurred that we made a quartette on the homeward walks. It was so this afternoon. The boys usually did most of the talking, but this time Grace questioned me on the interrupted topic of "the baby," teasing me a little.

"So it's the very prettiest one you ever saw? Let me see. Wasn't Mrs. Armor's the 'very sweetest that ever breathed'? And I know that little Hastings boy was 'too lovely to live long.'"

"Hush up, Grace! They're *all* darlings, every one of them!"

"Oh, me! I hope not. I never could stand such a lot of Darlings. Bob is all I can look after."

She would not be serious, so I went on, paying no heed to the mischief in her face.

"You come over Saturday, and see for yourself. Sophia has big black eyes, and curly black hair; I know you'll love them both."

"Oh, *do*, Grace," said Tom, "love them to distraction, and then I hope the fates will be kind enough to afflict them with measles or something, so that you'll stay to take care of them and relieve the worn-out mother."

"Why, Tom! Are you crazy?" asked Grace.

"No, ma'am, I'm not. There's method in my madness. This must all happen during examination time, so I can have a try for that prize in geometry. You're the only one who can beat me. Bob, here, isn't any good; you and I can beat him all hollow."

Bob resented this by a friendly cuff, and the two set off on a run, leaving Grace and me to finish our walk together.

I wish I could show you my friend just as she was, for you must know that she is no "make-believe" girl—she really lived. When a baby, through some accident, her hip-bone had been so injured that it never got well, and she was slightly lame, besides suffering more or less all the time. She was very small,—*petite*, we used to call her, for we were French students, and never missed an occasion to bring in a French expression. At fourteen, she was scarcely as large as a child of nine or ten. The picture I hold in my hand, that she gave me ten years ago, brings before me, very vividly, her face as it looked on that bright November day, as we walked together arm in arm, kicking before us the many-hued maple leaves at our feet. She had a small face, quite in keeping with her small body. When you looked at the funny, upturned chin, as saucy as could be, and the diminutive nose, a most decided "pug," you could not help smiling, they suggested so much of fun. But over these features reigned the fairest, noblest forehead I have ever seen,—unspoiled by bangs or crimps—high and broad, thoughtful and calm. From beneath that brow shone large, brown eyes full of life and lustre, that attracted you to look into them again and again. Her hair was dark brown, glossy as satin, always brushed straight back, and falling over her shoulders. Her hands and feet were so small that she said she was ashamed of them, but we thought them something to be proud of. Think of her as always dressed in black, for the dear mother who had been taken from her, and you have her portrait.

She came on Saturday, as she had promised me, and we went in to see our new neighbors. Mrs. Clark welcomed us brightly. "It's nice to have young folks around," she said. "I've a lot of little brothers and sisters at home, and miss them ever so much."

Grace was on easy terms with the little people in a very few minutes. They looked into her loving eyes without a particle of shyness as she told them a story of a beautiful dollie she had once, which a big dog had shaken to pieces, making her feel so sorry that she had never wanted a dollie since. That story opened forever the way to their hearts. We stayed quite a long time, and when we were leaving, Mrs. Clark said, cordially, "Come in again, whenever you can, girls. If I'm busy, there are the children, you know."

"Fanny cannot stay away from children," answered Grace, "and we're mostly together, so I guess you'll see us as often as you care to."

Thus it came about that we went in and out of the little home quite as if it belonged to us, never failing to find a welcome and a good time.

Winter came and went, and spring was making all things beautiful. We had had a hard year's work, but were now looking forward to the last months with a mixture of pleasure and fear; fear for the dread examinations to come, but pleasure for the triumphant closing day, with its music and speeches, flags and flowers, laughing farewells to the old rooms, and delicious sense of freedom for weeks to come.

Some of us had a bad habit of "cramming" during the last weeks; to this class, I am sorry to say, I belonged, so that, buried in my books, I saw but little of the Clarkes for some time, and hardly did more than nod from the window to Delia and Sophia, who called to me to "come over and play."

One morning before school I was watering my plants in the dining-room window, while mother was putting up my lunch, when there came to us the sound of discordant voices. There was but one source for them—the little home across the yard. I could distinguish Mrs. Clarke's voice raised in shrill, angry tones. We listened in dismay to what was evidently a fierce quarrel between the hitherto happy husband and wife. As the language grew more and more abusive, mother drew me away from the window. In a few minutes we heard the front door slam and quick, angry steps go out of the yard. It was Mr. Clarke. What the trouble was I could not imagine, and mother would not talk with me about it. I carried the perplexity to Grace. We walked home from school very slowly that day. I remember the cloud that overshadowed her eyes as I repeated to her some of the dreadful things I had overheard.

"Shall you go to see them the same as ever?" she asked me.

"I don't know. I'm afraid mother will not let me. Why?"

"I was thinking of the children. She wouldn't hurt *them?*"

"Oh, no! How could she? But what good will it do to go?"

"We promised her we'd be there to-morrow."

"Do you *want* to go, Grace?"

"It won't be as nice as it was before, but I guess we'd better."

"All right, I'll ask mother."

Mother did demur a little, but finally consented, and when Grace came we went together. We knocked at the door as usual, then turned the handle at once to go in. There was no one to be seen, and not a sound in the house. As the silence continued for some minutes we exchanged looks of dread. Then Grace pushed open the kitchen door and we went in. On the floor, half lying down, half propped by an overturned chair, was Mrs. Clarke. Little Delia had fallen asleep, too, with her bright head cuddled against her mother. Sophia, with traces of tears on her face, was amusing herself with a couple of clothes-pins rigged up to resemble dolls. Her eyes brightened at sight of us, but with unchildlike caution, she raised her hand and shook her head that we might not disturb the sleepers. We stood there for a few minutes, and then stole out, saying little to each other. The truth was too sad for many words. Brought up in the great city, we had looked on such sights before, and knew that Mrs. Clarke was in a drunken slumber.

It was a very warm, trying day, and when we reached Grace's house she sank down as if exhausted and in pain.

"Aren't you well to-day, Gracie?"

"Not very. I was hardly able to walk over there this afternoon, my side hurt so, but I thought we'd better go, and now——"

She finished by crying, something my brave little friend very seldom did.

"Anyway, Mr. Clarke doesn't drink, I'm sure," I said, by way of comfort, "and maybe she won't again."

Grace shook her head, hopelessly. "If she drinks at all, she can't be safe. Oh, I wish I was a man!"

"Why?"

"I'd work so hard against everything wrong."

"Girls *aren't* much good," I said.

"I don't see why. Why can't *we* help?"

"Who? You and I?"

"All of us."

"I don't know. Gay, you are as white as a sheet. Won't you go in and lie down?"

"Yes, I'll rest awhile. You find out how Mrs. Clarke is before night, if you can, and run over and tell me."

"All right, I will. Good-bye, dear."

"Good-bye."

(*To be continued.*)

A DISTANT OUTLOOK.

Far down the bay where earth and sky are blending,
A sail is reddening in the western light;
The waters calm reflected hues are sending
To add new glory to the raptured sight.

While underneath the nearer waves are heaving,
All dark and stormy like a sinful breast;
No ruddy gleams their foaming crests relieving
To soothe the trouble of their vague unrest.

But far beyond the golden sail is lifted
By the surrounding calmness of the bay,
In high relief with newer charm is gifted
With deepening color from the dying day.

So human souls, whenever calmly resting
By simple trust in the Almighty power,
Thus raised above all worldly tumult's breasting
Have heavenly light though earthly clouds may lower.

—*Prof. T. W. Bancroft, in S. S. Times.*

WOMEN AT THE BARGAIN COUNTER.

I really think bargain-hunting has produced a spirit of gambling, and that women are responsible for the disgusting variety and outrageous number of shoddy goods, glass diamonds, pinchbeck ornaments and vulgar imitations and flaring cheats of all sorts that are placed on the market to-day. They have created a demand for bargains, and it is impossible to conceive of the manufacturers turning out anything more absurd and unneeded than we already have.

To a woman, a bargain means the purchase of something for half its price or less. What is this but gambling? If the article is up to the standard, it must be worth a certain price; and if less is paid for it, either the thing itself is a cheat, or some one has lost by the transaction.

Bargains are deleterious in another way: they cause, by their delusive cheapness, a careless and reckless expenditure, and engender a spirit of dishonesty. This is the tendency, with an ever-increasing greed for more and greater bargains. —*The Voice.*

WHAT MARY GAVE.

She gave an hour of patient care to her little baby sister, who was cutting teeth.

She gave a string and crooked pin, and a great deal of good advice to the 3-year-old brother who wanted to play at fishing.

She gave Ellen, the maid, a precious hour to go and visit her sick baby at home; for Ellen was a widow, and left her child to its grandmother while she worked to get bread for both. She could not have seen them very often if Mary had not offered to attend the door while she was away.

But this is not all that Mary gave. She dressed herself so neatly and looked so bright and kind and obliging, that she gave her mother a thrill of pleasure whenever she caught sight of the young, pleasant face.

She wrote a letter to her father who was absent on business, and gave patient attention to a long story by her grandmother, and when it was ended made the old lady happy by a good night kiss.

Thus she had given valuable presents to six people in one day, and yet she had not a cent.—*Pacific Ensign.*

SHOW YOUR LOVE "NOW."

"I have a little story to tell you, boys," our old neighbor said to the young people the other evening. "One day—a long, hot day it had been, too—I met my father on the road to town.

"'I wish you would take this package to the village for me, Jim,' he said, hesitatingly.

"Now, I was a boy of twelve, not fond of work, and just out of the hay-field, where I had been at work since daybreak. I was tired, dusty, and hungry. It was two miles into town. I wanted to get my supper and to dress for singing-class.

"My first impulse was to refuse, and to do it harshly, for I was vexed that he should ask me after my long day's work. If I did refuse, he would go himself. He was a gentle, patient old man. But something stopped me—one of God's good angels, I think.

"'Of course, father, I'll take it,' I said, heartily, giving my scythe to one of the men. He gave me the package.

"'Thank you, Jim,' he said. 'I was going myself, but somehow I don't feel very strong today.'

"He walked with me to the road that turned off to the town, and as he left he put his hand on my arm, saying again, 'Thank you, my son. You've always been a good boy to me, Jim.'

"I hurried into town and back again. When I came near the house, I saw a crowd of the farm hands at the door. One of them came to me, the tears rolling down his face.

"'Your father!' he said. 'He fell dead just as he reached the house. The last words he spoke were to you.'

"I am an old man now, but I have thanked God over and over again, in all the years that have passed since that hour, and those last words were, 'You've always been a good boy to me.'" —*Selected.*

TEMPERANCE.

AN INTERNATIONAL MEDICAL CONGRESS.

The managers of the National Prohibition Park, of Staten Island, New York, invite representative medical men from all localities in the United States and the Dominion of Canada to meet in conference on the 15th and 16th of July next, in the great Auditorium building of the Park. The chief object of the meeting is to be the comparison of views on the relationship of physiology and alcohol. Among the questions to be discussed will be the following:

What are the Hereditary Effects of Drunkenness?

Are there any Hereditary Effects that Follow Moderate Drinking?

To what Diseases are Inebriates More Especially Exposed?

Is Alcohol a Poison?

Is Alcohol in Any Sense Food?

What are the Proper Uses of Alcohol as a Medicine?

Is there Danger of Producing the Drink Habit from the Prescribing of Alcoholic Medicines?

How Large a Percentage of Deaths May be Attributed, Directly or Indirectly, to the Use of Strong Drink?

Should Alcoholic Liquors Ever be Used Except under the Direction of a Medical Adviser?

At this conference, all views will be given an Impartial hearing. No restraint will be placed upon the discussion, save that of the time limit. Many well-known medical men have already signified their willingness to participate in such a conference.

The Congress will assemble at 10 A. M., July 15th and 16th, and continue its session for two days. It is expected that arrangements will be made for reduced railroad fares.

CHARLES F. DEEMS, Pres. Park Ass'n.
R. S. CHEEVES, Secretary.

HOW TO DECLINE A TREAT.

The following conversation was heard between two collegians, who were discussing a class dinner:

"Of course," said one (with a consequential touch of self-complacency and patronage which students call "fresh," and which only length of days can cure), "if a fellow hasn't wit enough to know when to stop, he'd better be careful at first. Some heads are built weak, you know."

"Careful in what?" interpolated I, and both laughed.

"Why, drinking, of course," said the first speaker. "A fellow has to take his seasoning sooner or later. Some cannot, at least for a while."

He was, as I have intimated, a freshman. His friend, a bearded senior, the only son of a rich man, slapped him good-humoredly on the shoulder.

"When I was your age, old fellow, my father said to me: 'If I had my life to live over, I would never take a glass of wine or smoke a cigar.' I have never tasted wine or touched tobacco, and I am glad of it—gladder of it every day I live. I might have been built with a strong head—and then, again, I might not."

"What do you say when you are offered a treat?'

"I say: 'No, thank you. I never take it.' Generally that settles the matter quietly."

"And if they poke fun at you?"

"I let them 'poke,' and then stand ready to put them to bed when their heads give out."

There are—for the comfort of many mothers—many "fellows" strong enough to maintain his stand, and sensible enough to see that the risks are not worth taking. It is the fool who meddles with fire-arms, the coward who carries a loaded revolver.—*Home-Maker.*

INTEMPERANCE IN LONDON.

London contains 918,289 householders, and recently a very interesting canvass has been made among them. The drinking houses of this greatest city of the world are open all day Sunday, and the question addressed to the householders was, Should the drinking houses be closed on Sunday? In reply, 745,171 of these people said, Yes, close the dens on Sunday. Of the total, 67,793 said, We have no opinion. This left 95,325 to say, Keep the saloons open on Sunday. And the 95,325 householders have their way—the saloons are kept open on Sunday—and the law, the Parliament, and the government stand behind the saloons and this minority of people. This is a crying shame but the vote and the sentiment would be found to be much the same in our American cities pretty generally if taken on the same question. When it is remembered that in London five-eighths of all crimes are committed between Saturday night and Monday morning—that Sunday is made to be the great crime day of all the week by the open saloon—how weak is the moral purpose of England and how feeble is the arm that promises to protect the home, that such dens of defiance, such sinks of shame and iniquity, are allowed to desecrate the holy Sabbath, in a professedly Christian land, and brutalize and criminalize the people!—*Exchange.*

WOE TO THE LICENSER.

Rev. DeWitt Talmage, in an address to saloon keepers, closes with this strong paragraph: "I tell you plainly that one day you will meet your customers when there will be an account between you. When your work is done on earth, and you enter the reward of your business, all the souls of the men whom you have destroyed will crowd around you, and pour their bitterness in your cup. They will show you their wounds, and say, 'You made them;' and point to their unquenchable thirst, and say, 'You forged it.' Then their united groans will smite your ear; and with the hands out of which you once picked the sixpences and the dimes, they will push you off the verge of great precipices, while rolling up from beneath, and breaking among the crags of death, will thunder, 'Woe unto him that giveth his neighbor drink!'"

The *Voice* correspondent asked United States Senator W. A. Peffer, the Alliance statesman from Kansas, the question, if there had been 5,000 legalized saloons in Kansas last year, each one free to transact all the business it could get and each one a "political club-house," such as the saloon is elsewhere, how much chance would the People's party have had of electing five Congressmen, one Senator, and a good working majority in the State Legislature?

"There wouldn't have been any chance," said the Senator. "It would have been a failure."

To the question, if the nation is to be redeemed from ring politicians and corruptionists, isn't the first thing to do to clean out the saloons? Senator Peffer said:

"If it is saloon politicians you mean, I should say yes. There are two classes of corruptionists—one is the money and one the whisky corruptionist, and both should be routed!"

What the saloon is to a great majority of our cities of over 20,000 population may be seen from a consideration of its position in New York City. There are 10,000 saloons in New York—one for 140 of the population, including men, women and children. The proportion of saloons to population in other cities is as great, and in many mining towns in Pennsylvania, Ohio, and Illinois it is much greater. In the mining and lumber towns in northern Michigan and Wisconsin there is as high as one saloon to every thirty inhabitants. In New York City there are twenty-three times as many saloons as there are churches, and eighty-four saloons to every public school, or eighteen times as many schools of crime as there are churches and public schools combined.

REFORM NEWS (*Continued from 5th page*).

that God is on our side, and we will not stop. We intend to wage war upon the lodges in our church, in our associations, and in our State conventions, until the last altar of Baal shall be torn down, and the truth of the Lord, which was established without secrets, shall be maintained.

Please excuse this long letter. I could not help writing it. My heart is glad for the light that the *Cynosure* is bringing to the homes of my people. May God bless the *Cynosure*—bless the publishers, and bless those who give of their money to bring this glorious news to us. Brethren, pray for me, that I may be enabled to offer to my people the religion whose Author said, "In secret have I said nothing." Yours for the down-all of Baalism, (Rev.) J. C. BATTLE.

PROGESS OF THE WORK IN WISCONSIN.

SPARTA, Wis., June 17, 1891.

DEAR CYNOSURE:—The Lord has been giving wonderful blessing in Gospel work. I was at Juda, Wisconsin, about a week. We saw forty-two come out for Christ. Every opportunity I get I drive at secrecy, and the Lord blesses the testimony, and the devil howls. Some thirty souls ame out while I was in Plainview, Neb., and seventeen at Browntown, Wisconsin—all since the first of May. I am to assist Mr. Willan, evangelist, in tent-meetings here (Sparta). Pray for us. J. E. WOLFE.

BIBLE LESSON.

STUDIES IN THE GOSPEL OF JOHN.

LESSON I.—Third Quarter.—July 5.

SUBJECT.—The Word made Flesh.—John 1:1-18.

GOLDEN TEXT.—The Word was made flesh, and dwelt among us.—John 1:14.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—John 1: 1-18. T.—Isaiah 9:1-7. W.—Isaiah 42: 1-7. T.—Luke 2: 8-17. F.—Phil. 2:5-11. S. 1 John 1. S.—1 John 5: 1-12.

COMMENTS BY E. E. FLAGG.

1. *The eternal Word.*—vs. 1-4. These first four verses are a kind of preface or prologue to John's Gospel. For simplicity and profundity they stand without a rival. We may take the most ponderous works of human philosophy, and find that they contain infinitly less than John, inspired by the Holy Spirit, crowded into this brief space. "In the beginning was the Word." This is an indefinite term which takes us back, like the first verse of Genesis, into the dim ages of a past so remote that the mind cannot grasp it. It was said of our Lord that "he spake with authority," and this is one of our chief reasons for believing that the Bible is given by inspiration. No human philosopher would have been content to let this statement stand in all its naked grandeur without attempting a word of comment or explanation. John simply gives the sublime fact.

But "Logos" bore a well-known meaning. It had been used by Plato, and, imported from the schools of Alexandria, it had become naturalized among the Jews. "Without him was not anything made that was made." One of John's objects in writing this Gospel was to refute the heresies of his day, one of which was that matter was eternal and uncreated. "The Word was God." It expressed himself. He does not, like man, say or think one thing and then do another. So when John affirmed the identity of the Word with Jesus Christ, or, as Pentecost puts it, "Jesus was the eternal thought of God, not otherwise than one with God, and yet when uttered, another than God," we understand our Saviour as speaking a literal and most blessed truth when he said, "He that hath seen me hath seen the Father." Alvord says, "He is the Word as he is the Life and Light, because the Word, i. e., this eternal thought of the Father, dwells in him and speaks from him. This spiritual light is continually shining on the world's darkness, but the darkness of man (man in his unregenerate state) understandeth it not. Hate cannot comprehend love. The Christ-life is unintelligible to a soul that has not begun to live it."

2. *The true Light.*—vs. 6-14. We are here introduced to John, who was sent from God to be the first in the great army of witnesses for Christ. Are we enrolled in that noble company? The following verses may be considered as so many reasons why all should haste to do so. There have been many false lights. Christ is the only true light. There have been many religious teachers, but Christ alone has given the world a system of belief which fits all conditions and classes, rich and poor, learned and unlearned, lisping childhood and tottering age. Other lights can only shine locally, as do candles; but Christ, like the sun, is the Light *of the world.* When all around us souls are stumbling and falling for lack of this light, what guilt do we not incur if we hide what we have received under a bushel? But we must not expect that our testimony will always be accepted. The sphere of the merely temporal and human cannot comprehend the spiritual. Even his own received him not; not only his chosen people, but those at the present day whom we might reasonably expect would receive him because they have had the advantage of pious ancestry or of high moral culture. As in the old days, we often see publicans and harlots pressing into the kingdom before such. But to all that do receive him he gives the right of becoming sons of God. Think of such wonderful rank and dignity placed within the reach of all! and if through indolence, or fear, or simple neglect, we never tell them anything about the glorious inheritance they can have for the claiming, what excuse can we offer? The next verse contains an important thought. No one is born to this dignity like the sons of earthly kings, but through the will of God. Kings by birth are often unfit to rule, but when God is making kings unto himself he knows who to choose. And yet this doctrine of electing grace bars no one out. It rather makes salvation certain for whosoever will. It provides that there shall be nothing haphazard or arbitrary about it, but that we shall lay our will alongside of God's, and make his choice our own;—that we shall elect to be his children as he elects to be our Father. This is the new birth, the spiritual creation after his own image.

3. *John's witness.*—vs. 15-18. Christ's witnesses must be "clothed with humility." He who points men to Jesus must not stand in the way himself. We cannot have too much knowledge or culture unless we allow it to obscure the one we preach. Many ministers fail to do any good work because they preach themselves. "And of his fullness have all we received." Every desire is met in Christ. We may ask of him what we will, for knowledge, for love, for appreciation;—or for money, when it is to supply our own legitimate wants or the needs of others. He who made the world controls its gold and silver. "And grace for grace." The grace we had yesterday does not vanish with the new supply we have to-day, but is added to it. This makes the growing Christian. It is the new life which has has in it no seed of death or decay.

RELIGIOUS NEWS.

—The State University of Michigan numbers over 2,000 students. It seems to enjoy in a good degree the confidence of the Christian denominations, although most of the principal ones have colleges of their own. Thus, though the Presbyterians have been constrained within a very short time to establish a college, yet it is said five hundred students of Presbyterian antecedents are attendant at Ann Arbor. To provide for these, as well as to do their part in maintaining a decidedly Christian atmosphere, a lady lately gave a site and home, and a prominent senator has arranged to erect a building for a lecture-room, library, and gymnasium, on this site. —*San Francisco Pacific.*

—The Woman's Board of Missions of the Methodist church South, is to have a Bible and training school for missionary workers at Kansas City.

—The Brethren at Brooklyn, Iowa, have purchased the Baptist church at that place. It will be repaired in a short time, and then will be rededicated in due form.

—The Rev. C. DeWitt Bridgman, who lately resigned the pastorate of the Madison Avenue Baptist church of New York, on account of the disapproval by some members of the church of his theological views, has been confirmed by Bishop Potter as a communicant of the Episcopal church.

—The Lutheran Reformation hymn, "A Mighty Fortress is Our God," has been condemned as "revolutionary" by the Russian government and its singing in the churches of the Baltic Provinces forbidden.

—It is now definitely and reliably announced that Chicago (Baptist) University will open for the instruction of students Oct. 1, 1892. The purchase of the site has been effected, and the erection of what might be called the fundamental buildings has been authorized. The grounds, now fully secured, consist of three blocks and the money for the fourth block so nearly raised as to be an assured fact. The latest contribution to the fund was $25,000 from Martin A. Ryerson. Mr. Rockefeller has contributed to the endowment fund $1,600,000, but none of that money can be used for the purchase of site or erection of buildings. It is an endowment fund strictly.

—The Synod of the Reformed (German) church in the United States and that of the Reformed (Dutch) church in America agreed, at their meetings this year, upon a plan of federal Union. Each body retains its organic existence, but the general mission and other work of the churches will be under the management of a Board or Commission chosen by the two Synods. Most of the advantages to be gained by union will thus be secured, whilst each church will retain its creed and manage its own special affairs.

—The world's student conference, which Mr. Moody assembles at Northfield, Mass., from June 27 to July 8, promises to be more largely attended than ever. The European universities will send fifteen delegates, one from Glasgow being the son of Dr. Paton, the famous New Hebrides missionary. From seventy-five to one hundred men are expected from Virginia: last year there were forty. Yale will send forty, and Princeton, Harvard, Cornell, and other colleges will each have a large representation.

—The preachers to Harvard University who retire from service next year are the Rev. Dr. Phillips Brooks, and the Rev. Dr. William Lawrence. Their places will be filled by the Rev. Dr. Leighton Parks, of Boston, and the Rev. Dr. Charles C. Everitt, of Cambridge. Professor Francis G. Peabody will be absent on his vacation next year, and Professor Lyon will take his place in the general charge of the chapel services.

—Previous to 1853 it was a capital offense for a Christian to set foot in Japan. Now there are 30,000 professing Christians, and 17,000 children in Bible-schools. Of the members elect of the new parliament one in twenty-eight is a member of a Christian church, while the proportion of Japanese Christians to the entire population is as one to one thousand two hundred.

—The women of the Baptist churches in this country have contributed for foreign missions during the past year the sum of $102,629.02.

—At the eighty-ninth annual session of the General Association of the Congregational churches of Massachusetts, held in Marlboro, the chief topics discussed were: "Religious Needs of Country and City;" "How to Reach the Men;" "Small Churches;" "Promoting Spiritual Power Among the Pastors;" "The Future of New England."

—The New York and Philadelphia Synod of the Reformed Episcopal church has now twenty-four parishes, which are located in Massachusetts, New York. New Jersey, Pennsylvania and Delaware, four congregations having been admitted during the past year.

Farm for Sale.

The National Christian Association owns a quarter section of land in Morris county, Kansas, four and one-half miles west of Council Grove, the county seat, a village of 2,300 inhabitants, with water-works, electric lights, and street-car line.

The nearest railroad station is only three miles away. There is a school house within half a mile. There is not over ten acres of this 160 that cannot be plowed. From five to ten acres are too stony for cultivation.

Some forty acres have been plowed and cultivated for several years, but not during the past two or three years. There are some 40 peach trees with a good show of fruit at the present time. Some of the apple trees have fruit upon them; there are in all about 25 apple trees. A few shade trees are about the shanty, which, however, is only a piece of a shanty, though residents in that vicinity claim that $50 would put it into condition for tenancy. A well some 25 feet deep has water in it during a portion of the year. Quite a quantity of stones have been gathered together near the house.

Any one going there in July next could put in winter wheat, which ought to yield 20 bushels per acre, if the season should be favorable. A good quantity of upland hay could be gathered, and some fruit.

The Association does not wish to hold land for speculative purposes, as that would be foreign to the object of its organization. The money is needed to carry on this great reform, and hence those having money to invest can benefit themselves and aid the Association by purchasing the above described quarter section.

There will be four insertions of this notice, with the amounts any are willing to pay for it. Eight hundred dollars has already been offered for it. Please send your offers at once.

The Board of Directors have appraised the place at $1,500.

Peter L. Osborn, Council Grove, Kan., will answer correspondence, and show parties the place.

NEWS OF THE WEEK.

CHICAGO.

A couple of Polanders named John Losinski and Frank Lenkulski were arrested on suspicion of being concerned in several incendiary fires which have occurred in South Chicago during the past two months.

Announcement is made that contracts for the concentrating plant at Hill City, S. D., of the Harney Peak Consolidated Tin Company was let at Chicago on the 22d of June. The daily output is expected to reach 2,500 pounds.

The new Kenwood Observatory, upon the grounds of W. E. Hale, at Forty-sixth street and Drexel boulevard, was dedicated with appropriate ceremonies in the presence of a distinguished company.

Sixteen hundred architectural iron workers, platers, molders, and pattern workers went on a strike. This may delay the finishing work on all the new big buildings in the city. The men demand 30 cents per hour and eight hours to the day.

Dr. Ludwig Hektoen, of Rush Medical College, Chicago, has received the appointment of dean of the medical school of Iowa University.

The Chicago Wire Goods Company confessed judgment Wednesday for $25,000 in favor of Louis Wahl.

Fifty pupils were graduated from the Chicago Manual Training School.

The government inspection of meats began on Monday.

WORLD'S FAIR.

Ex-Governor Forsyth, of California, has been chosen chief of the Horticultural Department of the World's Fair.

The board of control of the World's Fair commission approved the plans for the art building in Jackson Park and ordered all art objects exhibited there.

At the meeting of the World's Fair directors a petition was presented asking that the art building be built on the Lake Front.

Colonel John Lee, a member of the Indiana World's Fair Commission, died Thursday at his home in Crawfordsville.

The Commission's board of control rejected General Chipman as a World's Fair chief, and put off the proposed European tour till fall. A joint meeting of the two conference boards arranged for monthly conferences hereafter. Chiefs Halsey and Skiff were confirmed.

The World's Fair Commissioners of Wisconsin have elected the following officers: President, Ledyard Smith, of Appleton; Vice President. H. H. Price, Black River Falls; Secretary, C. W. Graves, Viroqua; Treasurer, John H. Savage, Schullsburg.

COUNTRY.

Among bills signed by Governor Fifer on Thursday were the World's Fair bill, the reformatory bill, the bill placing stock-yards under control of the Railway and Warehouse Commission, and the bill reducing the rate of interest.

The President has denied the application for a pardon in the case of Edward Belden, convicted in Kansas of murder, and he will be hanged June 26.

William McKinley, Jr., was nominated for Governor by the Republicans of Ohio. Andrew L. Harris was named for Lieutenant Governor, and E. W. Poe for Auditor.

The June report of the Iowa Weather and Crop Service shows crops of all kinds to be much above the average.

Louisiana is endeavoring to obtain possession of an estate valued at $700,000, alleging that the persons into whose hands the property has fallen are not the legal heirs.

Rev. Isaac S. Nicholson, of Philadelphia, a high churchman, was elected Bishop of Milwaukee by the Episcopal Diocesan Convention.

The jury in the test suit of Meyer & Dickinson, of Philadelphia, against the Government, to cover excess of duties levied on materials used as hat trimmings, Friday returned a verdict in favor of plaintiffs. This verdict involves about $30,000,000. The case will be appealed to the Supreme Court.

Ex-Governor Harrison Ludington, of Wisconsin, died at Milwaukee. He was 80 years of age.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 15 to June 20, inclusive:

Rev Geo Baker, Mrs R Miner, H Woolf, J P Phelps, R W Wass, L Woodruff, B M Smith, F A Armstrong, E J Chalfant, J Martin, J Hogue, J Morrison, W. E Powers, Rev T Hartley.

N. Benbow sends for 12 copies of the St. Louis Sermon. May his bow be strengthened by prayer as he sends forth these mighty arrows of truth.

All profits on the sales of books swell the *Cynosure* receipts, and reduce the deficiency in the cost of publishing the paper. Hence the Association is aided in a financial way by every one who keeps a few of the N. C. A. books on hand to sell as occasion occurs. The net profits, last year, on sale of books, was $615.38.

But, as with the *Cynosure*, so with books; they are God's agencies for giving light to those who sit in darkness. There are many, like Mr. W. W. Payne, of the Indian Territory, who keeps a few books on hand, and has the satisfaction of having saved a number from joining the lodges. He says: "I can't make a business of selling them, but can sell a few."

How many will invest $5 in a stock of N. C. A. books, and supply the demand of their neighborhood? A discount of 25 per cent from retail prices is given to such agents.

Christian Boys and Girls may begin missionary life in their own neighborhoods, during vacation, as tract distributors.

Send 25 cents for a sample package of N. C. A. tracts. Did you read, in the last *Cynosure*, what some of these little leaflets did for Mr. Geo. E. Bear?

? ? ? ?

Why did the Kansas Sheriff exclaim: "I would not like to have my wife get hold of that?" (Rev. Dr. Carradine's Sermon.) If you read it you will understand. Price, 5 cents per copy. Supply the wives of your neighborhood; 25 copies, postpaid, for $1.

MARKET REPORTS.

CHICAGO.

Wheat—Spring	92	@	97⅜
Winter	91	@	97
Corn—No. 2	53⅜	@	59⅝
Oats—No. 2	32	@	36¾
Rye—No. 2	74		
Bran per ton	13 50		
Hay—Timothy	13 25	@	13 50
Butter, medium to best	14	@	17½
Cheese	08	@	08¼
Beans	1 85	@	2 25
Eggs	14½		15
Seeds—Timothy	1 13	@	1 37
Flax	1 07	@	1 07½
Broom corn	03	@	05½
Potatoes, per bu	1 15	@	1 40
Hides—Green to dry flint	04¼	@	05½
Lumber—Common	10 00	@	13 00
Wool	16	@	34
Cattle—Choice to extra	6 20	@	6 35
Common to good	4 50	@	5 40
Hogs	4 50	@	4 60
Sheep	4 25	@	4 75

NEW YORK.

Wheat	1 02¾	@	1 06¼
Corn	65	@	67½
Oats	40¾	@	46¾
Eggs	16½	@	16¾
Butter	11	@	18½
Wool	14	@	39

KANSAS CITY

Cattle	2 60	@	6 00
Hogs	3 00	@	4 52½
Sheep	4 00	@	4 85



Christian Cynosure Premium.

No. 1.—This Carriage is of the best White Rattan Reed. The body is schellaced and varnished. No. 1 is Upholstered in French Linen; Sateen Parasol, lined with Selecia; gear as shown. Price, $12.00.

No. 2.—Upholstered in Mohair Plush; Sateen Parasol, lined with Selicia. Price, $14.00.

No. 3.—Upholstered in Silk Plush; Silk Satin Parasol, lined with Selecia. Price, $16.00.

Cut shows our No. 2 Lace Cover. Price, $1.00.

State Color of Upholstering desired.

The above premium can be obtained as follows:

1ST. PROPOSITION.

A Baby Carriage free for 14 new subscribers ($22.00).

2ND. PROPOSITION.

For 8 new subscribers and $6.00 cash ($18.00).

3RD. PROPOSITION.

For 1 new subscriber and $9.00 cash ($10.50).

4TH. PROPOSITION.

For one renewal and $9.50 cash ($11.50).

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P.O. address.
T. A. Slocum, M. C., 181 Pearl St., N. Y.

The Washington Souvenir,

Size 18x24 inches, and containing the portraits of

Washington and his Com-Patriots,

WITH THEIR TESTIMONY ON

FREEMASONRY.

It contains the portraits of

Washington.
John Adams, 2nd President of the United States.
James Madison, 4th President of the United States.
Joseph Ritner, Governor of Pennsylvania.
Richard Rush, Secretary of State and of the Treasury.
Alexander Hamilton, the friend of Washington.
Samuel Adams, the Father of the Revolution.
John Hancock, President of the Continental Congress.
Samuel Dexter, Secretary of War and of the Treasury.
William Wirt, Attorney-General.
John Marshall, Chief Justice of U. S. Supreme Court.
John Quincy Adams, 6th President of the United States.
Benjamin Rush, the Father of Temperance Reform in America.
Lebbeus Armstrong, Founder of the first Temperance Society.

Framed, it is an ornament to please the eye, and a testimony to gladden the heart Sent safely packed in a mailing tube, post paid, for ten cents.

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OF BOSTON,

AT THE

Conference of Christians

CHICAGO, 1890.

No better document of its size for general distribution has been printed. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference.

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Between Two Opinions: OR THE QUESTION OF THE HOUR. By Miss E. E. Flagg, author of "Little People," "A Sunny Life," etc., etc. Everyone who loves to read a good story, chaste and elegant in expression, pure in thought, interesting in narrative, should read this book upon the power of secret societies in politics, and the remedy. 389 pages, cloth, postpaid, $1.00.

Secrecy vs. the Family, State and CHURCH. By Rev. M. S. Dury. The antagonism of organized secrecy to the welfare of the family, state and church, is clearly shown. 10cts each.

Temple of Honor Illustrated. A full and complete illustrated ritual of "The Templars of Honor and Temperance," commonly called the Temple of Honor. By a Templar of Fidelity and Past Worthy Chief Templar. 25cts each.

HOME AND HEALTH.

POINTS.

The silo on the "cheap plan" is growing in favor, and will help solve many problems of feeding.

A teaspoonful of lime-water will cure the worst case of colic. This is something every mother should know.

Dairy Commissioner Brown says oleo will not dissolve in the human stomach at its usual temperature. Don't eat it!

A flock of twenty-five hens well cared for is more profitable than one hundred hens that are made to look out for themselves.

An Indiana gardener claims that he protects against the cabbage worm by laying a sprig of pennyroyal on each cabbage.

A handy thing to have is a box containing an assortment of bolts, nuts, rivets, nails, and a hammer, pinchers, and cold-chisel.

The paint brush that proved to be a bargain was cleaned in turpentine each time its work was done, dried and hung up by its handle.

Keep a few panes of window glass and a paper of tacks or some putty on hand. When the window pane is broken, don't makeshift; replace it.

An Englishman claims that he has cured himself of rheumatism by placing under each post of his bed a broken bottle, which served the purpose of an insulator.

☞This finger-board points straight to the note you will surely have to pay if you sign any order, agreement, contract, acknowledgment, receipt, or any other paper for a stranger.—*Ex.*

Mr. Edison believes that food makes a determining difference in the quality of mental action, and influences the mind as powerfully as it affects the body. He has studied the question, it is said, in the light of both science and experimental detail, and has chosen a diet of fruit and grains, especially those ripening in the sunshine. He finds no room for self-denial in this regimen, as it is the food he enjoys most, and that which enables him to produce his best work.

TIGHT SHOES.

Medical testimony is not wanting to the great hurtfulness of tight shoes, as well as to any other unnatural compression of the system. One physician, after describing the difficulty of finding any woman who would acknowledge that her shoes were too tight, as she would rather assert that they were much too large, and hurt by their looseness, describes the perfect foot for a man as follows: "It should have great breadth and fullness of instep, a well-marked great toe, a long second toe, and a small little toe." Many modern invalids owe their condition to false notions and practices regarding the feet and shoes, and might find themselves quite well or very much improved if this single habit were corrected. This is especially true of women, since men, as a rule, follow more sensible rules regarding the selection of footwear. If the goods are not custom made, an effort is made to at least fit the shoe to the foot, instead of fitting the foot to the shoe, while high heels, forcing the wearer to toddle around upon the balls of the feet, are unknown among business-men. —*Good Housekeeping.*

REMOVING A CINDER FROM THE EYE.

The proper way to get a cinder out of the eye is to draw the upper lid down over the lower, utilizing the lashes of the lower as a broom, that it may sweep the surface of the former, and thus get rid of the intruder; or, gently drawing the lid away from the globe, pass a soft camel's-hair brush, or fold of a soft, silk handkerchief, two or three times between them. This procedure will, in nearly all cases, suffice. When it does not, the services of a physician are necessary. It is a remarkable fact that a very minute body will give rise to intense pain; and even after it has been extracted, the sensation remains for an hour or more. After the intruder is out, gently bathe the lids every fifteen minutes in iced water till the feeling subsides.—*Ladies' Home Journal*

By All Odds

The most generally useful medicine is Ayer's Pills. As a remedy for the various diseases of the **stomach, liver,** and **bowels,** these Pills have no equal. Their sugar-coating causes them not only to be easy and pleasant to take, but preserves their medicinal integrity in all climates and for any reasonable length of time. The best **family** medicine, Ayer's Pills are, also, unsurpassed for the use of **travelers, soldiers, sailors, campers,** and **pioneers.** In some of the most critical cases, when all other remedies have failed,

Ayer's Pills

prove effective.

"In the summer of 1864 I was sent to the Annapolis hospital, suffering with chronic diarrhea. While there, I became so reduced in strength that I could not speak and was compelled to write everything I wanted to say. I was then having some 25 or 30 stools per day. The doctors ordered a medicine that I was satisfied would be of no benefit to me. I did not take it, but persuaded my nurse to get me some of Dr. Ayer's Pills. About two o'clock in the afternoon I took six of these pills, and by midnight began to feel better. In the morning the doctors came again, and after deciding that my symptoms were more favorable, gave me a different medicine, which I did not use, but took four more of the pills instead. The next day the doctors came to see me, and thought I was doing nicely, (and so did I). I then took one pill a day for a week. At the end of that time, I considered myself cured and that Ayer's Pills had saved my life. I was then weak, but had no return of the disease, and gained in strength as fast as could be expected."—F. C. Luce, Late Lieut. 56th Regt. Mass. Vol. Infantry.

"Ayer's Pills are

The Best

I have ever used for headaches, and they act like a charm in relieving any disagreeable sensation in the stomach after eating."—Mrs. M. J. Ferguson, Pullens, Va.

"I was a sufferer for years from dyspepsia and liver troubles, and found no permanent relief until I commenced taking Ayer's Pills. They have effected a complete cure."—George W. Mooney, Walla Walla, W. T.

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DR. J. C. AYER & CO., Lowell, Mass.

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Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. Complete work of 640 pages, in cloth, $1.00. Paper covers, 75 cents. First three degrees (376 pages), in cloth, 75 cents. Paper covers, 40 cents.

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Hand-Book of Freemasonry. By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry. New edition, 274 pages. Bound flexible cloth covers, 50 cents.

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Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, $1.00.

History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

Ex-President John Quincy Adams' Letters on the Nature of Masonic Oaths, Obligations and Penalties. Price, cloth, $1.00. Paper, 35 cents.

Hon. Thurlow Weed on the Morgan Abduction. This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario. 5 cents each.

The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. In cloth, 75 cents. Paper covers, 40 cents.

Reminiscences of Morgan Times. By Elder David Bernard. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry. 10 cents each.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason. 15 cents each.

Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church. Paper covers, price, 20 cents each.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

Anti-masonic Sermons and Addresses. Composed of "Masonry a Work of Darkness;" the Sermons of Messrs. Cross, William M'Nary, Dow and Sarver, the two addresses of President Blanchard, and the addresses of President H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons Why a Christian cannot be a Freemason," "Freemasonry Contrary to the Christian Religion," and "Are Masonic Oaths Binding on the Initiate?" 287 pages; cloth, $1.00.

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Freemasonry a Fourfold Conspiracy. Address of Pres. J. Blanchard. This is a most convincing argument against the lodge. 5 cents each.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each.

Stearns's Inquiry into the Nature and Tendency of Freemasonry. 338 pages. Paper covers, 40 cents.

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Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

Masonic Salvation, as taught by its standard authors. This pamphlet is a compilation from standard Masonic works, in proof of the following proposition: Freemasonry claims to be a religion that saves men from all sin, and purifies them for heaven. 111 pages, price, postpaid, 20 cents.

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Masonic Outrages. Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc. Postpaid, 20 cents.

Prof. J. G. Carson, D. D., on Secret Societies. A most convincing argument against fellowshiping Freemasons in the church. 10 cents each.

IN BRIEF.

There are now nine hundred and forty-two submarine cables in operation, exclusive of the seven Atlantic cables, with an aggregate of 112,740 nautical miles.

The late George Peabody's gift of $2,500,000 to provide dwellings and lodging-houses for the poor of London, has now grown, by the addition of rents and interest, to a total of $5,117,230, while the land and buildings under the care of the trust are valued at $6,169,225 more. Up to the end of last year there had been 5,071 dwellings furnished to the artisan and laboring poor of London.

A decided sensation has been caused in Jerusalem by the introduction of electric light into a new and flourishing flour mill lately started there. The building in which the light has been introduced is near to the supposed site of Calvary and close to the Damascus Gate. It need hardly be said that the Arabs and Jews are much puzzled to account for a light in a lamp in which there is no oil.

After a long delay, much of which was unnecessary, orders have at last been issued restricting to about seven thousand the number of seals to be killed in Behring Sea this year. Even this is done only because of the supposed necessity for providing the natives with food, the commercial value or desirability of the skins of the seal not entering seriously into the calculations of the authorities of the United States and Great Britain who have reached this basis of agreement.

There are in the United States somewhat more than 1,700 railway corporations, operating 156,400 miles of road and furnishing employment to about 700,000 persons. According to Commissioner Carroll D. Wright, of the entire number of corporations about six hundred of them practically control the freight and passenger trade of the country. Of these, nearly four hundred, and these the most influential of the corporations, prohibit the use of intoxicating liquors on the part of their employes.

A German statistician says that there are 3,995 paper mills in the world, and that of the 1,964,000,000 pounds of paper turned out annually half is used for printing, 600,000,000 pounds being required for newspapers alone, the consumption of which has risen by 200,000,000 pounds in the last decade. He alleges that on an average an Englishman uses annually 11½ pounds of paper, an American 10¼, a German 8, a Frenchman 7½, an Italian or an Austrian 3½ a Spaniard 1½, a Russian 1⅛ and a Mexican 2.

The bugbear of polygamy is now dead and beyond resurrection. Young Utah is in line with the keenest progress of the country, and the Territory when studied and understood is, despite all of its drawbacks of the past, a glory and an honor to our whole country. In this free land and enlightened century ignorance and superstition cannot long find any corner in which to hide from the electric influence of the age; and Utah is fast forging ahead, to place herself abreast with the most enlightened portion of the country. The advancing tide of progress is sweeping over her, and to feel its influence one needs but to spend a few months in Salt Lake City.—*Deseret Weekly.*

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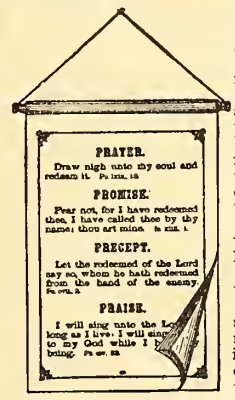
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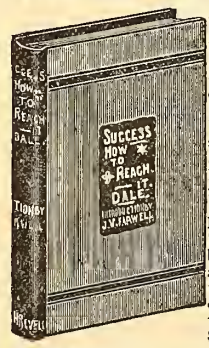
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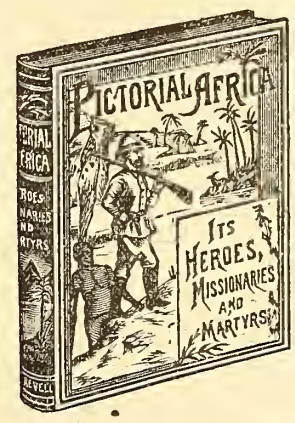
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See Premium advertisement on page 13.

Have you noticed that each week a New Style Baby Carriage is shown on page 13 of this paper?

NEWS OF THE WEEK (*Continued from 13th page*).

H. Victor Newcomb, once a leading and wealthy operator on Wall street, has been sent to an insane asylum.

George Haswell, of Denver, Col., became a maniac Friday on learning that the World's Fair Commissioners had accepted his proposition to issue souvenir medals at the World's Fair.

It is reported that the National Cordage Company of New York, has purchased for $3,000,000 all the cordage works in Canada.

At New York Thursday Miss Elaine Goodale, the authoress, and Government Inspector of Schools in North Dakota and South Dakota, was married to Dr. Charles Alexander Eastman, an Indian of the Sioux tribe, and Government Physician at Pine Ridge Agency.

A cloud-burst caused damage exceeding $100,000 at Utica, Ill., Thursday. Throughout the entire Illinois River Valley heavy losses have resulted from floods, which washed out crops and swept away houses and live stock.

William K. Duval, of Baltimore, has been sentenced to nine years in the penitentiary for obtaining christening and Christmas gifts from United States Senators and others under false pretenses, alleging that he had named children in their honor.

It was reported Monday that there are 25,000 head of cattle grazing on the Cherokee Strip, whence the cattlemen were expelled last spring.

Jacob Scheele, of Bridgeport, Conn., was hanged Thursday for the murder of Constable Louis Drucker, Jan 25, 1888.

Governor Pattison, of Pennsylvania, has vetoed the Compulsory Education bill passed by the Legislature of that State.

Announcement was made in New York Friday that Lazard Freres had taken $2,500,000 in gold for Saturday's steamers.

An agreement for a closed season in Behring Sea was signed by representatives of the governments of the United States and Great Britain Monday morning.

General John M. Schofield was married to Miss Georgia Kilbourne at Keokuk, Iowa, on Thursday.

Monday Sevill Schofield, of the firm of Sevill Schofield, Son & Co., woolen manufacturers, of Manayunk, Pa., made an assignment to his son, J. Dobson Schofield, for the benefit of his creditors. The liabilities are estimated at from $800,000 to $1,000,000.

Governor Fifer has vetoed the bill passed at the recent session of the Illinois Legislature which would have allowed mining and construction companies to take and hold stock in railroads to which they furnish supplies.

In accordance with an act of Congress, a new United States Court of Appeals was organized Tuesday at St. Louis, by Associate Justice Brewer, of the United States Supreme Court, assisted by Circuit Judge Caldwell and District Judge Thayer; at San Francisco by Justice Field, of the United States Supreme Court, and Circuit Judge Sawyer, and at Cincinnati by Circuit Judge Browne, of Michigan, Jackson, of Tennessee, and District Judge Sage of Cincinnati.

Seabright, N. J., was visited by a fire which destroyed $300,000 in property and rendered 250 families homeless.

The mills of the Casselman Lumber Company, at Casselman, Ont., together with six houses and a large amount of lumber, were destroyed by fire Tuesday. Loss, $115,000; insurance, $70,000.

Samuel Straus, malster, at Baltimore, filed a deed of trust for the benefit of creditors. Assets, $50,000. Samuel Barth & Co., wholesale liquor dealers, at Baltimore, filed a deed of trust.

A certificate of authority has been issued to the State Bank of Collinsville, Madison county, Illinois, to begin business with a capital of $25,000. W. C. Hadley is the president and John Cook, cashier.

Cogar, Paas & Co.'s hemp hackling establishment at Danville, Ky., burned Tuesday. The loss is $50,000, and the insurance $34,000.

Fire at Mondovi, Wis., Tuesday morning destroyed seven buildings, causing a loss of $35,000.

Monday night fire broke out in the City Hospital at Cincinnati. The promptness and heroism of the nurses prevented loss of life. The flames were soon subdued.

The bill to prevent the tapping of telegraph wires was signed Tuesday by Governor Fifer.

Secretary Mohler, of the Agricultural Bureau, said Tuesday that the reports about a big wheat crop in Kansas had been greatly exaggerated. He says there will be three-fourths of an average crop.

FOREIGN.

President Balmaceda has been vested with nearly absolute power by the new Chilian Congress.

By a vote in the British House of Commons on the factory bill, regulating child labor, the government was defeated.

Sixty earthquake shocks were experienced throughout the province of Bengal Friday, and many buildings were destroyed.

The number of killed in the railroad bridge accident at Basle, Switzerland, is now known to be 130 and of the injured 300.

The census of England and Wales shows a population of 29,000,000, being an increase of 3,000,000 in the last decade.

The present government in New South Wales, Australia, has been sustained in the Parliamentary elections just held.

Particulars of the devastation caused by the cloud-burst on Concepcion Mountain in Mexico, on Sunday last, are being received. Many people were drowned and the loss of property was heavy.

In the House of Lords, the Irish land purchase bill passed a first reading. The second is fixed for the 25th (to-day).

The treaty of peace between Guatemala and San Salvador has been ratified by the Salvadorian Congress.

The French Chamber of Deputies fixed July 10 as the day on which the reduction of corn duties shall take effect.

The report of the assassination of President Hippolyte, of Hayti, is denied. Many opponents of the government have been executed.

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A report of the Commencement exercises at Wheaton College, last week, will appear in our next issue.

The Boston papers of last week contained an advertisement that a member of the Masonic fraternity, at the Baptist Ministers' meeting on Monday of this week, would reply to Rev. J. P. Stoddard's antagonistic review of that order at the previous meeting. "The war is on," but we have no fears for the result.

The inconsistence of those who oppose the reading of the English Bible in the public schools, and then declares these schools godless, is denounced by Dr. Sturtevant, of Galesburg, Ill., as "a piece of Jesuitism." The phrase expresses the origin of the opposition and its meaning. The citizens of Galesburg have petitioned the Board of Education to *compel* Bible reading in the local schools.

The victory won by Rev. J. P. Stoddard in his lecture before the Baptist Ministers' meeting at Boston, last week—details of which appear in another column,—not only shows the healthy progress of public and religious sentiment against lodge influence in the metropolis of New England, but reflects great credit upon the N. C. A. and the cause in which it is engaged, its Eastern agent and the fifty Baptist ministers who supported him in the subsequent controversy with the advocate of Masonry. It was a grand triumph for Christ and his church.

The case of "Master Workman" Hughes of Chicago, on trial at Rochester, N. Y., for alleged extortion, and also indicted for "conspiracy," resulted in his conviction on the first charge, the longest period of imprisonment for which in that State is five years. Hughes was Master Workman of Trades Assembly, No. 231, United Clothing Cutters, Trimmers and Tailors of North America, Knights of Labor, and his misdemeanor arose from the opportunities afforded by his official position. The jury were out twenty-two hours before a verdict was reached. Several other prominent members of the above order were also indicted for conspiracy. It is by these exposures that the "nobility" of the lodge is made best known to the general public.

While the church of Rome and the heretics of the orthodox Protestant churches of this country are unitedly raising their voices against the authorized version of our Bible as an errant and uninspired book, the American Bible Society, with similar societies here and elsewhere, sustained by the prayers and supported by the money of millions of Christians, is continually engaged in distributing copies of it, in all languages, throughout the world; and the best of it is, that wherever it is carried and read, not only the religious and moral character of the people is improved, but it becomes also an important factor in the physical and industrial progress of those nations where it is most kindly received and its teachings most deeply revered.

Russia is about competing on an immense scale, and presenting some superior advantages, with the United States in supplying England and Scotland with pork and bacon. Immense Russian slaughter-houses belonging to Russia have been transferred to a British commercial company, having a capital stock of $1,750,000. A quick train is to deliver hog products from them to Liban, the shipping port on the Baltic, within four and one-half days. The usual time has been thirteen days. From Chicago to England a shipment of pork cannot be made in less than from twenty to twenty-three days, and the difference in the cost of transportation is very great. The agricultural department at Washington realizes the gravity of the situation which confronts the bacon exporters of the United States, and is preparing to apprise dealers of the extent of the competition which they will be compelled to encounter.

The lodge is still arraying itself against the interests of the Gospel. "Many church members, who are also members of secret societies," says one newspaper, "do not fail to give the preference to their lodge duties." "The Vermont Congregationalists," says the *Congregationalist*, "had a lively discussion of the matter, and not a man who spoke failed to admit that Christian concerns in his community were suffering on account of them. Several who live in towns of only a few thousand inhabitants reported from twenty to forty thriving orders"—presumably in each town. A Mennonite brother, in a recent copy of the Canadian *Gospel Banner*, wrote that his church opposed secrecy, and in response another writer asked, "Does that mean we oppose it, and at the same time tolerate it in the church?" For the Mennonites we are glad to be able to say that the lodge system is neither tolerated nor allowed in the church. It is a pity that we cannot say the same of other and larger Christian societies.

Next week we intend to print an article, "Lodges vs. The Church," by Rev. C. H. Fields, of Petersburg, Ind., which should be an eye-opener to those who see "no harm" in secret societies. On this subject he writes: "I attended a funeral recently, that is to say, I stood out on the pavement near the residence and watched the different orders in charge. Well, what did I see? The order which seemed to be 'Right,' 'Worthy,' 'Grand,' 'Worshipful' 'Master' of ceremonies was made up, as best I could see, of the following characters: Professional drunken gamblers, about four; nominal Christians, perhaps, two or three; the others, infidels, skeptics and nondescripts." In a private note, he adds: "At the funeral referred to, two men were really drunk *at the time*, and one came near falling into the open grave." These "civic," or "society," funerals are usually devoid of the elements of truly Christian interments. Here in Chicago, men in carriages following a corpse to the grave have been seen playing cards and smoking cigars, and a beer-drinking bout, after a funeral, is not uncommon.

It is high honor before God, and in the sight of those who believe in Christian purity, to whatever visible church denomination they may belong, that the 500 preachers in the Free Methodist Conference are "free from habits of snuff-dipping, tobacco using and membership in secret orders." The influence which such a body of men can carry into the churches placed in their charge must be grandly strong for personal purity among their members. It was a wise provision which that church placed in its Discipline that "any society requiring an oath [or an] affirmation, or promise of secrecy....is held to be a secret society; and any member joining or continuing in such, violates his covenant obligation, and shall in due form be excluded from the church." And it was also wise to require each member to promise that he or she will abstain from all connection with secret societies. Hence the church is free from the sin of lodgery.

A LETTER FROM INDIA.

BY C. B. WARD.

It is not very long since, by the kindness of the *Cynosure*, we received $9 from some of its grateful readers. We are very thankful for the little moneyed tokens we get ever and again. It has often been a task, in the last five years, to take time from many cares and write a *Cynosure* letter. But each time we have, as we now remember, as if to encourage as well as reward us, a few dollars have come after each letter. We have had the same experience with regard to the London *Christian* and the *Vanguard*. Anyway, I feel a debt of love to all the *Cynosure* family and once more give some news of India.

When last I wrote wife and I were alone as workers in our mission in the Nizam's Dominions. But God, after many days, has sent most needed help and helpers.

You noticed in the *Cynosure* a long time ago a note of mine from other papers, in which I made mention of our success, at last, in getting a village for our mission and colony, here in the Dominions of the Nizam of Hyderabad, after ten years' effort. Well, next came the long-promised funds for the upset of the village for the purposes of a Christian colony from a Christian man in New York City. Further much-needed financial help for our home, our work, and the necessary cost of moving from Secunderabad, 150 miles, to Yallandu, our present home and headquarters. It came from a brother in Southern California.

Miss H. M. Bell, who came formerly from Chicago, and whose parents live there now, after some three years in the Hyderabad Medical College, returned to us in the latter part of '90; and early in March Rev. M. F. Smootz, who first came out in '85 and returned on furlough in '88, arrived in Bombay accompanied by his wife; also Rev. R. H. Madden, wife and little son, of New York City—all for our work in Yallandu.

We are all as busy as we can be, getting through with the village reconstruction and the building of a mission house suitable for the headquarters of what we hope may become the headquarters of a great mission work among the Hindoos and aborigines of these parts. Bros. Smootz and Madden are both good carpenters, and their

tools are busy on the floor, window-sash and doors of our future home, while all the new hands are working industriously at the study of Telugu daily.

Our native church is getting some little strength, numbering towards sixty members and probationers. Our financial plan is "the tithe for God." Our native Christians' tithes amount, with ours, to about 60 rupees ($19.25) per month. We employ two native preachers, who are all the time out in the villages and meet with great encouragement. They have preached repeatedly in perhaps about forty different villages this year. Sundays we manage our home Sunday-schools and English service, and go, in a goodly company, to the bazar here, where from fifty to 200 may any time be found to preach to in two minutes if you have a banjo, cornet, violin or drum. "God is with us." This blessed thought that so cheered the departing hour of the great and good John Wesley cheers our life.

God saw fit to try our faith and keep us in school for twelve years in charge of the Telugu mission, migrating from one part of the country to another with our Christians and our plans. We do the more bless God that after so many years we have been counted worthy to be the Lord's steward for still greater things among these dear people.

The part of the country we are now in was once a very wealthy Telugu kingdom, whose greatest glory must have been seen in the last days of the great Hindu kings, somewhere between 1,000 A. D. and 1,100. The coming of the Moslem, in the twelfth century, began the reign of terror, war, devastation, destruction and death that at last left this country, commonly spoken of under the name of Telingana, a great waste, though well watered and possessed of a rich, productive soil, capable of supporting millions, but peopled by but a few hundred thousands. For some years the government has been making some effort to resurrect Telingana. A railroad has been thrown across it, and in its very midst has been opened the Hyderabad Deccan Co. Ld. coal mines at our headquarters, Yallandu.

Yallandu was a village of not more than six huts in '85. It is now a sprightly mining town of about 6,000 people, and promises much development as the coal mining proceeds.

God has raised up friends of our work in unforeseen directions and numbers who urge us to lay good foundations and push on. We expect, therefore, ere many days, to take a trip to the state of the Rajah of Bustar, a native state lying directly east of us, less than one hundred miles.

God has raised us up to help ourselves, make Christians and teach them to help themselves, without missionary society salary twelve years. God has taken care of us, helped us to do much for our own support, and the support of a large body of orphans. Matt. 10: 10 has been a divine assessment of our needs that has been blessedly good for us.

The result we so far see is a little body of native Christians, more self-reliant, enterprising and generous than any other like number we know in India. Not one of our Christians uses tobacco or liquor; not one woman wears jewelry or otherwise apes the heathen.

We are sometimes called self-support missionaries. We work as does Bishop Wm. Taylor in Africa, without salaries ourselves or for our workers. We tap and develop the resources of the country in honest labor and teach our Christians to do the same.

But our friends can help us build chapels, schools, and open new fields in any item of which may be called capital expenditures. We need a little hospital and dispensary. We need $150 worth of Telugu type for our little printing press.

But we need most of all the unceasing prayers of all God's people that we may have *first* an outpouring of the Holy Spirit on our mission band; *second*, on our little Christian church; *third*, on the people about us, bringing them under deep conviction for sin, and by his providence prepare this people's hearts for the word our preachers bring.

We are glad to say we are all free workers for Christ, unallied with any societies of darkness. One of our force was once a Mason but demitted.

The only item of reform news I can give to-day is, that a dear friend who in '87 joined the Masons, thinking them a good people, and often after argued with us that there was nothing in Masonry inimical to Christianity, has, within a year past, left them in disgust, and now says, most emphatically, a Christian has no business in a Masonic lodge.

God bless you all in the war in the United States.

Yallandu, Nizam's Dominions.

THE DUTY OF SPECIAL ORGANIZED WORK AGAINST THE LODGE.

BY CYRUS SMITH.

Churches have much work to do, and cannot make a specialty of fighting any one sin. The energy of a church to be directed on one line continually would ruin it. But to ignore a fundamental reform like that represented by the *Christian Cynosure* would, in time, ruin any organization as a church of Christ. It looks clear that the N. C. A. is a great necessity, because it is doing the work that would ruin the churches to try to accomplish, each working single-handed, and thereby neglecting other duties.

"The enemy has come in like a flood;" consequently it takes a long "*special*" struggle which the churches are unable to make. But they can show their colors, their faith, their love. They can uphold the hands of those who make a specialty of the work in an organization for that purpose.

The different orders outnumber the churches; each lodge being a place of worship, having altars and prayers as truly as the churches, but totally Satanic. There can be no exception to the rule, even if all the good men in the world had been deceived by them. They are not of God's planting, and just as sure as God is true they "shall be rooted up." The work must be accomplished. God is true. Our duty is plain. A special organization for a special work is the National Christian Association, in which Christians of every denomination harmonize. What Christian will oppose it, walking in the light?

We should all pull together. Each one may learn his duty and do it. Had the United Brethren leaders pulled with the N. C. A., our denominational lines would have been strengthened and the division prevented. Will Radicals now repeat the same folly? I would not find fault with Radicals or other Christians anywhere, but I would respectfully urge them to duty. The Radical United Brethren should take half as many copies of the *Cynosure* as are now published of that paper. It will not make you dyspeptic, my brethren; only get grace to enable you to digest the strong meat of the Gospel against the lodge.

What is true of us is true of other denominations also. "He giveth more grace," thank God, and we need much of it to do our duty if we would see the Bride of Christ divorced from the lodge. We need our hearts so full of the love of God that we will rejoice in all his works, ways and the prosperity of his people everywhere. We need "the whole armor of God," as "we wrestle not against flesh and blood." We should be thankful that "the weapons of our warfare are not carnal, but mighty through God." May we make sure of this benefit.

De Kalb, Iowa.

THE FIVE CITIES.

BY B. EISENTRAUT.

We read in Isaiah 19: 18, the following prophetic message to-wit: "In that day shall five cities in the land of Egypt speak the language of Canaan and swear to the Lord of hosts; one shall be called, The City of Destruction."

Over eight years ago the whole Protestant family of the Christian faith joined hands in commemorating the birthday of Martin Luther, November 10, 1883, an event which had taken place 400 years before. All considered the labors of Luther, Melancthon, Zwingle and others, as being of vital importance to the Protestants on the globe.

Isaiah the prophet, was dictated to record the great crisis of agitation and controversy near two thousand two hundred years before these faithful servants battled for the Christian faith, showing that five cities speaking the one language of faith would become the centers of attraction, of which the one was doomed for destruction.

The land of Egypt is here given as a representative power of darkness, pointing figuratively to the papal power and the Roman empire.

Wittemberg, the home of Martin Luther, became the cradle of the Reformation in arousing Christendom from its slumber, in the posting of ninety-five theses against the sale of indulgences, October 31, 1517.

The city of Worms became the next scene of astonishment to the world, in 1521, when Luther stood there alone as a brave soldier of the Cross, in the presence of the Emperor of Germany, the kings and princes and the ecclesiastical power.

The city of Spires was twice chosen for a general Diet, in 1526 and 1529, wherein the Reformers were requested to cease their preaching of heresy. They were there called Protestants.

The most important session of the ecclesiastical and temporal power transpired in the city of Augsburg, A. D., 1530, wherein the Protestants were compelled to define their differences of faith and doctrine in writing—called the Augsburg Confession.

The city which opposed these movements, from beginning to end, was Rome itself, which St. John named Babylon, locating the seat of the Roman Catholic church to the seven-hill-city, as we find in Rev. 17: 9, saying: "And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. She shall be utterly burned with fire."—Rev. 18: 8. The prophet Isaiah does not say in plain words that this should be the period of a Reformation, but describes it in equivalent language in the two verses following—verses 19 and 20: "In that day shall there be an altar to the Lord in the midst of the land of Egypt and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them."

A true altar of faith was again erected in Luther's time, not in Rome itself, but in the border thereof, in the circulation of the pillar of truth—the Bible itself.

Iron Hills, Iowa.

CHANGE OF VENUE.

A little street boy, who had been arrested on some charge, answered, when his case was called in court, "Change of venue." This would legally transfer him to the jurisdiction of another court. For a minute the little fellow's plea took everybody's breath away; but finally some one suggested asking him what was meant by "change of venue." He promptly answered, "Want to be tried by a better judge."

One often wishes he could enter the same plea in places outside the court-room. In the tumult of popular accusation, when every upstart and prejudiced caviler assumes the judicial ermine, like the ass in the lion's skin, one often wishes he could transfer his cause to the jurisdiction of some better judge. What an *alibi* was to Sam Weller's father, that, to the victim of amateur judgment, is such a change of venue.

But unqualified judges are not so bad as disqualified ones. Blank ignorance may give place to knowledge, but stubborn prejudice will not let truth in. False religion, for example, is a sterner enemy to Christianity than mere irreligion, and distorted ethics, pre-empting the territory, are the worst obstacle to genuine morals. Ignorance and vice can be overcome and humbled by truth and moral instruction; but error, organized, robed and enthroned, will not come down. Not the scribes and Pharisees, but publicans and sinners, go first into the kingdom of heaven.

No disqualifying school is more effective than the hoodwinked lodge. False from turret to foundation stone, it seems to twist the moral fiber of the victims in its dungeons. Deceiving and being deceived, the devotees of this superstition present a spectacle half-ludicrous, half-pitiful and disgusting. "A pagan suckled in a creed outworn," a blind dupe led by blind leaders, the true Freemason believes more that is false and less that is true than any ordinary man. His judgment of men seems of little consequence, so long as his judgment of principles is so unenlightened or warped that he mistakes the miserable, pitiful and vicious twaddle of Freemasonry for a complete system of morals. Those who judge so

poorly of principles seem hardly competent to judge men. Until the nonsense and wickedness that characterize this religion of fools are eliminated, one need trouble himself little about Masonic judgment, so far as it dabbles in moral or religious questions. It is a contemptibly poor judge, and, so long as there are better ones, we can plead change of venue.

As to judgment in another world, that will be according to truth. There are gods many and lords many here, but only one God there. "Shall not the Judge of all the earth do right?"

A wicked Masonic oath must be in his sight an offence abhorred. Who believes he will reward a man for keeping it? How can he fail to punish wickedness perpetrated under the pretext of observing it? Can a righteous God punish any man for repenting of a wicked oath and bringing forth fruits meet for repentance?

So, if, when I land on another shore, I find myself at first in some dim Osirian hall, where the empty judgments of the earthly lodge find hollow echoes in "the lodge below," and where a grim accuser arraigns me at "low twelve" for telling truth in the world from which I have come, I shall know that I have not yet arrived at any true white throne. As a subject of Christ's kingdom I shall enter there the street boy's plea and claim change of venue. CRUCIFER.

Lowell, Mass.

BE YE ALSO READY.

Ready when the dawning
Comes creeping cold and gray,
And we waken up from slumber
To greet another day.

Ready when the noontide
Is quickening with heat,
And there stealeth o'er the spirit
A languor, dreamy, sweet.

Ready at midnight hour
A vigil still to keep;
The heart awake, though weary eyes
Have closed themselves in sleep.

Blessed the servant found,
What time the Lord returns,
Who ready in his hand doth hold
A lamp that brightly burns.

—*London Christian.*

WORK OF THE AMERICAN BIBLE SOCIETY.

During its seventy-five years of existence this society has received for its missionary and benevolent work $9,936,340.88, besides remittances for books and income from other sources amounting to $10,928,621.27, making a grand total of $20,804,926.15. The sources from which the benevolent income of the society has been derived are as follows: From churches, $735,649.70; from individuals, life memberships, etc., $1,682,225.82; gifts from auxiliary societies, $3,055,824.56; from legacies, $4,462,640.77.

The following table shows the receipts from these resources for each quarter of a century:

	Church Collec's.	Individual Gifts.
First 25 years	$ 28,938 04	$432,006 79
Second 25 years	353,404 37	655,643 87
Third 25 years	353,307 29	594,575 19
	$735,649 70	$1,682,225 85
	Legacies.	Aux. Donations.
First 25 years	$ 109,504 57	$ 91,055 09
Second 25 years	1,148,673 52	1,386,238 89
Third 25 years	3,204,462 68	1,578,530 58
	$4,462,640 77	$3,055,824 56

That the work of the society has in some measure kept pace with the increase of territory and population is apparent from a comparison of its issues in the three periods of twenty-five years each:

In the 1st period of 25 years the issues were....2,798,366
In the 2d period of 25 years.....18,987,210
In the 3d period of 25 years.....32,448,136

And that these copies of Scriptures reach the homes of the people even in the most distant parts of the country is evident from the fact that during the ten years in which the third general re-supply was in progress, 5,454,788 families were visited, and 376,257 which had no Bible in their homes were supplied; while during the eight years of the fourth general re-supply 6,300,628 families were visited and 473,804 homes which had no Bible were supplied. During these eight years eight million, one hundred and forty-six thousand, eight hundred and eight copies of the Scriptures, in twenty-seven different languages, were distributed in this country.—*Review read at the May, 1891, anniversary of the society.*

COLLEGE SECRET SOCIETIES DENOUNCED.

[From the Report of J. T. McFarland, D.D., President of the Iowa Wesleyan University, at its thirty-sixth Commencement, to the Trustees and Visitors of the Institution, June, 1891.]

The subject of college secret societies was called to your attention last year by the students, and the matter will be still more urgently presented this year. You will remember that I indicated last year that I was making an investigation of the experience of the colleges of the country with the fraternities. . . . . I received answers in all from about 150 colleges, representing all kinds and grades of institutions. The testimony which they render is overwhelmingly against the secret societies. This testimony comes from every part of the country, from the large as well as the small institutions, from State as well as denominational schools. In this State it is worthy of note, that but four colleges permit secret societies to exist—the State University, the Agricultural College, Simpson College and this institution. There are thus, you will see, but two church schools in Iowa that have or permit these societies, and these are both Methodist institutions. The Congregationalists exclude them from Iowa College, the Presbyterians from Coe College and Parsons College, the United Brethren from Western College, the Baptists from Des Moines College, and the Christian church from Drake University. The Methodist church stands alone among the Christian schools of the State in entertaining these societies.

As to the practicability of successfully abolishing these societies where they have once become established, I refer you to the testimony of the colleges where it has been done, as reported in the replies to my circular letter. In every case reported where their abolition was attempted, the abolition has been made effective; and no school from which they have been excluded or abolished testifies to any serious difficulty in keeping them out or expresses any regret that they are not permitted. But one president of a school where they do not exist expresses a desire for their organization; and with the strict understanding that I will not divulge the name of the institution or the man, I will say that president *has since been dismissed for incompetency!*

Expressing my own convictions, which I suppose have been well understood since I have been connected with this institution, I would say that I consider these secret societies to be detrimental to a school, chiefly for the following reasons:—

1. They create unnatural divisions among students, and give rise to much strife and unfriendliness.

2. They operate as a serious discouragement to many students in their social relations, on account of the practical social ostracism which is practiced toward those who are not invited into the membership of those societies, or who refuse to join them, or for conscience' sake oppose them.

3. They invariably seriously reduce the efficiency of the work of the regular literary societies, often entirely destroying that work; and that without doing any equivalent literary work in the fraternities.

4. They operate as serious obstacles to religious work in the school, through the divisions to which they give rise, and the bad feelings which they engender, as well as the social dissipation of which they are the occasion.

5. They are unfavorable in their influence on the scholarship of a school through their tendency to make social rather than scholastic standing of first importance.

6. They are a burdensome expense to very many of their members, tending to extravagant social habits.

7. They are the occasion of the loss of many students, and thus a heavy financial burden to the school in which they exist. No one in selecting a school to which to go will choose a school because of the existence of fraternities in it, while not a few will refuse to go to a school in which secret societies are permitted; and many leave schools where such societies are because of the disadvantages to which they are subjected on their account. To my personal knowledge, during one year that I have been here, this school lost in tuition in this way as much as $500.

I submit these considerations to you inasmuch as you will be called upon to pass upon this important matter; and I can furnish more detailed facts, both of my own experience and that of other college presidents, if you care to enter upon the investigation of the subject.—*Mt. Pleasant (Iowa) Journal, June 18.*

ATTACKS ON IOWA'S PROHIBITION SYSTEM.

Opponents of prohibition are not over-scrupulous in their attacks upon the system in Iowa, and are working against it with an energy worthy of a better cause, and a species of warfare that is more likely to result in injury to their own character for veracity and good judgment than to prohibition. One of the latest of these opponents is a Mr. Faulkes, whom a correspondent of the *Inter-Ocean* thus refutes:

"When Mr. Faulkes comes to the question of crime and prohibition, and tries to belittle Gov. Larrabee's report on the diminution of crime under prohibition, he is equally misleading in his figures and conclusions.

"Taking his own figures, we find the years he presents in his table of penitentiary convicts includes one year under the old law. This year shows the increase of convicts to be nearly 50 per cent greater than the greatest increase under prohibition, and 300 per cent greater than the average yearly increase under our prohibition law. We herewith present a table taken from his own figures to show how

PROHIBITION AFFECTED OUR PENITENTIARIES.

Convicts in Iowa Penitentiary:

1881—463, saloon laws.
1882—540, increase, 77 per cent; saloon laws.
1883—597, increase, 57 per cent; saloon laws.
1884—616, increase, 19 per cent; prohibition law.
1885—657, increase, 41 per cent; prohibition law.
1886—695, increase, 38 per cent; prohibition law.
1887—664, decrease, 31 per cent; prohibition law.
1888—593, decrease, 51 per cent; prohibition law.
1889—606, increase, 13 per cent; prohibition law.
1890—615, increase, 9 per cent; prohibition law.

"The first and part of the second year of this table was under our saloon laws, and for any one to claim that crime increased at a greater rate under prohibition than under the saloon influence, and present this table to prove it, misrepresents his own figures. Had the increase of the first year continued through the ten years, we would have 1,300 convicts in our penitentiaries instead of 615. This would have placed Iowa nearly up to Indiana, a license State, which, with 280,000 more people, maintains 1,416 convicts, or over two to one.

"Had the per cent of increase during this saloon period kept up through all these ten years, we would have 1,900 convicts, which would bring us almost up to Illinois in criminal population."

THE GRASP OF ROME ON THE PUBLIC FUNDS.

The amount of public money paid to Roman Catholic institutions in New York City alone is thus commented upon by the *Christian Inquirer*:

"Here is the round sum of $1,037,186.07 paid out of the public treasury to one denomination for its various charities. Do other denominations fare as well? The figures show that all the other denominations, Jew and Christian, with all the unsectarian charities, got only $964,649.67. This is a ghastly showing when we consider that a large part of the city taxes are paid by Protestants. When we look at the government of this great metropolis we are almost tempted to believe that the corporation of New York is run to support Roman Catholic office holders and endow Roman Catholic schools and asylums."

If the oath be not regarded as sacred, then there is no sanction that will bind a man to faithfulness as a witness or as an officer. The multiplying of oaths and the profane way in which they are administered, and the ease with which they are violated, has well nigh destroyed all confidence in them as a safeguard. The witness swears to tell the whole truth, and then keeps back as much of it as does not suit himself; the officer swears to fulfill his office, and straightway tries how not to do it; the minister or elder swears to maintain the truth of his profession and goes immediately to fighting it. What can degrade the oath quicker than such examples?—*Christian Instructor.*

NEW ENGLAND LETTER.

Boston and Chicago compared—Practical Christianity—A lodge burlesque—The Baccalaureate sermons—A suggestion for Woman Suffragists—Sunday base-ball legalized in Rhode Island.

"In Boston we find one type of religious thought and consequent ideal of Christian work; in Chicago another," said Rev. R. G. Harbutt at the Sixty-fifth Congregational General Conference, held recently at Waterville, Me. "In the one city," he went on to say, "it is the result largely of Unitarianism, æstheticism, and a self-indulgent culture, the outcome of two centuries of slow development in one of the oldest cities of the continent; while in the other it takes a more aggressive type, the result of being obliged to make a prompt and practical effort to meet the rapidly growing dangers of a new city under less conservative and fixed conditions." Yet it should not be forgotten that Boston has led the van of all missionary and philanthropic progress, ever since this nineteenth century, now in its last decade of life, stood in its young, fiery, untried strength, all unconscious of the tears to be shed, the heights to be climbed, the heroic deeds to be done before it could wear the wreath of victory. And a glorious crown it is, even though dashed with blood-drops, and bedewed with the sweat of conflict.

Speaking of practical Christianity leads one naturally to think of its numerous counterfeits. A recent issue of a lodge paper tells how good, pious Aunt Jane is very hopefully impressed for her nephew Henry, and thinks he must be "getting religious," as she hears him when he supposes himself to be alone, talking about Friendship, Love and Truth, "like a minister at a Conference meeting." Poor, simple Aunt Jane is soon taken aback, however, by being informed that she is quite astray in her surmises, Henry having just been appointed to a position on the degree team of an Odd-fellow's lodge, and he was only rehearsing his part of the work. This is a specimen of the subtle manner in which the lodge will try to put Christianity in a burlesque light and show itself the best of the two, by always giving her the clown's part to play. During eight years, as a "round the world missionary" for the W. C. T. U., Mrs. Mary Clement Leavitt has found open hands, hearts and homes. She has been supported, and her expenses, as she journeyed from place to place, not by voluntary offerings; nor has she been suffered to want any good thing, though her sex has debarred her from wearing either a Masonic pin, or the three links of F., L. & T. Nor can it be said that the white ribbon, even, has been the "open sesame" which has bowed all hearts to hear her message, for it was the object of her mission to go to localities where it had never been heard of; but it was the simple trust of apostolic times that could go forth, making no provision for future wants, and yet lacking nothing. Faith in God always presupposes a faith in humanity, and therefore it can get along very satisfactorily without lodge grips.

Should all our college graduates appropriate as their own the golden nuggets of truth which are laid at their feet with every commencement, a new era would dawn for America. It is noticeable that the Baccalaureate sermons delivered to our New England colleges this year, and representing, as they do, the thought of the highest Christian culture in the land in reference to education, should make practical Christianity so largely their leading idea, and the mere intellectual life a subordinate thing. I doubt if the same could have been said of the Baccalaureate sermons of fifty years ago. "There is always room at the top for every man's best," says President Bartlett, of Dartmouth College, thus putting in a new and much more encouraging light the old aphorism with which we are all familiar. Bishop F. D. Huntingdon, of Amherst College, inquires of the graduates, "What are you going to do about civil service reform, labor abuses, the tenement-house curse, and the loose laws touching drunkenness, licentious literature and scandalous divorce?" Says President Buckingham, of the University of Vermont: "The peril of the times is from demagogueism; the great opportunity of the times is in profound Christian statesmanship." But it is enough to neutralize every such noble and true word when the college authorities, as at Harvard, pay no attention to the most flagrant violations of law on the part of the students. Public opinion can but draw its own conclusions when the late drunken riot of students at Parker's, and the spectacle of nearly fifty at the bar of the police court for keeping liquor in their club rooms, is passed over in silence;—which is that their rich and aristocratic connections are allowed to shield them from the disgrace of discipline and expulsion. The *Traveller* calls attention to this remarkable state of affairs, in an editorial, in which it says: "Some of those who paid the fines were among the most prominent of the entertainers on class day, and their recent appearance in the police court when they pleaded guilty of the offence named did not seem to detract in the least from their social prestige and standing." Even Harvard College cannot afford to put a premium on vice in this way. Certainly women are proving their right to "the higher education," by using better the opportunities given them than the average male. And they have proved their right to the ballot in the same way wherever permitted to exercise it. Lucy Stone, in one of her pointed articles, calls attention to the fact that the full right of suffrage can be bought in Massachusetts by any man of foreign birth for $2.50—since the poll tax was abolished for no other end, it would appear, than to oblige the Democratic party by giving them more votes,—while on the other hand cultured, native-born women, who can lecture, write books, edit papers and fill professorships, are forbidden even the poor right of municipal suffrage. Let me remark, by the way, that I wish some of our woman suffragists would make a move to restore to all women of mature years, married or unmarried, their right, of which modern custom has deprived them, to the old English prefix of Mrs.—Mistress, in the unabbreviated form of Shakespeare's time—and thus deliver us forever not only from the absurdity but the frequent embarrassment which attends the use of the two separate titles, Miss and Mrs. It is never considered necessary in the case of a man that his social status should thus be designated; and I never could see why it is needful in the case of a woman. This was at least the belief of Harriet Martineau, who was certainly sensible and level-headed beyond the average of her sex, and who, to the day of her death, always had her papers and letters directed to *Mrs.* Martineau. One of the grandest things at Wellesley College—or at least it has always so impressed the writer—is her statue; white, calm, colossal, in a sitting attitude, no classic fripperies about it, but strong and womanly in every detail, from her plain dress and simple cap, to her hands—those "powerful, feminine, maternal hands," which George Eliot gives to Dorothea in "Middlemarch."

It has been decided by the Rhode Island authorities that the Sunday base ball games at Rocky Point are to be allowed to continue, and for a very interesting reason. They say that if steamboats are permitted to run, band concerts to play, and other things of a like nature allowed, they see no reason why the laws of the State should stop at base ball. And why, in all fairness, should they? If they begin with the first letter of the alphabet, so to speak, there is no earthly reason why they should not go on to x, y and z, and have the regular Paris Sunday. And why may not Sunday newspapers be included as first and foremost in the long list of things which, in strict logical order and sequence, ought to make base ball a legalized institution?

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, June, 1891.

The management of the Glen Echo Chautauqua, by doing a very wise and good thing in ordering that the gates of the grounds be not opened, except in extraordinary cases, on the Sabbath day, has endeared itself to the Christian people of Washington, and it will find it profitable, too, for many Christians will become regular visitors to the grounds on week days who would not have gone if the grounds were opened on Sundays to the Sabbath desecrators who would have gone there, not to attend the services, but on a picnic frolic. This rule compelled all those who wished to attend the Sunday services at Glen Echo, which were about what they are in the average churches, to be on the grounds Saturday night. There are about 400 people living in tents on the grounds, and notwithstanding the bad weather—rain nearly every day and night,—they appear to be enjoying themselves. The transient attendance during the first week was greatly restricted on account of an accident in the power house of the new electric railway and the bad weather; but now that the railway is in running order and the weather promises to be better, a large increase is expected in the daily attendance.

A very popular feature of the Chautauqua course are the Bible studies, which are arranged in a manner that is new and specially attractive to most people, and an effort is being made to organize special classes in all the churches here, in addition to the class which meets at Glen Echo, and from present indications the effort will be successful in a number of the churches. Nine members of the Chautauqua course, seven ladies and two gentlemen, have received their diplomas.

The Father Matthew Society is making preparations to entertain the delegates to the twenty-first annual convention of the Catholic Total Abstinence Union of America, which will meet in Washington, August 5. This convention will represent about 1,000 societies, having a total membership in the neighborhood of 70,000.

Good examples are always to be commended, because of their far-reaching influence. This is true in everything, but particularly so in temperance. And a strikingly good example was the rule adopted by the New Jersey State Editorial Association, which passed through here this week on a special train bound for White Sulphur Springs, Luray Cave, and other interesting points in Virginia, prohibiting the use of intoxicating liquor on their train. This rule, which was unanimously adopted by the association, says that no liquor shall be brought upon the train, nor shall any be placed upon the tables at any hotel in the presence of the ladies by any member of the party, and provides that its violation shall be followed by a forfeiture of the ticket of the violator at the point in the route where it may occur. There were 175 in the party, and that their adoption of this rule will be productive of good, not only in their own State but everywhere it is heard of, cannot for a moment be doubted; it will be talked about, written about, and commented upon by the members of the party and their friends, and the same rule will be adopted by other parties, large and small.

When intoxicating liquors shall be banished from all excursion parties, public and private, a great reform will have been accomplished, much misery avoided, and many crimes prevented. Many a young man, and truth compels me to say many a young girl, too, began his or her deviation from the narrow path of honor and rectitude with a glass of wine or other intoxicant taken at the solicitation of friends in a jolly excursion party. All honor to the New Jersey editors for the stand they have taken, and may they carry the same good idea into the columns of their papers.

The Young Men's Christian Association, composed entirely of colored men, is, I am informed by one of its members, making great progress and promises, if the recent rates of increase in membership be kept up, to soon outmember the white association, which has, through its most prominent and influential members, done much towards encouraging the new association. *

WHY MASONS FOLLOW THE ANCIENT MYSTERIES.

We believe it is Edmund Ronayne who says that the great mass of Freemasons know but little of the inner mysteries of the lodge, from whence they are derived, and especially of what they mean. Possibly the following clipping, by an anonymous writer, will explain the position of these lodge-men under this criticism: "In Colo, the mountainous interior of Viti Levu, the largest island of the Fiji group, the natives have a very curious method of greeting the new moon. On seeing the thin crescent rising above the hills they salute it with a prolonged 'Ah!' at the same time quickly rapping on their open mouths with their left hands, thus producing a rapid vibratory sound. An old chief, when asked regarding the meaning and origin of this curious custom, said: 'We always look and hunt for the moon in the sky, and when it comes we do as you see to show our pleasure at finding it again. *We don't know the meaning of what we do; our fathers always did so.*'"

REFORM NEWS.

LETTER FROM OUR NEW ENGLAND AGENT.

BOSTON, June 24, 1891.

DEAR CYNOSURE:—I seldom notice anonymous communications, but one just received is so thoroughly Masonic in spirit that a few extracts may be tolerated. The archer opens fire on this wise: "I am greatly pleased to note the fact that there is one *staunch Christian man* and citizen who is not afraid to express with disgust his opinion of the scathing remarks you made in Chapel Hall, Tremont Temple, to-day. Long live the Rev. Mr. Cleveland, of Melrose. Give us more such Christian men, and this world will be a great deal better; and when the call is made to rally round the battle-flag, there will be fewer cowards than there was in this hall listening to your harangue." Will the reverend gentleman named and eulogized be proud to receive and reciprocate enconiums from a mystic brother, who is himself too cowardly to give his name? *Possibly*—I will not venture an opinion.

Again: "Let us know what you have done, and not tell us what others have done." Well, one thing which seems to interest you is, that by request I read a paper at the Baptist Ministers' meeting which gave umbrage to your brother and touched a tender chord in your sympathetic bosom.

"Where would your churches be without the support of members of these secret societies? Let them withdraw from the church, and you will find many empty treasuries." Is money-getting your higher conception of church work? It would seem so from your remarks.

"These very same secret societies are doing more to-day for the elevation of mankind than all the churches in Christendom." How does that strike you, brethren in the ministry? Is it a just imputation, or a slander upon the Bride of Christ?

"Now, to be sure, there are black sheep in every flock, but there is double the crime committed to-day under the guise of religion than from all other sources. . . . . You cannot win souls to Christ on the line you take, no more than can some ministers score people into heaven. I have had a taste of the church and the lodge, but give me the lodge every time. . . . . But you will say, on your side, Christians don't do anything wrong. Oh! no; this is true; but I would like to see one of your Christians. . . . . You are only a representative of a few who drive good citizens from the doors of your churches, and advertise your business to the great benefit of the lodge; and to-day, while one true Christian soldier left you in disgust, three-fold will rally round the banner of the lodge. READER."

QUERIES.

Is a Christian where he belongs when *brothers* who extol the lodge above the church eulogize him as a model saint?

Does Masonry, like politics, sometimes "make strange bed-fellows?"

Why, if discussion adds "three-fold" to the lodge support, do those already in become so restive and spicy when this recruiting service is going on? Why not fall in and help the work along?

"Reader" requests notice of his communication in the *Cynosure*, and as his letter has in it some evidence of culture, if he will add sufficient manly courage to write or appear in person under his own name, I shall be glad to confer with him; otherwise he had better save his postage for his lodge contributions. J. P. STODDARD

FROM OUR WASHINGTON AGENT.

WASHINGTON, D. C., June 25, 189..

DEAR CYNOSURE:—When the farmer is too busy to attend lectures, and the professional man is seeking a retreat from the blazing sun, the reform agent must be very enthusiastic to enthuse those whom he may reach. My work, for some days, has been largely local.

I have attended our New Glen Echo Chautauqua, with profit to myself and, I trust, our cause. A magnificent place! To be appreciated, it must be seen. An expenditure of $250,000 to aid nature's contribution to its beauty makes it an inviting retreat to the weary and those thirsting for knowledge. One thousand dollars per day, it is said, is the expense of providing the good things with which the people are instructed and entertained. I speak of it as *our* Chautauqua, as it proposes to run on the Reform line. Near a city filled with people anxious to desecrate the Sabbath by church picnics, excursions, camp-meetings, etc., run by professed Christians on the Sabbath for pleasure and gain, inviting and telling the people it is right to break God's law and seeking pleasure on his holy day, it means no little sacrifice to close the gates against the pleasure-seeking crowd. Yet no one is to be admitted to these grounds on the Sabbath. The W. C. T. U. have their department, and the temperance question is to be given due consideration.

The manager, Dr. Gillett, does not belong to any secret society. He was once an Odd-fellow, but is not now. The secretary, when asked if I might distribute anti-secrecy literature on the grounds, replied cordially, "Distribute all you wish." I trust the deep spiritual tone with which this assemblage has opened may continue, that in the coming years it may bless the thousands who will drink from its fountains of knowledge.

On Sabbath last I attended and addressed a Covenant meeting. On Monday I was granted a hearing at a ministerial meeting of the colored Baptist pastors of the District. The thirty-five churches of that denomination in the district were well represented. A discussion followed a statement of my work and reasons for the same, which I saw was likely to infringe on the business of this body, if not checked, so I gave the brethren some of our tracts with a request that they make good use of them, and suggested that a thorough discussion of the subject would be agreeable to me at an opportune time.

On Tuesday evening I filled an appointment made for me by Rev. Mr. Thomas, pastor of Enon Baptist church. Four of those present subscribed for the *Cynosure*.

May the Lord richly bless and prosper the *Cynosure* under its new management, and that they may stand firmly with those who have so long and effectively stood at the helm is my prayer.

W. B. STODDARD.

THE WORK IN NEW ENGLAND.

BOSTON, Mass.

It seems fairly probable that whoever cares to know the truth concerning the secret orders will have a fair chance to learn it in the midst of the open discussion, now going on all around us. We shall be glad to welcome Christians from the West to our annual convention on Mt. Washington, next month. W. F. D.

REFORM WORK IN THE SOUTH.

NEW ORLEANS, La., June 19, 1891.

DEAR CYNOSURE:—Thanks be to a kind heavenly Father that we are still spared to cry aloud. On last Friday morning, between three and four o'clock, we were roused from our nightly rest by a loud knocking and the intelligence that our church was burning—St. Matthew's Baptist church, of which I am the pastor. As I stood looking at the church, my eyes full of tears,—the building for which both myself and congregation had labored so hard—many of my poor church sisters were on the ground, crying and sobbing, and my heart could but sympathize with them and plead with our heavenly Father in their behalf. The church has been an object of persecution and slander ever since my pastorate began, but in the midst of all, our heavenly Father has blessed and prospered us.

The burning of our church will give us much of a set-back, but, God be praised! we hope to revive again. We had $650 insurance on the building and furniture, but that will not replace everything. It would require at least $1,000 to rebuild and restore everything in the church as it was before it burned. We cannot expect more, however, for Satan will do all in his power to obliterate everything that contends for God, Christ and right.

You can see and understand the prejudice against me from the following letter to myself, a few weeks ago, from a prominent secretist:

"DEAR SIR:—Yours in behalf of the combination of churches is received and carefully considered. In answer, sir, I cannot allow my name to be used on your program, to speak on the 'Topic —Colored Soldier,' for the following reasons, viz.: (1) You and your church are opposed to secret societies. (2) I am a member of two prominent secret orders, viz.: Freemasons and Odd-fellows. (3) To accept a place on your program would be humiliating, and doing injustice to myself and fraternities."

From this you can see that the old secret lodge serpent has lost none of his poison.

It may be that some one who has some of the Lord's money to spare will read this and remember that "He that giveth to the poor lendeth to the Lord." (Rev.) FRANCIS J. DAVIDSON.

A good brother in the country writes: "Most people seem to think that secretism is wrong, but they do not seem to have the faith in God that they should have on that subject." If they had, and properly exercised it, the lodges would be depleted, and the churches filled with those who denounce secrecy in all its forms.

CORRESPONDENCE.

FEMALE MASONS—"SISTERS OF THE EASTERN STAR."

71 SOUTH ROBERT STREET,
ST. PAUL, Minn., June 23, 1891.

EDITOR CHRISTIAN CYNOSURE:—Yesterday, through the Augustana Synod, your humble correspondent had an opportunity to pay his respects to the lodge Jezebels—the daughters of her who made the prophet Elijah run away, by giving an analysis of the five-pointed star which these "Sisters" are so fond of exhibiting in our churches for the admiration of that portion of the fair sex whom that Mystagogue of Satan, Weishaupt, knew so well how to manage in the service of the devil to plunge the nations into anarchy and ruin, and that "without initiating them into any of the secrets." See the Abbe Barruel's History of Jacobinism.

Perhaps all of your readers are not familiar with the meaning of the five-pointed star in Masonry, whereby the Masons tickle the vanity of the women by calling the points the "five jewels of the Orient." Jewels, they say, to "shine in all who love virtue (?)" the "Sisters of the Eastern Star," while they scandalize Bible characters and besmurch the Bible with Masonic lying and spiritual impurity.

Primarily, in Masonry, the five points refer to the five points of fellowship symbolized in the resurrection of the stinking dead body of the Masonic Messiah, "Osiris," (the sun-god of Egypt,) *alias* Hiram, the builder of King Solomon's temple. No man can be a Mason without personating, in his own body and soul, this putrid dead body of the Masonic Messiah, and being raised and brought to life by the Worshipful Master of the lodge, personating King Solomon, on "the five points of fellowship," "foot to foot," "knee to knee," "breast to breast," "hand to back," and "mouth to ear." And the third landmark of Masonry informs us that without this slanderous lie, libeling the character of King Solomon, and the fair character of Hiram, Freemasonry would cease to exist. See "Text-book of Masonic Jurisprudence," p. 19. This wicked lie is absorbed into the soul of the Mason, spiritualized, and made to teach the "new birth," "sanctification," "resurrection" and "salvation," in the Mason's "Grand Lodge above," where all liars go. Jesus Christ said to the Jews: "If ye believe not that I am He, ye shall die in your sins." But the Jews in the Masonic lodge can say, Masonically and truly, upon Masonic principles, "We do not want your Christ." Every Mason must of necessity, in his heart, no matter what his lips may utter, say: "Crucify Christ," and rather "release Barrabas," the robber. If truth be an admirable characteristic of womanhood, then the Masons degrade woman and rob her of her womanhood by calling her "Sister of the Eastern Star."

The Augustana Synod of the Swedish Lutheran church is now in session at Chisago Lakes, about 40 miles from St. Paul, on the St. Paul and Duluth railroad. It has been in session for about two weeks, and thousands of people have been in attendance. This religious denomination stands firm in its attitude against the lodge abomination. Its lost star—the Litchfield church—has put away the lodge abomination by excommunicating its members belonging to Baal, and is now received back again to the bosom of the denomination. Praise the Lord! As Jesus said concerning Judas Iscariot: "I kept them in thy name;

those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled."—John 17: 12.

One pastor of an English Lutheran church which has never, as yet, been received by the Synod, rather gives himself away by saying that he thinks there is already so much indifference manifested towards the church, that they cannot afford to shut out members of secret lodges. But he needs to be reminded that it is written: "Woe to them that go down to Egypt for help," Isaiah 31: 1. The churches that accept the faith of the secret lodge Baal worshipers do thereby expose themselves to the contempt of honest men, and the wrath of the Almighty. See Deuteronomy 27: 15. W. FENTON.

WORK AMONG THE MORMONS.

SALT LAKE CITY, Utah, June, 1891.

EDITOR CYNOSURE:—I have been here, among the Mormons, nearly seven years, endeavoring to lead them out of their terrible delusion, by preaching to them plain Bible truth. But they are a very hard class to reach, on account of their terrible secret, oath-bound creed, which is quite similar to the Masonic obligations, yet, if possible, more terrifying. And the penalty has been more rigidly carried out among the Mormons than among the Masons. The outside world has no idea of the extent of iniquity and evil that has been practiced by the Mormons, and kept covered up under secrecy. I am, after years of close investigation of Mormonism, constrained to say that "the half has not been told," nor will it be made known until the judgment. Such awful crimes could be kept secret only by a secret, oath-bound society, which was instituted by the devil himself. "By their fruits ye shall know them." DR. J. W. BURROUGHS.

LODGERY AND PERSECUTIONS.

FORT SMITH, Ark., June, 1891.

EDITOR CYNOSURE:—Having taken a clear view of the life and character of Christ and the Apostles, and their relation to the scribes and Pharisees, I was convinced of the fact that the severest trials and the vilest persecutions come from midnight secret meetings. [This is exemplified in the case of Judas Iscariot and the chief priests on the night when Jesus was betrayed, and in the lodge of forty Jews who swore not to eat or sleep until they had killed Paul.—ED.]

REV. J. A. HARRIS.

PITH AND POINT.

ENCOURAGEMENT FROM THE SOUTH.

"Let me assure you that I greatly admire the *Cynosure*, and am in hearty sympathy with its purpose and with the work in which you are engaged. I do not belong to any secret order, and by the grace of God I will try and battle for the Master and the right; and I sincerely believe that a true minister cannot do otherwise than array himself against all secret societies of every name and kind."—(Rev.) N. KINGSBURY, *Athens, Tenn.*

FOUR CHRISTIAN DUTIES.

There are four things which I believe every Christian must do: (1.) Stand by "the faith once delivered to the saints;" (2.) Oppose secret societies; (3.) Fight the saloon; (4.) Live above the world, and walk with God.—IBID.

AMEN!

"I think your paper is doing a great deal of good in the midst of our people. May God bless your work."——(Rev.) J. H. FLEMINGS, *Algiers, La.*

THE MISSION OF OUR PAPER.

"I have read the *Christian Cynosure* for seven years. It has been the means of plucking me from the clutches of secret organizations. God grant that the *Cynosure* may live long, spread far and wide, and point many ministers and teachers to the true meaning of God's Word, and through them may the cross-bearer be brought out of darkness into light."—(Rev.) J. A. HARRIS, *Fort Smith, Ark.*

IT GIVES HIM PLEASURE.

"I have just received a sample copy of your paper, and am highly pleased with the truths it contains. My sincere desire is that God will bless you in the great work in which you are engaged."—DR. J. W. BURROUGHS, *Salt Lake City, Utah.*

SHEDDING LIGHT IN ARKANSAS.

"I take your paper, and cannot do without it. That paper and the Bible are my first reading in the morning. I read your paper to my church and Sunday-school, sometimes; so you may know how much I think of its value to us as a people. I have 75 members in my church, and not one belongs to any secret society. We think the church of God is enough for us as Christians, and we are hopeful of helping sinners by our work."—(Rev.) C. H. CAREY, (col'd,) *Prescott, Ark.*

POINTED ARROWS.

"The *Cynosure* is getting better every year. It would be out of the question to run our house without it. It is a quiver full of pointed arrows every week—a great and indispensible help in all our moral and religious work. We use the *Cynosure* without stint, among friends and foes, to resist wrong and build up right. May the Lord bless you largely."—J. F. HANSON, *Mt. Vernon, S. Dakota.*

ALL BAD ENOUGH.

"Some secret societies are worse than others—viz., Masons; but all are harmful in proportion as they are secret and foster class egotism *vs.* humanity and Christianity."—(Rev.) M. K. PASCO, *Bellevue, Ohio.*

HIGH TIME FOR A CLEAN SWEEP.

"If only one-half of what is publicly said of them—particularly of the Freemasons—is true, it is high time that a clean sweep be made of the lot."—(Rev.) SAM'L W. JOHNSON, *Richmond, Nebraska.*

LODGERY THE ENEMY OF THE CHURCH.

"They all profess to have some good benevolent object in view, but they are expensive and their meetings so frequent, they have withdrawn multitudes from the sanctury; their association, or club, becomes all the church they care to support."—(Rev.) DANIEL WIGHT, *Natick, Mass.*

MISNOMERS IN THE LODGE.

"A Baptist brother who had renounced Freemasonry, about the time of the Morgan murder, in a lecture, said that the Masonic ladder had three rounds, which were called Faith, Hope and Charity. For these he claimed there should be the substitution of Infidelity, Profanity and Barbarism. All candid hearers, I am sure, were satisfied with the proof."—(Rev.) W. H. BEAMAN, *Amherst, Mass.*

THE CHURCHES STRANGLED.

"Secret societies are strangling some of our churches in this State."—(Rev.) J. E. STORM, *Clarks, Neb.*

ALL OF THEM HARMFUL.

"I am opposed to all the family of secrecy, from Masonry all the way down to the Good Templars. I have found all of them harmful to the church, students and home."—(Rev.) JULIUS MARKS, *Kellogg, Iowa.*

THE CYNOSURE AS A MISSIONARY.

I shall be glad to have the paper (*Cynosure*) spread through the State, as the secret orders have caused some of our pastors and members to leave Christ's work to attend to the work of hell. I have a young man in my church who had joined a secret society. I gave him the paper to read, which caused him to come out of it."—(Rev.) MCM. WILLIAMS, *Alexandria, La.*

OBITUARY.

JOSEPH FRAZIER.

Died, at his home, near Dresden, Kan., May 23, 1891, from the effects of la grippe, Joseph Frazier, in the seventy-seventh year of his age. He had ever been a friend and patron of the *Cynosure*, it having been a regular visitor at his home from its earliest publication; and what a great source of comfort it was to him, especially during the last few years of his life! How eagerly his trembling hands would open its pages! He was a fearless, and consequently outspoken opponent of all secret, oath-bound societies—ever ready, with voice and money, to disseminate the truth in regard to this great evil, as also its twin sister-evil, intemperance.

The colored people found in him a warm friend. He was a conductor on the "underground railroad" in southeastern Iowa, then his home, risking life and property for them in their time of greatest need.

He and his faithful wife, who now survives him, worked shoulder to shoulder, in their quiet but effective way, in all the great reforms of our day; during the days of slavery refusing to use, often at great inconvenience, any article of food or clothing produced by slave labor.

He was a member of the Friends' church, and died, as he had lived, trusting in Jesus. T.

LITERATURE.

ALDEN'S CYCLOPEDIA OF UNIVERSAL LITERATURE; presenting Biographical and Critical Notices, and Specimens from the Writings of Eminent Authors of All Ages and All Nations. Vol. XVII. New York: John B. Alden, Publisher; Chicago: 242 Wabash avenue.

Beginning with Racine, the famous French dramatist, from whose plays liberal extracts are given, to Caroline Maria Sedgwick, for whose works and memory New England people of the old stock have great veneration, this Cyclopedia presents brief biographies of 105 noted home and foreign persons of high literary reputation. Hardly a writer of celebrity, whose name is familiar to the general public, seems to have been omitted from this collection. The biographical sketches, as well as the excerpts from their various pens, are each brief, but convey sufficient information relating to all to interest even the most casual of readers, and to aid the students of books and men in forming proper estimates of modern and ancient literature. Its satisfactory make-up and low price, besides its contents, sufficiently commend it to public favor.

CHICAGO'S DARK PLACES: Investigations by a Corps of Specially Appointed Commissioners; Edited and Arranged by the Chief Commissioner. Chicago: The Craig Press, 77, 79 Jackson street.

Whether this book originated in an adaptation of Booth's "Darkest England," or not, matters little. Its contents reveal a mass of sin and corruption common to all great cities, the social and criminal plague-spots that contaminate Chicago as well as London, and call for active and energetic work to redeem their victims from their wickedness and danger. It is not a book for the young and innocent to peruse, but the philanthropists and the law-makers will find in it food for thought and an opportunity to exercise their functions with energy and authority. It deals with poverty and the poor; saloons and their habitues; theaters, concert halls and museums; immoral dives; obscene pictures, books and advertisements; the social evil; massage parlors; procuresses, abductors, etc.; the making of criminals; the agencies of reform; and appeals to professing Christians to assist in staying this flood of evil, while it offers suggestive remedies to cure the plague-spots which it has so deftly uncovered. The book is said to have been "issued at the request of many Christian meu and women," with the purpose "to awaken and enlighten all the people of Chicago," especially those who have not yet fully realized the social evils that exist all around them. The publishers established the investigation of which this volume relates the terrible results, and are entitled to commendation for their part in calling the subject to public attention for the purpose of aiding in this much-needed reformation. Every reformer must feel the force of the object-lessons thus brought before him.

MANY VOICES; or, Carmina Sanctorum, Evangelistic Edi tion, with Tunes. Prepared by T. DeWitt Talmage, D.D. New York: A. S. Barnes & Co.

This new musical compilation, edited by New York's most industrious and popular clergyman, has been issued to meet the demand of many churches for words and music of a character suitable alike for evening services and for social and evangelistic meetings. Among the one hundred hymns selected by Dr. Talmage, the Christian singer will discover numerous prime favorites whose melodies are never forgotten, and whose sentiments have for many years been instrumental in gathering the careless and indifferent to hear the words of life in the Gospel. Besides these 100, about 450 hymns and tunes from the Carmina Sanctorum have been incorporated in this handsome volume, so that the whole collection will very acceptably serve for congregations that want but one hymn book for their regular Lord's day services and their minor religious meetings. The entire work, words and music, in quarto form, and neatly bound in cloth, is sold for $1; words only, for 50 cents.

LEFT WITH A TRUST. By Nellie Hellis. THE COUSINS. By Emma Leslie. One volume. Oakland, Cal.: Pacific Press Publishing Co.

"Left with a Trust" is a story of domestic life of much interest—the struggles of a family to help "mother" and each other during the father's absence, and pleasantly reveals the brighter side of youth where there is a worthy purpose and a will to be kind and affectionate—"working by love," as the apostle denominates it. The influence of the story upon a family of growing boys and girls cannot be otherwise than salutary. The second part, the "Cousins," is a story for boys and girls, also, and teaches, in an interesting manner, the benefits of right living and right doing, with the rewards that must surely follow goodness and truth. To the home or the Sabbath-school library it should be a welcome addition. Its price is 60 cents.

Our Day for June presents a tempting list of contents: Joseph Cook writes of "Fruitful Faith, as Held by our Lord and Saviour;" President Calvin E. Amaron, President of the French Protestant College, at Springfield, Mass., of "Anti-American Canadian Catholic Conventions;" President Chas. C. Bonney (Chicago) of the International Law and Order League, of "American Munic-

ipal Reform;" Senator Fassett, of "Unmixed Self-Rule for Cities;" "Are Americans Becoming Ambitious?" from the London *Spectator*; with opinions by President Harrison on Reciprocity of Trade with South America, Commercial Prospects of the Pacific Coast, and the Results of Lincoln's Emancipation Proclamation. The book reviews embrace Wright's Life of Chas. G. Finney and Zabriskie's Life of Greeley. The "Questions for Specialists" gives President Magoun's Views of Professor Harper's Plan for the New Chicago University, and the general editorial notes cover a variety of current topics of social and religious importance. Published at 28 Beacon street, Boston.

The *Pulpit* for June contains sermons on "The Virgin Mary," by Rev. J. E. Lanceley; "The True Mission of the Church," by Rev. Thomas Dixon, Jr.; "The Trial of Fire," by Rev. J. T. Murray, D. D.; "Systematic Beneficence," by Chas. S. Robinson, D. D.; "Hindrances Removed," by Rev. Joseph Parker, D. D.; "The Mysteries of the Kingdom," by Rev. Canon Duckworth; "Kindness to the Poor," by the late Rev. Wm. Morley Punshon; "The Lamb Slain," by Rev. D. John Hall; "Dispensation of the Spirit," by Rev. A. P. Farringdon; "Salvation by Faith Alone," by Rev. Archibald G. Brown. Two dollars a year; 20 cents a copy. Edwin Rose, Publisher, Buffalo, N. Y.

The *Arena* for July gives room to the following gladiators and free lances: Geo. Stewart, D. C. L., LL. D., contributes a sketch of Oliver Wendell Holmes, a fine portrait of whom forms the frontispiece; Edgar Fawcett, "Plutocracy and Snobbery in New York;" C. Wood Davis, "Should the Government Control the Railways?" Camille Flammarion, No. 2 of the "Unknown;" W. D. McCracken "The Swiss and American Constitutions;" Rev. Francis Bellamy, "The Tyranny of all the People;" Prof. Jos. R. Buchanan, No. 2 of "Revolutionary Measures and Neglected Crimes;" Rev. W. E. Manley, D.D., "Æonian Punishment;" Prof. W. S. Scarborough, "The Negro Question," and Hamlin Garland, "A Prairie Heroine; "with editorials on "The Present Revolution in Theological Thought," and "The Conflict between Ancient and Modern Thought in the Presbyter an Church." Published at Boston.

Scribner's Magazine for July has for its frontispiece a full-page illustration of Horace's 18th ode—"To Faunus," translated by Henry Herbert. A. E. Seaton's fourth illustrated paper on Ocean Steamships relates to the speed of modern vessels. Other illustrated articles are: "Starting a Parliament in Japan," by Jno H. Wigmore; "Izard Hunting in the Pyrenees," by Paul Van Dyke; "An Old Danish Town," by Jacob A. Riis; "The Haunts of the Black Sea Bass," by Chas. F. Holder. Geo. A. Hibbard contributes "A Matter of Fact;" Geo. L. Catlin, "The Chimes of Walletikor," a Swiss story; James E. Pilcher, "Outlawry on the Mexican Border;" Jno. Elliott Curran, "My Uncle Dick;" Foster Crowell, "Training a Tropic Torrent in Hayti;" Edith Wharton, "Mrs. Manstey's View," and W. B. S. Clymer, "Landor Once More." Poems are also printed, by John Hay, and Mrs. Jas. T. Fields; and three editorials on current topics, with the foregoing papers, make up quite an attractive number of this excellent magazine. New York: Chas. Scribner's Sons.

"Excuse me, George, but when I saw you a year ago, your face was covered with pimples; it seems to be all right now." "Yes, sir; that's because I stuck to Ayer's Sarsaparilla, the greatest blood medicine in the world. I was never so well in my life as I am now."

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SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

Pastor Fisch, *of Paris, 1873:*—The church in America must stand as one man against Masonry or be destroyed.

Rev. Jcel Swartz, D. D, *a renouncing Mason:*—Its (Freemasonry's) religion is anti-Christian ... Its prayers are blasphemous. ... Its use of the Bible is sacrilegious. ... The whole is a compound of Judaism and paganism.

Moses Stuart, *Professor in Andover Theological Seminary, Mass, 1834:*—For a long time I neither knew nor cared about the subject; but recent attention to it has filled me with astonishment; and as to somethings contained in it, with horror. The trifling with oaths and with the awful name of the ever blessed God, is a feature which I cannot contemplate but with the deepest distress.

John Wesley, *June, 1773:*—I went to Ballymena and read a strange tract that professes to discover "the inmost recesses of Freemasonry," said to be "translated from the French original lately published at Berlin." I incline to think it is a genuine account. Only if it be, I wonder the author is suffered to live. If it be, what an amazing banter upon all mankind is Freemasonry.—*N. Y. Christian Advocate, February, 1884.*

Alexander Campbell:—I know no Temperance, Odd-fellow or Freemason fraternity that does not recognize a brotherhood with the world. "They are of the world, they speak of the world and the world heareth them." Christians, though *in* the world, are not *of* it. Any union, then, for moral purposes with the world that brings us to commune religiously with it, by the laws and usages of the institution itself, is opposed to the law and kingdom of Jesus Christ.

Charles G. Finney.—God demands and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and shoud take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion.

Nathaniel Colver, *former pastor Tremont Temple, Boston:*—I am free to say that it is my deliberate opinion that the vicious character of Masonry and its guilt-concealing and barbarous oaths are such, as not only to release all from their bonds, but also to lay upon them the solemn obligation to tear off its covering and expose its enormity. I regard it as Satan's masterpiece, a terrible snare to men. It sits at this moment as a nightmare on all the moral energies of our government, and utterly paralyzes the arm of justice.

Dwight L. Moody:—Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up.

Henry Tatem, *an eminent Baptist pastor, Providence, R. I., 1832:*—It was about fourteen years ago that I was first initiated into the lodge. Within a few months after, I advanced to the Royal Arch degree, and sometime after I took the degrees of Knighthood, as they are called. I well remember the horror of my feelings when the bandage was taken from my eyes and I found myself partly naked, with men standing around me pointing at me the implements of death, and a human skull was handed me to drink from, and I was required to repeat words, awful in themselves, and which I cannot distinctly recollect, but which I believe to have been the same I find given in the explanation of that ceremony in Bernard's Light on Masonry. From that time I absented myself from the lodge and chapter. My mind was afterwards led by degrees to an examination into Masonry, which I am now satisfied is repugnant to the spirit of the religion of Christ.

ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

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7. To the Boys who Hope to be Men.
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12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
37. Why a Christian should not be a Freemason (German).
38. Masonic Oaths and Penalties.
39. Should Freemasons be Admitted to Christian Fellowship?
42. Our Duty and Ability to Know the Character of Masonry.
45. Ought a Seceding Mason to Keep his Lodge Oath?
49. John Quincy Adams on the duty of American Voters.

The Masonic Oath Itself a Perjury (40 cents per pound).

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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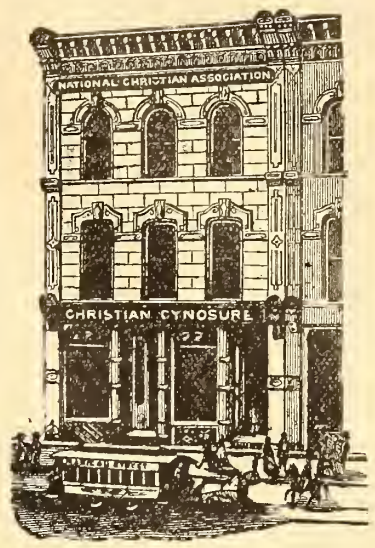
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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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CHICAGO, THURSDAY, JULY 2, 1891.

"OUTLAWRY ON AMERICAN SOIL."

There is no longer any doubt that the Italian murder society, the Mafia, exists on American soil in a modified form. The trial now in progress at New Orleans, where a band of Italians are charged with killing the chief of police, is expected to reveal something of the inner workings of an un-American and uncivilized band of outlaws.

Hideous as is the nature of this organized murder society, which is transplanted from the scum of Italian cities, it differs in degree only from other secret, self-constituted tribunals of alleged justice which have sprung up in different American States under a variety of names. The old "vigilance committee of the West" has been superseded in turn by the Klu-Klux, the Molly Maguires and latterly by the White-Caps. If these so called "regulators" have stopped short of murder in many of their outrages it is because there has still been a remnant of fear of the law of the land. The outrages upon person and property which such outlaws have perpetrated during the last quarter of a century form one of the greatest blots upon American civilization.

There is no room upon American soil for any other form of "regulators" than the tribunals of justice sanctioned by the law. All other societies, "committees," etc., are un-American and should be stamped out without mercy. The state or municipality that allows such organizations of outlawry to flourish, does not truly represent American institutions and should mend its ways without delay.

This article we clip from the editorial columns of one of our Chicago papers—we believe, the *Daily News*. It is a fair specimen of a large number of articles in the secular and religious press on one class of secret societies. The occasion of these articles was the murder of Dr. Cronin by the Clan-na-Gael, and the assassination of Chief Hennessey by the Mafia of New Orleans. There is no objection to what is said, but such writing does not reach the real heart of the case. Murder societies are dangerous, because they are secret, and secret societies are liable at any time to become murder societies.

Honest citizens, in a time of peace, and in a free country, have no need of secret combinations. No sane man expects war to be waged without a secret service. Crime is not hunted down without some concealments. Every lover of liberty must sympathize with those patriots who have taken property, reputation and life in hand in conspiracies for the overthrow of despotisms. But in years like these, when every praiseworthy deed is applauded, the very fact that men band themselves together by secret oaths is reason to suppose that their real purposes are not laudable.

Brotherly kindness, care for the widow and orphan, the virtues of temperance and patriotism, these and their kindred do not require secret halls, passwords, grips, signs and tokens in order to their production or maintenance. They result from honest industry, the prevalence of the Christian faith and a normal development of society. In 1861, when war-drums were rolling through all our cities and towns, no secret lodges existed to teach young men patriotism, yet by hundreds of thousands they sprang to arms and on hundreds of hard-fought fields they poured out the last full measure of devotion to fatherland. Lodges may teach wire-pulling, but they cannot teach benevolence in this or any other line.

How then shall we rid ourselves of secret murder societies? Simply by ridding ourselves of secret societies. All meetings of citizens should be open to the inspection of the authorities, and, at the call of any honest citizen, should be inspected. The convent of the buried alive is now not tolerated even in Naples; yet every secret order may become such a charnel-house whenever the persons who conduct it so desire. Honest, open, fair dealing is required in order to the peace and well-being of society. Secret orders are inconsistent with these primal requisites of civilized society. So long as they are permitted some of them will be murder societies; all of them may be.

THE SABBATH REST—AN APPEAL.

It is true that "the Sabbath was made for man, and not man for the Sabbath;" but it is equally true that the Lord of the Sabbath, who gave utterance to this sentence, also said: "Remember the Sabbath" (or one day in seven) "to *keep it holy*." There is no clashing of the two expressions. The law setting apart one day in seven for rest has never been repealed; neither has the law to keep it holy. Rest and worship are thus enjoined with equal force; and to those whose hearts are right with God, worship is indeed rest. There is no authority for giving up the rest and worship day to "chambering and wantonness," or "rioting and drunkenness" (Romans 13: 13), or to physical or secular mental labor.

While we are upon this subject, we would state that the American Sabbath Union, organized in 1888, is rapidly extending its auxiliary organizations into every State and Territory. In many of the States the work of forming County Societies and Municipal Leagues is going rapidly forward.

We are in receipt of pamphlets sent us by District Secretary James P. Mills, of this Sabbath Union, giving a brief account of its rise, and especially setting forth the progress of the work under his supervision, first in Ohio, where he was the State secretary, afterwards in the sixth district, to which he was appointed, and calling attention to the enlargement of his field to embrace eighteen of the States located in the Mississippi valley. He desires to secure active men as field secretaries in his territory, to act as agitators, solicitors and organizers in Arkansas, Dakota (North and South), Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Michigan, Minnesota, Mississippi, Missouri, Nebraska, Ohio, Tennessee, Texas and Wisconsin. Persons desirous of engaging or able to recommend a suitable person to act as one, should address the secretary at 185 Dearborn St., Chicago, Ill.

Every Christian, every *professing* Christian, every church-member, and every pew-holder in every church in the United States, is, in the light of the Gospel, and in the cause of humanity, under obligation to demand that the Columbian Fair of 1892–'93 shall be closed on every Sunday during its continuance. The honor of God, the honor of the orthodox churches, and the honor of the United States as a Christian nation, is involved in this question. Not only is this demand in accordance with the will and law of God, but in harmony with the necessity of nature, that a physical and mental rest of one day in seven shall be established. Every churchman and every good citizen ought to speak out candidly and fearlessly upon this subject. There should be no temporizing or truckling with the world, the flesh or the devil. There should be but one opinion about it in churches of all denominations, and that opinion should be strong enough to crush out every institution, organization or individual that opposes it. God, the Bible and thousands of hard-working men and women demand a hearing on this question, even if the days of physical labor have to be reduced to five a week during the continuance of the Fair. Then one day can be given to the Fair, and the other to the Lord of the Sabbath. There should be no other compromise. The issue is too momentous.

THE KNIGHTS OF RECIPROCITY.

This new secret organization had its origin in the desire of the Republican politicians to check the inroads made in their party by the Farmers' Alliance, although it is stated that its founder had commenced work upon its principles long before. The membership has been rapidly increasing in Kansas and other States, until now there are seven Grand Lodges. In Kansas there are sixty lodges, with a membership of about 10,000. Missouri has thirty lodges, and Nebraska, where the Alliance is strong, has nearly forty lodges.

The Knights of Reciprocity form a secret political organization opposed to a third party of any kind. It is Republican throughout, and, while not pretending to direct the party at present, it expects soon to have strength enough to control it, as the party workers are rapidly entering it.

The Grand Lodge of the new order met at Topeka, Kansas, about two weeks ago. The Grand Judge, in his annual address, declared that the objects of the order were to bring about changes in the administration of the Government through the Republican party. He declared that reciprocity was not free trade, and warned the order against all class legislation such as declared for by the Alliance.

If the defence and perpetuation of the Republican party is desired, why should it stoop to the secret folly and trickery of a rival to secure success? It has a glorious record in the past as the agent of Providence in the abolition of slavery. Now, instead of aping its opponents, let it exhibit a like and worthy energy in driving out the saloon and the secret conclaves that threaten destruction to our republican freedom of thought and progress. Then will gather about its standard a host of true reformers—men and women who only need such encouragement to overcome these social evils as they overcame Negro slavery; and the party will then really, and not till then, stand forth as the "grand old party" which it now claims to be. Surely the party can be no greater than President Grant, whom it honored so highly and so long, and who in his latest hours said with characteristic manliness: "All secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together." "Forget it not!—forget it not!"

ANCIENT ORDER OF UNITED WORKMEN.

In reply to inquiries as to this order, its objects and plans for work, we have gathered the following essential facts from authoritative sources:

The A. O. U. W. claims to be "the oldest, strongest and best fraternal beneficiary association in America." In 1890 it had an alleged membership of over 245,000 in the United States and Canada, and of 21,000 in the State of Illinois.

The mission and purposes (as made public) of the order are thus stated:

It is a fraternal, benevolent society, whose mission is to relieve the suffering, administer to the sick, bury the dead, and to care for the widows and orphans of its members.

"The order was organized at Meadville, Pa., on the 27th day of October, 1868, and at the present time is distributing over four million dollars per annum to the widows and orphans of its deceased members, in addition to large amounts expended for other benevolent purposes.

"The objects and aims of the order may be briefly stated as follows:

"1. To unite white male persons over twenty-one and under fifty years of age, regardless of nationality, political preferences, denominational distinctions, into a fraternal brotherhood, the members of which recognize and believe in the existence of a Supreme Being, the Creator and Preserver of the universe.

"2. The adoption of such secret work and means of recognitions as will enable the members to make themselves known to each other wherever the order may exist.

"3. To embrace and give equal consideration to all classes and kinds of labor, mental and physical; to endeavor to improve the moral, intellectual and social condition of its members, and by wholesome precepts and fraternal admonitions to inspire a due appreciation of the realities and responsibilities of life.

"4. To hold lectures, read essays, discuss new inventions and improvements, encourage research in art, science and literature, and, when practicable, to establish and maintain libraries for the improvement of the members.

"5. To create funds in aid of the members during sickness or other disability, and generally to care for the living and bury the dead.

"6. To pledge the members to the payment of a stipulated sum to such beneficiary as a deceased member may have designated while living, under such restrictions and upon such conditions as the laws of the order may prescribe.

"The Subordinate Lodge is composed of the members of the order, is the sole channel of admission, and is the medium through which the various funds are collected and disbursed, and the detail work of the order performed.

"The Grand Lodge is composed of representatives from the Subordinate Lodges, meets annually, and is the legislative body for the territory over which its jurisdiction extends.

"The Supreme Lodge is composed of representatives from the Grand Lodges, has legislative jurisdiction over the entire order, and is the court of last resort in the order."

Separate jurisdictions usually comprise one State where the lodge has 3,000 members, who are only responsible for the death losses occurring within its limits. Each jurisdiction is given a maximum assessment rate, and in case of any excessive mortality within it, where this maximum assessment does not meet the losses, a pro rata assessment is made on the entire membership of the order to pay the deficit.

Respecting the fraternal relationship, "the highest aim of human society must ever be the

attainment of peace, harmony and good will between man and man. The order realizes that the basis of all fraternal fellowship must be the law of Love. 'Whatsoever ye would that men should do unto you, do you even so to them.' With the Golden Rule as the basis of all its law, it teaches the divine doctrine of the brotherhood of man. It realizes that strength, solidity and success can only be the result of united brotherhood. To this factor it looks for success in the future as in the past."

"The amount paid to the beneficiaries at the death of a member is in each case $2,000. The assessments are uniform in amount, being $1.00 each. Assessments are levied on the 1st day of the month, when necessary, and must be paid on or before the 28th day of the month." In addition, there are lodge dues, usually amounting, per head, to $3 or $4 per annum.

From members ranging in age from 36 to 50 years, assessments are required of from $3.50 to $41; under 36 years, not less than $3.00. These amounts includes every item of expense for the year.

Like every other secret order, it bows to the lodge system. What its extrajudicial obligations require from its member, is not made public; but the hand of Masonry and Odd-fellowship is probably to be found doing the "fine work" in the cloisters of the order.

—A note from ex-President John G. Fee, at Berea College in Kentucky, on the 25th of June, says: "A great day yesterday, here—Commencement. Not less than 3,000 people present. Very orderly; not a drunken man seen by me, at least, nor an oath heard." It must have seemed like an advance "slice of the millennium."

—We are in receipt of an appeal for funds from "The Working Woman's Home Association," now at 21 South Peoria street, in this city. The association is engaged in a worthy charity, the relief of the girls employed in stores, offices and factories on slender wages and deprived of the comforts of home. For these it is proposed to erect a suitable building as soon as $30,000 has been subscribed for this purpose. We have many men of wealth to whom it should be a pleasure to assist in this useful work and to bestow upon it a liberal and perpetual endowment. It pains us, however, to see that the association has designated a Sunday newspaper as its organ for reporting names and contributions received. Somehow it does not strike us as a good beginning, to encourage the circulation of a Sabbath-breaking sheet.

—The noon prayer-meeting recently established in the office of the *Christian Cynosure* should not be forgotten by the friends of the Reform cause and the paper. Steps are being taken to place it upon a firm basis and secure its continuance daily. Quite recently it received new vigor from the attendance of Rev. J. W. Kilbourn, of Ohio, now attending Moody's Bible Institute in this city, and Mr. P. M. German, also of the Institute, who have taken an interest in the welfare of the meeting, and will devote themselves to the work of enlarging its sphere of usefulness. By this means it is proposed to not only make it a work of grace for all the attaches of the paper, but to extend its benefits to residents and sojourners in the vicinity of the office of the N. C. A. It is probable that under these auspices additional Gospel meetings will be held in the same place at other appropriate times. Due notices will appear in these columns relating to these meetings.

—Some one has sent us the printed program of a "memorial service" held by Eastern Star Lodge, No. 143, I. O. O. F., in the Saratoga Street M. E. church, East Boston, Sunday, June 14, 1891, in memory of two dead P. Gs. and ten other deceased members. There were quartette singing, reading of the Grand Sire's Proclamation, a solo, a prayer, responsive readings of heterogeneous selections of Scripture from both the Old and New Testaments, and an address by Rev. J. W. Hamilton, D.D., who took for his text James 2: 14–18. This was an open meeting, and possibly as satisfactory to the lodge as it could be made. But that all these beautiful things should be said and sung and applied to a dozen men who had paid their moneys into the lodge for lodge purposes, under a lodge obligation to pay up or get out, rather perverts the Christian idea of Gospel benevolence—give, not expecting to receive again. Every religious demonstration of a secret order seems to be a wretched imitation of true worship, when taken in connection with its lodge performances and the motley characters of which it is composed.

—The fact that the last Congress appropriated a large sum of money for the pursuit of experiments in producing artificial rain, and that a professor of æronautic science is engaged, in the State of New York, in making these experiments, has given an impetus to the progress of invention in this direction that is likely soon to develop into eminent success, or to prove the inefficiency of man to control the elements. As stated last week, an Australian claims to have made a machine that will cause rain to fall within an area of 250 miles. It sounds like an exaggeration. But now comes Dr. Dyrenforth, a gentleman formerly well-known in Chicago, who claims that by the explosion of a combination of oxygen and hydrogen in the upper atmosphere, he can also produce fertilizing showers at will. At the government station Professor Myer is working on a similar idea. Noise seems to be a necessary concomitant in producing the desired rainfall. The public interest in the result of this investigation is naturally excited.

A REFORM VICTORY IN BOSTON.

The Boston papers, and the agents of the press in Chicago and elsewhere, have given various accounts of the signal victory over Masonic arrogance achieved by Rev. J. P. Stoddard at the Baptist Ministers' meeting at Boston, on Monday of last week. That it was a victory, and a great one, all must agree. We avail ourselves of the *Inter-Ocean's* special telegram on the subject, from Boston, June 22:

The meeting of the Baptist ministers this morning was presided over by the Rev. Phillip S. Moxon, and was addressed by the Rev. J. P. Stoddard, on "The Influences of Secret Societies on Churches, as Derived from the Landmarks of Masonry."

Mr. Stoddard charged that allegiance to Masonry and to God are incompatible, because the Masonic ritual leaves out the name of Christ, and because members are obliged to admit only belief in the existence of God and not in God himself. He commented adversely upon ministers who join secret societies, and was suddenly interrupted by the Rev. Mr. Cleaveland, of Melrose, who announced that he rose to a point of order. He stated that he was a Mason, and could not listen to what he characterized as uncalled-for abuse. Mr. Moxon put the motion on sustaining the point of order to the meeting, and it had only a few votes in its favor.

Upon demand of Mr. Cleaveland a rising vote was taken, which was against him 7 to 50. Mr. Cleaveland thereupon requested that his name be dropped from the roll of membership, and left the meeting. Mr. Stoddard began to apologize, but was interrupted with cries that no apology was needed. He then finished his address in the line in which he had begun it, closing with an explanation of the ritual of the thirty-third degree.

The Rev. Mr. Cleaveland's protest on making his point of order was as follows:

"I am a Mason, and have listened to this scathing stigmatism of the order in patience, but I cannot listen to this unjust and uncalled-for abuse."

Upon the defeat of Mr. Cleaveland, 50 to 7, he instantly rose, and addressing the Secretary, said: "I request that you drop my name from the roll of membership of this conference. I do not care to be a member of any body that refuses to sustain any decent point of order." Then taking his hat he left the hall.

The Boston *Traveller's* report of Mr. Stoddard's lecture on this occasion is as follows:

The address of the morning was given by Rev. J. P. Stoddard, on "The Influence of Secret Societies on our Churches." He gave a brief outline of the history of Freemasonry, claiming the establishment of this organization in London to be dated the 17th of June, 1717.

Three operative lodges met at Apple Tree Tavern and organized the first grand lodge, of which Anthony Thayer was elected the first grand master.

The first lodge in America was the St. John Lodge of Boston, which was organized in 1733.

The great danger of Freemasonry was said to lie in its religious aspects and character, and in view to a consideration of these points, the "Landmarks of Masonry" was the especial theme discussed.

The word "landmarks" was said to be not a purely Masonic term, but when used by Masonic authors, has special reference to the fundamental tenets of the order.

The landmarks are to Freemasonry what the Ten Commandments were to the Jewish system—an epitome of doctrine of faith and works. They constitute a standard by which to try all mooted questions in legislation, administration and religion.

In every controversy an appeal to the landmarks is final, and when they speak strife among the mystic brethren must cease.

Practically they are the Bible of the craft, giving oracular utterance of the Masonic god.

When a question arises among Christians, an appeal is taken from church creeds and courts to the Scriptures of the Old and New Testaments, because this is the Christian Bible. Under similar circumstances the Mohammedan has recourse to the Koran, because his Bible, but the Mason appeals to neither the Christian nor the Mohammedan standard, but to his own Bible, the "Landmarks" of his order.

In consequence of the supremacy of this code the result to individuals was said to be a practical rejection of all others.

Although Masonry exacts a belief from its followers in God, it is only in a god. Whatever a man may believe he must profess a belief in God as the Grand Architect of the Universe. He is not invested with a single immortal attribute, but is simply a mechanical being. In perfect accord with this sentiment, Masonry mutilates the Scriptures used at its initiatory ceremonies by omitting Christ's name. Everything must be eliminated that is not in accord with Masonry.

Romanism claims no more for its papacy than Masonry does for its land marks.

In short, Freemasonry was said to be practically atheism, as it denies Christ and is a Satanic device to propagate evil.

"It is in this atheistic creed, and all that surrounds it," said the speaker, "that lies the danger. It is this power that robs the prayer-meeting of young men. They say Masons pray; so did Dives, but did not avail; the prayer from which the name of Christ is excluded cannot be acceptable unto God."

In conclusion, Mr. Stoddard said that, if he had said anything that offended any brother, he had done so from a Christian duty.

An exposition from a chart illustrated the degrees of Masonry from the first step onward to the highest. The meeting closed with prayer from Rev. Dr. Johnson.

—Rev. J. P. Stoddard had an appointment to preach last Sunday in the Berkeley street (Boston) headquarters of the Young Women's Christian Temperance Union; on the Fourth, on Boston Common, he is to speak on Temperance, by invitation of the Women's Christian Temperance Union. He is, also, to deliver an address on secret societies at the Annual Christian Conference, on the top of Mt. Washington, which will begin July 7, and another, on the day set apart for the same subject, at the Camp Convention of the Christian Workers at Camp Hebron, Hebronville, Mass. The convention will open August 22d and continue for ten days. Efficient preachers from all parts of New England will be present, and will have a fine opportunity for hearing the truth about the lodges.

—Rev. W. F. Crafts reports having delivered seventy-one addresses for the Sunday Union in the first sixty days of his tenth Sabbath-reform tour, and in the first part of July is to deliver addresses at Winnipeg and Fargo, and the week following in southern Illinois; at the two Chautauquas at Lakeside, Ohio, and Clarion, Penn., the first week in August; at Mansfield, Ohio, August 9; Kansas City, Mo., September 13–16; Oberlin, Ohio, October 16; Canajoharie, N. Y., October 20.

—Rev. A. F. Dempsey, pastor of the Wesleyan Methodist church at Westville, Mich., was in the city on Thursday last, on his way to Kansas to attend to some private business affairs, and favored us with a pleasant call.

THE HOME.

THE SOWING TIME.

"The Field is the World."
"Blessed are ye that sow beside all waters."

I seek not the harvest here,
For the seeds of truth I sow;
I willingly wait to bind the sheaves
In the world to which I go.

Too busy I am in the field
To track them as they fly;
But I know there's a germ of life in each,
And they cannot, cannot die.

The breath of the Lord will waft
Each one wherever he will;
And there it will spring and bear its fruit,
His purpose to fulfill.

'Tis a joy to bear the seed,
To go with the store of grain,
To scatter it here and scatter it there,
And sow and sow again.

In the morning's dewy hour,
'Mid noontide's sultry heat,
At evening when the shadows fall,
To drop the Gospel wheat.

I know not which shall thrive,
But the promise of God I take;
His eyes shall follow the smallest grain
I sow for his dear sake.

—*Maryland Churchman.*

HELPING.

A TEMPERANCE TALE.

BY ADA M. MELVILLE

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III.

During the next two weeks neither Grace nor I saw anything of the Clarkes. Grace was too ill to leave the house for nearly a week, and just at that time, when I most wanted to be with her, I was laid up with a cold and fever myself. I recovered before she did, and my first walk was to her home. I found her looking very thin, but almost as cheerful as usual. She said she would be back at school in a few days, and asked me when I had been to the Clarkes'.

"Not since our last unhappy visit there together," I told her. She made me promise to go again soon, not waiting for her; so I went the next afternoon. I found everything much as it had always been, the children nearly pulling me to pieces in their delight at seeing me.

"Where have you kept yourself all this time?" asked Mrs. Clarke, "neither you nor Grace has been here for ever so long."

I did not remind her that had she acted naturally and without restraint, she would probably have taken pains to find out from mother why I had not been there. Sophia made answer for me.

"They did tum once, mamma, a long time ado, but you was 'sleep in the titchen, and they went away again."

My confusion at this remark quickly turned to indignation as the mother answered, blandly, "Were you in that day? I was so tired and felt so sick, that when I sat down on the floor to play with the children I fell asleep for a few minutes. Why didn't you waken me?"

"But you *didn't* play wif us, mamma," said the bright-eyed child, seriously. "You never played all day; you hit me and you sleeped a long, long time. S'fia dot hungry."

How I wished I was well out of it! But Mrs. Clarke seemed equal to the emergency.

"How the child talks! Get your new dollie, dear, and show it to Miss Fanny. It is one papa brought her the other day."

I was glad to rush into extravagant praise of the new doll; then I had a romp with Delia, and went away with a feeling of relief.

I tried to draw mother out about the change that had come over our neighbors, but, as before, she was very reticent. As for what Grace and I had seen that afternoon, she said it might be that the woman was feeling ill, as she had said,—people often did fall into long, heavy sleeps when the days were warm. But though we wished we might, neither Grace nor I could change our opinion on the subject, and Mrs. Clarke's manner, together with Sophia's artless words, confirmed our views.

All this time, work at school was growing more exciting and absorbing. Grace was in her usual place, but her white face frightened me. She seemed lamer than usual, too, but that might have been fancy. I was glad the examinations would soon be over and vacation at hand, that she might take the much-needed rest. But about three weeks before tests began, an announcement was made by the Board of Education that set all the ambitious ones in a flutter. Every summer there were examinations held at the University, which hitherto had been open only to those intending to become University students. But this year, all those completing the work of the higher classes in the public schools might take the examinations. Those attaining a certain standard would be awarded a bronze medal. It was simply an honorary affair, but our teachers were anxious to have a good many of us try. Of course they would like to have it seen that the pupils of the common schools could compete favorably with others who were supposed to have superior tuition. The afternoon the announcement was made, we of the "upper ten" held a grand rally in the play-room, to find out who would and who would not try.

"Grace Darling, you'll try!" two or three cried in chorus, as she joined us.

"Maybe. Will you?" addressing Gussie Mills, whom we called "Our Lady Crazy Pate," on account of her wild spirits and the scrapes into which they were forever plunging her.

"Yes, of course! It will be such fun to get inside those grim halls of science. Won't we make the corridors ring, though? They won't know themselves. Oh, yes! I'll go, but I resign all my chances to you beforehand, Grace."

"You'd better," chimed in another voice; "it's a most graceful way of acknowledging a necessity. The whole thing is a ridiculous form, anyhow, and the surest way to get through is to study up the three easiest points that you can find on each subject, and the three toughest. They limit themselves to five questions per topic, so you've one to spare. My brother has been through the mill, and he knows."

After a good deal more of merry talk, a hopeless mixture of sense and nonsense, we found we should have seven representatives at the University, Grace and I being among the number.

As we walked home that night, her arm leaning heavily on mine, her steps slower than usual, I wished to myself she had not made up her mind to do the extra work. Noticing a sad, preoccupied look on her face, I said, "What is it, darling Grace?"

"I was thinking."

"That was very evident. May I share your thoughts?"

"You may think them silly."

"Please give me a chance to pass judgment on them." I spoke lightly, but I knew she said that only to gain time or to put me off, and I felt sure that she was only waiting to tell me what was on her mind, till it could come naturally.

"I was wishing, Fanny,—wondering if there wasn't something I could do better than just study."

Her answer completely surprised and puzzled me.

"How better?"

"Something that would do more good."

"To other people, you mean?"

"Yes. It seems as if I had spent so many, many years having a good time and going to school."

Her voice was grave, even to sadness, her face held an expression entirely new to me, but I made answer as lightly as I could.

"You haven't lived so many, many years, after all, Gay, and I supposed we were getting ready now for the ones that are coming. That's what they always preach at school."

There was a long silence, the new expression on her face, the strange light in her eyes, deepening and intensifying. Hardly knowing why I did so, I took in mine the thin hand resting on my arm. She gave me a loving little squeeze, saying, "But, Fanny,———" I could not help her on, and I waited. Another pause, and she began again:

"*You* are getting ready for the other years." What a strange emphasis on the personal pronoun, and how the quiet little sentence turned me cold and weak.

"You are, too, Gracie."

I said it with a lump in my throat, feeling that I had hurried on the words she was trying all this time to say to me. And they came, falling as calmly and sweetly from her lips as the twitter from the birds fluttering about us.

"They will not come to me, Fanny. Don't you see how weak I am getting?"

We spoke no more until we reached my home.

"Come home with me," she said, tenderly, as if she would comfort me. "I want to talk."

I left my books in the house and went on.

My friend had a room of her own that I called her "white nest," for everything about it, save the wood of the bedstead and chairs, and the golden-colored matting that covered the floor, was pure white. We went up to it now. Grace lay down on the bed, while I curled up beside her, sitting so I could look down into the dear face that in one short hour looked new to me, so full was it of a thought that had never crossed my mind before.

"As I was saying," she went on quietly, as if our conversation was quite of the ordinary, "I want to *do* something for somebody else, while I have time, and I want you to help me."

Then the reality of it all struck home. I had been dazed before. Crying out passionately against the truth that faced me, I buried my face on the pillow beside her and we cried together. For her sake I dried my tears as soon as I could, and tried to listen quietly to what she had to say.

"Ever since we knew about poor Mrs. Clarke, I've wondered if we couldn't help in some way. It's not only she, either. There are so many people all wrong, and in all my life, Fanny, I've never done a thing for any one. Don't you think it's time to begin?"

I could not speak, so I nodded, and she, knowing my mood so well, was satisfied, and continued:

"You know I joined the church two years ago. I've been regularly to prayer-meeting and Sunday-school. I've tried to be good," (and she *had* been good, God bless her!) "but now it all does not seem to amount to anything. Will you help me, Fanny?"

"What are you going to do?"

I had heard the girls at school speak about some Gospel meetings they had been attending, and in some confused way thought she was talking in the same connection.

"I don't know, yet. Whatever I can. How does Mrs. Clarke get along now? I haven't been able to do more than school for some time."

"I don't really know, Grace. Mother does not care to have me go there often, and you know I've been busy with my lessons."

"Suppose we don't stay away any more. It can't do us any harm to go. I guess your mother will let you."

"But what good will it do?"

"I can't tell. But I was thinking if we stay away because she doesn't act just right, we can not help, and if we keep friendly with her we may be able to. You'll help me?"

How fond she was of that word "help." I took the small, thin face between my hands:

"Grace, I will do anything you say, and all I can." Then we kissed each other, and I had a curious sensation as of being in church, taking part in some solemn ceremony.

"What makes you think you will not get well?"

I had caught some of her sweet bravery and asked the question quietly enough.

"I *know* it. I made papa tell me what the doctor said."

"Oh, Gay, how could you bear it?"

"I couldn't, at first. You know that week I was out of school? It was then I knew first, and I did not want to see any of the girls. Don't tell them, Fanny; but you may tell your mother;—she is so good to me. I am glad now that my mother is dead. Won't she be happy to know I'm coming?"

"Do you know how long—?" I could not finish the question.

"Perhaps a year. Maybe not so long."

How long a year had always seemed to me before, when I had looked forward to some pleasure at the end of it. But *now*, when the end was to be death, oh, how short it seemed!

"I don't see why they told you!" I burst out, indignantly.

"Papa couldn't help it. I made him. You'll have to get gray and wear specs without me, Fan-fan."

"Oh, don't, Grace, *don't!*" It was as if she had laid rude hands on an open wound. I could not bear it.

"Poor Fan-fan! It's too bad to have told you."

She put her little hands in mine, while her great eyes, flooded with tears, smiled at me, for she neither shrank from nor dreaded what was coming to her, and all her sorrow was for those who loved her.

(*To be continued.*)

A POOR RULE.

Said Mary to Johnny, "O dear!
This place is too poky and slow;
There's only one bubble-pipe here;
O Johnny, please, *I* want to blow!"
"No, I'll blow them *for* you," said he,
"Just watch and you'll see every one;
That leaves all the labor to me,
While you will have only the fun."

Said Johnny to Mary, "O my!
That apple, so big and so bright,
You can't eat it all if you try;
O Mary, please, *I* want a bite!"
"No; I'll eat it *for* you," said she,
"And show you just how it is done;
I'll take all the labor, you see,
And you will have only the fun!"

—*Selected.*

MOTHER NOT TO BLAME.

Tom had been an idle, careless, mischievous boy in school. He did not mean to be a bad boy, but he wanted to do about as he liked, without seeming to care how much he troubled others by it. He had a seat-mate who was quite unlike him, in that he was careful to try to please his teachers.

One day Tom heard the teachers talking about some of their pupils; he heard his own name mentioned, and then that of his seat-mate.

"Jamie must have a very lovely mother, I think," said one; "for he is always so polite and agreeable, and tries so very hard to please all who are around him."

"I have heard that Tom Dunn's mother is a good woman," said another, "but I don't see how it is that she has such an unpleasant boy. I think he has a generous nature, and when he likes can show fine manners. It is my opinion that his mother tries to teach him just what is right, but he will not listen to her teaching. You know there is many a boy that will go on to destruction in spite of his mother."

Tom had heard enough to make him a miserable boy for the rest of the day; and he had not put conscience away so far but that he could hear a whisper: "You've been a mean boy, and they've laid it all to your mother."

Now, he did really love his mother, and could not bear the thought that he had brought discredit upon her. After school that night he lingered until the others had passed out, and, going up to his teacher, he said slowly, and as if he hardly knew how to say it: "I want to tell you —that—that mother isn't a bit to blame. Don't lay it to my mother—all my bad ways, I mean."

I don't think Tom thought at all what a brave thing he was doing; he did not think of anything but the wish to defend his mother; but when the teacher took his hand and said, "Your mother must be a brave lady, Tom, for her boy has shown himself brave to-night, and I shall expect good things from him in the future," he thought, "I wonder if the other boys know that, good or bad, all they do is laid to their mothers."—*Sel.*

WHAT AILED THE BELL.

It was the first school after a vacation. The children were playing in the yards. The teachers sat at their desks waiting for the bell to strike to call the children to their different rooms. The hands of the different clocks pointed to a quarter before nine.

The bell was a sort of gong, fastened to the outside of the building, and the master of the school could ring it by touching a knob in the wall near his desk. It was now time to call the children into school. The master pulled the bell and waited. Still the merry shouts could be heard in the school yards. Very strange! The children were so engaged in play that they could not hear the bell, he thought. Then he pulled it more vigorously. Still the shouts and laughter continued.

The master raised his window, clapped his hands and pointed to the bell. The children rushed into line like little soldiers, and waited for the second signal. The teacher pulled and pulled, but there was no sound; then he sent a boy to tell each line to file in, and he sent another boy for a carpenter to find out if the bell cord was broken.

What do you think the carpenter found? A little sparrow had built its nest inside the bell and prevented the hammer striking against the bell. The teacher told the children what the trouble was, and asked if the nest should be taken out. There was a loud chorus of "No, sir."

Every day the four hundred children would gather in the yard and look up at the nest. When the little birds were able to fly to the trees in the yard; and no longer needed a nest, one of the boys climbed on a ladder and cleared away the straw and hay, so that the sound of the bell might call the children from play.—*Our Young People.*

TEMPERANCE.

"LICENSE LAWS": THEIR DESIGN AND PERVERSION.

At a Pastors' Conference of New York ministers, about 150 in number, and many laymen, present, after an able address just before the intended vote on the Prohibition Amendment, by Rev. Mr. Pogson, the question was asked: "What is the object of license laws? Is it revenue?" The reply was made by one versed in ancient and modern codes: "License is a modern provision, and in codes of northern Europe. Only prohibition is found in the most ancient as well as modern codes of Asia; as the Indian Vedic statutes embodied in the Institutes of Menu, and the more modern precepts of Confucius and of Buddh, which date back to the age of Daniel, about B. C. 600. The same is true of ancient Grecian and Roman Republican laws, all of which were prohibitory of the use and sale of intoxicating liquors. The allusion of Cicero, the last defender of the Roman Republic, in his voluminous writings on the 'Republic' and its 'Laws,' in his 'Moral Duties,' and his 'Orations,' to 'port' or 'gate-charge on wines,' is to that still paid at the entrance into Italian cities for fresh products of every kind brought from the country for sale. 'License laws,' originating in modern European legislation, had as their aim the *prevention* of the sale of intoxicants, scarcely known in Southern Europe, to excepted classes as miners, women, and men prone to intoxication. The *perversion* of 'license' law, for 'revenue,' so shocking now to Buddhists of India and Confucians of China, so inconsistent with Mohammed's prohibitory commands in the Koran, is awakening all true patriots and philanthropists of England to the dishonor brought on their country while they allow a few mercenary men to prey on the people of their own and foreign lands."—*Historic Truth.*

PROHIBITION A SUCCESS IN IOWA.

The number of convicts in the penitentiaries of Iowa has decreased ten per cent relatively with the general growth of population during the past ten years. This is the strong and unimpeachable evidence that the new national census gives as to the good results of prohibition in Iowa. In the same proportion there is ten per cent less drunkards, ten per cent less crime, ten per cent less court costs, and ten per cent increase in happy homes. All this ten per cent gain in every good direction has been made against the constant efforts of the saloon and all its helpers to weaken and debauch manhood in every possible respect. The brewers and distillers have poured millions of dollars into the State to bribe witnesses, jurors, and courts, subsidize newspapers, employ speakers, and pay expenses of the campaigns against prohibition, and yet the grand State of Iowa has made a ten per cent gain in all good respects under prohibition during the last census period, and prohibition has only been the law of the State about two-thirds of the ten years. The census statistics plainly demonstrate that if prohibition were thoroughly enforced all over the State, one of the penitentiaries could be closed up and the other greatly ensmalled.—*Des Moines Register.*

ASPECTS OF THE LIQUOR QUESTION.

Prof. Francis G. Peabody, of Harvard, in a lecture on the temperance question before the Lowell Institute of Boston the other day, said in substance: There are two aspects of the liquor question, the economic and the moral. There are at present in the liquor traffic throughout the country some 200,000 persons—163,000 in the retail, and the rest in the wholesale. The figures represent only the dealers. The number of persons employed is upward of one million. The worst of these horrible figures is that they mean the withdrawal of just so many persons from right kind of employment. In their present occupation they contribute little or nothing to the wealth of the country.

As to the amount of liquor consumed in 1886, $337,000,000 was spent for spirits, $304,000,000 for beer, $16,000,000 for imported wines and $34,000,000 for domestic wines—a frightful total of about $700,000,000. Only about one-twelfth of this amount is spent for food, clothing and necessaries of life. In the same year there was received as wages $947,000,000, and the liquor bill consumed two-thirds of it. Again, it costs $350,000,000 a year for churches, and the drink bill would buy all the churches in six months.

A LITTLE INQUIRY.

The National Temperance Society has requested the State Department to gather information concerning the alcoholic liquor traffic in the various countries of the world. The State Department has agreed to undertake the task. The report will be made for the World's Temperance Congress that will be held at Chicago in 1893, during the World's Fair.

The society suggests to the State Department that information be secured on the following points:

Statistics as to the quantities and kinds of intoxicating liquors produced.

As to governmental methods of dealing with the manufacture and sale of intoxicating liquors.

As to intemperance as related to poverty, immorality and crime.

As to what efforts are being made to discourage the use, manufacture and sale of intoxicants.

SUCCESS OF NON-ALCOHOLIC TREATMENT.

The eighteenth annual report of the London Temperance Hospital, just issued, shows that 753 patients were treated during the year 1890, of whom 390 were cured, 258 relieved, 60 were unrelieved, and 45, or not quite 6 per cent (5.93), died. From the opening of the hospital to the end of December 6,896 in-patients have been treated, of whom 3,591 were cured and 428 died, a mortality of 6.2 per cent. Patients are treated in this hospital without the ordinary administration of alcohol.

The highest court of Maryland decides that the liquor law of the State applies to the dispensation of drinks in a social club as fully as in a saloon, and consequently that clubs must obey the law or suffer its penalties. The Supreme Court of Massachusetts has held that the law does not apply to clubs unless they are mere tippling establishments run under the name of a club for the purpose of evading the statute.

The thirty-first annual convention of the United States Brewers' Association was called to order in Germania Hall, Cleveland, Ohio, May 20. There were about two hundred delegates present. President Leffens said: "Legislation, as a whole, has been favorable to us, while the recent elections have been victories for the cause represented by us. I would advise the continuance of our present policy in dealing with the prohibition question. This includes the sustaining of an educational bureau." Regarding the action taken by last year's convention at Washington, looking to a brewers' exhibit at the World's Fair, he said it was proposed to erect a building at a cost of $163,000. The report of the trustees reviewed the legislation affecting the brewers and rejoiced at the defeat of the bill to create a government commission on the alcoholic liquor traffic.

BIBLE LESSON.

STUDIES IN THE GOSPEL OF JOHN.

LESSON II.—Third Quarter.—July 12.

SUBJECT.—Christ's first Disciples.—John 1:29-42.

GOLDEN TEXT.—Behold the Lamb of God, which taketh away the sin of the world.—John 1:29.

|*Open the Bible and read the lesson.*|

DAILY READINGS.—M.—John 1:29-34. T.—John 1:35-42. W.—Luke 5:1-11. T.—Luke 5:27-32. F.—Mark 1:14-20. S.—Luke 9:57-62. S.—Matt. 19:27-30.

COMMENTS BY E. E. FLAGG.

1. *The testimony of John.*—vs. 29–34. When Jesus was persecuted for healing on the Sabbath, among other witnesses to his divinity he cited John, as unanswerable, considered in the light of the fact that all men—even the chief priests and Pharisees—esteemed the latter as a prophet. "Ye sent unto John, and he bare witness to the truth," (ch. 5:33.) So great was the popular interest in John's preaching, and so strong the impression in many quarters that he was the Messiah, that an official deputation was sent from the Sanhedrim, to personally interview him and learn the truth. It is implied (v. 28) that this was done when he was surrounded by throngs waiting to be baptized. The Pharisees were evidently content with John's express denial that he was the Christ, and let the matter drop. They do not seem to have been any more anxious for his coming, than many members of Christian churches are now for his second appearing. But we may well imagine that among the multitude who heard John's answer to the deputation must have been some whose hearts within them burned with indescribable emotions, at the announcement that the promised One was even then among them, unknown and unrecognized. We can imagine them as crowding around the Baptist with eager inquiries, to be answered the next day when John saw Jesus coming unto him, and said, "Behold the Lamb of God, which taketh away the sin of the world." So there are always in the crowds at revival meetings two classes,—one earnestly desirous to have Jesus pointed out to them, the others merely curious, or feeling only a surface emotion. "I knew him not." John was once as blind as others, and needed that some one should point him to Jesus. But in his case it was done by no human instrument, but through the agency of the Divine Spirit alone. Therefore he could speak with full assurance. He who would teach others must be himself taught of God. It is not enough to have a theological training, or have a natural gift of eloquence. This may make a popular preacher but not one who will convert men. "And I saw and bare record." We can testify to what we have seen. Then how important it is in a world of perishing sinners that we see Jesus for ourselves, so that we can point him out to others!

2. *Jesus' first disciples.*—vs. 35–40. John did not despise a small audience. He could draw thousands to hear him, and yet he was willing to preach to one or two. Nor did he think that because he preached on the same text yesterday, he could not use it to-day;—that he must change the subject of his discourse or give it a more sensational turn, as do many celebrated preachers at the present time. How much hinged on John's preaching to these two! Here they were, all ready to follow Jesus;—like many others to-day, only needing a word to set them in his footprints. One, we have reason to think, was the beloved John, whose writings will be dear to the heart of the church to the end of time. The other was Andrew, who, though himself one of the most obscure of the disciples, was the one to gain the first convert, and that one Simon Peter, through whose sermon on the day of Pentecost, three thousand souls were brought to Christ. As with Paul, who would know nothing but Jesus Christ and him crucified, so with John the Baptist; the Lamb of God was his one central idea. The self-abnegating spirit of their Master was not more noteworthy than the docile readiness with which they left one they so well loved and revered to become the disciples of another whom they only knew through his word. It shows that he had taught them to make truth and not himself the first object of their affections. Too many theological schools make it their chief aim to preserve a creed intact, or to jealously guard the honor of some famous name. But these disciples, in following Jesus so promptly, in reality paid John the grandest possible tribute that could be given to him as a religious teacher.

3. *A brother converted.*—vs. 38–41. "Then Jesus turned and saw them following." His eyes discern the first timid motion of the soul towards him, and his heart goes out to meet it. "What seek ye?" He knew, but would draw them out, just as he may often withhold some gift that we may plead with him for it, and thus open the door for closer personal communion. Do we want to know where the Lord abides? "Come and see," is his gracious invitation. The only way to know the riches of his salvation is to taste it for ourselves. Listening to a description of a banquet will not relieve hunger. Andrew did the work which laid nearest to him. He first found his own brother, Simon. Everyone can be an evangelist, for there is no one without some unconverted friend or neighbor they can bring to Christ. Jesus recognized under all the rash impulsiveness of Peter, those qualities which were to make him the Rock apostle. Every one who comes to Jesus will be appreciated at his real value, and not according to the world's valuation, which is so often based on a mistaken estimate.

RELIGIOUS NEWS.

—The printing press which Voltaire set up in Fernay to demolish Christianity is now used to print Bibles in Geneva.

—During the past year the women of the Baptist churches of this country have contributed $102,629.02 for foreign missions.

—It is said the Quakers have 350 women preachers in this country, the Universalists 35, the Unitarians 16, the Congregationalists 6.

—There are now 955 distinctively religious newspapers and periodicals published in the United States. This is a little more than five per cent of the total number published. It is estimated that the aggregate circulation of each issue is 3,973,650.

—The "Brethren," as they wish to be known, represent a movement which began in 1830, in Plymouth, England. They are usually known as "Plymouth Brethren." They have no ordained or paid ministers, and own no houses of worship; and it is not strange, therefore, that they number only 2,279 members in the United States, as per the 1890 census.

—At the late Lutheran General Synod, held at Lebanon, Ohio, the Church Extension Board made a cheering report, showing no deficiency in the treasury, a considerable debt wiped out, and the receipts for the year amounting to $79,855.18. The permanent fund for loans to new churches is $201,119.66. Hon. Frank Howbut of Colorado Springs, Colorado, sent a communication to the Synod, donating ten acres of land in the "Garden of the Gods" for the purpose of establishing a "National Lutheran Home for the Aged."

—The Russian government church has convened a meeting of orthodox missionaries to discuss the means of resisting the spread of peasant heresy. It appears that there are 15,000,000 rural dissenters who, while outwardly belonging to the government church, bribe the police into permitting them to hold heterodox services with locked doors. Fresh conversions among the orthodox peasantry have been alarmingly frequent of late.—*Boston Journal.*

—The Rev. Abbe Baillarge, of Joliette, has just collected statistics showing the Roman Catholic strength in Canada to be as follows; One cardinal, 5 arch bishops, 22 bishops, 2,352 priests; 43 male religious orders with 250 members, and 66 female orders with a membership of 964; 1,914 churches and chapels, and 317 missions; 17 seminaries, 3 universities, 53 colleges, 333 convents, 166 academies, and 3,203 schools; 69 hospitals, and 48 asylums. These represent a Roman Catholic population of 2,048,000 in 1,157 parishes. In Newfoundland the abbe states that there are two bishops, 58 priests, 77 nuns, 137 churches and chapels, 7 seminaries, 1 university, 15 convents, and 130 schools, with 79,000 Roman Catholics in 41 parishes.—*London Times.*

—The membership of the M. E. church is 2,283,967. Their contributions for missions, home and foreign, averaged fifty cents per member. The membership in foreign mission fields is a little less than 75,000, including probationers. The necessary force in foreign lands consists of 626 missionaries and assistants, 417 native ordained preachers, 661 unordained native preachers, 72 teachers, 1,237 native teachers, 1,237 local preachers, helpers and other workers. They reported 11,189 conversions during the year. They sustain eighteen theological schools, forty-five high schools, and 1,027 day schools. In all these schools the pupils aggregate 33,844. The value of churches, chapels, parsonages, orphanages, schools, hospitals, is estimated at nearly $3,000,000. These missions collected for missions and benevolence, $24,610; for self-support, $126,131; for building and repairing, $53,540, and for all other local purposes, $100,668, a total of $304,949, or an average of $4 per member.—*The Missionary Intelligencer.*

—Prof. W. W. Moore, who occupies the chair of Hebrew and Old Testament Interpretation at Union Theological Seminary, Hampden Sidney, Virginia, is to lecture during the month of August at the Bible Institute in Chicago, which is a part of the Chicago Evangelization Society organized by Mr. Moody. Prof. Moore is well known in the South as a man of eminent scholarship. At the Northfield conference his addresses were exceedingly impressive, and students in attendance at Chicago may expect thorough and stimulating intruction. They will also have opportunities for aggressive Christian work in various forms, the society having three Gospel tents in operation in different portions of the city, and a barge on the Lake Front, where services are held nightly and students of the Institute are present to follow up the speaker's words with personal appeals. Several missions are also connected with the work. An invitation is extended to all interested in Bible study and Christian work to attend the Institute for such a period as they find convenient, and avail themselves of its instruction in the Word of God, music and training in aggressive Christian work. The Institute is open during the entire year, and students may enter any time. Four dollars per week will cover all necessary expenses in the men's department, and in the ladies' department the cost of board is $3.50 per week. *No charge is made for tuition.* Any who desire to attend should write at once to Supt. R. A. Torrey, 80 W. Pearson St., or Mrs. S. B. Capron, of the ladies' department, 232 La Salle Ave., Chicago.

—Augustus Kountze, the millionaire banker of New York, Omaha and Denver, recently made to the Lutheran Synod an offer of $100,000 worth of real estate and $50,000 in cash on condition that $150,000 more be raised to establish a Lutheran theological seminary in Omaha. He offered, also, to pay half of the expense of raising the necessary amount. The offer has been accepted.

—Not long since a wealthy capitalist of Omaha made a gift of a site worth $20,000 for a Presbyterian theological seminary in that city. The gift was accepted and arrangements were made by that church to establish a school of the prophets.

—The board of directors of Union Theological Seminary decided to adhere to their action in transferring Prof. Briggs to the chair of Biblical Theology. Their course is based upon the technical ground that the installation of Prof. Briggs was not an election, but a transfer, and that this is a matter that does not come within the control of the General Assembly.

—According to Dr. W. H. Roberts, American statistical secretary of the Presbyterian Alliance, the Presbyterian and Reformed denominations throughout the world have 20,265,500 adherents.

—The contract has been let for the new building of the First Congregational church, Salt Lake City, Utah, and the foundations are being laid. During the erection the church will worship in Hammond Hall.

Farm for Sale.

The National Christian Association owns a quarter section of land in Morris county, Kansas, four and one-half miles west of Council Grove, the county seat, a village of 2,300 inhabitants, with water-works, electric lights, and street-car line.

The nearest railroad station is only three miles away. There is a school house within half a mile. There is not over ten acres of this 160 that cannot be plowed. From five to ten acres are too stony for cultivation.

Some forty acres have been plowed and cultivated for several years, but not during the past two or three years. There are some 40 peach trees with a good show of fruit at the present time. Some of the apple trees have fruit upon them; there are in all about 25 apple trees. A few shade trees are about the shanty, which, however, is only a piece of a shanty, though residents in that vicinity claim that $50 would put it into condition for tenancy. A well some 25 feet deep has water in it during a portion of the year. Quite a quantity of stones have been gathered together near the house.

Any one going there in July next could put in winter wheat, which ought to yield 20 bushels per acre, if the season should be favorable. A good quantity of upland hay could be gathered, and some fruit.

The Association does not wish to hold land for speculative purposes, as that would be foreign to the object of its organization. The money is needed to carry on this great reform, and hence those having money to invest can benefit themselves and aid the Association by purchasing the above described quarter section.

There will be four insertions of this notice, with the amounts any are willing to pay for it. Eight hundred dollars has already been offered for it. Please send your offers at once.

The Board of Directors have appraised the place at $1,500.

Peter L. Osborn, Council Grove, Kan., will answer correspondence, and show parties the place.

NEWS OF THE WEEK.

CHICAGO.

The World's Fair directory re-affirmed its action locating all the art exhibit in Jackson Park.

The Canadian Pacific railway is said to have decided to build a line from Detroit to this city.

John Witt was drowned in Lincoln Park. Wendell Vandrak, who attempted a rescue, also lost his life.

COUNTRY.

At Kansas city, Mo., citizens have organized a novel military company intended to be one of the military features of the World's Fair. The company is to be called Company A, First Regiment, United Blue and Gray. It is to be composed of fifty ex-Union and fifty ex-Confederate veterans, the former uniformed in blue and the latter in gray.

Wabash county, Ind., farmers are harvesting the largest and best wheat crop ever raised in this county. All other farm work is suspended. The prospect for oats has greatly improved in the past two weeks.

Prof. Geo. M. Mowbray, the inventor of nitro-glycerine, died Monday at North Adams, Mass., aged 68 years.

William Caldwell, of Houston, Texas, has been sentenced to hang July 31 for the murder of Dr. Shamblin, whom he shot while he was reading his Bible.

Joseph Dermoritt, 19 years old, of Key West, Fla., murdered his father Monday for having accused him of stealing $10.

A statue of Henry Ward Beecher has been unveiled in front of the City Hall, in Brooklyn, N. Y., a great concourse of citizens witnessing the ceremonies. It is eight feet in height, and is pronounced a great work of art.

Thursday, June 25, Dr. G. Talmage, brother to the Rev. DeWitt Talmage, died at Somerville, N. J.

Wednesday at Mazomanie, Wis., the Mazomanie Milling Company, and Bronson, Draper & Co., bankers, failed. Both concerns are allied, and the recent drop in the price of flour is said to have caused the disasters.

Mrs. Catherine W. Sinclair, widow of Edwin Forrest, the tragedian, died recently at New York, at the age of 74 years.

Pinkeye is prevailing among horses at Vandalia, Ill., to an alarming extent. Several valuable horses have died within the last week, and others are seriously affected.

After reducing the appropriation from $125,000 to $100,000, the Michigan Senate passed the World's Fair bill.

Corbett and Featherstone, two of the men implicated in the South Chicago bank robbery in December, were sentenced to ten years each in the penitentiary.

Five persons from Riverside, Ohio, were drowned in the Ohio river. They were run down by a tow boat.

A lump of metal weighing two pounds, resembling gold, was found Tuesday by a farmhand near Burnsville, Ind.

At Troy, Wis., Mrs. John Larson, during a fit of insanity, drowned her three children. The woman imagined that devils were pursuing her.

At Washington, Pa., John McKeow, Walter Jones, and John Chanlis, boys from eight to thirteen years old, were drowned while bathing, the two former in trying to save the latter.

Pennsylvania expended $35,029.22 in suppressing the recent riots in the coke region.

Earthquake shocks were felt at Passadena and San Fernando, Cal.

Seven convicts attempted to escape from a stockade at Cole City, Ga. One convict and two guards were killed and four convicts and one guard were wounded.

A tornado in southern Kentucky destroyed about fifty farm houses and did great damage to crops.

Gannon & Medecke's creamery at Freeport, Ill., burned. The loss is $4,000.

John Bardsley, ex-city treasurer of Philadelphia, Pa., who several days ago pleaded guilty of embezzlement of public funds, was brought from prison for sentence, but on motion of District Attorney Graham, sentence was suspended indefinitely.

Fire destroyed the Beaver company's oil refinery near Washington, Pa., causing a loss of $60,000.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 22 to June 27, inclusive:

Dr J N Norris, G Berry, H Frost, W T Peters, B Smith, Mrs M B Park, J C Heywood, Mrs R A Clark, J Pickaart, I H Jones, J Dilley, W Knight, C A Webb, D Ault, Rev A F Dempesy, V Peterson, E Brace, W Brisco, J Bradford, Mrs H Loker, S F Fisher.

If we knew that the mother, who had been our one great blessing in life, was in want, we would sacrifice our comfort to minister to her necessities.

The *Cynosure* is a mother to us all, and at present is in need of several hundred dollars that she has sent in papers printed full of good things, but for which she has received no return.

Will not each one look at the little yellow date-slip on your paper, and if it tells you that you are one of that number, we know that you will at once send something, if you cannot send much, to help present necessities.

The *Cynosure* can not well be afforded for less than $1.50 per year; indeed, it cost last year over $1,000 more than was received for it from all sources! Changes have been made which will reduce the deficit this year very materially, provided that every one does all that he can for the *Cynosure*. Pay renewals as promptly as possible, and watch our premium offers, which will help you obtain new subscribers.

We have received, during the past week, from those in the South that are now reading the paper, several hundred names and postoffice addresses of Southern ministers, to whom the *Cynosure* should be sent. Can you not aid by donating to the Southern Ministers' Fund? A letter received last week from one of this class, says that "after twelve years of experience in the Masonic lodge, he has been brought to see that he must come out from among the wicked."

"The truth shall make you free." We need money. Can you not send some *now?*

One secret society *secret* is out, by the action of a member who has himself been enlightened by our tracts. He says that the distribution of N. C. A. literature aroused the fraternity to such an extent that the question was brought up in the lodge as to what should be done about the anti-secrecy papers and tracts that had been distributed in their town.

Teach your children how to distribute tracts from house to house. Furnish them with a pound or two of N. C. A. tracts, and build over against your own house correct views on this question. The summer vacation is a good time for the children to do missionary work.

SEE HERE.

Geo. W. Clark's review of P. T. Barnum's tract on Universalism, for sale at 76 West Montcalm St., Detroit, Mich. Price 40 cents per dozen postpaid, or 5 cents single copy.



Christian Cynosure Premium.

No. 1.—This Carriage is of the best White Rattan Reed. The body is schellaced and varnished. No. 1 is Upholstered in French Linen; Sateen Parasol, lined with Selecia; gear as shown. Price, $12.00.

No. 2.—Upholstered in Mohair Plush; Sateen Parasol, lined with Selicia. Price, $14.00.

No. 3.—Upholstered in Silk Plush; Silk Satin Parasol, lined with Selecia. Price, $16.00.

Cut shows our No. 2 Lace Cover. Price, $1.00.

State Color of Upholstering desired.

The above premium can be obtained as follows:

1ST. PROPOSITION.

A Baby Carriage free for 14 new subscribers ($22.00).

2ND. PROPOSITION.

For 8 new subscribers and $6.00 cash ($18.00).

3RD. PROPOSITION.

For 1 new subscriber and $9.00 cash ($10.50).

4TH. PROPOSITION.

For one renewal and $9.50 cash ($11.50).

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.
H. G. ROOT, M. C., 183 Pearl St., N. Y.

Odd-fellowship Judged by its own utterances; its doctrine and practice examined in the light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth 50cts; paper covers, 25cts.

MARKET REPORTS.

CHICAGO.

Wheat—Spring	85	@	90⅞
Winter	83	@	91
Corn—No. 2	54½	@	55
Oats—No. 2	33	@	37
Rye—No. 2	75	@	77
Bran per ton	13 50		
Hay—Timothy	11 00	@	13 50
Butter, medium to best	14	@	17½
Cheese	06½	@	08
Beans	1 85	@	2 25
Eggs	14½		15
Seeds—Timothy	1 09	@	1 23
Flax	1 07	@	1 07½
Broom corn	03	@	05½
Potatoes, per bu. (old)	50	@	90
Hides—Green to dry flint	04½	@	05½
Lumber—Common	10 00	@	13 00
Wool	16	@	34
Cattle—Choice to extra	6 20	@	6 35
Common to good	3 75	@	5 00
Hogs	4 30	@	4 70
Sheep	4 00	@	5 25

NEW YORK.

Wheat	1 03	@	1 07½
Corn	64¼	@	66
Oats	37	@	37½
Eggs	17¼	@	17½
Butter	14	@	18
Wool	14	@	39

KANSAS CITY

Cattle	2 60	@	5 80
Hogs	4 00	@	4 50
Sheep	4 00	@	4 85

Disloyal SECRET OATHS
ADDRESS OF
JOSEPH COOK,
OF BOSTON,
AT THE
Conference of Christians
CHICAGO, 1890.

No better document of its size for general distribution has been printed. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference.

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Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; paper cover, 50cts.

Temple of Honor Illustrated. A full and complete illustrated ritual of "The Templars of Honor and Temperance," commonly called the Temple of Honor. By a Templar of Fidelity and Past Worthy Chief Templar. 25cts each.

HOME AND HEALTH.

COMMON AILMENTS—HOME TREATMENT.

If troubled with headache, try the simultaneous application of hot water to the feet and back of the neck.

Asthma may be greatly relieved by soaking blotting or tissue paper in strong salt peter water; dry it, then burn it at night in the sleeping-room.

The following is a splendid liniment for chilblains; One ounce of camphor gum, four fluid ounces of olive oil. Dissolve together by a gentle heat, and apply to the afflicted parts.

For a cut, take powdered resin, pound it very fine, and spread or sift it over the cut, wrap a piece of soft linen around it, and wet in cold water quite often. This will prevent inflammation and soreness.

If a poison has been accidentally swallowed, *instantly* drink a pint of warm water in which has been stirred a teaspoonful of salt and one or two of mustard. A half glass of sweet oil will render many poisons harmless.

There are many simple and effective disinfectants, among which are: Coffee pounded and burned on an iron plate, sugar burned on hot coals, vinegar boiled with myrrh and sprinkled on the floor and furniture of a sick room.

For severe hermorrhage from the nose, try holding the arms of the patient up over the head five minutes at a time. A small piece of ice wrapped in muslin and laid directly over the top of the nose will usually give relief.

A very good shampoo is made of salts of tartar, white castile soap, bay rum, and luke warm water. The salts will remove the dandruff, the soap will soften and clean the hair thoroughly, while the bay rum will prevent taking cold.

A simple remedy for neuralgia is to apply grated horse-radish to the temple when the face or head is affected, or to the wrist when the pain is in the arm or shoulder. Prepare the horse-radish in the same manner as for table use.

For soft corns, dip a piece of linen cloth in turpentine and wrap it around the toe on which the corn is situated, every night and morning. It will prove an immediate relief to the pain or soreness, and the corn will disappear after a few days.

When you feel the pricking pain on the eyelid that announces the coming of a sty, use as an application very strong black tea, or simply the tea leaves, moistened with a little water, put in a small bag of muslin and laid over the eyelid. Moisten again as it dries. This, if used before the sty gets well under way, will generally drive it away.—*Good Housekeeping.*

APPLES VS. PILLS.

Who is there among us that would not prefer the eating of an apple to the taking of a pill? Yet the nauseating drugs are daily being swallowed, and the rosy-cheeked "remedies," so grateful and palatable, allowed to go into unwholesome pastry crusts that only further earthly ills. Few scem to know the real worth of an uncooked apple—or a roasted one, either, for the matter of that. Why, they're a medicine delicious to the taste, and, even though pretty dear at this particular season of this particular year, much cheaper than drugs. We may safely put a quarter's worth of apples against a quarter's worth of drugs and expect more good and much more lasting results from the fruit. The one great trouble arising from any unnatural purgatives is the reaction so sure to follow, while the doses provided by nature herself work for the permanent good of humankind.—*Vanguard.*

CULTIVATING WATER LILIES.

We have several times suggested that those who are fond of the most beautiful water lily, or pond lily (*Nymphæa odorata*) as "who is not"—can cultivate it with very little trouble. Those who have hesitated to make the attempt will be encouraged by the following account of its successful treatment by Miss Ruckman, of St. Joseph county, Ind. Miss Ruckman writes: "We have a half hogshead in our yard, which is sunk even with the ground. In the bottom is some of the soil taken from the bottom of a little lake where the water lilies grow. We put in several roots of the lily, filled the barrel with water, and then awaited results. The next July we noticed seven small bulbs on the surface of the water; by the 1st of August the surface of the tub was a mass of beauty, the large white lilies being an attraction for the passers-by that could not be resisted. This was three years ago; each year there have been more flowers than in the previous summer. In the fall we throw a little manure into the tank, place some boards over the top, and with this little bit of trouble increase the beauty of our experiment, which has been a success".—*Agriculturist.*

Some fancy the charms of the lily-white maid,
Of etherial form and languishing eye,
Who faints in the sunshine and droops in the shade,
And is always "just ready to die."

But give me the girl of the sunshiny face,
The blood in whose veins courses healthy and free,
With the vigor of youth in her movement of grace,
Oh that is the maiden for me!

She is the girl to "tie to" for life. The sickly, complaining woman may be an object of love and pity, but she ceases to be a "thing of beauty" worn down by female weaknesses and disorders, subject to hysteria and a martyr to bearing-down pains. Dr. Pierce's Favorite Prescription is a sure cure for these distressing complaints, and will transform the feeble, drooping sufferer into a healthy, happy, blooming woman. Guaranteed to give satisfaction in every case, or money paid for it refunded.

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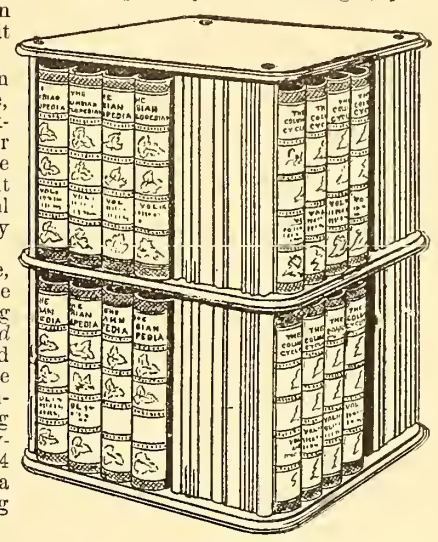
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See Premium advertisement on page 13.

NEWS OF THE WEEK (*Continued from 13th page*).

A freight train plunged into a swollen creek where a bridge had been washed away by heavy rains near York, Neb. The engineer and head brakeman were killed and the fireman was mortally hurt.

Discovery has been made that thousands of feet of pine have been cut on the public lands of Wisconsin. Prominent lumber companies are said to be involved, and suits for damages of criminal prosecutions are threatened.

Bishop Howell R. Pricc, of Nazareth Methodist Episcopal church, at Camden, N. J., has died.

Fire in the Border City mills at Fall River, Mass., did about $100,000 damage. The loss is covered by insurance.

Section 28 of the ballot reform bill passed by the late General Assembly of Illinois, which was accidentally omitted by the engrossing clerk, was inserted in the bill by the presiding officers of both houses, and the bill was signed by the Governor.

At Jefferson, Texas, fire destroyed a business block, causing a loss of $75,000, on which there is $35,000 insurance.

In Nebraska the entire State was flooded, and railroad traffic was suspended. Crops were badly damaged. Omaha suffered severely.

A cyclone at Natalia, Pa., Thursday, destroyed a coal breaker about 300 feet long and 165 feet high, killing eight mechanics and laborers.

Sunday fires:—A creamery-package factory at Portland, Ind.; loss, $10,000; insured. A furniture factory at Rockford, Ill.; loss $60,000; partly insured. A rolling mill at Wilmington, Del.; losses, $500,000; partly insured. Street railway stable, etc., at Newburyport; loss $75,000. A coffee mill at Baltimore; losses from $100,000 to $110,000.

Irwin Fowler, of Viola, Richland county, Wis., has confessed that he had a hand in the murder of old Reuben Drake, his wife and two grandchildren in May, 1888, for which Andrew Grandstaff was lynched three days afteward. It is reported that Fowler implicates Jeff Bowker and Frank and Elijah Carey, who were under suspicion at the time of the murder. Great excitement exists in the vicinity where the diabolical crime was committed, and in consequence of Fowler's confession further violence may be attempted.

Disastrous storms of wind and rain did immense damage in northwestern Iowa. By three successive cloud-bursts, or waterspouts, with the terrible accompaniments of hail, thunder and lightning and a fearful windstorm, one of the fairest agricultural regions in the world was in a few hours reduced to a scene of ruin and dismay. A block of counties, measuring two from east to west and five from north to south, and lying along the Nebraska line, was the dread battlefield of the elements. Within this immense region small rivers became in an instant resistless torrents a mile wide. Iron truss bridges, 300 feet long, were washed away like cardboard, and railroad iron was twisted like straws. Numerous thriving villages were submerged and washed away, hundreds of farmhouses and barns floated away on the flood, crops were destroyed, cattle were drowned, and, in many cases—though in how many can not yet be learned—human beings perished. The storm rendered between 300 and 400 families homeless in and about Cherokee. The Illinois Central lost 12,777 feet of road bed and 985 feet of piling. Moville, Iowa, situated eighteen miles east of Sioux City, was entirely obliterated by the floods following Tuesday's storm. Huron, S. D., and Kildonan, Manitoba, were visited by wind and hail storms Tuesday morning. Much damage resulted.

FOREIGN.

The marriage of Mr. Parnell and Mrs. O'Shea took place near Brighton, a civil magistrate officiating. It is announced that a second marriage (religious) will take place in London immediately.

The steamer Fuerst Bismarck passed Southampton Thursday at 10: 40, making the passage from New York in six days, thirteen hours and ten minutes, which is the fastest eastward passage ever made.

July 10 is the day fixed upon which the reduction of the grain duties is to go into effect in France.

It is announced that Justin McCarthy will soon retire from the leadership of the the Irish Parliamentary party. John Dillon, who will soon be relcased from prison, will be his successor.

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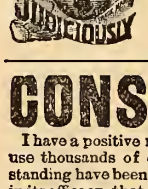
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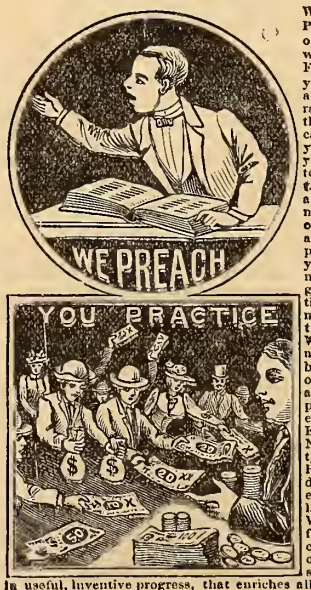
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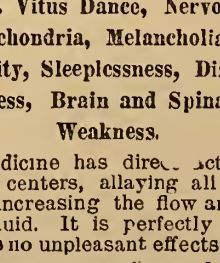
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"The Committee of One Hundred," the stalwart picket guard of social and religious reforms in Boston, now controls the *Daily Traveller* in that city, and manfully fights the battles of truth against sectarian schools, the liquor traffic and immorality in general.

The noon prayer-meeting at the office of this paper, 221 West Madison street, continues daily during the week, except Sundays. As it seems to be the only one maintained in the West Division, which comprises more than half the city, it is hoped and expected that orthodox clergymen and laymen will take sufficient interest in its perpetuation to encourage the attendance of both saved and unsaved persons. The services are brief and evangelical in character, and are held from 12:30 until 1 o'clock, for the accommodation of working men and women who can devote but a few minutes to a season of prayer. We wish to see the hall filled daily.

A secular paper of last Saturday notes a peculiar effect of the cigar-makers' strike in this city, which seems to indicate that manufacturers are becoming very tired of the exactions of the labor lodges. One firm, it is stated, which employed 150 workmen before the strike began, has permanently closed its factory in this city and recommenced business in Detroit, Mich., where wages rule much lower than they did here before the strike was ordered. It is added that other manufacturers propose to move their factories away also, simply keeping offices in Chicago, from which to supply their customers. This result promises but little encouragement to other discontented workmen, or to the power of the lodge to control the business interests of the public.

The *Free Methodist* advises preachers not to "try to show that secret societies are worse than they really are, or your audiences will go away feeling that the orders are better than they really are." The advice is good; but any preacher who has been a third-degree Mason, and then been converted, would have to talk a long time about the order before he would pass the bounds of truth, if he confined himself to the evils of lodge secrecy. Those who would undertake to oppose these evils without a personal experience in the lodge, can be fully equipped with the requisite facts and figures on the subject at this office. They are the very best kind of lime-lights to search out the dark places in the lodges, and exaggeration is entirely unnecessary. By the way, we haven't heard that any of our Free Methodist brethren are preaching on this subject nowadays.

The Louisiana State Lottery dies hard, and is still making a vigorous struggle for existence. On its part it has a combined money interest, or franchise, valued at $20,000,000 a year, and the financial and immoral support of a host of inconsiderate and unprincipled victims to its rapacity in all parts of the Union and elsewhere. On the other hand, it is opposed by the postal authorities of the nation, by the reputable citizens of Louisiana, and by the sentiments of Christians everywhere. A great mass meeting was recently held in New Orleans to antagonize its grasping propensities and ruinous operations. The principles and interests at stake in this fight are so great that the result will be momentous when the battle is finished. Among the strongest warriors arrayed against this evil has been Rev. B. Carradine, D.D., of St. Louis, Mo., whose arguments were memorable, exhaustive and incontrovertible. But as a moneyed corporation the lottery is well-nigh invulnerable, and the contest will, we fear, be long and hardly fought.

Among the new laws which went into effect on the first of July were the following: The International Copyright law, designed to secure greater benefits to American authors; and while its tendency may be to increase the price of good books in this country, it will also discourage the pirating of foreign works of doubtful value by unscrupulous American publishers. In this State the new method of conducting general elections by the people, known as the Australian system, is now in force. If properly conducted, it will promote more honesty in electing suitable candidates, and restrain the wicked designs of professional politicians. The new tariff on tin-plates, which increases the duty on this article from one to two and one-fifth cents per pound, is likewise now in force. The importers have, however, been very busy and a good large stock of foreign manufacture has been stored in this country to meet the demand while American tin-plate factories are being brought into active operation. The present prices of tinware are likely to be reduced in the early future, if native tin can be secured in the anticipated large quantities necessary to make the manufacture of tin-plate generally successful. We note all these as measures of general interest; and as such their success or failure will have an important effect upon the progress of this nation.

Jay Cam Fremont, under the auspices of the California Colored Colonization Co., has issued a call for a meeting of leading and representative colored men from all parts of the United States, Liberia, Africa, Congo Free States, Orange Free States, Cape Colony, Madagascar, Hayti, Belgium, Hawaiian Isles, Brazil, Mexico and Canada. The time and place designated are August 13, 14, 15, at Red Oak, Iowa. From the United States 953 representatives have been invited to attend. The object is to discuss and obtain a correct knowledge of the educational, moral and financial condition of the whole colored race, and demand its just recognition equally before the law; to suppress personal, sectional and national prejudices, all hurtful rivalry and selfish ambition; to urge the doctrine of equal rights to all and special privileges to none; to educate, to assist the weak with the strength of the strong, and encourage honest, intelligent and industrious men, women and children to cope successfully with all other classes. With these objects in view, every friend of humanity will wish the convention success.

All the teachings of the New Testament, the words and works of our Saviour, the sermons of Peter, and the Epistles of Paul, indicate that the Christian religion is practical as well as spiritual; that the spirit of this religion ought to be manifest in everything human, irrespective of color, race or previous condition; that whatever does not honor God the Father or his Anointed ought not to enter into it, lest it be defiled. Of such is lodgery, profanity, intemperance, falsification, sorcery, or any other sin. And as the churches are supposed to possess a large portion of the sanctity pertaining to the religion of Christ, it certainly is a sin for them to encourage those things that defile the sanctuary by dishonoring the Head of the church. If Cæsar's wife had to be above suspicion, how much more incumbent is it upon the Bride of Christ (the church) to keep her garments unspotted from the world and the sins that so easily beset her members?

MORAL COMPROMISE A BLUNDER.

BY A. S. M'CONNELL.

"Moral compromise is always a blunder."

"Half-right and half-wrong is all wrong."

Like Jeroboam, 1 Kings, 41: 38. He tried to help on God's providences by the crooked devices of a merely human policy. Thus it is to-day in many places, where people are plotting and planning some human invention to do God's work; when the truth is, there is no other way than that which is given us by his inspired Word.

There are a good many persons who have a way of their own. A good many are banded together in various societies; and what wretched institutions they are, when examined by the light of God's Word! They are always blunders, when they try to compromise and exhibit something parallel to God's Word—something as good as his way. All these have truly blundered when they think to substitute anything for his revelation by inspiration.

Romanism gives more honor to a crucifix, more reverence to the image of the Virgin Mary, more time to beads, than to God's inspired Word. Masonry makes use of the Bible as a symbol, and it is of no more importance (to them) than many other symbols. Indeed, Masonry is a religion that has symbols for its foundation; morality without a Christ, without a Saviour—can that be the handmaid of religion? It is a blunder.

The most that Masonry has said for the Bible is this: "The Bible is dedicated to God, because it is the inestimable gift to man." [The Craftsman, by Cornelius Moore, page 31.] Yet the institution, first and last, has more to do with things that are no part of the Bible, but border upon heathenism. It seeks to compromise with the Bible, and to build a glorious moral edifice without a Saviour; it attempts to build a temple with perfect ashlars, fashioned by the hands of the craft; a Jew, a Mahommedan, an Egyptian, a Hindoo, a Mexican, or a South American, according to the working of the institution of Masonry, can build a moral edifice, with tools and implements, and misapply the Word, using it under a bushel, when doing Masonic work; for the lodge-room is the place of secrecy, and a place where some professed Christians seek to hide themselves from the church, with oaths and death penalties, the bands of secretism.

Thanks be to God, we have a printing press

that is felt wherever a true Christian is struggling against the dominion of secretism, and that each day and year more and more are the numbers of those who come out from the lodges, throwing off the yoke of slavery that threatens to bind souls and bodies in perpetual bondage.

Moral compromise is always a blunder.

The church has some professors who uphold the manufacture of intoxicating beverages, by producing the materials used in the manufacture of them. This is a blunder; and if I am not mistaken it is a serious one—one that is a damage to both soul and body. What shall we do? Are these the darnel among the wheat? The darnel may look beautiful when in bloom, yet it is darnel; and this is what we should do: Obey the Word of God, and let them grow together until the harvest, and then the angels will gather them, by the command of God. Would that every man, woman and child could see this as the result of the cause, and be so thoroughly converted to God that they would work for the extinguishing of the lights that allure our youth to the temptation of strong drink—to the ale-house, the dens of infamy and woe, and to eternal condemnation.

The man who professes to be converted and holds up the brimming cup of intoxication to his fellow-men, appears very much as though he did not want them converted. What a shame, to propagate such an error and a delusion, when people are hungering for the pure Word of God!

God is able to make all things abound unto his glory. Pharaoh was one instance upon the sacred page. He did precisely as he pleased, and gratified himself; yet God's glory was manifested in Egypt, and will be in the church, in defiance of every wrong.

Clinton, N. Y

PROVIDENCE AND THE UNITED STATES.

BY. REV. J. M. FOSTER.

In his last speech, at a banquet in New York, in honor of Henry M. Stanley, General Sherman said: "In 1803 Mr. Jefferson bought of Napoleon, for fifteen millions of dollars, the Upper and Lower Provinces of Louisiana, as little known then as are Unyro and Urganda to-day. You, young men of the press, think you are smart and original, but if you will search the journals of that period you will find that for personal abuse and wit your predecessors were your equals if not your superiors. They poured on President Jefferson their choicest vocabulary, and said that he had bought 'the great American Desert, fit only for Indians, buffalos and rattlesnakes.' It is true these did abound, but behold the result! The territory then acquired by purchase now comprises twelve States of our Union, with unlimited minerals, pastoral and agricultural resources; in fact, is one of the great granaries of the world." "It was not until 1842 that Captain Fremont, of the Topographical Engineers, began his systematic exploration of the transcontinental routes, with adequate means and proper equipment, and since that day the government has caused every nook and crevice of that vast region, nearly a thousand miles north and south, and two thousand east and west, to be explored. Four great railways have been built, with numerous branches, so that you can buy a ticket here in New York which will carry you to Puget Sound, San Francisco, or Los Angeles, in one week—a trip which took us a whole year in 1846."

This is a land of Providence; we have a territory equal to all Europe, not including Alaska, capable of sustaining and enriching one thousand millions of people. This country was settled by Christian men with Christian ends in view. God sends here people from every nation and language on the earth, that they may find Christ and be moulded by our Christian institutions. The eyes of all nations are turned toward us for a model of a free government. Providence designed to have her a Christian nation, with a distinctively Christian government, recognizing God as the source of all authority, Christ as its ruler, and the Bible as the fountain of its laws—a government that emancipates the Sabbath toiler, guards the home against Mormonism, free love and speedy and easy divorce, drives out the saloon, the brewery and the distillery, strikes down the Goliath of secretism, and allows none to occupy positions of honor and trust who do not fear God, love truth and hate bribes. Let our nation swear allegiance to the King of kings, and honor him in her civil and political life, and all nations will bow to his scepter. The angel will proclaim in the heavens, "The kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

Cincinnati, O.

THE STORY OF EVANGELINE.

BY MISS MARY FERRIS.

Grand Pre, an Acadian village, was situated in a quiet, pleasant valley on the shores of the Basin of Minas. On the east were meadows and pastures, and on the plain, south and west, were fields of flax, orchards and corn-fields. On the north were mountains and forests.

The houses were strongly built, with the doorways shaded by projecting gables. The matrons and maidens sat in the doorways, in the summer evenings, spinning flax.

Benedict Bellefontaine, one of the wealthy farmers, lived in the outskirts of the village. His daughter, Evangeline, a beautiful maiden, lived with him. All the young men in the village were in love with her, but her favorite was Gabriel Lajeunesse, the blacksmith's son.

It was in autumn, when the fires burned bright in the fireplaces, and all sounds were subdued. The sun shone through a golden mist, and each tree was clothed in russet, yellow and red.

By the fireplace, with her father, sat Evangeline, spinning flax. While sitting there the door opened and Basil, the blacksmith, and his son Gabriel, entered. Basil and Benedict sat smoking by the fire, talking of the English ships that were anchored in their harbor, wondering whether their visit was a friendly one or not, and also planning for the happiness of their children.

Evangeline stood by the window, with her hand in her lover's, listening to the talk of the old men. Suddenly the notary-public entered—an old stoop-shouldered man—and drew up the papers of their betrothal, received his fee, and, after blessing them, departed.

At nine o'clock Basil and Gabriel took their leave and the house was soon quiet.

The sun shone brightly the next morning and the merry young people gathered at Benedict's to celebrate the betrothal of Gabriel and Evangeline. With dancing and feasting they passed the morning. Soon the people were summoned to the church by the great bell, to hear the message from the English king delivered by the commander of the ships. When the crowd became silent the messenger arose and said that it was the order of the king, that all their lands and cattle were to be given up, and that they themselves were to be transported to another province. He then declared them prisoners. They were silent a moment in wonder; then all tried to escape, but in vain. The men were kept prisoners in the church for five days. On the fifth day, all day long, the women were bringing their goods in great wagons to the seashore. At sunset the doors were opened and the farmers came out, singing as they went down to the ships. Evangeline met them, and comforting Gabriel and her father, moved with the sad procession to the shore.

Soon part of the people were carried to the ships. Basil and Gabriel were taken, but Evangeline waited on shore with her father. While waiting they saw a fire in the South, and as the flames crept nearer, burning their houses, Evangeline turned to speak to her father, but saw him lying on the ground, lifeless. She lost all consciousness for a time, and when she opened her eyes, friends were gathered around her.

They buried her father on the seashore, and at daylight they left for their unknown home. The Acadians were taken to different places and many families were separated.

Evangeline wandered from one place to another, seeking in vain some trace of Gabriel. Friends at one place told her that he and his father had gone to the prairies. They tried to dissuade her from looking and waiting for him longer. They recalled to her mind other young men who had long loved her, but she always told them that she must go where her heart had gone.

In the month of May a little band of Acadian exiles, among whom was Evangeline, sailed down the Ohio river into the Mississippi, seeking their friends.

One night while all were sleeping, a boat, rowed by hunters and trappers, sped by them, but the willows prevented the rowers from seeing the boat that was moored near by. Gabriel, grown restless and tired of waiting, was at the helm of the boat making his way to the Western frontiers. In the morning the Acadians again moved on their journey southward, little thinking that Gabriel had passed so near them. At sunset they saw the smoke from a house not far away, and heard the lowing of cattle. As they came in sight of the house they saw the herdsman seated on his horse. The priest and maiden advanced to meet him and soon recognized in him their old friend, Basil the blacksmith.

Upon going into the house they expressed some wonder at not seeing Gabriel, and Basil asked if they had not met him. Evangeline, when she learned that he had gone, wept, and all hope left her, but Basil comforted her, saying that they would start early the next morning and would soon overtake him.

The next morning Basil and Evangeline left, with the boatman, for the Western country. At one town they heard that he had left the day before for the prairies. They kept on day after day, thinking that soon they would find him. They heard at one place that to the northwest of them, on the other side of the mountains, was a Jesuit mission. Thither they journeyed, thinking that some trace of him might be found there. They told their story, and the priest said that not six suns had risen and set since Gabriel told the same sad tale and then went on his journey. He had gone far to the north, but would return that way in the fall. Evangeline decided to remain there, and Basil returned to his home.

The autumn, winter and spring passed, and no news came from Gabriel; but in the summer they heard it rumored that he had a lodge in the Michigan forests. Evangeline left the Mission and went to the forests, only to find the hunter's lodge deserted.

Years passed on; sometimes she was in the Moravian missions, sometimes in the camps and on the battle-fields. She was young and fair when she commenced the search, but she had grown old and faded.

In Philadelphia Evangeline finally made her home. There she lived as a Sister of Mercy. The search was abandoned, but Gabriel was never forgotten—his image was always in her mind.

A pestilence came on in the city, and the poor who had no friends were cared for in the almshouse. Here Evangeline came and soothed and comforted the sick and dying. One Sabbath morning, as she was performing her customary duties, many turned to look at her with thankful hearts, for she seemed to bring light and peace with her as she came in.

Suddenly she turned pale and shuddered. The flowers dropped from her hands, and a cry of such terrible anguish burst from her lips, that the dying started up from their pillows.

An old man, with thin, gray hair, lay on the pallet before her. His life was almost gone, but that cry seemed to arouse him, and a whisper, "Gabriel, my beloved," recalled his scattered senses and he opened his eyes and saw Evangeline kneeling by his bedside. He tried to speak her name, but the words died on his lips.

She kissed the pale, cold lips, and he, leaning his head on her shoulder, died. Her waiting was ended, and as she clasped the lifeless form she said, "Father, I thank Thee."

In the center of the city the two lie side by side in the Catholic burial ground.

The Acadians, who wandered back to their old homes on the Atlantic shore, still tell the story of Evangeline to their children

Wheaton College, June, 1891.

It is about time for the Knights of Labor to disband. They started out with a great flourish of trumpets. They were to take the place of all trades unions, and with a mighty effort they were to solve off-hand every question that concerned the toiler and the capitalist. Their history has been a record of pride, pretense, bluster, failure and decay. They may have won a small strike or two, but they have failed ignominiously in all their extensive enterprises. For a year or more their numbers increased amazingly. Now they are diminishing with equal rapidity. They

do not command the respect of labor, nor are they feared by capital. To all appearances nothing is left of the Knights of Labor save Terence V. Powderly, his big salary and his typewriter. He will not resign. He will have to be bounced. —*Chicago Herald.*

GIVE A KIND WORD WHEN YOU CAN.

Do you know a heart that hungers
For a word of love and cheer?
There are many such about us;
It may be that one is near.
Look around you. If you find it
Speak the word that's needed so,
And your own heart may be strengthened
By the help that you bestow.

It may be that some one falters
On the brink of sin and wrong,
And a word from you might save him—
Help to make the tempted strong.
Look about you, O my brother;
What a sin is yours and mine
If we see that help is needed
And we give no friendly sign.

Never think kind words are wasted,
Bread on waters cast are they,
And it may be we shall find them
Coming back to us some day—
Coming back when sorely needed,
In a time of sharp distress,
So, my friend, let's give them freely;
Gift and giver God will bless.

—*The Housewife.*

LODGES VS. THE CHURCH.

BY REV. C. H. FIELDS.

This is certainly the age of lodges, and from some recent experiences and observations, I have been asking myself the question, "How long can the church hold out against these hindrances?" I say *hindrances*, for such they *certainly* are getting to be, whatever may be said of them in the past.

One of the great problems before the church to-day is the reaching of the young men and bringing them into the church. One of the known quantities in this problem and upon which the result largely depends, is the lodge question.

In our town there is but one evening in the week that the church need think of announcing any kind of service—that is Wednesday—and no doubt that would have been taken had it not been pre-empted by long usage. I should not be surprised to have our right to even that one disputed ere long.

Indeed, it is hardly safe now to arrange for Communion Service on the Sabbath, lest a brother in the lodge should die perhaps on Wednesday or Thursday, and in order to give the fraternity a chance to turn out, he must be held till Sabbath; and then, as the *first* obligation of elders is not the church—even if the communion has been arranged for—but the *lodge*—away go the elders and leave the poor pastor to do what he thinks best.

What secret orders have we? Well, there are the Odd-fellows, the Masons, the Knights of Pythias, the G. A. R. and the Sons of Veterans and Ancient Order of Red Men, the Ancient Order of United Workmen, and *ad infinitum* for the men and boys.

Then for the women and girls come the Eastern Star, the Rebeccas, the Women's Relief Corps, and the latest I have heard of—Pocahontas—this last to match the Order of Red Men. Where are the young men? *Certainly* not in the churches. In our church here, we have *one* lone young man, and the other churches are not far ahead of us.

But *where* are the young men? Well, most all who are old enough are in some of these lodges or waiting anxiously for time to die—and many are "killing" it as best they can—so they can be admitted. Preachers seem likely to be dispensed with in the matter of funerals. What need of preachers when there are four or five lodges to have a hand in the obsequies!

I attended a funeral recently, that is to say, I stood out on the pavement near the residence and watched the different orders in charge. Well, what did I see? The order which seemed to be "Right," "Worthy," "Grand," "Worshipful" "Master" of ceremonies was made up as best I could see of the following characters: Professional drunken gamblers, about four; nominal Christians, perhaps two or three; the others, infidels, skeptics and nondescripts.

This is the order to which nearly all of our young preachers belong. The lodge here gave a public ball last winter which was advertised during our protracted meeting, and several who were concerned about their souls' salvation, "could not decide till after the ball," and that *decided* it.

Let us see, what is it Paul says about "separation?" Wonder if he would be beheaded in this age for saying: "Come out from among them; be ye separate and touch not the unclean thing?"

If men wanted to be religious, they would not have time—nay, verily; for those who belong to the church do not have time to attend, for they will "have to pay a fine if they fail in their duties to their lodge." Wonder how the "fining" system would work in the churches! How so many of our ministers can give so much time and money to such institutions, which to my mind are great hindrances to the church, I cannot understand. Oh! yes, I have it now; they have joined the enemy to convert it. Some people want to purify the stage by attending all the theaters, which course, Mr. Spurgeon says, is like pouring rose water in the great sewer to purify it.

But now I am too fast again. I remember to have heard of a man—there's always one—who actually traced his conversion to the impressions made upon him while being initiated into the Odd-fellows or Masonic lodge. Why, certainly, whisky has saved a life now and then—so they say—therefore we would better all go into the business—it is so humanitarian. I should be glad to hear from some of the brethren on this subject. It is certainly a grave question, wherever I have taken observations.—*St. Louis Observer.*

A LUTHERAN VIEW—WHY LODGE MEMBERS SHOULD NOT BE ADMITTED TO THE COMMUNION.

We know the Sacrament has a two-fold effect, hence he who administers the Lord's Supper to one of a different faith certainly is held responsible. The Scriptures distinctly say, that ministers are "stewards of the mysteries of God."

As stewards they are to be faithful, and dare not administer the Lord's Supper to those who are not one with us in confession. If a member of the lodge will have nothing to do with the way of salvation that is taught by his lodge and that is contrary to the faith of the church, but confesses that he holds our doctrine as true, nevertheless the Lord's Supper is not to be administered to him until he gives evidence that he is honest in his profession, and severs his connection with the lodge; the same is required of him as of a Methodist or Reformed who, believing our doctrine and desiring to commune with us, must be denied the Holy Supper until he severs his connection with the erroneous church. If members of secret societies do not understand this, we should know that the ministers are called to instruct and warn respecting false doctrine, not according to the will of the people but according to the Word of God, to which alone they are bound. God says distinctly that we cannot have a two-fold confession. Whoever in his heart truly believes our confession and is a Lutheran Christian will confess with us, though he does not yet fully understand every point in the false system of faith which he formerly confessed. Then only is he honest. Even a member of the lodge, who knows nothing of the erroneous teachings of his lodge and of which he cannot at once be convinced, must not be admitted to communion, though at the same time we must admit that he is a Christian; for members of secret societies that confess a false religion and members of erring church communions belong to one and the same class. There are at times lodge members who are Christians, honest people who are in earnest. Such people, however, we also find in erring church organizations. In the Romish church, for example, there are people who do not know all the erroneous doctrines of that church. It is ignorance that holds them there. Such must be instructed before they are admitted to the Lord's Supper, and they must be required to abandon their errors. Just so we must proceed with members of the lodge. Not even for a season should they be admitted to the Sacrament of the Altar. We do not administer it to our children until they have been instructed; why should we proceed differently with strangers?

It is claimed that secret societies are not religious bodies. It is a fact that in our day the world inverts the order of God. The sects think that confessions are of no weight; inquiry should be made only as to the disposition of the heart; according to that we must judge, though no one can see into the heart; no inquiry is made as to confession. As long as a man confesses himself to the deism of the lodge he cannot be honest in his intentions. One of the chief difficulties in leading people to a knowledge of the erroneous teachings of the lodge lies in this, that in many local lodges the religious service is omitted. Only in certain degrees is prayer prescribed. Many lodgemen, therefore, have never heard a prayer in their meetings. The lodge is specifically severed from church organizations; it is no church, but organized heathenism. While the church presents her confessions in theses and anti-theses, the confession of the lodge consists principally in negations. The lodge is a union of people of all churches, including Jews and heathen, and possesses a universal confession which all can accept. It is therefore not an easy task to prove that the lodge has a specific confession. True, it has a positive doctrine: for instance, "the doctrine of a Higher Being."

In the Masonic ritual we find church forms. From the 30th degree it is required that members of the Masonic lodge believe in Christ, etc. Yet, lodges are indifferent with reference to the church; they regard all religions as indifferent matters and foolishness; their religion of reason and nature however they deem the best. If a Christian, therefore, is thus minded, he is to be instructed. In regard to this a general rule can be laid down. This is indeed the point of controversy between us and the General Council, whose rule: "Lutheran altars for Lutheran communicants only," is overthrown when she allows exceptions and leaves it with the individual case with the conscience of the individual pastor. When the Word of God declares anything, there are no exceptions. With reference to secretists, on the other hand, we must be careful not to say or declare too much; especially must we be on our guard in making citations from their writings, inasmuch as these are often verbally changed, and we then only show our ignorance.

Three points are sufficient to convince all who desire to be convinced respecting the evil of the lodge, namely: 1. The false god which the lodge acknowledges; 2. The false oath they require; 3. The false way to salvation they teach.

Lodgeism is just as evil, yea, more so than sectarianism. As ministers we should say: This is our position, and do you not wish to accept it, then remain away from the Lord's table. Lodges are religious societies. The Odd-fellows require their members to believe in God; they indeed confess a Christ, but not the Christ of the Scriptures, which is God's only Son, the Redeemer and Saviour of the world; their Christ is a great master and teacher, a son of God only in the sense in which all persons are children of God.

A synod has done her duty only when she distinctly and positively declares her position with respect to lodges which have religious tendencies. This has already been done by this district Synod at her annual meeting held at New Washington, Ohio.

Nevertheless, if ministers, year after year, administer the Lord's Supper to members of the lodge, it is the duty of a synod to call them to an account. Inasmuch as those lodges, having religious ceremonies and tendencies, are religious bodies, whose religion, being erroneous and of the natural man, stands in opposition to and is a denial of the true, revealed Christian religion, we hold that members of the church belonging to lodges shall not be admitted to the Lord's Supper, until they renounce the false religion of their respective fraternities and withdraw from the lodge.—*W. A. Bowman, in the Lutheran Standard, June 20.*

"See the capitalists riding along in their fine carriages!" yelled a socialist speaker at a meeting in a Chicago suburb the other evening. "Where, I ask you, are our horses and carriages?" "S'loon-keeper's drivin' mine 'round," responded a maudlin and red-nosed reformer of society, with dejection, and the orator changed the subject.—*Ram's Horn.*

NEW ENGLAND LETTER.

Franklin Park and the labor meeting.—A Congregational church report.—Anti-secrecy scores another victory in Boston.—A pleasant occasion.

The labor associations propose to hold their meeting at Franklin Park on the Fourth, in spite of the refusal of the Park Commissioners to allow it, as this will give them what they desire—a test case to bring before the courts. I am rather inclined to think that good, old, democratic Ben Franklin, who gave the grounds to Boston, if he could come back to earth to decide this question, would do so in the interests of the fullest liberty consistent with peace and order. It is rather remarkable that in this Puritan city the public grounds are not as free for public purposes as in the king-ruled and priest-ruled cities of the old world. The argument that if once allowed for general meetings there would be nothing to prevent the gathering of anarchist assemblies is no argument at all, for there are laws made and provided for dealing with treasonable or blasphemous utterances that are ample to meet the exigencies of any case which might arise. Far better to run an improbable risk and thus avoid a real danger, and there always *is* real danger in suppressing free speech. They are the words spoken in secret places that are full of peril and menace,—not those uttered boldly under the broad, open heavens. It will be interesting to watch the outcome of this struggle.

A report of the work of the churches belonging to the Middlesex South Conference for the last year, which now lies before me, has some points of more than local interest. For instance, of the twenty churches of that conference, three were organized in the seventeenth century, and five in the eighteenth. The one of which the writer is a member, though not among the very oldest, started into life just as the sun of the latter century was rising. I suppose the young people of that day looked back to the landing of the Pilgrims as across an interminable distance, while Thanksgiving and fast days had grown to be institutions already hoary with antiquity. But the last hundred years may well be reckoned as equal to two or three of the one preceding, if we take into account all the varied interests which make life now so much more full and busy, as well as richer and better worth the living. To look back on the tremendous strides made in science and every department of human industry since those early churches were founded, is enough to make the brain whirl; and one is almost inclined to think with pity of the fathers who fell asleep a century ago under their mossy headstones, and never saw this wonderful day. Only it is just possible that if they, with prescient vision, could see the time of trouble before us which Lieutenant Tottem seems to apprehend so clearly in that wonderful series of articles which he is writing for *Leslie's*, the tables would be turned, and they would be the ones to pity their unfortunate descendants. But the points which most seriously impress me in reading this report are, first: That these churches have expended for various charities, not counting the money raised for their own support or the help of their own poor, over $25,000. And when we recollect that *every cent* of this has gone for benevolent purposes, and to help in many cases those of another race, color and religion, the most superficial mind can see that it is somewhat different from lodge "benevolence." The other point is that in fifteen out of these twenty churches, the additions by profession have only exceeded the deaths by *one*. But in the days of our fathers they did something more than to simply hold their own. And what seems stranger still, it is these very Congregational churches which caress and pet the lodge vampire that is feeding on their life-blood.

I see that Rev. J. F. Lovering has accepted a unanimous call to the Broadway Congregational church in Somerville. It is to be hoped that he will feel the changed atmosphere—for that it *has* changed in relation to the anti-secrecy question, no unprejudiced mind can doubt—so perceptibly that he will repent of his false worships, and no longer lend his name and influence to build up a system which contradicts and opposes the Christianity he is set to preach.

Nothing has happened so opportunely to give our cause in New England public ventilation, as the report through the associated press in all the Boston papers, as well as in many others throughout the country, of Rev. J. P. Stoddard's speech at the Baptist Ministers' meeting. His able reply in the *Journal* to Rev. Geo. H. Cleveland of Melrose, was another victory scored, for the *Journal* is one of our oldest and most conservative papers, and largely taken by the class of citizens most important to reach. Masons, when defending their beloved institution, seem especially inclined to forget the adage that haste to put on a coat implies that it fits the wearer, or Mr. Cleveland would not have resented Bro. Stoddard's general arraignment of Masonry, as "an insinuation against his character and that of every other Mason present." And now Rev. S. L. Holman, a member of Tremont Temple church, comes up to its defence in a most remarkable answer to Mr. Stoddard at the last Baptist Ministers' meeting. If the *Traveller* reports him correctly, he denied that Masonic ceremonies are absurd, or indecent, or ridiculous; and said that he had never witnessed any ceremony that he would not have permitted in his own parlor in presence of his wife and daughter! By what mental reservation Mr. Holman succeeded in quieting his conscience while making such a marvelous statement, it would puzzle a Jesuit to tell. But when we think of the spell of silence that has been on the secular press of New England till now, we may well thank God that it is broken at last, and that the truth is preached whether men will hear or whether they will forbear.

A company of friends of the cause, including among them Bro. and Sister Stoddard, Bro. Hoyt, and the venerable Milton Ford of Washington, with his wife, visited the writer last Thursday, and picnicked on her shady lawn, kindly providing all creature comforts and leaving behind them substantial tokens of the same. At the close Rev A. A. Hoyt took the floor (if that expression is allowable of an out-doors speaker) and made some remarks on the subject of God's Word as the true source of all wisdom and happiness for nations or individuals, and the only weapon with which to meet evil. It was not, however, until he neared the end of his discourse that I thought his remarks were beginning to have a personal bearing; and when he on behalf of the friends presented me with a beautiful, interleaved Oxford Bible, I was not only surprised but overwhelmed, especially as it was followed by a gift from the ladies' presented in a few fitting words by Mrs. Stoddard, of an elegant table-cloth and napkins. It is not always easy to express one's thanks when the heart is fullest, and as some contributed to the gift who were not able to enjoy the occasion with us, let me take the opportunity here to speak my gratitude to each and all of them for their kindly remembrance. Dear friends, as I daily handle this precious volume, so much more beautiful and convenient than I ever dreamed of possessing, it is with the prayer, God bless you all, and grant that I though a weak woman may learn to so wield this wonderful sword of the Spirit, as to pierce the refuge of lies, and help many a captive soul to escape therefrom. Thus shall we be co-workers together with Him, and receive (not the weakest or the humblest forgot or overlooked) a glorious reward at last.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, July 1, 1891.

Yesterday the attendance at the Glen Echo Chautauqua was larger by many hundreds than it has yet been on a single day, and everybody who visited the grounds appeared to greatly enjoy the excellent and varied program, which included lectures by the following well-known gentlemen: Dr. T. F. Wright, on "Palestine as it Was;" Prof. H. A. Denman, on "Semi-tropical Fruits;" Ex-Senator J. J. Ingalls, of Kansas, on "Problems of our Second Century;" Constantine Sternberg, on "Richard Wagner," and Dr. Lysander Dickerman, on "The Hebrews in Egypt."

The greater portion of the crowd was attracted by the announcement of ex-Senator Ingalls' lecture, there being much curiosity among those who had so often heard him make bitter partisan political speeches in the Senate Chamber, to hear what he had to say and how he would say it on a subject so different from those he had previously handled. His lecture was a revelation to those who had before only considered him as a politician, as it proved him to be in addition to an accomplished and artistic word-builder, a deep student of history and social economy. As an orator, Mr. Ingalls has few superiors, but of course this has been well-known in Washington for many years, and those familiar with his personal habits, when a member of the Senate, have also long known that he was one of the best-read men, on general subjects, in America. When living here he devoted very little time to the social life of the capital, preferring to use his spare time in studying and reading, and, owing to the thorough manner in which he masters every subject he takes up, he is a most delightful conversationalist when he chooses to be.

Among the twenty-eight new members received at the summer Communion of the N. Y. Avenue Presbyterian church, on Sunday, were two daughters of Senator Gorman and one of Justice Harlan.

The Young People's Society of Christian Endeavor have worked up a great interest in the National Convention to be held at Minneapolis July 9–12, and besides the special train which will carry the delegates and their friends over one route, another route is advertising roundtrip-tickets, good on any train, for one fare.

To-day the weather bureau was formally transferred from the War to the Agricultural Department, and at the request of Secretary Rusk, of the latter department, President Harrison has assigned the following officers who have been connected with the bureau to continued duty therewith until further notice: Maj. H. H. C. Dunwoody, Lt. W. A. Glassford, Lt. J. E. Maxfield, and Lt. J. P. Finley. Prof. M. W. Harrington, of the University of Michigan, has been appointed director of the bureau.

Assistant Attorney General Shields delivered the regular weekly address to the Young Men's Christian Association Sunday afternoon, and very appropriately he chose for his subject "True Courage." After showing his hearers how much greater moral courage is than physical, or as some people call it, mere brute courage, which does not fear physical pain, the speaker took the life of Joshua as an illustration of what true courage is, holding that no courage could exceed that displayed by Joshua when he pleaded with his brethren to have an unfaltering trust in God, though they had been in bondage for four hundred years, and he strongly impressed upon his hearers that the key-note of Joshua's life and character is contained in his own utterance: "As for me and my house, we will serve the Lord." The concluding words of Mr. Shields' are worthy of being memorized by every young man living: "But above all, be systematic in your cause and be a man of prayer. Do not neglect the little things, which go to make up a harmonious whole, and you will have the character of a true man, respected and honored by all who know you."

The outdoor temperance work is being vigorously pushed by a noble band of men and women who are not afraid of a little perspiration spoiling their complexion or making their faces look shiny. Instead of running away to the mountains or seashore as soon as the sun gets too warm for comfort, these good people put up a tent with open sides, well provided with comfortable chairs and palm-leaf fans, and proceed to preach the cold-water Gospel to those who cannot get away from the city, and with the aid of music, vocal and instrumental, strive to make the temperance tent more attractive than the corner-saloon; and I know of a number of wives and mothers who always include, on account of benefits received, in their daily prayers a "God bless the good men and women who work in the temperance tent."

*

REFORM NEWS.

FROM OUR WESTERN AGENT.

WHEATON, Ill.

DEAR CYNOSURE:—While in Michigan I preached and lectured at the Brighton and Pleasant Valley churches, of which Rev. H. A. Day, the Secretary of the Michigan Christian Association, is pastor. He spent one year in the anti-secret society lecture work, as agent of the Michigan Christian Association.

While working in Michigan the matter of holding a meeting of the Michigan Christian Association at Lowell was discussed, and at one time we had nearly decided to do so; but it was finally determined to hold a business meeting in connection

with a ministerial association, to be held near Allegan, on the 3rd of June, and to invite President C. A. Blanchard, of Wheaton, Ill., to give an address on secret societies, on the evening of that day, in the city of Allegan. Having been called, unexpectedly, to return to Illinois to prepare for the Chicago Conference of May 14th, I could not give the personal attention to the Michigan meeting that I had intended; but being assured by Rev. Mr. Badder, who resides near Allegan, and is pastor of several country churches, that he would publish an appointment for President Blanchard to lecture on the "Relation of the Secret Orders to the Christian Religion," in Music Hall, I felt justificd in carrying out the plan, being confident that Rev. Bro. Badder would faithfully advertise the meeting, and that President Blanchard would more than meet the expectation of his audience.

A rain set in, the night that Pres. Blanchard spoke in Allegan, which, while it was not severe enough to hinder the holding of a meeting, prevented many, doubtless, from attending, especially those residing in the country.

Since the Conference in Chicago I have been laboring in Illinois. I visited Aurora, Princeton and Wyanette, and spoke at two country churches where Rev. Wm. Pinkney is pastor. I called upon several of the friends, who gave, or promised to give, substantial aid. Rev. Mr. Pinkney manifested a lively interest in having his young people instructed in the evils of secret societies.

From Wyanette I went to Hopewell and Bethel churches. Owing to a heavy rainfall, I spoke but once, but made some calls, distributing literature and encouraging the friends to active cooperation with the N. C. A. in carrying forward this department of the Lord's work.

From here I went to Gerlaw, Little York and Monmouth. Rev. Mr. Morrow, pastor of the U. P. church, of Gerlaw, wished me to address his people; but as they were about to hold a sacramental service, it was deferred until I should come that way again.

At Little York, a number subscribed for the *Cynosure;* among them, the young pastor of the U. P. church.

There are those at Little York who appreciate the work of the N. C. A., and are willing helpers.

From there I went to Monmouth, and spent a little time at this seat of learning. It was Commencement week, and I had the pleasure of listening to the interesting and able essays and orations of the graduating class. Here, also, I found warm sympathizers with the anti-secret society work and willing helpers.

From Monmouth I went to Galesburg and made some calls. Here I found earnest reformers, who are determined that the work shall not fail for want of needed support.

Leaving Galesburg, I came to Eden, and Hanna City, and Smithville, and was greatly encouraged by the generous sympathy manifested by the friends at each of these places. New subscribers were secured for the *Cynosure*, and help was generously donated to carry on the work of the N. C. A.

I spent the Sabbath with Rev. J. Harper, and preached for him, at Smithville, in the morning, and in the afternoon at the U. P. church, near Hanna City.

I left these kind friends, feeling grateful to God and to them for the warm sympathy and generous aid they bestowed upon me and upon the cause I represent.

I should never be tempted to despond, as Elijah did when contending against the Baal-worship of his day, if all who are opposed to the Christless worships of the lodge would manifest the warm sympathy and cheerful readiness to help in this department of the Lord's work that was so generously bestowed by this noble-hearted people.

From Hanna City I went to Wenona, and was again cheered by the liberality and zeal manifested by the friends there. I called upon the pastor of the Presbyterian church, who was present when I discussed the relation of the secret lodge system to the Christian religion, on a former visit to Wenona. The lodge men of Wenona were troubled when this faithful servant of Christ testified from his pulpit that the god of the lodge is not the God of the Bible that Christians worship. Some of the lodge brethren went to one of the elders of the church, who is a Royal Arch Mason, and complained of the utterances of the pastor. It happened that this elder was not present when the pastor reproved the fraternity brethren for worshiping strange gods. So after listening to the complaints of his lodge brothers, he waited on the pastor, that he might learn from *his* lips, or from his manuscript, the precise nature of the offence charged. The pastor not only gave his elder a correct version of his pulpit utterances, but so ably demonstrated the truth of what he had said that the elder returned to his lodge brethren and reported that what the pastor had said *was the truth.*

I am heartily glad that this elder is beginning to see that the god worshiped in the lodge is not the God and Father of our Lord Jesus Christ, and that the Christless lodge-worship is, therefore, a false worship, and that those who worship in the lodge (like the idolaters in the days of Moses and David and Paul) worship devils.

When I remember how zealously this same elder defended Masonry a year or two ago, I am led to exclaim, "Surely the church, as well as the world, moves." I am the more impressed with this fact when I call to mind the case of a pastor of another denomination who, a year or two ago, spoke from his pulpit in favor of the lodge, and when I came into that community, opposed my having his church to lecture in. I conversed with him, and gave him literature, and lectured in his neighborhood in another house. Now he has renounced Masonry and has become an active Anti-mason. I received the assurance from his own lips, that he was now a fellow-worker in the good cause.

From Wenona I went to Streator.

I was caught in a rainstorm while going on foot from Streator to Smithdale to call on Bro. Jacob Phillips. I reached his house wet and muddy, and spent the night with him, and went away strengthened by his sympathy and the practical interest he takes in exalting Christ and pulling down the strongholds of Satan—the secret lodges.

Leaving Streator, I called at Ottawa and made the acquaintance of a Swede who is a member of the Baptist church. He hospitably entertained me for the night, and invited me to call whenever I came that way.

From Ottawa I returned home, and have been spending a week with my family. I worked four weeks in Illinois, and sent in sixty-two new names to the *Cynosure* list of subscribers. I make a point to put the *Cynosure* and other literature into the hands of as many ministers as possible.

Satan has organized a vast conspiracy to infidelize and heathenize the church of the living God through the agency of the secret lodge system. To a very large extent he has already pre-empted our young men and is keeping them from the church. Is it not time to awake and by united prayer and effort seek to arouse the churches and unite them in the defense of our holy Christianity against the pagan-infidel philosophy of the lodge?

Yours for Christ and his Gospel,

C. F. HAWLEY.

A SABBATH IN BIRMINGHAM, (ALA.)

BRIERFIELD, Ala., June, 1891.

DEAR CYNOSURE:—On the 13th of June I made a trip to Birmingham, the magic city of the South. Though I have oftentimes passed through the city, yet it was my first formal visit to the place. It is well called the "Magic City." It has sprung up within a few years as by magic. When I first came South, seventeen years ago, it was an insignificant railway station; now it has 64,000 inhabitants. It is the Pittsburgh of the South. Iron and coal abound. All kinds of manufacturing establishments are here. There are furnaces and rolling mills, a tack factory, a glass factory, and various other industries, that make a continual hum. Thousands of people flock here to make money. An immense business in all lines is carried on. Buildings are constantly going up. There are some magnificent edifices here. The streets are broad and straight. The public schools are under the best system of any in the South. In the white schools there are 2,900 children. In the colored there are 2,300. There are about 48 teachers employed in the latter schools.

I may say that Birmingham is a great city; great in its manufactories; great in its commercial business; great, very great, in its wickedness. Like Paul in Athens, my soul was stirred when I saw the city wholly given to ungodliness. Everybody is after the "mighty dollar," and the majority are perfectly unscrupulous as to how they get it. The population is largely made up of those who went there solely to make money. This thought at once gives us a clue to its character. Satan's two strongest agencies have their fortress here. The saloon and the lodge are a power almost irresistible. The saloon is carrying on its deadly work at all hours of the day, a large part of the night, and, slyly, on the Lord's day. I may simply say that the city is infested with them. Because of this, crimes of every degree of aggravation constantly prevail. It takes all that an efficient municipal regulation can do, with a most vigilant police force, to keep things under; and then they do not altogether succeed. The lodge power, among both colored and white, is strong. Among the colored there are Freemasons, Odd-fellows, Immaculates, Knights of Pythias, and various minor orders. The spirituality of the churchs, because of these, is greatly dwarfed. The pastor of the First Colored Baptist Church, Rev. W. R. Pettiford, has made a manly fight against them. In it he has stood almost entirely alone. He has had support from the pastor of the Congregational church, but as far as we have been able to learn, the ministers of the other churches are in league with the lodge, preach "big" anniversary sermons for them, and throw all their influence in their favor. Bro. Pettiford has almost suffered persecution because of his unflinching position. He has been most uncompromising in his attitude toward them. He has been the means of setting many a-thinking on the subject, and we trust great good will result from his persevering efforts. He has preached against the lodge, and refused to read any notice

(*Continued on 9th page.*)

CORRESPONDENCE.

A PRESENTATION—A JOYFUL OCCASION.

BOSTON, June 26, 1891.

It is a great pleasure to chronicle the happy event of a Bible presentation to Miss E. E. Flagg, your gifted New England correspondent, by a few of her many friends. A company of thirteen, from Boston, enjoyed a picnic under the sheltering shade in Bro. Flagg's nicely shaven grounds, where they were joined by the Congregational pastor and his wife, the president and members of the W. C. T. U., and other citizens of Wellesley, in a feast for the body, mind and soul. After supper a hymn was sung, when Bro. A. A. Hoyt, with appropriate remarks, and in behalf of the friends, presented to our surprised hostess the most complete Oxford Teacher's Bible, with helps, that could be purchased in this market; to which a few useful articles were added. Miss Flagg responded in her own sincere and happy way of thanksgiving. Her pastor spoke briefly, in sympathy with the occasion, and after prayer another hymn closed the services of the afternoon. Sociability was next in order, in which all participated with a hearty good will, until the evening hour of prayer, which was spent in reading the Scriptures, prayer and testimonies, interspersed with songs of Zion. At 9 o'clock the happy company dispersed, bearing many pleasant memories from a Christian gathering, and a home where the newly-trimmed lamp and light of God's Word remained as a token of esteem, and, as we humbly trust, to gladden the hearts of our brother and sister, and to strengthen and cheer them on to new and yet greater victories for Christ and his kingdom. J. P. STODDARD.

THE PERILOUS TIMES IN THE LAST DAYS.

EAST NORTHFIELD, Mass., June 22, 1891.

DEAR CYNOSURE:—Your tracts and papers reached me in due time, and, God being my helper, I will try and distribute them in a way that will do the most good, to give light to my fellowmen, on the great evil of secret societies.

I praise God that so many Christian workers are receiving light on this sin that has led numbers of young men down to ruin; and my earnest prayer is that God may hasten the day when the evangelical churches will take their stand for the truth as it is in Jesus Christ, our only Saviour from these traps that the devil has set so extensively throughout this Republic and other nations.

I want to thank God for the truth as it is in Christ Jesus, for when we have him, we have ev-

erything that is good, and so we have no need of the lodge and the things that are of the world. We read in John 11:15: "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." So we are taught in God's Word that men who love the world love not God, and that is this true we can see all around us.

The great masses of the people, to-day, are not being taught the truth as it is written in God's Word, and consequently are living in error. Let us then take God at his word and teach men that Jesus Christ is the only way whereby we can be saved.

Mr. Moody preached to us at Northfield, June 7, from 2 Tim. 3:1–5.: "This know, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy," etc. He thought we are living in our last days, that the perilous times have come, and that young men would find it no easy matter to work for Christ at all times, for they will often be obliged to walk without other company if they walk with God; and I wish to say, right here, that is true to-day; if a man is true to God, he is unpopular and alone, most of the time, in this great work—at least when the Lord is using him; but I wish to say, with Daniel, it is better to be in the den of lions with God, than out of it without him. Mr. Moody repeated the words of the text above quoted many times:—"Men shall be lovers of their own selves"—and it is true with men of to-day, I am sorry to say, for selfishness is not of God, and is the root of all sin. May God help us to know that true love which comes from Jesus Christ; then we will help those around us to see the way to eternal life, and show by our lives that we have been born again—that we are not of this world, but in it to do good. We must live in the world, but not let the world live in us; if we do, we shall sink as easily as a boat filled with water. It is well to have the boat in the water, but dangerous to let the water come into it.

In closing, I wish to bear my testimony to being counted with the few who take the Bible way to heaven, and help roll on the old chariot-wheels and hasten the day of Christ's coming, when he shall take his children home. F. W. WEED.

PITH AND POINT.

OUR GREAT WORK.

"You are engaged in a good work; a reformation of this kind is greatly needed in the South, and any work I can do in the interest of humanity will be at your service."—JOS. H. MILLER, *Marietta, Ga.*

THE CHURCHES SNUBBED.

"The *Christian Cynosure* expresses my sentiments exactly in its opposition to all kinds of secret organization. I think the sooner these eating cancers in the church and society are discontinued the better will it be for the stability of our country and the moral, religious and intellectual development of the people. Because of these secret organizations the church for which Christ died is being snubbed and derided on every hand; but, thank heaven, our God is a man of war and the Lord is his name. While the morning still seems darkened we will yet have a bright noon. We may not live to see it in our day, but it will nevertheless come; so let us battle for the right and God will reward us."—REV. P. A. JONES, (*col'd*) *Smoke Bend, La.*

THE GREATEST SIN OF THE LODGES.

"I do not profess to be well informed in regard to secret lodges; but I do know that their influence is destructive to the interests of the Christian church. . . . I never knew a very active member of the lodge to be very spiritually-minded, or a very active member of the church. Admitting that such orders were nearly all founded for a good moral purpose—the best that can be claimed for them—and that they serve some moral ends, and charitable purposes, they all the more certainly, therefore, inculcate in fine young men the spirit of self-righteousness, and the sufficiency of good works; a snare and delusion which divert them from the Gospel of Christ and lead them to belittle his salvation. To my mind, this is the greatest sin for which the lodges have to account—one that lies by their every door, and one that I have found few members of secret orders prepared to deny."—REV. WM. L. PEARSON, *Penn College, Oskaloosa, Iowa.*

CHRISTIANS CANNOT FELLOWSHIP WITH LODGERY.

"When a secret society has assumed a character harmful to church, state and home, it should be opposed—such as the Jesuits, the Mormons, the Druids, Freemasons and Odd-fellows. I think if God Almighty, in his wisdom and foreknowledge, had seen that secret societies would be a blessing to the world in general, he would have instituted them as well as his blessed church, which carries on her banners the motto—'What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops.' (Matt. 10:27.) Not too well can the church of Christ heed the admonishing words of Paul to the church of Ephesus, 'And have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret.' (Eph. 5:11,12.)"—REV. HENRY HETZLER, *Eureka, S. D.*

SECRECY IMPLIES SELFISHNESS.

"I am opposed to any society being secret, and to many secret societies. Those which I *know* to be harmful are Freemasonry and Odd-fellowship. I cannot bear incorporated or combined selfishness, nor secrecy."—REV. STANLEY B. BEARD, *Bowling Green, Ohio.*

A TIMELY SUGGESTION.

"To my mind the church should make more of the *fraternal* element, and should be much more liberal with its time and money in relieving the sick, suffering and poor. *The stinginess and negligence of Christ's church is the greatest source of strength to the fraternal orders.*"—REV. S. J. BEACH, *Cedar Falls, Iowa.*

[The brother's opinion of Christian benevolence is hardly correct; but even the absence of it in the churches would be no excuse for an oath-bound secret order to perpetuate a system of religion in opposition to Christ and his church, and one, also, that exacts money from its members before it will relieve their necessities. We can show Christian churches in Chicago who exceed an equal number of lodges in the extent and good quality of their benevolence.—ED.]

HAS NO USE FOR THEM.

"I am opposed to all secret societies; cannot name *any* that I do not believe harmful; have not found one that I could conscientiously unite with."—REV. T. M. ASHLEY, *Golden, Colo.*

A STRONG FOE TO CHRISTIANITY.

"During my ministry . . . I have increasingly come to the conviction, from my actual observation, that all kinds of secret-death-penalty, oath-bound allegiance to lodges is one of the strongest foes to reform, good morals, and the religion of the Lord Jesus Christ. I have seen the lodge preferred to temperance, good morals in the community, and to the religion of Christ, by members of the church and so-called Christian men in the community. 'No man can serve two masters.'"—REV. E. B. CLEMMER, *Leona, Kan.*

THE CYNOSURE'S INFLUENCE.

"I presume the *Cynosure*, its tracts and those lecturers who handle the subject (anti-secrecy) with clearness and candor, have a wider influence than is imagined. May the good work go on."—REV. EDWIN MARTIN, *Crested Butte, Colo.*

THE PRINCIPLE IS WRONG.

"While not objecting strenuously to those societies whose professed aim is mere insurance, whose secrets amount to nothing but the private transaction of business, or to secret temperance organizations, whose sole aim is good [all of which objects do not require any secrecy.—ED.], I believe that the principle is wrong, that all the good done can be done better without, and that the secrecy is a frequent source of injustice and of peril to the good of the community and the church. Therefore, while recognizing a decided difference in societies, I am opposed to *all* secret societies."—REV. W. E. BARTON, *Ballington, Ohio.*

LITERATURE.

ALDEN'S MANIFOLD CYCLOPEDIA of Knowledge and Language. With illustrations. Vol. XXIX. Perseverance—Pluperfect. New York: John B. Alden, Publisher; Chicago: 242 Wabash Avenue. Half-seal covers.

This convenient reference book continues to commend itself with each new issue, and in all its value is ably maintained. Its completeness is due to thorough research on the part of its editors, whose facilities for securing correct information seem almost limitless, and whose labors result in giving to the world, in a compact form, the latest intelligence concerning the important topics included under each letter of the alphabet. This feature, added to the variety of subjects treated, and the concise and agreeable manner in which each is presented, is one of the strongest commendations of the entire work. The needs of modern students in nearly every branch of literature, science, art, and biography, are evidently considered and met in its careful expositions.

LUX MUNDI (The Light of the World), and Other Tracts for the Times on Swedenborg and Modern Thought. Chicago: Western New-Church Union, 17 East Van Buren Street.

The author of this little volume, the Rev. L. P. Mercer, pastor of the principal Swedenborgian (or New-Church) congregation in Chicago, is understood to be one of the ablest exponents of the New Jerusalem faith (founded by Swedenborg) in this country. He is certainly a logical defender of its doctrines, and a fluent writer and preacher. But these doctrines have so much of mysticism, not to say infatuation, about them as to impress the reader and hearer as if they were, like poetry, to be considered mere flights of fancy, lacking the practical element of Christianity to make them effective in convincing men of individual sins, or of converting them from the error of their ways. In other words, this system of religion seems more appropriate for a church of angels than of men and women struggling for salvation under the curse of Adam. Mr. Mercer certainly has exalted ideas of goodness and purity, with which he would inspire others, while the doctrine of the atonement, as understood by the orthodox churches, seems to have a secondary value in his mind. The reader of these eight tracts, however, may obtain the New-Church views of the Swedenborgian beliefs from their perusal.

MIRIAM HETH: A Tale of the Times of the Christ. By Rev. A. J. Holt, D.D. (Written in Jerusalem.) One volume. Published by John B. Alden, New York, and 242 Wabash Ave., Chicago.

The interest that gathers about the New Testament, the life and times of Christ, and the story of Mary Magdalene, will inspire the reader of this poem. It introduces Miriam, the Jewish maiden, in the flush of youth and beauty, the child of a reputable father, deprived of a mother's love by death, and exposed to the temptations of the social life which prevailed at Jerusalem in the days of our Lord. Later:

> "The damsel was betrothed," they said,
> "By Heth, her father, lately dead,
> Good faith, to Simon Necho, he
> A merchant and a Pharisee.
> And yet the girl was not a maid,
> But false to Simon she had played;"

And so, according to the Jewish law, she was sentenced to be stoned to death. By flight she escaped this fate, and after sundry adventures she is brought to hear the preaching of our Lord, converted, and afterwards is represented as living as Mary Magdalene lived, a devoted, loving follower of Jesus, who is said to have changed her name from Miriam Heth to the one by which she is now best known. One could wish that the metre of the verse were less Hudibrastic, but the simplicity and nobility of the poem are well maintained.

The frontispiece of the *Cosmopolitan* for July is a full-page view of "A Hawking Party." Elizabeth Bisland writes about the "London Charities," with several views of characters in that metropolis. Miss Frances E. Willard's portrait, and a view of the new W. C. T. U. Temple in this city, lead off in "A Modern Crusade," by Chas. C. Waddle—a history of the most modern temperance movement. The other portraits in the article are those of Mary Clement Leavitt, Mother Thompson, Lady Henry Somerset, Mrs. Margaret B. Lucas, Pundita Ramabai, Mary A. Livermore, Hannah W. Smith, and members of the W. C. T. U. of Tokio, Japan. There are also illustrated papers on "Trout-fishing in the Laurentides;" on "The Diamond Fields of South Africa," by E. J. Lawler; on Cushing and Curts' "Two Modern Knights Errant," by Gen. James Grant Wilson; on "Submarine Boats for Coast Defence," by Lieut. W. S. Hughes, U. S. N.; a story, "At the Dam of San Marko" (illustrated), by Alva M. Kerr; other articles on "The Art of Embroidery," by A. G. Radcliffe; "Ostrich Farming in California," by Emma G. Paul; "Country Life in Honduras," by Gertrude G. De Aguirre; "The Elixir of Pain," continued, by Boyesen; "Falcons and Falconry;" and the usual monthly departments, make up a very readable midsummer number of this attractive magazine. Published in New York. Price 25 cents.

St. Nicholas for July is brilliant with pictures, verse and story. Among the prominent attractions are "Rescued by the Enemy," by Sabria Avery; "Storm-bound Above the Clouds," by Frederick Funston; continuations of "The Fortunes of Toby Trafford," by J. T. Trowbridge, "The Swimming-Hole Stories," by Walter S. Bigelow, and "Through the Back Ages," by Teresa C. Crofton; "Douglas Jerrold (with portrait), by Walter Jerrold; "The Home of the Empress Josephine," by Mary S. Roberts, with a variety of lighter articles for young and old, at home or on an "outing." Published by the Century Co., New York.

The July number of the *Ladies' Home Journal* contains two symposiums—one, "The Woman in the City," by six contributors; another, "The Mother in the Country," by six contributors also. "The Wife of 'Uncle Remus'" furnishes an illustrated sketch of Mrs. Joel Chandler Harris; Mrs. A. D. T. Whitney's story of "A Golden Gossip," and Jessie O'Donnell's "A Soul from Pudge's Corners," are continued, and the domestic and social departments are well filled and of household interest. Sold at news depots; price 10 cents.

OBITUARY.

REV. JEFFERSON R. JOHNSON

was born in Butler county, Ohio, Dec. 29, 1808, and was joined in matrimony with Miss Elizabeth B. Allhands, April 28, 1829. In September of the same year he was converted, through the influence of his wife, and joined the M. E. church, and remained in the fellowship of that church, an active and influential member, while life lasted. He emigrated to Logansport, Indiana, the fall of 1836, and, eight miles north of that place, helped to build up *the church*. In the autumn of 1859, he removed to Fort Wayne, Ind., where God wonderfully blessed him and his labors in his cause.

In the summer of 1860, he moved to Iowa, and was licensed to preach, Jan. 28, 1865, at Burlington, Iowa, under the pastorate of L. B. Dennis. In the fall of 1879 he left Morning Sun, Iowa, and returned to Peru, Ind., where his wife died, Feb. 1, 1880. About two years afterward, in April, he removed from Peru to Washington Territory, landing at La Conner, Skagit county; and on the 5th of May, 1882, he was united in marriage with Miss Sarah L. Wallace, at Whatcom, W. T., with whom he lived most happily until death.

In the following September, after his union with Miss Wallace, he was sent, as a supply, to Dungeness circuit, Clallam county, W. T., where his ministration was received with great acceptability. He was a burning and a shining light; filled with Christian zeal, and every-day piety; enjoying the fellowship of the Holy Spirit, and the love of God. He was strongly opposed to all secret societies, believing them to be contrary to the Word of God, and utterly opposed to the church of Jesus Christ, and inconsistent with Christian living, and our Republican government.

His death occurred at Morning Sun, Iowa, May 15, 1891, aged 82 years, 4 months and 16 days. He has left an affectionate wife, who deeply feels his loss; and six children, the off-spring of the first marriage.

"Gone to the grave is our loved one,
Gone to the silent tomb;
Now when we meet,
This one we greet"
"Never again in our" home.
He has "gone down the valley—"
"The dark, death valley;"
"We'll see" his "face nevermore"
"Till we pass down the valley,
The dark, death valley,
And meet" him "on the other shore."

COM.

"When your heart is bad, and your head is bad, and you are bad clean through, what is needed?" asked a Sunday-school teacher of her class. "I know—Ayer's Sarsaparilla," answered a little girl, whose sick mother had recently been restored to health by that medicine.

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Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*. This is a very clear argument against secretism of all forms, and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications. 10cts each.

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SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

George Washington, in a letter written a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

General A. W. Riley:—I hold that the difference between the Christian and a heathen religion is, that one has morality and the other has not. And when our churches refuse to speak of such subjects as slavery, liquor-selling and secret societies, they are becoming heathen religions; that is, religions without morals.

Charles Francis Adams: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Disraeli, Lord Beaconsfield; In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

General J. W. Phelps:—All secret organizations are links of one and the same chain which binds men to evil and not to good. The Masonic lodge is the parent source from which all similar modern organizations have emanated and this lodge is now in active operation in every city and considerable village of the country swaying our parties and churches; filling our offices, secular and divine, with its partisans; shaping our political destinies; and teaching a spurious and corrupting morality subversive both of the Christian religion and of free institutions.

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

A. M. Sullivan, Irish Leader: I had not studied in vain the history of secret, oath-bound associations. I regarded them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization and are often on the whole more perilous to society than open tyranny."

Hon. Edward Blake, leader in Canadian Parliament, March, 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."

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The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

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12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
37. Why a Christian should not be a Freemason (German).
38. Masonic Oaths and Penalties.
39. Should Freemasons be Admitted to Christian Fellowship?
42. Our Duty and Ability to Know the Character of Masonry.
45. Ought a Seceding Mason to Keep his Lodge Oath?
49. John Quincy Adams on the duty of American Voters.

The Masonic Oath Itself a Perjury (40 cents per pound).

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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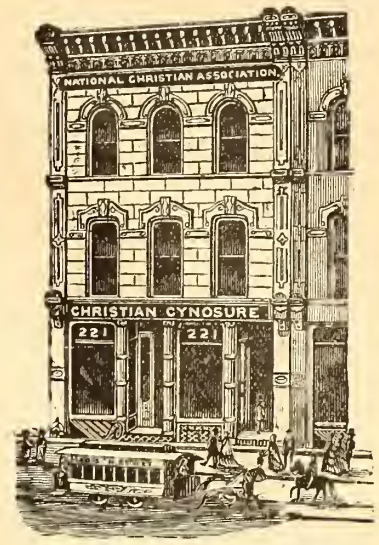
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The Christian Cynosure.

CHICAGO, THURSDAY, JULY 9, 1891.

A VERY BAD FASHION.

Like numerous other adages of the past, which partake largely of ancient wisdom, "Speak no evil of the dead" has been gradually perverted from its original meaning—to manifest charity for the frailties of our departed friends, and to let the pall of oblivion cover their faults as the clods of the valley do their physical remains. But the fashion of the present age is not only to hide their iniquities, but to bestow upon the departed undue commendation, and invest their acts and characters with a lustre that while they lived was never visible to their friends and neighbors, or to the world at large.

We refer not now to hero-worship, an idolatry that too greatly abounds, and which surrounds its human idols with virtues that never existed in their sublunary careers, and lauds their deeds of valor or statesmanship with a fulsomeness that often wearies and disgusts the patient listener.

But we do complain that, both in the church and out of it, it is customary for pastors at funerals to speak too highly of the dead—to refer to them as good men and women; and thus, while veiling their real reputations, to bestow upon them such characteristics as they never exhibited and never claimed to possess.

This evil is especially prominent in the obsequies of members of secret societies, both great and small, and the burial ceremonies over the body of a "great, grand and worshipful" officer of a Masonic or Odd-fellows' lodge, are uniformly open to this charge. So universal has this custom become among the fraternal orders, that it is not strange to hear some say that "none but good Masons ever die;" at least, no one who attends a lodge funeral would have reason to believe otherwise, unless he knew the lamented one in his lifetime.

The church and the lodge, on such occasions, as they do too often in the lodge-room, have fallen into a similar fashion; and it is not unusual, where the obsequies of a "brother" are performed in an orthodox church, to hear the lodge ritual rehearsed jointly by the great mogul of the secret society and the pastor, in perfect harmony.

This course has rightly led to some just animadversion on the part of true Christians, who see in such performances the church polluted by ceremonies that not a little resemble those of the ancient heathens, and which they cannot reconcile with the teachings of the Christian religion. Their objections to this desecration do not savor of uncharitableness towards the dead; they arise only from a belief that the departed "brother" was not the kind of man that the pastor says he was, and is not worthy of the honorable place assigned to him by the lodge ritual.

On this subject "Bro." Joseph Robbins, of Illinois, a Mason, says: "We fail to see how Masonry is outraged by burying a brother whose life has not been right any more than the church is compromised by doing the same thing. Some branches of the church, at least, say their unvarying ritual alike over saint and sinner and with no suspicion on the part of the world that in so doing they apologize for, commend, or uphold anything in his life that was not right." This is the very point. It has become a *fashion* in both the church and lodge—a misleading, bad fashion, that deservedly brings obloquy upon both. Further on he says: "Masonry buries him not because he has been bad, but because he was a brother Mason."

This is all wrong. Most persons do not belong to either the church or the lodge, and both institutions subject themselves to the wonderment and ridicule of the uninitiated and the unsaved. The latter, especially, are sharp critics, and when a man has led a bad life, his connection with the lodge or the church does not protect him from a just estimate of his virtues and vices, however the funeral ceremonies appear to shield his character and invest him with unreal worth and reputation. If he has ever cheated the poor, or been notorious for other evil practices, all the rituals in the world won't stop the mouths of his fellowmen.

There is another view of this question, which, whether the practices of the church or the lodge arise simply from a bad fashion, or from a more reprehensible cause, places them in a still more serious light. Two eminent Masons, both occupying high social positions in a Southern State, recently died and went to their "grand lodges above." These men were so far from being Christians that their vices were publicly known and of a kind that would have involved them in serious legal complications had they not been lodgemen, and, as such, lodge licensed to do as they pleased. Well, sometime after their burial by the Masonic fraternity—but we will let our correspondent tell the story:

"Last Sabbath, the pastor of the First Baptist church gave notice to his congregation that the prayer-meeting of the coming Wednesday night would commence half an hour earlier than usual, so as to close at 8:30, in order to give an opportunity to all who might wish (as well as himself) to attend the Masonic Lodge of Sorrow, to be held at the Capital Theatre; and thus a prayer-meeting was dismissed to attend a mock service of religion." The occasion of this sorrowful service was a public memorial of the virtues of the two eminent craftsmen above referred to; and our correspondent pointedly asks: "If that was not a sin against the Holy Ghost, what is it?"

Such instances put the churches on trial; and if judgment begins at the house of God, where shall the church and the lodge find a competent advocate to clear them at the bar of God for their partnership in sin?

Every "orthodox church" is supposed to be a *Christian* church; but no Christian church will ever unite with a sinful society in shielding or eulogizing notorious sinners as good men, whatever their fraternal relations may be. If a church is sodden with lodgery to that extent, it has no right to call itself a Christian organization, for the line that should separate one from the other has been obliterated, and as no man can serve two masters, the church's choice must lie between Christ and the lodge. "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12: 30.)

Finally, if the foregoing Masonic expression is true, a gambler or saloon-keeper, if a Mason, is (Masonically) as good as a law-abiding, pious church member—a position that no sophism can maintain outside of a lodge room.

CHRISTIANITY AND THE WORLD'S FAIR.

In pursuance of a notice, printed in the *Cynosure* of June 25, relative to a proposed important religious exhibit at the Columbian Exposition of 1892–3, representatives of a dozen missionary and benevolent societies met at the Bible House in New York City and discussed the proposition, together with another that a suitable building for such an exhibit shall be erected on the Fair grounds. Letters were read expressing sympathy with the enterprise from a number of societies which were unable to send representatives to the Conference. A succinct account of the proceedings of the Conference appeared in our "Occasional" letter from New York in the last issue of the *Cynosure*. The following five gentlemen, representing as many denominations, were appointed a committee to gain further information, and to call another conference at a later date: Rev. Josiah Strong, D.D., General Secretary Evangelical Alliance; Rev. Joshua Kimber, D.D., Secretary of the Protestant Episcopal Missionary Society; Rev. Adna R. Leonard, D.D., Secretary of the Methodist Episcopal Missionary Society; Rev. H. L. Morehouse, D.D., Secretary of the American Baptist Home Missionary Society, and Rev. Alex. McLean, D.D., Secretary of the American Bible Society. The measure is meeting with an encouraging degree of favor that promises its success. It is at present strongly advocated by the Evangelical Alliance for the United States in New York City, and should meet with a general indorsement throughout the Union.

THE GRAND ORIENTS—THE GRAND EASTS.

A correspondent at Pasadena, Cal., asks for some definite information concerning the Grand Orient. On this subject, Dr. Mackey's Cyclopedia of Masonry says: "Most of the grand lodges established by the Latin races, such as those of France, Spain, Italy, and the South American States, are called Grand Orients. The word is thus, in one sense, synonymous with grand lodge; but these grand orients have often a more extensive obedience than grand lodges, frequently exercising jurisdiction over the highest degrees, from which English and American grand lodges refrain. Thus the Grand Orient of France exercises jurisdiction not only over the seven degrees of its own rite, but also over the thirty-three of the Ancient and Accepted, and over all the other rites which are practiced in France. Grand Orient is also used in English, and especially in American, Masonry to indicate the seat of the Grand Lodge of highest Masonic power, and is thus equivalent to Grand East. The Grand East is the city in which the Grand Lodge, or other governing Masonic body, is situated, and whence its official documents emanate. Thus, a document issued by the Grand Lodge of Massachusetts would be dated from the 'Grand East of Boston,' or if from the Grand Lodge of Louisiana, it would be the 'Grand East of New Orleans.' The place where a grand lodge meets is therefore called a Grand East. The word is in constant use on the continent of Europe and America, but seldom employed in England, Scotland or Ireland." The term is therefore a merely technical one, with no other Masonic signification than that above described.

COMMENCEMENT AT WHEATON COLLEGE.

The fine summer weather and the interest attaching to the College Commencement, attracted quite a number of visitors to Wheaton to attend the exercises, which, for the thirty-first time, marked the annual closing of the spring term of study.

Ex-President J. Blanchard, now past his eightieth year, but still strong in his faculties and zealous in every good cause, preached the Baccalaureate sermon on Sunday forenoon, June 21, taking logical grounds against the present interest manifested in the return of the Jews to Palestine as an earnest of the early literal return of Christ to personally reign over his chosen people, as claimed by the Adventists. All such doctrines, by whomsoever advocated, he deemed a hindrance to the coming of Christ's kingdom as taught by the Scriptures, rather than designed to promote his second advent. The people of Israel had been driven from Palestine and scattered among all nations for their abominable Baal-worship and consequent treason to the divine government; and he called attention to the energy and rapidity which which this same Baal-worship, in the lodges, and in other ways, is undermining the religion of Jesus Christ. As for the Adventists, he remembered that during the great Millerite excitement (1842–'43) there was also a strong anti-slavery feeling manifested throughout the North, and three meetings of Abolitionists were assaulted and broken up by mobs composed of the enemies of the Christian religion. On the other hand, comparatively few of the Millerite gatherings was disturbed. The inference drawn was that the Abolitionists were engaged in the work of the Lord, and consequently inimical to the interests of Satan, while the Adventists were engaged in hindering the coming of Christ's kingdom by their mistaken zeal, and Satan had no quarrel with them on that account. Ex-President Blanchard also severely commented on "the higher criticism" of Dr. Briggs and Dr. Harper, as diverting the church from works that are profitable.

The address before the missionary societies was given by the Rev. George H. Smith of St. Charles, on Sunday evening.

Monday and Tuesday were devoted to the final examination, and on Tuesday evening was celebrated the aniversary of the art school and conservatory of music. The graduates in art were Wilhelmine Jacobs, Nellie Gates, Luella Moore, Florence Edwards, Nellie Lyman, Mattie King and Mrs. Ida Wagner. These exercises were largely attended.

On Wednesday occurred the meeting of the Board of Trustees. John Christie was re-elected as member of the Board, Messrs. Case, of Chicago, Rogers, of Peoria, and Dale, of Wilmette, to fill vacancies. Measures were discussed for carrying on still further the additions and improvements already under way. The alumni association heard a report by President C. A. Blanchard on the observatory fund instituted last year by the society. A motion was also passed

intended to enlist the co-operation of former undergraduate students.

Thursday forenoon was given to the usual graduation exercises, addresses by graduates, and the distribution of diplomas by President Charles A. Blanchard. As compared with the commencement of last year, the number of diplomas granted was quite small. Mr. Thos. B. Bryan effectively addressed the graduates.

The exercises of the occasion were closed with the annual concert on Thursday evening.

REFORM VICTORY IN BOSTON.

The address of Rev. J. P. Stoddard, the efficient agent for New England of the N. C. A., at the Baptist Ministers' meeting in Boston, June 22, reported in this paper last week, is destined to bear good fruit for the cause of the Association. That he received the support of fifty ministers present on that occasion indicates the influence of the reform work in New England, and that the hand of the Lord is in that work will not be doubted by the readers of the *Cynosure* when they see the strongholds of secretism weakened and its advocates so signally routed by the simple truth.

At the meeting of the Baptist ministers, a week later, Chapel Hall of Tremont Temple was entirely filled by those who had been present at the controversy of the previous Monday morning, and others who anticipated a spirited occasion following an address to be made by Rev. Sullivan L. Holman of the Tremont Temple society, and who was to stand in the advocacy of Freemasonry as an adjunct of the Christian church, and as refuting the attacks made upon it by Rev. J. P. Stoddard at the last meeting.

Dr. Philip S. Moxom occupied the chair and exhibited an unusual ability as a parliamentarian in the control of an excited audience.

We copy the Boston *Journal's* report of the proceedings:

Rev. Mr. Holman (not now a preacher, but engaged in secular business) said that he was not there to advocate or champion Masonry, but he had been for twenty years chaplain of a lodge, and while it was not, in his opinion, the province of any minister to champion any organization except the church of God, he felt it his duty, in the interests of justice and fairness, to state the facts in regard to the organization to which he belonged. As to Mr. Stoddard's statement that the ceremonies of Masonry are absurd, ridiculous and indecent, a description of any rite, however solemn, may be caricatured. "Never in my life," said Mr. Holman, "did I realize the fact of death and eternity so vividly as when I took the final degree making me a Master Mason. And in Masonry I never witnessed any ceremony which I would not be willing to hold in my own parlor before my family. That 'throat-cutting' oath; who takes it and executes it? Your ministers and leading men in the churches. Do you believe that they are cutthroats?" Mr. Holman read the five points of Masonry from the "Masonic Monitor," and added that he would sooner take the consequences of the oath than betray the confidence of a fellow Mason, given in a moment of distress. There are no secrets which, if proclaimed from the pulpit, would bring a blush to the cheek of the purest maiden. The order has had on its rolls many distinguished names, and it threatens no danger to the social and political life of the nation. It does not degrade the Bible. It has no creed, but it has a constitution. A Mason cannot be a deist. He must believe in the Bible as a divine revelation of God, and in prayer. Mr. Holman denied Mr. Stoddard's assertion as to the omission from the Masonic rituals of all reference to Christ.

On motion of the Rev. Roland Grant and after brief discussion, the time for debate was extended twenty minutes.

The Rev. S. F. Frost of Ashland said that he had been chaplain in a Masonic lodge, and that he never read a prayer from a ritual; he always prayed as he would in his own church. He asserted that Mr. Stoddard was mistaken when he said that the name of Christ was carefully excluded from all proceedings in the lodges. He criticised those who, while professing strong belief in the Anti-masonic movement, will allow Masons in their pulpits and will fraternize with them on public platforms. But he added that, if he were to live his life over, he would let everything else alone and devote his whole time to the church.

Mr. Stoddard said that it is true that the name of Christ is used in the encampments, but that as to the first three degrees his statement was absolutely correct.

The Rev. Roland Grant held up a book whose title he read to Mr. Holman and asked if that were recognized as a Masonic authority, and being answered in the affirmative, quoted from it to show that in all passages taken from the New Testament in which Christ occurs the name is cut out. He also read parts of it to show that the throat-cutting oath spoken of is a fact, and prove that Masonry is claimed to be a religious organization, while its teachings are directly against religion, temperance and morality.

A motion being made to still further extend the time, the moderator said that he hoped there would be no further discussion, since it was a great question, and an additional ten minutes would not suffice to settle it. There were some present who ought to be heard by the conference on other subjects. The motion was opposed by others, and almost unanimously rejected.

President Rev. Dr. G. W. Northrup, of the Theological Seminary in Chicago, was introduced, and said he had always been prejudiced against Masons since the celebrated Morgan murder, alleged to have been done by their influence.

The Conference adjourned till Sept. 21.

On Monday, June 29, at the regular meeting of the Baptist ministers—one week after Bro. Stoddard's address before that body on the Influences of Masonry—an ex-preacher, a Master Mason, and formerly chaplain of various lodges, addressed the assemblage in defense of the order. Among other things, he said: "The brightest names in the lists of judges and the entire legal profession are the names of Masons." That may be so. We have known of a dignified Supreme Court judge in a Western State being "roped in" and hilariously initiated into the burlesque order of the "1001," but it was no credit to him or the wags who took him in. And the obligations of that order were not so *very* much worse than those of the first three degrees in Masonry.

PERSONAL MENTION.

—John E. Lovejoy, brother of Elijah and Owen Lovejoy, died at Center Junction, Iowa. He learned the printer's trade in the office of his brother Elijah at Alton, and was employed there when the latter was killed by a mob of slavery supporters in 1837. He was born at Albion, Me., in 1817.

—A note from Birmingham, Iowa, June 24, announces the sickness of Dr. J. N. Norris, assistant editor of the *Free Press* in that city. The doctor, who is one of the most earnest advocates of Christian, social and political reform in the Northwest, was confined to his bed. All friends of the cause will pray for his early recovery.

—This office was favored, last week, with a visit from Mr. Ira D. Shaw, of South Northfield, Vt., a theological student at Oberlin College, where he is preparing himself for a spirited contest with the cohorts of the lodge and other evils. Many other efficient young men might find this a fruitful field for the exercise of their talents and energy.

—On the 22d of June, at the Swedish Lutheran Synod, Rev. Wm. Fenton spoke both morning and afternoon in the parsonage grove, near Center City, Minn., against secret societies, and particularly Freemasonry. An audience of several thousand persons was present. The convention was in itself a very important one. Over 400 delegates from various congregations were in attendance, besides thousands of visitors.

—Susi, the black servant of Dr. Livingstone, the explorer, recently died in Zanzibar. He and another servant carried Dr. Livingstone's dead body 1,500 miles through hostile country and restored it to his friends in England, where the body lies in Westminster Abbey to-day. Susi was thanked by vote of Parliament, and received a handsome and substantial recognition from the Queen and British Government for his faithfulness and devotion to Livingstone.

—Among visitors welcomed at this office since our last issue, was Rev. Chas. E. Hulbert, pastor of Unity Church of Our Lord Jesus Christ (evangelical, undenominational), of Detroit, Mich., on his way to the Commencement of Wheaton College. Mr. Hulbert is an earnest advocate of church unity on an independent basis, and is receiving a very satisfactory support in the cause which he has espoused. His faith, and that of his church, is thus stated: "We therefore declare our faith in the present spiritual unity and future visible oneness of the Church of our Lord Jesus Christ, which has been redeemed by his blood, and gathered by his Spirit, of which he is the supreme and living Head, every regenerated person a member, every truly evangelical church an integrant part of the whole Body, and the Christians of a locality, the Church of that locality."

—Rev. Alex. Thomson, one of the Board of Directors of the N. C. A., and recently pastor of the Bartlett (Ill.) Congregational church, is about removing to Washburn, Wis., to take pastoral charge of the largest church in that city. On Sunday evening, June 28, he preached his farewell discourse to a crowded house from Isaiah 28: 15–18, his subject being an effective rebuke of the liquor traffic. During his four years' pastorate at Bartlett, and his previous seven years' employment as principal of the public schools at that place, his work of reform has been thorough and earnest. Not only has he labored so faithfully that every male member of his church became a prohibitionist, but his work outside of the church, in the same direction, has been quite successful. The same commendation applies equally well to his labors in the cause of anti-secretism, and the lodge system has received many hard blows from his stalwart efforts in opposing it. He leaves his recent field and will enter upon his new one with a most satisfactory record.

REFORM NEWS (*Continued from 5th page*).

from his pulpit concerning their exercises and demonstrations when asked to do so.

What Birmingham needs is stern reformers. The seating capacity of all the churches, white and colored, combined, is only 11,000, while the population of the city is 64,000. It is thereby seen that if each church could be filled every Sabbath, three times with three entirely different audiences, only a little over half of the poplation would get to hear the Gospel. This is a lamentable state of things. But while the churches are so few and far between, the adversary of souls has his church—a saloon—on almost every corner. There his followers lavish their money without stint to carry on his work and to build more saloons, while it is hard work for the professed followers of the Lord Jesus to get money to put up a very ordinary house of worship once in a great while. Oh, if the workers for Christ were only as energetic and progressive as the followers of Satan are, what wonders might be accomplished for the Redeemer's kingdom!

During this Sabbath I spent in the city I spoke three times. In the morning I preached for Bro. Snell, at the Congregational church. The audience was small. The mission churches in the South do not carry the multitude, because the line on which their members are required to walk is too straight. In the afternoon I spoke in Bro. Pettiford's church. This is the largest and finest colored church in the city. The membership is 6,000. At night I was with Bro. Snell again.

I learned from the brethren that it is difficult to get the children into the Sabbath-school. Bro. Pettiford informs me that while his membership is 600, the attendance at the Sabbath-school is only 150; though he said some went to other Baptist churches in the city. There is a good deal of formality among some of the professing Christians, and parents do not see to it that their children attend Sabbath-school. Sabbath desecration abounds to such an extent that many are drawn away to secular amusements. The minds of the majority are not on religious things. We conclude by saying that the sound, solid Gospel of Christ is the great need of Birmingham.

G. M. ELLIOTT.

"I would do almost anything in my power to help on the work of rescuing all Christian men from the 'grip' of Masonry and all other secret and un-Christian societies. I believe that Masonry is an incalculable evil and essentially anti-Christ in its principles and influence."—*From Dr. George F. Pentecost's Letter to Conference of Christians on Secret Societies, Chicago,* 1887.

THE HOME.

FARMER MORRISON'S WIFE.

Down at the farmhouse below the hill,
The blinds were closed, and the wheel was still.

The swirl of the stream and the blue-fly's drone
Troubled the preacher's voice alone,

Where, by the open door he stood,
And talked to the gathered neighborhood

Of Earth and Heaven, and the grave between,
The visible world and the world unseen;

Glancing aside, with solemn air,
To the dead who lay in her coffin there.

Every breath of the soft May breeze
Shook the blossoming lilac trees,

And sent a quiver of light and bloom
Into the hushed and darkened room.

It touched with a gleam the shadowed wall,
It flickered over the funeral pall,

And circled about the tremulous head
Of the nearest mourner beside the dead:

Farmer Morrison, old and gray,
Bent and helpless for many a day.

Up and down, with a dull surprise,
Restlessly wandered his sunken eyes,

Seeking, it seemed, in that crowded place,
The one familiar, missing face,

The face that, stony and set, lay hid
Just out of sight 'neath the coffin-lid.

Never a day, till the day she died,
Had the wife been gone from her husband's side:

Thus were the twain asunder reft,
The helpful taken, the helpless left.

And the preacher spoke to the people there
Of the Will divine, in his simple prayer:

The Lord, who giveth and taketh away—
Praised be the name of the Lord for aye!

Now, when the last amen was said,
And the mourners rose to follow the dead,

Farmer Morrison, gaunt and tall,
Stood up straight in the sight of all.

Suddenly steady of eye and limb,
While the people gazed aghast at him,

He laid his hand on the coffin-lid,
He stooped to kiss the face it hid,

Then, spent with that one strong, sudden breath,
Life's latest flicker went out in death.

Thus were the twain again made one;
Trial over and trouble done.

And the preacher said, in his solemn speech:
"The way of the Lord man may not reach.

Lo! He hath given and taken again!
Praised be the name of the Lord! Amen."

—*New England Magazine.*

HELPING.

A TEMPERANCE TALE.

BY ADA M. MELVILLE

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IV.

From that time we never let more than a week elapse between our visits to the Clarkes', and we were distressed to notice a growing change in the home. The children looked untidy, the house was not well kept, Mrs. Clarke was becoming sullen and uncommunicative, very unlike her former self. We rarely saw her husband, as he was at his work when we called. Sometimes Grace took them flowers from her garden, and once, when her selection had been a bunch of pansies, Mrs. Clarke's eyes filled with tears at sight of them. After that, Grace saved all her pansies for that cracked white vase in the little parlor. One day she asked me if it wouldn't be a good plan to get Sophia into Sunday-school. She was now nearly six years old, and a very bright child for her age.

"Who knows what good it might do? Ask Mrs. Clarke about it, Fanny, the next time you go there alone."

"I'd rather you would."

"Why?"

I could hardly say why. I felt sure, however, that if she should put the request it would be granted; besides, I wanted her to have the fruit of her own loving thought for others. Thus I threw the work on her shoulders. Fortune favored us the next Saturday. Mrs. Clarke, who was an artist with her needle, had been making a new dress for Sophia out of an old one mother had given them, and it was finished that afternoon. Grace was examining the little garment, and with a side glance at me of half mischief, half seriousness, she said, "Try it on her, Mrs. Clarke, I want to see how she looks."

The pretty little garment, a dark brown, with trimmings of bright Scotch plaid, and a few knots of red ribbon, was put upon the delighted child, who, with her dark curls and laughing eyes, made as pretty a picture as one could wish to see.

"Oh, you darling!" exclaimed Grace, rapturously. "Mrs. Clarke, do let us take her to Sunday-school to-morrow! That dress is too pretty to stay at home."

Mrs. Clarke was proud of her children, and the invitation given in such a way gained a ready assent. The next day we called for Sophia and took her with us. She was full of life and mischief, brimming over with questions about everything that was said and done, but so intelligent and so good-humored, that everybody loved her. She went home delighted with her visit, and from that time she went with us every Sunday.

While these things had been going on, the examinations had drawn very near. Grace was looking better than usual, and I tried to believe the doctor was mistaken, that she would yet live among us many years. We were both gratified to notice an improvement at the Clarke's. The mother acted more like herself, and the house and children were kept neat and clean.

"We can't tell what little word Sophia may have carried home from Sunday-school," said Grace to me. "Oh, I am so glad we thought of it!" She said "we," but the thought was all her own.

It was the day of the first written examination. I had risen very early that morning to go over for the hundredth time the pages of my French grammar that I felt weakest upon, and was seated in the dining-room repeating the conjugations over to myself in a sing-song tone, when out on the quiet morning air rang two words, uttered in a shriek of rage and pain,

"*You brute!*"

After a minute's silence, came, "Get out of this house, or I'll *kill* you." It was Mrs. Clarke's voice. My thoughts flew quickly to that little one who so wanted to "help somebody." What could her frail hands do against such sinfulness as this? And oh, what a gulf between her white soul and these.

"I'll go quick enough," came the answer from Mr. Clarke. "You have brought me to it. You deceived me. You have only yourself to blame."

"I deceived you! And what did you do? Do you think I'd have married a man who was going to be a drunkard, if I'd known?"

"Nor I a woman. I thought you were good and strong, and would help me, but you've only dragged me down and *now I'll go down.*" He went out, not banging the door as he had the other time, but quietly, and I saw him turn when half way down the yard to throw a kiss to two little wondering faces that peered at him over the window-sill. I felt it was a long good-by; and it seemed as if this were the very saddest, most terrible occurrence of which I should ever know.

I did not tell mother about it at once, for I could not bring myself to repeat that dreadful dialogue. We had a specially nice breakfast that morning—we always had when mother thought I was going to have a long, hard day—and she asked me to carry some in to the Clarkes. Trying to appear natural and unconcerned, I went into their kitchen.

"Mother sent you this, Mrs. Clarke. It tasted so good she thought ———"

I raised my eyes as I set the dish down, and on doing so, uttered an involuntary cry of dismay. The woman's face was bruised, cut, and swollen, so disfigured that I should have failed to recognize her elsewhere. I understood, then, the full meaning of that cry, "You brute!"

To my further surprise and confusion, she burst into tears and sobs. I knew not what to do or say. Here was no trouble for which to call in outside help. It needed shielding from the world. I timidly put out my hand and smoothed back her hair, as mother smoothed mine when I was in trouble. I felt years older as I stood there. The door opened and some one came in. It was Grace. She had called for me, and being told where I was, had followed me. She stood just inside the door, with sorrow-stricken, questioning eyes. Mrs. Clarke, hearing the door open, looked up.

"Oh, girls! This is no place for you. Go away, both of you."

Grace came into the room, putting gentle arms about little Delia, who was crying forlornly in her high chair. "What is the matter, Mrs. Clarke?" she asked in a quiet voice.

"Matter enough. Jim came home drunk last night, and this morning he knocked me down and kicked me. He is gone off now, and I have hardly a cent of money."

"I think he will come back," said Grace, still in low, soothing tones. "Does your face hurt badly?"

"Yes, oh, yes."

"Let me bathe it before we go. I used to bathe papa's once, when he got hurt by a horse."

In a few minutes more she was sweetly caring for the bruised cheek and temple, a hot flush mantling her own face the while. It seemed a comfort to the poor woman to have some one with her, so we promised to come again after school. Then we left her, and for the first time in our lives went to an examination with heads and hearts full of other thoughts than the work of the day. We sat side by side in school, and I was worried all day by the troubled expression on my friend's face, and indications that she was suffering more than usual. The questions we had to answer were many and difficult, and I saw that patient little hand move across the paper slower and slower as the hours went on. When it was over, I said to her, "You must go right to bed, Gracie, the minute you get home."

"We are going into Mrs. Clarke's first; we promised."

"You shall do no such thing, you are not fit; and, besides, I don't ever want to set foot in her house again."

I met such a reproachful look from those big brown eyes that I was thoroughly ashamed.

"Well," I said, trying to patch matters up a little, "people ought to have more sense than to make themselves wretched, and their children, too."

"It is too bad," she answered, with a sigh. "But if they *do*, all that's left is for us to help them out of it."

"But we *can't* help, Grace! What can you and I do for a woman that drinks? *We* can't stop her."

"No, perhaps not. We can be kind to her, though. She hasn't many friends here—none, I guess, except your mother and us, and if we are distant with her, it may make her all the worse. Do you see?"

"Yes, I see. But you haven't strength for everything. This morning tired you all out before school commenced. *Don't* take up the University work, Gay."

"Why not? It won't hurt me. It will only last a week, and it comes right after school closes. Then I'll have a long rest. I won't be able to work after the holidays, perhaps."

I hastily changed the subject. I loved her so dearly, and I could not get used to the thought of losing her. I tried to forget it, but each succeeding day brought it back with keener pain because of the shortening time.

We walked on to Mrs. Clarke's, for I knew better than to oppose my friend in her convictions of duty.

We found the house untidy and cheerless, the children dirty and unhappy. Their mother was sitting dejectedly by the window, rocking back and forth. I felt silent and awkward, wishing myself away. But my companion began at once with sweet simplicity, right with the trouble.

"Is your face better, Mrs. Clarke? Did the cold water help it this morning?"

"Yes, ever so much."

"Let me bathe it again before I go home. Fanny, you get some real cold water, won't you?"

I patiently obeyed, though indignation and anxiety overcame me, as I watched my dear friend, tired and ill as she was, patiently caring for a wound that need not have been, chatting all the while easily and pleasantly about our school work, or speaking brightly to the children, who were glad to have some one notice them.

Absorbed in my thoughts, I did not quite hear how the conversation turned, but at any rate, Mrs. Clarke was telling us the cause of all the sad change in that bright home life.

"It is all my own fault," she said, not speaking excitedly, but in a dull, indifferent way. "When I was a girl, on the farm at home, we always used to have cider and home-brewed beer, and I was very fond of it. When Jim came to see me I found he was a very strict temperance man, and rather than anger him, I made father and mother keep the drinks well out of sight, and I drank none myself when he was with us. Soon after we were married he told me he had once been a hard drinker, but had given up his old ways. He was sure I would help him; he said sometimes it was hard to go without drink. I have never touched a drop of anything from that time, for his sake, until the other day. I don't know what came over me. I was hot and tired, and I sent Sophia out to get me some beer. Jim must have smelled it on my breath when he came home, for after a while he rushed out, and when he came back he was drunk. We had our first quarrel the next morning. Then I didn't care, and got drunk too. But we made up after a while, and I thought it would never happen again. But Jim can't let it alone now. He was drunk last night and at it again this morning. He knocked me down and kicked me. He's gone away; I have hardly any money. I don't believe he'll come back."

She told the whole story in a low monotone, while Grace ministered to her aching head and face, her dark eyes swimming in tears.

"You're good girls to come to me now," went on the unhappy woman. "I think if it hadn't been for your visit this morning, I should have got whiskey and drunk until I could forget. But your sweet face," looking at Grace, "made me think of mother; her eyes are like yours."

How those eyes lit up at the words! It was the shining of a holy joy.

We left with promises to be in again the next day, trying to comfort her with hopes that surely her husband would return that evening, and that on the morrow she would have good news to tell us.

(*To be continued.*)

THE SKEPTIC AND THE ITALIAN GIRL.

She sat behind her neatly-arranged fruit stand—a girl of fourteen—absorbed in reading her Bible. She did not hear the footsteps of a gentleman who was passing by; and was startled by his question: "What are you reading that interests you so much?" She timidly replied: "The Word of God, sir."

"Who told you that the Bible was the Word of God?" he inquired. "God told me himself," she replied with child-like innocence.

"God told you! Impossible! How did he tell you? You have never seen him, nor talked with him. How then could he tell you that the Bible is his Word?"

For a few seconds the girl seemed confused and was silent. The man, who was a skeptic, and took delight in undermining the faith of people in the Scriptures, felt confident that he had confounded the simple-hearted girl. She soon recovered herself, and her ready wit came to her aid. There was a flash in her dark eyes as she asked: "Sir, who told you there is a sun yonder in the blue sky above us?"

"Who told me?" said the man, smiling somewhat contemptuously, for he fancied that the girl was trying to hide her ignorance under an irrelevant question—"Who told me? Nobody; I don't need to be told. The sun tells this about itself. It warms me, and I love its light; that is telling enough."

"Sir," cried the girl with intense earnestness, as she stood before him with clasped hands, "you have put it right for both Bible and sun. That is the way God tells me this is his Book. I read it and it warms my heart and gives me light. I love its light, and no one but God can give such light and warmth through the pages of a book It must be his. I don't want more telling; that's telling enough, sir. As sure as the sun is in heaven, so sure is God shining through this Book."

The skeptic was abashed. The earnest faith of the young fruit-seller amazed him. He could adroitly insinuate doubts into the minds of those who have only given an intellectual assent to the truth that the Bible is God's book, but the girl's heart experience of the power of God's Word was an evidence he could not shake.—*Selected.*

TEMPERANCE.

THE NEW LAW OF CALIFORNIA.

Every person who sells or gives, or causes to be delivered, to any minor child, male or female, under the age of eighteen years, any intoxicating drink, in any quantity whatsoever, or who, as proprietor or manager of any saloon or public house where intoxicating liquors are sold, permits any such minor child under the age of eighteen years to visit said saloon or public-house where intoxicating liquors are sold, for the purpose of gambling, playing cards, billiards, pool or any game of chance, shall be guilty of misdemeanor, and upon conviction thereof, be punished by a fine of not less than $100 nor more than $300, and in default of payment of said fine shall be imprisoned in the county jail for a period of not less than 100 days.

A TEMPERANCE CONGRESS AT THE COLUMBIAN FAIR.

It is obvious that the very numerous Congresses that are proposed cannot be held at once, for the simple reason that Chicago could not accommodate one-fourth of the persons who will desire to assist at them. A provisional program has, therefore, been got out, by which each month is devoted to one or more subjects.

The attention accorded to temperance, religion, charity, and missions is characteristic of a nation in which earnest views of life prevail among all classes. The Congresses will furnish matters of interest to thousands who cannot lay claim to any literary or scientific ability, and who are unable to appreciate the higher developments of philosophy. But in matters dealing with the direct amelioration of the condition of those whom vice and poverty have rendered wretched, the intellect is a less potent factor than the heart. If every American who is trying to aid in the spread of virtue and happiness, and in diminishing vice, were to attend, the entire undertaking would be ruined by its own success. The city of Chicago could not contain a tithe of the visitors. To take only one class of those who think to make it difficult for their neighbors to go wrong—the Prohibitionists—imagination cannot picture what would be the result of their combined enthusiasm if they were all gathered into one place. The heavens would be rent, and possibly a good many things of earth besides.—*London (England) Engineering.*

TEMPERANCE MISSIONARIES ASSAULTED.

A letter from Kane, Pa., June 20, announces a brutal assault upon temperance advocates at that place. The local Prohibition committee recently arranged with L. G. Jordan (colored) of Texas, to hold thirty meetings in that county. While he was holding a street meeting at Kane on the 16th a shower of rotten eggs fell into the crowd. They were evidently aimed at the speaker and the ladies. One lady's dress was badly spattered, and others were fouled. Afterward Welkers (hotel-keeper) attacked the Presbyterian minister. Mr. Jordan continued his speech, and the next day he spoke again. [Mr. Jordan was formerly an agent of the N. C. A. in the South, and we are pleased to learn that he held the fort under this shameful attack.—ED. CYNOSURE.]

NOTES OF THE TEMPERANCE CONFLICT.

The *Advance*, of Chicago, says: "Liquor dealers and anti-prohibitionists who are constantly harping on the blighting effects of prohibition upon the prosperity of a city will not be able to draw much comfort from the experience of Des Moines, Iowa. Des Moines is a city of sixty thousand people and has not an open saloon within its limits nor within the country in which it is situated, and yet it is just now enjoying an era of the most remarkable prosperity. Such a thing as a house or store room to rent can scarcely be found at any price, while more than a thousand new residences and more than a million dollars, worth of new business blocks, some of them the finest in the West, are in process of erection. Bank clearances run from twenty-five to fifty per cent higher than a year ago; its manufactured products for 1890 exceeded those of 1889 by more than $5,000,000. Every kind of business is extremely prosperous, and the actual statistics of the Transfer companies show that the population is increasing, by new arrivals alone, at the rate of a thousand per month. A good many other cities would like to be killed in the same way that prohibition has killed Des Moines."

BY DRINKING YOU ENDANGER YOUR PROGENY.

The natural law commonly expressed by the phrase the "survival of the fittest," has a necessary corollary—the extinction of the unfit. The declaration of science is no less emphatic than the declaration of Holy Writ, that the iniquities of the fathers are visited upon the children. The drink iniquity is no exception. Dr. L. D. Mason, the noted specialist in the treatment of inebriety, says that the family of a drunkard seldom runs to the third generation unless new and sober blood is infused into it; and that the children of moderate drinkers are almost certain to inherit a tendency to inebriety, insanity, imbecility or some other form of nervous degeneration as fatal to the propagation of a healthy progeny. Science seems to place a very literal interpretation upon the words, "unto the third and fourth generation."—*Voice.*

YOU CAN DO A LITTLE.

Every one can do something in the grand work of destroying the liquor traffic. Be it ever so little, contribute your mite of effort, and God will see to it that it bears fruit. It is not the great strokes of great men that will rid the land of the blight of rum—these are necessarily comparatively infrequent and widely separated—but it is the long continued assault upon every part of the enemy's line by the rank and file of the prohibition host that will compel him to surrender.

Prof. Osler writes to the New York *Medical Journal*, that in all the large hospitals in Germany, cases of diseases of the heart, coming directly from the excessive use of beer, are common.

A clergyman in Bath, Me., was urging the prosecution of a notorious saloon. He applied to an attorney, who said to him, "Are you not a Mason?" The minister replied that he was. "Well," answered the attorney, "that saloon-keeper is a Mason and you had better let him alone." The case was dropped. The clergyman was too good a lodgeman to violate his "obligation."—*Exchange.*

The whiskey business cannot be carried on without boys and girls to fill up the ranks. The old drunkards drop off, 60,000 annually in this country alone. The moderate drinker takes the drunkard's place, and the boys and girls must take the moderate drinker's place. The only question is, whose? Your sons and daughters, or mine? Ours or our neighbor's? If they are your neighbor's, then you say license and protect the rum shops and get revenue, so as to *save the taxes.* But when they are yours, then what?—*The (Lancaster, Pa.,) Home.*

Lately a suspicion arose in Rome that the many barrels sent day by day into the city from a certain wine manufactory near the city contained something stronger than the juice of the grape, but when tested by the Dazia officials at the Maggiore gate for the purposes of taxation, nothing else could be found. At last one barrel was minutely examined, and the mystery was solved. Down its center ran a narrow receptacle, which was filled with wine; but the main space around this held spirits. The barrels of this description were seized. A raid was then made upon the wine manufactory, which resulted in the discovery of many more such ingeniously constructed smuggling casks, with complete distillation plant in operation. An attempt was made to resist the authorities by a display of revolvers, and to deceive them by flooding the premises and running off the spirit; but all was of no avail. The town tax on wine entering Rome is about 5s. a barrel, whilst that on spirits is over 8s.

BIBLE LESSON.

STUDIES IN THE GOSPEL OF JOHN.

LESSON III.—Third Quarter.—July 19.

SUBJECT.—Christ's first Miracle.—John 2: 1-11.

GOLDEN TEXT.—This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory.—John 2: 11.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—John 2: 1-11. T.—Mark 7: 1-9. W.—Luke 7: 16-23. T.—Luke 4: 14-21. F.—John 10: 31-42. S—Mark 6: 1-6. S.—Rev. 3: 14-22.

COMMENTS BY E. E. FLAGG.

1. *The Divine Guest.*—vs. 1–5. We owe to John two beautiful pictures of Jesus as a guest in the home:—one at the outset of his ministry, the other at its close, when the shadows of Calvary began to fall dark across his pathway. Cana and Bethany show that every domestic relation needs the presence of Jesus to bring out its full value and beauty. That is no true marriage of heart and soul where Jesus is not one of the wedding guests, for it lacks the real basis of spiritual union. We notice (1) He came to this marriage feast because he was invited. The humblest home may have his presence on the simple condition of sincerely inviting him. (2) If he becomes a guest, by his wonderful transmuting power, all the drudgery of daily life will become a blessedness and a joy, as the common water was turned at Cana into precious wine. (3) The wine gave out, that he might "manifest forth his glory." So when our earthly blessings take their departure,—youth, health, fortune, friends—it is that he may give us the new wine of his spiritual kingdom, that is better than the old. (4) "Whatsoever he saith unto you, do it." Christ's salvation is free to all; but having accepted it, none are free to spurn any part of his service. The "whatsoever" and the "whosoever" must go together.

2. *The water turned to wine.*—vs. 6–8. Among other blessed and helpful lessons that we can draw from this miracle may be noted (1) These water-pots of stone were set there for a very common purpose—to hold water for washing the hands of the guests, in compliance with their ceremonial law. So Christ takes us when we are in our natural state, only fit for common earthly uses, and fills us with the wine of a new spiritual life. (2) When he commands us to do anything, there must be no half-way obedience, or else we shall get only half a blessing. The water-pots must be *filled to the brim.* (3) When we have received of this new wine, the word is always, "Draw out now." It is a necessity of genuine spiritual life to be continually giving itself forth to others; not always in the same form, but always in some form.

3. *The best wine kept till the last.*—vs. 9, 10. This is God's way of doing, but the devil's way is exactly the opposite. He puts before the young, as they stand on the threshold of life, the *present* delights of sin, and leaves the bitter dregs until the end. How different with the Christian! Thorny and rough his path may be, and full of crosses; yet "afterward it yieldeth the peaceable fruits of righteousness." Even in the natural world, God sets forth the best last. By processes so slow that we can have scarcely a conception of the ages taken to complete them, he has brought the earth from formless chaos to its present condition. So Judaism has been succeeded by Christianity, the law by the Gospel, the old covenant of works by the new covenant of grace. We find the same principle carried out in the spiritual realm. However we may advance in holiness, there are always greater heights to be attained beyond. "It doth not yet appear what we shall be." So God means that old age shall be the happiest part of our earthly existence; cheerful, serene, heavenly,—the best wine kept till the last.

4. *Christ's glory manifested.*—vs. 11. This miracle, wrought to supply a mere bodily need, may seem at first sight to be below the others in dignity and importance, and yet John tells us that through it Christ manifested forth his glory, and his disciples believed on him. It is a fact that he often "manifests his glory" in a more palpable way when he supplies the temporal than the spiritual needs of his people. The former are "clearly visible." The latter belong to the things "which eye hath not seen nor ear heard." The disciples were at this time on the natural plane. They believed in a temporal Messiah, and this miracle was entirely on a line with their general views and expectations regarding him. Standing as it does on the threshold of John's Gospel, which, more than any of the others, shows us Jesus as equal with the Father, there is a beautiful significance in this first recorded miracle. How it should encourage us to come to him "in full assurance of faith" with our every need, knowing that to him nothing is trifling which concerns our happiness, though we may be the weakest and most obscure of all his flock. The question so often asked, "Was the wine our Saviour made intoxicating?" should be briefly noticed ere we close this lesson. We have plenty of evidence that the wines then in use were not like ours, but harmless beverages; but they who have felt Jesus as a divine Saviour, saving from all sin to the uttermost, need no proof on this point. As the universal gift of water came pure and health-giving from his hand at first, so must the wine at Cana have been as free from every element of harm as "the fruit of the vine" which will be poured by the celestial Bridegroom at his Marriage Supper above.

RELIGIOUS NEWS.

—The Young Men's Christian Associations own buildings and other real estate to the value of over $12,250,000; the total indebtedness is less than $2,500,000; 1,083 persons are engaged as general secretaries and other officers; 779 reading rooms and 649 libraries, containing almost 500,000 books, are reported; the total membership is 225,500.

—When the majority of the immigrants came from Great Britain, Norway, Sweden and Germany, the greater number were adherents of the Protestant faith; but now the immigration that is flooding the land from Italy, Poland, Hungary, Bohemia and South Germany, is entirely, so far as it is anything, Roman Catholic. There is a strong probability of a relation of cause and effect in the fact that this Roman Catholic portion is also the most degraded and undesirable portion of our immigrant population; but whether this is so or not, it is a matter of concern to Protestants at least that it is this Roman Catholic element that is increasing most rapidly.

—Porter Memorial church, Chicago, a branch of Union Park Congregational church, are about building a church on Paulina street. Five thousand has already been raised for this purpose. Rev. Mr. Smith is pastor and is doing excellent work.

—At Dayton, Ohio, May 21, a large assembly of Christian women voted to protest with heart and voice and pen against open Sabbath gates at the Columbian Exposition, to be held in Chicago in 1893, as a disgrace to the nation and a sin against God.

—Two-thirds of the church members in this country are women; 43,000 of the 45,000 convicts in the State prisons of the United States are men.

—A Baptist national organization for the young people was formed in Chicago on July 7 and 8. The organization will adopt measures for the extension and development of State and local societies, with a view to the education of the young people in denominational principles and work.

—Ex-President J. Blanchard, of Wheaton College, read a paper of more than passing interest at the Chicago Ministers' meeting, Monday week, on "Baptism." The paper was read at the last meeting of the Elgin Association, and has attracted much attention. The ministers present followed the argument with the keenest interest and relish, and the paper made a decidedly favorable impression.—*Congregational News, Chicago.*

—The grand total of regular Baptists in the United States is 1,383 associations, 22,703 ministers, 34,780 churches, and 3,164,277 members. The grand total of regular Baptists on the globe is 40,631 churches, 27,161 ministers, and 3,793,078 members. Irregular Baptists in the United States, 2,560 churches, 2,339 ministers, and 147,559 members.

—The religious statistics of Vienna have recently been collected. That metropolis reports 1,195,107 Roman Catholic, 41,943 Protestants (Lutherans and Reformed), 118,495 Jews, 8,943 adherents of other confessions and non-religious.

—The Brooklyn Sunday-school Union Association reports 296 schools, 10,750 officers and teachers, 89,125 scholars under 21 years of age, and 10,176 adults; total, 109,949.

—Just now the two branches of the United Brethren church are interested in some important trials. Points of law as to the ownership of property are being discussed. Also the question as to the revision of confession came up. One of the Conservatives in this discussion made inquiry as to whether our Heidelberg Catechism had ever been revised or changed, and when he was assured it remained unaltered he took new courage. It is true that our confession remains unchanged, and has been in force three hundred and twenty-eight years. The conservatives claim that it is unwise to change our standards, and hence claim to be the rightful owners of all property. It must be remembered, however, that the changes they made affect the discipline more than the confession of faith, and therein lies the mischief, and from this arises the trouble.—*The Christian World.*

—The Triennial Conference of the Young Men's Christian Association of all the countries of the world is to be held in Amsterdam, Holland, from August 12 to August 16. The arrangements for the conference have been completed by the Central International Committee, located at Geneva, Switzerland, of which body the American members are James Stokes and Richard C. Morse, of New York City. For the first time India will be represented at the conference, delegates from that country having been elected during the past year. The New York State Secretary, Rev. George A. Hall, of 40 East Twenty-third street, New York, is making transportation arrangements for those who desire to sail with the excursion on July 22, to whom all correspondence may be addressed.

—The American Congregational Union reports receipts for the past year of $155,530, of which $76,300 came from individuals and churches. This has been the most successful year in the history of the organization.

—According to the *Living Church* Almanac for 1891, the Protestant Episcopal church has 4,163 clergy, 299 candidates for orders, 2,330 parishes and missions, and 508,292 communicants. The number of baptisms last year was 61,665, of which nearly 47,000 were infants. The contributions for the year are $12,754,767.

—The American Board has work on all thirteen of the Gilbert Islands, which contain a population of some twenty-five thousand, three-fourths of whom are said to be very eager to hear the Gospel.

—By the last census of Ireland it is shown that the Roman Catholics number 3,549,745—a decrease of 411,146 during the last ten years. The Protestant Episcopalians number 600,830, a decrease of 38,744. The Presbyterians number 446,687, a decrease of 24,047. The Methodists number 56,235, an increase of 6,396. It thus appears that all of these denominations are losing except the Methodists. The loss is no doubt owing to emigration to this and other countries.

—According to the latest and most reliable statistics, there are about two hundred million Mohammedans in the world. Of these, there are about 6,000,000 in Europe, chiefly in Turkey and Russia. Of the 60,000,000 in Africa, about one-third are in Egypt and along the Mediterranean, while the bulk of the remainder are in the desert countries and the equatorial regions. Of the 135,000,000 in Asia, India has 50,000,000, China 30,000,000, Turkey upwards of 20,000,000, and the rest are scattered far and wide. It is instructive to note that the list from which these figures are taken shows that the Islam numbers are largest in those countries which are the most stagnant and degraded.

Farm for Sale.

The National Christian Association owns a quarter section of land in Morris county, Kansas, four and one-half miles west of Council Grove, the county seat, a village of 2,300 inhabitants, with water-works, electric lights, and street-car line.

The nearest railroad station is only three miles away. There is a school house within half a mile. There is not over ten acres of this 160 that cannot be plowed. From five to ten acres are too stony for cultivation.

Some forty acres have been plowed and cultivated for several years, but not during the past two or three years. There are some 40 peach trees with a good show of fruit at the present time. Some of the apple trees have fruit upon them; there are in all about 25 apple trees. A few shade trees are about the shanty, which, however, is only a piece of a shanty, though residents in that vicinity claim that $50 would put it into condition for tenancy. A well some 25 feet deep has water in it during a portion of the year. Quite a quantity of stones have been gathered together near the house.

Any one going there in July next could put in winter wheat, which ought to yield 20 bushels per acre, if the season should be favorable. A good quantity of upland hay could be gathered, and some fruit.

The Association does not wish to hold land for speculative purposes, as that would be foreign to the object of its organization. The money is needed to carry on this great reform, and hence those having money to invest can benefit themselves and aid the Association by purchasing the above described quarter section.

There will be four insertions of this notice, with the amounts any are willing to pay for it. Eight hundred dollars has already been offered for it. Please send your offers at once.

The Board of Directors have appraised the place at $1,500.

Peter L. Osborn, Council Grove, Kan., will answer correspondence, and show parties the place.

NEWS OF THE WEEK.

CHICAGO.

Mr. Lyman J. Gage succeeded Mr. S. M. Nickerson as President of the First National Bank, and there was a general promotion of other officers consequent on the change.

COUNTRY.

The Illinois State Columbian Commission has organized, electing Mr. John P. Reynolds to the headship.

Seven hundred delegates were in attendance at the convention of the Epworth League of the Rock River conference, at Rockford, Ill.

The Emperor of Russia signifies his acceptance of the President's invitation to the international fair.

Joseph H. Whitehead's carpet and yarn mill at Philadelphia, on Wednesday, was damaged $26,000 by fire; covered by insurance.

Forty-three persons were poisoned by ice-cream at a church sociable at Brushton, N. Y., and the pastor and two ladies died.

The New York Typothetæ has refused the proposition of the journeymen printers to make nine hours a day's work after Oct. 1, next.

Berry Turner, charged with having killed six men, was arrested Wednesday near Knoxville, Tenn.

At Indianapolis, William Henderson sued the Edison General Electric Company for $35,000 damages, for failing to build an electric street car line to Broad Ripple.

The Republicans of Iowa held their convention Wednesday at Cedar Rapids and nominated a State ticket, headed by Hiram C. Wheeler for Governor. The platform declares against a resubmission of the prohibition question and favors protection and free coinage. A substitute resolution declaring for local option and high license was voted down—951 to 107.

Fire at Bowling Green, Ky., destroyed the dry goods store of Warren and Ewing, causing a loss of $40,000, on which there was an insurance of $30,000. The brewery of the Werner Malt Extract Company near Mechanicsville, N. Y., burned. The total loss was $30,000 and the insurance $10,000.

The Chicago & Alton has reduced the fare between Chicago and Kansas City from $12.50 to $6.

Four men were killed by the explosion of a switch engine at Nesquehoning Junction, Pa., Tuesday.

Under the new law transferring the weather bureau from the War Department to the Agricultural Department, Secretary Rusk has appointed Mark W. Harrington, editor of the *American Meteorological Journal* and a professor at Ann Arbor, Mich., chief of the bureau.

Frederick Watriss, of Chicago, the Harvard Junior whose premises were raided by the police and whose liquors were confiscated a short time ago, was fined $75 Monday. He appealed the case, and was held in $800 bail.

In a combat between white and colored miners at Franklin, Wash., Sunday night, four persons were killed. Two companies of militia were ordered to the scene.

The John Gosch planing mill and lumber yard, at Crown Point, Ind., burned Monday night. Loss, $35,000; insurance, $16,600.

Official notice of the death June 3 of Alexander Clark, United States minister to Liberia, was received by the State Department Monday.

George W. Ritchie, of Philadelphia, was sentenced to three years' imprisonment for stealing $8,319 from the Commonwealth National Bank, while acting as its receiving teller.

Mrs. John Anderson was fatally injured by a stroke of lightning at Muskegon, Mich., while the babe in her arms was unharmed.

Fire which started in David Nicholson's grocery establishment at St. Louis Monday caused a loss on stock of $240,000, on which there was an insurance of $175,000. The building was damaged $18,000. Losses on stocks in adjoining building aggregated $17,000.

In accordance with an act of the last Minnesota Legislature, the State officials have about completed arrangements for refunding the 4½ per cent railroad adjustment bonds at 3½ per cent.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 29 to July 3, inclusive:

J H Stutzman, Fred Brouse, T K Bufkin, J C Ougheltree, J Rasor, L G Pearson, L Skinner, S Ensley, J McCall, I B Benedict, D Hyde, C T Denman, Mrs M Neubauer, A Krafft, Miss J M Park, Mrs C W Crabtree, J Milne.

If we knew that the mother, who had been our one great blessing in life, was in want, we would sacrifice our comfort to minister to her necessities.

The *Cynosure* is a mother to us all, and at present is in need of several hundred dollars that she has sent in papers printed full of good things, but for which she has received no return.

Will not each one look at the little yellow date-slip on your paper, and if it tells you that you are one of that number, we know that you will at once send something, if you cannot send much, to help present necessities.

The *Cynosure* can not well be afforded for less than $1.50 per year; indeed, it cost last year over $1,000 more than was received for it from all sources! Changes have been made which will reduce the deficit this year very materially, provided that every one does all that he can for the *Cynosure*. Pay renewals as promptly as possible, and watch our premium offers, which will help you obtain new subscribers.

We have received, during the past week, from those in the South that are now reading the paper, several hundred names and postoffice addresses of Southern ministers, to whom the *Cynosure* should be sent. Can you not aid by donating to the Southern Ministers' Fund? A letter received last week from one of this class, says that "after twelve years of experience in the Masonic lodge, he has been brought to see that he must come out from among the wicked."

"The truth shall make you free." We need money. Can you not send some *now?*

One secret society *secret* is out, by the action of a member who has himself been enlightened by our tracts. He says that the distribution of N. C. A. literature aroused the fraternity to such an extent that the question was brought up in the lodge as to what should be done about the anti-secrecy papers and tracts that had been distributed in their town.

Teach your children how to distribute tracts from house to house. Furnish them with a pound or two of N. C. A. tracts, and build over against your own house correct views on this question. The summer vacation is a good time for the children to do missionary work.

SEE HERE.

Geo. W. Clark's review of P. T. Barnum's tract on Universalism, for sale at 76 West Montcalm St., Detroit, Mich. Price 40 cents per dozen postpaid or 5 cents single copy.



Christian Cynosure Premium.

No. 1.—This Carriage is of the best White Rattan Reed. The body is schellaced and varnished. No. 1 is Upholstered in French Linen; Sateen Parasol, lined with Selecia; gear as shown. Price, $12.00.

No. 2.—Upholstered in Mohair Plush; Sateen Parasol, lined with Selicia. Price, $14.00.

No. 3.—Upholstered in Silk Plush; Silk Satin Parasol, lined with Selecia. Price, $16.00.

Cut shows our No. 2 Lace Cover. Price, $1.00.

State Color of Upholstering desired.

The above premium can be obtained as follows:

1ST. PROPOSITION.

A Baby Carriage free for 14 new subscribers ($22.00).

2ND. PROPOSITION.

For 8 new subscribers and $6.00 cash ($18.00).

3RD. PROPOSITION.

For 1 new subscriber and $9.00 cash ($10.50).

4TH. PROPOSITION.

For one renewal and $9.50 cash ($11.50).

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Cheese	06½	@	08
Beans	1 85	@	2 25
Eggs	14½		15
Seeds—Timothy	1 09	@	1 23
Flax	1 07	@	1 07½
Broom corn	03	@	05½
Potatoes, per bbl	2 00	@	2 65
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Lumber—Common	10 00	@	13 00
Wool	18	@	30
Cattle—Choice to extra	5 60	@	6 22
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TREATMENT OF LAWNS.

The *Country Gentleman* says: "A mistake is often made by setting the lawn-mower to cut too short; and there is not enough of leaf growth left to give strength to the roots of the grass. A more natural condition is given by cutting a little higher, and the lawn is made more like velvet; and there would be less danger of the earth below being dried or burnt by exposure to the sun. Owners and gardeners are sometimes puzzled to know what to do under the shade of trees, where grass will not grow freely. The best remedy is a free seeding with Kentucky blue grass, which will endure shade better than most other lawn grasses. Another mode of treatment is to cover the ground around the trees and beneath their shade with some hardy evergreen running plant, as the periwinkle or ivy; or it is well to keep the lawn and shade trees in separate allotments."

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The benefit obtained from a thorough drainage of land is of great importance to a farmer and beneficial to his farm crops, and is still more necessary for the garden. An instance occurred when a portion of a farm had been underdrained, which rendered the soil fit for the early sowing of a crop of oats. Before the other part was quite dry enough, long rains set in, and put off the sowing of this part three weeks later. The early-sown oats gave a fine, heavy crop; the other, on account of the late sowing, gave a meager product—but little more than one-half the other. Drainage on all soils needing it virtually lengthens the season several weeks, and often in vegetable gardens makes the difference between success and failure—between rich, delicate growth and hard, dry, small garden vegetables.—*Albany Cultivator.*

WAYSIDE NOTES.

Give the hogs a chance to get at rock salt. Put it in the pasture. They like it.

Horses ought not to be allowed to eat too much hay. It is too bulky. Many a horse is injured by eating too much hay.

Keep the barnyard cleaned up. A nail in a horse's hoof may cause you more trouble than it would to keep the yard clean for a life-time.

If we would resist the temptation of over-stocking when the prices for this or that class of animals is high, what a great blessing it would be to all of us.

The way for a farmer to determine his profit or loss is the way every other competent business man keeps books. It is to balance aggregate receipts against aggregate expenses.

Burn nothing that can be rotted by plowing it down or burying it in the manure pile. One exception to this—weeds that have seeds mature enough to grow. Burn them root and branch.

Better farming is to be secured by more intelligent effort on the part of the individual. Better laws can be had only through the organized efforts of the producers at the caucuses, conventions and polls.

Keep a cheerful spirit, stop all wastes, study the possibilities of your family and the demand of your market, and take courage, for we must make the best of the times that are here if we are to succeed.

The ambition needed among farmers is not to be lawyers, doctors, nor politicians, but to be better farmers. When this ambition is general, agriculture will look up and taxation be more evenly distributed.

Teach the boy to do his farm work so that it will be admired, and you give him something to think about that adds zest to his work. Teach him to be as neat and tasteful in his work as in dress, and you develop valuable qualities, such as may hold him to the farm.

There is money in kindness to cows, and the wonder is that so few recognize the fact. If the man who is cross with his cows could only see the little globules of butter fat leaving the milk or refusing to go into it when he is abusing them, then his conscience that he carried in his pocketbook would be aroused, and for the sake of the filthy lucre he would do what he ought to have done for the sake of humanity. The Jersey cow is peculiarly sensitive to ill-treatment, more so than a cow of any other breed.—*Chicago Christian Worker.*

A good, well-kept, tasteful farm, with good buildings, handsome animals, and fine crops, advertises its owner's qualities, and you conclude at once that he isn't badly depressed nor hankering to go West. The East is a pretty good place, if one only thinks so.

To keep the barn and stable doors open has troubled many men. The time spent by the world in hunting up sticks to prop doors back would make many years. Yet a simple hook on the barn and staple on door—costing scarcely anything—would do the business.

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not only prevented my wife from becoming bald, but it also caused an entirely new growth of hair. I am ready to certify to this statement before a justice of the peace."—H. Hulsebus, Lewisburgh, Iowa.

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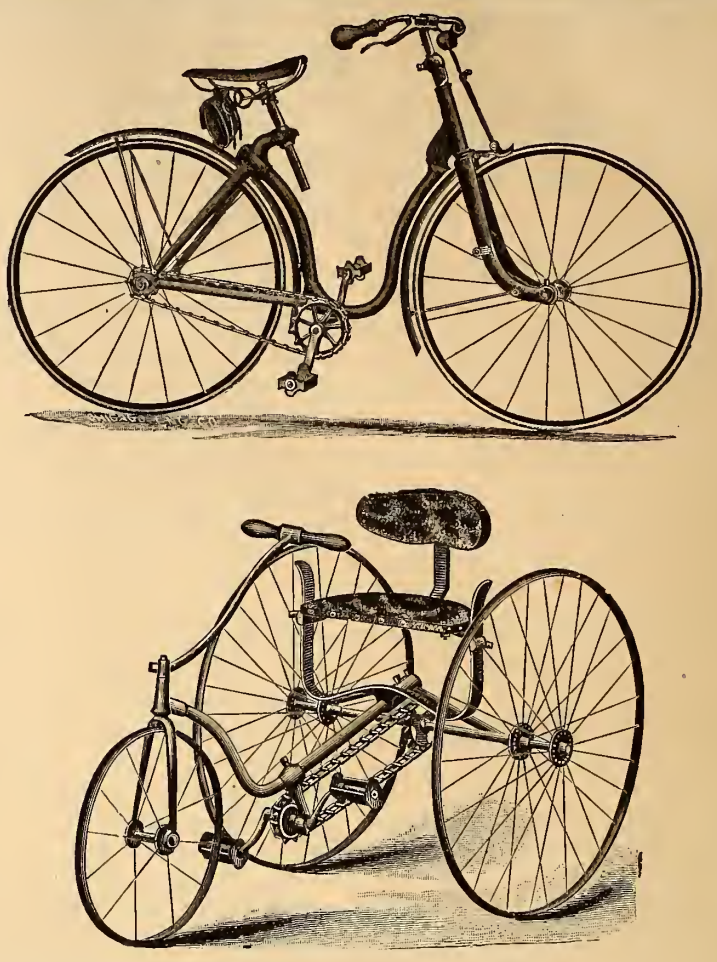
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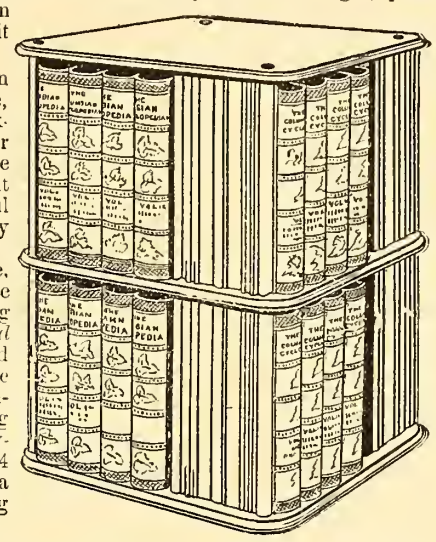
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We offer as a PREMIUM for subscribers to the *Christian Cynosure* the choice of nearly

100 BABY CARRIAGES,

from the Lowest to the Highest grades.

These carriages are manufactured by L. C. Spencer, who has carried on this business for years in the "Carpenter Building," where the *Cynosure* is published.

See Premium advertisement on page 13.

NEWS OF THE WEEK (*Continued from 13th page*).

A gang of confidence men at Lathrop, Mo., induced Stephen Trice, a farmer, to draw $3,500 from the bank, and then chloroformed him on the highway and robbed him of his money, team, and buggy.

A Chinese lodging-house in San Francisco burned Monday. The charred remains of one Chinese woman were found. Five others are believed to have perished.

Receivers Eddy and Cross have turned the Missouri, Kansas & Texas railway over to the stockholders. Mr. Cross becomes President of the road.

Within the past half month over 10,000 acres of grain, fuel and timber have been burned near Milton, Cal. The fire is still raging.

As the result of a long and thorough investigation, the charges that thousands of bushels of wheat had been stolen from the farmers by Minnesota elevators, and especially those at Duluth, have been proved to be entirely without foundation.

Thursday at Philadelphia ex-City Treasurer John Bardsley was sentenced to fifteen years solitary confinement in the Eastern Penitentiary, and to pay a fine equal to the amount of his embezzlement, which may reach $239,000.

Fire in the lumber yard of the Williamson & Libby Lumber company, at Oshkosh, Wis., caused a loss of $15,000; fully insured.

At Utica, Iowa, Albert Parnitzke assaulted a Miss Warner in her own home. Her brother, James Warner came to her assistance, and was shot dead by Parnitzke.

At Duquesne, Penn., 750 men left the steel mills of Carnegie Bros. & Co., because the firm refused to recognize the amalgamated associations.

Two East Tennessee farmers fought over a piece of property Thursday. Both were killed.

Ex-Alderman James Landon, of Chicago, was placed in jail at Belvidere, Ill., to await trial on the charge of swindling a farmer out of several hundred dollars.

Fire destroyed the Waller & Croninger cooper shop at Hartford City, Ind., Thursday. Loss, $15,000; insurance light.

At St. Louis, Mo., Thursday, Joseph Baum & Co., shoe dealers, confessed judgment in the Circuit Court for $87,300.

On Thursday a drove of 5,000 Texas steers arrived at Dickinson, N. D. Ten thousand more are en route.

Two coaches of a train on the Kanawha & Michigan road jumped from a half-burned trestle at Charleston, W. Va., killing thirteen persons and wounding many more.

Vestibule train No. 1, east-bound on the Erie road, stopped early Friday morning at Ravenna, Ohio. A freight train dashed into it a few minutes later, telescoping a day coach and a sleeping car, killing nineteen persons and wounding and scalding several others. Fire broke out, and many of the bodies of the victims were burned beyond recognition. It is believed that two of the wounded will not survive their injuries.

Three children of James Curran, of Bird Island, Minn., were poisoned by eating some roots they found on the prairie. Two are dead and the third is not expected to live.

Director Ferd W. Peck and Solicitor General Butterworth, who will represent the Columbian Directory in the National Commission to Europe, have sailed on their mission.

The Panama Railroad Company and practically all of the steamship companies doing business between the United States and South American ports have agreed to very favorable rates both for freight and passengers for the World's Fair.

FOREIGN.

The "Peter's Pence" are a failure in Rome, and are much below the average in the Italian provinces.

The harvest in Russia is said to be the worst on record, and famine is the result, with many deaths from hunger reported. Payment of taxes is enforced, however, those failing to pay being severely flogged.

Prince George, of Greece, spent several hours in the city on his way East across the continent.

The Italian Province of Verona was visited with a series of severe earthquake shocks, which greatly alarmed the people, but no one was injured.

Delegates from the tin-plate district of Wales are coming to the United States to inquire as to the prospects of profitable employment. The London *Times* says that nothing save the lack of skilled labor prevents the successful manufacture of tin-plate in America.

The Royal Geographical Society of London agreed in January, 1891, that the world's population was 1,487,600,000. This indicates that there are thirty-one persons to the square mile upon the earth's surface. The actual average, however, must be much greater than that, since there are so many miles of the earth's surface uninhabitable. During the decade between 1880 and 1890 the world's population increased 8 per cent.

The death of Prof. Palkir, the Redemptorist priest, who devoted his life for the past twenty-eight years to nursing the lepers of Dutch Guiana, is reported at Surinam.

Many Jews are arriving in Palestine—from 200 to 300 families weekly. They are entirely destitute, and the distress among them is said to be terrible.

Dr. Silva Jardin, a Brazilian journalist, made the ascent of Mount Vesuvius, and while gazing into the crater, suddenly fell foremost into the glowing lava.

Rhenish Prussia was visited with a terrible cyclone. Scores of people were killed or injured, and the damage to property amounts to hundreds of thousands of dollars.

A special train between Berlin and Richenbau, Germany, ran off the rails July 4. Many persons were killed or injured.

Mr. William Henry Gladstone, eldest son of the Right Hon. William Ewart Gladstone, the great English statesman, is dead, aged 51 years.

SPECIAL.

New subscribers will be received during this month to whom the *Cynosure* will be sent from August 1 to January 1 for 50 cents. To the one sending in the new subscription, will be sent the great St. Louis Sermon and also Joseph Cook's address.

DR. PRICE'S Cream Baking Powder.

Used in Millions of Homes—40 Years the Standard.

THE GREAT ENGLISH REMEDY,
BEECHAM'S PILLS
For Bilious and Nervous Disorders.
"Worth a Guinea a Box" but sold
for 25 Cents,
BY ALL DRUGGISTS.

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The St. Louis Sermon.

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An Address by Rev. B. Carradine, D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's too."

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NATIONAL CHRISTIAN ASS'N.
221 W. Madison St., Chicago.

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Six Years in Torment. 12

Rev. W. Stutz, Red Wing Minn.—Speaks a good word for Pastor Koenigs Nerve Tonic, when he says. that he recommended the Medicine. during a period of five years, to many sufferers from nervous disease with the best results. He informs us, that a woman, a member of his congregation had been cured of Epilepsy of Six Years Standing by the use of Koenig's Nerve Tonic.

Could not get along without it.

PLATTEVILLE, WIS., May, 1888.

The bottle of Koenig's Nerve Tonic has been received and almost used up, and that with a decided good result. My wife could not get along without the medicine. The impression is especially in cheering her, removing gloominess of mind and giving her a better appetite and color in the face.

LUCAS ABELS,
Presbyterian Clergyman.

Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The *Independent* for July 9 contains an exhaustive report of the festivities, speeches and all, of a grand celebration of the Fourth at "Roseland," under the auspices of Mr. Henry C. Bowen. Nearly a thousand gentlemen and ladies attended a reception at Mr. Bowen's Roseland cottage, and among those who participated in the exercises of the occasion were Senator Hawley, of Connecticut; General Howard, Hon. Chauncey M. Depew, Senator Aldrich of Rhode Island; Hon. Wm. McKinley, Jr., Congressman Russell of Connecticut, and Murat Halstead. Letters of regret were also read from John Wanamaker, Dwight L. Moody, Rev. John C. Hall, and others. "America" was sung, and Maurice Thompson read a poem—"The American Boy." On the whole it was a brilliant gathering of patriotic Americans, and a very enjoyable re-union.

The difficulties under which some of the Southern missionaries labor are very graphically described in a recent letter from a colored minister. Some friend had sent him a copy of the *Cynosure*, and it saved him from the lodge, or, as he calls it, "the devil's trap," and he gives the paper due credit for his escape. Further, he says, he gets young men to read it before they join the Masons or Odd-fellows, if they come to him for advice. A few weeks ago he went a distance from home to teach school, getting there on Monday night. On the previous (Sunday) evening a band of "Regulators" had whipped three men until they were unable to arise from the ground. Our friend was to have superintended the construction of a school-house and church for his people, but discretion impelled him to leave the place, in fear of similar persecution, on very short notice. The field was ripe for the harvest, many children there growing up in darkness, but he did not deem it prudent to incur unnecessary danger. It appears that one of the three men who were whipped signed a bond for the other two, and received the worst whipping of all for so doing. These are the people in the South for whose interests the *Cynosure* and the N. C. A. are laboring. They need help, and so do those who desire to aid them in their afflictions. Who will furnish the means?

The ignorance of some lodge leaders is only equalled by their devotion to lodge secrets, to which they attach an importance by no means commensurate with their foolish and wicked character. A minister recently preached, in a Southern city, to Knights of Pythias who were about going to New York City to represent the Southern colored people in some convocation. During his discourse he took occasion to denounce those who speak against Freemasons, Knights and Oddfellows as "grander rascals" than they, because, as he intimated, no man would divulge family secrets. Having made this point, he came down from his pulpit and marched at the head of a procession of those whom he had recently implied were "rascals," leaving the "grander rascals" to go about their business as they pleased. In this case the minister, as usual, failed to mark the distinction between lodge secrecy and family privacy, and between which there is a very wide difference.

The effort to class the Sabbath with other holidays as of human origin is a heresy too important to be passed by in silence. To impugn the Divine establishment of this day is to break down the barriers which separate the secular from the religious part of the world, and to cast a doubt upon the truthfulness of the Bible that amounts to infidelity. If we believe that God created the world, we have learned only the first letter of the spiritual alphabet. If we believe that the world was created in six days, and that each of those days had an evening and a morning, showing that they were of the Jewish order of six-working-days-in-a-week, we have only given credence to the Bible history (and we have no other) of the creation. Believing thus, we are prepared to acknowledge, also, that when "the perfect world by Adam trod" was completed, God (as the same history relates) set apart the next, or seventh day, for the rest of his creatures, and for their worship and glorification of himself as the Creator and benefactor, from whom they derive not only life, but every other good and perfect gift. There is no undue credulity necessary for the acceptation of these beliefs; for to those who have made the universe a study, the creation of this earth, as related in the Bible, is but a child's play when measured by the latest revelations of the telescope—works of creation so numerous, so expanded, so grand, so beautiful, that all our sublunary affairs, and even our orb itself, become comparatively insignificant; and no individual of ordinary intelligence has any longer a right to doubt that the power of God has been, by him, reduced to our feeble comprehension, rather than that our finite minds can grasp any just conception of the infinite even in his visible demonstrations; how then shall we compass the depths of his Divine mind and his will towards us? It should be enough for us to know that Moses was inspired by the Almighty, and his truthfulness indorsed by the Lord Jesus Christ. Who would ask for better evidence, and, if so, when can it be obtained? Therefore, if God, by Moses, ordered the Sabbath to be regularly observed as a day of rest and worship, who shall say that it is merely of human origin and no better than any other secular holiday?

The Christian Sabbath, otherwise known as Sunday, the first day of the week, is justly held sacred as a day of quiet rest and devotion. It is filled with hallowed associations, dating from the early morning resurrection of our Lord Jesus Christ from the dead, which event alone stamped it as a Christian memorial day, to be celebrated until He whose right it is to reign shall come in the glory of his power to assume the government of his glorious kingdom. Then there were the appearances of the Lord to Mary Magdalene and Peter on that day, which added to it more honor, a symbol of the manner in which for nearly two thousand years he has manifested himself to his beloved disciples many times upon that day. Then on that day was the sacred walk to Emmaus with the two disciples, the sermon which he preached to them on the way, and the prayer-meeting of the disciples in the upper room at Jerusalem that evening, when the Saviour came into their midst and comforted them by his presence. What Sabbath ever had a more gracious sealing and recognition from the Lord? And why should it not be blessed and sanctified to every Christian heart, as it was to the disciples while they lived on earth? Paul kept it holy; John, the beloved disciple, was in the Spirit on the Lord's day, when he had that wonderful view of our Saviour and his kingdom recorded in the Apocalypse. On the first day of the week Paul preached to the disciples in Jerusalem; (Acts 20:7), and to the Corinthians (1 Cor. 16:2) he gave instructions to gather up the offerings for the church on the first day of the week. Sinai and the Sabbath of law and anger had given way to the milder Sabbath of grace and peace. Surely there is sufficient warrant for the substitution; now let it be duly honored in our hearts and lives.

THE PRESENT ASPECT OF THE OPIUM WARFARE.

"Thanks be to God, who giveth us the victory."

There is a bright outlook on this burning question. Many among the ministers of the United Kingdom and Ireland have spoken out. These include clergymen, and even bishops, as well as other dignitaries of the Established Church. One of these latter stated from his pulpit in a Norwich church: "Our statesmen have been, and are, *more* heathenish than the heathen, and as guilty as the deepest criminal." In addition to ministers from the pulpit who have condemned the opium trade, the English press has been active in denouncing the traffic. Close upon a hundred newspapers have taken up this cause for justice and righteousness among the people of India. Notable papers, such as the *Daily News* (London), the London *Echo*, the Leeds *Mercury*, the *Western Mining News*, *Western Daily Chronicle*, among lots of other respectable home journals, have done the cause much service by their advocacy.

Neither has the Indian press been behind in striking death-blows to what may now be called an expiring traffic. In some instances the vernacular press has with great ability persistently advocated a cessation of Britain's crime against India. One paper, the Kathieuar *Times*, has issued a series of able articles, dealing with the monstrosity of the evil in all its phases. Not only have the Bombay papers, in many cases, written usefully on the subject, but also some of those in Madras, Allahabad, Lahore, and Calcutta—great centres which represent India from each side of the compass. A recent number of the *Anti-opium News*, a bi-weekly London paper, furnishes the names of close upon 2,000 petitions, presented from certain parts of England on a single day. These are all true signs of what can be taken as the voice of the people on this matter. Nor have those who mostly suffer by the evils complained of been backward. From India petitions have been adopted by the Poona Missionary Conference, the Baptist Pastors' Conference, and by the People's Association at Godavery. One great petition has been presented from this country with 4,000 signatures in twenty languages, besides the unanimous vote of the recent important meeting in Bombay presided over by the Bishop

on the same night as the home debate. Further results are expected from the next annual meeting of the Anti-opium Society which will be held in Exeter Hall on Thursday, May 28. Sir Joseph Pease will preside on that occasion, when Canon Wilberforce, and the Rev. Mr. Yen, a Chinese clergyman of the American Episcopal church, are also expected to plead this great cause. Let us pray much for God's Holy Spirit to be fully realized at the coming meeting, and remember more things are wrought of prayer than this world dreams of. Let us "pray without ceasing" for India's great need at this special crisis in her history, and God, who is true to his promise, will not fail to hear and answer us. "Whatsoever ye shall ask in my name that will I do."

SPECIAL CORRESPONDENT.

Bombay, India.

THE BOSTON BAPTIST MASONIC CHAMPION.

The Baptist ministers of Boston have claims on Rev. S. L. Holman that outrank the claim of Masonry. He is a member of a Boston Baptist church, and even of the very church in which the ministers' meeting which he addressed is held. He is an ordained minister, and a member of the conference. The fraternity of Baptist ministers has strong claims on him and has a right to insist on their recognition. If either of us does anything contrary to correct practice or sound doctrine, he puts a burden on his brethren that he has no right to impose.

I did not hear Mr. Holman's defence of Masonry, and am willing to make a reasonable discount on the newspaper report. But I am not unfamiliar with news writing, and think I can form a fair estimate of some points in his address.

I object, as a Baptist minister, to his allusion to the Masonic trinity. Does he remember the day when we sat together in his study in a Baptist church of which he was pastor in Worcester, Massachusetts, and he spoke to me about Liddon's Bampton Lectures on the Divinity of our Lord? I think that I purchased the copy that has now been in my library many years, in consequence of that conversation.

Yet here comes a newspaper report for me to read—yes, and for Masons to read—ungodly and skeptical Masons as well as the rest,—in which this brother of mine, in the same ministry and in the same pulpits, too, pleads for Masonry as teaching trinitarian doctrine. I have right to protest, and most emphatically and seriously I do.

He thought he owed something to the lodge; he does owe something to his own denomination. We have worked together in a pastoral recognition; suppose it had been the not wholly dissimilar service of ordination? In that case, there would have been an examination of the candidate by a council.

Suppose that the candidate, on reaching, in his statement of doctrine, that relating to the Trinity, had given all, to the last letter and line, that is ever given in the Masonic lodge? Would Bro. Holman or I have been guilty of voting for his ordination?

Or, again, suppose a Baptist minister to be arraigned before a council on a charge of heresy? If he avowed a conception of the doctrine of the Trinity equivalent to what he says is taught by the lodge, would he hesitate to vote for his deposition from the Baptist ministry?

As to his statement that he never saw anything in the lodge that he would not have in his own parlor in the presence of his wife and daughters, it may be answered, tastes differ. I suppose there must have been a few, even of Masonic ministers, present at that meeting, who would hesitate to have a candidate for the third degree enter their parlors and stand in the presence of their families, at the stage of proceedings where the initiate is received on the points of "a sharp instrument" by the senior deacon.

It may interest Bro. Holman, and some other Baptists, to know that a Masonic Methodist pastor said to me, on reading his foolish statement, "I wouldn't want my children to see it, young as they are." Some men's wives and daughters would leave the parlor pretty suddenly; and if his family know what happens inside lodges, and what was really contained in his allusion to them, I am afraid they have already made it rather warm for him

One of the claims that we ministers have on him, is for sincerity. He has no right to put us in peril of addressing audiences made suspicious and taught to discount our utterances. When he cries, "Who takes this oath, who executes this penalty?" and answers, "Ministers and leading members of our churches," he tries to create the impression that there is no such thing. That is flagrant insincerity. That is trickery.

In the very same speech, naming an alternative, he exclaimed, "I would rather take the consequences of the oath." By the "consequences," he meant the death penalty. Now there are many ungodly Masons whom we ministers wish to see become Christians. But if he talks that way before them, what can we do to save their souls? What can he himself have the face to do? Not one of us, who have been Masons, can be deceived by this subterfuge, for we know the facts, and we know what he knows. But if I were a skeptic, as a large proportion of Masons are, his preaching, after such words, would pass by me "as the idle wind."

There is no penalty; yet rather than do a certain thing he would suffer "the consequences of the oath." Now what can we preach to skeptic Freemasons who have heard from one of our own class this precious piece of self-contradiction and insincerity?

As a Baptist minister, I again protest with no very patient emphasis of tone. This is a case where I have a claim. I sharply arraign this recreant lodge champion, every one of whose skeptical readers fully understands him.

When a Baptist minister tries to defend Masonry as trinitarian in doctrine, decorous in ceremony, so that it is fit for a gentleman's parlor and the presence of ladies; and when he attempts to whitewash its blood stains by means of such questions, the hollowness of which all Masons perfectly know, it is high time to remind him that, whatever claim he thinks his lodge "brethren" have on him, there be divers other "brethren," in and outside of the Boston Baptist Ministers' Conference, who are disposed to insist on a weighty claim of their own.

CRUCIFER.

MIDDLEBURY COLLEGE.

BY MARY BELLE BLANCHARD.

This college was founded in the year of our Lord 1800; founded by praying men who had a desire to uplift and purify the young men of their time. Let us now (after ninety-one years of existence) look upon the closing exercises of the college which has sent out so many to labor in the vineyard of the Lord.

On Tuesday morning the reunion of the Alumni, at the college building; after this, in the First Congregational church, where the Alumni, with a few friends, had come to listen to the orator and poet of the day, the former being Mr. Ellis ('68), a lawyer of New York, who gave the finest essay of the whole exercises. "Christian Colleges" was in reality his subject, though not the exact wording of it. The poet ('82) gave good rhyme, but (though seated in next the front seat) I could not understand a word that was said; so am unable to judge.

After this, the dinner at the Addison House for old friends and the Alumni. This dinner, for some reason, either the great hunger of the partakers, or dry after-speeches, or for some other cause, still held the people at the table till after the town clock struck four.

In the evening the contest for the Parker and Merrill prizes began, in the First Congregational church. These prizes are only competed for by freshmen and sophomores. The Parker contestants were four in number, and the prizes $30 and $15. For the Merrill prizes eight contested, the prizes being $30, $25, $20 and $15. The young men all did well, and earned their laurels. The prizes are given in scholarships, not cash.

On Wednesday morning, after a meeting at the college, the Commencement exercises began. The meeting opened with prayer by the President, followed with music by the orchestra. The seniors all showed that study had been placed on their productions, the young ladies quite equaling their class-mates. After the awarding of the diplomas by a heavy drinker, the gathering separated—the gentlemen to the corporation dinner at the Addison House.

In the evening were the President's levee and Commencement concert, both at the same hour—the first at the President's home—the other at the First Congregational church. The singer of the evening was Miss Mary Howe, of Brattleboro, Vt. Miss Howe has a fine voice, and has the reputation of singing the highest note in the world; her voice showed culture, and her songs taste. Miss Pray, of Boston, as celloist, gave very fine selections, and played with great skill. The orchestra gave good but rather long selections.

Then came the ball, the climax of these Commencement exercises, where the young go to ruin health and happiness in the late hours, by modes of dancing which should make any one blush who thinks of it in the light of day; where, if men dressed as women, we should have to swell the number of consumptive graves filled; where womanly modesty is lost; where the clergy of our land, represented by the few, disgrace that noble and holy calling, which should uplift and strengthen the weaker, and not aid in casting down; and many more sins of like nature.

This is the closing of one year in this old college, founded by men who had the interests of coming generations in their keeping and tried to fulfill their duty; now sending out young men to fill the world with tobacco smoke until if something stronger don't catch them it will prove only the mercy of God and not their own merit.

"See to it that ye fall not out by the way." Pray for this institution, friends, that another year may find it one step up instead of two down, for the path down is much easier than up; yet if we once begin the right way it grows easier by God's help, and "without him we can do nothing."

Chester, Vt., July 4, 1891.

AFTER THE BATTLE—THE LODGE.

BY W. O. TOBEY.

When we fought the Prohibition battle, two years ago, and won so grand a victory in South Dakota, the Good Templars made very little show. But since the day was gained a tide of Templarism has swept over the State (and North Dakota as well), and in every possible village a lodge has been organized. The effect is becoming painfully evident—a lull in temperance activity, while the rum-element is "getting in its work," everywhere. The lodges meet and go through their performances, like a door on its hinges, but open and public work seems to be laid aside.

I recently gave a public and pointed reminder of the necessity of instant and active work in this community, that we may carry out the law as we did in several cases, since prohibition was enacted; but the subject was treated by once-active temperance people as of no interest to them. No response was made to my challenge—only some reflections that "temperance people had better work together." I stated that I knew only one way to work for temperance, that is openly, so that all may come together. But I saw that I was beating cold iron.

The Methodist pastor, who gave up a night in the midst of a revival meeting to accommodate the lodge organizer, that he might make his ten-dollar fee for the job, has met the reward of his mistaken zeal by being jostled out of the lodge within less than five months. Better that he had gone on about the Lord's work, when there was good interest in his meeting, but lost, from that very night of turning aside.

What will be the outcome of our prohibition work, since the lodge wave has swept over the State, I do not know. I notice that Rev. Wm. Fielder, President of the State Enforcement League, urges, in the papers, that the Woman's Christian Temperance Union keep to its work in every town, and that local enforcement leagues see to their business of keeping the law in force. But he seems not to urge the Good Templars to do anything, or even to recognize them. In a recent address here he showed the same indifference toward them. This is significant.

The secret Farmers' Alliance movement, from which great things were expected by many temperance people of the State, has failed to add any strength to our cause against the saloon; and the Republican party, which took a sound position for prohibition, has been weakened by desertions, and left largely in the hands of its rum element;

while the Independent movement has given us no compensation, but only a *Demopendent* party with Democratic leanings toward the saloon.

Flandreau, S. Dak.

THE UPWARD LOOK.

BY VICTORIA ALEXANDRA BUCK.

'Tis now
That earth's dark mountains, mantled with a shadow
That stretches far along the sunny plain,
That streams no longer dance along the meadow
Where flowers glow bright beneath the latter rain;
But then—

We know that He has promised to be faithful;
That when the storms shall rage, and thunders roar,
That, far above the tempest, wild and wrathful,
His voice says "Peace!" beyond the farther shore:
So then—

Though dark may be the night that gathers round us,
E'en like the babes within that silent wood,
Watched by the birds while sleeping, so they found us,
His shining angels, messengers of God.
So then—

Not here do we, through sin and strife, look forward,
For still we know, though dark the way may be,
There is a path which leadeth ever starward
Where we shall rest beside the jasper sea—
Oh, then!

Steamburgh, N. Y.

A MIGHTY APPEAL.

The following extracts from Dr. Strong's remarkable book, entitled "Our Country," furnish abundant food for serious thought:

"The area of the United States, exclusive of Alaska, is larger than that of China and Japan, Sweden and Norway, Belgium, Holland, Portugal, and Greece, European Turkey, Palestine, Switzerland, and Denmark, Great Britain, Germany, and Austria, France, Spain, and Italy, combined, with enough left over in Washington Territory for all New England."

"The agricultural resources of the United States alone, when fully developed, are capable of feeding ten hundred million people."

"With more than twice the room and resources of the East, the West will have probably twice the population and wealth of the East."

"Commonwealths, like men, have their childhood, which is their formative period."

IMMIGRATION.

"Of every ten of our population to-day (1880), three are foreigners or the children of foreigners."

"Europe could send us an unceasing stream of 2,000,000 emigrants a year for a century, and yet steadily increase her own population."

ROMANISM.

"Rome, with characteristic foresight, is concentrating her strength in the western territories."

"In these six territories the Roman Catholic population is eighteen times as large as the membership of all evangelical churches combined."

"The man is to-day living who will see the majority of the people of the American continent Roman Catholic."—*Boston Pilot.*

"This utterance is quite worthless as a prophecy, but valuable as a confession."

INTEMPERANCE.

"The annual liquor bill of the United States is $900,000,000."

"The liquor lobby at Albany, New York, at the session of 1878–79, admitted that they had expended about $100,000 to influence legislation."

"The relative power of the saloon is two and a half times greater in the for West than in the East."

SOCIALISM.

"Socialism attempts to solve the problem of suffering without eliminating the factor of sin."

"There are probably 100,000 men in the United States to-day whose animosity against all existing social institutions is hardly less than boundless."—*Rev. Julius H. Seelye, D.D., LL. D.*

MORMONISM.

"Polygamy might be utterly destroyed without weakening Mormonism."

France and Great Britain combined contain 325,000 square miles. "The Mormons hold 350,000 square miles of good agricultural land west of the Mississippi."

WEALTH.

"It is difficult to realize that the youngest of the nations is the richest, and that the riches of all nations has, as yet, only begun to develop its resources."

"They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."—1. Tim. 6: 9.

CITIES.

"Nearly one-fourth of our entire population live in cities of over 8,000 inhabitants."

"The city has become a serious menace to our civilization. It has a peculiar attraction for the immigrant. Romanism finds its chief strength in the city. Socialism not only centers in the city, but is almost confined to it."

CONCLUSION.

"The city, wealth, socialism, intemperance, Mormonism, Romanism, and immigration are all increasing more rapidly than the population."

"No sober-minded man can look fairly at the facts, and doubt that together these perils constitute an array which seriously threatens our free institutions, especially in view of the fact that their strength is concentrated in the West, where our defense is weakest."

In Michigan alone there are at least 225 neighborhoods, of from 100 to 500 people each, entirely destitute of religious services by any denomination; in Nebraska 50; in South Dakota 100. These are but samples.

"America Christianized means the world Christianized."—*Prof. Hoppin, Yale College.*

For the sake of children, home, institutions, native land, the world—for the sake of Christ—let every Christian lend a helping hand now.

FATAL TESTIMONIES AGAINST THE FARMERS' ALLIANCE.

Charge first: It is deistical in its constitution.

Charge second: It is a rank secret society, bound never to reveal even to your bosom companion, unless a member.

Charge third: It is in for whisky against prohibition. Here in Kansas they elected a rank Resubmissionist as State Attorney, against a good Prohibitionist, and voted down prohibition in their convention met to organize a third, or people's party. There are a few of them in Kansas that are prohibition; but only a few compared to the rank and file of the party.

Charge fourth: It is intolerant of anybody who is opposed or not in sympathy with them. They have withheld support from preachers, and stayed away from church, and some of them have left church, or withdrawn and done what they could to break down churches in Kansas.

Charge fifth: It is very bitter and abusive in language, and lies on all who oppose its dark works.

Charge sixth: It is demoralizing. Men and women, married and single, meet inside closed doors, and stay till late in the night, when decent people should be at home and at rest. Besides the language used while inside is often not decent.

Charge seventh: It is selfish in the extreme, breaking down everything not favorable to its interests only, without considering others' rights and interests.

Charge eighth: It is made up of the worst elements in America—the lowest. Of course there are some good men, but very few compared to the bad ones, and hence the bad rules.

Charge ninth. It is compromising with the world, the flesh and the devil for spoil and office, with no regard for honor or good character. The writer knows of more than a few here in Kansas that are not fit for society; very immoral. There are some few decent men, but they are few.

Charge tenth: It is in spirit and practice opposed to piety and the claims of Christianity and the church of Christ.

Charge eleventh: It has hurt a good many men religiously, and draws away from prayer and the duties of God's house, and stirs up strife among neighbors.

Charge twelfth: It is full of the devil and evil spirits. No Christian man can stay in it if he goes in, without getting out or becoming a devil too. Some have left in good time to save their soul; some more stayed and have lost all.

Charge thirteen: It is on the broad road to rule or ruin, and in the end will plunge into hell, and all who do not speedily get out will share its end.

A question: How can a Wesleyan Methodist either join or vote for such a party? We might just as well belong as vote for it. Some of our brethren voted for it last fall. Be true to your church, and all your best interests, and trust in God for better times, and meddle not with those who are given to change. Pray for good rains and good seasons, and let the devil's people and party alone.

I am well posted here in Kansas as respect to the workings of the Farmers' Alliance, and what is written is true as far as I am acquainted. It sadly hindered work this as well as last year. Very little good was done, and much expense by it. Let us pray much, and ask God to put in confusion and disaster among the ungodly party, and everything opposed to a pure Gospel and its blessings.—*W. Hackett, in the Wesleyan Methodist.*

A FEEBLE PLEA.

A brother in *Our Hope* makes a plea for Odd-fellowship on the ground of help in sickness. Some people only think of Odd-fellowship as a kind of health insurance society—a benevolent institution. One might as well call a bank a benevolent institution. Let one make weekly or monthly deposits in any sound banking institution, and that institution will respond to his check when he is sick or well. When an Odd-fellow gets eight or ten dollars a week when sick, it is only his own money he is receiving. What thanks to the lodge for that. Besides, if a Christian man uses his money for God, and trusts in God to take care of him instead of going down to Egypt for help, he will be spared many an accident and many a sickness, which, without God's special care, he might suffer from.

Israel, when whole-hearted for God, were a blessed, happy and thrifty people. When they yoked up with idolaters they suffered. So will we in our spiritual life if in no otherwise.

There are anti-Christian principles involved in becoming an Odd-fellow and in remaining one after becoming one. When one enters the lodge to be initiated he is blindfolded and loaded with chains, and in submitting to these things he confesses that he comes to them in the darkness of nature and in the bondage of sin. These things are so explained to him. How can a man whom Christ has brought from darkness into his marvelous light, and cleansed from sin and delivered from its chains, go before a set of unconverted men, perhaps infidels, and confess himself in darkness and bondage still, without denying his Lord—denying what Christ has done for him? What is a man there for? He is told that it is to learn friendship, love and truth. Think of a man whose heart has been filled with the love of God shed abroad by the Holy Ghost, a love transcending all earthly loves, going among ungodly men to learn friendship, love and truth! Can he do so without confessing that Christ is a failure as a Teacher of love and truth?

Shall we, will we thus deny our Lord? No, never! Let every Christian man refuse the blindfold and refuse the chains, declaring, Men, I come not in darkness nor in bondage; Christ is my light and he has set me free. I need no lodge work. Christ, whose name you carefully ignore in your ritual and in your prayers, has put a love for man and God in my heart beyond the power of your lodge to inculcate. I cannot deny my Lord for your benefit; farewell.

Observation for years shows that those who come out for Christ's sake rejoice in liberty and grow in grace, while those who stay in have but a stinted Christian life, if any at all. With the perils of the last days upon us, enter not into temptation. Brethren, when sinners entice thee, consent thou not. Be not deceived. Let Christ be all in all to you.—*Messiah's Advocate, Santa Clara, Cal.*

In the depth of the sea the water is still; the heaviest grief is borne in silence; the deepest love flows through the eye and touch; the most impressive preacher at the funeral is the silent one whose lips are cold.

LODGE CHARITY.

[Rev. G. M. Schmucker in the Lutheran Standard.]

The much boasting of the lodge men over their so-called charity becomes disgusting. The lodge people up here boast that their charity far exceeds the charity of the church. It is said that a certain Presbyterian divine, not far from here, in one of his "eloquent" sermons in defense of lodgery, made the assertion that the church was deficient in the great work of charity, and that we stood in need of the lodge to fill out that in which the church is deficient. Now I have a few words to say about this "charity." In the first place I have one objection to this assertion. If these people mean to say that they give away more money than the church does for charitable purposes, they are mistaken. These "wise" people either knowingly lie or they are very ignorant. By comparing the statistics of the contributions of the two, they will find that the church contributes three times as much as the lodge.

This falsehood, further, slanders Christ. These people thereby say that the lodge is better than the church. They say that the teachings of the lodge are better calculated to inspire a man with a spirit of charity than are the teachings of the Word of God. They claim that lodge religion can give them more love than Christ's religion. In a word, they claim that they are better without Christ than with him. Now it is a well-known fact that most of these lodge members also claim to be members of the church. Ordinarily they want to be great lights in the church. Some of them are ministers of the Gospel. If they were the earnest Christians that they pretend to be, the church should be dearer to them than anything else. Does this show that the church is so dear to them? If I love my church I will exalt and not slander it, by telling falsehoods about it.

The great trouble is that the lodge sounds a trumpet whenever she pays out a little money, whilst the church does her alms not letting the left hand know what the right hand doeth. The church has established missions, and sacrificed life, and given money, and offered her labors and her prayers for the great cause of the Lord. She has built colleges and orphanages all over the world. She has raised up the fallen and the weak. All of her grand works of charity have been done without making any great noise. But let the lodge do a little "charity" and they will cackle over it worse than a hen will cackle over a little egg. A few months ago the Freemasons concluded to build an asylum for the aged in Ohio. The papers have been blowing ever since about this "magnanimous enterprise." The church has established dozens of charitable asylums and colleges in this State without making half the noise these Freemasons have made.

Let us suppose that the lodge does contribute more than the church. As I have already said, it it is a well known fact that the majority of lodge members are also members of the church. Why is it that they give more money in the lodge than they do in the church? The contributions of the church at large are regulated by the individual contributions of its members. It is to a great extent the fault of these lodge church members that the church's contributions are so small. If they would contribute to the church instead of giving their money to the lodge, this humiliation would not be brought upon the church. The lodge robs Christ's church of the honor that rightfully belongs to her. We have an American-Mechanico Lutheran up here whose heart almost breaks when we ask him to contribute fifty cents a year to the Lord's treasury; but the same man annually walks up to the Mechanic Lottery-box and drops in his six dollars with as much dignity as ever graced the President of the United States. Just such men have the impudence to say that the lodge give more than the church. Not long since I was in conversation with a lodge Lutheran who also made this same claim. He pointed me to an instance where a certain man stood in need of help. He said the congregation raised five dollars for the man whilst the lodge raised twenty-five for the same man. When I inquired how much he contributed in each the the church and the lodge, I found that he had dropped a penny in the hat for the church collection, whilst he had given two dollars in the lodge contribution. Now it just seems that these lodge members just do this for the purpose of slandering the church. They rob the church and then boastingly say to Christ: "I have more love in our lodge than you can give me in your church; I do not see that I have much use for your church."

There is no charity whatever in the lodge. Now this is a broad assertion, but it is true. Charity is love. Alms must be induced by love. This love must be based on Christ's love for us. "If God so loved us we ought also to love one another." 1 John 4: 11. This love is only bestowed on those who by faith stand in Christ's church. When a man gives alms he does it in connection with Christ's church, because it is Christ's love that constrains him to give them. Such charity only does Christ commend. If I, in true Christian love, clothe and feed my brother, Christ regards my charity as bestowed upon him. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Matt. 25: 40. To such alone will he address the blessed words: "Inherit the kingdom prepared for you." Matt. 25: 34. The lodge man slaps Christ in the face every time he exercises his lodge "charity," for he does not exercise it in Christ's name. Will these people have the cheek to come before Christ on the judgment day and argue that they have done these things to him? or will they have a judgment in which Christ shall not be interested? Since they are doing everything else separate and apart from Christ and his church, perhaps they expect to fight their way into heaven on some other line.

All this so-called charity is nothing but selfishness. This is another broad assertion, but it is none the less true. The man that pays his money in the lodge expects to get it back with interest. Why does this man so grudgingly give his fifty cents to the church, and so freely give his six dollars to the lodge? The answer is plain. In the case of the church this man's faulty faith does not see where he will receive any returns for his fifty cents, whilst in the case of the lodge his flesh imagines that he will get his money with interest.

"Ah," they say, "do not you invest your money in the bank expecting interest?" Certainly I do, but when I go to the bank to invest my money I do not sound a trumpet and say, "Look at my works of charity; I give more than the church gives." If I look down street, I see three or four signs which read: "Insurance office." According to the lodge man's definition of charity the time will surely come when these signs shall read: "Charity office." When these insurance men pay policies they will cry out: "Look at our charity. We pay out more money than the church does." Once upon a time a certain man was boasting to me how well he was doing by his aged father. He said: "My father stays with me, and I give him a good bed to sleep in and he eats at the table with me and my family. He has nothing to do but to drive the cows to pasture, and watch the sheep out of the corn, and between times grub in the new ground." I asked him if his father left him anything. "Oh, yes," said he, "he left me a tract of one hundred and sixty acres of land, but it didn't have any buildings on it." If a man gives me five dollars it is easy for me to give him two dollars in "charity," and keep three dollars for my trouble. True charity, as found in the church, does not inquire whether a man has been a paying member of the church. Lodge "charity" must be certain that the man was a member of the lodge and that he had promptly paid his dues.

Lodge men boast that they always receive more than they give. There is only one thing wrong about this statement, and that is: it is false. Dr. Carradine, M. E. pastor of St. Louis, Mo., in his famous anti-secret society sermon, says: "From the statistics of 1883 I get this: a fraternity of 550,000 members in it received $5,000,000.00. Two millions of that were given to the poor and sick, and it took over 3,000,000 to meet their regular expenses, so that it cost that fraternity $3.00 to give away $2.00." Now, if the church should show up such statistics, the lodge would "smile out loud." Statistics show us that about 60 per cent of the members of the lodge receive nothing whatever from it, while the remaining 40 per cent receive an average of two-fifths of what they invest.

NOTE.

The charity of the most charitable lodge, the Independent Order of Odd-fellows, can be seen from the following: "An applicant for membership must . . . . be free from all infirmity or disease." Art. II, Sec. 1. Constitution of Subordinate Lodges for the State of Ohio. Again: "A member who shall become in arrears shall thereby forfeit all right to and stand suspended from all benefits, of whatsoever kind, during the continuance of any sickness that may intervene while in arrears." Art. IX, Sec. 1.

The pamphlet from which these quotations are made bears the seal of lodge No. 483.

—Brother Rev. Wallace J. Gladwin, at Bombay, India, whose article on the opium trade is printed in another column of this paper, writes as follows: "I desire to pray that the N. C. A. work may be deeply rooted and grounded on Christ. No 'reform' can succeed that is not wholly in the hands of the 'Reformer,' Jesus.' Of a colporteur employed in distributing "reform" literature, he says: "A third, just employed, was badly beaten this week by some brutish Mohammedans. He is praising the Lord in his sufferings. How can we induce God's young people to go into his great world-harvest fields? Surely, his strong commands and sweet promises ought to be enough. I am writing my experience of secrecy, and may send it to you soon."

The first cotton mill in this country was located in Slaterville, near Pawtucket, R. I. The mill building is now used as a brewery. Productive industry driven out by destructive industry. A saloon occupies the house where the first Sunday-school in America was held in Pawtucket, R. I. Christianity gives place to devilishness. Are these prophecies of the progress of events in America?—*Connecticut Home.*

NEW ENGLAND LETTER.

The Fourth.—The new law for drunkards in Massachusetts.—A lodge apologist in the "Transcript."—A remarkable case in a Brookline church.

A nation's birthday should be as much an occasion for solemn thoughtfulness as the birthday of an individual, but how little of this spirit enters into the usual celebrations of the Fourth. There may not, perhaps, be as much of the spread-eagle style of oratory as formerly; still there is plenty of room for improvement. We can celebrate the day in a much wiser fashion than we do. We can teach our children and young people to keep it in a nobler and better way than by its complete abandonment to the goddess of noise and misrule; and I am also sure that when we have really learned how to keep the Fourth, in the spirit as well as in the letter, it will not be by allowing the licensed saloon to steal away from so many of its citizens their manhood, and degrade them, not to, but far below, the level of brutes. The number of intoxicated men to be seen in Boston on our last Fourth was a disgrace to the city. While all places of legitimate business were shut up in deference to the patriotic spirit of the day, by the rumseller, with whom all times and seasons are alike, it seemed to be regarded only as a chance for making money out of the vices and weaknesses of his fellow creatures. Let the anniversary of our country's independence be too sacred a day to be profaned by unworthy or degraded by childish ways of celebrating it, but let it be kept with something of the dignity and soberness that becomes a great nation.

The new law in Massachusetts relating to drunkenness allows no habitual drunkard to be let off with a fine, but imprisonment for a longer or shorter time must be substituted in each case. On his statement, substantiated by good evidence, that he has not been arrested for this offence twice in the previous twelve months, he may be released. The law, like most others dealing with this subject, has its defective points. It is a victory both for the cause of public morals and equal rights, that the rich man and the tramp, if they choose to get drunk, must stand on a level before the law. It will also prevent many a poor woman from giving up the hard earnings which are needed to support herself and family to pay the fine of some drunken wretch, whose only return, as soon as he is released, will be to beat and abuse her. Whether justice will always be done under the new law, or how often men will make false statements and thus escape the pun-

ishment they deserve, is another thing. And so it goes. We license a certain number of men to manufacture all the drunkards they can, and then keep our legislators racking their brains to decide what to do with them after they are made.

I see that somebody has been stirred up by Bro. Stoddard's late victory to write to the Boston *Transcript* about the "fuss," as he terms it, which the Baptist ministers have recently been making on the subject of secret societies. It is something that the lodge has thus been driven to the defensive and obliged to give reasons for its existence; for so ridiculous and untenable are the grounds upon which it stands, that when it does so the effect is nearly as good as an anti-secret lecture. He declares that secret societies are more Christian than the churches, for they do the Christian work that the churches neglect, by caring for the poor, the stranger, the prisoner, the fatherless and the widow. I have not yet heard of any Prisoners' Aid or Foreign Emigrant Society among the Masons, the I. O. O. F. or any other organization, but the lodge must, of course, be allowed to have its pet argument, and work it for all it is worth. I have often wondered what apologists for the institution would do without it. How serenely and imperturbably it dodges up, though you think you have demolished it fifty times over, buried it under columns of statistics, hurled at its head all the figures in the day-books of our missionary and benevolent societies! This wearisome hashing up of the same old argument on every occasion seems to be peculiarly characteristic of all evil systems. Falsehood is hard to kill, for it has many lives. The truth is impossible to kill, for though it has only one life, that life is eternal. Curiously enough, this apologist for the lodge professes not to belong to any secret society himself, but to the universal church of Christ, which encircles with its love all those upon whom the Heavenly Father sends his sunshine and his rain! Heaven deliver the Bride of Christ from such secret foes under the mask of friends; and yet every open display of the malevolent spirit of the lodge towards her is really a matter of rejoicing. The end is near when the conflict narrows to a point where all people can see, whether worldlings or Christians, the true nature of the struggle;—that it is really between Christ and anti-Christ, the synagogues of Satan and the church of the living God.

The last *Evening Record* tells a remarkable story, which, if true in all its particulars, is about as good an evidence that we are in the last days as anything I have yet seen. It seems that last Sabbath a citizen of Boston, W. C. D. Pattyson by name, was arrested for disturbing a meeting of the Christian Endeavor Society in Dr. Gifford's church at Brookline, by telling them that teas, sociables, and strawberry festivals were not the right way to carry on religious work. The *Record* is a somewhat sensational sheet, and the affair may not be correctly reported. Mr. Pattyson is highly spoken of, not only by the jail officials, but all who know him. His own story is that he did most of his speaking at the weekly meetings at which the Sunday-school lesson was discussed, and in all his remarks he did not depart from the text as there laid down. The Sunday-school lessons have certainly of late afforded texts in plenty for warnings quite in the old prophetic line, and the very fact that the churches are so annoyed and troubled when rebuked for their backslidings is perhaps the best possible sign that they need rebuke. This incident is quite a reminder of the old times, when Geo. Fox and his followers were haled to prison for disturbing the peace of the churches; and, like them, Mr. Pattyson may not have been altogether prudent and discreet in his speech, or in his methods. But no doubt there were many (possibly among his own disciples) who thought the same thing of Christ when he purged the Temple with his whip of small cords. Altogether it is a remarkable case, and reminds me of a somewhat similar one, many years ago, at the West, when a Methodist exhorter, an old Abolitionist, and one of the sweetest and noblest of men, was thrown into prison for talking holiness in a Presbyterian church.

Ex-President Blanchard, with Mrs. E. A. Cook, and a grand-daughter, paid me a flying visit the other day. He seems in better health than when I last saw him; and as I looked on his venerable face, so dear to thousands, North, South, East and West, I could have but one thought, which was of thankfulness to God that the years are dealing so kindly with him, for such men are not for every generation, and their lives grow more precious to the world, like the Sybilline leaves, as the number of their years grow less.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, July 8, 1891.

The Washington Young Men's Christian Association is blessed with a very capable and energetic set of officers, who are untiring in their efforts to provide such eminent speakers for their Sunday afternoon meetings that the interest will be kept up even during the heated term. They have recently adopted a plan that is worthy of being followed by other associations, which is to get prominent clergymen who are taking their annual vacations to come to this city for the purpose of addressing the association; and the first to accept the invitation was Rev. Dr. William McKibben, of Cincinnati, Ohio, who delivered an address on "Strength," Sunday afternoon, taking for his text the words of St. John: "I write unto you, young men, because you are strong, and the word of God abideth in you." He told his hearers that young men are weak in not having had experience; that they must listen to advice, and not forget that they have the model young man in Jesus Christ, who did his work before he was thirty-three years old; and that repentance and faith are the only things to save a man; that the young man who invested his powers in the bank of Jesus Christ was the young man who would have the government bond, with interest increasing, in all ages to come.

Sunday and Monday were temperance days at Glen Echo, and the exercises on both days were under the auspices of the National Woman's Christian Temperance Union. Mrs. Mary A. Livermore, of Boston, was the principal speaker on both days, Sunday's address being based upon the query—"Has the night of death no morning?" and Monday's upon, "A dream of to-morrow." Next to Mrs. Livermore's oration the feature of Monday's exercises that was most pleasing was the mass meeting of children held in the afternoon. The little ones recited and sung as only children can sing, and were afterwards addressed by Rev. Dr. S. M. Newman. Later, Rev. Dr. E. S. Todd talked most interestingly on "Young Women's Work."

Mrs. Maggie P. Platt, in a spirited address to the Good Templars, told them that it was not public sentiment, not education, not political parties, but backbone, which was needed to fight the liquor traffic. "It is backbone," she said, "which will make men go to the polls and vote for the total overthrow of the liquor interests. I do not believe in any check-rein, but a clean sweep of the whole business, and this can only be accomplished by plenty of backbone."

The W. C. T. U. have begun a crusade against some of the so-called non-alcoholic drinks which are sold from druggists' soda fountains, and it is proposed to have specimens of these drinks analyzed for the purpose of ascertaining whether they contain alcohol. If they do the druggists are to be prosecuted for selling them.

A bulletin issued by the census bureau this week gives the number of public school pupils enrolled in 1890 in the entire United States as 12,592,721. Truly this is a most gratifying statement, showing, as it does, that in round numbers, one-fifth of our total population is engaged in acquiring knowledge which will make better men and women of them, even though the most of them be compelled to leave school and go to work before they have received more than a foundation upon which to build an education. There is good ground for hoping that the nation which has one-fifth of its population at school will in the near future make some giant strides in moral reform; for while it is true that education does not of itself make moral men and women, it does make men and women more amenable to sound arguments against immorality of all kinds, besides making them more accessible to both written and spoken arguments, to say nothing of the knowledge which even a partial education gives of the examples set before the world in the lives of good men and women. When you educate a nation you have gone a long way toward Christianizing it.

"God be with you till we meet again," was sung by the Christian Endeavor delegates and their friends who had gone to see them off, as the special Minneapolis convention train started for the West on Monday night. Before boarding the train the delegates took part in a service of song, prayer and talk, which was attended by as many as the largest church in the city could accommodate. *

You can cure a hundred drunkards easier than you can cure one opium-eater. I have heard of cases of reformation but I never saw any. You never heard a sermon against opium, but it seems to me there ought to be ten thousand pulpits turned into quaking, flaming, thundering Sinais of warning against this plague narcotic.—*Talmage.*

CORRESPONDENCE.

ANTI-SECRECY AND TEMPERANCE IN PENNSYLVANIA.

Custer City, Pa., July, 1891.

Editor Cynosure:—Rev. L. G. Jordan, formerly in the employ of the National Christian Association, nicknamed "Texas Cyclone," has just closed a month's work in this county (McKean, Pa.,) in the interests of Prohibition, under the direction of the county committee.

All except political bummers and slavish secretists, coupled with whisky-slingers, unite in praise of his logic and force of speech. While Prohibition was his theme, the lodge system received some of his shafts and winced. Bro. Jordan is a brave man, and worthy the recognition and approbation of all Christians.

Bro. Jordan related to me a lodge experience of our Prohibition County Chairman (M. S. Howe), as told him by Mr. Howe. He was a K. T., and prosecuting a liquor-seller; the liquor-seller sent for Mr. Howe, pleading sickness as a reason for not coming himself. Mr. Howe went to him, received the Masonic grip, and then Mr. Dispenser of "Liquid Hell" and his friends tried to persuade Mr. Howe to remember his lodge bond and quit the prosecution; like an honest citizen, he refused, and Boniface appealed to his lodge to prosecute Howe for un-Masonic conduct in prosecuting a lodge brother. It opened Mr. Howe's eyes. Thank God! May thousands be opened and stay open.

Bro. Jordan will work for a season in Sandusky, Ohio. I cheerfully recommend him to the confidence of anti-secretists and prohibitionists there and elsewhere.

I would say, further, to the loyal United Brethren of Sandusky and vicinity, help Bro. Jordan, who, in his fearless lodge opposition, will, indirectly if not directly, help our cause.

J. C. Young.

IOWA PROHIBITIONISTS AND SECRECY.

DeKalb, Iowa, July 4, 1891.

Dear Cynosure:—The Iowa State Convention of the Prohibition party met June 10th, in the Good Templars' hall at Des Moines. It was the largest ever held in the State. They were, as usual, silent in regard to one thing, which is most subtle in protecting the rum fiend—the lodge. They say their "platform is broad enough for all true reformers to stand upon." So, according to that, they do not consider the work of the National Christian Association, represented by the *Christian Cynosure*, a true reform, though it is greatly encouraged and promoted by the best of evangelists and lecturers of this age. I would respectfully refer them to such men as D. L. Moody and many other evangelists and ministers, who give the Gospel trumpet no uncertain sound on the lodge question. They are in every orthodox church.

We are glad at the head of the lecture list to place the name of Joseph Cook, whose lecture has been widely circulated in printed form, and can be had by addressing the *Christian Cynosure* office, 221 W. Madison street, Chicago.

We will give a few names of those departed, whose memories every patriot delights to honor. Their words shall burn upon the altar of the heart of every true reformer:

The voice of John Quincy Adams:—"I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled

to the laws of morality, of Christianity, or of the land."

Thaddeus Stevens, who certainly knew what he was talking about, said:—"By Freemasonry trial by jury is transformed into an engine of despotism and Masonic fraud."

The words of George Washington, Charles Sumner, William Wirt, Judge Marshall, President Fillmore, Wm. H. Seward, Daniel Webster, and other eminent Americans, confirm the above.

In "*An Address to the Ministers of Iowa*," by the Prohibition party, they say: "Whatever affects the morals of our sovereign citizens, reacts through popular elections and party legislation upon all the laws of the commonwealth." Then why does the Prohibition party ignore the secrecy question? Do not the lodges, with their Christless worship in secret, now affect "the morals" which "react" upon legislation and "trials by jury?" Does true reform ignore this?

They claim the ministers as "conservators of the public morals." Then why do they not heed the voice of Moody, the great evangelist, or Rev. B. Carradine, the wise and eminently faithful M. E. pastor of St. Louis? There are a host of others to mention, did space permit. It is wise in them to claim, in the "*address*," that "Religion must undoubtedly furnish the motives for such political action and legal enactments as will secure the protection of the public morals." The religion of Jesus Christ is the only true and reliable standard. It is of, or really belongs to, his church and not to the lodge. The lodge is a false standard of morals and religion, having altars and prayers, but in secret, and ritualistic, which form of prayer rejects the name of Christ. Then why does the Prohibition party ignore the secrecy question? Lodge religion is no protection to public morals. Jesus says: "Without me ye can do nothing," and he declares, "All power is given unto me in heaven and in earth." It is because of false standards prohibition is not already won.

CYRUS SMITH.

SCOTCH RITE MASONRY—THE CRADLE OF THE REBELLION.

YORK, Pa., July 1, 1891.

EDITORS CYNOSURE:—The anti-secret citizens of the world are under many obligations to President J. Blanchard, of Wheaton College, for his having given them "more light" upon many dark and mysterious matters; but I do not see how we can ever give him all the thanks he should have for his great Scotch Rite book.

As a ritual, this book is worth five dollars; as a history of a great humbug, it is worth fifty dollars; and as an exposition of the great and bloody Jesuitic-Masonic-Slaveholders' Rebellion, it is worth five hundred dollars to every true American and every true lover of civil and religious liberty everywhere.

As an eye-witness in Maryland before the war; as an observer in Baltimore during the outbreak of the rebellion; as a United States Internal Revenue official, at York; as a member of three companies of Pennsylvania militia; and as a sailor in the South Atlantic blockading squadron and the United States Navy in other places, I do not hesitate to indorse all President Blanchard says in his great book, in regard to the horrible conspiracy to destroy the Republic. And I will say, too, that I can add much to the sufficient evidence which he gives.

American citizens, North and South, blue and gray, do not yet understand the terrible rebellion. But President Blanchard's interesting volumes will certainly give them many astonishing facts to meditate upon. Yours etc.,

EDWARD J. CHALFANT.

PITH AND POINT.

(Opinions received in private letters.)

TRUE TO ITS CONVICTIONS.

"We enjoy your paper very much indeed. I am glad, in this *policy* age, to see some who will stand up strong in their convictions."—REV. A. A. MYERS, *Clifton Springs, N. Y.*

LODGERY A CRIME AND A SIN.

"The cause you represent is a grand one, and should demand the earnest attention and hearty assistance of every true defender of the cause of Christ throughout the civilized world. Lodge secrecy is not only a crime, but a damning sin, and a curse to my race, especially. It is an evil that must be crushed out at all hazards."—REV. O. L. REESE, *White Castle La*

DANGER OF LODGE OATHS.

"I regard any secret society in which Christian men by oath bind themselves into alliance with wicked men, a *menace* to their own character, to their truest loyalty to country, to their usefulness as Christians, in every avenue of influence. Its effect to the Christian is a plug to outspeaking against every evil; to the rumseller and vicious persons in the lodge, a shield from proper condemnation, and a comfort and assistance in his evil work."

WHEN HARMFUL.

"The 'Society of Jesus,' the Mormon hierarchy, and such of the so-called fraternities as bind themselves under secret oaths to such a loyalty to the order as conflict with obligations to the church, the state and the home, are harmful."

OF COURSE IT'S WRONG.

"I am opposed to all secret societies. I believe the principle to be wrong."

THE LODGE THE ALLY OF WICKEDNESS.

"Secrecy, however needful on occasion, is the natural ally of selfishness and wickedness. Need must approach necessity, to justify its use in associations of men. In a settled, peaceful state of society, in which there can be no call for combinations on behalf of public safety, I do not approve of organizations which demand the pledge of secrecy."

ALL HARMFUL.

"Secret societies are all harmful to the church, the state and the home. The moral cowardice of the church has been a great feeder of secret societies."

LODGERY ANTAGONIZES CHRISTIANITY.

"I am a member of two of the great orders; but in my experience as a pastor I find that the most faithful members of lodges are, when church members, about the least faithful; and, after a membership of some seven years in one, and ten in another, I am less favorably impressed than at first."

"GILT-EDGED, AND GUILTY-EDGED."

"I am emphatically and openly opposed to ALL secret societies—'the gilt-edged and guilty-edged.' The principle of sworn secrecy, which is the chain connecting them into one world-wide 'secret empire,' makes the system subversive of the objects and principles underlying the church, the state and the home—the only divinely ordained institutions."

LODGERY LICENSES EVIL.

"Secrecy in society has proved itself to be a corrupt principle, giving license to more or less of evil in all; and the aggregation of this evil is tremendous."

ALL OPPOSED TO CHRISTIANITY.

"I don't know of any secret society helpful to the Christian church. Every one of them is more or less antagonistic to the Christian principles."

FOOLISH OR WICKED.

"I am opposed to all secret societies. At least, I know of no exceptions to make; some are chiefly foolish; others more especially wicked."

LITERATURE.

TWO CANNIBAL ARCHIPELAGOES—New Hebrides and Solomon Groups. By Emma H. Adams, author of "Fiji and Samoa," etc. Oakland, Cal.: Pacific Press Publishing Co. Price 60 cents.

The out-of-the-way places of the globe—lands heretofore best known as the far-off missionary fields of the church—lands from which have come to us tales of captivity and bloodshed among barbarous islanders and men-eaters—are gradually becoming better understood in the light of recent geographical research, and their pecularities form a particularly interesting chapter in the history of humanity and the efforts to introduce civilization and Christianity among these benighted people. The New Hebrides and Solomon groups of islands in the Pacific Ocean have been especially prominent in the history of missionary labor and cannibalism, and this feature adds much of interest to the author's description of their physical and social peculiarities. The book should find attentive readers, and derives value from the personal reminiscences of the author in the lands which she describes.

ALDEN'S CYCLOPEDIA OF UNIVERSAL LITERATURE: Presenting Biographical and Critical Notices, and Specimens from the Writings of Eminent Authors of All Ages and All Nations. Vol. XVIII. From Seeley to Tacitus. Published by John B. Alden, New York and 242 Wabash Ave., Chicago.

This convenient work is not only an alphabetical and concise series of biographies, but a collection of choice extracts from the literature of the past; and in this respect it possesses a great degree of interest. For instance, here we have life-sketches of Horace and James Smith, two English poets of excellent reputation in the early part of the present century. These men were brothers, true Londoners, possessed of many attractive personal traits, and, consequently, enjoyed a prominent place in metropolitan society. They were also men of wit, and wrote a number, each, of very satisfactory poems, beaming with healthy sentiment and natural humor. Yet it is understood that the quality of their poetry did not allow them to be classed with Byron and Shelley and Scott among the published collections of "British Poets," and their works are gradually fading into oblivion. But the province of this Cyclopedia is to perpetuate their memory, and preserve specimens of their verse and wit, so that the present and coming generation may know something of the men who amused the English people with their talents, a century ago, and left, when they died, a host of pleasant recollections to be cherished by their survivors. Sir Philip Sidney, Shakspeare, Seward, Prof. Silliman and a hundred other noted characters are also incorporated in this volume, which is, throughout, replete with interest.

THE JULY MAGAZINES.

The *Century* for July has for its frontispiece a fine portrait of Horace Greeley, illustrating "Greeley's Estimate of Lincoln," a hitherto unpublished address by the great journalist. Besides continuations of the Squirrel Inn and The Faith Doctor, are the following papers: A Day at Laguerre's—a characteristic French sketch by the author of "Col. Carter of Cartersville;" Provencal Bull-fights (in France), illustrated, by Joseph Pennell; the Paintings of Fra Bartolommeo Della Porta (1745–1517) and Mariotto Albertinelli (1474–1515), illustrated—forming new chapters in the Italian Old Masters series, by W. J. Stillman; Gen. Miles' Indian Campaigns, with portrait and other illustrations, by Major G. W. Baird, U. S. A.; Across the Plains in the Donner Party, 1846—A Personal Narrative of the Overland Trip to California, illustrated, by Virginia R. Murphy; Lunar Landscape, illustrated (revelations from the great Lick telescope), by Edward S. Holden; Tao: the Way—An Artist's Letter from Japan, by John La Farge; Paris, the Typical Modern City, described, by Albert Shaw. There are also several short stories and poems, with the usual crisp departmental notes and notices, topics, open letters, bric-a-brac, etc. New York: The Century Co.

Knowledge, for July, has 64 pages filled with the freshest intelligence concerning persons, towns, cities, nations, scientific, literary and miscellaneous topics, bringing down the information contained in the voluminous, costly, and behind-hand cyclopedias to the present date. As an auxiliary publication, designed for ready reference, it is timely and desirable, and, in connection with Alden's Manifold Cyclopedia, and with which it is uniformly printed, its usefulness is very great. Published monthly by John B. Alden, New York and 242 Wabash Ave., Chicago, at 75 cents per annum.

The *Evangelical Repository* for July has a review of Mrs. Surratt's Trial and Execution for conspiracy during the Southern War; Rev. H. R. Haweis has a readable paper on "Wit in the Pulpit;" Rev. Dr. Shedd, another on "Conjectural Criticism;" Rev. Dr. Chamberlain (from the *Independent*) relates his experiences "In the Tiger Jungle;" Emma B. Ryder advocates the relief of "The Little Wives of India;" "Recent Progress is Astronomy" is noted; and the other characteristic contents possess an abundance of interest for the home circle. T. J. McKalip & Co., publishers, Pittsburgh.

The July *Missionary Review*, edited by Rev. Arthur T. Pierson, contains a score of articles on missionary life and effort,—some of considerable importance, and all of value as sketching the mission work of the churches in various parts of the world. All friends of missions will find in it a fund of food for instruction, enjoyment and meditation. Published by Funk & Wagnalls, New York City.

Vick's Illustrated Monthly for July has a finely colored specimen of the sweet pea family (Lathyrus Splendens) for its frontispiece, and, as usual, is rich in other illustrations and horticultural and floral intelligence, a young people's department, and, altogether, maintains its prestige as a popular monthly visitor to the home. Published by James Vick, Rochester, N. Y.

LODGE NOTES.

One of the medical examiners of the New England Order of Protection in Connecticut has been expelled from the Order for inducing a woman to disrobe under the plea that it was necessary to a medical examination prior to initiation. Criminal proceedings and a civil suit are also reported about to be instituted by the woman's husband.—*American Legion of Honor Journal.*

A lodge decision: No member can be kept in the order against his will or without his consent, and no person is authorized to pay assessments and dues for a member without his express or implied order. The beneficiary during a member's lifetime has no interest in his benefit certificate, and has no right to keep the member in good standing against his will.—*K. of H. Reporter.*

Wives, mothers and sisters "fail to see what good comes of these secret orders" "It makes a place for husbands, fathers and brothers to spend their evenings, and the Lord only knows what deviltry they are up to." "There can't be much good come from anything which is shrouded in so much mystery," etc. This feeling exists, too, very much more among the women than the men.—*Fraternal News.*

Persons belonging to secret beneficiary organizations should think twice before severing their connection with orders to which they belong, on account of increased assessments at the present time. All organizations are at present suffering from the effects of the grippe, a disease which as an epidemic has worse results in increased mortality than yellow fever, or any other of the occasional epidemic scourges visiting our country.—*Intelligencer.*

When the Crusaders were on the march to the Holy City, the Knights were in the daily custom of planting their long two-handed swords upright in the ground, thereby forming a cross; and before these they performed their morning devotions. On all military occasions they kissed the hilts of their swords, in token of devotion to the Cross, for the prayers of the soldiers were formerly considered of such efficacy that they were made an essential part of their duty.—*The Companion.*

In the Sovereign Jurisdiction of Odd-fellowship the gain for the past year has been 36,834, as far as reported to Grand Secretary Ross up to date. This leaves two Grand Lodges to hear from. For the previous year the increase was 28,-708, the increase this year being 8,126 above that year. Other branches of the order have increased in the same ratio. Illinois gained 25 lodges and 2,597 members last year, making a total of 733 lodges and 38,858 members. There are in that Jurisdiction 204 D. of R. lodges with 10,826 members, a gain for the year of 1,634.—*The Companion.*

"Masonicus" writes to the *Glasgow* (Scotland) *Evening News* as follows: "Sir:—In Tuesday's *Evening News* we read under 'Mems. for Freemasons' as follows: 'It is a matter of history that in the reign of James II. the office of Grand Master of Scotland was granted to William St. Clair of Rosslyn, etc., and his heirs and successors, by the King's Charter.' Now, I beg to ask the authority for this assertion. As a student of Masonic history I assert that there was no Masonic 'Grand Master of Scotland' previous to last century. The first Masonic 'Grand Master' in Scotland was William St. Clair of Rossline, and he was elected in 1736. The James II. Grand Mastership and the hereditary Grand Mastership are both Masonic myths; while the James II. charter has yet to be discovered. The 'charter' given to the Laird of Rosling by the Masons and Hammermen in 1628—in which he is appointed trade referee—is of more importance for Glasgow Masons, as it is genuine, and 'The Lodge of Glasgow' is mentioned in it, while the Melrose Lodge is conspicuous by its absence."—*The Freemason.*

To strengthen the hair, thicken the growth, stop its blanching and falling out, and where it is gray to restore the youthful color, use Hall's Hair Renewer.

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

James Madison: "From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuse, outweighing any advantages promised by its patrons."

James G. Birney, candidate of the Liberty party for President, was a Freemason, "but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order."—*Gen. Wm. Birney.*

Hon. Ezra Butler, ex-Governor of Vermont:—One Masonic obligation requires that a Mason shall vote for a brother in preference to any other person of equal qualifications. Is not this political Masonry? The Masons in Vermont are about one-twentieth part of the freemen, and they hold about three-fourths of all the important offices in the State. Is this owing to their superior fitness, or to political Masonry?

Philo Carpenter:—This saint of God (Moses Stuart) like the old prophets, was satisfied with the institutions and ordinances of God's house, and consequently did not give his influence or aid in supplementing the same with human ordinances and worldly alliances; in other words, he was opposed to secret, oath-bound societies, into which many good men, and even clergymen, have been, and are being "ensnared."

Hon. Cadwallader C. Colden, Mayor of New York and M. C.:—It is true that I have been a Mason a great number of years, and that I have held very high Masonic offices and honors. It is equally true that I have for a long time ceased to have any connection with the institution because I have believed, and do now believe, it is productive of much more evil than good. I have long entertained my present opinion, that a man who would eschew all evil *should not be a Freemason.*

Horace Greeley:—Many persons were brought to trial on account of the murder of Morgan, but no one was judicially found guilty of murder. It was established by secreting Masons that the oaths—at least in some of the highest degrees—that were administered, and taken by those admitted to Masonic lodges, disqualified them from serving as jurors in any case where a brother Mason of like degree was a party, and his antagonist was not.

Hon. Seth M. Gates, ex-Member:—Profoundly convinced by long experience and observation that Freemasonry is an evil and pernicious institution. I wish once more in my advanced age to lift my warning voice publicly against it and all kindred organizations, and to beseech Christian men to have no connection or fellowship with them. Jesus is not, and cannot properly be recognized in Freemasonry. He must be ignored in the lodge-room, in its lectures, instructions, and in its prayers.

Hon. Heman Lincoln, ex-Governor, Mass:—Freemasonry, as a distinct, independent government within our own government, and beyond the control of the laws of the land, by means of its secrecy and the oaths and regulations which its subjects are bound to obey under penalties of death, has occupied much of the attention of the committee. . . . We believe, in the language of the Edinburgh *Review,* that all secret societies are justly deemed odious, wherever the government is tolerably free, and can only be excused where the existence of arbitrary power, foreign or domestic, leaves no other means of escaping from hopeless slavery.

Gen. Henry Sewall, a companion of Washington:—I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . I was led by the influence of this "perfect rule of faith and practice," during the year 1784, to view speculative Masonry in a shape still more deformed. Its charity appeared to be selfishness, because restricted to its own members; its religion deism because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity unsustainable; its titles fulsome; its rites barbarous and absurd; its oaths extra-judicial, unlawfully imposed and blindly taken, and the penal sanctions annexed, horrid and impious.

ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

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12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
37. Why a Christian should not be a Freemason (German).
38. Masonic Oaths and Penalties.
39. Should Freemasons be Admitted to Christian Fellowship?
42. Our Duty and Ability to Know the Character of Masonry.
45. Ought a Seceding Mason to Keep his Lodge Oath?
49. John Quincy Adams on the duty of American Voters.

The Masonic Oath Itself a Perjury (40 cents per pound).

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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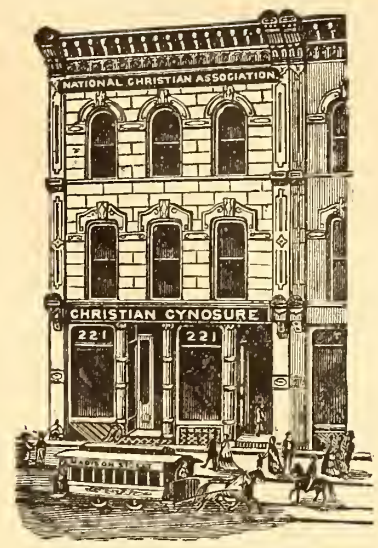
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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

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221 W. Madison Street, Chicago.

The Christian Cynosure.

CHICAGO, THURSDAY, JULY 16, 1891.

THE SINEWS OF WAR.

Persons who do not read the Bible sometimes say that money is the root of all evil, evidently supposing their statement to be a quotation from God's Word. More careful speakers know that the wealth of the world is claimed by Jehovah as his own, and that even its distribution is declared to be by his own determination. Being one part of God's creation, it is included in the statement that all was very good. It is good, and when honestly obtained and rightly used is one of the powers which make for righteousness. When men acquire riches by oppression, fraud, or force, and when they use them for their own gratification or glorification, then they begin to love the creature more than the Creator; they have that love of money which is the root of all evil. They are in the company who lie, steal, cheat, and corrupt their fellow men for gain.

It is evident that the duty to use property for man's need or God's truth continues while the possession of property continues. Men who have means often complain that calls continue. It seems hard to give this year, when we gave last. Yet we receive this year, and must impart or become robbers of God. It is matter of experience that endowed churches are dead churches. The stream of Christian beneficence must continue to flow, or it will stagnate and become pestilential. The church, the Bible cause, the mission enterprise, the church building fund, all come before the well-balanced Christian mind from time to time, and each receives as God has prospered, if duty is done.

It is plain that the church should be the great reforming and benevolent agency in the world. By right there would never be societies for the promotion of temperance, anti-slavery, opposition to secret societies, or other moral reforms. The only excuse for the origination and maintenance of these societies is that the church becomes worldly, conservative, or cowardly, and refuses to perform its duty. When the liquor shop, the lodge, the tobacco farm, the auction block, or any other moral evil, becomes intrenched in the church, individuals must combine for the overthrow of that specific iniquity. When that work is accomplished, the society will naturally dissolve, while the church, intended to antagonize not some evil but all evil, to maintain not some truth but all truth, will live on.

During that period when a refusal to do duty on the church's part compels the creation of societies for moral reform, such organizations have a valid claim on the prayers, testimonies and purses of Christians. Readers of the *Cynosure* have observed that the Presbyterian ministers' meeting in Chicago, and the Baptist ministers' meeting in Boston, were recently addressed on the lodge question—the former by Rev. E. R. Worrell, the latter by Rev. J. P. Stoddard. We are now also finding in the religious press a recognition of the truth which we have insisted upon so long, that if men sustain lodges they will not support churches. They will be glad to come marching to church once a year with uniforms and a band of music; they will be glad to have some professed minister of the Gospel humble himself by preaching the praises of a worldly, Christ-rejecting lodge, made up of believers and infidels, but they will not attend the church nor support it. Our papers are beginning to see this truth, and we may expect in the near future a powerful testimony from them and from the professor's desk and minister's pulpit.

For a time, however, we must wait; and during this waiting time all those who are enlightened respecting the vast evils resulting from secret orders should make some offering each year to diffuse information concerning them. Last month our expenses were about seven hundred dollars and our income was about four hundred. All probably understand that the summer months are the time of the year when the income of all benevolent societies is small. Can we not have a free and cheerful offering from all our friends for the extension of this work? We are not giving for mere temporal relief when we teach men the dangers arising from secretism; we are warning them against a paganism that destroys the soul. Our labor is not to advance some one sect, but to save men from Christ-rejecting lodges, which are destroying all churches and tending to make them retreats for women and children. The ruin of secret orders would tend to restore our Sabbath, which they use for their railroad travel to conclaves, etc. It would also help to close the saloons which are gay with bunting when a lodge conclave comes to town. We earnestly request all those who love openness, fair-play among men, and, above all, the church of Jesus Christ, to send to our Treasurer, Rev. W. I. Phillips, 221 West Madison St., Chicago, Ill., at once, some offering for the work. All contributions will be reported in the columns of the *Cynosure*, unless directions to the contrary are sent. If we act cheerfully and promptly, we may expect the good work to advance yet more rapidly as time passes, until all those who are willing to know and obey the truth have it placed within their reach. For the Board of Directors,

CHARLES A. BLANCHARD,
Financial Secretary.

VACATION.

This word denotes freedom from care or the intermission of stated employments. It, the vacation, grows out of the need for change which inheres in the human mind. Uninterrupted strain results in physical degeneration, insanity, or death. In the Mosaic system, that marvelous arrangement for the well-being of man, there was full recognition of this need. The Sabbath rest was absolute. Each year three great feasts gave time for religious and social converse. Business was set aside. The seventh year pealed out a release from customary employments, and was to be spent in culture of mind and heart. Gainful pursuits were to cease, and a season of rest refresh and strengthen for toils yet to come. When the Jubilee arrived, it seems that the Sabbath year was doubled, though this is not entirely clear.

In this mammon age, when the craze for pleasure, wealth, and display permeates all classes, the vacation has been sadly perverted. Instead of being treated as a right of mankind, it has come to be considered the privilege of classes. And those who enjoy it are they whose toil is least exhausting, and whose compensation is highest. The men who labor for thirty to sixty dollars per month are not expected to take a vacation, and in many lines of labor they are not even permitted to rest on the Sabbath.

Mr. Depew and his brother directors have been acquitted in their trial for manslaughter. It may be that the verdict was warranted by the facts in the case. It is none the less true that those gentlemen in compelling their employes to labor seven days per week are shortening the average life of the men about twelve years. A man who voluntarily, for the sake of gain, labors without Sabbath rest is a suicide, and one who thus labors because he must or starve is murdered. In addition, there are the lives lost in accidents caused by the overstrain of men—many of them young—thus forced to endless toil, and incapable of doing the work assigned in such a manner as to render life secure.

The average American wage-worker has a very low opinion of the church, and he is coming to hate the employing class. These feelings are, like all malevolence, the fault of those cherishing them. At the same time, there is a measure of excuse. The responsibility is divided. It is not strange that a man who labors hard seven days a week, for two dollars per day, should be alienated from the church, which seems to care so much for itself and so little for him.

Whenever we get back to our great Example, and go about doing good, rebuking the oppression of the poor, feeding the hungry, caring for the sick, teaching the ignorant, comforting the dying—then the common people will hear us gladly. Far be it from us to say that there are not faithful, self-denying and compassionate men in pulpit and pew; there are. But the fact remains as stated. The gap between the common people and the so-called better classes is widening. Nothing would operate to close that gap like a return to the divine plan of vacations, the blessed rest of body, brain, and heart for rich and poor, learned and ignorant, man and woman, adult and child—the Sabbath of God, not for some men, but for all men.

"FORCED TO JOIN THE UNION."

Owing to the action of the Seamen's Union the fleet of big schooners which finished unloading a cargo of coal at Robert Law's docks at Eighteenth street was unable to clear for Duluth last night.

Captain George Cooper, of the schooner Melbourne, came into the Des Plaines Street police station last night to secure the assistance of officers, and if his story is true the Seaman's Union has been party to a gross outrage. Captain Cooper is master of the Melbourne, which is owned in Detroit by D. Whiting, Jr. The vessel is one of a fleet of three which arrived at this port a few days ago laden with coal. The other two boats are the Delaware and Nopgen, and the fleet cleared from Oswego with cargoes consigned to Robert Law.

Yesterday morning, while Captain Cooper was absent from his vessel, a delegation from the Seamen's Union went on board. They found the craft in charge of the mate, with a crew of three sailors named Wm. H. Sawyer, William Owen and Axup Armitage. The men had signed articles for the round trip to Ogdensburg with Captain Cooper, but as they were not members of the union, the delegation ordered them to quit the vessel. This the men refused to do, and the representatives of the union went away, to return soon after with a force of eighteen men. They then proceeded to thrash the three seamen, and, taking them by force, carried them to the hall of the union, on Canal street, where they locked them up. Three hours later the men were taken to a house on Lake street and locked up in a small room, and told that they would have to remain there until they signified their willingness to join the union. The sailors were kept without food or drink until late in the afternoon, when they considered it best to comply with the wishes of their captors. Accordingly they agreed to become members of the union, and were taken to the hall, where cards were given to them upon payment of $2.55 each.

When Captain Cooper returned to his schooner he found her deserted, and was compelled to work his vessel down to the pier with the assistance of two tugs and his cook. He was unable to understand the cause of his men's absence, until 7 o'clock, when they appeared and told their story. They also said that their clothing was in the possession of the union, and that the organization refused to give it up, stating that they could get it in the morning. Captain Cooper came to the station in order to get police assistance in recovering the clothing, but as the officers could do nothing for him, he started out in search of the Harbor Master, in order to lay the case before him. The captain claims that the other vessels of the fleet suffered in the same manner, and that some of the men were roughly handled.

The sailors are an exceptionally intelligent lot of men for their class, and told a straightforward story. Sawyer showed the card he had been compelled to purchase for $2.55. It was the "probation card" of the union, numbered 3,062, and was signed by "T. J. Elderkin, agent."—*Chicago Inter Ocean.*

The above story is a little long, but we insert it just as found in the *Inter Ocean*, because it would lose by condensation. The case is a simple one. Some men, presumably Americans, certainly freemen, had covenanted to perform a certain service for another freeman, at a price named. These workmen did not belong to a secret society which undertakes to control the branch of service in which they were engaged. The lodge accordingly kidnaped the men and compelled them to pay into its treasury before they were permitted to go to the labor by which they were to earn bread. Of course we do not vouch for the facts; the story comes to us through the daily press. We do not, however, see any reason to doubt their substantial accuracy.

If this be true, it is in line with many other events of similar character. A carpenter in Chicago was taken by union men and held by his feet over the edge of the scaffold three stories high, head down, and was told that he would certainly be dropped unless he agreed to join the union. Another carpenter was pushed off a second-story scaffold, a number of his bones being broken in the fall. He went to the hospital, and when, some weeks later, he crept out a wan, weak man, he found that all his best tools had been stolen in his absence.

The wrongs inflicted upon laborers by employers are not imaginary. Power is naturally cruel, and the power of riches is one of the most heartless of all. It naturally follows that wage-earners may combine, and that they may justly appeal to the public for protection from unreasonable and oppressive corporations or individuals. There is, however, a devilish virus in a secret organization. It seems impossible that men should unite, under cover of oaths and obligations, to conceal their joint proceedings without giving place to all the demons who infested the Gadarene. Organization is, and is to be; secret organization is always wrong, works out only evil, and is to be abandoned, unless our wage-earning population are content to become lodge slaves.

MASONIC DECEPTION.

An article of some length, on this subject, appeared in a recent number of the *Wesleyan Methodist*, from which we make the following extracts:

"To undeceive you, and to save you from being further deceived, I will now show you *how* and *why* secret combinations have become so numerous, and are still increasing. Mark the

following: 'The great strength of our order lies in its concealment. Let it never appear in any place in its own name, but always covered by another name and another occupation.'

"Adam Weishaupt, one of the atheists who started the secret order called Illuminism, and constructed the worst of the higher degrees in Masonry, boasted that if it were broken up today he could have it stronger than ever in twelve months from now. How so? Simply by working under cover of another name and another profession, for the *principles* and *purposes* of the system being *evil*, must always be covered, concealed, for the same reason that 'Satan himself is transformed into an angel of light,' and for the same purpose 'his ministers also are transformed as the ministers of righteousness.' And the cover must always be something attractive. And when it is discovered and exposed another cover is put on, and the people say it is another thing, and he who will oppose it under the cover, say temperance, is opposed and slandered by the secret orders, as a man of one idea, a bigot, a sectarian, always running a hobby, and withal, opposing the sacred cause of temperance. And, of course, those who favor the covered 'order,' as being a good temperance society, will be praised as being wise and good. Hence it will require both wisdom and courage to expose and oppose the covered deceivers, and when exposed they will again hide under another cover, and Patrons of Husbandry will become Patrons of Industry. The Good Templars, hitherto recognized as temperance workers, will come out as Royal Templars of Temperance.

"In a place where I held quarterly meeting lately there were two men said to have come from Canada, and professing to work under the auspices of the Royal Templars of Temperance. One of them sang, and the other lectured, and all this for the purpose of organizing under the new cover; and men from distant cities, I was told, were there to help them."

ENGLISH-SPEAKING CATHOLIC WORKMEN ORGANIZING.

The formation of an immense Roman Catholic Labor Union, to embrace all the English-speaking Catholics throughout the world, would seem to be assured. The Chicago *Western Catholic News* says that in consequence of the recent Papal Encyclical letter, Cardinal Manning of England has began the work of organizing the union above referred to, and that Cardinal Gibbons of Baltimore "is to organize the American branch, in which all classes of labor shall be embraced. The object is to oppose socialism, to find employment for members and maintain a good standard of wages. A small entrance fee will be charged. Being under the immediate control of the highest dignitaries of the church in the respective countries in which branches will be organized, there will be no danger, as now, of young men being led away from their duty as Catholics and citizens by the vague and unmeaning doctrine of socialism." The question naturally arises, whether such an organization will not be more inimical to the political and religious institutions of English-speaking nations than even socialism itself.

THE UNION OF YOUNG BAPTISTS FOR WORK.

The formation of "The Baptist Young People's Union of America" was completed at the convention of Baptists held in Chicago on the 7th and 8th instant. The convention was very large, over 1,000 delegates from various States being present, and very enthusiastic in uniting for the better success of the Christian work in which the Baptist church is engaged.

The objects of this organization are the unification of the Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in Scriptural knowledge; their instruction in Baptist history and doctrine, and their enlistment in all missionary activity through existing denominational organizations.

The membership of this union consists of accredited delegates from young people's societies in Baptist churches, and from Baptist churches having no young people's organization.

The constitution provides for the thorough government of this Union; and it is a gratifying fact that it has not taken upon it any form of lodge secrecy; that its work is to be done openly in the sight of God and men; and, although it is founded in sectarianism, its scope comprises one of the largest and most efficient orthodox churches in the United States—a church sufficiently endowed with spirituality, talents and wealth to make this young people's society a valuable auxiliary in the performance of the duties that pertain to the religion of Jesus Christ, in and out of the church.

This society should never be permitted to fall into desuetude. The Baptist denomination cannot afford to let it lose either its earnestness or its usefulness.

REAL AND FALSE BENEVOLENCE.

While meditating the subject of "Lodge Charity," upon which quite a number of our Reform workers are now expending considerable criticism and animadversion (and justly so), we recall to mind the fact, which may not be so very generally known as it ought to be, that upon the walls of one of the chambers occupied as a court by the Holy Inquisition at Avignon, France, was painted a picture representing the "Good Samaritan." The contrast between the work of the Inquisition and that represented in the painting, if it were not so horrible, would be a subject for boisterous derision; but the difference was hardly greater than that existing between the real benevolence of the Christian religion—"Freely ye have received; freely give" to all who are in any need, poverty, sickness or tribulation—and that of the lodge: "Pay John Smith five dollars weekly in sick benefits; he is all square on the books of the lodge." In other words the lodge is willing to assist him because he has been faithful to his obligation and has paid his weekly dues. Is this benevolence? Again, if the prisoner brought before the Inquisition renounced his Christianity under the brutal treatment he had received at its hands, it would then play the "good Samaritan" by letting him go, with liberty to heal his own wounds, and to feel that he had sold himself, body and soul, to the devil to save his crippled carcass from further torture. That's another sort of benevolence not contemplated in the Lord's beautiful parable. The fact is, that next to Christian belief, few virtues are more greatly perverted than true benevolence. Personally it means practical help from all men to the first person who manifests a real need of assistance; and, again, it means a liberal response to every appeal for aid by any worthy enterprise that has been established to advance the interests of Christian progress. In this connection let all read the leading editorial in this number of the *Cynosure*, entitled "Sinews of War."

—The Cahensly movement for the appointment of special bishops for the various nationalities of non-English-speaking Romanists in the United States failed to gain the approbation of the Pope, and he wisely withheld his consent. There would have been trouble in the church had the scheme succeeded, and a religious war, with all its attendant evils, has been happily averted. The interests of the whole country would have suffered from the quarrels between the several factions.

—A New England clergyman, a Master Mason, writes: "I am indebted to you for the reading of the *Cynosure*. I enjoy the perusal, and perhaps, in time, it may convert me to its anti-secret principles. But as yet"—and then he goes off in defense of secret societies. It is to be hoped that God, by his Spirit and the *Cynosure*, will take from him the light of Masonry (spiritual darkness) and let the Sun of Righteousness bestow upon him "the true Light, which lighteth every man that cometh into the world"—if they will only let it,—and for which the flames of the three tallow-dips that stand about the altar of Masonry are but a poor substitute.

—The exaltation of Christ, the Saviour of men, as their Advocate with the Father on high, as the enlightener and strength of all his people, is the great principle of all Christian worship; for he is the only foundation of the Christian religion, and the only ground of our hope for a pure, peaceable and glorious existence beyond the grave. It is not found in altars of Parian marble, in gilded crosses surmounting our churches, or in the formal adoration of unsaved men and women. We must go deeper than that—deep down into our own hearts, throwing open their doors to the light of the Sun of Righteousness, and allowing the Holy Spirit to perform its perfect work in cleansing us from all iniquity. Nowhere is Jesus more highly exalted than in those bosoms over which sin and Satan once reigned, but which have now become the temples of the Holy Ghost. Does the lodge offer anything to its novitiates that can be compared to this combined exaltation of the Saviour and the saved?

—That the Secretary of the United States Treasury should temporize with a lodge of Knights of Labor, or submit to its dictation, is hardly to be expected by the people whom he represents in his high office. It was intimated, a few days ago, that he gave the Knights but little encouragement when they preferred their demands, and proposed to do what he considered fair in restoring some of the discharged workmen if they met *his* requirements, and to retain such new men in his employment as the Knights by their arbitrary measures had compelled him to procure. The representatives of the Federation of Labor (President Gomper's society) graciously repudiated "the right to dictate to the government whom it shall employ," but they objected to the Knights of Labor obtaining precedence over them in making up the quota of workmen under any new arrangement. Mr. Foster should do as he pleases, independently of lodge rule. Powderly suggests that the men take the chance to go to work and make no further pother about it.

—An advertisement in a recent Sunday newspaper, for "an organizer for a Fraternal Endowment Order," inspired a reporter with a desire to investigate the character of the advertiser; and this is what he learned: "It was the old story of money accruing from members who would not stay in long enough to win and whose assessments, lost to them, swelled the fund to be drawn on by those who stuck it out till endowment time. Endowments, by the way, are paid in installments of one-eighth the amount of the full certificate and at periods of time varying with the age of the member. Thus a man 30 years old taking a $5,000 certificate would pay in about $365 in five years seven months and one-half, and at the end of that time would receive $625 and a like sum at the end of like periods thereafter until he had received $5,000." "New members and lapses in membership make us prosper," said the advertiser; and then he offered the reporter $50 if *he* could organize a lodge of fifteen members. The attraction of secrecy keeps these swindling concerns going.

PERSONAL MENTION.

—President J. Blanchard, now on a visit to New England, will be in attendance at the National Temperance Convention, at Saratoga, N. Y., which began on the 15th and will close on the 17th inst.

—Bro. H. L. Kellogg arrived safely with his family at Auburn, Cal., where they will sojourn for a season. A letter from him on the 6th inst. left them in ordinary health and on the eve of a visit for a few days to San Francisco. It is hoped by their many friends, that rest and the sea-breezes of the Pacific Coast, with their pleasant surroundings, will soon invigorate and restore them to permanent health.

—Bro. W. Fenton, of St. Paul, Minn., was announced to speak on Thursday evening of last week in the First Evangelical Swedish Lutheran church of that city, and on Friday night in another Lutheran church. Bro. Fenton is an energetic, earnest worker in the anti-secrecy cause, and strikes many effective blows at the lodge system—with the usual result of stirring up the indignation of the lodge advocates against himself and his fellow-reformers. There is nothing lukewarm about Bro. Fenton.

—Rev. Dr. B. Carradine, of St. Louis, is reaping abundantly and with joy where he has sown in tears. He has steadfastly exalted the church of Jesus Christ and her Divine Head against her foes, and in their first rank he found the secret lodge. A generous revival has been experienced by his people, and the Centenary M. E. church of St. Louis has received a considerable increase in membership. In the course of about three weeks some 150 souls were saved and 200 brought completely under the power of the Holy Ghost in what the Doctor calls "spiritual sanctification."

THE HOME.

THE KING.

Softly he cometh,
This King,
No sound on the mountains afar,
No herald save one silent star,
Nor highway with triumph to ring!

Lowly he cometh,
This King,
No robes of bright purple and gold,
No pageantry royal and bold,
No banner its glory to fling!

Meekly he cometh,
This King,
To sit in our earth-shade of woe,
To wear our humanity, so
That souls in their sonship may sing!

Quickly he cometh,
This King,
Lord, even so! Longing we wait
Outside of the pearl-builded gate,
Outside of the glory so great,
Till thou our glad welcome shalt bring!
Thou, Brother, and Saviour,
And King!

HELPING.

A TEMPERANCE TALE.

BY ADA M. MELVILLE.

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V.

But Mr. Clarke did not come back. Mother went in to see the desolate wife and children, and helped them much, I am sure, in their need. Many a basket of vegetables and piece of fresh meat, paid for by my mother's generous hand, found their way into that house. Mrs. Clarke, thoroughly frightened by the consequences of her sin, kept from further wrong-doing, restored home and children to their former neatness, and waited and watched for her husband's return. She was proud, if poor, and would not write to her parents for help.

Our examinations were never so hard and long as that year. Perhaps my anxiety about Grace, together with the sorrow at the Clarkes', made them more irksome than usual. Anyway, no one was more thankful than I when the last question was answered, the last closely-written sheet handed in. That afternoon we gathered in the "play-room" for a jubilee. Some one improvised a throne out of chairs and benches, with a rickety old table, discarded from school-room use. The throne was draped with a red shawl, a green piano-cover, and a water-proof.

"Grace Darling for Queen!" cried some one, and with one consent we captured her and set her upon the throne, while Tom gravely perched a Tam O'Shanter cap on her head in lieu of a more imposing crown. She had been unusually thoughtful all day, and even now, as the merry crowd gathered about her, there was a sweet seriousness in her smile that slightly checked the clamorous mirth.

"Wild mob," called out Tom in stage-ic tones, "our Sovereign hath somewhat to communicate unto these her lawful subjects. Cease thy revelry and give heed."

A quick flush dyed her pale cheeks, but she said, "I was thinking whether to say it or not, Tom."

"The spirit of a prophet is mine," quoth he, in deep tones, bowing profoundly, folding his arms, and dropping his head as if in deep thought.

Our Queen looked round on us, her serious eyes glowing with thoughts apart from the humor of the hour, and said, hesitatingly, "I've been thinking how happy we all are here, having so much fun; there are so many who are miserable, it doesn't seem fair. I was wishing we could do something."

She stopped, and again looked round upon us, her cheeks now vying in color with the bright-hued Tam O'Shanter on her head. No one spoke. It was plainly an effort for her, but she went on. "Fanny and I have been finding out lately what an awful lot of trouble drink makes,—we want to do something to help."

"What have you thought of, O Queen?" It was mad-cap Gussie Mills who asked the question.

"Nothing, yet; but there are so many to help. I thought maybe, if we got together and talked about it before school broke up, we might find some way. Do any of you know people who drink?"

I was shocked to see several faces turn crimson and several pairs of eyes drop in embarrassment. Had these boys and girls fathers or brothers or friends who were under the curse? Had it been right in our midst, and yet we had not known? Again Gussie broke the silence, all the levity gone from her manner.

"My father had a dear friend who died of delirum tremens. Oh, it was fearful!"

Her bright face paled and her lips quivered as she spoke. For the first time I felt there was something more to this girl than a supreme love of fun.

"I wish I could tell you what Fanny and I have seen lately," continued Grace. "But—why can't we do something?"

"Who for?" asked Tom.

"Any one that needs help."

"*I* don't know any one who drinks," put in Gracie's brother. He seemed rather astonished that his sister should have any such knowledge. We had both of us resolved to tell no one about the Clarkes, so Grace had not even told Robert.

"You may know somebody, sometime," his sister answered him.

"But how could we help them?" demanded one of the other boys.

"I think God would show you how."

You may understand, or you may not, how that sentence fell among us like a sudden thunder-clap. We were not a heartless set, nor irreverent, I trust, but sacred topics held little place, if any, in our conversations. None of those gathered about our Queen knew, as I did, that she was looking forward to soon seeing Him of whom she had just spoken, and that by this sure expectation she had come to know that there are other things besides lessons and a general good time to be thought of and lived for, even by boys and girls.

"Couldn't we have a club, or a society, so that when school breaks up we'll still belong together?"

There was neither assent nor dissent for some moments, when Tom said quickly, without a trace of nonsense in his voice, "Let's call it the Grace Darling Society."

"Oh, no!" was the earnest protest from the throne, but it was drowned in claps and cheers.

"Well, if this isn't too unparliamentary for anything," cried out Gussie Mills, "and in the presence of all these learned masculines, too! We should 'resolve,' and 'move,' and 'second,' until we get so mixed up we don't know what we *do* want. I know that much.

Here one of those "learned masculines" came to the rescue.

"It is moved that we unite ourselves into a society to be known as the 'Grace Darling Society.' Any remarks?"

"I object," said Grace, but all most disrespectfully ignored the remark, and the sage youth continued, "All those in favor of the motion" ("Which hasn't been seconded, but *that's* of no consequence," interrupted Gussie), "signify it by saying, Aye."

"Aye! Aye! Aye!" came a full chorus, so that Grace clapped her hands to her head in mock terror, and our principal came hurrying in to see what was going forward. We dispersed, then, after Tom had taken upon himself to proclaim a meeting of the new organization next day.

"Whatever made you think of what you did this afternoon, Grace?" I asked her when we were alone.

"It popped into my head yesterday that it would be splendid if we *could* belong together. When we were all in the room there this afternoon, it was such a good chance to speak."

"Weren't you scared?"

"I guess I was—at first. I wish they hadn't named it that, though."

"Well, I'm glad they did. You've got a big thing on your hands now; what are you going to do with it?"

"Do with it? I guess it will do with me. I do believe, Fanny, that Gussie Mills will help hard, don't you?"

"She might, if she'd be serious for ten minutes at a time."

"She was serious for five minutes this afternoon, so I think there's hope for her."

At the second gathering of the Grace Darling Society, its founder would have shrunk from all notice, but she was helpless in the hands of her friends, who very soon made her president, with Tom Dixon for secretary, or "flunkey" (*a la* Gussie Mills). Then we dispensed with all parliamentary form, though some of the boys were inclined to scoff. To this day I do not know how that harum-scarum crowd accomplished anything, but there remains in my possession a paper, signed by twenty-five well remembered classmates, modeled after nothing but the suggestions of the hour, and labeled afterwards by Bob Darling as "The Articles of Inauguration of the Grace Darling Society." They read as follows:

Senior School. Class 3. Play-room. } 3:30 P. M. June 3, 1876.

I.

We, the undersigned, do hereby announce ourselves to the world in general, and this city in particular, as the Grace Darling Society.

II.

Like unto that Grace Darling of historic fame (See Sixth Reader, page 98,) we declare as our object and purpose the following: "To take life-boats out on the stormy sea of life to save drowning sinners."

III.

The manner of summoning the members of this Society to the aid of said sinners, or for any other purpose, shall be by postals, dictated by our president and founder, writ by Tom; said postals to be charged to our several accounts.

IV.

We, the undersigned, do hereby solemnly promise to help whenever, wherever, and whomsoever we can.

Then followed the names, written with dash, flourish, and blot. It all had an exterior appearance of nonsense, but I am sure every boy and girl there had caught the earnest spirit of our president, and that the names were signed in good, honest purpose to help, though we knew not from whence nor in what shape work might come.

After the meeting, Grace, Robert, Tom, Gussie and I were standing together on the street corner near the school building. "Now we'll see who's the best sailor when the breaking waves dash high," said Gussie. "Oh, I wish it was *real*, and we had to go out in a big storm. Wouldn't it be jolly?"

"I guess it is real enough, Gussie—*Oh, Fanny!* see there!"

We all started at Grace's sudden exclamation and followed her looks. What we saw was a drunken man, so drunk he reeled from side to side, almost falling. His clothes were muddy, his hat battered, yet Grace and I both recognized the father of our little friends, Delia and Sophia. It was, indeed, Mr. Clarke.

(*To be continued.*)

CAN'T AFFORD IT.

"Here, Dan, is something that may interest you," said Farmer Brown, as he handed the boy a bulky letter.

"The postmaster missed his mark there, sure," said Dan, glancing at the untouched stamp.

"That will send a letter to your mother, Dan, and not make you any poorer, either," answered the farmer.

"I dare say it will," responded the lad, as he proceeded to moisten it at the mouth of the steaming tea-kettle.

"And you can have the two cents you thus save for marbles," suggested Mr. Brown, thoughtlessly.

"That would be cheating," whispered Dan's conscience. "The stamp has already done its duty in carrying one letter."

"It will carry another. It is not marked," argued Dan.

"But you know that it was a mistake," urged the monitor within.

"That was the postmaster's fault, and not mine," was Dan's inward reply.

"It is a very small thing, and the government will not miss it, no, not even know it."

"Will you not know it, and can you afford to be dishonest for so small an amount?" the small voice whispered.

Dan trembled, for it seemed that some one had spoken the words right in his ear. Flinging the stamp he had loosened into the fire, he exclaimed, "No! I cannot afford to sell myself so cheap."

"What's wrong?" asked the farmer, glancing up from his paper. "Lose the stamp after all your trouble?"

"Worse than that," replied the boy sheepishly.

"What! burned your fingers with the steam?" questioned his employer.

"No," said Dan, determinedly; "I sold my honor, or came near doing so."

"What do you mean, boy? The stamp is all right. It would never have been found out."

"But I knew it all the time, and two cents is a small amount to get for your self-respect; besides"—

"Besides what?" queried the man.

"God knows about it, and he looks upon the heart," answered Dan.

"It's a mighty small thing to worry over, I am sure," replied Mr. Brown. "The postoffice department would not have been much the poorer, I assure you."

"It would have been I who would have been poorer. Had I sold my honor for two cents, I should have made the worst bargain I ever did."

And so Dan gained a victory, and he was never sorry that he had obeyed the voice of conscience. —*Belle V. Chisholm.*

CHILD LIFE IN SIAM.

It is always interesting to learn how boys and girls in distant lands amuse themselves. In this account—taken from "Siam and Loas"—the most noticeable thing is, that no mention is made of schools.

When the Siamese young folks get up in the morning, they do not go to the washstand to wash their faces, for the simple reason that Siamese houses can boast no such article of furniture. So our little Siamese friend just runs down to the foot of the ladder—for the house is built on posts—to a large jar of water with a cocoanut-shell dipper.

There she washes her face by throwing the water over her hands and rubbing them over her face. She needs no towel, for the water is left to dry. She does not brush her teeth, for they are stained black by chewing the betel-nut. Her hair does not require combing, either, for it is all shaved except a little tuft on the top of the head, and that is tied in a little knot, and not often combed.

After breakfast is over, the children go off and find some pleasant place in which to play. The girls play at keeping house, and make dishes of clay dried in the sun. Little images of clay washed with lime are their only dolls.

The boys in Siam are very fond of pitching coins, and spend much of their time in this game. They play leap-frog, and very often jump the rope. Now, that so many foreigners come to this country, they have learned to play marbles, too.

In the month of March, though usually dry and hot, winds are blowing. At this time, the Siamese, young and old, are much engaged in playing games with kites, which are fitted with whistles, and the air resounds with the noise produced by the toys and the shouts of the multitudes of people engaged in the sport.

As the streets in Siam are almost all rivers and canals, the Siamese boys and girls early learn to row, and paddle their little boats almost as soon as they learn to swim, which they do when they are only four or five years old.—*Selected.*

SOME INTERESTING FACTS ABOUT COTTON-WEAVING.

The weaving of cotton into cloth was first done in India centuries ago. Nothing woven in America can compare with the filmy fabrics wrought in East Indian looms. One man will take months to complete a single piece, which is so exquisitely fine that we cannot wonder that it is poetically called "woven wind." Who but the elves or the brownies could sew seams in a web as dainty as this!

The tree cotton of India, with its reddish purple flowers, is grown about the temples of the Hindoos, and from its yellowish fibres is made the sacerdotal tripartite thread of the Brahmins—the emblem of their trinity.

From the Hindoos the Egyptians and the Persians learned to use cotton for clothing, but the Persians at first employed it only in the vestments of priests.

In China previous to the eleventh century cotton was rare and precious, and a cotton robe was deemed a fitting gift for an Emperor. It was grown only in gardens, and Chinese poets sang the beauty of its flowers. It was early known in Arabia, for its name—cotton—is derived from an Arabic word.

The word muslin comes from Mosul, in Asiatic Turkey, where it was at one time largely manufactured, just as at a later date cambric received its name from Cambray, in France.

Europeans began to wear cotton clothing in the time of the crusades.—*Harper's Young People.*

THE INEVITABLE.

I like the man who faces what he must
With step triumphant, and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God; that somehow, true and just
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better, with love a crust
Than living in dishonor; envies not,
Nor loses faith in man; but does his best,
Nor ever murmurs at his humbler lot,
But with a smile and words of hope gives zest
To every toiler; he alone is great,
Who by a life heroic conquers fate.

—*Sarah K. Bolton.*

TEMPERANCE.

BILLY MYERS' MARE.

One day Mr. Hunt, the temperance lecturer, was making a hard assault on rum-drinking, in a neighborhood where a Dutch distiller, named "Billy Myers," was a sort of king. This man was present, and continually interrupted the speaking by saying in a loud voice, "Mr. Hunt, money makes the mare go!" At first this raised a laugh, which Mr. Hunt took in good nature.

At last he stopped for a personal talk with his tormentor, and said, "Look here Mr. Myers, you say money makes the mare go, and mean that I lecture on temperance for money, don't you?"

"Yes, that is what I mean, Mr. Hunt."

"Well, Mr. Myers, you carry on a distillery, and *you* do it for *money*, don't you?"

"To be sure I do, Mr. Hunt; money makes the mare go."

"And so, Mr. Myers, you say I have a mare, and you have a mare also; suppose we trot them out together, and see how they compare?"

The meeting was held in a grove, and the sharp lecturer knew a thing or two, and so the old distiller found out, for Mr. Hunt pointed to a young fellow who was quite drunk, and was steadying himself by a tree, and said, "Mr. Myers, who is that young fellow?"

The distiller started as if stung, as he answered, "That is my son."

"Your son, is he, Mr. Myers? He has been riding your *mare*, and got thrown, hasn't he? And who is that young fellow sitting so drunk on that log out there?"

The distiller uttered an exclamation of real pain, as he said, "That is my son, too."

"He is, is he?" said Mr. Hunt; "I guess *he* has been riding your mare also, and she has kicked up and thrown him over her head, hasn't she? Your mare must be a vicious, dangerous brute, isn't she, Mr. Myers?"

The distiller could not stand it any longer, but said, "Look here, Mr. Hunt, I won't say another word if you will let me off."

Billy Myers' mare is a very dangerous beast. She steps off very gaily at first, but she is sure to kick up before you are through with her. The man who starts out on that beast is pretty sure to come home on foot, if he comes home at all, which is by no means certain. Don't ride Billy Myers' mare—*Exchange.*

A CURSE FOLLOWS THE SALOONS.

In the *American Wool Reporter* of Boston, of recent date, there appeared two letters written by a special correspondent of that paper, in which two places in Tennessee, Cardiff and Harriman, were described. These places are near each other, only ten miles apart. The founders of Harriman decided to have no saloons in their place, so capital, recognizing the wisdom of the choice, preferred to risk itself on that basis. Those who wished to have their homes unpolluted by the saloon, located here, so Harriman to-day is a sober, industrious community, with schools and churches and growing productive industries.

The East Tennessee Land Company the week before held its second annual meeting at Harriman, and its members thereof were surprised at the growth of the place, and were much pleased by the financial showing. An excess of resources over liabilities reached nearly $3,000,000, two dividends paid amounting to $107,000; and a third one declared.

The other place, Cardiff, was started one month later than Harriman, amid the blare of advertising trumpets, with a mammoth lot sale and wonderful promises, its promoters claimed for it the benefits of their experience elsewhere; of unlimited capital at their disposal, and great mineral wealth surrounding. They did not hesitate to say that the new town of Harriman would be wiped away, and made merry over the fact that its founders had declared there should be no saloons there. Only fanatics and fools would try to build a town that way. Cardiff invited the saloons, and the picture of the place, drawn by this correspondent, is a gloomy one. The town was not growing, it had no industries in operation, its few places of trade were nearly empty, its one bank was doing little or no business, its citizens were not hopeful of its future, and the only place which showed any life was the saloon and pool room. So the fact is plainly brought out here as in all cases, that the saloon is the greatest curse of any community. The class that is attracted to a place on account of saloons, is a class not desirable for any place to have. If saloons prosper, then in like ratio the citizens are impoverished. Governor Burleigh, of Maine, says, "The total deposits in the savings banks now amount to $47,781,166, an increase of $3,804,081 during the last year. This statement is worth more than all the assertions of those favoring saloons. The last census shows that Maine has increased her population by 12,150 in ten years. What is more remarkable is that its saving bank depositors have increased in number in one year about as much as the population has in seven, so there is on an average one person in every family who has a nest egg in the savings bank, and the average deposit is $340.03. If the saloons had been in existence, this amount and more would have been deposited in them.

Baron Liebig says that "brandy, in its action on the nerves, is like a bill of exchange drawn on the strength of the laborer, which, for lack of cash to pay for it, must be constantly renewed. The workman consumes his principal instead of interest—hence the inevitable bankruptcy of the body."

Dr. Albert Day claims that moderate drinking families furnish the pupils to the saloons. The family is in the primary school. The parents in the house where there is moderate drinking are more responsible for most of the inebriates that disgrace and infest the community, than the rum-seller.

Archdeacon Farrar, in one of his temperance addresses, remarks: "Cruikshank offered £100 for a violent crime committed by a total abstainer; and the money remains unclaimed to this day. I offer as much for proof of any one case—either in the church or out of it—where drunkenness has been cured without total abstinence; the only safe way to stop drinking, as the Irishman put it, is to 'leave off before you begin.'"

Rev. B. Fay Mills, the evangelist, is pronounced on the prohibition question. He says: "I would like to have a little sermon on temperance, and I would like to make it so plain that everybody could understand. Sometimes a person will insult me by asking me which side of the temperance or prohibition question I am on! Which side am I on? Well, you go to the drunkards and thieves, and burglars and gamblers, and saloon-keepers and the makers of the accursed stuff, and find out which side they are on, and then put me down on the other side. Why is it that these accursed saloons exist to-day? Because men worship the god of hell. Suppose a man should come here to-day and take one of your fairest and brightest children, and by making a few passes over it convert it into an idiot; the whole community would be after him. Millions of dollars would not induce you to license him to do such a thing if he could do it in ten minutes; and it is only a question of five years, or possibly ten or twenty, and you will allow him to do that very thing, and only for a paltry few hundred dollars."

BIBLE LESSON.

STUDIES IN THE GOSPEL OF JOHN.

LESSON V.—Third Quarter.—July 26.

SUBJECT.—Christ and Nicodemus.—John 3:1-17.

GOLDEN TEXT.—For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—John 3:1-8. T.—John 3: 9-17. W.—Num. 21:4-9. T.—Isaiah 61:1-6. F.—Ezek. 11:17-21. S—Romans 8:31-39. S.—1 John 4:9-15.

COMMENTS BY E. E. FLAGG.

1. *A seeker after truth.*—vs. 1-4. The fame of Jesus' miracles and teachings had reached all classes and conditions, and stirred in many hearts a desire to know more about the truths he proclaimed. Among these was Nicodemus, one of the governing and influential class. Had Jesus been guided by the dictates of worldly wisdom, he would have grasped eagerly at the chance to enroll so great a man among his followers. So far from this he proceeds at once to lay before him truths that he knew would be unpalatable to the proud Pharisee. Peter and John he called at once from their fishing-boats to become fishers of men, but Nicodemus receives no such call; nor was this entirely for the reason that he would not probably have responded to it, but because he was not fitted for discipleship. He belonged to a class of which we have the inspired Word that but few are called. He had not the courage for an open and pronounced disciple, and we are not told that he ever became one. He was far too cautious and prudent ever to stand as one of the pillars of the new spiritual kingdom. Yet, though timid, he was sincere. Every reform has its Nicodemus;—men who are secretly its friends, while at the same time they are so fearful of reproach and persecution that they shrink from being personally identified with it. Let us learn from Jesus' treatment of Nicodemus to have a very tender charity for such, and remember that all are not cast in the heroic mould necessary for reformers. The most timid may be sincere, and in their way do real, if not valiant, service for the truth; as we know that Nicodemus did on more than one occasion. But there was still another and profounder reason. He, though a master in Israel, was not even a little child in the kingdom of spiritual truth, for he had never been born into it at all. He was in the condition of some who stand in Christian pulpits, and are utterly without heart experience of the things they are set to teach.

2. *The new birth.*—vs. 5-10. The new nature can never be evolved out of the old, any more than an oak can be evolved out of a palm. That which is flesh is flesh. It belongs to a kingdom by itself, and between that and the spiritual is a great gulf fixed, as Prof. Drummond so strikingly brings out in his great work. One may be moral and upright, and yet be altogether outside of this spiritual kingdom. No wonder the natural man finds such a doctrine hard to accept, and inquires, like Nicodemus, "How can these things be?" But the how is among the secrets that cannot be searched out by human wisdom. One can see the effect of the Spirit's work, but not the way in which that effect is produced. But when even the natural life is an unfathomable mystery, how absuredly foolish to deny that there is such a thing as a spiritual life simply because we cannot understand it!

3. *The way to attain the new birth.*—vs. 11-17. Christ always discourages any useless discussion of mysteries which cannot be fathomed by human understanding. Nicodemus had not asked, "What shall I do to be saved?" He did not probably feel any need of salvation, and so he felt willing to take up the question as a mere metaphysical subtlety. Christ, however, brings him at once to the practical point. If Nicodemus was so much of a materialist as to ignore or overlook a doctrine so clearly taught even in the Old Testament as the new birth, what would be his amazed incredulity if Jesus should try to tell him of those unrevealed mysteries that none could know save He who had his home in heaven from the beginning? The one thing needful is to fulfill the conditions of spiritual life, just as it is necessary that a living man should breathe and eat and sleep, but not at all necessary that he should be able to explain the philosophy of breathing and eating and sleeping, and tell just how they are related to the phenomenon of life. So belief in Christ is essential to this new and heavenly life, and our ignorance of the way it operates to bring about such a result makes no difference. The result is always the same, whether in the little child or the man of fourscore. Mr. Pentecost suggests that the new birth "may be another incarnation repeated over and over again in every individual who surrenders himself to God to be his habitation;" and that it is really "just Jesus Christ 'formed in us the hope of glory,' by the overshadowing of the Holy Ghost." This opens before us not only a glimpse into celestial mysteries, but also a wide field for practical thought. Do we realize that "as he is, so are we in this world." Christs to bewildered and suffering humanity. "For God so loved the world." Here is the key to this great mystery;—in the yearning of the Divine heart to make us once more partakers of his own nature;—to call us once more his children. "God *so* loved the world."

RELIGIOUS NEWS.

—The Lutherans of Chicago, whose pastor is Rev. Carl Freytag, are building a new church on a foundation of 42x65 feet, with a tower 96 feet high, the whole to cost about $10,000. A parochial school will be connected with it.

—Perhaps one of the largest Lutheran gatherings ever held at York, Pa., one of the centers of Lutheranism, is the one which began on July 15 at Highland Park in the suburbs of the city. It is the first annual reunion of the Lutherans of York, York county and vicinity. When it is remembered that there are over thirty Lutheran ministers in York county alone, each of whom serves a large congregation, some estimate can be made of the large attendance. The speakers announced are Rev. J. G. Morris, D.D., J. G. Butler, D.D., H. W. McKnight, D.D., Geo. Scholl, D. D., and Rev. A. Stewart Hartman, and Rev. H. H. Weber.

—The Roman Catholics, who have been for some time disturbed by the Cahensly movement to establish sectional or national bishopries in the United States, are feeling better, and think they have won a certain, even though a temporary, victory over the Cahensly following.

—The Iowa Reformed Presbyterian Synod and Chautauqua will be held at Colfax July 21-28.

—The *News* of New York is publishing a symposium on "religious unrest." In the first article of the series, Dr. Morehead, of the Moody Training School, says that the Bible will be found to be all the stronger for the fierce scrutiny to which it is being exposed. As an illustration of the perishable nature of the theories of the critics of the Bible, Dr. Mendenhall is quoted as saying he had counted 747 theories as to date, composition and authorship of the books of the Bible between 1850 and 1891, and adds, "Of these 747 theories 603 are defunct, and many of the remaining 144 are in the last stages of degeneration and dissolution."

—The archbishop of Paris recently asserted that one-third of the graduates of the public schools had become, or were becoming, entire strangers to the church. As they refused to be confirmed, they had to be regarded as pagans.

—The crusade against creeds has been going so fast and far and furious that a good many have taken alarm, and there are signs of a strong reaction. Attackers of Calvinism are being attacked in turn. Many prominent ministers in England and America, including Mr. Spurgeon, have reaffirmed their adherence to thorough-going Calvinism, and it is probable that creed revision and theological tinkering has gone about as far as it will go in this decade.—*Christian Standard.*

—A Moravian missionary named Letzen, with his wife, has for thirty years past been preaching and working at a station in the Thibetan Mountains, without the sight of a European face, and with the postoffice fourteen days distant, separated from them by the high passes of the Himalayas and dangerous streams.—*Harper's Weekly.*

—In the past twelve years the number of students in Chicago Theological Seminary (Congregational) has increased from forty to one hundred and sixty-seven; and the Faculty from six to fourteen.

—The American Sunday-school Union recently reported the receipt of $500, which was willed to the society more than forty years ago. But the will was broken and the widow was not able to carry out the wish of her deceased husband. However, the daughter, upon succeeding to her share of the estate, sent five hundred dollars in memory of the original bequest, which, though declared invalid by the law, she gave as carrying out the wish of her stepfather who entered into rest so long ago.

—Dr. Warneck, of Germany, computes the revenues of the missionary societies of the world for 1889 at the following amounts, when reduced to Federal money: Eighteen societies in Germany, $750,000; the Danish Missionary Society, $35,000; three societies in Norway, Sweden and Finland, $167,000; eighteen Dutch societies, $134,000; the French Evangelical Missionary Society, $89,000; twenty-nine societies in Great Britain, $6,125,000; and thirty societies in the United States and Canada, $4,250,000; total for Protestant societies of Europe and America, $11,325,000.

—The Presbyterians of the North, in the United States, raised, last year, for foreign missions, $942,690.64. The Presbyterians of the South raised $112,751.49 The Presbyterian churches of the country have, therefore, reached over the "million line" in the work of foreign missions,

—The Finnish Lutherans in the Northwest have organized a Bible society, with headquarters at West Superior, Wis. They are now engaged in publishing the Bible in Finnish.

—The Catholic Indian lobby at Washington find in the action of the government asking for troops to be sent to the Moqui reservation, fresh ground for attack on Commissioner Morgan. He thwarted plans that had been formed for establishing a Catholic contract school at that place.

—During its long period of existence the British and Foreign Bible Society has issued 124,000,000 copies of Scripture writings, translated into 290 tongues.

—Mr. Gladstone is credited with the opinion that for every pound sterling expended by Great Britain for foreign missions she receives back ten in trade.

—An ordinance has been submitted to the council of the Russian Empire, forbidding Hebrews to observe their Sabbath by closing their places of business.

—There are at present 553 Protestant pastors, evangelists and teachers engaged in Gospel work in Italy.

—Mr. William Woodward, of Baltimore, now ninety years old, has been a Sunday-school teacher for seventy-two years.

—Before Christianity entered India, lepers were treated with shocking inhumanity. Many of them were buried alive. The English rulers have put a stop to this custom, and for fourteen years there has been a special Christian mission to the 135,000 lepers in India.

—A Syrian woman, a convert to Christianity, who is now in this country, says that the Christian missionaries have done wonders in her lifetime, in spite of the degradation of heathenism and the persecutions of Mohammedanism. When it was announced in her native city, on Mt. Lebanon, that Protestants had arrived, many sent to the markets orders for so many pounds of Protestants, not knowing what they were. But as of old, the leaders stirred the people up, telling them that Protestants were devils, and had them stoned out of the city. But they came again and again, until they were heard, and now in that place they have two high schools and many primary ones, and thirty Christian teachers; there are two fully organized native churches and many native helpers, teaching the Gospel to their people.

—Dr. A. L. Hopper writes from Canton: "I am, after forty-seven years' service on the field, just leaving to return to America. I hope the Lord will give me some useful work, such as instructing those who are coming out as missionaries. Forty-seven years' experience and observation I think will enable me to give useful information and instruction. I have to be thankful for a degree of success, having baptized nearly 500 converts from heathenism in this most difficult field and trained some fifty-seven Christian workers. Most of them were from my own church, and only one of these has not stood firm."

—The new administration in Vincennes, Ind., having ordered saloon-keepers to close up on Sundays, the latter, who are in the majority in councils, retaliate by reviving an old ordinance requiring that all business be suspended on Sunday. As a consequence drug stores, cigar stands, barber shops, lemonade stands, ice cream parlors, etc., are closed on the sacred day.

—The Belgian government has issued the following order respecting Sunday work on the State railways: From July 20 all goods traffic on Sunday is to cease, as well as on the great festival days, and on these days no goods are to be received for conveyance, except perishable articles, which are to be conveyed by fast trains. Until October 20 these regulations are to be applied with caution, so as to gradually accustom the public to them, with a view to cause no irritation. It is anticipated that 1,300 of the 1,500 goods trains running on Sundays may be withdrawn, and give to the *personnel* two more days off a month.

—The Northern Presbyterians' figures at their late General Assembly are thus summed: Returns from twenty-nine Synods show that there have been during the year past, 405 licenses granted, and 1,171 candidates for the ministry on the list, or 48 licenses and 115 candidates more than last year. The additions to the churches during the year number: on examination 56,199, and by letter 36,689, or a total of 92,888. The entire present membership is 798,445, a net gain of 27,445. The total contributions for benevolence and for home expenses amounted to $13,536,240.94.

—The British and Foreign Bible Society, during the eighty-one years of its existence, has issued from its London house alone, 29,000,000 complete Bibles, nearly 32,000,000 New Testaments, and 11,845,000 portions of the Bible. This makes a total of 72,500,000 books issued from the London headquarters.

NEWS OF THE WEEK.

CHICAGO.

Announcement has been made of a gift to the new University of Chicago by the executors of the estate of the late William B. Ogden that will amount to at least $500,000. The board of trustees of the University met. The Ogden legacy was definitely secured to the University, and the Morgan Park Academy was ordered established. The Hon. George A. Pillsbury gave $5,000 for University scholarships.

Articles of incorporation of the Baptist Hospital Association, with a capital stock of $1,000,000, to establish and maintain a hospital at Chicago, were filed with the Secretary of State of Illinois Tuesday.

A duplicate rope, to be used for the Clybourn avenue cable, weighing 27,350 pounds was received at the North Side power-house.

COUNTRY.

The Harvey Peak Tin Mining Company is sinking five shafts near Rapid City, S. D.

The Western Plaster Works, at Alabaster, Mich., were burned Wednesday night. Loss, $20,000.

Some union carpenters attacked a party of non-union carpenters at the new residences at Halsted and Wellington avenue.

In an attempt to rescue his 12-year-old son from in front of a train near Alton, Ill., Tuesday, a man mamed Phillips was dragged under the wheels, and father and son were crushed to death.

The creditors of the S. A. Kean bank have agreed to accept 35 cents on a dollar for their claims. The proposition has been accepted and a settlement on that basis will be effected in a few days.

Fire Thursday destroyed the Birmingham (Ala.) soap works, causing a loss of $25,000, on which there was $15,000 insurance.

Myriads of grasshoppers are hatching out in Eastern Wyoming and in Colorado. It is feared they will destroy crops in Kansas.

Tuesday, the schooner Silver Cloud, capsized in Lake Michigan off Port Washington, Wis., and Captain Johnson, his wife and child were drowned.

At Baton Rouge, La., Monday morning a cyclone demolished one of the penitentiary buildings, killing ten convicts and injuring thirty-five, five fatally. In the city fifty houses were unroofed and a number of people hurt.

It is reported that all the barbed wire interests of the country have been merged into a trust to be known as the Columbia Patent Company.

On Tuesday the Canadian Pacific Railroad reduced the rate from Chicago to San Francisco to $60 for first-class passage and $48 for second.

Moses Brothers' bank at Montgomery, Ala., suspended payment Monday. The liabilities are estimated at $500,000. Salomon & Frank, wholesale tobacco dealers of New York, and Joseph W. Parker, merchant tailor of Boston, assigned. Parker's assets and liabilities are estimated at $65,000 each.

Director General Davis of the World's Columbian Exposition has selected the Hon. A. G. Bullock of Massachusetts, the Hon. William Lindsay of Kentucky, Ferd W. Peck of Chicago, the Hon. Benjamin Butterworth of Ohio, and M. P. Handy of Pennsylvania, to visit Europe in the interests of the Fair.

The explosion of a torpedo caused a fire which destroyed the stock and machinery of the Peoria (Ill.) Knitting Company Thursday, causing a loss of $20,000, on which there was an insurance of $9,000.

A Prohibition attorney named Price and his son were assaulted at Elkader, Iowa, Saturday night, for having been instrumental in closing a saloon. It is thought that the elder Price will die.

Hay is reported as likely to be a fairly good crop in Illinois, Indiana, Ohio, and Minnesota. A big crop is anticipated in Iowa and the Dakotas. In Michigan, Missouri and Kentucky, the prospects are below the average. The yield of grain in the Northwest promises to be without a precedent.

John H. Puterbaugh, of Gage county, Neb., with his wife and four children, were found murdered on the 10th. The perpetrators were not identified, but the husband and father was suspected of committing the deed.

At Olney, Ill., Thursday, Mrs. Rebecca H. Raymond attempted to rescue her deaf and dumb son from in front of a train, and both were crushed to death.

Gophers and squirrels are seriously damaging the wheat crop in Washington.

At Douglas, Mich., a roller mill and other property, valued at $25,000, was burned on Friday. Soap works at Birmingham, Ala., were also burned the same day; loss, $25,000; insured.

Twenty-five horses were burned on Friday in a boarding stable at Emporia, Kan.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from July 6 to July 11, inclusive:

G L Emerson, C F Grunewald, Mrs C A Goodwin, S M K Smiley, D W Henderson, G H Busch, J J Hammond, W Vine, M Mervin, J McCleary, Dea A Green, O A Thoreson, J Robinson, J Mintier, J W Thompson, J Heikes, H Olson, Miss M Billings, Eld M Bowman, Rev A Curtis, Rev E A Bruggemann, J Flieman.

SPECIAL.

New subscribers will be received during this month to whom the *Cynosure* will be sent from August 1 to January 1 for 50 cents. To the one sending in the new subscription, will be sent the great St. Louis Sermon and also Joseph Cook's address.

NEW PREMIUMS FOR NEW SUBSCRIBERS.

THE BEST OFFER YET MADE.

During June and July we offer to each NEW subscriber for the *Christian Cynosure* the following liberal premiums:

One copy of *Smith's Standard Bible Dictionary*, neatly printed and bound in half-seal covers, and one copy of "*The Life and Words of Christ*," by Cunningham Geikie, D. D., a larger volume, equally well printed and similarly bound.

Smith's Dictionary has long been a standard publication for Bible students, and is especially rich in trustworthy biography and geography, indicating a vast amount of study and research. It contains 468 pages of closely printed, double-column pages, and, with its thousand references, will be found a useful help in studying the Scriptures.

Geikie's Life of Christ is also very rich in Biblical information, combining the history of our Lord and his disciples with reliable descriptions of the manners and customs of the times in which they lived, the worship of the Israelites, and other matters of interest for careful students. Its reputation as a literary work is excellent. It contains 826 pages.

For persons who have never taken our paper and desire to subscribe for one year, we consider this the most generous offer that has ever been made by this office. On receipt of two dollars, both books will be forwarded, with the paper, to the address of any actually *new* subscriber. For three dollars and the names of two new subscribers, the books will be sent free, during June and July.

We offer as a PREMIUM for subscribers to the *Christian Cynosure* the choice of nearly

100 BABY CARRIAGES,

from the Lowest to the Highest grades.

These carriages are manufactured by L. G. Spencer, who has carried on this business for years in the "Carpenter Building," where the *Cynosure* is published.

See Premium advertisement on this page.



Christian Cynosure Premium.

No. 1.—This Carriage is of the best White Rattan Reed. The body is schellaced and varnished. No. 1 is Upholstered in French Linen; Sateen Parasol, lined with Selecia; gear as shown. Price, $12.00.

No. 2.—Upholstered in Mohair Plush; Sateen Parasol, lined with Selicia. Price, $14.00.

No. 3.—Upholstered in Silk Plush; Silk Satin Parasol, lined with Selecia. Price, $16.00.

Cut shows our No. 2 Lace Cover. Price, $1.00.

State Color of Upholstering desired.

The above premium can be obtained as follows:

1ST. PROPOSITION.

A Baby Carriage free for 14 new subscribers ($22.00).

2ND. PROPOSITION.

For 8 new subscribers and $6.00 cash ($18.00).

3RD. PROPOSITION.

For 1 new subscriber and $9.00 cash ($10.50).

4TH. PROPOSITION.

For one renewal and $9.50 cash ($11.50).

Between Two Opinions: OR THE QUESTION OF THE HOUR. By Miss E. E. Flagg, author of "Little People," "A Sunny Life," etc., etc. Everyone who loves to read a good story, chaste and elegant in expression, pure in thought, interesting in narrative, should read this book upon the power of secret societies in politics, and the remedy. 389 pages; cloth, postpaid, $1.00.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

MARKET REPORTS.

CHICAGO.

Wheat—Spring	80	@	91
Winter	82	@	93
Corn—No. 2	58	@	62½
Oats—No. 2	37	@	44
Rye—No. 2	70	@	76
Bran per ton	12 50	12	75
Hay—Timothy	13 00	@13	50
Butter, medium to best	15½	@	17½
Cheese	06½	@	08
Beans	1 85	@ 2	25
Eggs	15½		16
Seeds—Timothy	1 17	@ 1	20
Flax	1 04½	@ 1	05
Broom corn	03	@	05½
Potatoes, per bbl	2 00	@ 2	40
Hides—Green to dry flint	04½	@	05½
Lumber—Common	10 00	@13	00
Wool	18	@	30
Cattle—Choice to extra	6 10	@ 6	25
Common to good	4 50	@ 5	40
Hogs	4 75	@ 4	95
Sheep	3 50	@ 4	25

NEW YORK.

Wheat	1 03	@ 1	06
Corn	68	@	70
Oats	32⅜	@	48½
Eggs	17½	@	18
Butter	12	@	18
Wool	14	@	39

KANSAS CITY

Cattle	3 00	@ 6	00
Hogs	4 00	@ 4	80
Sheep	4 00	@ 4	85

The Washington Souvenir,

Size 18x24 inches, and containing the portraits of

Washington and his Com-Patriots,

WITH THEIR TESTIMONY ON

FREEMASONRY.

It contains the portraits of

Washington.
John Adams, 2nd President of the United States.
James Madison, 4th President of the United States.
Joseph Ritner, Governor of Pennsylvania.
Richard Rush, Secretary of State and of the Treasury.
Alexander Hamilton, the friend of Washington.
Samuel Adams, the Father of the Revolution.
John Hancock, President of the Continental Congress.
Samuel Dexter, Secretary of War and of the Treasury.
William Wirt, Attorney-General.
John Marshall, Chief Justice of U. S. Supreme Court.
John Quincy Adams, 6th President of the United States.
Benjamin Rush, the Father of Temperance Reform in America.
Lebbeus Armstrong, Founder of the first Temperance Society.

Framed, it is an ornament to please the eye, and a testimony to gladden the heart Sent safely packed in a mailing tube, postpaid, for ten cents.

NATIONAL CHRISTIAN ASSOCIATION,
221 W. Madison St., Chicago.

Good Templarism Illustrated. A full and accurate exposition of the degrees of the lodge, temple and coucil. 25cts each.

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Should be provided with Ayer's Pills. No other aperient is in such general demand or so highly recommended by the profession. Mild but thorough in operation, these pills are the best of all remedies for constipation, biliousness, heartburn, indigestion, flatulency, loss of appetite, liver complaint, and sick headache. They break up colds, fevers, and malaria, relieve rheumatism and neuralgia, and are indispensable to travelers, either by land or sea. Sugar-coated and compounded of the purest vegetable cathartics, they may be taken with impunity by old and young. Physicians recommend these pills in preference to any other. H. W. Hersh, Judsonia, Ark., says: "In 1853, by the advice of a friend, I began the use of Ayer's Pills as a remedy for biliousness, constipation, high fevers, and colds. They served me better than anything I had previously tried, and I have used them in attacks of that sort ever since." *

Needs

Ayer's Cathartic Pills

Every Dose Effective.

HOME AND HEALTH.

DOMESTIC HINTS.

Nothing made with sugar, eggs and milk should reach the boiling point.

In mixing cake dough use cups of exactly the same size for measuring the different ingredients.

The molasses to be used for gingerbread is greatly improved by being first boiled, then skimmed.

Two or three rose-geranium leaves, put in when making crab apple jelly, will give it a delicious flavor.

In flavoring puddings, if the milk is rich, lemon flavoring is good; but if the milk is poor, vanilla makes it richer.

To keep paste for any length of time add a lump of alum to it while it is cooking. To strengthen it add a small quantity of glue.

To suppress a sneeze—a thing very often desirable—press the finger hard against the upper lip. It will always prevent a sneeze.

If a cake cracks open when baking, it is either because the oven is too hot and cooks the outside before the inside is heated, or the cake was made too stiff.

Beat the yolk of an egg and spread on the top of rusks and pies just before putting them into the oven. The egg makes that shine seen on bakers' pies and cakes.

To prevent hair from becoming prematurely gray, take one ounce glycerine, one ounce bay rum and one pint strong sage tea. Mix and add a few drops of the oil of bergamot.

The pungent odor of pennyroyal is very disagreeable to ants and other creeping things. If the herbs cannot be obtained, get the oil of pennyroyal and saturate something with it, and lay around places infested by these pests.

To stain furniture to imitate old oak, paint it with a dark oak stain (all stains now come put up in pint cans), put on three coats every other day, letting each application dry thoroughly, then polish with a cloth dipped in linseed oil. Stop when it is dark enough.

To make gum arabic that will remain sweet, dissolve one pound gum arabic in one pint of boiling water, adding a piece of borax the size of a walnut. Pour into a large-mouthed bottle; shake once or twice every day for four days, and then add one tablespoonful of alcohol.

A good plan for keeping butter cool and sweet in summer, is to fill a box with sand to within an inch or two of the top; sink the butter jars in the sand, then thoroughly wet the sand with cold water. Cover the box air tight. The box may be kept in the kitchen and used as a table.

For a creeping skirt make a bag open at both ends and twice as long as the child's dress. Gather and sew one end into a band; hem the other end and run in a wide elastic. Button on over all the skirts, then turn the end having the elastic in up under all the clothes. In this way the child's clothes are all in a bag and thoroughly protected.—*The Cottage Hearth.*

To annihilate plantain weed, chop it off close to the ground and pour upon the exposed fiber a few drops of kerosene. Digging them up does no good, since the roots are long, tough and difficult to reach, and if only a tiny part of one is left the plant seems to grow and thrive in defiance of all one's hardest efforts to remove the stubborn weed. Try this method.

In these days of the "pesky fly" it might be well to try the following, which we find in an exchange, recommended as a positive exterminator: Twenty drops of carbolic acid evaporated from a shovel, will banish them from a room quicker than all the sticky fly paper in existence. A small piece of camphor gum held over a lamp till it is consumed will also do the work well.

One of the homely materials that can be made beautiful by decoration is a coarse huckabuck, which is made for embroidery. It is particularly pretty for bureau and sideboard scarfs, and is very easy to decorate. It is specially adapted to drawn work, as the threads are coarse and alternate so regularly that it is easy to slip the needle beneath them without the trouble of counting. Another pretty material for darning is honeycomb canvas. Linen floss is more effective than silk for this purpose, as the meshes of the canvas are so large that silk would not fill them as well as the floss.—*Good Housekeeping.*

There are some patent medicines that are more marvelous than a dozen doctors' prescriptions, but they're not those that profess to cure *everything*.

Everybody, now and then, feels "run down," "played out." They've the will, but no power to generate vitality. They are not sick enough to call a doctor, but just too sick to be well. That's where the right kind of a patent medicine comes in, and does for a dollar what the doctor wouldn't do for less than five or ten. We put in our claim for Dr. Pierce's Golden Medical Discovery.

We claim it to be an unequaled remedy to purify the blood and invigorate the liver. We claim it to be lasting in its effects, creating an appetite, purifying the blood, and preventing Bilious, Typhoid and Malarial fevers *if taken in time.* The time to take it is when you first feel the signs of *weariness* and *weakness.* The time to take it, on general principles, is NOW.

FOR A DISORDERED LIVER try BEECHAM'S PILLS.

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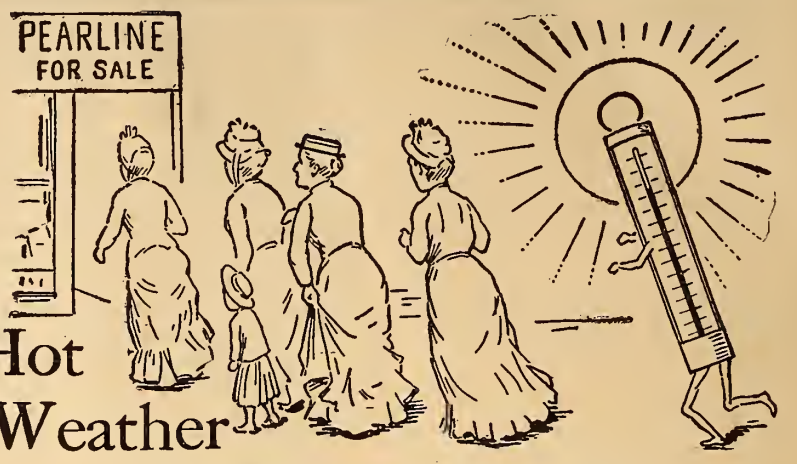
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Secret Societies, Ancient and Modern, AND COLLEGE SECRET SOCIETIES. Composed of the two pamphlets combined in this title, bound together in cloth. $1.00 each.



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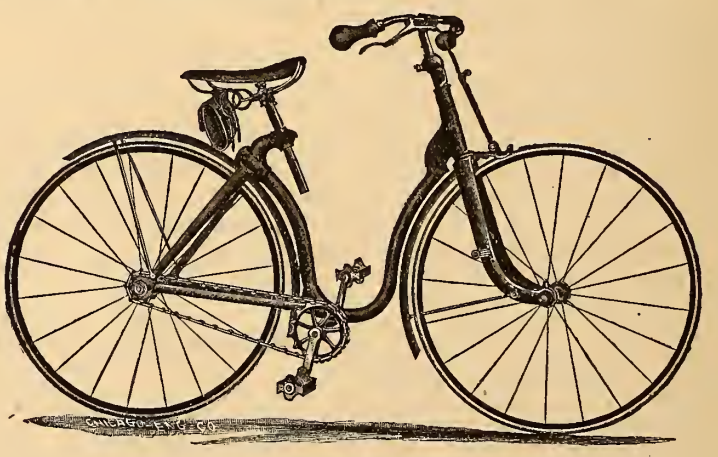
Drives Women to their Senses.

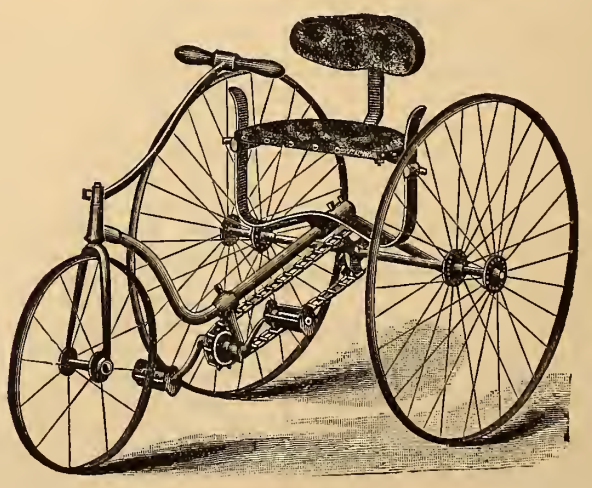
It's the time when they must have something to lessen their work. It's the time when they must have *Pearline.* Nothing else saves as much or does as much, in all washing and cleaning—and it's done without harm.

Soak your clothes in *Pearline* and water—no soap—*Pearline* contains all the soap necessary—two hours, or over night, rinse well, *and they will be clean*—particulars for this way of washing on every package. *Hot weather* increases the number who use *Pearline*—but in cooler times there's no falling off.

It's easily explained, you can drive women to use *Pearline*—some of them have to be driven to it. But, once they've used it, you can't drive them into giving it up.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back.* 190 JAMES PYLE, New York.





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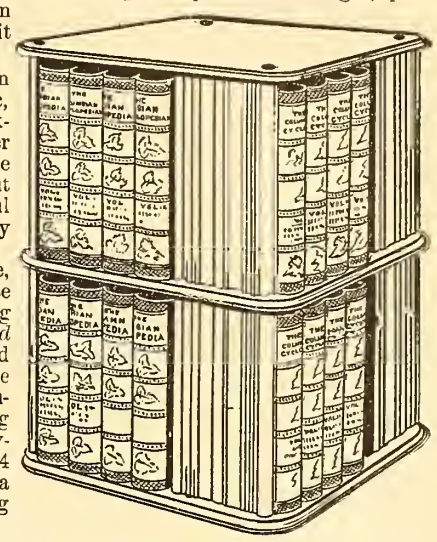
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NEWS OF THE WEEK (*Continued from 13th page*).

It has developed that in the official report of Jan. 24 last, ex-Bank Examiner Drew, of Philadelphia, failed to state that the Keystone Bank was indebted, on account of clearing-house certificates, in the sum of $544,851.46, which amount was not given in the bank's liabilities.

Fire Wednesday in the car stables at Sixth avenue and Forty-third street, New York, caused a loss of $60,000, fully covered by insurance. A business block at Eastlake burned, causing a loss of $40,000; insured for $15,000.

The rainfall during the past week was generally in excess over all agricultural districts, the only regions not reporting an excess of rain including the territory from the Upper Lake Region westward to Dakota and from Texas westward to Southern California. The rainfall was unusually heavy in the Lower Mississippi Valley.

A collision of railway cars at Aspen, Colo., Saturday night, caused a boiler explosion, by which seven persons were scalded to death, and several others were injured.

One woman and about 40 Indians were killed on the 7th inst., near Skeena, B. C., by a terrible landslide in the mountains.

A young man and woman were drowned Sunday, while picnicking at Western Springs, Ill., in the Des Plaines river; two boys were drowned in the Calumet lake at Pullman, Sunday, and another young man was drowned in a clay pit in the northwestern part of Chicago—also on Sunday.

The St. Louis Hotel at Duluth, Minn., was burned on Sunday; losses over $150,000.

A fire at Germantown, Pa., on Sunday destroyed thirty-two horses, many of them valuable animals; loss $35,000, partly insured.

On Sunday Mrs. Mollie Carpenter and her seven-year-old son were drowned in the Delaware river.

The Christian Endeavor General Convention at Minneapolis, Minn., last week, was very largely attended, and very enthusiastic.

FOREIGN.

While Queen Victoria, the Emperor of Germany, and other princely personages were at dinner Monday night in Windsor Castle, a water-pipe in the dining-hall burst and flooded the apartment. The services of the fire brigade were found necessary to stop the deluge.

During target practice on the British warship Cordelia, in Australian waters, a gun exploded, killing two lieutenants and four seamen, and wounding thirteen other persons.

It was decided Wednesday at a conference of prominent Hebrews in Lemberg, that efforts should be made to guide the tide of Jewish emigration toward the Argentine Republic.

The grip is working havoc among the inhabitants near the Straits of Belle Isle, Quebec, many having succumbed to the disease.

Princess Louise, Schleswig-Holstein, and Prince Aribert, of Anhalt, were married Monday in Windsor Castle, England. Queen Victoria and Emperor William, of Germany, were witnesses of the ceremony.

Off Dover Sunday night the steamer Kinloch was in collision with and sunk the steamer Dunholme. Seventeen of the persons on board the latter are missing.

On Tuesday the House of Commons at Ottawa, Ontario, passed the bill to incorporate the Buffalo and Fort Erie Bridge Company which purposes to build a bridge or a tunnel at Niagara Falls.

American missionaries are alleged to have been driven from Ponope, on the Caroline Islands, by Spanish forces.

A dispatch from St. Petersburg says: Reports on the prospects of the harvest preclude the hope that there will be any grain for export this season. The purchase of foreign corn (wheat) is inevitable.

As there is no royal road to learning, so there is no magical cure for disease. The effect, however, of taking Ayer's Sarsaparilla for blood disorders comes as near magic as can be expected of any mere human agency. This is due to its purity and strength.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The Springfield *Union*, one of the leading provincial newspapers in Massachusetts, printed a "special Northfield edition" on the 8th inst., containing eight folio pages, filled with the proceedings of Bro. Moody's "World's Student's Conference," including very full reports of the sermons and addresses delivered by the various speakers. It can be obtained of the publishers for 5 cents per copy. It was a meritorious enterprise, and, we trust, a profitable one.

Readers of the *Cynosure* will find on the ninth page of this issue two interesting letters from ex-President J. Blanchard—one from Boston and the other from Saratoga Springs, N. Y., indicating the tendency of opinion relating to two great subjects—the signs of the times as touching the Second Advent of Christ, and the progress of temperance reform. The editorial correspondence of the *Cynosure* will prove, if the Lord wills, one of its most acceptable features.

The most noticeable feature of Catholic life in Chicago is presented to the visitor by the grand establishment of the Jesuits in West Twelfth street, their majestic church, their grand college, the fine parochial school buildings in various localities of their parish district, the institutions of charity, the magnificent building devoted solely to Catholic associations and sodalities; all is calculated to inspire the Catholic heart with unbounded joy and delight. To the honor of the sons of St. Ignatius let it be known that, in their church of the Holy Family last year the number of communicants reached as high as 200,000.—*Western Catholic News.*

It was of the doctrines of this Society of Jesus that the Parliament of France said, in its decree of March 5, 1762: "These doctrines, the consequence of which would destroy natural law, that rule of morality which God himself has implanted in the hearts of men, and, consequently, would break all ties of civil society, in authorizing theft, lying, perjury, the most criminal impurity, and generally all passions and all crimes, by the teaching of secret compensation, of equivocation, of mental restrictions, of probabilism and philosophical sin; destroy all feelings of humanity among men, in authorizing homicide and parricide, annihilate royal authority, etc." "All is calculated," says the *Western Catholic News*, "to inspire the Catholic heart with unbounded joy and delight." We should think so!

Messiah's Herald, printed in Boston, copies the *Inter Ocean's* account of Rev. J. P. Stoddard's recent victory in the Baptist Ministers' Meeting, June 22, and then uses it as a text for a logical criticism of the lodge, by Rev F. O. Cunningham, of Somerville, Mass. The paper is so sound in its deductions that we propose to reproduce it for the benefit of *Cynosure* readers. An interesting letter on the same subject, from Bro. J. P. Stoddard is printed in this issue. The *Christian Conservator* (U. B.) says "The discussion will give light and do good. We hail it gladly, and are sure it will open blind eyes. We wish he could have a like discussion with the Liberals and open their eyes on the lodge question."

There is no doubt that Bro. F. J. Davidson's charge, St. Matthew's Baptist church, on Second street, New Orleans, the destruction of which by fire has already been noticed in this paper, was burned by incendiaries. The services on Sunday evening, June 11th, had closed, when a suspicious person appeared in the rear, and soon afterwards the church was in flames. Remnants of paper and rags saturated with oil, subsequently found, too plainly told the story of persecution. "Since the organization of the church," writes Bro. Davidson, "it has been going through hard trials and tribulations, and though the enemy has given it many a bruise, still God, 'even our God,' has been with us." There was insurance for $650 on the burned edifice, which will soon be rebuilt. Bro. Davidson is entitled to the sympathy and material aid of all Christian people.

"The public school system, as at present conducted, would soon die of dry-rot, like many of the churches, were it not for the enlivening influence of Catholic teachers and others of that faith."—*Western Catholic News.*

Well, it never showed so many (if any) symptoms of "dry-rot" until recently, "as at present conducted," and since the influx of Romanists into the school boards and Romanist teachers into the schools. "As at present conducted," there is a worse element than "dry-rot" at work in it—the fine hand of the Catholic priesthood in distributing popish literature among the children's desks, advising them to pray to the Virgin Mary—a species of idolatry that belongs to the nunnery, perhaps, but not to the homes of Christian children and youth. The object is obvious—to transform the people's strongholds of education into papal nurseries. What do Protestants think of *that?*

As we go to press the whole religious world whose minds are stayed on God mourn the continued illness of Rev. Charles H. Spurgeon, of England, whose sermons and writings have ever been strong arguments in favor of the power of the Holy Spirit upon the truly converted man. Born at Kelverton, Eng., in 1834, he was set apart in his infancy, by his parents, for the office of an Independent minister. At the age of 16 he united with the Baptist church, and at once became an active tract distributer and school teacher. In 1851 he removed to Cambridge, where he began to deliver cottage sermons in his neighborhood. Here he, then and there, became known as the "boy preacher," and when eighteen years old he assumed the pastorate of a small Baptist congregation in the village of Waterbeach. Three years later he was called to preach to the members of Park Street chapel, in London, and performed his duties so acceptably that within two years it became necessary to greatly enlarge the church edifice. As his congregation continued to increase rapidly, Surrey Hall was hired to accommodate the crowds who flocked to hear him; and not long afterwards his parishioners built for him the Tabernacle, in Newington Butts, which he has made famous by his ministrations. This was in 1861. Since then, through his influence, important evangelistic and philanthropic enterprises have been added to the field of his labors, including the Stockwell Orphanage, a college where hundreds of young men have been trained for the Gospel ministry under his care, the Golden Lane mission, and others, while he has preached nearly every Sabbath, during all these years, to thousands of hearers. Very many of his sermons have been printed weekly and distributed, ever since 1854, in enormous numbers, while many of them have been translated into foreign languages. He is also the author of several wholesome books which have achieved deserved popularity. They comprise: John Plowman's Talk; John Plowman's Pictures; Morning by Morning; Evening by Evening; The Treasury of David; Lectures to My Students, etc., and he has also edited a monthly magazine, *The Sword and the Trowel.* Quite recently, in view of the numerous heterodox beliefs which have sprung up like mushrooms, and more poisonous than toadstools, he has deemed it wise to issue his Confession of Faith, which is firm in its adherence to the orthodox beliefs, the truth of the Bible, loyalty to the Lord Jesus Christ, and the work of the Holy Spirit.

LODGE CHARITY CRITICIZED.

[An Open Letter, addressed to Rev. A. H. Jolly, pastor of the Presbyterian church, Alexandria, Pa. It is but justice to Bro. Stoddard to state that the person at whose suggestion this criticism was written failed to get it inserted in the local paper, and for the benefit of *Cynosure* readers in the vicinity of Alexandria, it was forwarded to us for publication.]

DEAR SIR:—I note in *Our Church News* a sermon preached by yourself to the Knights of the Golden Eagle. Allow me as a fellow-traveler to the bar of God to make a few suggestions and inquiries regarding the same.

I can but admire your presentation of Christian charity. How the same mind that so clearly pictures Divine charity can fail to see that institutions like this, which you say is "a helper in the benevolent work of the church of Christ," can be otherwise than drying up the fountains of charity, and inculcating supreme selfishness, is most astonishing. Indeed, sir, may I not justly conclude that while you have a desire for the salvation of men, the desire to gain their favor has led you to extol an institution which your better judgment would have condemned?

The selection of your text seems most unfortunate, for if there is any in the Bible that clearly condemns lodge selfishness this is one. "Who is my neighbor?" You say: "It matters not whether friend or enemy, the Knight of your Order must help another *because he is an Eagle;*" and then ask: "Is not this a step toward the Samaritan's principle to help a man because he is a man?" I reply most emphatically, *No!* It is a long step in the opposite direction. How long do you think it would take a man schooled night after night to pass by suffering humanity, excepting such as could give an Eagle's sign, to arrive at the state where he would help a man because he was a man? Can it be that you believe drilling in selfishness will produce generosity? You say: "There is an element of self-interest in all that these fraternities do, yet they are doing much good." Soon after, you say: "It is not a real good that is born of selfishness." Please be kind enough to explain in what respect these fraternities are doing "much good," if, as you say, "there is an element of *self-interest in*

all that they do," and "it is not a *real good* that is born of selfishness." You mention the Johnstown disaster. The lodge did there manifest its charity with a vengeance, if newspaper and other reports can be relied on. When the great heart of the nation was throbbing in sympathy with the unfortunate, and the people, forgetting creeds, sects, and parties, were pouring in their millions for the common good; churches taking collections, business men opening their treasuries in response to crying humanity; what did the lodges generally do? Sent money! Yes; to whom? Brothers in the lodge. Lodge representatives were there. As the Priest and Levite looked on the wounded Jew, they looked on suffering humanity. Here, perhaps, is a woman wounded and bruised; they look at her and "pass by on the other side." There, an unfortunate who was too poor to join the lodge; they look at him and "pass by on the other side." At last a sign is given! The Eagle is found! His needs supplied!

Shame on the institution teaching such un-Christian, un-American—shall I say, inhuman?—sentiments! You are right when you say: "There is an element of self-interest in all that these fraternities do." But "*who is my neighbor?*" It is not he who passed by on the other side!

You speak of these ancient Knights, named after a bird of prey, as follows: "Your swords are but toys in your hands; incapable of the keen edge of the Damascus steel; utterly unfit for use as weapons of defence." Again: "The honors you are to win are not with the sword, but with the offices of human kindness." You recognize that to praise the new jack-knife of a boy who is proud of it will win his regard, but as you were addressing those supposed to be men, would not a suggestion to "put away childish things" have been more appropriate?

If their swords are mere toys, how could you, as a minister of Christ, encourage them to play with them in the house of God? Do you not know that to give the boy a toy pistol will create in him a desire for the real? To play soldier makes him desire to be one. You say: "It is one way of caring for ourselves, by pledging help to others, but it is this binding of one to another that makes society, that protects property, that opens the public reading-room and hospital, and makes provision for helping any whose needs may be presented." True; but why? Because in accord with the Divine will. You must show the Eagles to be in accord with the Divine will, before you can prove their binding men together right. Again you say: "The church cannot be a beneficiary organization; it cannot pay sick benefits to its members; it cannot send its members night after night in turn to nurse the sick." Partially true! The church cannot pay sick benefits, for it has none. All its benefits are well. What do you take church members for? A band of idiots, incapable of acts of charity? It cannot be! Then, as you are a minister of Christ, let me entreat you never to make such a foolish statement again. Speaking of the things of this life, the church is a beneficiary organization. It can, and in many instances does, pay stipulated amounts of money to its sick members. If you desire names of churches who send members night after night in case of sickness, I can give them. Because some professed followers of Him who went about doing good neglect duty, is it becoming in you, a minister of Christ, to try to belittle the work of the Divine institution to build up a man-made organization? Does not he present an unenviable character who, to gain the favor of the enemies of his God, voluntarily betrays the cause he professes to represent?

In conclusion you say: "Be so loyal to your order and the cause of Christ that you will let the Crusaders' sword fall from your hand and grasp with a firmer grip the sword of the Spirit of God."

How soon will they drop their "toy" swords when a minister of the Gospel, who exhorts them to do so, urges them in the next breath to be loyal to the order! How can they be loyal to the order and not wear its trinkets? Though you preach that men should have the sword of the Spirit, if, at the same time you encourage them to "unequally yoke themselves with unbelievers," will you not be leading them to hell and not to heaven?

May God, by his Spirit, awaken you, and all who are adopting the same policy, to a sense of the fearfulness of such a course. Would it not be well for all ministers of the Gospel to consider the word of the Lord: "Cursed be he that doeth the work of the Lord deceitfully." Jer. 48: 10.

Very respectfully, W. B. STODDARD.

Washington, D. C.

HALF-WAY STATIONS.

BY B. EISENTRAUT.

The position many ministers and other Christians, in a general sense, have chosen in this day for mutual protection through life in joining various orders of secret societies, may justly be called half-way stations of Christianity and Christian principles. The apostle St. John gave, in the first century, a true and graphic account of this degenerate state of God's people in the Revelation.

The words preceding the epistles to the seven churches of Asia give sufficient evidence within themselves to prove that they were intended to illustrate the great changes of time wherein the influences of the world's revolutions would govern also the ministry of the Christian era. St. John was dictated to begin to write from the days of his own apostleship and his own experience in saying (Rev. 1: 19, 20): "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."

First Epistle—Apostolic Age—Vagabond Jews at Ephesus tried to drive out evil spirits in the name of Christ and were found to be liars. (Acts 19: 13–20).

Second Epistle—A later period—"These things saith the First and the Last, which was dead and is alive"—Christ. Christians endured the persecutions of ten cruel emperors within 250 years in the Roman Empire, before the reign of Constantine.

Third Epistle—Christians began to waver in devotion, like Balaam of old, from A. D. 323 onward.

Fourth Epistle—Thyatira—Ministers of the Gospel suffered a false doctrine to be introduced through Mohammed and the Koran; which warred against Christianity, as Jezebel made war against the Jews.

Fifth Epistle—Sardis—"These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead." Pope Leo III., assuming to be a divine administrator of God's people, a vicar of Christ, caused a division in the Roman Empire in A. D. 800. Christ is reproving Anti-christ.

Sixth Epistle—Philadelphia—A. D. 1530. The Reformers opened again the pages of the Bible; using the proper key to unlock the temple into a new Jerusalem.

Seventh Epistle—Laodicea—About 1750. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So, then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Many of our Christian churches, within the last century, have enjoyed a tranquil and peaceable period, and are holding the position which the Revelator illustrated in saying they look upon themselves as being rich and increased with goods, as having need of nothing. But, also, many of these professors of Christianity have come to be more of recruiting officers for secret societies, than advocates of the Gospel. Their reasoning in society is more enticing for earthly considerations and mutual protection than the pathway of faith. They are neither cold nor hot. They have no desire to cast away the Word of God, but often look with pitying eyes upon persons that condemn these secret societies—these half-way stations—as being blinded with ignorance, in not knowing their real charitable (?) designs.

I was amused, a few days ago, at a Fourth of July celebration, and am still shocked, at the audacity of a member of the Odd-fellows' society to take the stand as a solicitor for the order, giving also a clear statement of its charitable precautions by stating that competent physicians were now chosen to examine each applicant, which in former years had been sadly neglected, for the welfare and prosperity of the order. Let Christians step out from such lukewarm charitableness, such delusions of an anti-Christian foundation.

Iron Hills, Iowa.

THE BEST FOR JESUS.

BY REV. ISAAC HYATT.

Do we think of it as often as we ought, and act upon it as we should, that the best we have should always be given to Jesus our Lord? The best of our time, our faculties, our possessions—in short, the best of everything we have, should be laid at his feet, to be used as he directs. This should be done, not to secure his favor but to show our love for the favors he has shown us. Christianity is a living, acting principle. It arouses man to action, and sets on fire the noblest faculties of the mind and purest emotions of the heart.

It manifests itself in kind, benevolent acts and falling tears, which ever carry with them a power that awakens and strengthens the best within us. Therefore, to carry out its design, whatever we do for its Author should be our best endeavor, and whatever we give in his name ought to be our choicest treasures. There is not half the pleasure in giving what we do not want as in giving what we prize most highly. Jesus gave the best he had for us. We ought to esteem it a favor to give the best we have for him. When we place our offerings in the contribution-box, let it be the best we have. If it be a cent, select the newest and brightest we have. If it be a nickel, let it be our cleanest. Never give torn or depreciated currency, if it can be avoided, to Jesus. A clerk in a grocery store, who is also treasurer in a good-sized city Sunday-school, says that in the six days he is at work in the store he does not begin to receive the amount of mutilated money that he does during the forenoon in Sunday-school. All such currency as is considered by tradesmen as doubtful, is contributed to pass for its face-value for Christ. Let us think before we do any such thing again. For if we bestow our alms as we ought, we worship God. And to lie in the act of worship is the worst kind of lying. Jesus will make his abode with the poorest, and cheerfully share the best he has with them; but he will never enter the kitchen of the rich unless he can have a hearty welcome into their parlor.

A sincere desire to please God in our thoughts, words and acts will bring to the front the best we have as an offering to Jesus, our best Friend.

> "Take my love, my God; I pour
> At thy feet its treasure store;
> Take myself, and I will be
> Ever, only all for Thee."

Poland, N. Y.

VITTOBA, THE BOMBAY BOOK-SELLER.

BY REV. W. J. GLADWIN.

The young people among the *Cynosure* readers will all be glad to hear this interesting story. Vittoba was born thirty-six years ago, a worshiper of idols. After many years he got tired of bowing down to dumb images. Then he heard the Gospel. Did he put it off, and wait many years, as so many of you do in these Christian lands? No, he received the truth into his mind, and he received Jesus into his heart. He was a cart-man, driving two bullocks hitched to a large two-wheeled cart, and carrying loads of various kinds, wherever hired. He used to attend meetings regularly and contribute his copper pice along with his testimony.

Finally, he saw how much could be done by selling little tracts about the streets to the multitudes of people in Bombay. Then he gave up his carting business for the difficult work of book-selling. Part of the time he carries a large bundle of books, and at times has a hand-cart, which he pushes along with his excellent wares. So you see how his work changed. Formerly his cart used to draw him, but now he pushes the cart. In all the cities of India there are many native hawkers. They go about and shout out what they have to sell. Vittoba goes around to the houses, telling the people what good things he has for sale. When there are heathen festivals, where many thousands of people gather together to worship their images and to go through

other strange performances, Vittoba goes there to sell his books for Christ's sake. A short time ago he and other book-sellers visited several towns north of Bombay. Among other places, they went to Daman, which is a Portuguese city, and the people are almost all Roman Catholics. They sold two hundred Gospels and fifty New Testaments, almost all of them being bought by poor Romanists. The Roman priests came to India about four hundred years ago, and they have many thousands of followers among the natives. These Romanists are just as heathenish as any other heathens. They worship the images of the saints, the Virgin Mary, etc. Their minds are full of all manner of superstitions, partly those which their heathen ancestors followed, and partly the equally silly superstitions of Romanism.

Vittoba plods along at his work, no matter how the people laugh at him, no matter about the hot sun nor the pouring rains. He knows he is doing God's work, and that his labor is not in vain in the Lord. He enjoys his Sunday rest, I assure you. He goes to meetings with his family, and takes his usual part there. I met him, the other evening, about dusk, coming from his work, and he looked so much like an old farmer coming in from his field after a hard day's toil. I asked him why he did not get more Christians to work at this good business of book-selling. He said: "Most of them like easy work. They want to be clerks, school-masters, etc." But Vittoba understands what it is to bear the cross, and he knows, as all do who honestly try it, that this is the happiest and sweetest work, in the long run.

I wonder how many of those who read about Vittoba understand what this means. I imagine I hear many of you say: "I do, I do;" but do you carry it out? Do you really bear the cross daily? Ah, some of you are silent and look down. Well, then, you do not know what it is, unless you have tried it.

Now, let me tell you another good thing. There is a circle of people in America who are helping Vittoba every day. Is not that nice? It came about this way: A humble little class of Sunday-school children got together $4, and their teacher asked me how they could best send it to help save the heathen. It was too large a question for me to answer at once. So I waited to think and pray over it. Finally, I wrote to the teacher that those $4 would keep a native worker in India one month, and if they could get twelve other classes, or any persons, to take up the other months of the year they might support a man right along. So there was more thinking and praying by several people, and the matter was arranged. I do not know who all those people are. I wish I did, but the Lord knows them, and I am sure he is blessing them if they offer these gifts with prayerful hearts.

Just see how good actions grow. When that plan was started, I published it in American papers, and others have adopted the same plan of supporting native workers in India. The first circle of support was started in Wheaton, Ill., and the next away off in Philadelphia. When we get a circle in San Francisco, another in New Orleans, and another in Boston, we will have the United States pretty well surrendered, and should expect the rest of the country also to surrender rapidly to this plan. However, let me say this: That as much as we need money out here, I am anxious people should not send their dollars carelessly. We want it sent with prayers and consecration, and faith in God.

Not only can *circles* thus be formed to support either native or European workers in India, but many single individuals can do this much alone. I received a letter last week from a Christian friend in Wisconsin who is sending money to support a European worker for a time. If all who read this will just now stop and listen very attentively, I really believe that some of you will hear a "still small voice" whispering, "Go thou and do likewise." How nicely many of you could do it! Only $4 a month for a native worker. How many of you could easily give this amount, and how many more could raise it among your neighbors. European missionaries can live comfortably upon $15 to $20 a month; that is, if they are willing to live in the humble style of a common laboring man. When I first came to India my mission salary was over $80 a month as a single man, but I found that I did not need so much, and I resigned my salary the first year. Having tried the plain and economical style of living for nearly twenty years in India, and having found it just as healthful and convenient as any other, I speak the things which I do know, and testify that which I have seen and handled. To any truly consecrated soul it is just as happy to live in this humble way—yea, more so—than living in a more "swell" style. Besides, we know that in thus humbly following the example of our meek and lowly Jesus we are taking the best means of getting hold of the hearts of the multitudes of poor natives to whom we wish to present the Gospel of Christ.

The Lord wants many more of his saved children to go out to the "uttermost parts of the earth" with the Gospel of his Son. "Who will consecrate his service this day unto the Lord" for this great and blessed work?

Any interested in our mission work may write us freely. The Sunday-school teacher who opened the first circle to thus support our book evangelists in India is still carrying on the good work. His name is W. I. Phillips, 221 W. Madison St., Chicago, Ill.

Bombay, India.

THE POPE'S BLESSING ON THE WORLD'S FAIR.

Speaking of the blessing which the Pope of Rome recently pronounced upon the forthcoming Columbian Exposition in this city, according to a special telegram from Springfield, Ohio, July 13, Rev. J. B. Helwig, of the First Lutheran church, late Prohibition candidate for Governor, and ex-President of Wittenberg College, lately said: "And to my mind, one of the unfortunate things that has already happened in connection with the Columbian Exposition in Chicago, is the blessing which the Pope of Rome has pronounced upon it. Judging from past results and consequences, the blessings of the Pope of Rome are rather to be feared than sought, rather to be repelled than craved, especially by the people of this country. Judging from the consequences of the Pope's blessing, is it not an inauspicious omen that he should already pronounce his blessing upon our World's Fair? In the time when our country was in the struggle for its life Napoleon of France sent Maximilian to Mexico in order if possible still more to embarrass our government at Washington; and the Pope at Rome gave Maximilian his blessing; but what was the result? Maximilian was shot in Mexico, and poor Carlotta, his wife, wasted away and died in a lunatic asylum in Spain; and woe be to this land or anything pertaining to it whenever it is found to be worthy of the papal benediction; and, both with the Pope's blessing and the profanation of the Sabbath, we have our fears with regard to the result of our Columbian Exposition."

OUR GLORIOUS BIBLE.

The Bible is a very positive book. It does not deal in uncertainties; it knows no "if," or "perhaps," or "peradventure," but from end to end the divine "shall be" glows as it were in letters of fire from every page. To-day the dandelions stud the grass with their yellow stars of promise, perfumes of lilac and apple-blossom are everywhere, and the very mosses are green and soft on long forgotten graves, because in all the ages that have passed not a single summer has laid herself down to die and be buried under her fallen leaves, without the sure promise clasped to her heart, "that while the earth remaineth seed-time and harvest shall not cease." And yet some of us are troubled, and anxious, and care-laden; so much so that we cannot stop to listen to the sermons preached by every bird of the air and flower of the field. You want to be freed from some financial strain, delivered from the prospective shadow of want. "No good thing will he withhold from them that walk uprightly." Do you believe it? Bread is a good thing, and here is the promise, "Thy bread shall be sure." Love is a good thing, and more of us are more hungry for affection than for bread. Wisdom is a good thing, our troubles being mostly caused by the lack of it; and though we might name a long category of specific desires they could all be easily classed under these three heads.

And so to you, O anxious and heavy-laden ones, comes the message of these lengthening days, these sweet south winds, this yearly miracle of bud and blossom. Seed-time has succeeded to harvest, and harvest to seed-time, and the changeless rock and the shifting cloud have alike borne witness to His truth that fails not; and shall he keep his word with the seasons as they come and go, and not with you "O ye of little faith?"—*Elizabeth E. Flagg in the Independent Christian.*

ANTIQUITIES WHICH CONFIRM THE BIBLE.

No "scientific investigations" are yielding better returns than the antiquarian investigations going on where time has buried deep the ruins of ancient civilization. It is remarkable how they confirm the Bible. Two new "finds" of unusual interest are announced by Egyptian explorers. The first is the discovery of a tomb believed by eminent archæologists to be that of the famous Cleopatra. It is twenty-five feet under ground, in a chamber ten feet long, with a sarcophagus in the form of a pyramid, and decorated with exquisite carvings. The investigations are not yet complete, but have proceeded far enough to make it certain that the tomb is that of some extraordinary personage. The other discovery is that of a will at Illahun. This will was written on papyrus and dates back to the reign of Amenamhat III., 2550 B. C., the name of the month and day being given. The phraseology is quite modern in form and shows that people even in that early day knew how to give away their property when they could no longer use it, as well as they do now. As the testator settles his property upon his wife it indicates the legal status of woman. It is also another proof that the Egyptians had a written language in that far-off day. —*Selected.*

ROMANISM IS GAINING WHAT IT LOST IN THE REFORMATION.

The reverses of the papacy these twenty years past have not been without their consolations. The prominence which every word and movement of the prisoner of the Vatican enjoys before the world has fixed attention upon him and his office, such as has not been seen since the days of Luther. The reception of the Encyclical illustrates this statement. The whole civilized world waited for it, read it, commented upon it. Why? Because the civilized world is now pretty well acquainted with the social problem; it has learned to appreciate the fact that the pope leads the Catholic millions; and to understand that the pontiff's utterances are bound to have an immense influence on these millions. It was once thought by the innocent non-Catholic that loss of the temporal power meant the disappearance of the pope; the phenomenon of his continued and very prominent existence has now to be accounted for; and we have no doubt that when the phenomenon has been explained to the satisfaction of non-Catholics, they will be clamorous partisans of the restoration of the temporal power. The man who leads the Catholic millions of all nations must for the sake of the nations be utterly free from the compulsion of the ambitious and the interested. Non-Catholics have learned much from the pope's imprisonment; their own interests will yet compel them to defend him against injustice, as in former times selfish kings were forced to draw the sword in his defense.—*Catholic Review.*

SECRET SOCIETIES—PRO AND CON.

Secret societies to some of our people are the same as shocking machines. The harder the shocks, the tighter some people hold on and suffer to be deluded.—*Baptist Vanguard.*

Not only secret societies, but all sorts of benevolent societies do much good, and exert a wholesome influence to a very large extent in the community; but truly a check should be put upon the useless waste of money that usually attends the existence of *societies* among our people. —*Southern Christian Recorder.*

When you admit that "a check should be put upon the useless waste of money," etc., Bro. Bradwell, you admit all that the *Vanguard* contends for in the above clipping. What's the use, then, in trying to differ when you really have the same opinion? But to take a step in advance, it is highly questionable and hard to prove, (1) that secret societies are benevolent; (2) that they exert a "wholesome influence" to any extent in the community.—*Baptist Vanguard.*

NEW ENGLAND LETTER.

The last days of Pompeii—Should Boston fear a foreign foe?—The Royal Ark and its victims—The daisy at the South.

A somewhat lurid-looking card was put into my hand the other day, with Mt. Vesuvius pictured on one side, belching forth fiery streams on terror-stricken people who are running wildly about, or kneeling with arms outstretched imploringly to heaven, among their burning temples and palaces; and on the other an invitation to attend the grand spectacular performance of "The Last Days of Pompeii," which still continues to be the leading attraction to amusement seekers of Boston and vicinity.

But isn't it rather ghastly, when one comes to think about it?—the idea of reproducing in mock semblance that frightful tragedy, which perhaps comes as near, on an infinitely smaller scale, to the scenes of the last great day as any event known to history. Was it for nothing that luxurious, wicked, heathen Pompeii slumbered in careless security on her vine-clad slopes, then woke for one brief, terrible instant—too brief almost for her death shriek to go up to heaven, ere the black, sulphurous billows rolled over her, and the places where she had sung and danced and feasted knew her no more forever? And yet was poor, pleasure-loving Pompeii worse than other cities of that land and age that she should be thus singled out to stand an awful object-lesson, like the rebel angels of old "suffering the vengeance of eternal fire"? Among all the forms of vice and sin which she practiced, was there any that could not, at least in essence, be found in Boston, New York or Chicago, to-day? A year ago thousands crowded daily and nightly to Oakland Gardens to witness the "Fall of Babylon." Nothing would seem to remain new except for some enterprising caterer to the public amusement to eclipse both these shows by getting up a representation of the destruction of Sodom and Gomorrah.

The *Traveller* lately sent out its reporters to interview the officers of the White Squadron on what kind of a defence Boston could make in case of an attack from some naval power. Of course, army and navy men are inclined to look at the matter from their own professional standpoint, and it is needless to say that their opinion was very unfavorable to Boston's ability to repel any such attack. The various replies made by leading women as to what they could do to help save the city if it was threatened by a foreign foe, are interesting reading, and, hypothetical as the idea seems of a hostile fleet coming in sight of our shores, it will do for a newspaper topic in hot weather, when, if at any time, the stream is apt to run dry. The Professor of Botany at Wellesley, who is as sweet in face and soul as the flowers of whose habits she has made such an affectionate and life-long study, gave the characteristic answer that "she would use her knowledge of healing herbs and plants to relieve the wounded;" a reply which ought to be very much to the satisfaction of all who believe in the "ministering angel" role as the only one appropriate to women. But of all sensible answers to a somewhat foolish question, Mrs. Eliza Trask Hill's may well bear off the palm: "Women," she said, "who have left the ball room and the theater in the last three years, and given up the frivolities of fashionable life for the love of country, are even now agonizing before God on bended knees, spending whole days in prayer, so distressed are they over the dangers that are threatening their beloved country. It is not the attack of a foreign foe from without, but the attack of foes from within that we fear. Give us loyal men and women on shore, and enemies in the harbor will soon be vanquished!" I felt like giving a cheer for Mrs. Trask Hill. She has uttered words of truth and patriotism which not only Boston but the nation needs to hear.

The *Transcript* suggests that perhaps one reason why the Mafia episode dropped so suddenly out of sight, is the fact that the Italian government is just now devoting all its time to smashing a recently discovered secret society in the Neapolitan provinces, which is said to be very much like the Mafia, "an unhappy mingling of amateur and professional murderers." Another illustration of the folly of all this was talk so freely indulged in at the time of the New Orleans trouble. It is true that matters are always liable to come up and cause more or less unpleasant feeling, as in the Behring Sea affair, and there may be a good deal of bluster on both sides; but every year gives the European governments more and more to occupy them at home without going to war with their neighbors across the water. America's foes are within her own bosom; and the only invading forces she has any reason to dread are being landed daily at Castle Garden. No thoughtful person can read the long list of foreign secret societies, and then the numerous so-called "patriotic" societies which have risen to combat them, without feeling that here are all the elements of a most terrible civil conflict. "Any *white* male person born in the United States, of good moral character, a believer in the Supreme Being, and in favor of free education and opposed to the union of church and state," can become a member of the Junior Order of United Mechanics. "To maintain and promote the interests of Americans;" "to assist Americans in obtaining employment;" "to encourage Americans in business;" and "to establish a sick or general fund," are four out of its five avowed objects. The fifth and last, which has reference to maintaining the integrity of the public schools, is all that gives it the smallest right to be called a patriotic order. Their grand mistake, beside that of trying to combat Rome with her own Jesuitic weapons of secrecy, is to fancy that selfishness and race prejudice are patriotism. Alas for the nation if, in her hour of peril, she must rely on these dark-lantern orders to defend her!

The long-threatened collapse of the benefit system is beginning, but Commissioner Merrill can have the comfort of knowing that he has faithfully warned the deluded depositors in these concerns that their folly would one day bring them to grief. He says that his office is fairly besieged by members of the Royal Ark and other short-term orders. It is probable that the former is hundred of thousands of dollars in arrears, and its victims, some of whom have deprived themselves and families of the necessities of life to keep up their membership, can never hope to get their money back. The officers who talked so glibly on the advantages of the system when they got their poor dupes to join, are either missing, or have no satisfactory account to give of the large sums paid into their coffers.

I see it stated that before the war there was no such flower as the daisy in Virginia, but that now the fields around Richmond are white with daisies, the seeds having been carried in bales of hay brought by the Union soldiers when camped near the city. Is not this a pretty and poetic prophecy of the union that may one day exist between these long-severed sections, when New England capital has not only built up a New South, but planted it with New England ideas? How the homesick Northern invalid's heart will leap when he sees the golden-eyed daisy of his native fields smile up to him, a token that he is not an exile but still under his country's skies. Is not the free, hardy, plebeian and yet royal-hearted daisy a more fitting choice for a national flower than the golden rod which really suggests too much the American love of mammon?

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, July 15, 1891.

It is curious how a man will listen to the most elaborate arguments made by eminent orators in the cause of religion or temperance without being convinced of the error of his manner of living, and then, at some unexpected time, a few words spoken by some old friend or neighbor will do what the great orators have failed to do. A case of this kind has just come under my observation. A popular business man, about forty years of age, whose principal fault consisted of his determination "to take a drink whenever I feel like it," was one of half-a-dozen gentlemen assembled in a social group when the subject of alcoholism came up. It was discussed in about the usual way, all the gentlemen present being teetotalers except the business man, who said, after listening to his friends tell about the harmfulness of alcohol: "Well, I take a drink whenever I feel like it, but I have no use for a man who will allow liquor in any shape to become his master, and I know hundreds of men who do the same thing without injury to themselves or to society."

"Are you certain of that last statement?" asked one of his oldest neighbors.

"Yes, I—I think—I—am," was the hesitating reply.

"Well, now let us see about it. You remember Blank, the Seventh street merchant; he was just that kind of a man when I first knew him. Do you remember what caused his failure?"

"Yes, excessive drinking and neglect of his business."

"That was my impression. Now, do you see that haggard-faced, slouching figure creeping along on the other side of the street? You know him; he was your school-mate, and the champion athlete of your school. Now tell me what destroyed his health and his prospects, and made of him the pitiful object he now is?"

"Whisky," laconically answered the business man.

"You were on the committee to raise money to pay the rent for our sick neighbor, whose husband is serving a term in prison for having committed forgery, and you know all the circumstances. He started out with almost the same ideas as you now express; what was it that made him a felon and branded his innocent wife and children with disgrace?"

"It was drink, that ruined him; but," becoming excited, "these men allowed liquor to become their masters."

"True, and so will drink become your master, unless you stop while there is yet time."

"Impossible!"—somewhat irritably.

"Come, come, don't get offended. Answer two more questions, and I am done. You say that you know hundreds of men who drink whenever they feel like it, without injury to themselves or others; now, candidly, is it not from this very class of drinkers that all the confirmed drunkards come?—and is it not a fact within your own personal knowledge that many of your acquaintances, in paying for their drinks, use money which should go to provide for their wives and children?"

"Enough, enough; you have presented the evils of moderate drinking in an entirely new light to me, and from this time forth I shall never swallow another drop of intoxicating liquor."

To say that the gentleman who made this conversion was happy when he heard the fervent "Thank God," which the wife of this business man uttered when she heard the good news, is almost superfluous.

Public interest in Glen Echo Chautauqua is on the increase, and the beautiful grounds are visited daily by hundreds of our people who greatly enjoy the lectures, music and other features. Last Sunday an invitation was extended to the children of every Sunday-school in the District of Columbia to visit the grounds, free of charge, tomorrow, which is to be "Children's day."

The Gospel meeting of the Y. M. C. A. was addressed Sunday afternoon by Rev. Dr. James M. Crocker, of Saratoga Springs, New York, his subject being "Birth implies Manhood."

The new Y. M. C. A., composed entirely of colored men, installed its permanent officers Sunday afternoon; it has now a membership of 225, which is being constantly increased.

At two meetings of Good Templars—one on Saturday evening, and one on Sunday evening—addresses were delivered by Mr. J. T. Kean, G. C. T. of the State of South Dakota, and Captain Karlstern, from Australia, both of whom gave cheering accounts of the progress of temperance in their respective localities. *

TESTIMONY AGAINST TEMPERANCE LODGES.

A dear, good brother in the ministry of Christ thus gives his testimony against the utility of secret conclaves for the purpose of carrying on a successful temperance campaign. It is taken from a private letter, and the brother's name is necessarily withheld from publication; but every true believer must appreciate the purity of his motives and the value of his experience.

"In my boyhood Morgan was murdered by the Masons. I read and heard about it. Then and there I got the seed-germ of anti-secret societies. In college, at Yale, I saw so much of the evil of such societies, to the pockets, habits and morals of students, that the germ sprouted and became a living, growing principle.

"In 1847, I organized a church in ———, and we took our position for free missions and total

abstinence, and against *all* secret societies. These positions were all unpopular; but I thought them right, and think so now. I began an effort against the prevailing intemperance, and we had quite a reformation.

"The next year, the Sons of Temperance organized. I heard their lecturers, and saw nearly all temperance people joining the society. Brother ministers went in, one after another. I was entreated, scolded, denounced, but never saw one good reason for changing my course. The total abstinence pledge covered all alcoholic beverages, whether they had one or fifty per cent of alcohol; so a secret society, like the Sons, with only a small per cent of the Evil One, was wrong, and, in some respects, *more dangerous than a Masonic lodge.*

"I found the Sons, in many cases, a stepping-stone to the lodge.

"I have been maltreated here for years, for not joining the Good Templars, but have outlived it, and am none the less a temperance man in the view of all.

"While I have seen some reformed in the lodge, I have seen none transformed. I have seen inquirers and seekers go in there for safety—and stay there. *I have known no professing Christian made a better man by the lodge.*"

The noon prayer meetings at the *Cynosure* office continue, and efforts are constantly made to give them a distinctive feature in the public religious exercises of the great West Division of Chicago—interesting and profitable to a large circle of regular participants. They need, however, the earnest prayers of all who appreciate the value of such meetings.

The Annual of the University of Deseret—1891–92, at Salt Lake City, Utah, is received, and from its contents we infer that the institution is enjoying a fair share of local patronage. The studies and government of the University indicate a strong and varied *curriculum* and a system of training admirably devised for obtaining the best results, mentally, socially and physically.

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

BOSTON, July 16th, 1891.

DEAR CYNOSURE:—Your kindly mention of our work here is appreciated, and as others have given notice of my brief address to the Baptist ministers of this city, June 22d, with comments, it may be in order for me to say a word. If I have given *just* occasion for an anti-Roman editor and "Freemason of over fifty years'" standing to publish the Baptist ministers of Boston, in his reform (?) journal, as "*idiotic asses*" and "*more stupid than the beast on which Balaam rode,*" because, as he avers, they allowed "an idiot, as to the meaning of Masonry and the Bible," to "slander an order as much purer than they [the Baptist Ministerial Association of Boston] are as Michael is than Abaddon," it was not what I intended.

The simple record is this: I have improved whatever favorable opportunities came in my way to distribute the writings and speeches of such men as John Quincy Adams, Daniel Webster, Charles Sumner, Charles G. Finney, Joseph Cook, Dwight L. Moody, Geo. F. Pentecost, Roland D. Grant, F. O. Cunningham, B. Carradine and E. P. Goodwin, giving their views of secret societies in their own words. I have conversed freely with Masons, Odd-fellows, and all who called on me, giving such information as they sought, and I was able to impart. When asked to speak publicly, I have responded by stating my objections to secret societies as well as I was able. The chairman of the program committee of the Baptist Ministerial Association of this city called at my rooms, and asked me to address that body upon secret societies. I readily assented, and I went with Bro. Wheeler to see Dr. Gordon and arrange the time so as to accommodate us both and not conflict with other appointments.

June 22 was the day assigned me, and I was informed that fifteen minutes was the usual time allowed to such addresses, but twenty minutes would probably be tolerated. I wrote what occupied nineteen minutes in reading, and appeared as requested. After an ordinary opening of devotional and business exercises, I was introduced by presiding officer P. S. Moxon, D.D., and, after brief preliminary remarks, began reading. The attention was all that could be desired for fourteen minutes, when Geo. H. Cleveland, pastor of the Baptist church at Melrose, rose to a point of order. Not being sustained, he abruptly left the room, requesting his name erased from the Association's roll of membership. I proceeded to complete the reading, and as some wished to hear further on the subject, a motion prevailed to extend the time twenty minutes. I gave a brief chart talk, hearing and replying to such questions as the brethren wished to ask, when the meeting heard from Dr. Northrup and other brethren, and adjourned with prayer. It was quite evident that a deep feeling pervaded the assembly, and but for the steady hand with which the presiding officer guided the movement, there would possibly have been more confusion. Reporters came for my manuscript, which I gave them, with permission to publish in whole or in part as they liked.

Our Boston dailies have treated the matter fairly, and a very commendable interest has been awakened. If the secretists have received "a crumb of comfort" from the secular press of Boston, it has escaped my notice, and I feel grateful to God and to the ministers and reporters for the vindication of free speech and the privilege of being heard and honorably reported on one of the most perplexing and unpopular themes of the day. The spirit of liberty has not wholly departed from the grand old Commonwealth of Massachusetts.

It was announced through the papers that Rev. Sullivan L. Holman would speak, as a Mason, the following Monday. He filled his engagement, and succeeded in convincing all present that either he had a hard subject to handle, or that he was not a skillful manipulator of stubborn facts. It is sad to witness an ordained minister of the Gospel of Christ, *straining* the truth, and *quibbling* for forty-five minutes, in an attempt to defend a religious system which willfully and intentionally rejects the atonement, and that, too, in the face of Him who says, "Whoso denieth me before men, I will deny before my Father and the angels."

Outside of Boston, some severe strictures have been given, as mentioned above. Over two columns in the "*American Monitor,*" started and run to oppose Romanism, reflect the Masonic sentiment by a "Mason of over fifty years'" standing. Is not such an imputation of stolidity and diabolism, coming from the editor of an anti-Romanist journal worthy the attention of the justly celebrated "Committee of One Hundred?"

Will the brethren who carry on the Music Hall Sabbath services silently indorse this man as an ally and co-worker, or will they speak in vindication of their traduced and maligned brethren?

Some of these men whom the *Monitor* has weighed in its Masonic balance and found wanting, are upon the platform, in the front ranks of the defenders of our liberties and free schools for a free people, against an insidious foe in hiding, and of them it may be reverently said: He that is not with them is against them. If anything is more cowardly and disreputable than personal abuse, it is to stand by and silently witness an honorable man, or body of men, branded as "*idiots*" and demoniacs; and a discriminating public would be tempted to construe such recreancy as a *silent* indorsement to be referred to the realm of Masonic mystery for a true explanation. A loyal public will expect, and I trust not in vain, to hear words of no uncertain meaning on this living question. J. P. STODDARD.

FROM OUR WASHINGTON AGENT.

VOSE, Wyoming Co., Pa., July 16, '91.

DEAR CYNOSURE:—I never grow tired of the ever-changing beauties of the Pennsylvania hills. Having plenty of wholesome food, fresh air and clear spring water, why should not I rejoice in the Author and giver of every good and perfect gift?

Leaving home one week ago, my first stop was at Steelton, Pa., where I have so often received a cordial welcome at the home of Bro. John White's. This was no exception to the rule. Not far from Steelton, nestled among the hills, is a home which gives every evidence of industry, neatness, and thrift. The buildings are all tastefully painted; the fences are all up; gates and doors are all on their hinges. In short, a glance tells that the man living there is diligent in business.

This is the home of Bro. Wm. Smeltzer. His fervency of spirit and service of the Lord led him to help sustain our work. Contributions to our cause, given without solicitation by brethren White and Smeltzer, led me to rejoice, and more fully to trust Him who has always helped in times of need, and whose promises are sure for the future.

A secret society, of the Powderly style, has been formed in Steelton, among the steel workers. The hope is to compel the company to pay the men higher wages. They purpose doing this by the usual strike methods. In this they will probably not succeed. The company knows who are the leaders of this society, and I was told by one in a position to know, that in less than an hour after each meeting the company knew the plans suggested and the action taken. They have already discharged several of the leaders. A general strike was ordered for the 9th of July, but has been postponed, and the works are running as usual. Those who refuse to join this secret society will gain favor with their employers, while those who strike will be thrown out of work and have their places filled by new men.

Doubtless many work hard for little pay. Some get but 11 cents per hour, while others receive from $3 to $5 per day. Some, who are receiving the most pay, make the most complaint. A man was discharged for being a leader in this secret society the day I was at Steelton; he had received $130 per month for very ordinary work. When will men learn that to fight those who give them bread is unprofitable as well as ungrateful? Especially is this true when warfare is carried on under cover of night. Two employes of this company stated that always when the men had any grievances and presented them to the company in a respectful manner, they were respectfully heard, and nearly always their requests were granted.

At Wilkes Barre I found an open door in the Free Methodist church, and a helping hand in Bro. A. G. Miller, the F. M. chairman for this district. I spoke to fair audiences, all things considered, on Saturday, Sabbath and Monday evenings. On Sabbath afternoon I spoke, with others, to a company largely composed of red-nosed, blear-eyed fellows, who stopped on their way to the saloons to hear the music. How sad to see the multitudes going down to death through strong drink!

I spoke in the Free Methodist church here, last evening, to about seventy-five persons. Farmers are very busy securing crops. I speak, by appointment, to-night in a school-house at Prospect Hill; to-morrow evening in the Baptist church at Russell Hill; Sabbath afternoon and evening in the church here. I find a pleasant home with Bro. Shearer, pastor. Several testimonies of seceded secretists have been very interesting and profitable. When Bro. Armstrong, of Wilkes Barre, was initiated into what is called "The Mystic Band of Brothers,," he was allowed to retain but little of his clothing. Two men held drawn swords pointed at each breast, while he was compelled to take a horrible oath. He thought that about two-thirds of the members of the lodge to which he belonged would get drunk before returning home, after the lodge was dismissed. He is now trying to walk in the light, and is, of course, out of the lodge. W. B. STODDARD.

CORRESPONDENCE.

AN ENERGETIC MAYORESS.

McCUNE, Kan., July, 1891.

DEAR CYNOSURE:—You have perhaps heard of the election laws of Kansas which allow women to vote at municipal elections for school officers, etc.

Now we, Kansans, take some pride in our women, and our law, and the following extract will tell you precisely why we do so:

Mrs. Dr. Paxton is mayoress of Kiowa, and she handles the official ribbons and whip with neatness and precision. Immediately on assuming the duties of the office, she discharged the old marshal and appointed one to whom she gave strict orders to close the eleven joints

(saloons) of the town. The citizens immediately held an indignation meeting and protested against the adoption of measures which promised the total annihilation of their business. Among those appointed to wait upon her "honoress, the mayoress," was her husband, Dr. Paxton. When the committee made known to her their mission, she politely, yet promptly, informed them that she had taken a solemn oath to enforce the law and that she had not yet been in politics long enough to learn how to swear to a lie and still be respectable. The joints (saloons) were closed.—*Arkansas City Traveler.*

They are far less corrupt and more conscientious; more honest and honorable, and for these reasons make better voters and better officers than men. We are soon going to have an entirely free ballot for them in Kansas, and a political field, clear and clean, for them to operate in. We need their instinctive ideas of honor and right to have an untrammeled bearing upon the important political work of the times.

Allow me the pleasure of commending Mrs. Paxton, Mrs. Lease, Mrs. Emery, and others like them, to your favorable consideration.

Yours truly, J. L. SWITZER.

MASONRY AND ODD-FELLOWSHIP SELF-CONDEMNING.

ST. PAUL, Minn., July 11, 1891.

DEAR CYNOSURE:—I see by the clipping you sent me from the *Companion Odd-fellow* for July that I am charged with "vilifying" the Odd-fellows. Whence I conclude that the Odd-fellows themselves are constrained to testify that the principles of their institution are "villainous," for I did nothing but expose their own principles expounded and indorsed by a combination of the highest Odd-fellow authorities in twenty-seven of the United States. In the light of Christianity, the Bible, their principles are infamously blasphemous,—proclaiming, as they do, regeneration founded upon the ancient abominations and salvation of Egypt, and without Christ.

They also charge me with calling the Freemasons "liars, murderers and idolaters." If I have called the Masons liars, it is because they make a bare-faced, scandalous lie fundamental to the very existence of Masonry, and so spiritualize that lie in their own souls as to make it the foundation of their doctrine of resurrection, immortality, salvation, etc. That is not only lying, but it is, in the light of Christianity and the Bible, blasphemy. If I have called them murderers, it is because their principles involve murder, in testimony of which we have the history of murder actually committed by the fraternity, and justified by true Masons in pursuance of their own wicked Masonic principles.

If I have called them idolaters, it is because they practice idolatry in their lodge work, essential to the existence of their institution—even the ancient abominations of Egyptian idolators.

For all of which they ought to hang their heads for shame in the presence of honest men, instead of making their honest boast of it.

The First Lutheran church of this city has become so much interested in the subject of secret societies, that the lecture delivered to a large audience on last Thursday evening is to be continued on next Thursday evening. Will readers of the *Cynosure* please pray that the true spiritual light of God may shine in the hearts of his people, and the spiritual darkness of lodgery disappear.

W. FENTON.

PITH AND POINT.

[How to Best Oppose Seeret Socicties—Extracts from Private Letters.]

"By the preaching of the Gospel."

"By regarding and speaking of them as childish and un-Christian, and by declining to unite in their ceremonies."

"Speak against them; write against them: preach (at times) against them."

"Expose their wrongfulness, ways and tendencies. Bring out the arguments against them and show their preposterous puerilities. Lift men above the level of such nonsense and doings. Fill the measure with wheat, so that there will be no room for such chaff."

"I think the press the best medium through which the work of opposition can be carried on, and thus: Let every one opposed to the lodge supply friends and acquaintances with suitable literature, directly or indirectly. Perhaps the indirect method would answer the best purpose. The person supplying the means would, of course, give names and addresses of those to be furnished with reading matter. Then let the publisher send the books or papers, accompanied by a polite note (or postal card) stating that a 'friend' had subscribed for them, and would also deem it a *special favor* if they were carefully read. This method would often secure a reading, when otherwise such matter would go directly to the waste-basket, or perhaps to be left in the postoffice."

"Ignore them."

"I know of no other way of so successfully opposing those (secret societies) which are objectionable, as by imparting information through the press, and preaching the Gospel. I think the young should be fully warned against them."

"Supplying in the church all the legitimate inducements they (the lodges) offer."

"Preach the truth in the love of it; the Gospel is infinitely better than any of them"—(the lodges.) "I have seen much evil in the churches from these sources."

"Exposing their unprofitable principles."

"Distribution of literature and other methods of getting people to see the truth."

The best means of opposing the injurious ones (lodges) is to pour on the light; pitch into them and expose them, as the *Cynosure* is doing. A little legislation might be a good thing. For such crimes as the murder of Morgan, and similar cases, if the perpetrators could be caught, hanging would be none too good, but I should think it would be salutary."

"Don't know. A hidden enemy is hard to fight. I am in fighting trim, but as the fellow comes, himself, with darkness, I don't know where to hit. The iniquity so inflicts our churches, and schools, and families, that the case seems almost hopeless." [Let judgment, then, begin at the house of God, and root out the evil there; then, when the sanctuary is cleansed, forbid its existence in the family, and cast out its representatives from the school-boards by the votes of freemen.—ED.]

By "the same variety of methods which a man with 'horse sense' will constantly, courageously, and consistently use to make his convictions felt and respected about any evil thing."

"The best method of opposing it I judge to be by the dissemination of knowledge, especially of its un-Christian character and evil influence, hiding much that will not bear the light."

"The best method of opposing them is not to oppose them at all; but try to show a more excellent way to secure every good end which they profess to gain. The church was designed to meet all the higher social needs of its members—all helpfulness in health, or, in sickness, all sympathy and counsel while fellow-travelers in the narrow way." [If the church members are one-half lodge members, the lodge will be better supported andhave more influence than the church. A house divided against itself cannot be kept in good repair.—ED.]

Oppose them "individually and personally, in a quiet loving way, and also by inculcating correct principles in the Sunday-school and church."

By "agitation of the question in a Christian spirit, and from a Christian standpoint, by the pulpit, platform and press. The expression of sentiment by political action at the opportune time. Personal work among the individual members of our respective churches."

"Evangelize."

LITERATURE.

SABBATARIANISM: A Treatise in Defense of the Christian Sabbath. By Aura Claire Showers. Introduction by Rev. R. W. Hawkins. Chicago: Thos. B. Arnold. 1891.

We are glad to see the growing interest in the Sabbath and Sabbath-observance question. The war is not only between Christians and the working and pleasure-loving worldly masses, but between sincere Christian men and women as to the true Sabbath to be observed—whether Saturday or Sunday, under the Bible instructions, should be kept holy. On this subject the author of this little book of 93 pages says: "It is difficult to believe that any connection, professing loyalty to Christ, would hold so persistently to a Judaic law as do these modern Sabbatarians. With them the observance of the seventh day of the week is the great mark and seal of discipleship, and the refusal to do so is the 'mark of the beast.' We look for Judaism among the Jews. There alone should it be found. But when those who talk glibly about 'atonement,' 'regeneration,' and other essential doctrines, insist upon a strict observance of the Jewish Sabbath, honest souls are frequently entrammeled for want of Scriptural support for their time-honored beliefs." The object of Mr. Showers' work is to introduce the Scriptural reasons for the adoption of Sunday as the Christian Sabbath, and indicates thought and research in his efforts to neutralize the opposition—so senseless and disturbing—with which it is met by the Seventh-day people. The subject is thoroughly discussed, and, with the authorities quoted, should do much to settle this vexed question. It is more important, however, that the Sabbath, on whatever day it occurs, shall be more rigidly devoted to the service of the Lord of the Sabbath than it now is. Mr. Showers' book deserves a wide circulation.

The *Review* of *Reviews*, as one of its functions, presents month by month to English-speaking readers the world around the men, the questions and the affairs that are *first*, in the right sense of the word. Its current number presents a man who is verily much talked about wherever the Jews and the Russian trials are heard of,—Baron Hirsch. The *Review* dubs him "the Millionaire Moses of the Nineteenth Century." His energy and wealth are surely making ways of deliverance for his oppressed people. The most prominent article in the *Review* for July, is one prepared by Professor Herbert B. Adams, of the Johns Hopkins University, entitled "University Extension and its Leaders." It is an account of the popular movement for the dissemination of advanced education among the people, in which the leading educators of America are now earnestly engaged, and it is illustrated with fine portraits of Professor Adams himself, Bishop Vincent the head of the Chautauqua movement, Presidents Eliot of Harvard, Dwight of Yale, Adams of Cornell, Gilman of Johns Hopkins, Low of Columbia, Harper of Chicago, Northrop of Minnesota, Mr. Melvil Dewey, Professor E. J. James, and various other gentlemen. It is the most striking article and the most complete ever written upon the University Extension movement. In the same number a competent authority has prepared a thorough review of all the ballot reform legislation of the American States in recent years, including the enactments of the legislatures of 1891, thus bringing the record down to the time of going to press with this number of the magazine, with a map showing all the States which have adopted the Australian system.

The July number of *Our Day* presents a finely engraved portrait of Mrs. Harriet Beecher Stowe, which plainly shows the inroads of age upon the features of this once fair and talented lady. There is something painful in the view it gives us of the latter days of one whom the world has so greatly admired in the past. Ex-President Cyrus Hamlin appeals to the Christian world for international aid for the persecuted Jews; to which is added a graphic account of the expulsion of these persecuted people of God from Russia. Rev. Wilbur F. Crafts dilates upon "The Manifold Worth of the Sabbath;" Joseph Cook contributes a characteristic paper on "The Wickedness of Licensing the Liquor Traffic" and his usual Monday lecture—"Unsolved Southern Problems—General Sherman's Death." In closing the letter, he says: "I am not a Republican, I am not a Democrat; I am simply an Independent in politics. Let those principles which lie nearest the hearts of loyal citizens be championed by the party now in power, and we will support that party. If that party will not champion these principles, there should be a reorganization of politics, and it should be commenced over the open graves of the greatest patriots and generals of our civil war. Let us complete Sherman's march to the sea.' The usual editorial book notices, "vital points of expert opinion" on current topics, questions to specialists, and a number of editorial notes and comments, conclude a strong number of this vigorous periodical. Published at 28 Beacon street, Boston, once a month, for $2.50 per annum.

The *American Garden*, as usual, presents a July number brilliant in illustrations of summer vegetation, the frontispiece (a full-page engraving) showing a Lily Pond at Newport at R. I., on the Rogers' estate, accompanied by a description of a garden home made by the "richest woman in America," with two other views of garden scenery in the same connection. The other illustrated papers in the current number are: "The Ornamental Cherries of Japan," with "Japanese Flowering Cherries in New England," and the various species of Japanese flowering cherries; "Sub-Tropical Gardening;" No. 2 of "Easily Cultivated Orchids;" "Eel-worms in Leaves of Cultivated Plants;" "Horticulture in Archipelago de Haro, Washington:" "El Mercado Central, Asuncion, Paraguay;" and "A Matter of Walks and Gutters, Tarrytown." Other papers relate to: "Grape Growing on the Islands of Lake Erie;" "Burning over Strawberry Patches;" "Horticultural Advantages and Possibilities in New England:" "How Things Grow in South Dakota;" "A Discovery of the First Importance to Fruit-growers and Gardeners in General," and several others of considerable interest on other timely topics. Published in New York City at 20 cents per number.

The July issue of the *Associate Presbyterian Magazine* (S. H. McNeel, publisher, Chesley, Ont.) is wholly filled with a report of the proceedings of the recent Associate Synod of North America, at Columbus City, Iowa. Its convenient form and elaboration admirably fit it for preservation as a work of reference. Terms (monthly) $1.50 per annum.

HOME AND HEALTH.

USE ONIONS AND BEEF.

The most life-giving and digestible food that can be given to one just recovering from an illness is chopped beef. Just take a pound of the finest round of raw beef, cut off all the fat, slice two onions and pepper and salt. Then chop the onions and meat together, turning them over and over until both are reduced almost to a pulp. Then spread on slices of rye bread and eat as sandwiches. People talk about celery being a nervine, but let me tell you that there is nothing which quiets the nerves without bad results like onions. The use of them induces sleep, and much strength is obtained from them. That is the ideal food for convalescing or for any one who is in a weak state of health.—*Grocers' and Canners' Gazette.*

A VALUABLE GLUE.

Householders will be glad to hear of a very permanent glue, which is made by an admixture with common glue of one part of acid chromate of lime in solution to five parts of gelatine. The glue made in this manner, after exposure, is insoluble in water, and can be used for mending glass objects likely to be exposed to hot water. It can also be made available for water-proofing articles, such as sails of awnings, but for flexible fabrics it is not suitable. A few immersions will be found sufficient to render the article impervious to wet. It is necessary that fractured objects ahould be exposed to the light after being mended, and then warm water will have no effect on them.

DIET FOR DYSPEPTICS.

The *Southern Health Journal and Home Magazine* says: "It is a great mistake to suppose that dyspepsia is cured by violent exercise, because in many cases rest is more useful than exercise. Violent exercise defeats its object by producing exhaustion, the latter condition producing indigestion. The dyspeptic needs to be nourished. Many persons advocate starvation as a cure for dyspepsia, but it is sure to work injury. It is beneficial to abstain from certain kinds of food at times, and short fasts even are beneficial; but as a habit, the dyspeptic should eat moderately of a varied diet, and above all things, regularly. Sleep is one of the best nerve foods, and plenty of sleep is a necessity for the thin, nervous victim of dyspepsia. A short nap before dinner rests the stomach and prepares it for the work of digestion. Rest is infinitely better than stimulation, for the latter serves oftentimes simply as a spur to a tired horse or a goad to a weary ox."

MILK INSTEAD OF MEDICINE.

Leading physicians are becoming bolder. Many have courage now to prescribe a certain diet instead of drugs. Is not the food an important factor in determining the character of our future lives? The infant whose mother drinks alcoholic stimulants while nursing it will, three chances out of five, be addicted to use of such stimulants when grown. A weary business man comes home from his office at night, nervous and out of temper. A glass of Jersey milk heated to about 90 degrees, sipped a little at a time, and no food taken with it, or at most only a little bread and butter, will do more toward restoring him to happy mind and good physical condition than all the tempting viands that can be placed before him. A lady in Platte county, Mo., was pronounced incurable, A well-known physician in Kansas City advised her to give up all medicine, and, in order to prolong her life, prescribed three ounces a day of a mixture of sweet Jersey cream and sponge cake. Inside of ten days she began to gain strength. In less than a month she regained the use of her voice and was able to sit up. In three or four months she was well and has been well ever since.—*Jersey Bulletin.*

The presence of dandruff indicates a diseased scalp, and if not cured, blanching of the hair and baldness will result. Hall's Hair Renewer will cure it.

BEECHAM'S PILLS cure Bilious and Nervous Ills.

SECRET SOCIETIES Condemned

BY THE PRESS.

Courant, Hartford, Conn.:—The secret society fosters snobbery, and tends to create division among the best friends.

Springfield (Mass.) Republican:—We shall get over secret societies as we are getting over a good many other childish things.

Christian World, Cincinnati:—There is no use in denying that the leading secret societies are, in their practical workings, essentially deistic.

Our Record, Utica, N. Y.:—We are confident that the great objects of equality, fraternity, and morality may be attained without resorting to the vail of secrecy.

Evening Journal, Chicago:—Assemble a party of young men together anywhere, with all restraint removed and perfect secrecy enjoined, and the result will be pernicious.

Republican, Springfield, Mass.:—There is not a moral, political or social purpose which secrecy can aid more than openness. .... It is the meat of petty rather than large minds.

Advent Review and Herald:—And parents should avoid bringing their children in contact with the evil, and not send them to public schools where secret societies are tolerated.

Watchman and Reflector, Boston:—We have before spoken of the low prejudices and antipathies which this secret fellowship engenders toward those who are outside, and of the unworthy and vicious friendships which it creates among those who are within.

Daily Herald, Cleveland, Ohio:—If the "secrets" of Masonry, Odd-fellowship, Knights of Pythias, Sons of Malta, and the entire crop of secret societies could have sunlight let in upon them, we fancy the members thereof would be pronounced foolish boys of a larger growth.

London News, Madrid Correspondence, 1868:—The whole of this insurrectionary movement has been under the direction of a revolutionary committee, most of whom, I am told, are members of the Freemason's society (of which there are not less than forty-nine lodges, numbering 21,000 members, in Madrid), who have been for months arming the people in preparation for this outbreak.

Harper's Magazine:—As the larger portion of the Whig party was merged in the Republican, the dominant party of to-day has a certain lineal descent from the feelings aroused by the abduction of Morgan from the jail at Canandaigua. His disappearance and the odium consequent upon it stigmatized Masonry, so that it lay a long time moribund, and, although revived in later years, cannot hope to regain its old importance.

The Interior, Feb., 1877:—That Masonry is a religious system exceeding every other in the impressive character of its religious rites and ceremonials, and that it offers salvation through the practice of its rites and precepts, is an indisputable fact. If salvation can come to the soul through the channels of the morality taught by Masonry, then there is no need for the Christian religion. The objection we make to it is that it teaches salvation without Christ.

Utica, N. Y., Daily Herald:—The abominations of Know Nothingism are now conceded by all. The outrages of the secret society of Tammany, notwithstanding its endorsement by Gov. Seymour, are familiar to the American people and a disgrace to American politics. The excitement produced by the interference of Masons with politics is a matter of history. Everywhere and at all times, secret societies, so far as they dabble with politics, must exert a baleful evil.

Scientific American, New York:—Once joined, however, and held by working upon his fears through the blasphemous oaths of secrecy that he is forced to take, he is inducted, by sheer force of example, through a routine of profanity, intemperance and gambling; while, in many cases, if young and innocent, his course leads to graver faults, committed more through a sense of shame and false pride than depravity, and due to the tacit, if not open, instigation of his unscrupulous elders.

ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

3. Address to American Pastors.
4. Freemasonry in the Family.
7. To the Boys who Hope to be Men.
8. Modern Heathenism.
9. Ministers at Rival Altars.
10. A Pastor's Confession.
12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
37. Why a Christian should not be a Freemason (German).
38. Masonic Oaths and Penalties.
39. Should Freemasons be Admitted to Christian Fellowship?
42. Our Duty and Ability to Know the Character of Masonry.
45. Ought a Seceding Mason to Keep his Lodge Oath?
49. John Quincy Adams on the duty of American Voters.

The Masonic Oath Itself a Perjury (40 cents per pound).

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

NATIONAL CHRISTIAN ASSOCIATION,
221 W. Madison St., Chicago.

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THE COMPLETE RITUAL

With Eighteen Military Diagrams

As Adopted and Promulgated by the

SOVEREIGN GRAND LODGE

OF THE

INDEPENDENT ORDER OF ODD-FELLOWS

At Baltimore, Maryland, Sept. 24th, 1885.

Compiled and Arranged by John C. Underwood, Lieutenant General.

WITH THE

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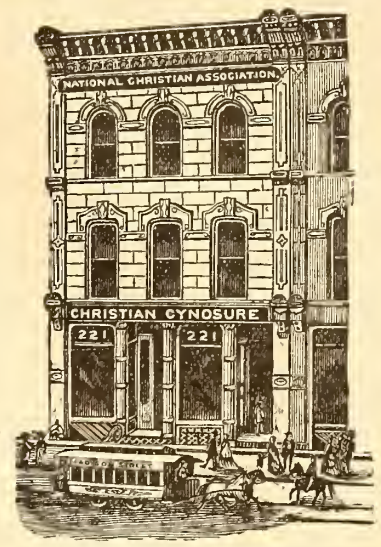
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The Christian Cynosure.

CHICAGO, THURSDAY, JULY 23, 1891.

INDIVIDUALISM.

The generic sin of the world is selfishness, and the form which it takes in society is the development of an intense individualism, manifested in the self-aggrandizement of the individual—a disposition to become a law unto himself, to repudiate, in a large degree, the distinction between *meum* and *tuum*, to ignore the rights and privileges of others, to revive the degenerate principle that "might makes right."

This disposition is largely asserting itself in various ways—in commercial, financial, social, religious and industrial circles, and in the secular press. In the churches it manifests itself by its disregard of ecclesiastical authority, and by its assumption and defence of unauthorized dogmas. This is the outgrowth of a fancied independence, based on the assumed privilege of "thinking for one's self," leading to the increase of an unwholesome liberalism, heresy and schism. It also engenders an impatience of rebuke for misconduct, the resenting of parental and spiritual authority, applications for divorce without a scriptural excuse, a want of respect for the old and unfortunate, and a general ignoring of wholesome laws framed for the preservation of the public peace and prosperity. The tendency of this disposition, if not restrained, is to promote criminal offenses and insecurity in society.

The causes of this individualism originate, of course, in the natural depravity of the race—the unregenerate heart—the selfishness that manifests itself in the creeping infant, and which often requires curbing with a firm will and a strong hand. The growth of this disposition, unless checked by judicious training, is rapid as soon the child is brought into contact with the world, and is then promoted, too frequently, by undue admiration and flattery, by over-indulgence, and improper training. All these serve to inculcate a self-importance and personal ambition sufficient to corrupt the mind of any youth.

When the youth arrives at maturity, he is taught that immense advantages, social and political, can be obtained by uniting with one or more prominent secret societies. Once within these magic circles, his selfishness and ambition receive a new impulse; and, believing that "in union there is strength," and supported in all his enterprises by lodge influences, his individualism grows like a wen. An enlarged ambition and an inordinate thirst for political preferment follow, until he becomes the "Sir Oracle" of his district, and is sent to Congress or the Legislature. Less shrewd, but quite as ambitious, however, his individualism may ultimately lead him to a more undesirable goal. He is often found in labor councils, fomenting strikes and strife, often exhibiting his importance as a "walking delegate," and possibly as a ward politician, familiar with the "fine work" of that profession. Or he may become a thief and robber.

The secret oaths of the societies to which he belongs insure him influence and protection, shield him from the majesty of the law and the sword of justice, so that he is enabled to defy them and set at naught the best interests of society.

Such a being is the outgrowth of a system which every citizen, and especially every Christian, is under obligations to oppose and, if possible, to suppress. The welfare of the country and the interests of Christianity demand it.

HOW MASONRY "SAVES" A MAN.

It is but a few months since the civilized world was startled by dispatches sent out from England, conveying the details of an alleged huge banking fraud which had been perpetrated in London by two "smart" financiers who came there from Chicago. The particulars are probably still fresh in the minds of many of our readers. These men (it was stated) offered depositors 25 per cent interest upon moneys left with their institution; that is, for every $1,000 deposited they returned $250 and gave their paper for the full deposit.

The amount raised in this manner, by *ad captandum* advertising, was estimated at millions; for the avarice of the English depositors seemed to blind them to the inevitable danger to which they exposed their capital. It was not long before the female part of the banking concern decamped with its funds, and the two principals also disappeared from the public gaze. Then the story was told as it has been here recalled to memory, and the victims of the banking house were left to bewail their misplaced confidence.

There was some show of attempts to arrest the defaulters, and the women were traced to America and placed under police surveillance. Whether the money was recovered in part is not clearly understood; but the excitement over the affair died out, and the press became silent about it.

One of the principals, who claimed one of the females for his wife, was of English birth, but long resident in Chicago, where he attained considerable reputation in one of the professions, and lived ostensibly in peace with his lawful wife and children; but a little more than a score of years ago, he deserted his family, and allied himself, by concubinage or bigamy, to the woman who figured in his banking operations abroad.

His real wife, left with but limited means of support, and several young children, was forced to seek subsistance for herself and them by working as a seamstress, eking out a tedious existence and in the most reputable manner rearing her family to maturity. All these years her husband lived in the city without communicating with her, and even endeavored to obtain a divorce, but in this scheme he was thwarted by the evidence of the spotless character of his wife, who still lingers in her deserted condition, having the sympathy and support of a large circle of friends.

Her husband, the man whom the press and the world know as the defaulting London banker, is a free man, and was recently seen walking at liberty about the streets of Chicago, untrammeled by fears of justice or molestation on account of his defalcations; and it is probable that he will never be brought before any earthly tribunal to answer for his crime.

Does the reader wonder why he enjoys this immunity—this undeserved freedom—this opportunity to commit other crimes with the same impunity?

He is a thirty-second degree Mason, and there is not a court of justice (so-called) that will ever summon him before it to answer for his offences. Masonically, he is "saved."

ANTI-SECRECY IN THE FREE METHODIST CHURCH.

The *Christian Cynosure* of July 9, after brief comment on an editorial note that appeared in the *Free Methodist*, touching secret societies, adds: "By the way, we haven't heard that any of our Free Methodist brethren are preaching on this subject nowadays." . . .

By looking over the files of the *Free Methodist* it will be seen that the church is not by any means silent on this question.

For over thirty years she has taken an unequivocal position against organized secrecy of every kind and grade. Her doors have been closed against members of *every secret order*. Her ministry has been outspoken in opposition to them. Every time the church doors are opened a public sermon is preached against secrecy in the following question proposed to candidates for membership, with more or less comment, "Will you abstain from connection with all secret societies, keeping yourself free to follow the will of the Lord in all things?" Thus it will be seen that even in our church relations we do not fellowship the "beast."

It is true that opposition to organized secrecy is not *the special issue* of the church. *Holiness to the Lord* is our foundation principle; and while our ministers are laboring to promote this work they are necessarily brought in contact with sin of every kind, which must be exposed and denounced. Not only secret societies, but other forms of iniquity, such as the pride and worldliness and formality of the churches, Sabbath desecration, and immorality of every kind must be openly rebuked by the servant of God. To this thorough work the ministry of the Free Methodist church is committed in the fear of God.

Anyone desiring farther information as to the attitude of our ministers toward secret societies or any other evil, may be supplied with "facts and figures" by calling at 108 Franklin St., Chicago.—*Free Methodist.*

Every true Reformer will heartily thank God for the Free Methodist church and the noble work in which it is engaged.—ED. CYNOSURE.

COMMENDABLE SELF-SACRIFICE.

There was received at this office, last week, from a Christian brother in Michigan, the sum of $60, to be forwarded to Bro. Gladwin, in India, for the purpose of maintaining a native missionary in that country. We are not at liberty to mention his name and address; but he is a farmer who lives upon cleared land, which is low, on which he can raise no grain, which gives him much extra work to drain it by ditching, and on some parts of which he cannot use horses or oxen without putting mud-shoes upon them. His house is built of logs and deficient in many of the appliances pertaining to a more advanced condition of life; and yet this man, with a commendable self-sacrifice, prefers to contribute liberally to the cause of Christ and deprive himself of the luxuries and even the comforts of life. What an example is this for well-fed, well-clad and well-housed Christians everywhere! "Verily, they have their reward," and so will he.

THREE IMPORTANT RELIGIOUS CONVENTIONS.

The July conventions of this year indicate the existence of a wholesome interest in the Christian religion, and a manifest desire to exalt its great Founder and Head.

The World's Student Conference, at Northfield, Mass., originated by D. L. Moody, and inspired with a desire to prepare young men for the work of able evangelists, began on Saturday evening, June 27, by which time 375 students had arrived. Mr. Moody presided at the evening assemblage, and preached from Psalm 139: 23, "Search me, O God," etc. The services were conducted by the great evangelist in his characteristic manner. Sunday's services were interesting; Rev. John Smith, of Edinburgh, Scotland, preached on Abraham's prayer for Sodom and Gomorrah and its power. The second discourse was by Prof. R. E. Thompson (Covenanter), of the University of Pennsylvania, from Matt. 10: 2–4—Christ sending out the Twelve to preach. In the afternoon President Harper spoke on "Difficulties of College Men," and their duty—to get acquainted with the Bible, and to have close contact with God. His address was quite effective. In the evening, on Round Top, Dr. L. W. Munhall spoke on "God's Revealed Will" concerning men and women. President Harper also lectured on "Jonah," in Stone Hall, to a very large audience, confirming the truth of the narrative. The first college conference, on Monday, was devoted to "How to awaken and maintain interest in Bible study"—three methods—the intellectual, the devotional, and the practical. At 9:30 Mr. L. W. Messer, of Chicago, organized the Bible training classes, ten in number, the leaders of which made up, daily, the public training class led by Mr. Messer. An inductive class for Bible study was organized on Tuesday by Mr. Spear. President Harper lectured on "Nahum" and his prophecy against Assyria, with the fulfillment thereof.

The foregoing summary will very well indicate the character but not the real practical value possessed by the exercises of this conference during the ten days on which it was held. It will be seen that the Bible is the grand standard about which all its members rallied from day to day; and where the Word of God is thus honored and studied, Wisdom holds her court. It is encouraging to learn that there was a larger representation from individual colleges than at any previous conference.

The Christian Endeavor Convention at Minneapolis, Minn., last week, was attended by large numbers of delegates and visitors from throughout the North, and the proceedings of this, the tenth annual gathering of the associated bands, were replete with harmony and a disposition to make the work of all a success. The report of Secretary Baer shows a membership of over 1,000,000, and of this number 14,000 were present at the convention. Among denominations, the Presbyterians have 4,019 Christian Endeavor societies; Congregationalists, 3,545; Baptists, 2,381; Methodists, 2,068, and Christians (disci-

ples), 801. As to individual members the growth is marvelous. At Philadelphia, in 1888, 310,000 members reported; at Chicago, 1889, 485,000; at St. Louis, last year, 660,000, and now the 16,274 local societies have 1,008,080 members. It is stated that 82,500 members of these societies have become church members within the past year. Among the noted persons present were the following: Frank E. Clark, founder of the C. E. movement; Rev. O. H. Tiffany (M. E.), who preached the annual sermon; C. W. Johnson, Secretary of the United States Senate; Rev. Dr. Wilbur Chapman, of Philadelphia, Rev. Dr. Geo. H. Wells, of Montreal, and several other prominent ministers. The following resolution was unanimously adopted:

Resolved, That we, the representatives of 1,008,000 members of the Young People's Society of Christian Endeavor of this continent in convention assembled, reaffirm our allegiance to the sacred observance of the Sabbath day and hereby express our condemnation of and strong opposition to the opening of the Columbian Exposition on that day.

President Clark was re-elected, with a long list of honorary vice-presidents, representing every State, Territory and province, and several from some of them.

The third convention was the great International Congregational Council, which opened in London, Eng., on the 15th, and which marks an era in the history of the Congregational church. There were enrolled about 300 delegates, 100 of whom are from the United States, 100 from England, and 100 from Wales, Scotland, Ireland, and the colonies. Among the representatives from the United States are men who have been foremost in the greatest contests, political, moral, and religious, of the day.

The Congregational church in England, like the Congregational church in the United States, has always taken great interest in public affairs, and several times the church councils in England have sent protests or advisory letters to the ministry.

On the 14th Rev. Dr. Goodwin, of Chicago, preached before the Council. He contended that the Pilgrim Fathers and Congregational leaders were as truly called of God as were the Apostles. The general line of his argument was against the new theology and in favor of orthodox views in regard to the Bible. The church was thronged.

The council was informally opened on the morning of July 13 by a breakfast in honor of the American and British Colonial delegates. At a meeting at Memorial Hall in the afternoon, Rev. Dr. Bean of Australia was elected president and Rev. Drs. Cyrus Northrup of Minnesota, A. H. Quint of Boston and Rogers of London, vice-presidents.

President Northrup, of Minneapolis, speaking for the council, gave a glowing picture of the position of Congregationalism in the United States, sketching its growth since the early Plymouth times. He claimed for Congregationalism the adhesion of the best men and women in the United States, and the representation of the best thought and intelligence, American and British.

Chicago was ably represented in the council by Rev. Drs. E. P. Goodwin, of the First church, F. A. Noble, of the Union Park church, Simeon Gilbert, and others. Dr. Goodwin preached before the council on Wednesday.

Dr. Goodwin will be remembered by *Cynosure* readers as the eloquent and logical divine who addressed the National Christian Conference, last spring, on "The Word of God our Guide," in which the religion of Masonry was severely but truthfully scored.

His sermon before the London council, the other day, was a masterly defense of orthodox views of the Scriptures, which caused unwonted cheers to ring through the City Temple. This indicated the general tendency of the sentiment of the delegates, which is overwhelmingly in favor of the honest old interpretation of God's words. Mr. Goodwin argued that the Pilgrim fathers and Congregational leaders were called of God as truly as the Apostles, and spoke strongly against the new-fangled notions which the Christian world has recently been called upon to denounce.

On Wednesday evening, last week, the council discussed the place of Congregationalism in the making of Great Britain and America. Dr. Bradford Fullerton reviewed the Congregational polity as the leading polity of New England and as the origin of American civic life. Congregationalism was described by Dr. Fullerton as having been the reservoir of the other American denominations and the original of the town system of government which has marked the political constitution of the United States from the beginning of colonial days. It has been the inspiration of the republican form of government, and has greatly modified the politics of the other churches. Its scheme of government by the people was held up as the first principle of the political aspect of the Christian church, and as the foundation of all modern thought in secular politics. The spiritual power of the Congregational church, said Dr. Fullerton, is immense, and is far beyond its numerical strength. This eloquent exposition of Congregationalism and republicanism was absorbingly interesting to the English preachers, and opened to them a view of the matter which struck them with the force of novelty.

The council discussed a number of other topics designed to advance the work of the denomination on both sides of the Atlantic, reports of which have been furnished to the daily press.

PERSONAL MENTION.

—President Charles A. Blanchard last week attended the International Educational Convention at Toronto, Canada, and on Monday of this week he left for the Pacific Coast. He will be absent about six weeks.

—Bro. C. F. Hawley, the lecturer and financial agent of the N. C. A., has been laboring for a week or two past in Iowa, and has met with gratifying success in his labors. During this week he will sojourn at Morning Sun, Iowa, among such staunch friends of reform as Rev. C. D. Trumbull and his local coadjutors.

—Rev. S. F. Porter, the N. C. A.'s college agent, has been doing missionary work this summer at Marietta, Minn., but is now attending to affairs in Northern Dakota. He expects to resume his labors in the South next fall. He has also found time to write a 16-page tract on a Biblical subject, of which further mention is to be made at a later date.

—Rev. J. P. Stoddard, the New England agent, spoke three times last week in Bro. Dow's meetings in Boston, and is this week attending the Douglas camp-meeting in Massachusetts. The *Woman's Voice*, of Boston, which has hitherto been strongly inclined to support Masonry, has evidently experienced a change of heart, as it has voluntarily published two of Bro. Stoddard's recent addresses. Mrs. Stoddard is this week laboring among friends of the cause at Putnam, Conn.

—Rev. M. H. Nichols, the agent on the Pacific Coast, is still laboring in Washington State. Quite recently he has discovered a promising lead of tin ore, and it may be that the Lord is about to open up some new resources of material aid for the cause in a country which has been in the past and is at present so lodge-ridden that our reformers have met with most discouraging receptions. Bro. Nichols has been obliged in his labors to walk hundreds of miles, simply because he has not been able to excite interest enough among the people to have them pay his way among them. It is to be hoped that a brighter prospect may soon be opened up in that benighted region. Let Bro. Nichols have the earnest prayers of our readers.

FROM THE CORRESPONDING EDITOR.

BOSTON, Mass., July 13, 1891.

The paper read by Secretary Stoddard to the Baptist ministers here, excels in power any and everything I have seen from his pen, and he has written much and well. The murders of Morgan, Cronin and Hennessey are working a change in the public mind, and secret societies sink steadily.

The churches have not done all their duty and Boston lodges have silently controlled the politics of Massachusetts; but a change is coming, and the Baptists are taking the lead, as they did in the struggle with slavery. The Congregationalists will follow not far behind.

There is a little Jewess here, with the Slavonic name of Bæyertz, who learned English in England. Dr. Gordon's great church is crowded below with I know not how many hundreds to hear her. I have heard her three times, and though the churches are all thinned by July, which drives to the country all who can go, this wonderful little woman's crowds increase continually. She is familiar with the whole Bible, and is perfectly sound and orthodox on the redemption by Christ. Dr. Gordon is a brave disciple of Christ, and deserves the thanks of New England for opening his great Clarendon Street church to the teachings of this wonderful woman.

In her lecture on the restoration of the Jews, she holds, with Moody and the Pre-Millennialists, that the Jews are to take Palestine, and Christ's feet are to stand on Mt. Olives, etc., etc. But she says the Jews will assemble in their unbelief in Christ and set up Judaism, restore the old sacrifices there, and will not see Christ till they say "Blessed be he that cometh in the name of the Lord," and they will come to this though dire and terrible judgments and calamities. She errs when she undertakes to literalize the words of the prophets, and explain beforehand all that will happen in Judea when Christ comes. The last chapter in Zechariah is much relied on by them. Christ's feet are to stand on Mt. Olives, the mountain to split, etc., etc. In this same chapter we read that in that day "the Lord will smite all the people that have fought against Jerusalem," and "while they stand upon their feet their eyes shall consume away in their holes." The old sacrifices shall be re-established, and all the pots in Jerusalem shall be "holiness to the Lord," and all nations shall come up to Jerusalem and boil the sacrifices in these pots, which, like the bells of the horses, shall be inscribed "holiness to the Lord."

It will not do to literalize such prophecies, any more than it will to literalize the prophecies of David's sons sitting forever on his throne. That prophecy is fulfilled by Christ, who, as old Simeon said he would, when a babe, now "sits on the throne of David, to order and establish it forever." And the prophecies concerning Jerusalem are all fulfilled and *to be* fulfilled in the heavenly Jerusalem, to which every true child of God "is now come." Heb. 12: 22. And the devil, who Adam Clarke truly says is "God's ape," wishes to hold up that old Jerusalem in Palestine in the foreground, to divert the attention of the best Christians on earth from that "heavenly Jerusalem" and the reforms needed to get men to see and enter into it. More of this hereafter. "The devil never works with bad men while he can get good men to work with."

NATIONAL TEMPERANCE CONVENTION.

SARATOGA SPRINGS, July 16, 1891.—This is the tenth General Convention held under the auspices of the American Temperance Society, of which Justin Edwards and Hon. Wm. E. Dodge were formerly presidents. Theodore L. Cuyler is now president, and made an opening address. The large Methodist church here has been filled below during the two days' session; and last night, when Joseph Cook spoke, the galleries were filled. He was followed by Judith Ellen Foster, of Iowa, in a rambling, self-sufficient speech, of which herself was the chief object. This woman went from Iowa to Buffalo to verify the reports of Grover Cleveland's immoralities, to help the Republican party defeat him. She has ever since been an open stump-speaker for Republican candidates, and yet, with brazen assurance, calls herself "non-partisan." She has the tones, air, and address of an insincere, false woman.

Helen M. Gougar, a totally different sort of a person, dropped into the Convention on her way to speak at Glen's Falls and elsewhere. She was called to the platform and spoke with great acceptance to the crowd. She advocates the Prohibition party, and speaks with great force. I learn that she and Gov. St. John have been holding large and triumphant meetings in Illinois.

This Convention is called and engineered by John N. Stearns, a seven-degree Mason, who supplanted the venerable and talented Dr. John Marsh, by the aid of secret societies. But it draws together a multitude of good men and women, and much forcible truth is uttered. Of course, it is non-committal and so inconsistent. We passed strong resolutions condemning every voter who gives support to candidates who will license the sale of liquor; yet some of its prominent members are avowed and devoted Republicans. But the sentiment of the great majority is strong for third party Prohibition, and that sentiment steadily increases. J. BLANCHARD.

THE HOME.

HOME, SWEET HOME.

Weary and faint lay the old grandsire—
He had bidden adieu to earthly things;
His hands were clasped like a saint at rest,
In the holy calm death's angel brings.

"The way had been long—he had been so tired,
So glad to reach the end," he said;
Then closed his eyes with a parting smile,
While we kept our vigil beside his bed.

The sands of life were ebbing fast—
We felt "the "last of earth" had come,
When, sudden, the voice of a little child
Sang sweetly and clearly, "Home, Sweet Home."

At once the wan lips opened wide,
The dim eyes beamed on us in prayer,
And we caught the pale lips' wistful words:
"There's no place like home—help me reach there."

Then, while he gently fell asleep,
We took up the strain of the little child,
And sang the old man to his heavenly rest,
Safe in the fold of the Shepherd mild.

And the smile still lived on the dear, calm face,
On which the shadow of death had come;
But our grief was stilled, and our hearts were glad,
For we knew he was sheltered at "Home, Sweet, Home."

—*New York Observer.*

HELPING.

A TEMPERANCE TALE.

BY ADA M. MELVILLE.

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VI.

"What's the matter? Do you know him? Who is he?" asked our companions, but we were too excited to answer.

"Oh, I wonder where he is staying? Can't we follow him, Fanny?" said Grace.

I hesitated, but only because I had been anxious about her all the afternoon; she seemed to be in such pain, that standing and walking were extremely trying.

"That's no work for a girl," broke in Bob; "you go right home, Gay. Who is the fellow, anyway?"

"Oh, dear!" exclaimed Grace, not heeding him a bit. "He's turning that corner, Fanny; we mustn't lose him!" and she started off at as quick a pace as she could. Tom sprang forward and stopped her.

"Do you want to know where he lives?"

"Yes, oh, yes!"

"You *shall* know. We belong to the Grace Darling Society, don't we?" and with his face all aglow, he paused long enough to give the "President" a graceful military salute, and then caught Bob unceremoniously by the jacket, saying, "Come on, old fellow, you've got to go, too," and the pair rushed pell-mell around the corner after the staggering man.

We girls walked several blocks in silence, until Gussie, who was in no wise afflicted with bashfulness, asked abruptly, "Who was that man?"

I kept still. Grace looked uneasy, but finally said, "I'd tell you, only—well, if he was *my* father, I'd rather folks wouldn't know about him."

"I'm not folks," said Gussie, crossly. "You *know* I'm not a telltale. Besides, how am I going to do any helping, if you don't tell me things? I *want* to help."

"Well, we'll tell you," said kind-hearted Grace. "Maybe you could help."

So she heard the sad story.

I had always thought Gussie a pretty girl, with her refined features, clear complexion, large, laughing blue eyes and bright hair, but as she listened to what we told her, it seemed to me her face grew beautiful in its mingled expression of earnest sympathy and honest indignation.

"I've read of such things in books," she said when we had finished, "but I never half believed they really happened. Oh, I *do* hope the boys will find out where he stays."

When we reached the corner where Gussie left us, she bade us good-bye very soberly and walked on slowly and thoughtfully. I took Grace right home, insisting for once that she should not stop to go into Mrs. Clarke's. We decided to say nothing to her about her husband unless we had some definite news that might bring hope to her.

After supper I went to Grace's again, anxious to hear what news the boys had brought home. I found Grace on the veranda.

"What's the news, Gay?"

"Why, the boys haven't come home yet. I can't think what keeps them. Mrs. Dixon came in to see if Tom was here. I told her about Mr. Clarke—no, I didn't say his name—and all I knew of the boys, and she said then she knew Tom was all right. She says he's always looking after beggar children and old men and women. He calls it man-hunting."

Just then a hearty laugh sounded not far away, followed by the boys themselves, who dropped breathless on to the steps.

"Where *have* you been all this time? Did you follow him? Oh, *do* tell us!"

Bob went into the house and Tom would not say a word till he came back, which he soon did with a pitcher of water in one hand and a bag of cookies in the other. Tom proceeded without invitation to bury his face in the pitcher. After that we got the story of their "hunt," interrupted by spasmodic attacks on the sugared cookies.

"We followed him at a respectful distance for two or three blocks," began Tom, "when he steered for a saloon."

"But he was drunk already," interrupted Grace, horrified."

"Yes, ma'am; and therefore didn't care how much drunker he got. We were bound he should not go in, so Bob tackled him."

"Wouldn't have if you hadn't made me," put in honest Bob.

"That doesn't concern the story in the least, sir. What did you say to him, Bob?"

"Politely invited him to change his mind."

"And he—oh! it was *too* funny!" broke out Tom, and the boys both laughed until the tears stood in their eyes. Grace looked so distressed that Tom stopped when he noticed it, and said, brokenly, for the laugh was not all out,—

"Oh, I can't help it! That fellow, drunk as he was, took Bob by the ear—poor Bob, he was so astonished he never wiggled—led him to the edge of the sidewalk, tripped him up and laid him out in the road just as nice as could be. Before Bob could get up, or I could get to him, the fellow was in the saloon."

"Where were you all the time?" I asked.

"About half a block off, kind of reserve force, you know,—we thought it best not to both speak to him."

"Did he hurt you, Bob?" asked his sister.

"No, he did it too scientifically."

"What did you do next?"

"We hung around for pretty near an hour," continued Tom. "It was getting monotonous, when a brilliant idea struck Bob. You know Big Jake, the policeman who picked me up when I got my foot hurt last winter? Splendid fellow! Well, his beat is just around the corner from where we were, so I stayed on guard and Bob went for him. He came back with Bob, and we told him we'd like the man to come out sometime before midnight, as we were bound to find out where he lived."

"And what *do* you think Tom told him?" interrupted Bob. "Jake wanted to know the man's name, and Tom told him he was *our brother.*"

"Well, so he is," declared Tom.

"And then when Jake wanted to know why we had to find out where he lived, Tom said we belonged to a new humane society, and were working under its auspices."

"Well, I had to say something, hadn't I? And that's all true. He'd have thought we were funny to be chasing around after a man whose name we didn't even know."

"Won't you get back to the story?" pleaded Grace.

"Bob, get back to the story," commanded his friend, and Bob obeyed.

"Jake went into the saloon and in about ten minutes out walked our man. We bolted and hid until he'd gone a piece, and then the chase went on. Tom, you tell the rest."

Tom looked at his handful of cookies regretfully, but made no resistance.

"We tagged him a long ways, and then if he didn't go into *another* saloon. We hadn't any Jake to help us there, but we didn't need him, for the saloon-keeper kicked the chap out in less than three minutes. He staggered along and then fell down and rolled right into the gutter. Some people stopped, and in a few minutes more he'd have been carried to the police-station. What do you suppose Bob did? I never could have managed without him. He dashed in somewhere, came back with a pitcher of water and plumped it right into the fellow's face.—Say, Bob, you did that as if you wished it had been a whole tubful. Were you mad at the poor brute?"

"Yes, I was—making such a beast of himself!"

"Anyhow, it brought him to. We helped him to his feet, and told him if he wasn't double quick about getting home we'd let the 'peelers' get him. We escorted him a ways, and oh, I wish you could have heard Bob lecture him! Folks say Bob has but half a tongue;—I guess they never heard him when he's in earnest. He just—"

"Leave that out," quoth Bob, "or I'll have to finish your story."

"Well, he promised Bob he'd go home if we wouldn't follow him. Said he had a good home and a good wife. So we left him. Wasn't that all right, Mistress President?"

"It was *just* right," she answered in a low tone. She had risen from her seat, at the climax of the boys' story, and now stood with her slender white hands clasped, her great, glowing eyes gazing far off at the setting sun. Her face looked strange and unreal to me, with that solemn joy upon it, and a great pain shot through my heart as I looked at her, for, somehow, I saw more plainly than ever before how near she was to her Father's home.

"You have done more good than you know," she said at last, turning to the boys, "and if you'll come in, I'll get you the very nicest supper I can find,—if you've any room for one,"—looking at the empty cooky-bag.

"Oh, we've just been getting up an appetite," answered Bob, as he demolished the last one at a crunch.

We went in and had a merry meal together, and then I went home to tell mother the good news. She met me at the head of the stairs.

"I've good news for you, Fanny."

"So have I for you."

"Mr. Clarke's ——"

"Home?"

"Yes. How did you know?"

Then I told her of the first work of our Grace Darling Society.

"God bless that child!" she said, with tears in her eyes. "May this be the beginning of many good things."

We decided to give the other members some idea of what the boys had done in the name of the society, and accordingly had a gathering the next day. I was made spokeswoman, and tried to give the boys all the credit they deserved.

"We ought to keep some notes of what we do, oughtn't we?" asked some one.

The idea seemed to meet with favor, and as we had no book, no treasury, and no money, Gussie offered what was left blank of her Botany notebook for our use.

"Make Gussie scribe," was the next proposition.

"No, no," she said, "I should spoil it all."

"No, you won't either," declared Tom. "We don't want any dry bones and sawdust nobody'll ever read; make it just as spicy as you like, Gus."

So Gussie was made Chief Recorder of the G. D. S., and this is the first entry she made:

"Here Beginneth a History of the Work of the Grace Darling Society, Incorporated July 3, 1876, with Grace Darling as President, Tom Dixon, Esq., as Secretary (to write postals), and the writer as Chief Scribbler (to fill up these pages).

ENTRY I.

On the afternoon of the 9th of June, 1876, five members of the G. D. S. were enjoying a social chat, when the Captain of the crew (President) espied a poor craft reeling to and fro, making no signals of distress, but in visible danger of capsizing. After a brief consultation, our Captain dispatched two trusty sailors, Tom Dixon and Bob Darling, who promptly flew to oars and steered for the sinking vessel. They encountered many difficulties, but before night fell had the satisfaction of bringing the craft into port, when they proceeded to report to the Captain. Signed,

G. MILLS.

Gussie, who was quick of thought and pen, wrote the above during a "recess" in the meeting. It was read aloud and approved, though I thought I saw the very tiniest shadow of a frown on the President's face. Then our meeting ran into general chat.

"Only two more days to Closing Day. Oh, *did* you have the cruelty to answer all the geometry questions, Grace, and *are* you going to get the prize?"

Of course it was Tom who asked this.

"*I* don't know," she said. "Ask Principal Hight—he can tell you."

"I hope Grace will get every single prize there is this year," said Gussie, emphatically. "There isn't one of us has been as faithful right straight through as she has. She—"

But a little hand from behind, placed across her mouth, prevented further speech, and Gussie, throwing back her arms, pulled Grace over and gave her a sudden, hearty kiss. Gussie had never been known to kiss anybody in school before, and the boys groaned.

"I wish they'd tell us beforehand who gets a prize and who doesn't," grumbled one of the unfortunates, who from year to year plodded faithfully along, each time "just missing" getting any. "It's dreadful on Closing Day to sit there looking at the medals and books, and then have somebody else get them all."

"Oh, that's the most fun," sang out Tom. "Don't I remember one year when I knew just as well that I was going to get the drawing prize—why, I was *positive*—and when that fellow with the gray wig said, 'First prize in drawing,'—I got my feet all ready to jump. But he happened to say next, '*Robert Darling.*' I sat still. Oh, I think it's heaps of fun—so exciting, you see—not to know before the last minute."

"How many meetings are we going to have—our society—before Closing Day?" asked the girl whose remark had called forth Tom's speech. She evidently didn't agree with him and wanted to change the subject.

"What is there to do?" asked another voice.

"I've thought of a plan, if you all like it," said Grace. "Let's meet to-morrow; it's our last chance before school breaks up."

"All right. What's your plan?"

"I won't tell till to-morrow, so you'll be there," she said, laughing, and we had to abide by her wishes.

(*To be continued.*)

NO.

Somebody asked me to take a drink.
What did I tell him? What do you think?
I told him—No.

Somebody gave me a cigarette.
Do you think I accepted the poisonous treat?
I told him—No.

Somebody asked me, one day, to play
A game of cards; and what did I say?
I told him—No.

Somebody asked me to take a sail
On the Sabbath day; 'twas of no avail,
I told him—No.

"If sinners entice thee, consent thou not,"
My Bible says, and so, on the spot,
I told him—No.

Oh Somebody! If you are really my friend,
Don't ask me my health and my strength to spend,
For I will say—No.

—*Selected.*

WHAT CAN IDOLS DO?

A missionary in India tells the following story of a little boy who, in a mission school, had been taught about the one God, and about Jesus:

"One day this boy, who lived in a house with a heathen, said to him, 'There is only one God, the one who made the earth, and sky and everything. He gives us the rain and the sunshine; he knows everything we do; he can save or kill us. But these images you pray to are only lumps of baked clay. They can't see nor hear; how can they do any good, or save you from any trouble?'

"The heathen paid no attention to him, but soon afterwards he went on a journey. While he was gone, the little boy took a stick and broke all the images except the largest, into the hands of which he put the stick.

"When the man returned, he was very angry at what had happened, and exclaimed:

" 'Who has done this?'

" 'Perhaps the big idol has been beating his little brothers,' said the boy.

" 'Nonsense!' said the man; 'don't talk such stuff as that! Do you think I am a fool? You know as well as I do that the thing cannot raise its hand! It was you, you little rascal! it was you! To pay you for your wickedness I will beat you to death with the same stick.' And seizing the stick he went towards him.

" 'But, said the boy quickly, 'how can you worship a god like that? Do you suppose if he can't take care of himself and the other idols, he can take care of you and the world—let alone *making* you.'

"The heathen stopped to think, for this was a new idea. The more he thought, the more senseless the idol seemed. After a while he broke his idol, and went and kneeled down to pray to the true God, and called him 'My Father.' "—*Sel.*

TEMPERANCE.

GOV. ST. JOHN ON PROHIBITION.

A special telegram from New York City to the *Inter-Ocean*, dated July 12, reports the following: "For the first time since the new prohibition tabernacle was opened the building at Port Richmond, Staten Island, was crowded to its full capacity. Ex-Governor St. John, of Kansas, made one of his characteristic speeches. Mr. St. John said that those who participated in and aided the rum traffic were as bad as the rebels who fired on Fort Sumter. He said that the whole license system was a sin against God and should be made a crime. Mr. St. John said that he had heard that one of the prominent features of the World's Fair at Chicago was to be a beer paradise. He hoped that this was not true, but if it proved to be the case he called upon all persons in favor of prohibition to boycott the World's Fair and leave the big beer garden for the beer guzzlers."

A STERN RECOMMENDATION.

General Scott was in command at Rock Island Ill., when the cholera broke out there, and after various injunctions in this order as to sobriety and cleanliness, he adds this curious paragraph, which was recently printed in the *Magazine of American History:*

"In addition to the foregoing, the senior surgeon present recommends the use of flannel shirts, flannel drawers, and woolen stockings; but the commanding general, who has seen much of disease, knows that it is intemperance which, in the present state of the atmosphere, generates and spreads the calamity, and that when once spread, good and temperate men are likely to take the infection.

"He, therefore, peremptorily commands that every soldier or ranger who shall be found drunk or sensibly intoxicated after the publication of this order, be compelled, as soon as his strength will permit, to dig a grave at a suitable burying-place, large enough for his own reception, as such grave cannot fail soon to be wanted for the drunken man himself or some drunken companion. This order is given as well to serve for the punishment of drunkenness as to spare good and temperate men the labor of digging graves for their worthless companions."

THE LAWS GOVERNING PROHIBITION.

The friends of Prohibition have obtained some signal victories from the Supreme Court of the United States, in a series of decisions of the utmost importance, by which the application of prohibitory laws to the manufacture and sale of liquors has been thoroughly established as a principle in no wise in conflict with the Constitution of the United States. It will be worth while at this time to recall these decisions:

1. License by the United States to carry on the wholesale liquor business in any State does not give power to carry on such business in violation of the laws of the State.

2. A State may pass laws prohibiting the retail of intoxicants without a license, and providing restrictions in the granting of such license.

3. Restrictive and prohibitory State legislation is not contrary to the Fourteenth Amendment.

4. Companies for the manufacture and sale of liquors have no greater rights than individuals possess, and are not exempt from restrictive or prohibitory State legislation.

5. State prohibitory laws, as police regulations, are not repugnant to the Constitution of the United States.

6. Brewers or distillers may not claim compensation for property because it has diminished in value by reason of State prohibitory legislation.

7. States have the full right of prohibiting the manufacture of intoxicants, whether for home use or for exportation to other States.

8. States may not prohibit common carriers from transporting liquors into or through their territory.

9. States may not prohibit the sale in original packages of liquors imported from other States.

10. In the decision of last week, States, under the Wilson Act, may deal with liquors imported from other States precisely as though they were not so imported but produced at home.

These decisions constitute a wall of strength to the cause of Prohibition. They are principles enunciated by the highest court of the land, and will stand as long as the Constitution, of which they are the interpretation, shall stand.—*The Independent.*

LIQUOR-DRINKING.

Few people would call the Hon. Chauncey M. Depew a fanatic on the question of liquor-drinking. The *Educator* records his experience as he told it to a party of railroad men.

"Twenty-five years ago I knew every man, woman and child in Peekskill. And it has been a study to me to mark boys who started in every grade of life with myself to see what has become of them. I was up last fall and began to count them over, and it was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers and doctors.

"It is remarkable that every one of those that drank is dead; not one living of my age. Barring a few who were taken off by sickness, every one who proved a wreck and wrecked his family did it from rum and no other cause.

"Of those who were Christians, who were steady, industrious, and hard-working men, who were frugal and thrifty, every single one of them, without an exception, owns the house in which he lives and has something laid by, the interest on which, with his house, would carry him through many a rainy day.

"When a man becomes debased with gambling, rum, or drink, he doesn't care; all his finer feelings are crowded out. The poor women at home are the ones who suffer—suffer in their tenderest emotions; suffer in their affections for those whom they love better than life."

A NUMBER ONE FOOL.

A gentleman walking with a friend one day through a commissariat store-house in Hong Kong, China, came to a part of the establishment where four Chinamen were engaged in emptying a large tub of rum, and carrying it in gallon measures to another portion of the building.

Addressing himself to one who seemed to be the leader of the party, he asked:

"Do you like rum, John?"

"No, sir," said the Chinaman, promptly.

"Why not?"

"Rum not proper, sir; make Chinaman number one fool!"

There is a sad truth in the Chinaman's answer. Many a man who might have lived happily, acted wisely, and died peacefully, has made himself a "number one fool" by taking intoxicants; has died as the fool dieth, and been buried in the drunkard's dark, dishonored grave. Let us learn from the Chinaman that rum is "not proper," and so avoid being made a "number one fool." "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise"—*Indian Witness.*

If the prohibition party is such a small concern, and is made up out of "cranks," "disappointed office seekers," "reformed drunkards," and what not as some folks would like to make believe, why make such a "fuss?" "Whom the gods would destroy they first make mad."—*Exchange.*

The young men are gradually becoming convinced that it is a political impossibility for either old party to take up prohibition and succeed, and that the only hope is in a third party committed uncompromisingly to the utter destruction of the whole liquor business.—*Chicago Lever.*

BIBLE LESSON.

STUDIES IN THE GOSPEL OF JOHN.

LESSON V.—Third Quarter.—August 2.

SUBJECT.—Christ at Jacob's Well.—John 4:5-26.

GOLDEN TEXT.—Whosoever will, let him take of the water of life freely.—Rev. 22: 17.

| Open the Bible and read the lesson. |

DAILY READINGS.—M.—John 4: 5-15. T.—John 4: 16-26. W.—Gen. 33: 16-20. T.—Ps. 96: 1-9. F.—Heb. 10: 16-25. S—Ps. 24: 1-6. S.—Rev. 22: 1-7.

COMMENTS BY E. E. FLAGG.

1. *Jesus and the sinful woman.*—vs. 5–8. Christ had none of the spirit of the religious fanatic, but his first and foremost thought was how he could best fulfill the mission on which he was sent. The hour would come when, in order to finish that work, he would be obliged to expose himself to the full rage of his enemies, but to do so now would only be to thwart it. The greatest prudence is perfectly compatible with the most noble fearlessness. Matthew tells us (4: 12–16) that his departure into Galilee was a direct fulfillment of prophecy. On those benighted regions, with their mongrel, half-heathen population, so despised by the more orthodox and polished Jew of the metropolis, a great light was to shine;—even the visible presence of the Lord himself, going in and out among them, making his home in one of their chief cities, and choosing his disciples from among its simple, peasant population. "And he must needs go through Samaria." Whatever the sorrow or trial that may betide us in this life, we "must needs" go through it. There is no way of going around it, and if there was, what opportunities for helping others we should probably miss.

2. *The living water.*—vs. 9–15. Nothing could be more beautiful than the fine tact with which Jesus begins the conversation with this fallen woman, by asking her for a drink of water. It aroused her curiosity at once. How did it happen that this strange Jew had so trampled on all the prejudices of his nation as to ask this favor from *her?* "If thou knewest," etc. We cannot blame this poor woman that she did not know what a marvelous privilege was hers, when we ourselves are so slow to realize the blessings that may be ours for the asking. "Sir, thou hast nothing to draw with," etc. She was the type of multitudes, in the fact that her horizon was too narrow to take in anything but the most material interests. It evidently struck her as a very desirable thing never to thirst again, or have to come in the heat of noontide, with her heavy water-pots on her head, to draw water. And too many of us have low and earthly ideas of what the eternal life consists in. We say that in heaven there will be no pain or care, no sorrow or sickness. This is true; but it does not make the bliss of the heavenly life, as some ignorantly think; for many of God's saints have experienced the deepest joy in the midst of most abounding trials. Nor is it eternal life simply to live forever; and those who think it is make identically the same mistake as this poor, ignorant Samaritan woman, who thought of the living water only as something that might relieve her of her daily drudgery.

3. *The true worship.*—vs. 16–26. Before she could be made to understand the great offer of salvation, or accept it, she must be led to recognize the Messiah in the one who was speaking to her. And this was done by the simple command to "call her husband and come hither," thus showing her, as by a lightning flash, her past life. Essentially this must be the method pursued with every sinner. Conviction must precede conversion. No thought seems to have crossed her mind of denying the charge. She felt at once that the mysterious stranger before her was a prophet whose divine insight it was of no use to try to deceive; and so she attempts to turn the conversation from herself to a disputed point in their religious worship. How often some theological question of minor, and often of no real, importance has been used to turn the attention of the church from some great sin that she was cherishing in her bosom. It was so in slavery times; and we see the same spirit working now. The time and strength which are so sorely needed in the fight with the lodge, the saloon and other evils is spent in discussing questions of orthodoxy or heresy, thus splitting into factions and often making bitter partisans of those who should be one. It is easy to find men with not an ounce of practical Christianity about them who will argue all day over some unessential point of religious doctrine. They seem to feel that their ability to talk glibly on these subjects atones in some way for their neglect of heart religion. Christ's example may well be studied by all Christian workers who have to deal with this class of persons. He entered into no controversy with her, but showed her at once the folly of contending over such an issue, when the time was coming that the Jew would not worship at Jerusalem, nor the Samaritan on Mt. Gerizim. The essential thing was not where but *who* she worshiped;—whether the true, spiritual Jehovah, or that corrupt idea of him inherited from heathen forefathers. God is a Spirit with whom all times and places are alike. He only requires that we worship him in spirit—with our hearts and not with our lips only; and in truth, with perfect sincerity—asking for what we really want, and speaking no praises that we do not feel. The Father *seeketh* such to worship him. What honor is put on the childlike soul to have its worship sought of God himself.

RELIGIOUS NEWS.

—Charles Pratt, who established the Pratt Institute in Brooklyn, and James B. Colgate, who has just given a million dollars to Colgate University, have been devoted followers of the Baptist faith. Both gave their money while they were living.—*Philadelphia Ledger.*

—The chief of police of Chattanooga, Tennesseee, has given his official order for the arrest of all merchants and saloon-keepers doing business on Sunday.

—By the order of Mr. Rockefeller, the pumps of the Standard Oil Company are not to be run on Sunday hereafter.

—The Rev. Samuel Plantz, Ph. D., who is pursuing a special course of study in church history at Berlin University, writes that there are 908 students in the university from America, eighteen of whom are Methodist ministers.

—It is stated that in Australia the National Scripture Education League is making a vigorous campaign for the restoration of Bible teaching in the State schools.

—The Chautauqua idea is being applied to missions, and a new movement called "The Cross Bearers' Missionary Reading Circle" has been started. A three years' course of reading on missionary topics has been arranged.

—In the past twelve years the number of students in Chicago Theological Seminary (Congregational) has increased from forty to one hundred and sixty-seven; and the Faculty from six to fourteen.

—London, the greatest city in the world, has no Sunday newspaper. Toronto, the finest city in Canada, has none. There is not a city in the world that would not be better without it.

—H. L. Hastings, editor of the *Christian*, 47 Cornhill, Boston, Mass., has just received an order for 100,000 copies of that wonderful tract, "Will the Old Book Stand." This brings its record into the third million. This is one of the best tracts in the world against infidelity. Price 5 cents each.

—The Rev. Dr. Hermann Adler, the newly-elected Chief Rabbi of the United Congregations of the British empire, in succession to the late Dr. Nathan Adler, his father, belongs to the priestly family of Cohen (said to be descendants of Aaron), though his ancestors bore the present surname for many generations.

—The Rev. C. Meyer, a Lutheran minister of Herndon, Kan., has distributed nearly $10,000 worth of seed wheat among the impoverished Lutherans on the Kansas frontier. He acted as the agent of the Ohio Synod, which contributed over $5,000 to the fund. He also raised some money in the eastern part of the State, and charitable farmers of Nebraska contributed considerable seed.

—According to Dr. W. H. Roberts, American statistical secretary of the Presbyterian Alliance, the Presbyterian and Reformed denominations throughout the world have 20,265,500 adherents.

—The movement is assuming shape to hold an annual congress of the Nonconformist churches in Great Britain, such as is already held by the Established church. In view of the strength and influence of the evangelical churches, such a step as this will prove very important in its relation to national institutions.

—The membership of the M. E. church is 2,283,967. Their contributions for missions, home and foreign, averaged fifty cents per member. The membership in foreign mission fields is a little less than 75,000, including probations. The necessary force in foreign lands consists of 626 missionaries and assistants, 417 native ordained preachers, 661 unordained native preachers, 72 teachers, 1,237 native teachers, 1,237 local preachers, helpers and other workers. They reported 11,189 conversions during the year. They sustain 18 theological schools, and 45 high schools, and 1,027 day schools. In all these schools the pupils aggregate 33,844. The value of churches, chapels, parsonages, orphanages, schools, hospitals, is estimated at nearly $3,000,000. These missions collected for missions and benevolence $24,610; for self-support, $126,131; for building and repairing, $53,540, and for all other local purposes. $100,668, a total of $304,949, or an average of $4 per member.—*The Missionary Intelligencer.*

—It is expected by president-elect Harper that the University of Chicago will open in October, 1892, with an endowment of $10,000,000.

—The proposed hospital or infirmary for Princeton University students, for which money has been subscribed, is to bear the name of Dr. McCosh's wife.

—Mr. Moody is urged by influential clergymen and educators to make another visit to Scotland, for the purpose of holding evangelistic services.

—The effect of the Briggs troubles, as respects attendance of students at Union Theological Seminary, is much discussed. The prophecies are favorable and unfavorable, according to predilections of the prophets. The *Presbyterian* reports specifically as to the intentions of some in a way that shows Union will lose and Princeton will gain.

—At a public meeting in New Orleans, Dr. B. W, Palmer, a distinguished Southern Presbyterian minister, speaking of the Louisiana lottery, said: "If the lottery cannot be stamped out by the usual means, it will have to be crushed by revolution."

—Prof. H. T. McClelland resigns a chair in the Western Theological Seminary to accept the pastorate of the Bellefield Presbyterian church, Pittsburgh. Rev. M. W. Jacobus, son of the commentator, gives up the pastorate to accept a chair in the theological seminary (Congregational) at Hartford, Conn.

—A pleasant duty of the late Canadian Presbyterian General Assembly was the distribution of a bequest of $117,000, given by a Mrs. Nichol.

—There are 553 Protestant ministers, evangelists, and teachers sowing Gospel seed in Italy.

—At the late Lutheran General Synod held at Lebanon, O., the church extension board made a cheering report, showing no deficiency in the treasury, considerable debt wiped out, and the receipts for the year amounting to $79,855.18. The permanent fund for loans to new churches is $101,119.66. Hon. Frank Howbut of Colorado Springs, Colo., sent a communication to the Synod, donating ten acres of land in the "Garden of the Gods" for the purpose of establishing a "National Lutheran Home for the Aged."

—There are now over 15,000 local societies of Christian Endeavor in 32 Protestant denominations. The Presbyterians lead, the Congregationalists next, then the Baptists, and the Methodists are fourth. Each of these four denominations have over 2,000, the Presbyterians having 3,500

—Slowakian Lutherans are found in Pittsburg, Cleveland, Chicago and in the coal mining districts of Pennsylvania. Organized congregations are found at Freeland, Nanticoke and Mt. Carmel, served by Past. Novomesky, a member of the Pennsylvania Synod. These people all are poor, but are devoted lovers of the Gospel and are willing to contribute as liberally as possible to the cause.

—The ministers and other Christian workers of America are to have a rare opportunity during the remainder of July and August to hear two of the most eminent preachers of Great Britain. The Rev. John Smith, of Edinburgh, Scotland, who has came into prominence so rapidly in that country and exerted such a wide-spread influence among the ministers, is to be at the Bible Institute in Chicago until the 5th of August. Immediately following him the Rev. F. E. Meyer, of London, England, will speak at the Institute through the remainder of the month of August. Mr. Moody sends out a cordial invitation to all Christian workers to spend their vacation listening to these able men. There is no charge for attendance upon the lectures. Further information can be had from R. A. Torrey, 80 West Pearson street, Chicago, Ill.

—The Rev. Abbe Baillarge of Joliette, has just collected statistics showing the Roman Catholic strength in Canada to be as follows: One cardinal, 5 arch bishops, 22 bishops, 2,352 priests; 43 male religious orders, with 250 members, and 66 female orders with a membership of 964; 1,914 churches and chapels, and 307 missions; 17 seminaries, 3 universities, 53 colleges, 333 convents, 166 academies, and 3,203 schools; 69 hospitals, and 48 asylums. These represent a Roman Catholic population of 2,048,000 in 1,157 parishes. In Newfoundland the abbe states that there are two bishops, 58 priests, 77 nuns, 137 churches and chapels, 7 seminaries, 1 university, 15 convents, and 130 schools, with 79,000 Roman Catholics in 41 parishes.

—The British and Foreign Bible Society has an army of 150 colporteurs working in towns and villages of India, together with 330 Bible women, all scattering the Word of God.

—Tracts of land have been purchased in Marlboro and near New Haven, Conn., by the trustees of the Baron Hirsch fund for the colonization of Russian Jews. Another bit of news is that St. Louis Jews have formed a society for the education of their exiled Russian brethren.

NEWS OF THE WEEK.

CHICAGO.

Mr. John E. Potter and wife, of Philadelphia, were robbed of a valise containing $1,200 worth of diamonds and jewelry last Wednesday at the Palmer House. There is no clue to the thief.

Chief of Construction Burnham, in a report, shows that work is in active progress all along the line at the World's Fair grounds. Seven hundred men are employed.

The Illinois Central commissioners who went to South America last March to inquire into the extension of Chicago's trade in that direction, have returned, and Mr. Powers gives a favorable report of the work accomplished.

Alvin Wheeler, a colored man, and an employe of the postoffice, shot twice at his wife without effect, and then killed himself.

At a meeting of the Loyal Women of American Liberty Mayor Washburne's efforts to drive the gamblers from the city received the indorsement of the ladies.

In the conspiracy case brought by the architectural iron workers against the striking operatives, on Friday a detective testified to having joined the strikers, attending all their secret meetings, and learning all their plans. It was a great surprise to the alleged conspirators, as his testimony is damaging.

COUNTRY.

Sunday, at Boone, Iowa, Elias Phipps was fatally shot by his 14-year-old son.

The shoddy mill of Walworth & Co., in West Philadelphia, was destroyed by fire Sunday. The insurance amounts to $18,000.

Preachers of Topeka, Kan., held a mass meeting Monday for the purpose of taking steps to enforce the prohibition law. Recent investigation shows that the drug stores have practically taken the place of the saloons.

The Association of American Watch Manufacturers was dissolved Monday on account of the withdrawal of the Elgin Watch Company, which was restricted from longer continuing in the association by the Illinois anti-trust law.

At Love, Miss., Monday night a mob took a Negro who had been arrested on some trivial charge from the sheriff and shot him to pieces. A short time previously the Negro had whipped a white man in a fight.

A trapeze performer in Forepaugh's circus fell during the exhibition at Clinton, Iowa, Monday, and was almost instantly killed.

F. Wiggers, a jeweler at Nashville, Tenn., made an assignment Monday to the Nashville Trust Company. Liabilities, $14,000; assets $15,000.

On Monday, at Racine, Wis., the carriage manufactory and livery stables of A. McEvoy were seized by the sheriff on chattel mortgages. Assets, $20,000; liabilities $13,000 to $16,000. S. D. Kimbark and Kelley, Maus & Co., of Chicago, are heavy creditors.

The mother of Jennie Cramer, who was so mysteriously murdered at New Haven, Conn., ten years ago, committed suicide at her home by hanging.

William H. Hevenor, dry goods dealer at Buffalo, N. Y., assigned Tuesday with preferences of $50,000.

A box of dynamite cartridges in the after hold of the steamship G. R. Booth exploded at Brooklyn Tuesday, killing two men, injuring four, and blowing a big hole in the port side of the ship.

At Sault Ste. Marie, Mich., the steamers Athabasca and Pontiac collided Tuesday morning. The greater portion of the Pontiac's upper works were carried away and the vessel sank. The Athabasca was not badly damaged.

On Tuesday fire destroyed the principal business portion of Mount Vernon, Wash. Loss, $50,000.

At a meeting of table glassware manufacturers of Pennsylvania, Ohio and West Virginia at Pittsburg, Wednesday, the plants were consolidated and an association formed under the name of the United States Glass Company, with D. E. Ripley, of Pittsburg, president. The trust comprises thirteen persons, with a capital of $1,000,000.

The three children of George Newberry, of Joshua, Texas, and his aged mother were murdered Tuesday by robbers, who plundered the house to secure $500.

Railway postal clerks met at Cincinnati Wednesday and formed an organization with C. A. Guthrie, of Chicago, president.

W. E. Howlett & Co., agricultural implement dealers at Trinidad, Col., assigned Wednesday with liabilities of $50,000 and assets $30,000.

Cobb & Mitchell's saw-mill, at Cadillac, Mich., was burned Wednesday. Loss $45,000; insurance, $27,000.

Fire at Sandusky, Ohio, Wednesday, destroyed McKelvey's ice-houses, Frank Stang's brewery, and Fred Baumeier's residence, causing a total loss of $175,000; insurance, $50,000.

At a meeting of the creditors of the embarrassed firm of Sevill, Schofield, Son & Co., of Manayunk, Pa,, the liabilities of the firm were reported to be $1,203,000, and the assets $842,000.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from July 13 to July 18, inclusive:

T D Anderson, Eld I Bancoft, H Johnson, Miss Ella Buck, Geo McCullough, Mrs J Hulburt, J Shaw, J K Weber, Mrs J M Van Patten, D Riggs, A Van der Haar. W H Morrow, E Rarden, W O Percival, E C Mason, Rev P Sjoblom, W Sperry, J B Stowell, Rev A J Chittenden, W Jenks, N C Patton, Sub News Co, A Millet.

SPECIAL.

New subscribers will be received during this month to whom the *Cynosure* will be sent from August 1 to January 1 for 50 cents. To the one sending in the new subscription, will be sent the great St. Louis Sermon and also Joseph Cook's address.

CONCERNING PREMIUMS.

We offer premiums to compensate such of *our subscribers* as *take the pains and trouble* to secure *new subscribers* to the *Cynosure.* Many who do this refuse to receive pay, and work because they love the work; others are glad to receive premiums. But,

First, We do *not* offer any man a premium to renew his *own* subscription. If a man has taken this paper a year and does not care enough about it to take it longer without being hired to, we do not offer him a premium.

Second, We do *not* offer a premium to a *new* subscriber to hire him to take the paper. When he has subscribed for the paper and paid for it himself, and knows its worth, then if he will take the trouble to introduce the paper to others, he can have a premium on the new subscription, but *not* on his own.

Third, We do *not* offer a premium where one member of a family stops the paper, and another member of the same family subscribes for it. We do not consider such a name the name of a new subscriber.

☞Any book we publish or sell can be had as a premium at reasonable rates. We will allow thirty cents' worth of any of our publications, at retail rates, postpaid, for one dollar's worth of new subscriptions to the *Cynosure.*

We offer as a PREMIUM for subscribers to the *Christian Cynosure* the choice of nearly

100 BABY CARRIAGES,

from the Lowest to the Highest grades.

These carriages are manufactured by L. G. Spencer, who has carried on this business for years in the "Carpenter Building," where the *Cynosure* is published.

See Premium advertisement on this page.



Christian Cynosure Premium.

No. 1.—This Carriage is of the best White Rattan Reed. The body is schellaced and varnished. No. 1 is Upholstered in French Linen; Sateen Parasol, lined with Selecia; gear as shown. Price, $12.00.

No. 2.—Upholstered in Mohair Plush; Sateen Parasol, lined with Selicia. Price, $14.00.

No. 3.—Upholstered in Silk Plush; Silk Satin Parasol, lined with Selecia. Price, $16.00.

Cut shows our No. 2 Lace Cover. Price, $1.00.

State Color of Upholstering desired.

The above premium can be obtained as follows:

1ST. PROPOSITION.

A Baby Carriage free for 14 new subscribers ($22.00).

2ND. PROPOSITION.

For 8 new subscribers and $6.00 cash ($18.00).

3RD. PROPOSITION.

For 1 new subscriber and $9.00 cash ($10.50).

4TH. PROPOSITION.

For one renewal and $9.50 cash ($11.50).

ADVERTISE JUDICIOUSLY

Our High Grade List and Bargain Book sent to any address on receipt of a 2-c stamp.

LORD & THOMAS,
NEWSPAPER ADVERTISING
45 RANDOLPH STREET,
CHICAGO.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

MARKET REPORTS.

CHICAGO.

Wheat—Spring	80	@	82½
Winter	86	@	87
Corn—No. 2	58	@	62½
Oats—No. 2	38	@	40
Rye—No. 2	66	@	70
Bran per ton	11 62½	12	25
Hay—Timothy	13 50	@14	00
Butter, medium to best	15	@	15½
Cheese	06½	@	08
Beans	1 85	@ 2	25
Eggs	15		15½
Seeds—Timothy	1 17	@ 1	20
Flax	1 03½	@ 1	05
Broom corn	03	@	05½
Potatoes, per bbl	1 65	@ 1	90
Hides—Green to dry flint	04½	@	05½
Lumber—Common	10 00	@13	00
Wool	25	@	30
Cattle—Choice to extra	6 30	@ 6	40
Common to good	4 50	@ 5	40
Hogs	5 40	@ 5	60
Sheep	3 25	@ 5	25

NEW YORK.

Wheat	1 00¼	@ 1	06
Corn	70½	@	72
Oats	33½	@	47
Eggs	16	@	16½
Butter	11	@	18
Wool	14	@	39

KANSAS CITY

Cattle	3 40	@ 6	00
Hogs	4 00	@ 5	25
Sheep	4 00	@ 4	85

Disloyal
SECRET OATHS
ADDRESS OF
JOSEPH COOK,
OF BOSTON,
AT THE
Conference of Christians
CHICAGO, 1890.

No better document of its size for general distribution has been printed. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference.

Single Copies 5 cents, or 12 copies for 50 cents.

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WM. I. PHILLIPS, Treasurer,
221 W. Madison St., Chicago

Temple of Honor Illustrated. A full and complete illustrated ritual of "The Templars of Honor and Temperance," commonly called the Temple of Honor. By a Templar of Fidelity and Past Worthy Chief Templar. 25cts each.

Rituals and Secrets Illustrated. Composed of "Temple of Honor Illustrated, "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and "Secret Societies Illustrated." $1.00 each.

Freemasonry Contrary to the Christian Religion. 5 cents each.

DON'T DELAY TO

Stop that cough! Else the bronchial tubes will be enlarged and the delicate tissues of the lungs exposed to injury. No other medicine is so speedily operative in throat and lung troubles as **Ayer's Cherry Pectoral.** A few doses have been known to break up an obstinate and distressing cough. Sufferers from asthma, bronchitis, croup, consumption, sore throat, and whooping cough find a sure relief in the use of this preparation. It soothes the inflamed membrane, promotes expectoration, and induces repose. Don't be without it in the house. Sallie E. Stone, Hurt's store, Va., writes: "I have found, in my family, that Ayer's Cherry Pectoral was always a certain cure for colds and coughs."

Try

"Five years ago I had a constant cough, night sweats, was greatly reduced in flesh, and had been given up by my physicians. I began to take Ayer's Cherry Pectoral and was completely cured."—Anga A. Lewis, Ricard, N. Y. *

Ayer's Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists. Price $1; six bottles, $5.

FARM NOTES.

BRIEFS.

Whoever neglects his animals must pay for it in loss.

No mixture of grasses is good for all soils and localities.

Don't allow your horse to be chafed by an ill-fitting collar.

The unpaying cow is carrying her owner mortgageward.

Man makes the stable; Nature provides air and sunshine.

In transplanting young trees, do not let the roots get dry.

Nature deals in variations for the purpose of improvement.

Breeding does not produce excellence; it retains and fixes it.

In transplanting, be sure to keep the roots of the plant moist.

Smoking meat preserves it—also makes it less digestible.

The fertilizer applied to any crop is never all taken up by it.

Raise your own dairy stock; there are many advantages in it.

The farmer can grow vegetables cheaper than he can buy them.

Always cut away all dead wood. It may be done at any time.

When you feed, do you know the weight of a forkful of hay?

Planting on poverty-stricken soil is like fishing in barren waters.

No cow that is kept all the while indoors can be perfectly happy.

Clover, corn and skimmed milk will grow pigs and make nice pork.

Try on your own farm to make home production overbalance home consumption.

The surest way to improvement of stock is by the introduction of improved blood.

To know what to feed saves the pocket-book; how to feed saves the man; when to feed saves the pig; the combination makes a feeder.

In transplanting use plenty of water about the roots of plants. This will often prevent wilting even under a hot sun.

When a farmer once raises small fruits for himself and family he will never be without them again if he can prevent it. There are both enjoyment and health in small fruits.

New novelties in plants are often old varieties re-named, and the "novelty" dies out after the first season unless it is something superior to anything of its kind already in use.

Give the currants plenty of room, good attention and keep the worms off with white hellebore. The currant is about all the fruit some farms have, and it deserves good attention.

A few peach trees, planted every spring, for family use, will provide a constant supply each season, the younger trees coming into bearing as the old ones die out. A dozen trees require but little labor.—*Selected.*

SCRAPS OF WEATHER WISDOM.

When you see gossamer flying, be ye sure the air is drying.

When the glow worm lights her lamp, the air is always damp.

If the moon rises haloed round, soon we'll tread on deluged ground.

When the peacock loudly bawls, soon we'll have both rain and squalls.

If the moon shows like a silver shield, be not afraid to reap your field.

Evening red and next morning gray are certain signs of a beautiful day.

When rooks fly sporting high in air, it shows that windy storms are near.

When ducks are driving through the burn (brook), that night the weather takes a turn.

If at the sun rising or setting the clouds appear of a lurid red color, extending nearly to the zenith, it is a sure of sign of storms and gales of wind.

A rainbow at night is the shepherd's delight. This is also a good sign, provided the wind be westerly, as it shows that the rain clouds are passing away.

A rainbow in the morning gives the shepherd warning, that is, if the wind be easterly, because it shows that the rain cloud is approaching the observer. —*London Notes and Queries.*

They poulticed her feet and poulticed her head,
And blistered her back till 'twas smarting and red,
Tried tonics, elixirs, pain-killers and salves,
(Though grandma declared it was nothing but "narves.")
The poor woman thought she must certainly die,
Till "Favorite Prescription" she happened to try.—
No wonder its praises so loudly they speak;
She grew better at once, and was well in a week.

The torturing pains and distressing nervousness which accompany, at times, certain forms of female weakness, yield like magic to Dr. Pierce's Favorite Prescription. It is purely vegetable, perfectly harmless, and adapted to the delicate organization of woman. It allays and subdues the nervous symptoms and relieves the pain accompanying functional and organic troubles. Guarantee printed on bottle-wrapper, and faithfully carried out for many years.

The
Washington Souvenir,

Size 18x24 inches, and containing the portraits of

Washington and his Com-Patriots,

WITH THEIR TESTIMONY ON

FREEMASONRY.

—o—

It contains the portraits of

Washington.
John Adams, 2nd President of the United States.
James Madison, 4th President of the United States.
Joseph Ritner, Governor of Pennsylvania.
Richard Rush, Secretary of State and of the Treasury.
Alexander Hamilton, the friend of Washington.
Samuel Adams, the Father of the Revolution.
John Hancock, President of the Continental Congress.
Samuel Dexter, Secretary of War and of the Treasury.
William Wirt, Attorney-General.
John Marshall, Chief Justice of U. S. Supreme Court.
John Quincy Adams, 6th President of the United States.
Benjamin Rush, the Father of Temperance Reform in America.
Lebbeus Armstrong, Founder of the first Temperance Society.

Framed, it is an ornament to please the eye, and a testimony to gladden the heart Sent safely packed in a mailing tube, post paid, for ten cents.

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PAINLESS. EFFECTUAL.
WORTH A GUINEA A BOX.
For BILIOUS & NERVOUS DISORDERS

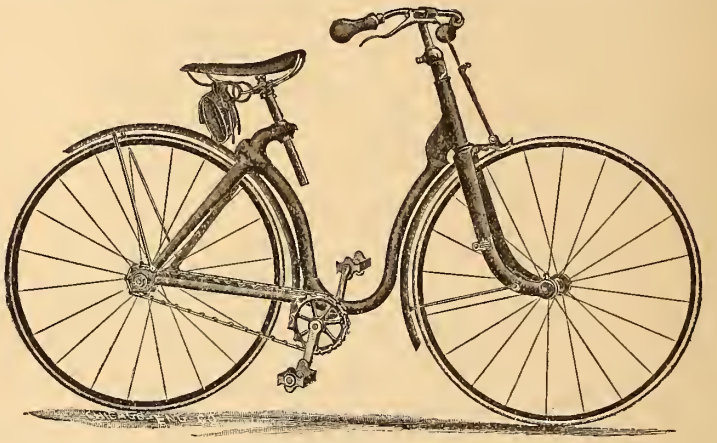
Such as Wind and Pain in the Stomach, Fullness and Swelling after Meals, Dizziness, and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurvy, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c.

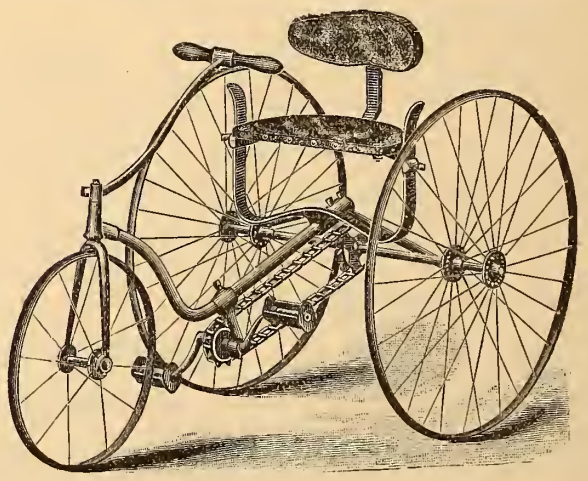
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Odd-fellowship Judged by its own utterances; its doctrine and practice examined in the light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth 50cts; paper covers, 25cts.

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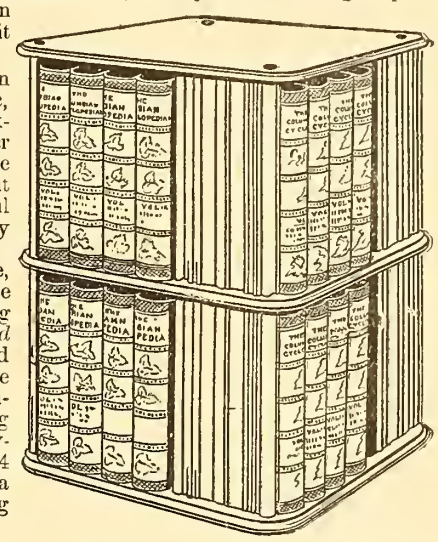
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$5.00 ***cash*** will secure immediately, by express, ***volumes 1 to 16,*** in cloth binding, the ***remaining volumes*** being delivered as installments of ***$1.25*** for each are paid; ***25 cents*** a volume extra for half-Morocco.

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Johnson's is later than Appleton's, and by many good judges has been considered the "best" for popular use; like all cyclopedias not published very recently, it needs bringing down to date. Some object, too, to the heavy, clumsy form of volume. It costs $48.00 in cheapest style.

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NEWS OF THE WEEK (*Continued from 13th page*).

General Benjamin Franklin Kelley, who raised the first regiment of loyal troops south of Mason and Dixon's line during the war of the rebellion, died Thursday at his home near Oakland, Md.

The publication of *Center Thoughts*, the official organ of the non-partisan W. C. T. U. of Illinois, was begun Thursday at Monticello.

An incendiary fire at Eldon, Iowa, early Thursday morning destroyed eight frame buildings, causing a loss of $40,000.

At Spirit Lake, Thursday, the Iowa Knights Templar elected W. F. Cleveland, of Harlan, Grand Commander, and E. O. Soule, of Iowa Falls, Deputy Grand Commander.

A receiver has been appointed for the Rock Falls Lumber Company at Tomahawk, Wis. The assets of the concern are $32,000, and the liabilities $15,000.

Local World's Fair associations have been formed in seventy of the 106 counties in Kansas.

Hard Bros. & Co., spring bed manufacturers at Oneida, N. Y., have assigned, with indebtedness amounting to $125,000. R. M. Bingham & Co., of Rome, N. Y., manufacturers of carriages, sleighs, saddlery, and trunks, have assigned, with liabilities of $225,000.

At Jersey City Wm. Brennan and his wife assaulted a policeman who had aroused Brennan's ire by serving a warrant on him previously. The officer shot Brennan dead and mortally wounded his wife.

Fourteen patients have been discharged from the Koch Hospital at Denver as cured of consumption.

The school election at San Jose, Ill., July 13, at which women were permitted to vote, is likely to be declared illegal from the fact that a question of taxes and not the election of school officers was under consideration.

The Comptroller of the Currency has authorized the Second National Bank of Aurora to begin business with a capital of $200,000.

The Comptroller of the Currency has approved the Centennial National Bank, Chicago, as a reserve agent for the First National Bank at Kalispele, Mont.; also the Chicago National Bank, of Chicago, for the First National Bank, at Castle, Mont.; the Fort Dearborn National Bank of Chicago, for the State National Bank, of Cleveland, Ohio; the Merchants' National Bank, of Philadelphia, for the Drovers' National Bank, of the Union Stock Yards, Chicago.

At the session of the Supreme Council of the Order of American Steam Engineers at Syracuse, N. Y., Thurday, Charles E. Jacks, of Boston, was elected Recording Engineer.

A Chinese laundryman who has been plying his vocation for months in New York, ironing clothing, is, it is stated, a victim of leprosy. It must make his customers nervous to think of it.

Friday evening the Chicago and Erie road had a bad wreck near Hepburn, a small station about forty-five miles east of Lima, Ohio, and it was reported from Kenton by telephone that nine persons were killed and many more wounded. The accident happened at a sharp curve about a quarter of a mile east of the town, the trains being the third section of an east-bound beef train and a work west-bound; the work train had a large number of employes on board.

Government officers recently raided a number of illicit distillers at and near St. Louis, and several firms have been prosecuted for alleged frauds.

Mrs. Richard Middleton, of Pisgah, Ohio, after having been apparently dead for 16 hours, was discovered on Friday to be alive. Fortunately the undertaker noticed her condition before he began the embalming process.

A hotel was wrecked at Superior, Wis., by a storm on Thursday afternoon, killing four men, and injuring others. Much damage was done by storms in Minnesota about the same time.

A plot to destroy the police force at Middlesborough, Ky., resulted in the lynching of Frank Rossimus, a conspirator, and the jailing of Gillis Johnson, another implicated man.

Dun's weekly commercial report assures the country that business is enjoying generally improved conditions, and that financial news from Europe tends to strengthen mercantile confidence. A remarkable increase in the manufacture of pig iron is noted.

Thirty-one pauper immigrants were refused admission to the United States at New York, Friday, and twenty-eight at Boston.

Ward's bank and the postoffice building at McCune, Kan., were destroyed by fire Thursday. Loss, $15,000.

Manager Ward, of the Duluth, Pierre and Black Hills Line, claims that before snow flies a company will be incorporated to build a road from Pierre to Denver. A direct route would be 350 miles.

FOREIGN.

In reply to a cable inquiry by *Bradstreet's* Monday, J. E. Beerbohm, of London, said that the reports of a failure of the Russian wheat crop were exaggerated, and that the probable Russian wheat surplus for export is likely to be about 64,000,000 bushels.

It is announced that the English Government will not persevere in the attempt to pass the measure known as the Atlantic cattle bill.

Reports say that the strike on the Northern railroad in France, is extending. Nearly one thousand men are involved.

It is believed that the French Government has decided to accede to the request of United States Minister Whitelaw Reid to remove the embargo upon American pork.

The potato blight has been most destructive in the Skibbereen district in Ireland.

A madman fired a shot at President Carnot in Paris Monday, but the bullet sped wide of its mark. The affair created much excitement.

There will, it is reported, be a heavy shortage in the wheat crop of France and of Hungary this season.

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Could not get along without it.

PLATTEVILLE, WIS., May, 1888.

The bottle of Koenig's Nerve Tonic has been received and almost nsed up, and that with a decided good result. My wife could not get along without the medicine. The impression is especially in cheering her, removing gloominess of mind and giving her a better appetite and color in the face.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The *Voice of Masonry*, published in this city, in its July number, had a characteristic fling at what it is pleased to call "the Blanchard coterie"—The National Christian Association—the ground of its paragraph being the alleged recantation of the statements and sentiments of the late Thurlow Weed in reference to the murder of William Morgan by the Masons. Bro. Stoddard, on page 8, refutes this allegation, as it has been done before, by evidence that the *Voice of Masonry* and Masonry itself cannot overthrow. The same paper alleges that Mr. Weed also loaned money to aid in the erection of the Masonic Temple in New York. Can any of our older readers give us some information on this subject?

The Pope is ill again. He may be "infallible," but God is no respecter of persons, and his so-called "vicegerent on earth" is as liable to suffer from sickness and death as any of his less infallible creatures. "The only disquieting symptom," we are told, "is that he is apt to fall into a profound sleep, even when taking an airing in the Vatican gardens." The prophet Elijah suggested, on one occasion, that Baal might be subject to a similar malady. Even Homer was suspected of sometimes nodding. It is clearly a (human) family disease. But the Head of *our* church—praise His name!—never sleeps.

"I think Kansas will come out all right" (writes a good brother in that State), for, right along beside this Alliance bluster, is going on an honest adjustment of debts, in one way or another, and that has really been the only trouble with the State—going too fast." This is probably the truth in a nut-shell. *Per contra*, P. S. Moxon, chairman of the Finance Committee of the Farmers' Alliance (a secret society, one of whose magnates, a judge on the bench, recently reversed a Supreme Court decision to favor a member, and was severely scored therefor by the higher authorities) is preparing a circular to be sent to every Alliance lecturer in Kansas, alleging that the country is going to ruin at lightning speed. There is evidence that in working its spurious "reform" machine the Alliance politicians are going too fast and too far, with the probable result of losing their influence before it can do them any good at the next election.

Rev. Dr. E. P. Goodwin, the talented and pious pastor of the First Congregational Church of Chicago, will not suffer where he is best known on account of the indecent attack made upon him by Rev. Dr. Parker of London and his wife. It seems hardly possible, as stated in cablegrams from England last week, that any intelligent and refined lady should "compare Dr. Goodwin to a theological corpse that had lain in the grave for 200 years, and had been dragged out stinking, with the grave clothes not too gracefully draped around him." Or that this celebrated English divine should express himself "so shocked by the doctrines that Dr. Goodwin advanced that he felt it necessary, he says, to fumigate his pulpit in the city temple." We hope that the reports are exaggerated. Dr. Goodwin is a staunch orthodox Christian, as evangelical in his preaching as Bro. Moody, as well versed as any of his compeers in Bible literature and divinity; and, like Paul, is not moved by every wind of doctrine. If his religion is two hundred years behind the unsettled and dangerous theology of the present day, let us all thank God and take courage.

Last week, at Crawfordsville, Ind., the Good Templar fraternity were greatly perturbed by a published statement that their lodge-room had been used by some of its members for gambling purposes. The press account charges that the chief of police of the city and other prominent citizens, who are not members of the order, are known to have participated in the scandalous affair, and that on Sunday the play-tables were in use all day and nearly all night. A quarrel of considerable magnitude among the players led to an exposure of the scandal. Then the Good Templars passed resolutions condemning the players, and charges were preferred against the guilty members of the lodge. All the keys were collected and placed in the hands of the lodge trustees. The Good Templars of Crawfordsville have been in hot water for the last three months. Several fights have occurred in the hall, and three of the principal members have been fined in the police courts. One member is suing another for bodily injuries received in the hall, and an officer in the Grand Lodge of Indiana was expelled for testifying in behalf of a saloon-keeper who wanted a license. This exposure may recall a similar affair which occurred some years ago at Vineland, N. J., or in that vicinity, of which President Blanchard was cognizant. Such things only serve to confirm the idea that the devil is in the lodge, whoever the other members may be.

There is one part of the Masonic obligation, running through several degrees but little changed in form, and not at all in spirit, that is not only humiliating and derogatory to true manhood, when taken by any citizen of the United States; or, indeed, any other established nation, but may, for all that he knows when the oath is administered, confer upon him a lasting taint of treason to his government. It first occurs in the obligation of the Fellow Craft, when he swears that he "will support the Constitution of the Grand Lodge of the United States, and of the Grand Lodge of this State, under which this lodge is held." The penalty for failure in keeping this oath is brutal in the extreme, and would disgrace a cannibal. It is true that he may remember to what he has already sworn, but he cannot tell what course the two Grand Lodges which he has sworn to support may pursue to undermine the government under which he lives and overthrow it. It may not be credited that the Grand Lodges of the eleven seceding Southern States, in 1861, ordered the hostilities which drenched the Southern soil with blood, but with the power which they possessed over their respective members, under the foregoing and similar other obligations, there is a reasonable belief that they may have united and concentrated their influence with that result. If this is so, the possibility of destructive power in the Grand Lodges is sufficient cause for the denunciations which the *Cynosure* and its friends continually utter against the lodge system. The Constitution of the United States of North America is and should be paramount to every other constitution or system that would endanger it, whether secretly or openly—in the lodge or in the monastery.

TESTIMONY AGAINST THE LODGES.

[From Private Letters.]

I.

From the beginning of my ministry, in 1832, I have been known as decidedly opposed to Freemasonry. My father was a Freemason. About 1818, he sued a man for a settlement of accounts. His attorney was not a Mason, but his contestant's was. At the close of the trial he invited his brother Mason to dine with him. I was ten years old. Father said to him, at the table: "You were rather hard in your plea on a brother Mason." He replied: "I did for you *the best I could.*" I clearly saw that father expected him to favor his side because of their Masonic relations, and his opponent's attorney recognized the obligation. That idea became rooted in my mind. When I became a Christian I saw its deadly evil. My older brother was a Mason. I asked him to tell me all about the society. He said he couldn't do it. I urged him to tell. No, he couldn't do it. Vexed, I replied: "You can, if you will." He finally said: "Have you read 'Light on Masonry?'" "No," I said. "Get it and read, and you will know all." I did so, and knew all; and my heart was fixed. I think there is a difference, in one respect, between Freemasonry and other secret organizations. Freemasonry exacts a bona fide oath; others do not. This places it above all others. All are wrong in principle, but they are not so devilish. The secret of Masonic power lies in its present complete control of the press. The right to discuss the question publicly is denied. Editors are forbidden to discuss it, or to suffer its discussion in their columns. The *Independent* tried it, but succumbed to opposition. I tried it in a local country paper; but its proprietor found matters too hot, and cried: "This must be stopped!" Now, there must be such a combination to sustain this work that we can say: "It must move on!" I do not believe anything effectual can be done until this bondage to a few men working in secret can be broken.

[The National Christian Association, which publishes the *Cynosure*, offers such a combination as he suggests is necessary for the promulgation of the truth. He should join it, aid in its support, and work actively with it. He would find it a genial pursuit.—EDITOR.]

Ought associations to discuss it?—I see no reason why not, but a mean, dastardly spirit that succumbs to evil. Every Mason will indeed cry out: "You know nothing about it." But they knowingly lie. My brother said that I would know all about it by reading "Light on Masonry." And every Mason who will tell the truth will say the same. I read Mr. Finney's Letters to my congregation where I ministered twelve years, and good resulted. The church was with me. In another place, where I labored eight years, I persistently refused to join the Sons of Temperance, although urged by the most prominent member of the church, who was a Mason. No offense was taken. The cause of temperance has retro-

graded from the time of the introduction of secret societies; the great mass of temperance people, not joining those organizations, are becoming indifferent, having nothing to do. They are necessarily "left out in the cold." "You *could* come in," they say. No; I could not come in, and outside there was no place to work.

II.

I well remember the Anti-masonic excitement of sixty and more years ago, and have been an Anti-mason ever since, and opposed to all secret societies. When I entered college, all the literary societies were, or had been, secret. Three of these were recognized by the Faculty, and all the students were assigned, in some order, to one or another of them. Many students were opposed to secrecy, who yet joined because they desired the benefits of a literary society. The subject was warmly discussed in each of these societies, and secrecy was, for a time at least, removed from two of them. Since that time each of those societies has ceased to exist, and others have multiplied, with secrecy—only one existing without it, except the "Society of Inquiry," which has been maintained from near the beginning of the college. Each society has its own house, and there is no little effort at the beginning of each year to gather in new comers. There are no signs of any loosening of the hold upon secrecy, though there are always some in college who consistently stand against it. It has a vast and strong network, embracing, I suppose, all the older literary institutions. These, with the Masons, Odd-fellows, Temperance brotherhoods, and other organizations, furnish a body embracing the principle of secrecy formidable, indeed, to contemplate. In these organizations are men of distinguished ability and worth, scattered through all the professions and all lines of business. I do not understand how Christian ministers, missionaries, and other very devoted Christian men, can favor these organizations; yet I know they do. Nor do I see how eminent divines can favor the use of intoxicating drinks, and the license of their sale; yet some do it, and even encourage young theological students to drink wine, even when they try to check intemperance—as, for example, Dr. Crosby.

My father became a Master Mason, but died a few years before the murder of Morgan; but I do not think he would ever have taken another degree had he lived many years longer. His brother, who took the same number of degrees with him, publicly renounced the order, and headed his communication with the text (Eph. 5: 11), "Have no fellowship with the unfruitful works of darkness, but rather reprove them." This was not very long after the Morgan revelation. About that time a Baptist minister, who had renounced Masonry, gave an address, in the town where I resided, against it. He said the Masonic ladder had three rounds, which were called "faith, hope, and charity." For these he claimed there should be the substitution of "infidelity, profanity, and barbarity;" and to the proof of it his address was devoted. All candid hearers, I am sure, were satisfied with the proof. It then seemed as if Masonry must soon come to an end; but I fear that it was never stronger than to-day. It has gigantic proportions and strength.

If our colleges and all literary institutions would take a decided stand against all secret societies and forbid their existence within the limits of their control, such a course would, in my view, be a most encouraging sign and promise of the wane of all secret organizations. So with reference to the use of alcoholic drinks and tobacco. All honor is due to Oberlin, which started and has persevered, hitherto, on the basis of total prohibition. I rejoice that a number of Western seminaries are conducted on the same principle; and it is my earnest desire and prayer that the time may be hastened when all the schools in the land—especially the academies, collegiate and professional—shall be thoroughly prohibitory of the evils here referred to. I am too far along in years to do much; yet I most gladly give my feeble word of encouragement to all wise movements in this line of effort.

Rev. James H. Fairchild, D.D., in a Pittsburg address, said: "The point is not that the working of a secret organization may be perverted to selfish ends, but that in its very nature it strongly tends to such perversion. A worthy institution may be perverted, but an institution in which the tendency to perversion is inherent and constitutional, is not a good institution."

A LETTER FROM "BEULAH."

[The following beautiful letter from the venerable Dr. James C. Jackson, once an active and earnest Anti-slavery Reformer, now 83 years of age, to his old friend and associate, George W. Clark, of Detroit, well-known to *Cynosure* readers as the stirring Reform song-writer and singer, has been sent to us for publication, as a memorial of the writer, who has evidently reached the "Land of Beulah," so graphically described in "Bunyan's Pilgrim's Progress." The balmy air, and the charming view of the better land afforded from that retreat, appear to have inspired the Doctor, and to influence those who share its sentiments with our worthy Bro. Clark.—EDITOR CYNOSURE.]

NORTH ADAMS, Mass., June 26, 1891.

George W. Clark, Esq., 76 West Montcalm Street, Detroit, Michigan,

MY BELOVED GEORGE:—Your letter of May 9th, telling me of Bro. Charles Foote's death and burial, came duly to hand. I was glad to hear of his last hours, and that he went away peacefully and to the comfort of his wife and his children, and to you, his most intimate and beloved friend, for your love to him and to me and to all whom you have known intimately who have themselves been true to human rights, and to those who have suffered from want of enjoyment of their rights to the full, you occupy a high place in my estimation. I have always loved you since we first clasped hands. I have always honored, esteemed and greatly appreciated your talents, your zeal, your faith, your purity of motive, your fidelity to the right as it has been given to you to see the right, and I have placed you in one of the largest and most beautiful chambers of my heart and carry you there day by day in a wealth of unspeakable love. I cannot tell you how great that love is, for I am not so conditioned as to be able to express it. I can only say, George, dear, that it has grown with my growth and strengthened with my strength; the fullness of it will not be known to you until we shall meet and sit down together in the kingdom of Jesus our Lord and Master, our glorious Saviour and our King.

Harriet's departure has left me very lonely. Her place is vacant; her voice is still; her smile is absent; her gracious, loving look I cannot have; her seat at the table is unoccupied, or if it is occupied the occupant is not Harriet. So, now my steps have begun to totter, and my physical strength in many ways is enfeebled, I miss her presence and her power. In the nature of things, however, it will not be a great while before I shall go from earth, and the places that have known me will know me no more forever.

I am glad whenever I think of it that I have lived, and that by the grace of our Lord Jesus Christ I have been able to live for others. I have not a consciousness in a single instance of having sought to live at the expense of another person. It has always given me more delight and greater comfort to live for others than to live for myself, and to give my time and strength to others at my own expense, rather than to save my strength to others' loss. Still under a close review of my life of the way in which I have spent it and the results which visibly have come from it, were I able to begin it over again with the benefits of my past experience, I would never live as I have lived. I would start out on and after a plan marked by a very much greater simplicity of personal habits and associations. I would make my body to hold a subjected relation to my spirit; I would eat, drink, work, sleep after such form and manner as would give me freedom of action. I would have time and place and opportunity for communion with Jesus Christ, and through him, and through him alone, with God, and through him intermediately with his Saints in Light, and through him communally with my fellow-men. To do this I might have to wear clothes as plain and unfashionable as he wore; and I might have to become a wandering evangelist, going about and proclaiming glad tidings; or I might be located in a house and very comfortably situated; or I might be like a hermit in his cave or cell. How my conditions might be would have to be determined by the effects which they would be likely to have on my liberty of person, and the influence upon my growth in the divine life, for in my present conceptions of life, a life of bodily indulgence, of large worldly mindedness, of intense personal selfishness, is not worth the having. When one has enjoyed it and it has passed, there is no pleasure in its recollections nor no comfort in its memory. It is a cheat, a falsity, a wretched dream. It gives no satisfaction. Human experience in this direction is uniform in its testimony. So were I to begin life over again, knowing what I know, I would start out to win my crown on a basis of endeavor originating in entirely different conceptions of what life to a human spirit ought to be, might be, can be.

I am glad to be able to tell you that I am living in very rich conceptions of heaven, of its blessedness, of the happiness of its people, and of Christ their living Head. Give my love to Louisa and your children and to Mrs. Foote. Mrs. Johnson of Brightside is with us at present, and Mr. Johnson will be with us soon. They, together with Miss Lee and Mr. Smith, send you love. I am yours faithfully,

(Dr.) JAMES CALEB JACKSON.

HOLMAN'S DEFENCE OF MASONRY.

Rev. Mr. Holman (not now a preacher, but engaged in secular business) said that he was not there to advocate or champion Masonry, but he had been for twenty years chaplain of a lodge, and while it was not, in his opinion, the province of any minister to champion any organization except the church of God, he felt it his duty, in the interests of justice and fairness, to state the facts in regard to the organization to which he belonged. As to Mr. Stoddard's statement that the ceremonies of Masonry are absurd, ridiculous and indecent, a description of any rite, however solemn, may be caricatured. "Never in my life," said Mr. Holman, "did I realize the fact of death and eternity so vividly as when I took the final degree making me a Master Mason. And in Masonry I never witnessed any ceremony which I would not be willing to hold in my own parlor before my family, That 'throat-cutting' oath; who takes it and executes it? Your ministers and leading men in the churches. Do you believe that they are cut-throats?" —*Crucifer, in Cynosure.*

This extraordinary and sophistical statement of Mr. Holman in the controversy with Mr. Stoddard should be analyzed. First: The ceremonies which he says he should "be willing to hold in his own parlor, before his own family," and "nothing in them that would bring a blush to the face of the purest maiden;" let me ask why he does not hold his meetings in his parlor? Why does he not invite his wife and daughters to witness those ceremonies? They are an open secret; he need not pretend they are edifying simply to the initiated; they are known and read of all men who care to know them. Would he like to see denuded candidates, hoodwinked and cable-towed, led round the ring of grave spectators to show that they are not disqualified, according to Deut. 23: 1, for a position among Masons? Perhaps he would think this should not bring a blush to the the cheek of the purest maiden, and he may have supporters. But what would bring a blush?

Second: Then the profane and wicked oaths—justified because ministers take them, because George Washington took them, and judges and statesmen have taken them, and all such bosh, *ad finum.* What if they did? Does that make it right? The whole force of the argument is on their example, and this implies that their example is right. But was it? Was David's example in the matter of Uriah and Bathsheba right? Was Solomon's example in reference to Adonijah right?

Good men have been wheedled into many very questionable acts. When a man is told that he must take some oaths, but nothing that conflicts with duty nothing but that a Christian may take, and that the initiation into the lodge would be greatly to his benefit, who might not be induced to do it? He may not know what the oath is until it is read to him in open lodge, and then he concludes he has gone too far to back out. He is deceived. The glamour that gathers around the mystic circle; the untold and indefinable power in a body of men who can blight his hopes by a turn of their hands, or who can raise him to any position by their very wink, is no small matter, and may have potency with very shrewd men. These things weighed much with Ben Franklin once (if the adage is true); but when his nephew asked him if he also should join the lodge: "Oh, no," said Franklin,—"one fool in a family is enough." A similar answer was given by a neighbor of mine to his son, on the same question. "No," said the father, "one from the household is sufficient." This would show that very distinguished adherents of the lodge

had no great respect for it, though they did not dare to leave it. Morgan's fate was before them. The blight of the whole body of Masons, from Dan to Beersheba, would follow them. It would be much more expedient to remain a quiet but silent member, rather than come out and defy the whole oath-bound body to ruin them.

So Mr. Holman, who strove in the usual Masonic method to commend the lodge, did vastly more to raise suspicion of his veracity than to show that the lodge was respectable. Why does he not deny that Masons do take these throat-cutting oaths or justify them by the importance of the occasion? Each would be equally futile. Why does he not attempt to show that nobody ever suffered death in consequence of having divulged a Masonic secret? He knows that the evidence is against him. Hence the effort often attempted to cover up by great names a nefarious institution. If facts were all known in reference to these men, the whole weight of their testimony might be against the lodge.

But certainly the lodge is useless. It is not needed. It may amuse, it certainly will swallow money, but it can have no necessary object, and men ought to be willing to relinquish it. S.

LODGE RELIGION CRITICIZED.

Lodge religion does not recognize Christ as the foundation. There are some people who claim that Christ is recognized in the lodge in some senses; but whatever there may be of truth in that statement, it is true that Christ is not recognized as the *foundation* of lodge religion: and my Bible tells me distinctly that "other foundation can no man lay, than that is laid, which is Jesus Christ."

Thus lodge religion is proven to be a false religion, because it is not *based upon* the only foundation.

Then lodge religion has, in nearly every one of the prominent lodges, a counterfeit regeneration. Christ said except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. The lodge ritual teaches us that a man may inherit the kingdom of God by adherence to his vows in the Masonic lodge. But there is a very material omission. The presence and power of God's Spirit is never invoked or even recognized in a lodge such as the one spoken of.

Lodge religion has oaths, by some declared to be bloodthirsty; I do not know positively; I never took one. But they are at least in direct violation of the command of Christ, when he said: "Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; nor by your own head." A man has no right, if he is loyal to Christ and to his commands, to take any oath of the character which must be taken to gain admittance to a lodge.

Lodge religion has high-sounding titles. If they mean nothing, they are childish and foolish; if they mean something they are blasphemous. No man on earth has any right to even take a title which is "worshipful." When John, on the Isle of Patmos, fell down before the angel, more worthy of worship than a man, the angel said: "See thou do it not." When Cornelius fell down before Peter, whom he awaited in answer to prayer, Peter said, "Stand up, I myself also am a man." But in the very name "worshipful," which is assumed by the master of one of these lodges, there is an assumption of divine attributes, and a recognition of the right of one man more than another to worship in thus drawing comparisons. A man has no right to take the Name of names, and assume the character that goes with it.

Lodge religion has a tendency to degrade the individual, and to degrade his ideas of what worship is.

Lodge religion, again, is misleading; misleading because it does not present the "whole counsel of God." It garbles Scripture. It is said to rest on the Bible, but the Bible on which it rests is sadly mutilated, the most precious name of all being omitted.

Lodge religion flatters men. It teaches men that there is only the necessity of certain rites, certain forms, a certain ritual to be obeyed, that the man may finally reach heaven. Man is a sinner; he must know this if he reads the Bible carefully, for the character of man is shown there. What men need to be told to-day is that they are sinners, and that needs to be proven to them by the power of God's Spirit; and never till a man recognizes his sinfulness, is he in a position to receive the grace of God.

Lodge religion makes much of its charity. How badly they must misuse the Greek work *charis*, which means love. Their charity is extended to the widow and the orphan of their own members, who were in good standing in the order and had paid their debts to their own lodge. This has no relation to true Christian charity, which goes out, to relieve any widow, any orphan, anyone in need, *anywhere*. There is no such thing as confining the spirit of ministry, if it is in us as it is in the Gospel of Christ.

Lodge religion is of the earth, earthy; we are told distinctly that Christians are to keep themselves unspotted from the world, and that this is a part of pure religion.

Lodge religion is suspicious because of its secrecy. I spent an hour talking with a policeman the other night, in regard to his work, and how it was constantly bringing him in contact with wrong-doers. I said to him: "Doesn't it give you a peculiar feeling to realize that your only duty is to grapple with felons; that you have nothing to do with the peaceable citizens?" after talking a little while, he said: "At one o'clock the lights go out and the streets become dark, and it is then that I have especially to keep my eyes open. If I hear a firm and steady step coming down the street I make up my mind that that man is all right and honest, and I pay no attention to him; but if I hear a hesitating, halting step, I immediately think: 'that man needs attention;' and I watch him." "Then," I said, "you believe that under the cover of darkness and secrecy, is the time for the performance of foul deeds?" "Certainly," he said; "that is the reason we double our force in the night time." So that works done in secret are a cause for suspicion. Darkness suits foul deeds and wicked counsels. The Gospel tells us to have no fellowship with the unfruitful works of darkness, but rather to reprove them.

It is the mission of the church to stand in its place as the light of the world, and its testimony is directly opposed to all things which are secret, and done under cover of darkness.

Lodge religion is dangerous to Christianity, because so many professed Christian ministers sit in the council of the lodge room, and hear their Bible and their faith mutilated and torn to pieces, and are silent. How can any man belonging to a lodge in this country, have any respect whatever for the teachings of a man who will sit quietly, listen to the mutilation of the most sacred teachings of the Word of God, and yet claim to be one called of God to proclaim his truth.

Again, lodge religion is contrary to the spirit of brotherhood. In the spirit of the Gospel of Christ, there is no Jew nor Greek, bond or free, perfect or maimed. But it has been proven that there are these distinctions in the lodge, and so the true idea of brotherhood is entirely done away with.

The Good Samaritan did not ask for the "grip" before he came to the assistance of that poor man. He ministered to one who not only did not belong to his fraternity, but who was separated from him by centuries of national prejudice.

Loyalty to the personal Christ is the supreme duty of the hour. Separation from the world, consecration and concentration upon the mission of the church, is what is most demanded. I firmly believe that the church of Christ is unique in its foundation,—the Rock of ages on which it rests; there is no organization on earth that can take its place. Here abide faith, hope and love, these three, the three links of truest brotherhood.

The church's sphere is self sacrifice. Her mission is her commission. When we preach the Gospel of love in the spirit of Christ, then shall the poor have the Gospel preached unto them, and the broken heart shall be bound up. The church is to "preach deliverance to the captive, and recovery of sight to them that are blind."

I do not believe in delegating this work to a body of reformers who have no Christian principles. It is the mission of the *church of Christ* to reprove the unfruitful works of darkness, and to be the light of the world.

It is a day of loose ideas in religion. Fundamental truths are carelessly ignored and denied. In the midst of these conditions, the church has no right to cater to the world in matters of entertainment for revenue. Abraham would not accept a thread or a shoe-latchet from a pagan king, and it is time for Christ's people to have some independence of spirit.

Wouldn't it have been queer if, when the children of Israel were commanded to build the tabernacle, they had got up a great fair, and got the Philistines and the rest of the Canaanites to come and buy of them, and had built the tabernacle in that way? There wouldn't have been any story of the tabernacle to come down to us.

It is the privilege and duty of every Christian to stand in the tent of meeting, even Christ, and with trumpet voice demand, "Who is on the Lord's side?" The golden calf, which was the result of human construction, was a sample of devil worship. The church must be true to her King. A person cannot accept Christ as Saviour alone, they must accept him as Lord also, and must be loyal to him; let us remember that. Our citizenship is in heaven, whence we wait for our King, and may we be ready to meet him with joy, and not with grief.—*Rev. F. O. Cunningham, in Messiah's Herald.*

THE ENGLEWOOD CHURCH SPLIT.

The difficulties in the First Presbyterian church at Englewood, this county, which are now in charge of the Circuit Court, have been advanced another step. On Tuesday Judge Horton appointed Geo. H. Sherling receiver, and it is anticipated that he will be able in time to effect a settlement. All the parties to the suit, consisting of fifty-six members of the church as complainants and the trustees as defendants, are ordered by the court to turn over the property to the receiver. He is authorized to collect rents and issue certificates to pay off mortgages and liens amounting to $16,000. For the present there are two factions managing the affair. On one side are Elders Warner, Gould, Roberson, Page, Douglas and Mowatt, and on the other are Elders Drysdale, Miner, Dunn, Thompson and McKeand. Each faction has the option of bidding for the lease, and the receiver is allowed to execute it to the highest bidder. A further provision is made that the pulpit is to be occupied by a minister of the Presbyterian church. The sheriff has a custodian in possession of the premises by virtue of executions, and he is directed to turn over the property to the receiver. Mr. Sherling gave bond in the sum of $15,000. An appeal from this decision was taken by complainants to the Appellate Court.

THE POPE AND PRESIDENT HARRISON.

A dispatch from Rome, July 21, states: "President Harrison's views on the matters advocated by Herr Cahensley and the St. Raphael societies, as outlined to Cardinal Gibbons at the accidental meeting which took place between the President and the Cardinal at Cape May Wednesday, July 15, have been communicated to the Vatican. President Harrison told Cardinal Gibbons frankly that, while not disposed to interfere in church matters, he was glad to have the opportunity of expressing satisfaction at the published remarks of the Cardinal on the subject, and at the rebuke administered at home and abroad to foreign interference in domestic affairs of the United States.

"The President's views, it is announced from the Vatican, produced an excellent impression upon the Pope, who declared that he has never favored the plan of appointing bishops of the nationalities of the Roman Catholic communities in the United States, as advocated by Herr Cahensly and the St. Raphael societies. The incident, it is added, is thus closed."

Would it be more than a fair return for the kindness shown by President Harrison to the Pope were the latter to order his adherents in the United States to refrain from hostility toward the public school and to fully recognize the latter as the most proper place for the education of future American citizens, and as the strongest bulwark of religious liberty ever provided?—*Chicago Daily News.*

Rev. J. P. Lytle, D.D., says: "Masonry has damned all who ever trusted in it for salvation. It is now leading away thousands from the church, and from paths of virtue by association with the intemperate, unclean and profane, and is dragging them down the road which leads to the chambers of eternal death."

NEW ENGLAND LETTER.

The marriage of Miss Elaine Goodale.—Women and reform.—A menace for the future.—Do corporations have souls?—The waning summer.

The marriage of Miss Elaine Goodale to Dr. Eastman, with his Sioux blood and Harvard education, is not merely a bit of romance in real life, but a subject which gives room for quite a variety of trains of thought. For instance, that true love is sometimes one of the best and most practical expounders of theology. "He hath made of one blood all nations of men to dwell on the face of the earth." How little extraneous circumstances matter, such as the color of the skin, if mind and soul meet on the same plane of cultured Christian manhood and womanhood. Mrs. Eastman's marriage is a far prettier poem than any thing she wrote in her girlhood's days, when she and her sister Dora, from a quiet farm-house among the Berkshire hills, dawned upon the literary world;—two rising twin stars that recalled the Davidson sisters. It is a question whether the latter would have fulfilled the promise of their youth had they lived to maturity. Prodigies seldom do; but in these days they come into life surrounded by healthier conditions. An early death is not now a foregone conclusion with all young people who show precocious piety or genius, but the practical needs of to-day, with its imperious demands on every faculty, give little time or opportunity to the poetic bent. Mrs. Eastman long ago bade farewell to the muse, to throw herself heart and soul into her self-denying work among the Indians; and Helen Hunt Jackson will always be remembered, not as the poet, but the philanthropist,—the woman who laid all her rare poetic gifts on the altar as other women lay their jewels, to write romance. Every now and then we see a wail over "the decadence of poetry;" as if poetry must always seek the channel of rhyme and printer's ink, when, in truth, it is a spiritual essence that will not be confined to any given mould. There is no lack of poet souls among us, but such souls are as eagerly responsive to the call of reform as was Job's war-horse to the sound of the trumpet; and so it comes to pass that in America we do not bury our "mute, inglorious Miltons" in country church-yards, but under some of our thousand-and-one benevolent or philanthropic organizations where the poetic afflatus finds its outlet—not in an epic poem, but in faithful, earnest work for God and humanity that will last a whole eternity longer.

Wellesley College hopes to organize a Young Woman's Christian Temperance Union, when it opens in the autumn. There is no reason why it should not have a most prosperous organization of Ys, and every reason why it should. It was established more on missionary than reform lines; but to keep in touch even with the world of science, it needs to give a place in its curriculum to this great all-absorbing question of temperance. And having admitted this, others, including the anti-secrecy cause, will have to follow. Prohibition has been a nucleus and gathering point for many diverging lines of reform, all evils being so connected that it is almost impossible to oppose one without having the attention drawn to some other that is allied to it, and so on. It is like beginning house-cleaning, which, as everybody knows that has had any practical experience of it, involves a constant discovery of cobwebby corners and hidden things of darkness that must be dragged out into the light. But the air of reform is the healthiest that can be breathed. Look at reform workers generally, and see what a cheery, sturdy lot they are! I am convinced that nothing would be more conducive to the health and longevity of Wellesley students than to make a specialty of studying the various reforms of the day, with a view to active labor therein when they leave their college halls.

More and more are women coming to the front as reformers. Perhaps it is only poetic justice that they should, having been so often accused of being at the bottom of everything which goes wrong in this very disordered and topsy-turvy world. Even Ruskin, who has said some of the most charming things about the sex, and also some of the rudest, has affirmed that not a single abuse exists on the earth that woman could not prevent if she would. And here is the Congregational Conference, held a little while ago at Marlboro, declaring through one of its speakers, whose theme was the Romanist question, that "the women of New England are answerable for much more of the discourtesy and mischief, the slights and indignities suffered by Irish Catholics, than the men." I am a little afraid this may be true, for I have seen women so full of unreasoning prejudice and antipathy against foreigners, as to cause them to forget both their ladyhood and their Christianity, if they had any of either. But I am sure also that the same woman who will look down on foreign help, and give them to understand, in a variety of ingenious ways, that they are of an inferior race to herself, will not treat American help any better. Such mistresses have done more to make domestic service a menial profession than all other causes combined, and, if possible, should be made to see and feel their error. If the graduates who go out from Wellesley will only bring their cultured Christian common sense to bear on this question, they will earn the blessings of their sisters even to unborn generations.

A Pawtucket letter to one of our anti-Catholic exchanges speaks of the hot weather as depleting the attendance in the lodge-rooms, but states: "One item of news has leaked out, and that is that for the past two weeks a patriotic organization has been considering the advisability of organizing a military company." What is to be the end of all this?—the secret military drill under the control of Jesuits on the one hand, and these *quasi* military companies on the other? If this continues, how long before the clash of arms between these opposing factions will be heard in our streets? European governments forbid this unauthorized arming of citizens, justly considering it a menace, and our own should do likewise.

Democratic Governor Russell does not seem disposed to profit by the fate of his Republican predecessor, but continues to imitate his example in toadying to Jesuitism, as shown in his remarks at Holy Cross College, Worcester. Will the voters of Massachusetts ever learn that all the difference between a Republican and a Democratic governor is just the difference between tweedledum and tweedle-dee.

Corporations have long had the reputation of being soulless, but it is something to have it practically so decided in a court of law. A fire insurance company in Boston has refused to pay a claim of the Texas Standard Oil Company on the ground that the latter set fire to its own property. The argument of the defence is that a corporation cannot, like an individual, commit arson. So that the interesting question which the courts will now have to settle is one that public opinion has generally decided in the negative: "Do corporations have souls?"

Summer is with us in all her glory, and yet an ear deliberately attuned to nature's harmonies cannot fail to notice the slow creeping in of a minor chord. One hardly realizes that the days are actually shortening, and the year already on its downward slope. But after the first chill of the thought has passed away how instinctively the mind leaps forward, past the days when the matin song of the birds is over, and the first hectic flush appears on the maple; past the autumn days with their golden harvests and their gracious, dreamy stillness; past the first biting frost and the first snowfall to the morning of the springtime when in a blessed resurrection the dead soul of nature shall revive again and put on her beautiful garments.

Can I close better than with these words of Ruskin, in which he pictures the first waking of a soul to the other life: "When the time comes for us to wake out of the dreams of the world's sleep, why should it be otherwise than out of the dreams of the night? Singing of birds, first broken and low as, not to 'dying eyes' but to eyes that wake to life, 'the casement slowly grows a glimmering square,' and then the gray, and then the rose of dawn; and last the light whose goings forth is to the ends of heaven."

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, July 22, 1891.

Many Washington clergymen are now away on their annual vacations, and the unusually large per centage of local pulpits that were filled by visiting ministers last Sunday has been commented upon. Among the visiting ministers is Rev. W. F. Johnson, D.D., late president of Biddle University, at Charlotte, North Carolina, who is temporarily in charge of Rev. Dr. Wynkoop's church, during that gentleman's absence in Europe. Dr. Johnson was born and raised in Ohio, but he has spent the greater part of his life in missionary work in India, and he contemplates returning to that country in the near future. He is a very pleasing speaker, and his sermon on "The pearl of great price," which was delivered on Sunday, proved him to be well supplied with unique and original ideas. His comparison of the seeker after God to the traveling jeweler of the East, who spends his life searching for the earthly pearl of great price, was a most beautiful one. He told his hearers that the pearl of great price is never found by accident, but only by those who seek diligently for it, and that when found it was always something far greater than was expected by the seeker.

Longfellow's well-known poem, "The Legend Beautiful," was the basis of a sermon preached on Sunday by Rev. Eugene R. Shippen, of Wichita, Kansas, in the pulpit of his father's church, which greatly pleased the congregation, and gave them a high opinion of the oratorial ability of the young minister.

Rev. Z. T. Sweeney, of Columbus, Indiana, who has been United States Consul-General of Constantinople for nearly two years, passed through Washington a few days ago, enroute for his home, where he proposes spending his summer leave of absence. He is a very close observer; consequently he talks very interestingly about the Turks, their country, customs and religion. He said: "My impression of the Ottomans is a favorable one. The usual idea is that they are uncivilized, crude and coarse. This is not correct. They are a nation of teetotalers, and their natural instinct is for truth-telling. Their religion, although not of my kind, seems suited to their requirements, and they live up to it. With the exception of proselyting to the Mohammedan faith, the Turk tolerates all religions. America's diplomatic relations are very slight compared with those of the countries on the European continent, but her educating and civilizing influences far surpass those of any European nation. Robert College, on the Bosphorus, five miles from Constantinople, has fifteen professors and 200 students. At Scutari, opposite Constantinople, is a school for girls, purely American, having ten female instructors from this country. Though these schools are doing much to throw light into the dark places of the empire, they are excepted by the people only with toleration. There are drawbacks to the pleasure of living in Turkey; for instance, I doubt if there are a dozen post-offices in all Palestine, and brigandage is still common, the government not having succeeded in crushing out that class of criminals. The train on which I expected to have left Constantinople, had not business interfered with my arrangements, was captured by these outlaws, and the passengers were robbed and dragged to the mountains, with no hope of rescue until the government had paid 400,000 francs for their release, but not, however, before several hundred of them had died from exposure and ill-treatment. I think that this last outrage will awaken the government to more active measures in the suppression of these outrages."

"Moral Insanity" was the subject upon which Rev. Dr. Francis A. Horton, of Providence, R. I., talked for nearly an hour on Sunday afternoon, to the Young Men's Christian Association. The speaker characterized sin as moral insanity, and hell as the madhouse of the universe, and exhorted his hearers to remember that only Christ could save them to sanity, by taking away their insane hearts and giving them new ones. *

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

CRESCENT BEACH, Mass., July 23, 1891.

DEAR CYNOSURE:—The Douglas holiness camp-meeting in Connecticut is fairly well-attended. I was on the ground a part of four days, and although not permitted to speak from the platform, I distributed 300 of Dr. Goodwin's address on Secret Lodges, "Signal Lights" and much miscellaneous literature. Bro. McDonald, in charge, when asked, said: "We cannot admit temperance or any side issue; we have one theme, and one object, and that is Holiness. I know, personally, some of those secret societies, and I do

not differ with you as to their character; but this is not the place to discuss them, and it will not be allowed." He assented without hesitation to my request for the privilege of distributing tracts, and I am under obligation to the Doctor and the management for fair treatment *from their standpoint;* and although I differ with them as to methods of treating a great system of Baal-worship, yet I hope I did not transcend my privileges or give offence to any one who had "the mind of Christ."

It is in contemplation to hold the New England Annual Convention in December next, and I am "blazing lines" through the forest of difficulties converging in this point. I found a number who are interested, and two of our M. E. ministerial brethren who (D. V.) will speak. Neither the time nor place of the meeting will be settled until wise and judicious friends have been consulted; but friends, both East and West, should present this matter in believing, importunate prayer. Success or defeat in Boston and New England is not a local or unimportant matter, but one that concerns the land and the church universal.

I hope every one named in our company will pray that in God's appointed time and place the grandest convention ever held on this line in New England may gather to carry out a program in which the spiritual and heavenly shall transcend the human and earthly in every feature, and hasten the testing time when there will be no indifferentists or neutrals, but every man will stand in his own place for Christ or Baal. Many incidents might be added, but they would be in line and a substantial repetition of personal encounter common in the experience of every active worker.

I reached this Beach at 12 M., and found the shore lined with strollers and the glimmering waters dotted with bathers in great variety of costumes. My objective point was Gay College, and the Bible Conference in session. Brothers Bixby and Geo. C. Needham cheerfully consented to the distribution of Dr. Goodwin's address, and up to this (6:30 P. M.) I have handed out 185. Only one man has shown any nervousness over the matter, and when I answered his suggestion that I should desist, by informing him that I was acting under authority from the committee, he replied: "So much the worse; I am a Mason, and I will leave this building and never enter it again if that is the case;" and walked away. The addresses this afternoon were grand, especially the one by Dr. Nathaniel West, of Chicago, on the "Higher Criticism." We are to hear from Bro. Geo. C. Needham this evening on "Peculiar People of the Bible."

J. P. STODDARD.

FROM THE WASHINGTON AGENT.

WAVERLY, Pa., July 23, 1891.

DEAR CYNOSURE:—Since my last I have lectured at Prospect Hill, Russell Hill and Vose, Wyoming county; also in this place. Part of my lectures have been well attended and the best of attention given. Some *Cynosures* were planted and tracts distributed. I spoke in the Baptist church, Russell Hill, but otherwise my work has been with Free Methodist brethren. Though most of them are rich only in faith, a good disposition has been manifest to aid our work. Bro. Shear, pastor, expressed gratitude for the aid I could give him in his battle against the powers of darkness, as manifested in the lodge, and helped me what he could. Sabbath was especially a good day. There were many manifestations of the presence and power of the Spirit. In the class-meeting shouts of praises were abundant.

While in Wyoming county I met a young man who had become opposed to secret societies from his knowledge of the workings of what is known as the "H. O. S. Society" in the National Deaf Mute College, at Washington, D. C. For obvious reasons his name is withheld; but I give the substance of the facts as he wrote them down for me. "This society is in reality a hazing society, but has degrees to keep up its dignity. The members take great delight in hinting at the horrors new students have to go through to join it."

They begin the initiation by blindfolding. The victim or candidate is then led through the laundry and cellar. While passing through, they endeavor to make him believe he is going through a dungeon. Things are placed in his way which he stumbles over, and he is knocked on the head, breast, toes, etc. He is then taken to the lodge-room. The "Grand Mogul," who is disguised, as all present are, with black or white sheets, commands him to sit down on what looks like a cushioned stool; but which proves to be a tub of water carefully covered over.

He, of course ,tumbles in with the new suit of clothes which, perhaps, his mother has carefully prepared for him. He is then commanded to take off his clothes, and get into bed with a skeleton. The lights are turned out and hideous efforts are made to scare him.

The initiation is not always the same. They retain a few arrangements from year to year, but change others. At one time a chemical mark was made on a boy's forehead which did not wear off for months. A weak little fellow by the name of John McIlvaine was made very sick by being compelled to eat a candle, and drink dirty stuff which had been prepared. I inquired if the faculty indorsed these things. My informer replied that Gallaudet, president of the college, was a member of this society. While he probably did not know of all the foolish things done by the boys, yet he indorsed the organization by being a member of it. It is considered unmanly for an injured student to report to the faculty. All the boys will unite against him. So the one who does not like this buffoonry usually prefers to bear it in silence rather than call down on his head greater injury.

Not being able to hear, those who attend this college can never hope to be Masons; but the devil will see that they do not lack for opportunities to serve him. The boys, said my informant, wish to be like the students at Yale, Harvard and other colleges; hence this hazing society.

It was my privilege to spend one night with Rev. Nathan Callender, a veteran in our reform. Though bearing the weight of years, Elder Callender still battles hopefully and ably for the right. I am (D. V.) to speak for his people on Sabbath.

Lectures have been given all over this country by Elder Callender and his associates in former years. Many who have opposed the lodge in other years have gone to their reward; some have grown weary by the way, while others remain steadfast. I trust that God may help me to awaken a greater interest, that his kingdom may be here advanced as in other days.

I find a welcome home with Bro. Besecker, a reformer of the non-compromise style. Bro. Raymond, pastor of the F. M. church, has invited me to fill his appointment in a Methodist church in the country on Sabbath eve. Salvation is what the people need, and we who labor in reforms cannot preach too much of it. May the Lord help for his dear Name's sake!

W. B. STODDARD.

THE WESTERN AGENT IN IOWA.

DEAR CYNOSURE:—The 2nd of July I left home to resume work in Iowa.

I spent the first night with Hon. Mr. Wood, who resides near Sycamore, Ill. A storm was gathering when I reached his home, during which a tree about two rods from the house was struck by lightning. The terrible crash of the thunder, and the lightning blazing like a ball of fire, startled us, and we were relieved when assured that none of the family were harmed.

The 4th of July I reached Mr. Morley's, near Brush Creek, Fayette county, Iowa. On the Sabbath I preached in the U. B. church of Brush Creek, and gave a short address at a Sabbath-school in the country. Mr. Morley has been a staunch supporter of the N. C. A. work during the whole time I have known him. He is so thoroughly impressed with the danger to be apprehended from secret societies, both to church and state, that his heart devises liberal things for the support of the National Christian Association work.

Leaving Brush Creek, I visited Manchester, Hopkinton and Scotch Grove. Rev. Mr. Amadon, of the Congregational church of Manchester, is thoroughly in sympathy with the N. C. A. work, and always ready to help. Rev. Mr. Acheson the pastor of the Covenanter church of Hopkinton, is a warm friend of the anti-secrecy cause, and his people cheerfully contribute to aid the N. C. A. in carrying forward the work of God committed to them. Rev. Mr. Potter, the pastor of the U. P. church of Scotch Grove, is in thorough sympathy with the N. C. A., and there are earnest supporters of the cause among his people.

I preached for Rev. Mr. Potter in the morning, and gave a short address at the prayer meeting in the evening.

Leaving Scotch Grove, I visited Stanwood, Cedar Rapids and West Branch. Both the pastor and people of the U. P. church of Stanwood are in sympathy with our work, and willing to help. While here, I went four miles into the country to spend a night with Bro. John Dorcas, of the Old School U. B. church.

Rev. James Parker, pastor of the Second U. P. church of Cedar Rapids, is a staunch friend of the cause, and, as his custom is, generously aided the work.

While here I stayed with Mrs. N. Bourne, who, with her son and daughters, was still living in the old homestead.

Rev. Mr. Parker wished me to spend a Sabbath with him, and preach to his people, which I promised to do at some future time. I had a pleasant and profitable interview with him, and also with Rev. Mr. Monteith, the pastor of the First U. P. church of Cedar Rapids. I arranged to send the *Cynosure* to fifteen of the pastors of the city.

While at West Branch I went, on Saturday, to Springdale and attended a Quaker monthly meeting, and called upon my old friend Laurie Tatum, who has for many years been a warm friend of the N. C. A. work.

Returning to West Branch, I called upon several of the Friends; among the rest was Wm. Oliphant, who, as he was wont to do, generously aided in the work.

Dr. Staples, who was a strong supporter of the N. C. A., has been called to his reward since I was this way before; but his brother is still here, and, as beforetime, a warm sympathizer with us in our anti-secret-society work.

I spent the Sabbath with the pastor of the Presbyterian church, and preached for him in the morning, at West Branch, and in the evening at a country church, of which he is also the pastor.

Since coming to Iowa, I have added over forty new names to the *Cynosure* subscription list, sought to build up the kingdom of Christ, and prepare the way for its coming, by laboring, as best I could, for the removal of its rival, the secret lodge system.

Will not the friends of Christ, by fervent prayer and generous contributions, help the National Christian Association to prepare the way for the more glorious triumph of the Redeemer's kingdom? Yours for Christ and his grace and truth,

C. F. HAWLEY.

Rev. Nathan Brown, editor *American Baptist*, and missionary to Japan, says: "If Freemasonry had existed in the days of Christ, and in the same form that it exists with us, he could not have condemned it more distinctly than he did in his Sermon on the Mount: 'If ye do good to them that do good to you, what do ye more than others? Do not even the publicans the same?' The Gospel is at war with every system of clique or clan, caste or combination, that seeks to create distinctions in the human family."

CORRESPONDENCE.

A VOICE OUT OF DARKNESS.

RAYNE, La., July 8, 1891.

DEAR CYNOSURE:—This being my first attempt at expressing my sentiment as regards darkness and the works of Belial, I hope you will not consider me arrogant and honor this with a position in the waste-basket. The lodge and I are about as compatible as water and grease, the only difference being that both these substances are of use to man and beast, while the new-fangled idolatry is of *no* service to men, and beasts do not instinctively adhere to its principles. If they (the beasts) possessed reason, I believe that they would be still farther from it. No man can consistently boast of his reason, and Christian graces and fidelity, and worship at the shrine of the prince of darkness. Ours is an enlightened age and country, a progressive nation. From whence came our light and progress? Did the anti-Christs and idolaters bring it to us? I am impressed that they did not. But I rather believe that Christ himself brought the light that he in-

tends for us to go to heaven by. No man can put a poor depraved human being in heaven by simply teaching him a few signs, passwords, degrees, etc., and giving him the grip. Let us go to the cross of Christ, and there see the light. There is where I first saw it. I went into several secret organizations, and all of them asked me a question to which I had to answer that I was "seeking for more light." I was permitted to look around myself and see what was what. And I have been looking ever since the day that the light of truth dawned upon my stultified conscience and the works of darkness (the lodge failed to bring the light) in which I was engaged. I have continued to see more and more light from the very day that my connection with the so-called institutions of light was severed. With my Bible, now, as a light unto my path and a lamp unto my feet, I am a happier man and a better Christian preacher. I have just become able, since I pulled out from Satan's camp, joined heart and hand in the Christian army, to preach the text, "Ye are the light of the world."

And I must say, right here, that the dear *Cynosure*, blessed paper, is a strong prop for me in holding up the light of the Gospel to the world and in crying aloud against the works of the devil. I am out of darkness now, and I don't think that I can be hoodwinked and carried into it any more. No, I cannot go back into Egyptian darkness and bondage any more. I am truly and humbly grateful to the *Cynosure* for the precious gift. Long may this great herald of truth live to disseminate truth and teach true morality, virtue and religion. Being almost surrounded by Catholicism, I don't think that I could get a better paper to help me to teach the truth as the Bible gives it. I petition the Lord every day to bless the *Cynosure* with a long and successful life, for I believe that as long as it lives it will do good. It helps to keep one out of darkness, and I hope to see the day when millions more voices will be heard to speak out of darkness through its help. God bless the *Cynosure!* Pardon me for lengthy remarks, but my heart was full and so I couldn't help letting out some of it. In conclusion, I am yours for the cause that you are espousing and that every Christian ought to espouse. (Rev.) C. S. MOORE, (M. D.)

THE LODGE KILLS TRUE RELIGION.

ALEXANDRIA, Neb., July, 1891.

DEAR CYNOSURE:—Being earnestly requested by a friend of Reform I write to you to tell you that there are many among us who are interested in this grand work, and that there are a few of us who have not bowed the knee to Baal, nor offered sacrifices upon false altars. For the past few months I have been a close observer of the workings of the lodge, and while I would not be harsh or unkind in what I have to say, yet I believe the voice of God comes to us in tones of thunder: "Come out of her, and I will receive you."

But observation, and what knowledge I have gained by reading, show very clearly that the lodge kills out all true religion, causes men to esteem lightly the cause of Christ, and puts a low estimate upon motherhood, and hinders, in general, the onward march of the Redeemer's kingdom. Surely the time has come when God will say to our lodge churchmen, as he did to Isaiah: "I hate, I despise your feast days, and I will not smell in your solemn assemblies." Yours for the work, MRS. R. E. GARRETT.

PITH AND POINT.

[How to Best Oppose Secret Societies—Continued. Extracts from Private Letters.]

"I have found quiet personal work the most successful way to oppose them, and to get and keep men out of such entanglements."

"Oppose them with the pure light of the Gospel, looking and working for a law to prohibit them."

"1. In a plain, common-sense, frank, firm manner, presenting one's own (not some others') objections against them. 2. Avoid all Kant, and cant, and rant. 3. To society men themselves, in a kind style. 4. To the public in the same way."

"First, by so indoctrinating church members with a sense of the moral wrong committed by being partakers of other men's sins that they will withdraw all support and countenance from them. Secondly, by the church going back to the first principles of primitive Christianity and caring for the poor and needy, the sick and afflicted, the orphans and widows. It is because the church has been unfaithful here that secular organizations have sprung into existence. Let the church now say: 'Behold, I show you a more excellent way,' and then *do* what it says; then the strongholds of Freemasonry, etc., will come down to the dust."

"It seems to me a subject beset with difficulties. Perhaps the only answer that is without question is, to use, on all occasions, 'the sword of the Spirit, which is the Word of God.'"

"Preaching, prayer, and legislation."

"By preaching the Gospel, and magnifying 'the church of the living God,' the pillar and ground of the truth."

"I do not know what the best method of opposing them is. My thought has been that it is better to seek to instill the true teaching of Christ, letting that produce its own results, rather than attempting open hostility."

"Chiefly by winning individual men into supreme loyalty to Jesus Christ, the light of the world."

"By more of the enlightenment of the Spirit. We cannot abide in the darkness with him."

"Ignore them, if possible." [We can't; they are like the frogs in Pharaoh's bed-chamber—too neighborly.—ED.] "Awaken true religion, which will kill them at the root; sometimes oppose them openly and freely."

"I think the best method is to let the light on them; that is, the true light—Christ. They cannot stand the light."

"My practice is, private, personal conference with those (who are) apt to be ensnared."

"First, Produce the conviction in those not members of secret orders of the real evil of the thing. Second, Then organize for consultation and eventual action. Third, When success in this line is sufficiently manifest, combine all forces to secure a place for newspaper influence. There ought to be in every large central place a newspaper bearing the anti-secret society banner."

"Keeping out of them; speaking against them as occasion presents, socially and publicly; circulating literature against them, and providing against their establishment in various institutions of learning."

One brother would refuse to receive a member into his church until he had renounced his secret order, doing so "with a kind and gentle spirit, letting light shine freely upon the subject, by tracts, or other appropriate means."

"By a calm and dignified statement of reasons why you oppose them. To bitterly fight them is to strengthen them."

"By general public gatherings for free discussion of secret societies, distribution of literature, prayer, preaching, and practice."

"Use the weapon which our Captain Jesus Christ himself used against the devil—Matt. 4—'It is written'—the Word of God. I quote Zech. 4: 6, and 2 Cor. 10: 3, 4."

"Holding conferences on secret societies; pastors preaching against them; writing against them."

"Oppose them with the Bible and with a Christian spirit,—with courage and vigor, and yet with a charitable consideration for the opinions of those who view the subject from a different standpoint."

"I do not preach against them. Incidentally, I occasionally refer to them, and always with a telling point against them; but I never preach a sermon on the subject. I think a minister ought to have his opposition fully understood, and, without keeping his church in a state of ferment on the subject, ought to keep hold of his young men, and, if they incline toward such societies, head them off by showing the true character of the lodges. I have placed Finney's book in such hands to good advantage."

"Let the light shine with ten thousand times greater effulgency, until even the dark recesses of the secret chamber shall be illumined. Do this in every way practicable—by press, circular and the platform."

LITERATURE.

JOHN OF WYCLIFFE: "The Morning Star of the Reformation." By Emma H. Adams, Author of "Fiji and Samoa," "Two Cannibal Archipelagoes," etc. Oakland, Cal.: Pacific Press Publishing Co. 1891.

This little volume is timely. At a period when the social and religious world is stirred with the spirit of inharmony; when beliefs that made Luther and Wycliffe strong as pioneers in the work of the Reformation are wavering; when all sorts of heresies and schisms are attacking the Bible, and endeavoring to delay the coming of Christ's kingdom,—at this time such a book is needed to stay the stream of infidelity and worldliness that threatens to sink the church. Under Christ, the hope of the Christian religion rests in the fidelity of the present race of Christians and the proper training of the coming generation to meet the trials and temptations of the age now rapidly increasing in power and number, with the Word of God and the sword of his Spirit. These were the reliance of Wycliffe and his fellow-reformers, and by them they vanquished the errors of the times in which they lived and triumphed in the establishment of God's truth. The day is not far distant when more Luthers, more Wycliffes, more Calvins, more Melancthons, will be needed to overcome the enemies of the Redeemer. The story of Wycliffe and the stirring events of his day will do much to arouse the necessary interest in the cause for which he labored, and in which it is remarkable that he did not die a martyr to the Romish church. But God was with him through all, and suffered him to die peacefully in his bed. The narrative is pleasingly written, easily comprehended, and attractively illustrated. It is seldom that a better book for the younger branches of the household comes under our observation. Its price is 60 cents.

ALDEN'S CYCLOPEDIA OF UNIVERSAL LITERATURE: Presenting Biographical and Critical Notices, and Specimens from the Writings of Eminent Authors of All Ages and All Nations. Vol. XIX. From Taine to Waller. Columbian Publishing Co., 393 Pearl Street, New York. 1891.

Uniformity of excellence, conciseness and interest marks each succeeding volume of this desirable serial, which introduces to unlearned readers a rich store of literature from the pens of the world's most noted authors, and affords to the busy editor and scholar a ready reference to many choice specimens of word-painting and precious thoughts. The present issue covers the lives and writings of more than one hundred authors, most of whom are cherished favorites of this generation.

VACATION TIME: With Hints on Summer Living. By H. S. Drayton, M. D., Editor of the *Phrenological Journal and Science of Health*. New York: Fowler & Wells Co., 775 Broadway. Price, 25 cents.

A seasonable manual, supplying a variety of useful information about summer living, and taking into account the recreations and diversions pertaining to warm weather, in which both young and old are active participators. It treats of life at the seaside, in the mountains, of boating and bathing, games, excursions, the management of household economies, practical hints on eating and drinking, from a hygienic standpoint. The author is a practical physician, whose writings on popular hygiene have invested him with popularity, and who speaks with professional authority on the subject of which this little volume treats.

A pamphlet—"Papers Read Before the Academy of Anthropology, New York, from 1883 to 1891"—contains the names of 78 American, English, German and French authors; medical, legal, clerical, and scientific students of anthropology, who have, in 131 papers, covered the principal questions in this fruitful department of inquiry. Dr. E. C. Mann, of Brooklyn, is president of the Academy. The founder, Dr. E. P. Thwing, who was also its president during the first four years, is the only active member who was present at its organization. There are about 100 resident and nearly 200 corresponding and honorary members. Sixteen foreign countries are represented, and some of the most valuable papers come from those who are now resident. A few classes were held at the start; but latterly the academy has furnished free lectures, semi-monthly, at Cooper Union. A Handbook on Anthropology, a Memorial of Professor Armor, and The Involuntary Life, are among the publications of the institution. The field of its influence, it is stated, is widening every year.

The Home-Maker, a monthly magazine, edited by Mrs. D. G. Croly (Jenny June) for July has a beautifully illustrated description of "Geneva (Switz.), Real and Ideal," by Florence Gray; "A Florentine Landlord" (illustrated), by Jeanie Porter Rudd; "Art at Home" (illustrated), by Priscilla; a continuation of "Colonial Dames—A Narragansett Elopement," by Alice M. Earle; "The Three Fates," by F. Marion Crawford, and several other readable sketches and poems by various contributors, besides a copious household and editorial department of considerable interest. The illustrations are very fine, including the full-page copy of "The Light of the Incarnation," printed by Carl Gutherz, the Castle of Chillon, etc. Published at 44 East Fourteenth St., New York.

The *Reformed Presbyterian and Covenanter* (published monthly at Pittsburgh, Pa., by Sproul & Willson), issues a double number for July and August, which is almost wholly filled with the proceedings, in detail, of the recent Synod of the Reformed Presbyterian church at Pittsburgh, including the various reports of standing and special committees, statistics of the denomination, etc. It is a valuable document.

Our Banner, another able monthly magazine, devoted to the principles of the Reformed Presbyterian church, also issues a double number for July and August, likewise filled with the Minutes of the recent Reformed Presbyterian Synod at Pittsburgh. Published at Philadelphia—N. R. Johnston, editor and proprietor.

LODGE NOTES.

There is a movement of the craft in St. Louis, Mo., favoring the erection of a Masonic Temple.

The Masons of Ohio refuse to open their lodge-rooms to the Order of the Eastern Star? Is this Masonic charity?

The corner-stone of the new Masonic Temple at Saginaw, Mich., was laid, May 13, by Bro. John Q. Look, Grand Master.

Sir Robert Stout has been deprived of his Masonic rank by the Grand Lodge of England, for giving allegiance to a lodge chartered by the Grand Orient of France in New Zealand.

The great Masonic event in May was the laying of the corner-stone of the Masonic Home at Utica, N. Y., on the 21st, when there was a great outpouring of the fraternity in the State.

The Grand Lodge of Freemasons in Indiana held its seventy-fourth annual communication in Indianapolis, May 26 and 27, 1891. Bro. Jacob J. Todd, Grand Master, presided, and four hundred and sixty lodges were represented.

Orders, like shrubs, may grow too fast. The sap of life is weakened because of the numerous branches it has to support. These branches thus unsupported and unnourished sicken and gradually wither. So with orders.—*Charleston (S. C.) Budget.*

The Acacia Club of the City of Chicago has, for a year past, been engaged in collecting the material for an extensive exposition of American Freemasonry; already the collection has assumed the proportions of a complete and well ordered library.

The *Keystone* has this caption: "The Oldest Mason Certainly Dead." The oldest Mason never is dead, because no sooner is the eldest gone than the next eldest fills his station. Thus the procession of the eldest never ends.—*Voice of Masonry.*

The Loyal Legion of the United States has collected $50,000 for its proposed war library and museum at Philadelphia. The committee having the matter in charge hope to raise $50,000 for a memorial building to contain a library, museum, and muster-room. As a beginning for its museum, the society has secured a complete objective history of the development of fire-arms from the date of their earliest use, down to the present time.

The most exciting and sensational matter of the year has been that of the Prince of Wales, heir apparent to the throne and Grand Master of Masons, in the Tranby-Croft affair. Just think a moment of a man in his high station carrying with him a "baccarat" outfit and acting as banker in the game! Does it astound you, and do you pronounce it a stigma on Great Britain and on the Freemasonry of the world?—*Voice of Masonry.* It is certainly so considered.

One "healthy" lodge in good order, with its machinery well greased—able officers, staunch and true members—with a good bank account and fully able to meet its liabilities, is more desirable than a dozen whose existence hangs on a thread—dependent upon any material it may secure to keep it alive and whose benefits owing to its weak condition are naturally small. Fewer lodges and stronger ones should be the object aimed at.—*Masonic Chronicle.*

At the recent session of the Supreme Council of the Order of American Steam Engineers the following Supreme officers were elected: Recording Engineer, Charles E. Jacks, Boston; Corresponding Engineer, Frank Neal, Cincinnati; Treasurer, James E. Deas, Bridgeport, Conn.; Chaplain, William D. Carr, Boston; Senior Master Mechanic, J. J. Wilson, Wahoo, Neb.; Junior Master Mechanic, C. P. Baker, Grand Rapids; Inside Sentinel, H. K. Stroud, Missouri; Outside Sentinel, Leopold Callaway, Philadelphia; Members of the Board of Trustees, H. G. Connor, Philadelphia, and Bernard Bowen, Boston, for a term of six years; Justice of the Court of the Order, John W. Teller, Utica; Secretary of the Mutual Benefit Fund, Charles E. Jacobs, Boston.

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

REV. JOHN TODD, *Pittsfield, Mass.:*—Unhesitatingly I give my decided disapprobation of what I deem secret societies in college and elsewhere. I have never known any good results from them which could not have been attained in some other more appropriate way, and I have known great evils resulting from them.

HOWARD CROSBY, *Chancellor University of New York, 1870:*—We have no hesitation in writing secret societies among the quackeries of the earth.

Idem, 1886:—The secret lodge system belongs to despotisms and not to democracies. Whatever in it is not babyish is dangerous.

REV. MATTHEW L. R. PERRINE, D.D., *Auburn Theological Seminary,* REV. JOEL PARKER and REV. CHAUNCEY EDDY:—Having formerly associated with Freemasons, we deem it our duty, publicly to declare that the system of Freemasonry is in our judgment, of a tendency on the whole pernicious to the moral habits, and dangerous to the civil and religious institutions of our country.

REV. LEVI CHASE, *Fall River, Mass.:*—The question has been asked by Masons, who wish to asperse the characters of those who have renounced Masonry, "Why did not they renounce it before?" For one, I will give them the reason why I did not. The Masonic oaths locked my tongue in silence—death, in all its horrid shapes and frightful forms, stared me in the face—I considered the oaths binding.

REV. C. D. BURLINGHAM, *in history of the Genesee M. E. Conference, 1860:*—This new element of discord (Odd fellowship) began to introduce itself in our church, professedly as a mutual insurance company against temporal want, and a newly discovered and remarkably successful Gospel appliance for bringing the world, reformed and saved into the church. But our people very naturally looked upon it with suspicion, dreading its power as a *secret agency* acting through affiliated societies, and doubting its utility as a financial scheme. They feared it would drag the church, debased and corrupted, into the world.

REV. JOEL MANN, *a renouncing Mason:*—Although portions of the Gospel are interwoven with its forms, I conceive that Masonry presents false grounds of hope; leads men to depend on their own defective righteousness;—to expect the favor of God without the interposition of a Redeemer, and even without repentance; and thus has a most injurious influence on their eternal interests. Under the most favorable circumstances, which in any place, have attended Masonry, it has occasioned a great waste of time and money, which might and ought to have been employed for better purposes. And furthermore, it interferes materially with domestic religious duties.

REV. AARON LELAND, *formerly Lieut.-Governor of Vermont and Deputy Grand Master of the Masonic Grand Lodge (to a Baptist association):*—He stated that the first objection which presented itself to his mind was the practice of *praying for the soul of a brother Mason after he had been dead two, three, and sometimes four days*—that he persisted in the practice for a short season to the injury of his conscience—that it was a Romish custom, and he never would preach at the burial of a Mason when Masonic forms and customs were attended to—that he never would preach to a lodge of Masons as *such,* and that he was ashamed that he had ever participated in the principles and practices of the institution.

ELDER DAVID BERNARD:—I solemnly renounce all fealty to Masonry, and do most earnestly beseech my brethren in Christ Jesus, of every name, to come out and bear unequivocal testimony against it. Think, O think, dear Christians, that hundreds and thousands of precious and immortal souls will be lost forever, unless they return and repent, but that the name of the precious Jesus is rejected, your Saviour, your precious and adorable Saviour taken away—the cause of your bleeding Redeemer injured—the hands of the wicked strengthened, and the Almighty God dishonored! And O, let me entreat you in the mercy and bowels of Jesus Christ, to reflect that you have to answer for the blood of those who shall find also, when it shall be forever too late, that Masonry is not a Saviour!

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The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

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12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
37. Why a Christian should not be a Freemason (German).
38. Masonic Oaths and Penalties.
39. Should Freemasons be Admitted to Christian Fellowship?
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45. Ought a Seceding Mason to Keep his Lodge Oath?
49. John Quincy Adams on the duty of American Voters.

The Masonic Oath Itself a Perjury (40 cents per pound).

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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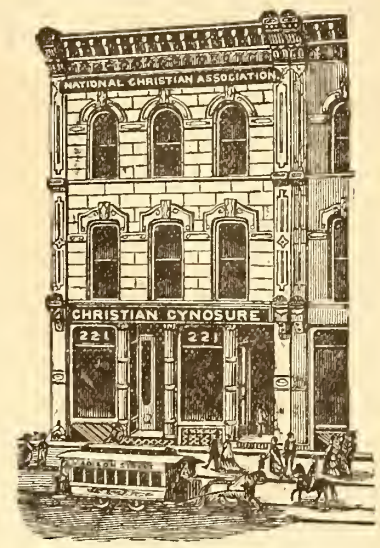
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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

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The Christian Cynosure.

CHICAGO, THURSDAY, JULY 30, 1891.

THE NATIONAL EDUCATIONAL ASSOCIATION.

This great body of teachers met this year at Toronto, Canada. This city is beautifully situated on Lake Ontario, near its western extremity. It contains about 200,000 people, and is fairly well-built. Stores, shops, residences, colleges, and churches, stand on broad, straight streets, which rise from the lake shore, or lie along the bay. The finest buildings are the churches and the colleges. Of the latter there are quite a number. Toronto University, Wyclif College, Knox College, Trinity College, McAllester College, and others. These colleges are what we should call theological seminaries, while the university is what we should call a college, with perhaps some university attachments. The buildings for these schools are large, beautiful and well-appointed; they are noble monuments to the public spirit and intelligence of those who have erected them.

The arrangements for city travel are not of the highest order. There are no cable or electric lines. The old-fashioned horse-cars, some single, without conductors, and others for two horses, having them, are still used. Omnibuses are scarce, while hacks and cabs are more frequently seen. The water for the city is distributed from reservoirs which lie on the high ground, 220 feet above the city. In the fire department no engines are used, the pressure being sufficient to throw streams over the highest buildings. Hose carts and hook and ladder companies only are required. The houses, both public and private, are built generally of brick or stone, frame buildings being very rare.

The people are more restful, less hurried, and more courteous to strangers, than are we. If you ask the way to a point of public interest, the gentleman to whom you speak will often go several blocks out of his way to show you, and may join you for a walk to your destination. Their speakers are, as a rule, stronger in matter and less happy in manner than our own. Some of them have the English, nervous, hitching delivery to perfection. It would be no more than fair to acknowledge, however, that one of our United States professors, representing a celebrated Eastern university, also acquired a bad pre-eminence in this direction. The whole tone of the people was kindly. Military bands, numbering about forty pieces each, gave concerts three evenings in the Queen's Park, and at the same time in the Horticultural Gardens. One of them was called the band of the "Royal Grenadiers," and the other the band of "The Queen's Own." They play very evenly, and are said to do excellent work when massed. The concerts were enjoyed by thousands of people, the papers saying that there had never been such crowds present in the parks. A very pleasant peculiarity of these Toronto resorts is the absence of the "Keep off the Grass" signals, which are one of the chief adornments for which United States taxpayers are required to pay. I do not remember to have seen one such board in either of these beautiful parks. Hundreds and thousands of quiet, contented men, women and children loitered about under the trees and walked hither and thither at their own will. There was much less display and much more comfort than is found in our city breathing places of similar sort.

The papers estimated the teachers present at twenty thousand, which was probably twenty-five per cent too high. I think that fifteen thousand would be a fair statement. The day sessions were held in "the Pavilion" of the "Horticultural Gardens." The evening sessions filled a large rink, seating some 5,000 persons. Meetings of various departments were held in the Normal School building, and in various churches. The department of Higher Education met in the vestry of the Metropolitan M. E. church, a stately edifice, situated in a beautiful park which occupied an entire square.

The attendance on this section was unusually good. Nearly 100 were registered as members, and more than twice that number were usually in attendance. President Stanley Hall, of Clark University; Prof. E. J. James, of the University of Pennsylvania; Prof. Harms, of Harvard; President Garst, of Otterbein; Prof. Hall, of Oberlin, President Mills, of Earlham; Prof. Butler, of Columbia; Prof. Sanford, of Stanford University; Prof. Adams, of Johns Hopkins, and scores of others from colleges and universities were with us.

There were three sessions of the department, and two Round Table conferences, which were practically extensions of its work. It goes without saying, that there were decided differences of opinion, but there was a kindly spirit throughout, and much good was an evident result. At some future time I will endeaver to outline the leading discussions. The length of this paper will not permit that duty. It would not be well, however, to close this account of things seen and heard without mention of the noble address of President Gates, the new presiding officer at Amherst. It was a splendid testimony to the work of Jesus Christ, that great Instructor, whose words and works still enlighten, comfort and enthuse the choicest spirits among men.

THE LONDON INTERNATIONAL COUNCIL.

The Congregational Council in London, Eng., noticed last week, continued to develop the marked influence of the American delegates as manifested in the great unanimity with which their addresses were received and their sentiments indorsed. The paper read by Rev. Dr. Brand, of Oberlin, on "Modern Unbelief," contained, as one report expresses it, "a practical and sound admonition that Christians must learn to accept new truth without imagining that its acceptance involves sacrifice of old truth. Truth cannot be self-destructive. If man's faculties had been given to him perfected, had all scientific knowledge been implied in revelation, the world would have had little to do. We should not be men but gods. It hasbeen the great mission of imperfect human intelligence to improve itself, to seize upon all means and methods by which larger knowledge can be had in every field of unexhausted inquiry." This position, however, is subject to modification, since what may appear to be truth will be found to be otherwise when tested by the Gospel. Science is not a safe guide. Belief in the revealed Word of God may be strengthened by the revelations of science, but science should never be substituted for Bible truths, even when it fully indorses them. One of the clearest and most satisfying contributions to the council was the description by Dr. Fisk, of this city, of the education of Congregational ministers in the United States. In Congregational discipline right of individual judgment is emphasized more than in any other denomination commonly deemed orthodox. Liberty thus guaranteed finds gracious and wholesome vent in breadth, courage and consistency of views on all questions.

A special to the *Advance* of this city, says: "The International Council, just closed, has been a great success. The results have been so valuable that it was the unanimous opinion that the idea should not be abandoned, and it was voted to hold a similar council in America in the near future. English hospitality to the guests has been unbounded, every want being provided for, and the cordiality of greeting being shown in banquets and receptions, and in many other ways. American speakers have made a most favorable impression, their bright and forcible style being a revelation to Englishmen. A majority of the delegates now go to the Continent to be present at the unveiling of the memorial tablet to John Robinson at Leyden."

FRAUDULENT HISTORY.

"The foolishness of one age becomes its history in the next." So said the late Elihu B. Washburne. Thus the rise of speculative Masonry at the Apple Tree Tavern, in England, in 1717, has enveloped the order, in this century, with legends and traditions that pretend to trace its antiquity to the ages near the flood. And this without a shadow of proof beyond the adoption of the ancient heathen mysteries by the order—a borrowed antiquity that does it no credit. Another instance, that came near branding the fame of good old Cotton Mather with infamy, has recently been exposed. It came in the form of an alleged letter from the old Puritan, proposing a scheme to capture William Penn and his crew and sell them as slaves. The publication of this letter, not long since, was accepted as a seal of its genuineness, and it became a text for several eloquent pulpit orators, and it is stated that Rev. Heber Newton became quite enthused with the "exposure." Later developments distinctly show that this remarkable fiction (for it was nothing else) originated with F. R. Shunk, a clever newspaper writer and a son-in-law of Judge Jeremiah S. Black, about twenty years ago, in the Easton (Pa.) *Argus*. The New England antiquarians, however, soon gave it its quietus by declaring it an unmitigated falsehood. Fortunately, when its revival recently occurred, its former refutation was remembered and it will not now, it is believed, pass into the history of the country in this century, whatever its fate hereafter. It is said to have been a very clever fraud, and a very narrow escape of Mather's reputation.

MR. WEED NEVER RECANTED.

[Answer to an article in the *Voice of Masonry* for July, asserting Hon. Thurlow Weed's inconstancy to his original views of the Morgan Masonic murder. Mr. Weed stands fully vindicated and true to his first convictions.]

BOSTON, July 23, 1891.

EDITOR CYNOSURE:—I can speak from a personal knowledge of some things stated in the article appearing in the *Voice of Masonry* for July.

Whether, as stated in that article, Hon. Thurlow Weed loaned money to build the Masonic Temple in New York or not, I do not know, but as to his views of the Masonic order I have personal and positive knowledge. His aversion to Masonry continued until the day of his death, and any assertion to the contrary is a libel and slander upon his honorable name. One of the strongest statements he ever prepared, showing the murderous, persecuting record of the sworn brotherhood, was written in September, 1882, and sworn to in my presence and the presence of others in his library, No. 12 Twelfth street, New York, on the 28th day of September, only a few weeks before his death. You will find this document of over thirty pages, written by his daughter as he dictated, among the papers of the N. C. A. Just subsequent to his decease the N. C. A. had a hundred thousand copies printed and circulated, and the substance of his statements was printed in many leading papers at the time. This tract you can supply from your office, or I will furnish it to any one desiring it who will send five cents in stamps to pay postage to me, at 218 Columbus avenue, Boston, Mass.

In an extended interview on the subject, Mr. Weed related to me his experience in discussing the order, and how he had been followed by an unscrupulous and relentless persecution from the time he printed a single paragraph in his paper, in 1826, concerning the abduction of Morgan. He told how the order was used in the defeat of Hon. William H. Seward at the Chicago Convention, where Abraham Lincoln was nominated for President, and gave instances of its interference in governmental and military affairs during the war of the Rebellion. He was apprehensive of serious complications in State affairs growing out of its secret, unscrupulous schemings for power and place, and wished to leave his lasting testimony and warning to the American people.

If the author of the statement that Mr. Weed recanted is ignorant of the facts, he discredits his own intelligence, since means of information are at hand. If it is a willful slander upon the fair fame of a dead patriot, the author of such base calumny merits only contempt and detestation from every good citizen, whether in or outside of the secret lodge. When an institution is compelled to perpetuate its own existence by slandering the dead and insulting the intelligence of the living, it is time that, Judas-like, it should go to its own place.

J. P. STODDARD.

OBLIGATION OF A PRINTERS' UNION.

Our Washington agent was recently permitted to copy the following oath of allegiance from the lodge-book of the Wilkes Barre (Pa.) Typographical Union, No. 187. It is mainly interesting as showing that the minor secret societies, like their big brothers, the Masons, make the rule of obedience to lodge mandates the most prominent feature of the obligation:

I (name) hereby solemnly and sincerely swear, or affirm, that I will not reveal any business, or proceeding of any meeting of this Union, or any other subordinate union to which I may hereafter

be attached, unless by order of the Union, except to those whom I know to be members in good standing thereof; that I will, without equivocation, or evasion, and to the best of my ability, abide by the constitution, by-laws, and the adopted scale of prices; that I will at all times abide by the decisions of the majority, and use all honorable means within my power to procure employment for printers of any Union, working under the jurisdiction of the International Typographical Union, in preference to others; that my fidelity to the Union and my duties to the members thereof shall in no case be interfered with, or trenched upon, by any allegiance that I may now, or hereafter, owe to any other organization, social, political, or religious, secret or otherwise; that I will belong to no society or combination composed wholly, or partly, of printers, with intent or purpose to interfere with the trade regulations, or influence, or control, the legislation of this Union; that I will not wrong a brother member or see him or her wronged, if in my power to prevent. To all of which I pledge my most sacred honor.

—Obituaries of Dr. G. J. McHenry and of Bro. A. F. Smith will appear in next week's issue.

—The number of fraudulent insurance companies, under various attractive titles, but technically classed as "skin" institutions, seems to increase. They often appear as benevolent schemes, under the guise of fraternal financial co-operation, and quite as frequently seem to be very successful in cheating unsuspecting persons. One, recently operating in West Virginia and Philadelphia, was broken up by officers of the law, which is said to have deluded 14,000 victims in New England, the Eastern and Central States. Some of these frauds have lodge attachments; others are secret only in the swindling operations of their managers. But in whatever guise there is secrecy in these concerns, it seems to carry with it the atmosphere of evil. They are best when avoided.

—We are indebted to S. A. Thompson, Secretary of the Chamber of Commerce at Duluth, Minn., for a copy (words and music) of his new patriotic song and chorus—"Flag of a Nation Free." It embodies the idea that a grand display of the aurora borealis, or northern lights, with its streamers of red and white in the starry blue sky, would suggest a beautiful and poetical derivation of the star-spangled banner. This conception is embodied in the first stanza; the second and third refer to the wars of the Revolution and the Rebellion, while the fourth suggests the perpetuation of the "old flag" until the Judgment-day. The libretto is stirring and striking, and the music will serve to introduce it into homes haunted with the spirit of melody. It may be obtained from the author and composer.

—The fifth annual Corn Palace festival will begin at Sioux City, Iowa, October 1, 1891, closing on the 17th of the same month. The Palace of this year will be of a larger and grander construction than its predecessors. The building will cover a space of 380 by 150 feet, and the center tower is to be 200 feet in height. As usual, it will be covered, outside and inside, with products of the field, corn predominating, ingeniously and fancifully arranged. It is in form lofty, with broken lines, pinnacles, buttresses, bridges, gables, ornamental windows, etc. The management, besides a liberal display of native products, has arranged for the exhibition of a great variety from Central and South America, including over forty varieties of fine woods, and about twenty-five varieties of tropical plants, with Indian relics, local views, souvenirs, etc., from those countries. The Mexican Band, comprising 56 performers, of fine reputation, has been engaged to furnish music for the exhibition. We shall refer again to this subject in a later issue.

—The ninth annual camp meeting of the Sandusky Union Holiness Association will be held (D. V.) at Portage, Wood county, Ohio, commencing on Thursday, August 13, 1891, and continue over two Sabbaths. The grounds have been refitted and repaired and will be lighted with natural gas, adding much to its convenience. The devotional work of the camp meeting will be conducted by an able corps of ministers and evangelists. Rev. H. Ackers, president, W. M. church, Big Prairie, O.; Rev. T. K. Doty, editor *Christian Harvester*, Cleveland; Bishop N. Castle, D.D., U. B. church, will be present first Sabbath; Bishop H. Becker, D.D., U. B. church, will be present second Sabbath; Wm. Dillon, editor *Christian Conservator*, Dayton; Rev. C. R. Dunbar (singer), Columbus, and other able workers are expected to be present to make the occasion both interesting and profitable. The object of the meetings will be the salvation of sinners and sanctification of believers, which will bring about a refreshing season from the presence of the Lord. All are invited to lay aside worldly care and come. Sleeping room will be provided free, and provisions reasonable. Persons desiring to rent or build tents, address L. Canfield, Scotch Ridge, Ohio. Railroads will make deductions for those who attend.

—Dr. Thwing writes to us from Brooklyn that he is spending his summer at home, enjoying a restful quiet in his study and in Brooklyn Library, such as cannot be had in travel or in summer boarding houses. He says: "'*Outdoor Life in the Orient*,' a companion volume to his '*Outdoor Life in Europe*,' is now finished and in the hands of its publishers, Hurst & Co., N. Y. '*Ex-Oriente*,' a study of Asiatic Thought and Life, is nearly all electrotyped, and will appear in early autumn. Its aim is to show the material conditions which form the anatomy of national life; the characteristics of the Oriental; the signs of a rejuvenescence of the East, and some divine and human factors of success in such a resuscitation. The value of Oriental studies to the preacher, teacher and physician who go as pioneers of Western civilization, cannot be overestimated. We are rapidly extending the material domination of the Anglo-Saxon race. Its moral supremacy should keep pace with its material conquests. But 250 copies will be printed on large paper as the first edition, for subscribers, one dollar each, and for libraries. The next book after this is one on India, like that on China and Japan, noticed above, which will make three of the *Outdoor* series. The '*Ex-Oriente*' is for students and missionary candidates."

—The annual convention of the Women's Christian Temperance Union, to remain in session ten days, began at Lake Bluff, Lake Co., Ill., on Thursday of last week. The delegates were treated to an animated reception and musical entertainment on Wednesday evening. The program includes musical and physical culture. Every afternoon there are classes in physical culture under the instruction of Miss Lydia Newcomb. Each evening, except two set apart for entertainments, and Saturday, Mrs. A. S. Benjamin, of Michigan, conducts a parliamentary drill. All exercises are open to both ladies and gentlemen. Each morning except Saturday there is a "children's hour," from 9 to 9:30, under the direction of Mrs. Addie Northam Fields. The principal control of these meetings is merged in Miss Esther Pugh, president, Evanston; Mrs. C. B. Buell, vice-president, Evanston; Mrs. Addie Fields, corresponding secretary, Petersburg, Ind.; Miss Lois Russell, recording secretary, Eau Claire, Wis.; Miss Mary G. Hay, treasurer, Indianapolis; Miss Mary Allen West, Chicago, and Miss Helen L. Hood, Chicago. The vice-presidents are Miss Frances E. Willard and Mrs. J. B. Hobbs, Illinois; Mrs. Judge East, Tennessee; Mrs. S. S. Fessenden, Massachusetts; Mrs. Emily Curtis, Wisconsin; Mrs. J. R. Nichols, Indiana, and Miss Lydia Newcomb, Michigan. A large number of sojourners from Chicago and elsewhere is registered at the Bluff.

PERSONAL MENTION.

—Clarence Three Stars, a Sioux Indian, has been appointed trader at the Pine Ridge Agency, N. D.

—Mr. C. T. Yerkes will erect a bronze equestrian monument of General Sheridan in Union Park, Chicago.

—Frederick C. Havemeyer, organizer of the Havemeyer sugar refinery in Brooklyn, is dying at Throg's Neck, N. Y.

—Mr. Orrington Lunt, of Evanston, has donated $50,000 to the Northwestern University for the erection of a library building.

—Henry M. Stanley, the explorer, has met with a serious accident. According to information from Switzerland, where Mr. Stanley is staying with his wife, the explorer has fractured his lower thigh-bone by accidentally slipping while mountain climbing.

—At Chautauqua a banquet was given to Dr. William E. Harper, President of the University of Chicago, who leaves for Europe Thursday.

—The Rev. Dr. Phillips Brooks will be consecrated as Episcopal Bishop of the Diocese of Massachusetts in Trinity church, Boston, Oct. 14.

—Miss C. B. Buell, of Evanston, Ill., was elected President of the Woman's Christian Temperance Union, Tuesday, at Mountain Lake Park, Md.

—Emperor William of Germany slipped on board his yacht, during a rainstorm, and so injured his right knee as to lay him up for a time.

—The engagement of Miss Mary Lincoln, eldest daughter of Mr. Robert T. Lincoln, United States Minister to Great Britain, to Mr. Charles Isham, of New York, is announced.

—Rev. B. A. Imes, of Memphis, who, it will be remembered, spoke strongly in favor of anti-secrecy before the Convention of the A. M. A., a year or two ago, has accepted control of the Camp Nelson Academy in Kentucky, at which place he is also to serve as pastor of a church. He possesses a fund of talent that will admirably aid him in this arduous work.

—We were favored with a call, a few days ago, from Rev. G. W. Griffith, pastor of the Free Methodist church at Bingham, Iowa. Mr. Griffith, in harmony with the tenets of the denomination which he represents, in the courage of his own convictions, and in his desire to preach the whole Gospel of Christ, openly denounces the evils of the lodge system.

—A note from Bro. H. L. Kellogg, at Auburn, Cal., July 21, says:- "I find enough to do here. When not hard at work in the garden or about our old place, I must get ready for Sabbath work. I have spoken three of the fine Sabbaths we have been here, and have organized a new Sunday-school a mile and a half away." Readers of the *Cynosure* will be pleased with this news, which indicates our brother's continued zeal and activity in the work of reform. An article from his pen is filed for insertion next week.

—Rev. Dr. B. Carradine, whose recent revival in St. Louis was noticed in this column, two weeks ago, disclaims the printed report that 150 of his people had entered into a condition of "spiritual sanctification." The language is that of a reporter for some other paper than this, who interpolated the word "spiritual" for reasons best known to himself. The Doctor admits the sanctification of the 150, but believes, as every true Christian must, that sanctification is the specific work of the Holy Spirit, and necessarily only "spiritual."

—Rev. Alexander Thomson, whose removal from his recent home and pastorate to another at Washburn, Mich., formed a paragraph in the columns of a late issue of this paper, wishes us to state that the church over which he now presides is not the largest in Washburn; that it is only a small city, and that the credit of the good work performed during his ministrations at Bartlett, Ill., is to be shared by the church to which he preached. In making these statements we fear that our brother, with his characteristic modesty, has underestimated his labors and influence.

EARNESTNESS THAT COUNTED.

I am in earnest. I will not equivocate; I will not excuse; I will not retreat a single inch; and I *will be heard.* The apathy of the people is enough to make every statue leap from its pedestal, and to hasten the resurrection of the dead.

WILLIAM LLOYD GARRISON.

January 1, 1831.

VINDICATION OF MRS. SHEPHERD.

At a meeting of the Loyal Women of American Liberty yesterday, resolutions were adopted denouncing all those who have arrayed themselves against Mrs. Margaret Shepherd, founder of the society. "Mrs. Shepherd's moral character in Chicago," the resolution reads, "has received our careful attention, and the charges made against her have been disproved to our entire satisfaction."—*Chicago Herald, July 22.*

THE HOME.

BEYOND.

Beyond life's toils and cares,
Its hopes and joys, its weariness and sorrow,
Its sleepless nights, its days of smiles and tears,
Will be a long, sweet life, unmarked by years,
One bright unending morrow.

Beyond time's troubled stream,
Beyond the chilling waves of death's dark river,
Beyond life's lowering clouds and fitful gleams,
Its dark realities and brighter dreams,
A beautiful forever.

No aching hearts are there,
No tear-dimmed eye, no form by sickness wasted,
No cheek grown pale through penury or care,
No spirits crushed beneath the woes they bear,
No sighs for bliss untasted.

No sad farewell is heard,
No lonely wail for loving ones departed,
No dark remorse is there, o'er memories stirr'd,
No smile of scorn, no harsh or cruel word,
To grieve the broken-hearted;

No long, dark night is there,
No light from sun or silvery moon is given;
But Christ, the Lamb of God, all bright and fair,
Illumes the city with effulgence rare,
The glorious light of heaven!

No mortal eye hath seen
The glories of that land beyond the river,
Its crystal lakes, its fields of living green,
Its fadeless flowers, and the unchanging sheen
Around the throne forever.

Ear hath not heard the song
Of rapturous praise within that shining portal.
No heart of man hath dreamed what joys belong
To that redeemed and happy blood-washed throng,
All glorious and immortal.

—*The Lutheran Witness.*

HELPING.

A TEMPERANCE TALE.

BY ADA M. MELVILLE.

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VII.

That night before we went home, we went in to see Mrs. Clarke. She met us at the door, her face as bright as ever I had seen it.

"Jim's come back!" she said, "did you know?"

"Yes, mother told me," I answered, for we were not going to let her know how the boys had followed him.

"I'm *so* glad," said Grace, squeezing the woman's hand. "He'll never go away again, will he?" she asked, with meaning in her voice.

"No, not if I can help it," answered the woman. "He has been drinking hard, though. But he says he won't touch another drop; he promised me."

"And did you promise him?" asked Grace again, with that deep under-thought, as she looked straight into Mrs. Clarke's eyes.

"Why, of course *I* won't. I guess I know better now," and she gave her head a toss. Grace shrank a little as if hurt, and her cheeks, so pale, grew flushed. But she went on bravely with what she had to say:

"I don't mean to be rude,—but I think—you know you said it was hard for him not to drink—don't you think he needs *more* help than just a promise?"

"What do you mean?" asked Mrs. Clarke.

"Don't you think he needs God to help him?"

The question was put so simply, so gently, so earnestly, I do not see how Mrs. Clarke could answer as she did. "Oh, I don't know," she said, shortly. "I guess if he's half a man he can just make up his mind to quit drinking and quit." Then as she saw the grieved look on Grace's face, —"There, there, child! I didn't mean to hurt your feelings. You're good with religion or without it. I wish I was half as good as you are."

The gravity on Grace's face deepened.

"Oh, I *wish* you loved him," she said, impulsively. Mrs. Clarke stooped and kissed her, as the children came running in, Sophia straight to Grace, and my pet into my arms.

"Oh, Drace, papa's tum home—he has!" said Sophia, jumping up and down, while wee Delia clapped her hands, and clinging to my dress, said over and over in baby language, "Pap-pap home! Pap-pap home!"

We went away glad for the joy that had come to the home, and Grace, at least, wishing there might be a higher, deeper joy there.

"What is your plan for to-morrow, Grace?" I asked her as we loitered along before separating till the next day.

"I'll tell you when to-morrow comes."

"Not before?"

"No, I want to think some more about it."

"Do you think the Society can do any good?"

"Yes, I know it can, if——"

"If what?"

"If they're in earnest."

"Don't you think they are? Surely they meant it when they promised to help," I said.

"Yes, I'm sure they did. I don't think many of them know what needs to be done—how dreadful some people are—and they only think now that it's fun to get together as we have lately."

"Do *you* know what needs to be done?"

"I've been thinking about it. Papa's been telling me some things. If we could get just a few people to stop drinking, or to promise never to touch any drink, it would be *some* good."

"Do you mean sign a pledge?"

"I guess if they learned to hate drink and to love God, they'd get along without a pledge; but it might help some one else to know they'd signed one."

"Did you ever sign one, Grace?"

"Yes, papa and I signed one together when I was a little girl."

"Is that what you're going to say to them to-morrow?"

"About pledges?"

"Yes."

"I'm not sure yet. Maybe when the time comes I won't say what I meant to. Would you sign one, Fanny?"

"*No!* I sha'n't ever need to."

"You sometimes taste beer and wine?"

"Why, yes, but ever so little. Mother never signed a pledge, and *she* never drank too much. I guess I can be as good as she is."

"Isn't she good?" said Grace, enthusiastically, to soothe me, I think, for she saw I was a little ruffled. If there was one thing I hated more than another, it was to be bound by a promise *not to*. It always made me want to do the very thing I had promised about. Besides, I *did* like the little tastes of wine I used to get out of mother's occasional glass, and what harm could it ever do any one?

The next day not one of the new Society was absent. There were fourteen girls and eleven boys. I wish there were time to tell all that every one said and did, for we were staunch friends, many of us having been together in our classes for several years.

"The meeting is called to order," shouted Tom, and to order it came after he had repeated the remark a few times. We were all seated in a triple semi-circle about our President. I shall never forget how beautiful she looked. She had grown much thinner in the last few weeks, and was most of the time very white, but that day a lovely color was in her cheeks, and her eyes burned and glowed like great, dusky stars. When all were still, she became visibly embarrassed, and put out one hand until it rested in my lap. I could feel how hot and trembling it was. I think some hint of the truth, which they had not yet been told, came to the friends gathered about her that afternoon, awing them into unusual stillness. Just as I was beginning to think I could not bear to sit there another minute, Grace took tight hold of my hand and began in a low voice that shook a very little:

"I've been thinking so much about all the trouble that is made in the world by drink. Papa has been telling me some things. Fanny and I have seen a little of it. Gussie says she has, too. People hurt and kill each other. Women and little children starve, and sometimes in winter freeze to death, and it makes every one who touches it so wicked. We all said we'd help; wouldn't it be good to help people *not* to drink?"

No one spoke. The silence was too intense to mean indifference. In a few moments the earnest voice went on, gaining now in strength and steadiness.

"When any one once learns to drink it's awful hard to stop. Papa says—I've read it, too—that some of them try and try, but they can't leave off unless God helps them, and they don't all ask him. *Can't* we do something?"

"What can we do, Little Captain?"

It was Gussie Mills who spoke.

"I thought if we would all promise *never* to touch a drop of anything that makes people drunk, and would read our Bibles every day, and pray, —then we couldn't help but do some good."

Oh, the true, brave spirit that shone in those dark eyes and spoke in that gentle voice! I wondered how they would respond, and if she would be terribly hurt when some of them refused to do what she had hoped for and planned for.

She said no more,—she had said it all,—and sat there with downcast eyes, and cheeks from which the transient color had all fled.

After a while of waiting, Tom sprang to his feet, and before he could say a word, Gussie, who sat at the other end of the semi-circle, was on hers.

"*I'll* do all that," said Tom, in a clear, steady voice, "and I'll help every one I can to do it, too!"

"So will I!" said Gussie, walking over to Tom and standing beside him, shoulder to shoulder. He held out his hand to her and she grasped it. He extended the other to his friend Robert, who sat near him. A moment's hesitation, and Bob was up, too. It was growing intensely exciting. Grace was trembling from head to foot. She rose, still holding my hand. I tried to draw it away, but those thin fingers clung fast, and those dear eyes pleaded with me. Had I not already promised I would help her? Then, she leading, we joined the three standing side by side. One after another got up, and at last, without a word having been spoken after Gussie's "I will," we all stood in one close circle without a break, bound together by two thin, white hands.

"Little Captain, won't you write it out for us?" asked Gussie, in a husky voice.

Grace nodded assent; she could not speak. Somebody brought pen, ink, and the book in which we were to keep our records. Grace hesitated a little—it was not easy for her to express her thoughts in writing—but in a few minutes handed the book to Tom, who read aloud:

ENTRY II.

JUNE 11, 1878.

We promise never to drink anything intoxicating. We will read our Bibles every day, and pray, so that we may be able to help others.

By this time the little fingers were quite strong and quiet again, so that they wrote steadily, and the Little Captain signed her name, handing the pen to me next. For the second time the twenty-five names were written down, this time to a solemn promise.

This was the last of our gatherings in the big, dingy old play-room, with its rickety chairs and tables, for the next day was Closing Day, and we would meet in the Hall above. We were loth to break up, and too serious for our customary final frolic, so we were all in our seats again, chatting in undertone, when a voice said,

"I know some one wants helping."

The speaker's name was Johnnie McFarline, distinguished among us mainly for his imperturbable good nature, that took everything, from a flogging to a compliment, with the same good-humored shrug and smile, and an odd facility for forgetting—lessons, rules, everything. He meant well enough, but he "forgot," or else he "didn't think."

"Who is it, John? We're with you."

"I don't know as you *can* help, but I thought I'd tell you."

John was a good hand at talking, downright eloquent, sometimes, so we drew our chairs closer and waited for his story.

(*To be continued.*)

A LITTLE CHILD SHALL LEAD THEM.

The following is among the many touching incidents which occurred at the Big Rapids camp-meetings. The facts are kindly furnished us by a sister from Big Rapids. The incident occurred at one of the evening services. A mother was pressed by an earnest worker to come at once to the altar. She declined to do so. Her little seven-year-old daughter heard it, and with touching pathos pleaded: "O mamma, do come to Jesus. My Sunday-school teacher told me that if we would just open our hearts that Jesus would come in." Such eloquence the mother could not resist, and, melted, said: "Go and bring your papa and I will go." The father at first refused to come;

but tenderly, patiently and persistently the little one continued to plead, until touched by the Holy Spirit, and won by the wooings of his precious child, he went with her and kneeled by the side of his wife. The little one then threw her arms around their necks, and pleaded with them to love the Saviour. Under her touching appeals and the movings of the Holy Spirit the father's heart finally melted, and rising to his feet he said decisively:

"I will go to the altar with my wife."

He went; and there at the altar, as father and mother kneeled in deep contrition, their precious daughter pointing them to Jesus, was such a scene as seldom is beheld.

When she was made certain that her parents were converted, she said she wanted to sing.

She was permitted, and wiping the tears from her eyes, she was lifted upon the altar, and her voice, soft and sweet, floated on the night air as she sang the following words of childhood consecration:

"I washed my hands this morning,
Oh, very clean and white;
And let them go to Jesus
To work for him till night.
Little feet be careful now,
Where you take me to;
Anything for Jesus
Only let me do.

I set my eyes to watch him,
At my work or play;
But, little feet be careful now
Where you take me to;
Anything for Jesus,
Only let me do.

I set my ears to hear him,
At my work or play;
But, little feet be careful now,
Where you take me to;
Anything for Jesus,
Only let me do."

A stillness as of death came upon us. I think the windows of heaven must have opened and,

"Did I fancy it then, or was it in the air,
Stirred by the wings of an angel there
As she joyfully took her flight,
To carry the news to that throne of love,
And record that beautiful scene above
In letters of living light."

All hearts were touched, and another person was converted on that night who traced conviction to the words of this little child.

What an encouragement for Sunday-school teachers to keep faithfully sowing the Gospel seed, and for all Christian workers to keep persistently pressing the Gospel invitation.—*Revivalist.*

THE THREE SIEVES.

"O mamma," cried little Blanche Philpott, "I heard such a tale about Edith Howard! I did not think that she could be so very naughty. One"—

"My dear," interrupted Mrs. Philpott, "before you continue, we'll see if your story will pass the three sieves."

"What does that mean?" inquired Blanche.

"I will explain it. In the first place, is it true?"

"I suppose so. I got it from Miss White, and she is a great friend of Edith's."

"And does she show her friendship by telling tales of her? In the next place, though you can prove it, is it kind?"

"I did not mean to be unkind, but I am afraid it was. I would not like Edith to speak of me as I have of her."

"And is it necessary?"

"No, of course, mamma, there is no need for me to mention it at all."

"Then put a bridle on your tongue. If we can't speak well, speak not at all."—*Good Words.*

PRESCRIPTION FOR LAZINESS.

All physicians are not as frank as the doctor who, having been visited by a lazy man who complained of dyspepsia, gave him the following prescription:

Recipe:

Wood saw..... 1
Cords of Wood..... 5

Order: To be sawed into stove lengths within two weeks.

Nor are they so frank as another doctor, who was visited by a lady who said that she was constantly troubled with loss of sleep, loss of appetite and languor.

The doctor wrote her a prescription.

"Follow this faithfully," said he, "and you will be able to sleep and eat, and will feel as brisk as a child at play."

The lady took the prescription and went out. She had scarcely reached the stairway before she opened and read it, thus:

"Stop at the first shoe-store you come to, buy six pairs of boots, and wear them all out in three months!"—*Youth's Companion.*

WHAT BECAME OF A LIE.

First, somebody told it,
Then the room wouldn't hold it,
So the busy tongues rolled it
Till they got it outside;
When the crowd came across it,
And never once lost it,
But tossed it and tossed it
Till it grew long and wide.

This lie brought forth others,
Dark sisters and brothers,
And fathers and mothers—
A terrible crew;
And while headlong they hurried,
The people they flurried,
And troubled and worried,
As lies always do.

And so, evil-boded,
This monstrous LIE goaded,
Till at tast it exploded
In smoke and in shame;
When from mud and from mire
The pieces flew higher
And hit the sad liar,
And killed his good name!

—*Zion's Herald.*

TEMPERANCE.

THE CAUSES AND TREATMENT OF DRUNKENNESS.

In a recent number of the *Independent*, there was a very interesting symposium on the causes and treatment of inebriety. The papers are by men of large experience in the treatment of the intemperate, and their opinions are entitled to great weight. They differ very widely as to the nature of drunkenness, the treatment to be employed, and as to the results. This difference itself is a strong testimony as to the greatness of the evil and the terrible hold it has upon its unhappy victim.

Charles A. Bunting, manager of the Christian Home for Inebriates, says: "Drunkenness is not a disease; it is not hereditary, but a sin. This is shown by two-thirds of all who come to our home. One-half and more neither had intemperate parents nor grandparents. Association was the cause in two-thirds of all the cases we have had, showing conclusively that it is a habit acquired. In 1,290 instances the habit was acquired after coming of age and leaving the domestic fireside. If drunkenness is hereditary, why is it that in ninety-nine cases out of a hundred the boys catch the 'disease' and the girls do not?" He then quotes the superintendent of the Home for Little Wanderers in Boston: "Out of 5,700 children, more than half of whom were boys, he could recall but one boy who had become a drunkard," a statement that could scarcely be made if drunkenness is due largely to the habits of parents.

In Mr. Bunting's view, the grace of God is the only remedy for intemperance. "Nothing but God can meet the needs of the drunkard. No medicine can eradicate the cravings of the victim of alcoholic beverages. It is not a disease, and Christ can and will destroy all desire for intoxicants, if the sufferer will apply to him for aid." He then details the treatment in the home of which he has charge, and the results. Kindness, good, wholesome food, and, above all, the Gospel of Christ, are the remedies. The patient is treated as a sinning man, and the grace of God is presented in all the richness of divine love. In an experience of thirteen years, with over three thousand cases, two-thirds have remained steadfast.

Dr. L. D. Mason, consulting physician to the Fort Hamilton Home for Inebriates, says: "A man may inherit the drinking habit, or he may acquire it through social tastes or environment, and so produce a condition of the nervous system that will beget a diseased condition. . . . The underlying cause of inebriety has been traced to heredity." This tendency to a habit may be counteracted and overcome. Nervous diseases and injuries to the brain also sometimes lead to intemperance. "The proper place for an inebriate is an asylum. Home treatment is a failure." Tonics, massage, a liberal diet, and as cheerful surrounding as the circumstances will permit, are the remedies. To this must be added mental and moral encouragement. Any debilitating disease of which the patient may be suffering must be cured. In a word, "His system must be toned up to a good average normal standard." As to the results, he says that of 4,663 cases, "forty-three per cent are doing well."

Police Justice James T. Kilbreth, whose opportunities of seeing drunk people are certainly very large, says: "I think that the chronic drinking habit among the poor is to be attributed to laziness, idleness, and, to a very large extent, to the absence of social comforts and agreeable surroundings which are enjoyed by persons in better circumstances. Among women drunkenness is caused, very largely, by laziness. It is to be remembered that the saloon is the poor man's club." These are sad words: "In my judicial experience I have seen very few instances of reformation in men who have become thoroughly addicted to the use of liquor."

Dr. Charles L. Dana, visiting physician to Bellevue Hospital, says that about 3,000 cases are sent to the hospital annually, and about one-third of these are women. The ages run from twelve to thirty, but the decade from thirty-one to forty includes the most. Indoor workers suffer the most. Mechanics, artisans, and small tradesmen furnish the largest number. About one-half are Irish. In the treatment the liquor is stopped at once, and then each person must be treated according to the features of his case. There is no remedy that can be relied upon. The advertised remedies are commonly worthless. The drugs that physicians use to effect a cure are such powerful remedies as strychnia, nitro-glycerine, digitalis, etc., and they must be used with great care. On one point his words are very emphatic: "There is no salvation in malt liquors and light wines, as has often been supposed." Among the causes mentioned by some is the excited life we live. We are impatient, and in a hurry; we attempt to crowd too much in a day. The result is exhaustion, with a resort to stimulants to revive the flagging system.

These witnesses occupy different positions. Their observations do not cover, altogether, the same classes. They all speak the truth, but no one covers all the truth. We think that it is beyond question that many inherit a tendency to the use of stimulants. There is a tremendous power in our social habits. Our busy, hurried life, the intense strain upon the nervous system carries thousands into the use of stimulants. But withal intemperance is a sin. Any treatment that ignores this must fail. The Gospel remedy is the great remedy. Legislation has its place and its use. When both drunkenness and drink selling are placed on the criminal list, much will have been done to hedge about the weak and to restrain the evil disposed. The education of the people as to the nature and the terrible results of alcoholic drinks will do much. But most of all, and over all, we must use the Word of God as the gospel of divine love to awaken a sense of sin, and to turn the heart away from the terrible vice. Here as elsewhere it is true, "By grace are ye saved, through faith."—*United Presbyterian.*

The National Prohibition Committee is taking steps to test the constitutionality of the new ballot law in Missouri. This law, like recently enacted measures in certain other States, embraces provisions that discriminate against parties small in number. The national committee believes that it can be overthrown.

Friends of the prohibition policy in Baltimore have lately been distributing a circular showing that the local saloons cost the city directly $456,171 in excess of the revenue received from them last year. Every saloon in this land inflicts a ten-fold greater financial burden than it relieves by its license fee.—*Connecticut Home.*

BIBLE LESSON.

STUDIES IN THE GOSPEL OF JOHN.

LESSON VI.—Third Quarter.—August 9.

SUBJECT.—Christ's Authority.—John 5: 17-30.

GOLDEN TEXT.—All power is given unto me in heaven and in earth.—Matt. 28: 18.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—John 5: 17-23. T.—John 5: 24-30. W.—John 5: 31-39. T.—Dan. 7: 9-14. F.—Luke 10: 17-24. S—John 10: 22-30. S.—Heb. 1: 1-9.

COMMENTS BY E. E. FLAGG.

1. *The religion of work.*—v. 17. Christ was now beginning to feel the first outburst of that malignant rage and hatred which was to pursue him to his death. The priestly party, jealous of his growing popularity, was anxious to prove him guilty of some infringement of their law. They now pretended that his healing of a life-long cripple on the Sabbath was such a violation; and the first verse of our lesson contains, probably in the briefest synopsis, his answer to their charge: "My Father worketh hitherto, and I work." The Father was the divine pattern for the Son, even as the Son himself is the divine pattern for us. God ceased from the work of creation when he made man, but this does not mean that he ceased from all forms of work. What inexhaustible activity of power and intelligence it must take merely to support the life on this one little planet. God, in his providence and watchful care over all his creatures, is working continually, and has so constituted us that we can be happy only in a life of intelligent activity. It follows, then, that the Sabbath rightly kept is not a lazy day; and also that there can be no right keeping of it until we enter into God's idea of for what the Sabbath was meant. It is only then that we enter into his rest (Heb. 4: 3), and make all our days, in a certain sense, Sabbath-days.

2. *Christ one with the Father.*—vs. 18–20. A new charge, more serious even than Sabbath-breaking, was now brought against Jesus—that of blasphemy. As this was one of the few capital offences under Moses' law, Christ's declaration that he was "one with the Father" gave his enemies the chance they longed for; and from that hour they strove to compass his death. Under Roman rule they had no right to inflict capital punishment, but they were continually endeavoring to excite the public mind against him; and on the occasions when they tried to stone him, they evidently hoped to make it appear that he was killed in a popular tumult, of which the government would not be likely to take any cognizance, esteeming it only as an outbreak of religious fanaticism. Christ's only answer to the charge is to reiterate his statement in even a bolder form. The cause of righteousness often demands that we speak out, fearless of the prejudices and opposition we may arouse, or the enemies we shall make by so doing. He is the faithful and true Witness, and if we are to be followers of him in any true sense, we must not shrink from giving testimony to the truth, both by words and actions, remembering that there never was a time when such witnesses were so loudly demanded as now. The claim of oneness with the Father necessarily involves the doing of similar works; and even greater than any he had already done were yet to follow. The raising of the dead may here be referred to, but the greatest of all Christ's works were those that he wrought on the souls of men. Of all miracles, what so wonderful as the giving of life to one spirit really dead? And yet daily is this miracle repeated, that we may "marvel" and believe. At another time Christ declares: "My Father that is in me he doeth the works." It was through the mysterious indwelling power of God in his human soul that he did such wonders; and yet it was vastly different from the spirit as manifested by prophets of old; for this power was his own, to use according as he willed. We touch here upon a mystery that no human speculation can ever fathom;—one of the unanswered questions that need all eternity for their solution. The right to judge men, and the power of life and death, which is an essential part of this right, belongs only to God as the King of the universe, and the transferring of them to his Son is a plain command that we honor the Son even as we honor the Father. It would be so understood in the case of an earthly king who should give his son a share in the government. To treat the prince with contempt would be the greatest proof possible of disloyalty to the sovereign. In the light of this text, how can any Christian continue to be a Mason or an Odd-fellow after he finds that the name of his Saviour is deliberately left out of their ritual? It is true that a prayer may contain his name many times and yet be false and formal; and, on the other hand, may not contain it at all, yet be sincerely addressed to "God in Christ." But this argument, when used by defenders of the lodge, is the merest sophistry. The point lies in the fact that the lodge *intentionally* omits his name, with the avowed purpose of keeping its ritual clear of anything which might offend those of its members who do not believe in him;—thus honoring men before God, whom they insult by this contemptuous treatment of his Son. "The hour is coming." It may seem a long way off, but every pulse-beat, though full of bounding life, brings us nearer to it. Let us live as in constant view of it, remembering that we shall have a just Judge;—just, because he shares our humanity on the one hand, and on the other has no will but the will of his Father, who is infinite in his goodness, wisdom, mercy and truth.

RELIGIOUS NEWS.

THE AMERICAN TRACT SOCIETY

has done a grand work ever since its inauguration. That work has made a wonderful growth. In its last report is made the following exhibit: One hundred and sixty-six permanent publications were added to the Society's list last year, of which 137 were English, 4 German, 5 Spanish, 6 Italian, 1 Swedish, 1 Portuguese, 7 Polish, and 5 Bohemian. The aggregate circulation of the periodicals was 2,321,300. Gifts were granted to Foreign Missions for use at stations to the amount of $9,910.29. In response to appeals, Christian literature to the value of $23,176.30 was distributed. The colporteurs, fifteen in number, made 113,683 family visits, held 3,542 public meetings, and circulated 84,757 volumes. The benevolent department has received from gifts and legacies $85,575.87, from sales by colporteurs, $24,803.24, which, with $14,350.03 allowed to it as a discount by the business department, $20,509.05 received from investment, and $6,779.79 in treasury April 1, 1890, makes a total of $151,016.90. The total amount expended was $124,702.52. The business department has received from sales a total of $166,422.37; from rents, $28,979.73; from sundries, $25,876.37, which, with temporary loans of $37,500, makes a total of $258,777.47. It has expended in manufacturing, purchasing, and issuing publications, $175,205.65; depositories, $27,660.69; taxes, special repairs, and life interest, $16,354.20, and for other expenditures, itemized in the Assistant Treasurer's report, $13,570.53.

BAPTIST.

—There are two Philadelphia Baptist preachers who are in the twenty-seventh year of their pastorates.

CONGREGATIONAL.

—The South Brooklyn Congregational church, Rev. A. J. Lyman, pastor, recently received fifty-five persons into its membership, forty-eight of whom united on confession of their faith. This is the largest number that has united with that church at one time for a quarter of a century.

—Pilgrim church, Englewood, Chicago, has honored its name by making a gift of a costly pulpit and three heavy Gothic upholstered chairs to its namesake Pilgrim church, Indianapolis. The latter church is meeting its pledges for the new building with zeal.

—July 5 the church at Naugatuck, Conn., held a reunion of all its members who joined the church fifty years ago. At the morning service Rev. C. S. Sherman, who was pastor of the church twenty years, assisted in the service, and spoke feelingly of the memories called up by the occasion.

—Dr. George H. Wells, whom Plymouth church, Minneapolis, has just called to its pastorate, is a graduate of Chicago Seminary, a Congregationalist by preference, but has preached to a Presbyterian church in Montreal for twenty years.

—The new church building at Benton Harbor, Mich., is of brick, somewhat Gothic in style, with steeple 106 feet high and gables at the base of it. The auditorium is 58 by 69 and will seat about 600. It is in amphitheatrical style, the seats of finely polished oak.

DUTCH REFORMED.

—The Reformed church (Dutch) in America had the Eighty-fifth Annual Meeting of its General Synod recently at Asbury Park, New Jersey. The principal question before the Synod was that of a Federal Union with the Reformed church (German) in the United States. A joint commission of the two churches had prepared a plan of union, and it was adopted by the Dutch church at this meeting, and also by the Synod of the German church in special session at Philadelphia. The denominations retain their identity and discipline, but unite in mission work, new educational enterprises, Sunday-school interests (including libraries and lesson helps), and such matters as shall be determined from time to time.

JEWISH.

—The leading Jewish organs of Chicago have taken up the question of the Hebrew Sabbath and are giving it a pretty thorough airing. As a result there are strong prospects of the Jews of that city abandoning their Saturday worship and making Sunday their sacred day.

METHODIST EPISCOPAL.

—Work on the new Methodist University at Topeka, Kansas, will be pushed forward this season, and one wing at least of the building will be ready for use next fall.

—The Woman's Board of Missions of the Methodist church South, is to have a Bible and training school for missionary workers at Kansas City.

—Mrs. Mary Grant Cramer, sister of Gen. Grant, delivered interesting temperance addresses on a recent Sunday at the Centenary and First Methodist Episcopal churches, Syracuse.

PRESBYTERIAN.

—Rev. W. M. Taylor, D.D., has recently celebrated the thirty-first anniversary of his successful pastorate of the Presbyterian church at Mt. Jackson, Pa.

—Dr. Sara C. Seward, formerly of Florida, N. Y., died suddenly from cholera at Allahabad, India, on June 15 or 16. She was the daughter of the late George W. Seward, the youngest brother of ex-Gov. William H. Seward. She studied medicine in Philadelphia. In 1871 she responded to the appeal for female doctors to practice among the women of India. For seventeen years Miss Seward worked in connection with the Presbyterian Board of Foreign Missions.

PROTESTANT EPISCOPAL.

—It seems likely that the great Protestant Episcopal church of New York City is going to be erected. Up to the present date besides the site $2,500,000 have been contributed. This amount of money would build at least three hundred ordinary churches.

—A Philadelphian, recently deceased, left $10,000 to be used to keep a lamp perpetually burning in his memory on an Episcopal church altar.

REFORMED PRESBYTERIAN.

—Rev. E. M. Smith, pastor of the Reformed Presbyteriau church, Baltimore, has resigned as the result of the recent expulsion by the Synod of five young ministers.

—The statistics of the Covenanter church, submitted to the last Synod, contain the following items: Congregations, 127; ministers, 123; elders, 503; communicants, 11,272; number attending Sabbath-school, 13,011; baptisms, 363; net increase, 31; contributions for foreign missions, $26,151; home, $6,559; Southern, $3,962; Chinese, $2,037; theological seminary, $12,657; Indians, $4,521; sustentation, $2,596; church erection, $13,624; salaries, $76,777; National Reform, $4,520; miscellaneous, $63,603: total, $216,407. An average of over $19 a member is creditable to the liberality of the brethren of this church.

UNITED PRESBYTERIAN.

—The Revision Committee of the Free church of Scotland is about to report in favor of extensive amendments of the Confession of Faith. A section of the committee proposes to join the committee of the United Presbyterian church in preparing a short creed similar to that adopted by the American Assembly.

—Mrs. Allie Law, of Oakland City, Ind., presented to the United Presbyterian National Assembly, recently in session at Princeton, Ind., the W. C. T. U. and the world's petition. The latter, besides the general indorsement of the assembly, received 103 individual signatures from members of the convention.

WESLEYANS.

—The question of the three years' pastoral term was some time ago submitted to eminent couucil, who have now reported. They hold that no power within the reach of the Wesleyan Conference can alter the present system, and it will be necessary to get an Act of Parliament. There is a strong current setting in throughout the Methodist church in favor of the proposed reform, but Parliament could not be expected to grant an act unless the feeling of the church becomes unanimous, or nearly so.—*British Weekly.*

—A convention of the English Wesleyan and Church Missionary societies, the Society for the Propagation of the Gospel, the American Reformed Church society, and the Marathi and Madura missions of the American Board, has been called at Kodikanal, on the Pulney Hills, South India. The special object of the convention is to consider the gift of "the Holy Ghost" with a special view to the means for deepening spiritual life.

Y. M. C. A.

—The Triennial Conference of the Young Men's Christian Association of all the countries of the world is to be held in Amsterdam, Holland, from Aug. 12 to Aug. 16. The arrangements for the conference have been completed by the Central International Committee, located at Geneva, Switzerland, of which body the American members are James Stokes and Richard C. Morse, of New York City. For the first time India will be represented at the conference, delegates from that country having been elected the past year.

NEWS OF THE WEEK.

CHICAGO.

Maurice Lee, 105 years old, the oldest man in Chicago, was buried last week.

Nearly 850 prominent colored people were in attendance as delegates at the assembly of the Grand Lodge of United Brothers of Friendship and the Grand Temple of Sisters of the Mysterious Ten.

The Chicago Anderson Common Brick Company, with a capital of $600,000, failed, and Judge Blodgett appointed E. F. Lawrence receiver.

COUNTRY.

Over one hundred conversions is the record of the sixteenth camp-meeting at Bay View, Mich., which was in charge of Evangelists Keen and Sneadriter, and Singer G. D. Ederkin.

Fire destroyed the plant of the Kenosha Gas Company at Racine, Wis., Monday. Loss, about $15,000.

On Monday, Secretary Garrard, of the Illinois Board of Agriculture, sent warrants of $100 each to eighty-three counties, on account of fairs held in 1890.

Near Flora, Ill., Monday morning the residence of H. P. James was burned, and with it the remains of the entire family, five in number, who had, it is believed, been previously murdered by James.

Y. L. Spellman, a coal operator and member of the last Legislature, of Grape Creek, Ill., was fined $50 Monday for violating the law prohibiting coal operators from running truck stores.

About one-half of the business portion of Chrisman, Ill., was burned Monday. Loss, $75.000; insurance, about $40,000.

Senator W. H. Ross, of the Cherokee Nation, died Monday morning at Fort Gibson, of heart disease. He was a half-breed, 68 years of age, and was educated at Princeton.

The British Columbia fleet secured 17,800 sealskins in the waters of Behring Sea up to June 30.

At St. Louis Tuesday the Circuit Court decided that express companies are liable for goods received from owners until they arrive at their destination.

Twenty-five Northwestern Iowa shippers on Tuesday decided to sue the Northwestern Railroad Company to return money paid as discriminating rates during a term of years.

Fire on Tuesday destroyed the shingle mill of S. and J. C. Atlus, at Fort Madison, Iowa. Loss, $30,000; no insurance.

The Southern Pacific Railroad, it is reiterated, has passed into the hands of the Standard Oil Company through purchases made by John D. Rockefeller.

At Minneapolis, Tuesday, the General Grand Council of Royal and Select Master Masons elected Orestes A. B. Senter, of Columbus, Ohio, General Grand Master, and Henry W. Mordhurst, of Fort Wayne, Ind., Grand General Recorder.

The organizations of the Farmers' Alliance and the F. M. B. A. in Champaign county, Ill., seems likely to be dissolved soon.

Peter Pascoe, Jr., and James Dower, Jr., were suffocated by smoke Tuesday in the burning mine at Marquette, Mich.

Twenty Chilian army officers were shot, having been convicted of poisoning Admiral Montt and several other members of the revolutionary party.

The duty collected at Vancouver, B.C., on Chinamen for the year ending June 30 was $15,958, an increase of $12,395 over the previous year. The amount collected from each Chinaman is $120.

The steamer Charles W. Wetmore, which sailed from Duluth, Minn., the latter part of June, arrived at Liverpool, Tuesday, with a cargo of 95,000 bushels of grain. This is the first grain cargo shipped from a lake port direct to Liverpool without being rehandled.

John A. Roebling & Sons' wire mill at Trenton, N. J., was damaged $40,000 by fire Tuesday. Insured.

Reports received from various points in central Iowa show large damage done to the oat crop by a severe wind and rain storm early this morning. Very few farmers had harvested their oats, so the loss can be said to be almost general and to aggregate millions of dollars. The storm was very short in duration, exceeding not half an hour, but the wind blew a gale and rain poured down in sheets.

At Easton, Pa., Wednesday, the National Bank was robbed of a package containing $4,000 in $1 bills.

There are 64,391 postoffices in the United States, an increase of 2,000 offices during the last year.

(*Continued on 16th page.*)

DONATIONS.

For Current Expense Fund:

Lewis Wood	$ .50
Mrs. E. Hinsdale	5.00
J. Decker	1.10
Jacob Phillips	6.50
J. L. Buckwalter	1.00
D. G. Foster	5.00
Philip Kribs	.24
W. C. Wilson	1.00
E. R. Worrell	1.00
J. W. Allen	5.00
J. Griffin	5.00
Peter Housel	2.00
Joseph Morris	4.00
Mrs. L. H. Plumb	5.00
D. S. Dean	3.00
O. Tichenor	5.00
W. Sperry	10.00
C. O. Russell	2.00
Mrs R & M Park	5.00
Mrs R R DeLong	1.00
John Crawford	5.00
W. O. Percival	10.00
B. Fuller	2.00
Mrs. E. M. Livesay	1.00
Mrs. A. F. Rider	10.00
Amos Ellis	2.00
R. P. Brorup	1.00
W. P. King	2.00
D. R. Mitchell	5.00
T. Hudson	10.00
A. Hamilton	5.00
William E. Killip	1.00
"Mrs. C. M. C."	2.00
D. Horning	2.00
Mrs. A. E. H. Doyon	5.00
L. Gishwiller	10.00
Mrs. F. E. Shipman	5.00
R. Corning	.25
C. K. Green	5.00
Mrs. H. M. Cole	6.90
Rev. Amos Dresser	5.00
F. F. Dresser	5.00
A friend	5.00
H. Frost	2 00
Rev. Edward Hildreth	7.50
Previously reported	262.50
	$445.49

For Southern Ministers' Fund:

Mrs. H. Loker	$ .50
W. Sperry	10.00
O. C. M. Bates	5.00
O. C. Blanchard	5.00
H. F. Buffham	1.50
Previously reported	48.58
	$ 70.58

For Free Tract Fund:

Previously reported	$ .50

W. I. PHILLIPS, *Sec'y and Treas.*
221 W. Madison St., Chicago.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from July 20 to July 25:

Rev I H Hall, Z Foss, O C M Bates, J M McMains, T Stiemke, Mrs M Spaulding, A Ellis, Rev T C Moffatt, H F Buffham, Rev W G Keil, G Stegemann, J E Pierce, C H Mansfield, H L Gloege, W R Hendricks, J Robinson, S Turbett, Rev H H Hinman, H Stahl, J P Dops, R Gant, Rev E Hildreth, J M Elliott, G Shryock, H W Goddard, J Gardner.

SPECIAL.

New subscribers will be received during this month to whom the *Cynosure* will be sent from August 1 to January 1 for 50 cents. To the one sending in the new subscription, will be sent the great St. Louis Sermon and also Joseph Cook's address.



Christian Cynosure Premium.

No. 1.—This Carriage is of the best White Rattan Reed. The body is schellaced and varnished. No. 1 is Upholstered in French Linen; Sateen Parasol, lined with Selecia; gear as shown. Price, $12.00.

No. 2.—Upholstered in Mohair Plush; Sateen Parasol, lined with Selicia. Price, $14.00.

No. 3.—Upholstered in Silk Plush; Silk Satin Parasol, lined with Selecia. Price, $16.00.

Cut shows our No. 2 Lace Cover. Price, $1.00.

State Color of Upholstering desired.

The above premium can be obtained as follows:

1ST. PROPOSITION.

A Baby Carriage free for 14 new subscribers ($22.00).

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For 8 new subscribers and $6.00 cash ($18.00).

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For one renewal and $9.50 cash ($11.50).

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MARKET REPORTS.

CHICAGO.

Wheat—Spring	80	@	83½
Winter	87¼	@	89
Corn—No. 2	61¼	@	64
Oats—No. 2	34	@	35
Rye—No. 2	69	@	70
Bran per ton	11 25		11 50
Hay—Timothy	13 50	@	14 00
Butter, medium to best	15	@	15½
Cheese	06½	@	08
Beans	1 85	@	2 25
Eggs	14		14½
Seeds—Timothy	1 16	@	1 25
Flax	1 02	@	1 03
Broom corn	03	@	05½
Potatoes, per bbl	1 65	@	1 90
Hides—Green to dry flint	05	@	05½
Lumber—Common	10 00	@	13 00
Wool	25	@	29
Cattle—Choice to extra	6 05	@	6 25
Common to good	4 25	@	5 10
Hogs	5 00	@	5 85
Sheep	3 60	@	4 25

NEW YORK.

Wheat	99⅝	@	1 04
Corn	70½	@	72
Oats	32¼	@	48
Eggs	16	@	16½
Butter	11	@	18
Wool	14	@	39

KANSAS CITY

Cattle	3 20	@	6 00
Hogs	4 50	@	5 50
Sheep	4 00	@	4 85

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AT THE

Conference of Christians

CHICAGO, 1890.

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WM. I. PHILLIPS, Treasurer,
221 W. Madison St., Chicago.

HOME AND HEALTH.

HOMES, HEALTHY AND CHEERFUL.

We will first direct our steps to the lowest apartment of our residences—the cellar. Much has already been said in reference to its cleanliness, and how much respect we owe to this necessary portion of our households. Many women are in the habit of placing all kinds of rubbish in this apartment, little thinking that most of the air which they breathe their in upper chambers has first passed through the cellar, and been vitiated by all foul and decaying substances. In order to convince those who are skeptical of the truthfulness of this assertion, we need only to advise them to close all upper-room doors, and to boil onions in their cellars. The odor of this vegetable will be perceptible from parlor to attic, and proves beyond question that much sickness is propagated in this manner. Dryness and ventilation are particularly neccssary, as many cases of fever and diphtheria can be traced to this neglect. Fruits and vegetables, and, indeed, every article of corrosive properties, are more apt to decay if left in a place where the surroundings are damp. The absolute necessity of a clean, dry cellar requires us to whitewash all walls and ceilings at least twice a year, and to place some lime and charcoal in different receptacles as often as the feeling of dampness can be experienced. These articles are recommended to purify the air, as well as to absorb moisture.

Little need be said about the kitchen, for every one knows that the principal instructions would be embraced in this one word—cleanliness. It is in this room that the habits of a woman can best be discovered, and where her filthy faults are manifestly proven. There is nothing more disgusting than the presence of vermin, and their existence depends chiefly upon the slothful habits of the cook. Powdered borax has been found very efficient in removing that predominant kitchen pest—the cockroach. Other expedients might be suggested, but the best of all can be found in the virtue of good common soap, with plenty of hot water.

The dining room should always be regarded as a place of pleasure, where families gather, not merely for the purpose of satiating their appetites, but to indulge in a free and pleasant discourse on the sociable topics of the day. All business cares should be discarded when entering this apartment, and a feeling of blissful serenity should promptly take possession of our busy minds. It is this control that allows us to feel the cravings of hunger, that assists the process of digestion, and that aids immensely in correcting the evils which ultimately lead to a chronic state of dyspepsia. Bright pictures, very often, have a charming influence in this respect.

It is a difficult matter to describe what care should be taken of the parlor, for each individual has a special taste of furnishing and decorating, which seems to be the entertaining subject among many women. This room, although little occupied, requires ventilating every morning, and the shutters should be allowed to remain open through the entire day. The same advice may be applied to the bedroom or chamber, with a little more emphasis, and an earnest plea for plenty of fresh air, and a greater welcome extended to the purifying rays of the ascending sun. It is an unhealthy practice for elderly people to sleep in the same bed with children, and as few as possible should be confined in the one room. No fire, no heat, nor light of any kind should be burnt all night, for they impoverish the air and unquestionably "feed upon our very vitals." Cold, damp beds are extremely dangerous, and no one should enter the chilling sheets without first having wrapped themselves securely in a good woolen blanket. The housemaid should never forget to turn the mattresses in the morning, and to thoroughly air the sheets, quilts and pillows. Water that has stood in a bedroom over night is not considered pure, and must therefore be used for washing purposes only. The spare room should be cleaned and heated at least once a week, to prevent the settling of a kill-dampness.

FOR THE TOILET

There is no more useful or elegant article than Ayer's Hair Vigor—the most popular and economical hair-dressing in the market. It causes the hair to grow abundantly and retain the beauty and texture of youth; prevents baldness, heals troublesome humors of the scalp and keeps it clean, cool, and healthy. Both ladies and gentlemen everywhere prefer Ayer's Hair Vigor to any other dressing for the hair. Mrs. Lydia O. Moody, E. Pittston, Me., writes: "I have used Ayer's Hair Vigor for some time, and it has worked wonders for me. I was troubled with dandruff and falling hair, so that I was rapidly becoming bald; but since using the Vigor, my head is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth, of the same color as when I was a young woman. I can heartily recommend the use of Ayer's Hair Vigor to any one suffering from dandruff or loss of hair." *

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If you move to the country in the summer, always make it a point to visit your city house one day out of the seven, and let it be your duty to open all windows and to turn on all water flows, for the plumbers' modern safety "traps" become useless and allow the sewer germs to take full possession of your homes, if the water in them has been permitted to evaporate.

When the women learn to apply themselves to the study of the art of making their homes cheerful, then, and not till then, will the club rooms, grog shops and poker dens lose their patronage; the men will be more devoted to their wives, and will look forward, at the close of day, with blissful anticipation to the joys to be found with their own families, at the side of the hearth, where mother and children sit with hallowed grace, the true and living pictures of that dear old melody—"Home, Sweet Home."—*Hall's Journal of Health.*

Our Old Fire Company.

"That was a gay old company that we belonged to, Joe, away back in '68, when you and I 'ran with the machine.' Do you remember that big fire in Hotel Row, one freezing night, when fifteen people were pulled out of their burning rooms and came down the ladder in their nightclothes; and how 'Dick' Greene brought down two 'kids' at once—one in his arms, the other slung to his back? Poor 'Dick'! He got the catarrh dreadfully, from so much exposure, and suffered from it five years or more. We thought once he was going in consumption, sure. But, finally, he heard of Dr. Sage's Catarrh Remedy, and tried it, and it cured him up as sound as a flint. I tell you, Joe, that catarrh remedy is a great thing. It saved as good a man and as brave a fireman as ever trod shoe leather."

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DAIRY MUSINGS.

The fast milker has the fullest pail.

Cleanliness goes before profit in the dairy.

The man that figures closely never regrets that he began winter feeding early.

The temper of an animal has more to do with its value than has the color of its hair.

When you see clubs lying around the barnyard, look out for cows that have a long dry spell.

If you keeping a barking dog or a yelling man in the feed lot, you must have extra large measures in the bins.

Ought there not to be a law compelling dairymen to keep their dairies clean, or elsc to keep their products at home?

More winter-made butter and less summer production is what is demanded by both the markets and the profit side of the dairy.

Don't talk while milking. You can't milk so fast; the cow will learn to give down her milk slowly; and the talking excites the cow.

Hooks about the stable, upon which to hang the lantern, are an excellent thing. The lantern set down is frequently knocked over, and the straw or hay set on fire.—*Exchange.*

LAWN DECORATION.

When an old tree that has long shaded and adorned the lawn of the farm house has reached the end of its usefulness and must be cut down, or perhaps has already blown down, the stump may be made an attractive instead of being left as an unsightly object. In fact, nothing can be handled more effective in lawn decoration than the stump of a large tree. Vines may be trained over it, and it becomes an effective stand for a vase of flowers.

REMEDY FOR LICE.

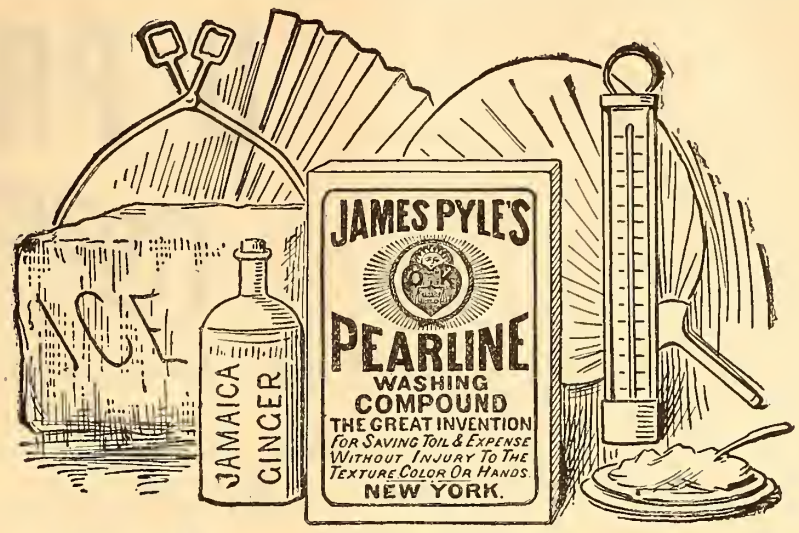
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RAISING EGGS CHEAPLY.

This is what a great many people try to do nowadays, yet how few are very successful. Mr. H. P. Wight, of Quincy, Mass., avers that whatever may be said regarding the best methods of feeding poultry to get profit from eggs, he has the best way. He has hens, ducks, and pigeons and almost all the year keeps them shut in. He feeds on the city refuse, which contains choice bits that the fowls are glad to get. Mr. Wight receives eggs almost all the year, and challenges any man in Massachusetts to get as many eggs in a year of such fine quality from any other system of feeding as he can by his food. He declares that his eggs cost him only five cents a dozen.

CLOVER VS. TIMOTHY.

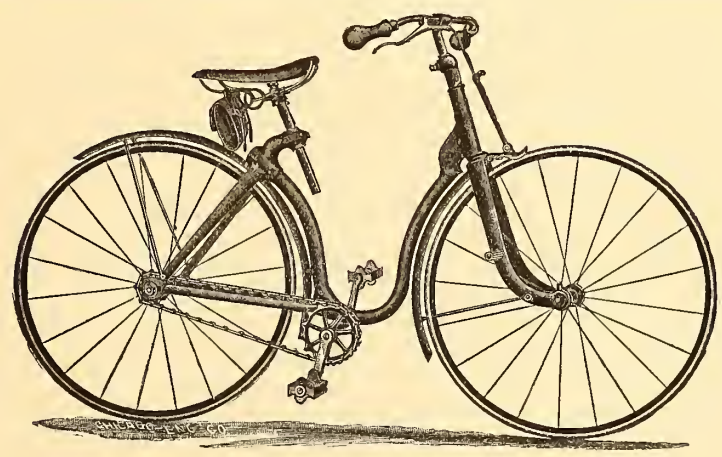
The question as to the comparative value of clover and timothy is again being discussed, and here is more light thereupon. Henry Stewart, a practical farmer, who has had experience in both New York and North Carolina, and is a close observer, argues that one ton of clover hay contains nine or ten per cent. of albuminoids, while a ton of timothy hay has only 5½ per cent of these valuable nutriments. Clover hay, he continues, is always cheaper than timothy, and oftentimes 30 to 50 per cent cheaper. Hence farmers should grow timothy for sale and clover for feeding out to their stock. Again, Mr. Stewart claims that if a ton of straw containing 2 or 2½ per cent of albuminoids is mixed with a ton of clover hay, the mixture contains the same nutritious substances as two tons of timothy hay—certainly another argument in favor of feeding the clover, and one which we commend to the consideration of every reader who may be interested in the matter.—*New York Witness.*

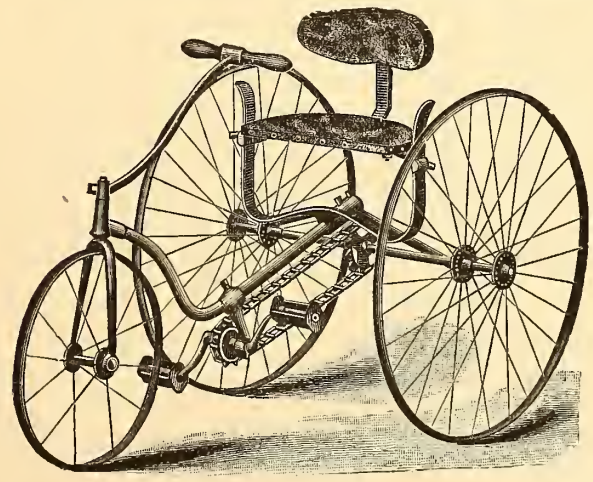


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NEWS OF THE WEEK (*Continued from 13th page*).

Reports indicate that the damage done by hail and wind Tuesday in Dickey county, N. D., is not so serious as at first feared.

The output of pig iron in the United States for the first half of 1891 was 3,371,025 gross tons, against 4,560,513 gross tons in the first half of 1890.

Cherokee county, Iowa, was visited by a heavy rain and wind storm, Wednesday morning. Two buildings in Cherokee were swept into the river, and an immense amount of damage was done to crops and other property.

At Toronto, Wednesday, the Imperial Council of Orange Grand Lodge elected Clarke Wallace, M. P., President, and W. H. Traynor, Grand Master of the United States, Vice President.

W. C. Bissell & Sons, wholesale cigar dealers at Wichita, Kan., made an assignment Wednesday. Liabilities, $40,000.

The General Grand Chapter Royal Arch Masons began its twenty-eighth triennial convocation, Wednesday, at Minneapolis. It is the largest Masonic body in the world, having a membership of 141,901.

At Yazoo, Miss., Tuesday night, Geo. W. Craig & Co.'s cotton warehouse burned together with 500 bales of cotton. Loss, $25,000; insurance, $19,000.

Fire destroyed the plant of the Utica (N. Y.) Brewing Company Wednesday. Loss, $30,000; partly covered by insurance.

J. A. Vail, book-keeper at the West Park window glass works, Findlay, Ohio, disappeared Wednesday with $21,000 of the company's money.

William E. Fitzgerald, convicted of murdering Policeman Freed at Youngstown, Ohio, on Thursday, was sentenced to be hanged Nov. 19.

The National Society of the Daughters of the Revolution was incorporated at Washington, Thursday, with Mrs. Benjamin Harrison as President General; Mrs. W. D. Cabell, of Virginia, First Vice President, and Mrs. Gen. George H. Shields, Recording Secretary.

Waller, Cook & Wagner, corporation lawyers, of New York, on Thursday purchased the entire Detroit Street Railway system for about $5,000,000.

Evansville, Ind., was shaken on Sunday evening last by a severe earthquake. Buildings were rocked, windows broken, and stoves overturned. The citizens in their houses and in the churches were panic-stricken and rushed into the streets. Fortunately no lives were lost, nor any persons seriously injured. The shock was quite general throughout southern Indiana and northern Kentucky.

The town of Genoa, Mo., was almost swept away by a cloudburst.

A freight train on the Cincinnati, Hamilton, and Dayton Road ran into an excursion train near Dayton, killing seven persons and wounding a score.

The steel-workers' strike at Harrisburg, Pa., continues.

The Congress of Guatemala has appropriated $100,000 in gold to pay the expense of its exhibit at the Chicago Exposition, and made an additional appropriation of $20,000 in gold to pay the cost of erecting a building of typical architecture in which this exhibit will be displayed.

FOREIGN.

Cholera is spreading at Mecca, the deaths occurring chiefly among the Turkish pilgrims.

Advices received in London from the Congo Free State state that the natives around Stanley Falls are returning to cannibalism.

The total Canadian exports for 1891 amount to $95,566,504, an increase over 1890 of $1,185,659.

Cardinal Rampolla, Papal Secretary of State, has issued instructions to the effect that at the coming Catholic congresses the committees shall especially attend to the claims of pontifical sovereignty, and also to practical applications of the doctrines set forth in the recent papal encyclical on social conditions.

The phenomenal success of Ayer's Sarsaparilla started into existence a host of competitors. This, of course, was to be expected; but the effect has been to demonstrate the superior merits of Dr. Ayer's preparation by a constantly increasing demand for it.

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Six Years in Torment. 12

Rev. W. Stutz, Red Wing Minn.—Speaks a good word for Pastor Koenigs Nerve Tonic, when he says, that he recommended the Medicine, during a period of five years, to many sufferers from nervous disease with the best results. He informs us, that a woman, a member of his congregation had been cured of Epilepsy of Six Years Standing by the use of Koenig's Nerve Tonic.

Could not get along without it.

PLATTEVILLE, WIS., May, 1888.

The bottle of Koenig's Nerve Tonic has been received and almost used up, and that with a decided good result. My wife could not get along without the medicine. The impression is especially in cheering her, removing gloominess of mind and giving her a better appetite and color in the face.

LUCAS ABELS,
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Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The post of duty is the post of honor. The post of duty is never in more than one place at a time. If we are there at the proper time, we have honor from God.

In next week's issue of this paper (D. V.) will appear the Baccalaureate sermon preached by Pres. J. Blanchard before the faculty and students of Wheaton College, at Commencement, June 21, 1891. Its length will need no excuse for printing it in full, as its subject and its masterly treatment must commend it to the numerous friends of the venerable preacher and the *Cynosure*. Briefly told, it antagonizes, logically and scripturally, the Pre-Millennial doctrines of Rev. Dr. E. P. Goodwin, D. L. Moody, the Adventists, and others. It also dwells upon the fact that at the time when the Abolitionists were organizing and working against the encroachments of slavery, their meetings were disturbed and broken up by the friends of the slave power, while the gatherings of the Adventists, with their grotesque "ascension robes" and peculiar demonstrations, were left undisturbed. The President draws the inference that the devil came down in great wrath upon the Abolitionists while engaged in the Lord's work, and let the Adventists alone because they were doing his own cause no harm.

The annual National Encampment of the Grand Army of the Republic is in session this week at Detroit, Mich., and attended by thousands of war veterans and large numbers of the more recent and junior order of "Sons of Veterans." The action of the city authorities of Detroit, in appropriating a liberal amount of money to be expended in wines and liquors for the guests on this occasion, in opposition to the earnest protests of prominent citizens, was a reprehensible affair, and the consequence is that a repetition of the intemperance which distinguished a similar anniversary at Mllwaukee, a few years ago, where liquor was freely dispensed to the G. A. R., is among the special features of the present gathering. The example set before the rising generation in the orgies of this great secret organization is demoralizing and unworthy of men who claim to be the defenders of our country's federal and social institutions. Another important feature of the present National Encampment is the division in the ranks of the G. A. R. on the subject of Negro posts in the order. The whites in the Southern departments, especially of Louisiana and Mississippi, are strongly endeavoring to oust their colored comrades, or be mustered out themselves. Before we go to press next week the result will probably be known.

A high Masonic authority, the publisher of the Chicago *Legal News*, in a recent issue of that journal, noting the fact that "Dr. Walter A. Stevens, of this city, a thirty-third degree Mason, and an active member of the Supreme Council (Masonic), with his family, are spending the heated term in Salt Lake City," adds that the Doctor "is a close observer of the Tabernacle, with a view of determining to what extent it resembles the Temple erected by that old Mason, King Solomon." Really, the pertinacity with which the Masonic fraternity cling to the old tradition that King Solomon was a Mason would be amusing if it were not so monotonous, and had not been so often and so thoroughly refuted. The more significant part of the *Legal News'* paragraph, however, is the indication that Masonry would not object to unite its lodge system with that of the Mormons. It has been more than hinted in the past that a close affiliation of the two systems already and truly exists. The fact is patent that the old Mormon leaders were Freemasons.

One man at least has recently lost confidence in his lodge relations as a protector in a court of justice, and that is William J. Elliott, the former editor and proprietor of the Columbus (Ohio) *Sunday Capital*. On the 23d of last February, on High street, in that city, Elliott, with his brother, P. J., became embroiled in a quarrel, which soon assumed the proportions of a shooting affray. During the *melee*, the Elliotts killed Albert C. Osborn, a reporter on the *Sunday World*, and a bystander named Hughes. The trial began on the 11th of last May, and on the 28th of July culminated in the conviction of Wm. J. Elliott for murder in the second degree. By the laws of Ohio, the penalty for this crime is imprisonment for life. The prisoner is a Grand Army man, and while the verdict was being read in court, in a rage he pulled the Grand Army button, bearing the insignia of the order, from his coat, and threw it spitefully in the direction of the jury. Sentence was reserved, however, pending the motion for a new trial. The family of the murderer were present when the verdict was rendered and exhibited intense grief and prostration. The button seems to have been worse than a broken reed on this occasion.

It seems almost impossible for a secret society, especially one like the Farmers' Alliance, dependent upon a certain class of persons for its membership and support, to avoid lying in order to increase its growth. We think, sometimes, that the American people, especially the working population, are the most credulous on the earth; that they too readily believe the assertions of designing and ambitious politicians, instead of studying political economy for themselves, and, in so doing, not only butt their heads figuratively against a rock, but practically deprive themselves of political liberty by their obligations to the lodge. When one joins he swears: "I will faithfully support the constitution and by-laws of the order;" and that, too, perhaps, when he has already sworn to support the Constitution of the United States and of the State in which he dwells. Then, under cover of his oath, he can go forth as a lecturer, as some are now doing, and falsify the condition of the country, its government, and its agricultural interests, in the most approved pessimistic manner, and gain proselytes and votes to install some other falsifier in a good fat office. If corporations are soulless, and thus unaccountable to God for their mean acts, the secret orders may be classed in the same category, fearing neither God nor man.

RELIGIOUS ASPECTS OF THE SABBATH QUESTION.

BY REV. WILBUR F. CRAFTS.

1. Those who deny the patriarchal Sabbath, but affirm the Lord's Day Sabbath—Hesse of England, Prof. Smythe of Andover, and others—and those Saturday-keeping Christians who affirm the patriarchal Sabbath, but deny the Lord's Day Sabbath, accept in one case the same kind and degree of evidence that they reject in the other; namely, one explicit text and half a dozen confirming references—the same sort of evidence that proves gravitation and hangs murderers; namely, a theory that holds and harmonizes all the facts involved. They only are consistent who, on like testimony, accept both the patriarchal and the Lord's Day Sabbath, so making the Sabbath as perpetual and universal as "man," for whom science, as well as Scripture, declares it was made.

2. Revelation declares, in Gen. 2: 2, 3, that the Sabbath was given to Adam. Was Adam a Jew? The Sabbath was made for the first man, and so for all men, and not for Jews only. In this claim, reason supports revelation. Why should any one suppose that a just God sentenced us to fifty-two days' "hard labor" a year for being Gentiles? Hath not a Gentile muscles that need rest, and a mind that needs change of thought, and a heart that needs a day for fellowship, and a soul that needs a day of worship, as well as a Jew?

Revelation and reason are confirmed by the most ancient records of the oldest nations in which the footprints of a primitive Sabbath are seen in the sacred "seven," "seventh day" and "seven days." For instance, the Acadians, the immediate descendants of Noah, as shown by their clay tablets, marked the 7th, 14th, 21st and 28th days of the month as "days of rest for the heart," and called them *Sabbattu*—the name Sabbath, as well as the fact, being older than the Jews, so that any prejudice against it as a Jewish term is unscholarly.

3. The Saturday-keepers should be required to establish their Genesis claims before they are allowed to battle with us in the Gospels. Before they debate "the change of day" let them prove *what day* of our modern week corresponds to the original Sabbath of God and man, not to keep which, they say, is as bad as theft or murder.

The Lord's Day Sabbath has the contested seat. The burden of proof is on them. Let this never be forgotten. To dislodge the Lord's Day they must prove: (1) That God's "seventh day" was twenty-four hours, not the period of redemption, that has continued from the creation of man till now, as geology teaches that each of the "six days" preceding were such periods, in which case our imitation of God's week would be, as all our imitation of him must be, in miniature. (2) They must prove that the original Sabbath of God and man was identical with Saturday in our age, having come down in unbroken succession, which seems at least unlikely, as the land of Abraham began each new month, as I have said, with a new week, and treated the days beyond the twenty-eighth as an interregnum between the four weeks of the previous and the four weeks of the

following month. (3) They must prove that the Saturday of Adam on the Euphrates is literally reproduced in the Saturday of Adventists on the Mississippi. Saturday, taking the whole globe into account, is forty-eight hours long. Saturday, in the United States, occurs at the same time as the Lord's Day on the Euphrates. If the American Adventists are keeping the very same hours that Adam kept, so are the Presbyterians in Persia. If American Adventists would keep the present Saturday of Eden, let them keep the American Friday. But a church whose chief doctrine is that the Lord's Day is the Pope's Sabbath, would doubtless be afraid to keep what is, even in name, the Mohammedan Sabbath. (4) They must also prove that the Fourth Commandment, the only Old Testament Sabbath law of universal application, is not kept when a whole people are accustomed to work "six days" and rest on "*the seventh day*" *after these six days of work. That* we hold is not the "spirit" only, but the very "letter" of the commandment. Otherwise the Bible does not contain all things necessary to salvation, but must be supplemented by an infallible almanac of all countries and centuries, giving the unbroken pedigree of the Saturday family from the beginning. (5) They must break the force of the historic fact that Christ so timed his resurrection and reappearance and his Pentecostal re-incarnation as to make the Lord's Day more glorious in the eyes of his disciples than the Jewish Sabbath, and so gradually crowd the latter aside. (6) They must give good reason why Paul appointed the first day of the week for giving to benevolence, a leading feature of the old Sabbath; and why John used the new term "Lord's Day" to describe the day when he was "in the Spirit,"—a term never before found in the Bible, but often in the literature of the church "Fathers" who wrote shortly after John, and always unquestionably meaning the first day of the week. (7) They must show for this theory that the Roman Catholic church "changed the day" something more than the Roman Catholic claims, which they reject in other matters, and which, even in this case, are explained by Catholics to mean that the apostolic church which made the change was really the Roman Catholic church, and that the fact it was so changed is certified by the Roman Catholic church of later times.

Under the fire of criticism, the Seventh-day Adventists have practically abandoned their former position on this matter, in their official journals, though their preachers and members reiterate the old cries that the day was changed by Catholics and Constantine. They ought to make the old college song, with a slight change, the first hymn in their hymn-books: "C-o-n with a Con, s-t-a-n with a stan, t-i-n-e with a tine." Their Battle Creek *Review and Herald*, Jan. 20, 1891, admits that Constantine only recognized and protected a change already made long before the obscure provincial council which they used to name as the time and place of the change. Here is the admission in its exact words: "The change took place gradually. As Neander observes, the sabbatical idea of the observance of the first day, if the work had begun to obtain at the end of the second century, as some appeared by this time to have considered labor on Sunday to be a sin. The seventh day had by no means wholly ceased to be regarded as the Sabbath, as is evident from abundant testimony, showing that both days were observed; but a change was taking place. As Rev. George S. Mott, of the American Sabbath Union, in *Pearl of Days* "leaflets," No. 3, says: "Already in the Christian heart the seventh day was receding, and the first was taking its place." Coming down to the time of Constantine, we find that this idea of the sabbatical of the first day had increased, so much so that, in deference to the sentiment, Constantine passed the edict in support of its observance as a "day of rest."

After such an official Adventist admission, that the "change" was really made before the period when the apostolic church became a church of popes and Romish ritual, let us hear no more about the Lord's Day being "the Pope's Sabbath."

But, turning from controversy, the one thing that should be chiefly emphasized in considering the religious aspects of the Sabbath, is the contrast between God's estimate and man's of the importance of Sabbath-keeping. Strange to say, one of the editorial writers of the *Independent*, the press champion of the Sabbath, has voiced the "public opinion" of this matter by saying: "It is a duty to keep the Sabbath, but it is vastly more important not to cheat or lie, or do an injury to one's neighbor." Why, then, did God write the commandment against Sabbath-breaking twenty-eight times as long as the command against stealing? Stealing attacks man's lower rights to things—minerals, vegetables, animals. Sabbath-breaking attacks the higher right to life and health, rights of conscience and the rights of God.

New York.

SECRECY INCOMPATIBLE WITH CHRISTIANITY.

BY I. J. ROSENBERGER.

The rapid growth of the various alliances under the different badges of secrecy, when summed up, is simply astonishing.

While each and all seem to hold up some feature of plausible good, yet there is a principle underlying them all that renders them incompatible with Christianity. For the above our reasons are as follows:

1. "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? What communion hath light with darkness?" 2 Cor. 6:14 In secrecy there is a union, and that, in worship, of the Jew and the Christian, the believer and the infidel. This unholy alliance, this impious blending, is a clear violation of the text just quoted; for "he which is joined to a harlot is one body." 1 Cor. 6:16.

2. The wants of the Christian are all fully provided for in the church; hence he has no need of the benefits of a second organization. "All Scripture is given by inspiration; . . . that the man of God might be thoroughly furnished unto every good work." 2 Tim. 3:17. When an individual professes Christianity, and then steps aside to join a secret order, with a view to secure a good that his religion does not furnish, it is evident his system is defective, and hence he has not the religion that the Scriptures provide. The apostle clearly sets forth the high standard of good works in Christianity, when he says: "Make you perfect in every good work to do his will." Heb. 13:21. The apostle Paul, alluding to Christ, adds: "Comfort your hearts, and establish you *in every good word and work.*" 2 Thess. 2:17. This is done by the Scriptures, through the organization of the church.

3. Much of the work of secrecy is a manifest species of "robbing God." The yearly reports of the various secret orders show that millions of dollars are annually spent for the support of the poor and needy. The truth of these reports we do not doubt; but the good that individuals do through these orders in caring for the needy, ought to be done through the church, for it is a work that belongs to the church. The evidence is abundant that all these were works of the early apostolic church. These are among the things that evidence the practical good in Christianity. Visible present good is a powerful incentive to the growth of Christianity. Many of the secret orders of to-day are but rival institutions to the church, in which thousands spend their millions in doing a work that can be done through the church, and rightly belongs to the church, and ought to be done in the name of Christ. Many of the patrons of secrecy spend more of their time and money in support of their order than they do in support of their church; because their order is doing the greatest amount of seeming good. Hence much of the work of secrecy is a pure species of "robbing God."

4. Much of the work of secrecy is called charity, but when tested, fails to be charity. For instance, the widows they support, the orphans they feed and clothe, their so-called deeds of charity, are all done by actual contract. To explain: I join a secret band. I pay my initiation fee and my monthly dues, with the contract that in the event of my sickness or my death certain services shall be rendered me. If my widow and my children come to want, certain aid shall be rendered them. Hence the aid and the service rendered are by contract; they are paid for it, and that in advance. Besides, a non-payment at any time renders all claims void. Hence the claim of charity on the part of secrecy, when examined, vanishes; is found not true.

5. Real objects of charity, secret orders will not receive. As a test case, let some poor penniless pauper present himself at the door of one of these institutions for admittance. It is a fact, not a door will open for his reception. To whom will admittance be granted? Simply to those sound in body and mind, and who have money. In short, secrecy simply proffers help to those who need no help. Hence secrecy is a union, a league, for mutual benefit, where aims are to fortify against the liability of future want; all within their own numbers. *The Bible does not teach such doctrine.*

6. Professor O. S. Fowler says: "No man should go where his wife cannot be admitted." The fact that men—fathers and husbands—leave their homes, night after night, often until a late hour, meeting with their respective orders in secret session in some chamber, with doors closed and guarded and curtains drawn; while the dear, lonely wife or mother is at home, caring for the children all alone, knowing she would not be allowed to join her husband! All this, and much more, surely has a chilly, severing tendency on the affection between husband and wife.

Another source of dissatisfaction is that money is being constantly paid out, time and service rendered, and so little visible good is manifest. Society is not improved. No reforms, no conversions; all the visible good is in the selfish line under contract.

7. The burial service of secret orders is vain, unintelligent, and not orthodox. In the final prayer at the open grave, the Odd-fellows pray thus: "May this our brother be borne from the lodge below to the Grand Lodge above." In point of intelligence, the foregoing sentiment is a striking parallel with the prevailing sentiment of the poor Indian, who earnestly prays that the Great Spirit may have borne their deceased brother from the hunting ground below to "the happy hunting grounds above." "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus," is a divine teaching. In the Masonic ritual the name of Christ is omitted. Think of professed ministers, elders and bishops, prominent divines, leaders of the people, offering up prayers, leaving Christ, their only advocate, not once named! To us it looks like a species of sacrilege.

8. The teachings of Christ and the apostles stand opposed to the principles of secrecy. Christ, when in the world, taught both in public and in private, but says, "In secret have I said nothing." "What I tell you in darkness, that speak ye in the light; and what ye hear in the ear, that publish ye on the housetop." Matt. 10:27. "God shall bring every work into judgment, with every secret thing." Eccl. 12:14. Secrecy is evidently works of darkness, for "whatsoever doth make manifest is light." We are warned to have no fellowship with the unfruitful works of darkness, but rather to reprove them; for it is a shame even to speak of those things done of them in secret. Eph. 5:12. To love secrecy is to love darkness; and it must be "because their deeds are evil."

9. Secrecy binds its subjects to take upon them an unknown obligation, which is a grave sin. Moses defined this sin thus: "If a soul swear, pronouncing with his lips to do evil or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him when he knoweth of it, then he shall be guilty in one of those. And it shall be when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." Lev. 5:4, 5. The Gospel enjoins that faith precede; for "whatsoever is not of faith is sin." Wisdom and prudence dictate that we ought to see before we step; to know before we speak. But here is a system a something, that only proffers to acquaint its coming inmates with the facts after they enter within the bars of their sunless walls. Hence many, when they come to the verge of initiation, in sight of the dark picture, decline to take upon them the obligation; while others, under the bitter pangs of the remorse of a guilty conscience, quietly withdraw after taking the obligation. How can such a system be made to harmonize the high standard of honor, set forth in the religion of Jesus?

10. The present great threatening storm-cloud, both in Europe and America, is secrecy; before which empires and republics are made to tremble. Masonry, Odd-fellowship, Knights of Pythias,

with the various labor organizations whose "name is legion," including the Anarchists, Nihilists and Mafias, are all boats in the same broad channel; branches of the same tree; whose objects and aims are self. Many of them are monopolies fitted up to fight monopolies; a clear case of seeking to overcome evil with evil instead of overcoming evil with good. It is a "doing evil that good may abound." The sad occurrence of paralyzing the New Orleans court by the Mafia society in the case of the murder trial of the Chief of Police Hennessy, has been oft repeated all over this broad land, by different secret organizations. Judges and juries have been rendered powerless, unable to render justice, or rather unwilling, in view of their obligation to their brother in secrecy. As a result the guilty have gone free unpunished. The only difference between the case under notice and many others is, that in this case the ends, were secured by money and threats of vengeance, whereas secrecy usually secures the same ends, by secret signs, grips and passwords. Therefore in view of the foregoing facts, we conclude as we began, *that secrecy is wholly incompatible with Christianity.*

THE CATHOLIC BENEVOLENT LEGION.

The following description of this growing secret order, and its history, is from the *Western Catholic News.* It really differs but little from the great majority of secret benevolent societies, and, like them, requires its members to be "sound in body, wind and limb," having no room for any who really need its spurious (so-called) "charity." Its members pay for its support and take their pay in "benefits:"

The ninth annual convention of the New York State Council of the Catholic Benevolent Legion was held in Buffalo, N. Y., July 13, 14 and 15, 1891.

A number of Catholic gentlemen of Brooklyn in 1881 founded the Catholic Benevolent Legion. The order was incorporated on September 5, 1881, with the following as charter members: Dr. Geo. R. Kuhn, John C. McGuire, John D. Carroll, John Rooney, Thomas Cassin, John D. Keiley, Patrick F. Keany, William G. Ross, James H. Breen, David T. Leahy and Robert Myhan. The new corporation was authorized to begin business and issue certificates to its members on September 15, 1881.

The growth of the legion has, during its existence of ten years, been phenomenal; it has branches in fifteen States, the District of Columbia and the Dominion of Canada.

The association started out on broad lines, and proposed to bring together in subordinate councils the able-bodied Catholic men of the United States and Canada, and have them co-operate in their respective communities to accomplish a variety of purposes in which they would become mutually interested. The objects of the society, as defined by its constitution, are quite comprehensive, and are:

First—To unite fraternally for social, benevolent and intellectual improvment, male Roman Catholics personally acceptable, of sound bodily health, between the ages of eighteen and fifty-five years at the time of admission.

Second—To afford moral and material aid to its members and their dependents by establishing a fund for the relief of the sick and distressed members.

Third—To establish a benefit fund, from which, on the satisfactory evidence of the death of a member, who shall have complied with all its lawful requirements, a sum not exceeding $5,000 shall be paid to his family or dependents, as such deceased may have directed; and from which benefit fund a sum not exceeding $2,500 may be paid to a member who shall have become permanently disabled and unfit to attend to business or earn a livelihood, and who shall have complied with all the lawful requirements of the order, and have arrived at the age of expectancy fixed by the laws of the society.

To no single individual, probably, may the paternity of the legion be ascribed, although, if precedence were insisted upon, the honors might be fairly divided between the Hon. John C. McGuire and Dr. George R. Kuhn. In the early summer of 1881 these two, with Major John D. Keiley, Jr., Thomas Cassin, John D. Carroll, Judge John Rooney, William G. Ross, Gilbert Lloyd and a few others, all of Brooklyn, went carefully over the ground, discussing the possibilities of the future of the great organization that was thus slowly but surely evolved. Several private conferences were held. Finally a plan was matured, and a charter for the Catholic Benevolent Legion applied for on August 19, 1881. The certificate of the supreme council was duly approved by Justice J. W. Gilbert of the Supreme Court on September 3.

The supreme council, with that shrewd executive management that has characterized it to this day, decided that a number of subordinate councils should be instituted with as little delay as possible in different sections of the city of Brooklyn. Singly and in couples the charter members went to work in several parishes. The result was that within seven months eleven flourishing councils were on the way to a prosperous future in Brooklyn. The same systematic work that produced such result has been steadily pursued until to-day the order contains nearly 350 flourishing councils in the United States and Canada.

State Councils were instituted in Maryland on August 8, 1883; in New Jersey on February 22, 1884; in Indiana on December 5, 1889, and in Illinois on January 19, 1890.

The business of the councils is conducted with closed doors, as the members consider that "what is everybody's business is nobody's business."

During the years of its existence the legion has had a vigorous, healthy growth. The average number of applications for membership received each year has been 3,000. The 27,000 blanks that have been filed in may be seen neatly tied up in bundles of 200 each, in great cases that cover the side walls in the office of the supreme secretary. The membership on January 1, 1891, was 24,100. The total membership on January 1, 1890, was 19,778. Over 4,500 new members being admitted last year, and the loss by death and suspension was over 300. The work of organizing new councils was pushed briskly, fifty being instituted.

The total number of deaths since the organization of the order has been 890 to January 1, 1891, and the total amount paid out to widows and orphans of deceased members, $2,100,000.

The expectancy feature is not the least attractive in the legion. As there are six grades, a member may insure for from $500 to $5,000. Should a member become permanently disabled in the pursuits of a livelihood, when he has arrived at the age of expectancy he shall be entitled to a sum equal to one-half of the amount for which he is insured. The expectation years range from forty-four for a young man who joins the order at eighteen, down to eighteen years for a man who joins at the age of fifty-four.

TRUE POSITION OF THE CHURCHES ON THE LODGE QUESTION.

The United Presbyterian church has lifted up a warning voice against secret oath-bound associations and associations that require a pledge beforehand to keep laws not made known and secrets the nature of which they do not as yet know. This is certainly a most wise precaution. Why should any man want to bind himself without first knowing what it is he must do? Would any sensible man of business sign a note without first knowing what it contains? Men have done this, but it is regarded as foolish and unsafe. It puts a man in the power of another. Every safe business man must know with certainty what he obligates himself to do, and then he may be able to know how his business stands, and what he is able to undertake more than he is now doing.

The Mason or Odd-fellow does not know what he may have to do to fulfill his oath. No member of any secret society can know what he has bound himself to do until too late to retract in case the thing be contrary to his conscience. He finds himself ensnared, and he cannot escape the guilt of having foresworn himself. If he reveals the secret wrongs that have been done in the lodge he is branded as a perjured man. To denounce all wrong and bear testimony to the truth are duties that no man can escape by a promise beforehand that he will not do them. His promise would be in that case an unlawful one. He had no right to make it. To agree beforehand to do a wrong thing, or refuse to do a right thing, can relieve no one of his previous obligations to God and mankind.

Some complain that this position of our church is too strict, and that it keeps people out of the church who might otherwise join it. But should we not be proud of a church that protects her members against the ensnaring influences of the world? Young men especially should rejoice that there is something to hold them back when the hour of temptation comes. They need the help of the society of God's people, the church, to aid them in withstanding the almost irresistible tide of secretism that is flowing over the world. Its influence is felt in all ranks and brought to bear in many ways upon such as are making a start in life. The inducements of a worldly character are powerful. These societies promise social position, success in business, relief in time of sickness, promotion in office, civil and military, and support for a family in case of death. These and similar baits are presented as inducements to enter the lodge. It is not too much to say that they have a strange fascination for men not as yet independent, or established in their views.

To counteract these things the church needs to present, as clearly and positively as possible, the fact that it is not right to enter into bonds with others to work in the dark and conceal your doings from wife and children and best friends, as if you were a thief or a robber. It has a bad look. It cultivates secret, underhanded ways. It is contrary to the open, honest ways of rightousness, to the essential spirit of the Gospel, which requires Christians to let their light *shine.* This is the honorable work the United Presbyterian church has undertaken to perform. It is their personal liberty she calls upon all to maintain. Her mission is to save from the bondage of those men who propose a confederacy that may be used to shield them in wrong-doing. Every honorable man should glory in her position as worthy of her Master.—*The (United Presbyterian) Christian Instructor.*

JEWS IN RUSSIA.

There is no cessation (says the London *Christian World*) in the persecution of the Jews in Russia. Not a week passes without some new persecuting ordinance. The latest is one to compel all Jewish army doctors to resign or be converted to Christianity, and another to expel all foreign Jews from Southern Russia. Thousands from Odessa, the whole province of Kherson and the Crimea are preparing to emigrate to Palestine. Between 7,000 and 8,000 have already quitted Moscow. A synagogue in St. Petersburg has been closed, on the ground that it is an anomaly in a city where Jews are not entitled to settle. A story that 60,000 were preparing to emigrate to England appears to be unfounded. A petition in Hebrew has been sent by Russian and Polish members of the Society Chovevei Zion ("Lovers of Zion") in East London, through Mr. Samuel Montegu, M. P., to Lord Salisbury, "who sitteth first among the rulers of the kingdom." The style is extremely Oriental, and the appeal is very pitiful and pathetic. At this very moment the petitioners say, 3,000,000 of their brethren in the faith are plunged in the depth of misery. The waters are come into their souls; they sink in deep mire, where there is no standing. Plague after plague strikes them, and the last troubles make the former to be forgotten. Is there, they ask, no cure for the wounded daughter of Zion? They beseech the governors of this land to help their afflicted and downtrodden brethren, not with the sword, but by being their advocate with the government of Russia, so that it may make their departure easy, and with the government of Turkey, that it may enable them to live in safety, and acquire possession of lands in Palestine and the surrounding districts.

Dr. Thomas Scott, the great commentator, says: "Rash oaths are above all things to be avoided: but if men are entangled by them, they ought rather to infringe the sinful oaths than to add sin to sin and ruin to their own souls."

John G. Fee, Berea College, 1868, said: "It is Freemasonry, Odd-fellowship and kindred associations that have spawned and now lend respectability to 'Regulators,' 'Ku Klux Clans,' and other bands of midnight assassins now ranging through Kentucky and other portions of the South."

CHICAGO TO SAN FRANCISCO.

BY PRES. CHAS. A. BLANCHARD.

It is now twenty-seven years since I crossed the Rocky mountains for the first time. Then the war of the Rebellion was drawing to its close, and the long arrears of national guilt and folly were being paid in lavished millions of treasure and precious human blood. No one of the Iowa railway lines then reached Council Bluffs. We took the Rock Island Railway to Grinnell, and from thence drove in our wagons to the Missouri. No bridge then spanned that rolling, muddy stream. A steam-ferry carried across fifteen or twenty teams at a time, and we were in line, moving up as each boatload departed, three days before our turn came, and we were landed on Nebraska soil. The Indian outbreak of 1862 was at that time hardly over, and those robbed and outraged red men were even yet taking tardy and partial revenge for the wrongs of years heaped upon them by worthless and savage whites. The Indian is more submissive to-day, but the whites cheat, insult, demoralize and slander him just as they did then. Gen. Miles was right when he said: "Between the politicians and the contractors, the Indian is between the devil and the deep sea."

But though some things are as at that time, much is changed. Now the continent is bound by iron bands, while web-like wires tingle with intelligence from ocean to ocean. Palatial trains, furnishing all the material comforts of home, rush from east to west, from west to east, bearing their wondrous freight of human hopes and fears. The gold-seeker, the health-seeker, the pleasure-seeker, the soul-seeker, all are here, and by day and night, hour after hour, the great trains rush along over plain, through mountain gorges, across the long steel bridge, or the lava beds, bearing them safely, swiftly to their destination.

Denver, Salt Lake, Ogden and San Francisco, then, comparatively speaking, villages, are now modern cities, with cable lines, electric lines, electric lights, competing railways, splendid hotels, fine churches, greedy, avaricious, sensual rich men, sensual spendthrift beggars, beasts of prey, male and female, who hunt for the weak and ignorant, and licensed liquor shops where all the guards of the soul are broken down and immortals are transformed into swine. In these modern cities are also honest men, who would rather be poor than steal, and women who love their children and their husbands, and patriots who tremble at the unwashed horde who rush from the ballot box to divide the spoils, and Christians who sigh for the desolations of Zion; and over all the Man of Calvary, patient, loving, unwearied, courageous, serene, keeps watch.

There is little of incident to relate concerning our journey. Gentle showers along the way laid the dust and cooled the air. Each night the moon hung her silver shield in the southern sky. Our companions were, without exception, pleas ant, kindly people, who caused hours which might otherwise have dragged to speed quickly by. The deserts from Grand Junction to Salt Lake City, and from Ogden to the Sierras, were awful in their solitude and desolation. The orchards of peaches and plums on this western slope were bending to the ground, in many instances actually breaking to pieces under their burden of fruit. Here, in San Francisco, and in Oakland, beautiful roses of every hue bloom in the cool ocean air; and dear Christian friends are also here, as elsewhere—God's best gift to mortals, after the gift of himself.

The editor of the *Cynosure*, our Mr. Kellogg, who for more than twenty years so faithfully performed his labors for our great cause, is located very pleasantly at Auburn, a beautiful little city, about 175 miles inland. After he is entirely adjusted to the new surroundings, we shall no doubt hear from him frequently. Here, in the city, we are debtor to many kind friends; notably, to our dear Brother Rev. John Kimball, of "The Pacific," who has for many years kept flying the flag of our great Captain on this ocean border. Lodges and liquor shops abound, and, as usual, they are found in close proximity. At a town some miles back I saw a building with the names of two secret societies on the second story, and the signs of two drams-shops on the first. These are among the things which our blessed Lord will soon destroy. "Even so, come, Lord Jesus, come quickly."

OUR WASHINGTON LETTER.

Washington, July 29, 1891.

"Do you know," asked a gentleman of education and culture, who is a very close observer, and who is temporarily residing in this city, "what I consider one of the foulest blots upon the good name of Washington?" Knowing the gentleman to have traveled in all sections of this country and in many parts of Europe, and that any opinion he might express would be interesting, I answered: "No, but I should like to."

"The Sunday excursions up and down the Potomac river," he said, deliberately, "are, in my opinion, one of the greatest evils, and at the same time, I might say necessarily, one of the most powerful enemies that Christianity and temperance, to say nothing of good morals, have to fight at the national capital. On these steamboats, which I am informed are growing more numerous every year, nearly every imaginable form of sin is committed. In the first place, the running of these steamboats is an entirely unnecessary desecration of the Sabbath, and the open selling of intoxicating liquors both aboard of the steamers and upon the grounds to which they run is a violation of the laws of men which I am surprised to find existing here; gambling in many forms is, I am told, permitted on nearly all these boats, as well as at the places to which they carry passengers; and only yesterday I heard a poor heart-broken mother tell, with tears streaming down her prematurely old face, how her daughter, a young girl not yet eighteen years of age, was led to ruin by frequenting these Sunday excursion steamers. Could every good father and mother in Washington have seen her and heard her as she exclaimed in her misery: 'Oh, Father in heaven, is there no way to break up these Sunday excursions and save the young men and women of this town from being enticed to ruin, as my daughter was?' I tell you there would never be another Sunday excursion on the Potomac river. The good people would arise in their might, and if necessary, stop them by force.

"I have talked about the evils of these Sunday excursions with many church members, and with several ministers of the Gospel, since I have been here, and while they all deprecate the evil, nobody seems to have taken any particular steps towards trying to break it up; while they are opposed to them, the opposition is of the negative kind that seldom accomplishes anything, and I know of church members who actually allow members of their families to go on these Sunday excursions without making any effort further than the most formal and feeble remonstrance to the 'Well, I have no other time to go anywhere, of the son or daughter. This is all wrong. Compromising with evils of such magnitude is a reproach to the thousands of Christian men and women of Washington, and, besides, it is a violation of the teachings of the greatest of all teachers, who said: 'He that is not for me is against me.' If every person who believes in the teachings of Christ will keep those words constantly before them, and make a determined and concerted effort to show these Sunday steamboats and excursion resorts to be what they really are—recruiting offices for Satan's army—my word for it, many of them would be compelled by lack of patronage to cease their Sabbath desecration. Can you doubt what the effect would be if every minister and every church member of this great city would resolve to work together to abolish or mitigate this evil? Are there not many people who now patronize Sunday excursions who would not do so if their Christian friends and neighbors would remonstrate with them firmly and kindly, showing them the enormity of their offence against God and good morals? Undoubtedly. Why, it is possible for the Christians of Washington to so stir up public opinion on this subject that before the present season closes no man or woman who wishes to be considered respectable by their neighbors will be willing to have it known that they would even think of going on a Sunday excursion. There is also another way in which the evil can be reached. Let the attention of the authorities of the counties in which these excursion resorts are located be brought to the Sunday liquor-selling, which is everywhere illegal, and upon which these places depend for their profits; and if they refuse to put a stop to it, make cases against the proprietors of the bar-rooms for every drink they sell on Sunday and then employ lawyers to see that they are fully prosecuted. Once make it so that no liquor can be sold either on the boat or on shore, and the Sunday excursion will be a thing of the past, as they are conducted almost solely for the purpose of selling liquor. Am I not right?"

The indictment is a strong one, but candor compelled me to answer the last question in the affirmative, although it shamed me to do so. *

The United States is honeycombed by secret societies—some with one apparent object and some with another, just as in China, but all opposed to the Christian church, to the progress and perpetuity of the Christian religion in any form. The members of these societies are bound by solemn and horrible oaths to sustain their lodge constitution and each other against any and all outside influences; their duty to their Grand Master or High Generalissimo is paramount to all other duties—President or Bishop. Each society is endeavoring to outdo its neighbor, and all endeavoring to outdo and belittle the Christian religion. What shall be the end of this? For an answer, look to China.—*Western Catholic News.*

Or ask the Jesuits, or the Ancient Order of Hibernians (or the Clan-na-Gael), or the Catholic Benevolent Legion, etc., "the business of which is conducted with closed doors, because 'what is everybody's business is nobody's business.'" Will the *Western Catholic News* tell us what evil is *not* hatched out in these secret societies of the Church of Rome? We know what *is*.

"The Daughters of Veterans," the female counterpart of the secret order of "The Sons of Veterans," has arrived at the dignity of a "second annual encampment of its National Council, which began at Massillon, Ohio, on the 28th of July. This order was created at Massillon on Memorial day, 1885, and its first subordinate lodge was christened "Mrs. Maj. McKinley Tent, No. 1." Soon afterward the Secretary of State issued a charter to the society, granting authority to extend the order into all the States and Territories. Charters for "tents" have thus far been issued in seventeen States, and it is said that the order is steadily increasing in membership. The first National Council was held at Quincy, Ill., about a year ago. Probably when the Sons and Daughters of Veterans have become extinct, we shall have the grandsons and granddaughters—and then "great-grands" (which sounds decidedly Masonic), and so on down to the latest posterity. It is wonderful how the mystery of secrecy fascinates humanity—and misleads it.

REFORM NEWS.

FROM THE WASHINGTON AGENT.

Binghamton, N. Y., July 31.

Dear Cynosure:—I am reminded that another week has passed. It has been filled with labors abundant.

At Montdale, Elder Callender made me doubly welcome. It was a real treat to visit with this father in Israel, who has stood so long and faithfully by the truth as opposed to the lodge lie, at so much personal sacrifice. The Baptist church of which he is pastor refuses fellowship to those who prefer to unequally yoke themselves with unbelievers. They recognize no divine brotherhood but the Christian. The liberal collection given, unsolicited, by this people was thankfully received. Sabbath evening I filled an appointment to preach in the M. E. church at Jordan Hollow. Though not speaking wholly on the lodge question, I told the people of my appointments to lecture near by. Several expressed a wish that I should lecture to them. A gentleman who had recently joined the Odd-fellows agreed to come six miles after me. An appointment was made for last Wednesday evening. As my I. O. O. F. friend showed me every kindness possible, I felt under special obligation to show him and the people the falseness of that system of so-called charity. It was founded in selfishness; appeals to self-interest, as opposed to the general good; binds one man to help another, not because of his need, but his connection with his class; unlike Christ, it passes by the needy and has no room for the unfortunate man who has no money to pay fees, dues, etc. The church was crowded full of people. Many stood at the windows and door who could not find seats inside. I trust that the people saw that the spirit of so-called lodge charity and that taught by Christ are entirely different.

I lectured in the Baptist church at Clark's Green Monday evening. Elder Newell Callender

made the arrangements, and helped what he could. The attendance and attention was good. The I. O. O. F. has drawn in many of the young men of that place. As those who were the most active in its organization are skeptics and infidels, its moral character can not be the best. A man by the name of Pentecost, who at one time attempted to preach the Gospel, but who has become such a victim to strong drink as to materially weaken his mind, appeared in defence of the lodge, addressing the audience and myself in an excited, railing manner. As his mind was not in a condition to make or receive an argument, I did not attempt to convince him of his error. All Christians in the audience must have felt grieved to see a life being thrown away in the service of the devil, which might have been so fruitful in the Master's service.

There are at least three divisions of the Baptists in this section. The Old School, or what are termed by some, "Hard Shell;" the Modern, and the Six Principle. On Tuesday evening I spoke in the Six Principle Baptist church, at Factoryville. The attendance was good. The Lord helped me by his Spirit, and it seemed as if conviction must have come to the hearts of some lodge members present. Bro. Starry has worked the degrees in the same church. Pres. C. A. Blanchard, when first engaging in lecture work, traveled all through this section. A rough fellow for whom nature did much, and who has been wrecked by the saloon and lodge, remarked that young Blanchard knocked the Masonic "lodge all to hell in this section." I suggested that perhaps it felt at home there.

Dr. Miles and wife, of Dalton, gave me a warm welcome on learning my relation to "Our Charlie." I am indebted to many friends for assistance and personal kindness which I have not the time to enumerate. I am realizing the fulfillment of God's promise, that those who wait on him shall not want any good thing. Bro. L. Woodruff, of this place, has opened his heart and home, and everything possible is done to make my sojourn pleasant. His sainted father, who has so recently gone on before to his eternal reward, took no little interest in our reform. His name will be remembered as blessed by many who knew him.

I go to see about meetings now.

W. B. Stoddard.

CORRESPONDENCE.

FROM OUR ENGLISH CORRESPONDENT.

UNION AND NON-UNION IN BRITAIN.

Retford, Eng., July, 1891.

For years the question of union between churches of similar faith has been freely discussed in this country. Why such churches keep apart from each other is a problem which unsophisticated people can only solve on the supposition of sentiment. Certainly it is neither on the ground of economy of working, nor on that of Christian charity.

The General and Particular Baptists have at last sunk their differences and amalgamated their forces and we think they will be vastly bettered by the course they have adopted.

The amalgamation of two similar bodies of Methodists has been anticipated but not realized. Three years ago the Methodist New Connexion Conference made overtures which were understood to embrace all bodies of Methodists. The United Methodist Free Churches Annual Assembly cordially responded to these overtures, believing them to be honest. The result was that a joint committee, constituted of leading ministers and laymen of each denomination, was formed to consider on what basis such a union could be consummated. This committee carefully dealt with all the points of difference existing between the two bodies, and suggested a series of admirable methods for the overcoming of all difficulties standing in the way of union. After months of careful consideration, in which they were perfectly unanimous in their recommendations, they presented their report, in June of 1890, to the Methodist New Connexion Conference, and in the following July to the Annual Assembly of the United Methodist Free churches. One point of the report was singled out for adverse reference by the M. N. C., namely, the right of the minister to act as circuit chairman without election. The Annual Assembly of the U. M. F. C. returned a courteous reply to that reference indicating that practically the position of the minister had been conceded for the custom of electing the minister chairman was almost universal. Further negotiations were invited and a willingness expressed to meet, as far as possible, any difficulty which might still exist.

This year the M. N. C. Conference decided that the time for union had not yet arrived, or (to use the words of one of their own leading laymen), "The Conference has shut the door against any future negotiations with a rude and vulgar bang." The resolution declared that "further action in relation to the proposed union is not advisable," assigning as the reason that "the discussion of the question has developed serious differences of opinion among our ministers and people."

Surely they had understanding of the people and knew from the first whether these differences existed or not. It is very singular that many of the speakers in the M. N. C. Conference spoke strongyl in favor of union, but voted against it, which gives the impression outside that some pressure was brought to bear on the question of which the general public is kept in ignorance.

The press of the country is very strong in its comments on the disingenuousness of the entire conduct of the Conference. Not a particle of proof was adduced of any difference of opinion existing among the churches. The only sure way of ascertaining the opinion of the churches was through the quarterly meeting; but when this was suggested, the Conference, fearing the result of such an appeal, rejected it. The wish of the churches, so far as that wish has been made known by resolution, has been largely in favor of union. Many of the influential laymen of the Connexion deny that there is any serious difference of opinion among the people, and affirm that the opposition to union is confined to the ministers, who are afraid of losing the chairmanship of the quarterly meetings. Some influence of unusual force must have operated on the committee that prepared the resolution for the Conference, inasmuch as Mr. Shaw and Mr. Goodall, whose speeches were intensely strong in favor of union, voted against it. The only person who acted consistently was the Rev. W. Longbottom, whose vote went with his speech for union. His arguments in favor of union were unanswerable, and so were left unanswered. Most people think that the M. N. C. Conference has been "fooling" the U. M. F. C., and, if so, the conduct is not dignified.

(Rev.) J. Boyes.

THE CHURCH AND REFORM.

Millville, N. J., July, 1891.

Editor Cynosure:—The writer is a constant reader and admirer of the *Cynosure*. I am an old ex-itinerant clergyman of the Methodist Episcopal connection, now in my eightieth year. I was coaxed into Masonry some two-score years ago, when threatened with a physical breakdown, through overwork. I was soon voted chaplain of the lodge and considered (because of my ecclesiastical standing) quite an acquisition to the same by the lodge fraternity; but like President Finney, I soon learned that the lodge is no place for a professed follower of the Lord Jesus Christ.

My prayers, which always ended—as all prayers should with, "For Christ's sake," I soon learned were not satisfactory to the more experienced members of the order, the lodge master handing me a printed prayer in a Masonic ritual which was minus any reference to Christ whatever, which he said was the form of prayer which was wanted there, and which alone would meet the approval of "the brethren." Suffice it for me to say, I never used that prayer, and soon after left the order, never to return. I can now proudly say, with the father of my country, that I have not been in a lodge now for over "thirty years." (Washington said that he had not been in a lodge "more than once or twice" during that length of time.) But the devotees of the lodge are to be prayed for, if not as common infidels, as those who are at least on dangerous ground, for "God out of Christ is a consuming fire."—Bible.

With the sainted Bishops Hamlin and Ames and C. G. Finney, at whose feet the writer had the great privilege of taking lessons in revival work some sixty years ago in western New York, we cannot resist the terrible conclusion that the nominal church of to-day is being poisoned with lodgery, tobacco-using, worldliness and voluptuous living—those public and private sins by which the self-denial enjoined by the Saviour is wholly, or nearly, ignored.

A popular preacher remarked, from the pulpit, not long since, that it is now rather "popular to be a Christian; rather respectable to follow Christ." Don't believe it! Listen to Christ's own words on the subject: "Ye shall be hated of all men for my name's sake." That it is rather popular to be a church member, a deacon, elder, leader, or even a private in a large uptown church of to-day, is quite true; but alas! how fallen is the church which darkens inward glory with outward splendor. How much work can such a church do for God or the cause of true reform? How much do they do?

God has graciously permitted your humble correspondent to participate, in a small measure at least, in some of the reforms of his day, for which he is very thankful. In a three years' sojourn in "the sunny South," prior to the war, he was permitted to study the evils of slavery at the auction-block, on the plantations and in the slave inquisitions of that day in eleven Southern States, the results of which were reported weekly to the *Northern Independent* and *Northern Christian Advocate*, and often copied into others of the religious and reformatory press of that day. After his return to the North, he delivered some two or three hundred lectures on the evils of American Slavery, for which he was mobbed in western New York State, and often had his life threatened. When the war broke out, he enlisted as a private, (refusing a commission) and went to the front to settle, if possible, with "blood and iron," the issue for which it seemed that the press, pulpit and rostrum were inadequate. (Alas! the pulpit and religious press of the country generally were then, as now, toward the prohibition, anti-secrecy and other reform movements of our day, altogether too silent or apologetical.)

He was soon after appointed secretary and chaplain of the Soldiers' Free Library in Washington, which position he held until honorably discharged at the close of the war.

Suffice it for us to say that he has lived to see the great evil of those days defunct and buried in the grave of the past—the conflict ended, and peace and tranquility restored upon the basis of a *whole Union* and no slavery. He is interested in all the living reforms of this day but is too old to offer much aid in their consummation. He is glad, however, to add that his faith in their certain success is strong and *unrelenting*.

The same Omnipotent hand that guided our ship of State through the tempestuous waves of secession and rebellion is still at the helm, and certainly will not permit us to be wrecked upon the shoals of intemperance and conspiracy; for

"Since God is God, and right is right,
And right the day must win,
To doubt would be disloyalty—
To falter would be sin."

P. Tower, *An Old Reformer.*

A NEW SUBSCRIBER'S TESTIMONY.

St. Maurice, La., July 17, 1891.

Dear Cynosure:—I once belonged to secret orders, but found they are not the place for a Christian; therefore I am no more with them. Please put my name among the many.

(Rev.) P. W. Holmes.

THE PROGRESS OF GOSPEL RELIGION IN TENNESSEE.

Memphis, Tenn., July, 1891.

Dear Cynosure:—It has been some time since I gave you any communication from this part of the country, and I believe yourself and some, if not all of your readers, have no objections to hearing how the cause of righteousness is progressing here. I am pleased to tell you that our church is moving along in the right direction; by this I mean that we are advancing in the way of truth. The first Sunday in July we had been worshiping in our present house of worship nine years, and we had an anniversary day. Papers were read by several of our young people; and here let me inform you we have more intelligent young people in our family than can be found in any other Baptist family in our city, among our

people. The papers read were their own productions, and according to the proverb, "straws tell which way the wind is blowing."

I quote you some of their language: Miss Jennie Herrington read a paper—topic, "Ebenezer," and said, "During these years we have had trials and sufferings; we were pursued by the Philistines, who were, with open hands, standing ready and determined to capture us at any cost; but God delivered us out of their hands and we came out from among the wicked."

Another spoke these words: "At one time the altars of Baal stood exalted to the sky. Pastor and people worshiped at his shrine; all sought his popularity; finally, the pastor sounded the Gospel cry, 'Come out of her, my people, and be ye separate.' At this trumpet call, the kingdom of anti-Christ was enraged, and blood-thirsty men did conspire against the Lord's anointed, that they might hush the voice of truth and right. But God, who is wonderful in all his works and ways, suffered not one soldier to die in the fight, but sustained and brought them out victorious. The achievements of this battle are known very nearly all over this world, even to Africa, our farther land, for some of the missionaries that are now laboring among that people have stood here in this sacred stand and have vowed against the power of lodgeism."

Six or more papers were read along this line, showing that strong opposition to secret societies is taking deep root in the minds and hearts of our young people.

Consistency is said to be a jewel, and I believe God wants his people to be not only a *peculiar* people, but to be practically consistent. I have informed you, some time since, that our State of Tennessee is geographically divided into East, Middle and West Tennessee, and this physical division seems to carry its ramifications into our political and religious institutions. Our church is a member of a body known as the West Tennessee Baptist Association, and not a single pastor in this body belongs to a secret compact. When our fight began they were all Masons and Odd-fellows; only two churches, however, take the stand that we do, viz., that no person holding allegiance to a secret combine can be, or will be, accepted as a member of our body. Beside our Association we have a General State Convention. This body brings together all the ministers of the State (Baptist), and they of Middle and East Tennessee are nearly all of them affiliating Masons, Odd-fellows, or some other of the vast number of secret conclaves among our people. By retaining our membership in this State body, we, of course, had to fellowship its Masonic and Odd-fellow preachers. This body is now in session at Jackson, Tennessee; and I told my people, last Tuesday night, I was not going to have anything more to do with this general body of anti-Christian men.

I did not see the consistency of our refusing to allow secret society men and women to be members of our body, and then go to a State convention and fellowship the class of folks whom we refuse to fellowship at home; and they (our church), with one accord, said "Amen! Amen!"

We are looking for the light, and when it comes, my people are always ready to receive it with a hearty amen.

Another evil in our land, and one that is assuming prodigious proportions, is the evil of extravagant dressing among Christians. Our church houses, which are built for, and dedicated to the service of God, are being transformed into emporiums of style and fashion; professing Christians now attend God's house for the purpose of making a display of their laces, ribbons, feathers and other finery, thereby shutting up the kingdom of heaven against men. The poor of all classes are barred from attending our places of worship by this extravagant display of fashions, in and at our churches. They (the poor) have some degree of pride, and because they cannot keep pace with others they decline to attend the house of worship, and thereby are shut out from hearing the Gospel of Jesus Christ. I am now trying to reach the poor; we are all poor, but I mean the very poor, for to them did Jesus send word to John (when he was in prison) that the Gospel was being preached. Numbers of our sisters are divesting their hats of flowers and feathers, and wearing a plain piece of ribbon only upon them; and I hope, ere long to have a people wholly the Lord's; a consistent and peculiar people.

An original piece of poetry was read on anniversary day by one of our members, a blacksmith, who has had only a few advantages, and was at one time an official in a Masonic lodge, but who, with us, came out at the first sound of the Gospel to separate.

God bless you and all my fellows in this warfare for truth and righteousness. Yours in battle array, R. N. Countee.

THE "CYNOSURE" APPRECIATED.

Clinton, S. C., July 14, 1891.

Dear Cynosure:—I received two issues of your paper, and I like it ever so much. It filled my heart with joy and gladness to think that there are some friends who think enough of me and my work to contribute to my necessities—friends who have never seen or known me. I appreciate the gift and your paper so much. I am trying to preach and live for God. In this land we have the great enemies, intemperance and immorality, to fight.

Through the power of God, I have added sixteen souls to the church this year. I want to see the time when intemperance and iniquity shall be banished, and the light of God's countenance shall shine in every heart. Dear brothers, will you pray for me and my people?

(Rev.) S. H. Alexander.

PITH AND POINT.

—If Masonry is good for a man (?) Christianity is tenfold better.

—Any religion founded on the ancient pagan mysteries is as bad as no religion. Jesus Christ is the only hope of man's future rewards.

—Should secret societies be opposed by discussion of their merits? Certainly, in the light of Christianity, whose glories will overshadow them and dispel their boasted values.

—The evils of secret societies, when exposed, should be sufficient excuses for renouncing and opposing them.

—The obligations of secret societies are great inducements to their members to exercise prevarication and falsehood; and this prevarication may be tacit or expressed. It is lying, anyhow.

—If Washington was a Mason, whatever his genius, talents, good works, and success in life, he was evidently not a "bright" member of the order.

—Compare the fol-de-rol of Odd-fellowship with the quiet, self-denying benevolence of the Good Samaritan, or with that of Peter and John (Acts 3: 1–11.) Who paid the "dues" of the wounded traveler and the lame man?

—"Friendship, Love and Truth"—the three links of Odd-fellowship—are great things in the lodge ritual; but compare them with the required "Faith, Hope and Charity" of the Gospel—the master links in the chain that binds men to Christ—and note the difference. See Hebrews 11, Colossians 1: 5 and 1 Cor. 13.

—"Why take all the trouble you do to fight the lodges?" persons sometimes ask of us. Certainly not for the pecuniary profit of the warfare; certainly not for the honor of it; but to keep young men from binding themselves by horrible oaths to do those things that all true Christians abhor; to keep them from entering into fellowship with the works of darkness; to lead them to a better destiny than the secret lodge can offer them.

—"What satisfaction can you find in such work?" does some one ask. Listen: "I certainly prize the reading of such a paper as the *Christian Cynosure* more highly than any other of which I have any knowledge. Long may it continue to battle against the wrongs of secrecy."—(Rev) J. J. Jones, *Friendsville, Tenn.*

—As patriotism has but one object when aroused by the signal of danger—the preservation of the country and the perpetuation of its civil, religious and educational institutions; so Christianity has but one purpose in its warfare against every form of evil, out of the lodge as well as in it; to advance every interest of the kingdom of heaven; to work for the suppression of vice and wickedness; to encourage and help the downcast and downtrodden by the hope and promises of the Gospel, and to do good continually.

—"Justice, honesty and honor must be proclaimed the great triumvirate to rule in every office in the Republic, and universal education must shine in every happy home like the sparkling dews of heaven in the heart of every flower."—(Ex-Gov.) Robert Taylor, *of Tennessee.*

—"With materialism comes a general disregard of all that is highest and best. The Bible is neglected, the Sabbath profaned, the pulpit tends to become an index of public opinion, rather than a former of it, wealth is squandered in mere sensual comforts or noisy display, and the solid, courageous, thoughtful manhood of our ancestors seems vanishing from among men. It is not strange that men of the world who do not believe in the presence of God, the immortality of the soul, or the authority of the Bible, should be thus deceived. Even when such men have read history they may still exalt the temporal above the eternal. We have a right, however, to expect better things of Christians, and our Protestant faith which sprang from schools for liberal training ought not to see its foundations destroyed and earthly gods set up without vigorous and effective protest."—President Blanchard, *in the Wheaton College Record.*

LITERATURE.

St. Nicholas for August (the "Midsummer number") is very rich in literary and pictorial attractions. The full-page frontispiece—"Puck and the Fairies"—illustrates "A Rhyme of Robin Puck," by Helen Gray Cone; J. T. Trowbridge's "Fortunes of Toby Trafford," illustrated, is continued, as is "Chan Ok," by J. O. Davidson. Other illustrated papers are: "Four Sides to a Triangle," by Chas. R. Talbot; "Prince Elecampane of the Golden Plume," by Margaret Johnson; "The Crowned Children of Europe" (with portraits of royal heirs), by Chas. K. Backus; "Plain Truths About Hunting," by Julian Ralph; "The Torpedo Station at Newport," by John Osborne; "The Merry Outlaw, Bob o' Lincoln," by L. E. Stoffel; "Vacation Days," by Laura E. Richards; "How the Maiden and the Bear Sailed Away," by Oscar Park; "A Hornet's Nest," by Walter S. Bigelow; "The Story of the 'Century' Cat," by Mary F. Honeyman; "A New Tale of a Tub," by N. P. Francis; "The Story of My Life," by Saleh Bin Osman; "The Frogs' Singing School," by E. T. Corbett; with other prose and poetic articles, jingles and pictures, the usual editorial departments, etc., sufficient, as a whole, to delight both the younger and older children for a month. Published by the Century Co., 33 East 17th street, New York.

Scribner's Magazine for August is mostly given up to fiction and poetry, copiously illustrated. The principal authors and articles are as follows: "She is Tall and Fair," a full-page frontispiece, introduces us to the heroine of T. R. Sullivan's "Anatomist of the Heart;" the third paper on the Great Streets of the World is devoted to "Piccadilly" (London), and forms the most important feature of this issue; "The Wrecker" is a new serial story, by Rob't Louis Stevenson and Lloyd Osbourn, which promises an interesting sea-yarn; "Uneffectual Fire," by Annie Eliot, is an entertaining romance of the sea-coast; "At the Ranch of the Holy Cross," by A. A. Hayes, is a story of Colorado life, depicted with this writer's usual power of description; "Elsket," by Thomas Nelson Page, is a love-romance of Norway; in the next article, "Parliamentary Days in Japan," by John H. Wigmore, fiction gives place to a graphic sketch of political phases of Japanese life; and this is followed by a brief and tender tale—"The Song of the Comforter," by John J. a'Becket. There are poems, also, by Mrs. James T. Fields, Archibald Lampman, Louise Chandler Moulton, and Archibald Gordon. Published by Chas. Scribner's Sons, New York. Twenty-five cents.

The Arena for August is embellished with a portrait of fair Elizabeth Cady Stanton, who contributes a paper: "Where Must Lasting Progress Begin?" Other papers and writers are as follows: "The Unity of Germany," by Mme. Blaze de Bury; "Should the Nation Own the Railways?" by C. Wood Davis; "My Home Life," by Amelia B. Edwards (with a portrait); "The Tyranny of Nationalism," by M. J. Savage, a reply to Bellamy's "The Tyranny of all the People," printed in the July number; "Individuality in Education," by Mary L. Dickinson; "The Working-women of To-day," by Helen Campbell; "The Independent Party and Money at Cost," by R. B. Hassell; "Psychic Experiences," by Sara A. Underwood, with an introduction by B. F. Underwood; "A Decade of Retrogression," by Florence Kelley Wischnewetzky; "Old Hickory's Ball," by Will Allen Dromgoole; and "The Era of Woman" (editorial); "Books of the Day" (reviews); "Notes and Announcements," etc. It is worthy of note that eight prominent women of America, England, and France contribute to this number. Published at Copley Square, Boston, Mass.

The Missionary Review for August, edited by Rev. Arthur T. Pierson, assisted by Rev. A. J. Gordon and other divines, is "filled to the brim" with interesting articles by the editor and a corps of able contributors—thirteen papers in the "Missionary Literature" department; nine in the "International" department, edited by Rev. J. T. Gracey, D.D., with "Editorial Notes," "the Monthly Concert of Missions," and "General Missionary Intelligence." Those interested in the higher development of missions, as shown by their progress in all countries, will find very much to enlighten and entertain them in its pages. Published by Funk & Wagnalls, 18 Astor Place, New York City. $2.00 per annum.

The Ladies' Home Journal for August comprises forty-eight different topics, by nearly as many different writers, each of which possesses special interest for lady readers and relate to summer travel, summer at home, household comfort, fiction, biography, poetry, etc. The popularity of this magazine is due as much to its great variety, purity and utility as to its cheapness. Published in Philadelphia, at $1.00 per annum.

OBITUARY.

G. J. M'HENRY, M. D.,

died at his residence in Marion Center, Indiana Co., Pa., July 10, 1891, aged 55 years, one month and eight days.

His death removes one of the most earnest Christian workers of the village, and his loss will be deeply felt in the Presbyterian church, in which he was a ruling elder for almost twenty years, and in the general work of the church where he labored with such untiring zeal and unfaltering courage.

For many years he was superintendent of the Sunday-school, and has long been known outside his own village for his devoted interest in Sunday-school work. He also taught a large class of young ladies, and gave to this work time which could with difficulty be spared from an active business life; but he felt that the opportunities of impressing a young life with the pattern of righteousness were the highest conceivable; and especially as a leader in the prayer-meeting will Dr. McHenry's place be hard to fill. He was a burning and a shining light, firm and decided in his opinions, denouncing every evil, and strongly upholding every worthy reform. But, while taking away so much, he leaves as much behind. He was an example and an inspiration to all who knew and loved him that will not be forgotten.

"Blessed are the dead who die in the Lord. Even so, saith the Spirit; for they *rest from their labors.*"

Marion Center, Pa.

BRO. A. F. SMITH

died at Birmingham, Ala., on the 18th of June, after an illness of four weeks. While residing in Ohio, he became an earnest supporter of the National Christian Association, in connection with the labors of Rev. J. P. Stoddard. He afterwards removed to Nashville, Tenn., where he resided for several years. He was an earnest Christian, and labored, while there, as a faithful exhorter in the Free Methodist church.

But it was as a Reform worker that he manifested the most self-denying spirit. He spent a good deal of time in distributing anti-secrecy tracts, and testifying against the lodge on the street. The Masons not infrequently threatened him; and he answered their bluffing by going on fearlessly with his Reform work. Just before he was taken sick, he was engaged in distributing Reform tracts in Birmingham for the N. C. A. His last words, shortly before his exit, were, "Living or dying, I am the Lord's." Then he shouted "Hallelujah! I am ready." And so he was translated and passed on to glory.

He leaves a devoted wife and a loving son and daughter, waiting to rejoin him at the coming of "the horses and chariot of fire." S. F. PORTER.

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The College is intended for *students*, and all things which prevent good work in the class-room are discouraged or forbidden. Smoking or chewing tobacco, using intoxicating liquors, attending secret societies and similar methods of wasting time, strength and money are prohibited. Everything which will aid in producing men of strong convictions and courage to maintain them we desire to seek.

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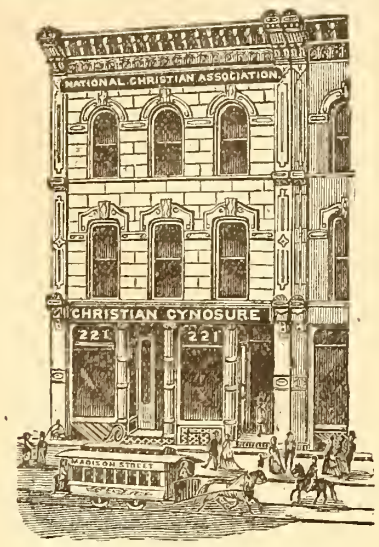
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CHICAGO, THURSDAY, AUGUST 6, 1891.

THE ROCK RIVER CONFERENCE AND THE LODGE.

An old member of the Rock River M. E. Conference, Illinois, who has seen many years of honorable and honored service in California, remembers the time when that body was as heartily opposed to the secret lodge as it has since been subservient to that great evil and enemy of the church of Christ. The reminiscences he has given us are the more interesting and important because of the commanding influence of this Conference in the Methodist denomination.

It was the custom, thirty-five years ago, in this Conference to question candidates for admission to its membership and the ministry, whether they belonged to a secret society or not; and in that early and honorable day Methodist preachers had to clear themselves of this heathenish smirch. before they could have the mark of good standing

The father of Rev. Mr. Phelps, of Los Angeles, (who is one of the most popular pastors of the M. E. church in California, and grandson of old Father Catterlin of blessed memory,) was presiding elder in the Rock River Conference, and was very faithful to the young ministers in this respect. Old Peter Cartwright, the pioneer and hero of early Methodism in Illinois, was also a well-known opposer of the lodge. "Masonry came from the devil, and will end in the devil," was his sententious and emphatic answer to the secret order question in that day.

At one meeting of the Rock River Conference, at Galena, the questioning was sharp and the judgment against the lodge severe. There had been some lax discipline before this, for members of the Conference were present who objected, and were either inclined to defend the secret orders, or at least to palliate the sin of membership in them. Bishop Hamline was present; he was at that time the Nestor of the church, and wielded his great influence with moderation and meekness. The present generation no more venerates his name, than his saintly character was then esteemed. He was appealed to for a decision of the dispute. "*No Methodist minister ought to belong to a Masonic lodge*," was his reply.

At Aurora, either the next year, or some proximate session of the Conference, the discussion was renewed, and there was enough friendship for the lodge expressed to draw out some of the ablest members against it. The debate was long, and the interest profound. Among the champions for a pure and undefiled religion was Barton Cartwright, son of the pioneer Peter, and "a chip of the old block." He was a man of intense earnestness, and popular in the Conference, in spite of his homely features. He was speaking with great power against Freemasonry when the Conference adjourned and he was permitted to finish his argument next day.

During the night a dark scheme was hatched in the brain of a Freemason named Hardin, yet, we believe, a member of the Conference. He dreaded the effect of Cartwright's speech and knew of no reply. Masonry could not reply, in fact, to such a vindication of truth and righteousness. The eloquent speaker must be broken down by a trick. Hardin bustled around with a few sympathizers to whom he had entrusted his secret, and a fund was raised to purchase a silver set for Cartwright. They, moreover, persuaded Bishop Simpson, who was present, to aid them in their plot. It is a question whether he knew the whole of it; but he certainly became a willing and successful agent in making the presentation speech. When the discussion was resumed and Barton Cartwright took the floor for his closing argument, Bishop Simpson interrupted him and asked in an apologetic sentence that he wait a moment. He then began to expatiate on the virtues of the speaker, the renown of his father, the popularity of both, and the esteem of the ministerial brethren which ought justly to have some expression. These remarks were prolonged as much as possible, while the amazed Cartwright stood ready to explode his denunciation of the lodge iniquity, his great mouth agape, and his strong and homely face the playground of puzzled and conflicting emotions. At last the Bishop saw that the end was gained and that he had put off the dreaded and hated discussion long enough. He uncovered the silver set and presented it with a careful commendation of the grace of the givers. Cartwright was thunderstruck. His speech was knocked out of him. Only enough of it was left for him to exclaim with such a tone of disappointment and indignation, that it lingers yet in the memory of those that heard it—"*Gagged again! Gagged again!!*" It would be an interesting question, how the Rock River Conference became so grievously perverted on the lodge issue, so that fifteen years after this incident a large proportion of its members were Freemasons, denying Christ in the lodge while professing to preach in his name in the churches. But that day of Masonic influence and popularity is, thank God! also past. The young men are no longer going into the lodge. The older men are realizing their folly, and some of them repenting it. The day hastens, let us pray, when it shall again be the rule that members of this great Conference shall openly repudiate a system that has only antagonism for the Christian church, and shall lead the van in separating all who have taken the name of Christ from it.

THE MEN OF KEILAH.—1 SAM'L. 23: 10–14.

There is, perhaps, nowhere in history a more striking example of injustice and ingratitude than that of the men of Keilah in their treatment of David and his followers. They had been delivered from the robbing, murdering Philistines. David and his men had, without their solicitation, and with no hope of reward, risked their lives in their behalf; and every principle of honor bound them to stand by their deliverer in the exceedingly cruel persecution to which he was subjected. But Saul was enthroned in power. He had a large army at his command, while David was a fugitive, with but six hundred men. True, he was already a distinguished general and the anointed of the Lord. But the prophetic promise that he was to be the king seemed so far off, and so uncertain, that it appeared far safer, for the *time at least*, to open their gates to Saul and deliver up their protector, rather than provoke the wrath of the more powerful ruler who was coming against them.

There was nothing very strange in this. The spirit and methods of the men of Keilah are not peculiar to any period or nations. We have only to look around us, and we shall see abundant instances where intrinsic justice and the demands of humanity have far less respect than the behests of power. The man of Nazareth found many that believed in him, but they would not confess him, "lest they should be put out of the synagogue;" and when Pilate delivered him to be crucified, it was with the clear understanding that there was no fault in him, but simply to appease a popular clamor which he was too weak to resist.

What was true of our Divine Saviour is equally true of those Christian reforms that are the practical application of his teachings. In their first presentation they are, like our Lord, "despised and rejected of men." Like David, with his six hundred—strong only in God. It is quite as clear that Christ and his doctrines are to prevail, and that through them there will be "peace on earth and good will to men," as that David was to reign; and yet men are just as ready to choose peace rather than justice, and ease rather than righteousness, as were the men of Keilah.

Looking backward half a century, we see the great political parties not only repudiating but resisting the anti-slavery reform. They had profound respect for enthroned iniquity, but justice and mercy they were ready to surrender. Even their slave-holding had been shown to be *man-stealing*, and was characterized as "the sum of all villainies." But the slave-power was supreme, and not only political parties, but great church organizations so respected its authority that they openly repudiated abolitionism and cast out those who pleaded for the oppressed. To-day, the two most imminent of the reforms are the demand for the prohibition of the liquor traffic, and for the overthrow of the secret lodge system. The liquor interest controls political parties, and they yield to its demands just as truly as did the men of Keilah to Saul; while the great religious organizations are as fearful of any discussion of the secrecy question as they were of the system of slavery in the first half of our century.

To the unsophisticated Christian mind, a simple recital of the ceremonies, oaths and religious worship of Freemasonry, seems simply *horrible*—so monstrous, indeed, that it passes comprehension how a thinking Christian could ever stoop so low; and yet with all these facts within the reach of all persons of intelligence, and with the subject pressed on their attention for more than half a century, the great religious organizations seem as utterly unwilling to do justice to the men and women that have sought to deliver them from its unholy and malign influence, as the men of Keilah were to protect their best defender and rightful king. Nevertheless, the hour is coming when David, instead of Saul, shall be exalted, and when the moral cowardice that makes men ashamed of righteousness, and leads them to betray the innocent, shall meet with its merited rebuke.

MASONIC PENALTIES OF THIRTY-THREE DEGREES.

The penalties accepted by Masons in case they violate their lodge obligations are a study for the philanthropist, and sound strangely, emanating as they do from an institution that claims so much on the score of its greatness, grandeur and benevolence. In the order of the various degrees, they are as follows: (1) Throat cut across, tongue torn out by the roots, body buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice a day. (2) Left breast torn open, heart plucked out, thrown over his left shoulder, and given a prey to the beasts of the fields and fowls of the air. (3) Body cut in two in the middle and divided, bowels taken out and burned up, and their ashes scattered to the four winds. (4) Right ear smote off, right hand chopped off, and himself classed as an imposter. (5) Tongue split from tip to root. (6) Breast torn open, heart and vitals taken out and left to rot on a dunghill. (7) Skull smote off, and brains exposed to the scorching rays of the sun. (8) House to be torn down, timbers of it set up to make a gallows on which he agrees to be hung, and at the last trump to be forever excluded from the society of all true and courteous knights of the red cross. (9) Head struck off and placed on the highest spire in Christendom. (10) "Let me be anathema marantha." (11) "Let me become *inanimatus*." (12) Have a spear, or other sharp instrument, thrust into left side. (13) "Of all the former degrees." (14) Dishonored, and penalties of all former degrees—followed by four "amens." (15) Body dissected, bowels taken out, heart cut in pieces, and the whole thrown to the wild beasts of the field. (16) Punished as an unjust judge, by having nose cut off—or else penalty of all former degrees. (17) Body severed in two, and bowels taken out. (18) Struck with the dreadful poinard of vengeance, head cut off and stuck on the highest pole or pinnacle in the eastern part of the world. (East of *where?*) (19) Body opened perpendicularly and horizontally and exposed to air for eight hours, that the flies may prey upon his entrails, his head cut off and placed on the highest pinnacle in the world, and to be ready (after all *that?*) to inflict the same penalty on all who disclose the secrets of this degree! (20) Hand to be cut in twain. (21) Penalties of all former obligations, and, in case of failure, body exposed to the beasts of the forest as a prey. (22) Body cut open, bowels torn out and given to the vultures for food. (23) Stripped naked, heart pierced with a poinard. (24) Not only dishonored, but to consider his life as an immediate forfeiture, to be taken with all the tortures and pains to be inflicted in manner consented to in preceding degrees. Also, "the severe wrath of the Almighty Creator of heaven and earth." (25) Forever deprived of the *true word*, to be perpetually in darkness, blood running continually from his body, to suffer, without intermission, most cruel remorse of soul, bitterest gall mixed with vinegar for constant drink, sharpest thorns for a pillow and the death of the cross. (26) To be forever despised and dishonored by the craft in general. (27) The earth to be opened before his eyes, and he engulfed even to his neck, and thus miserably perish. (28) All his brethren to seize him, thrust his tongue through with a red-hot iron, pluck out both eyes, deprive him of smelling and hearing, cut off both hands, then expose him in the field to be devoured by voracious animals; if none can be found "I wish the lightning of heaven might

execute on me the same vengeance." (29) To be stoned to death, body left to rot above ground, deprived of burial. (30) To have heart eaten by the most venomous of serpents, and thus to perish most miserably. (31) All former penalties to be inflicted. (32) All the different penalties of the former obligations. (33) The same, and to have tongue torn out by the roots. What a sublime lime institution is Masonry!

The foregoing horrors have been condensed from the highest authorities, as found in Paine's "View of the Oaths and Penalties of Freemasonry (thirty-three degrees), taken from the most authentic sources," published by Ezra A. Cook, Chicago, and for sale at this office. Price, 15 cents. It ought to be widely circulated.

"ON BUSINESS PRINCIPLES."

Christian people would hardly dare to class saloon-keepers among men of principle, and yet few persons are more firm in their principles, or more emphatic in their expression of them. Such candor is praiseworthy, however wrong their principles. A business that cannot be sustained on principle by those engaged in it is unprepared to withstand the force of public opinion, and has no ground for argument. The devil decided, in the case of Job, that a man would do anything to save his life. (Job 3:4.) But he did not then know the fortitude of Job; and Paul refuted the devil's argument when he wrote: "Neither do I count my life dear unto myself." (Acts 20:24.) With the devil love of life is very strong, and a powerful principle in his operations with mankind. With the men and women of God the earthly life is only secondary; they look for a better life hereafter, but the devil has no hope beyond the day of judgment, and for this reason he makes the most of that which is dearest to him. This is exactly the line of argument followed by the saloon-keeper: "What I do, I must do here; beyond this life there may be nothing. In this life money-getting is the principal object of all smart men, and I would be a fool to let any silly sentiment interfere with my business as long as it is lucrative. What do I care for other men? I hate a man who has no money; he is of no use to me. If he has money I want it, and if he wants whiskey, I will sell it to him. That is a fair trade, and brings in the cash. Do I keep my saloon open seven days in the week? Well, why not?—what's Sunday any more than Monday to *me?* Besides, Sunday has always been a good day for my business, and I *would* be a fool to shut up shop on that day. Wrong, is it? Well, *you* may think so, but money says I am right—and it's none of your business anyway."

These are the saloon-keeper's principles—rather at variance with God's Word and Christ's teachings, but exactly in harmony with the devil's ideas; and nothing but the Spirit of God can overthrow them in that man's mind. Moral suasion, with him, has no force—no more than the stroke of a baby's hand. What then? The iron hand of public opinion must be stretched out—to protect the saloon-keeper with a license, and so share in his guilt and his profits? No!—God forbid!—but to crush him out of his business; to shut up his shop seven days in the week; to cast his poisonous fluids to the moles and bats, and to brand him with infamy as the malevolent enemy of our race. To this end must the crisis be hastened, or our nation will go down to posterity covered with "shame and everlasting contempt."

ROMANISTS ORGANIZING SECRET SOCIETIES.

The following significant article we clip from the *Western Catholic News.* We do not say that the formation of Protestant secret societies is the reason for this movement on the part of the Roman Catholics, although it is so claimed in this clipping. The truth is that the Romanists have for a thousand years been notorious for the secret work performed in their cloisters, and the mischief these secret organizations have created has more than once led to intense persecution and bloodshed. If, however, the secret associations of the Protestants and the Romanists are to be the Gog and Magog of prophecy, the true Christian, free from all secret associations of men, will have nothing to do with this fight. It will, however require all his energies to keep himself clean and unspotted amid the strifes, social convulsions and horrors with which the future seems to be filled:

"In organization there is strength. At least so the enemies of the Christian religion believe, if we may judge from the number of secret societies organized in different parts of the world, which absorb the greater portion of civilized mankind outside the Catholic church. These secret societies are about as numerous as the semi-Christian denominations are. They aim at the destruction of religion and have already absorbed the vitality of the sects, which they will soon destroy by process of absorption.

"But the enemies of the true church are not augmented by this process, even though every member of the sects should enroll under the banner of some secret lodge, because the heretical sects were as bitter and vindictive in their opposition to the church as the lodges can possibly be. The shifting of the quicksands of Protestantism, which move from place to place by the action of the various currents of unstable thought, may be lashed against the rock of Peter, but with no greater effect than a mosquito kicking against the Rock of Gibraltar.

"But if there is strength in organizations of an unlawful and anti-Christian character, there must be strength in organizations for moral and Christian purposes. Therefore, the Catholic young men of this city should follow the example of their proclaimed enemies, and the enemies of religion and good government, and organize. Not as the enemies of religion or of good government, nor of any class or people, but in self-defense. The U. O. D.'s and several other proscriptive and disloyal organizations make no secret of their hostility to the church and to Catholics, and challenge counter-organization."

A TEMPERANCE CONGRESS AT THE WORLD'S FAIR.

With the official recognition and approval of the United States Congress and by order of the World's Fair Directory, a World's Temperance Congress of women (to co-operate with that held by men, as well as to hold its own separate sessions) is hereby convened in Chicago, for June, 1893, to consider all branches of this greatest among reforms, under the general heads of Preventive, Educational, Evangelistic, Social and Legal measures for putting away the individual use of alcoholic and narcotic stimulants, and separating all governments from permissive relations with their manufacture, transportation and sale.

All temperance organizations of women in every nation are invited to send, as delegates, their general officers (or proxies, who shall represent them,) and besides these one delegate for each one thousand members duly accredited on the books of their respected treasurers. Well-known leaders, experts and specialists in the temperance reform, whose names will be published later, constituting the Advisory Council of the local (Chicago) Committee issuing this address, and charged with working up this Women's Temperance Congress, are hereby invited to attend as ex-officio members with full powers.

In addition, the World's Woman's Christian Temperance Union has determined to have an exhibition of temperance literature, banners, mottoes, medals, photographs, documents, etc., to erect a fountain, establish a printing office, restaurant, cafe, temperance hospital, etc., at the World's Columbian Exposition.

The call for the World's Temperance Congress is signed by Frances E. Willard, Matilda B. Carse, and Helen L. Hood, Secretary of the Illinois W. C. T. U., 161 LaSalle street, Chicago, who will give all requisite information required.

MASONIC NONSENSE.

"Why is it that some craftsmen never discern the greatness and goodness of Freemasonry?"—*Voice of Masonry.*

How can you expect men who are hoodwinked to see what does not exist?

"Freemasonry is an institution possessing real dignity."—*Voice of Masonry.*

"In the first degree the stewards proceed to 'prepare' the candidate for initiation by taking off everything but his shirt . . . . He is provided with a pair of drawers (he cannot keep on his own), and the left leg of these is rolled up above the knee. The left arm is slipped out of the sleeve and the left side of the shirt is tucked in, so that the left leg, left foot, left arm, and left breast are bare. A slipper is put on the right foot, a hoodwink over his eyes, and a small rope called a cable-tow is put once around his neck."—*Doesburg.*

Dignified, very! Bro. Holman, of Boston, deems this a respectable parlor exhibition. Tastes differ.

"The (*N. Y.*) *Dispatch* has some concentrated nonsense concerning a Masonic exhibition at the World's Columbian Exposition."—*Voice of Masonry.*

By all means let us have it, and let Past-Master Edmond Ronayne be stage manager. It would be a "drawing card" in his hands.

"DID THE PRESIDENT DRINK."

President Harrison, during his visit on the Pacific coast, probably all the way round the circle, drank wine when it was offered. This we understand to be his custom. We write it with sorrow. A public officer who is a professing Christian, should set no such example as this. While he is firm enough on some political and official lines, he seems to have no very exalted notions as to some personal matters. We are sorry. But it must be written to the honor of Postmaster-General Wanamaker that he uniformly refused the wineglass. He would have none of it. He has convictions, and stands by them.—*Christian Advocate.*

The strictures of the *Christian Advocate*, if the facts are as stated, are none too severe.

—A soul-insurance company has been started in a town in northern Wisconsin, by a Roman Catholic priest, independently of his church. He calls it the "Deliverance Society," and announces himself as its manager. His fee for admission to the society is twenty-five cents; annual contributions, ten cents. The funds received are to "rescue from purgatory, and to celebrate masses for the repose of the souls of those who have died while belonging to the society." Will the Pope stand this perversion of "Peter's pence?"

—We are in receipt of "Bees and Honey." (73d edition), the illustrated catalogue of A. I. Root, Medina, Ohio, with a price list, describing a great variety of goods useful for parties engaged in the production of honey, the proper care of bees, the methods of securing the best results in the business, etc.; with price lists of other goods for common use, bargain counters, etc. The descriptions and advice given are a great help to buyers who know their needs, but do not know where they can be supplied. For catalogues and further information apply to the above address.

—The Faculty of Berea College, Berea, Ky., have recently offered two prizes for the best essays on the subject of Secret Societies—their characteristics, dangers, etc. Competition is open to students of the school year of 1890 and 1891. The essays are to be read at some period during the fall term of the college. Further particulars are to be furnished for publication, and the result will be anticipated with considerable interest. The fact that these societies are daily increasing, and that agitation of their merits and demerits is pervading the press, the pulpit and the platform, argues well for an ample understanding of this important feature of modern life. The colleges, especially, have an interest in its discussion.

—The noon prayer meeting at the *Cynosure* office, No. 221 West Madison street, is ably maintained, although the number who daily gather here is not as large as it should be. A good interest in the success of the special work of the N. C. A. and the conversion of sinners is manifested, and enters largely into the petitions offered to the throne of grace. Among the principal Christian workers participating in the meetings during the past week, were Rev. J. D. McCord, assistant pastor of the First Congregational church, Rev. Edgar Wylie, of Summerdale, Rev. W. I. Phillips, of the N. C. A., Rev. Mr. Irvine, of the Moody Institute, and Rev. Joseph X. Dillier, for twelve years a missionary in the South. All friends of the *Cynosure* are invited to unite in aiding this little work of grace by their presence, prayers, and contributions, and by bringing in persons whom they desire to have saved.

Rev. M. Bennett, long presiding elder of the M. E. church, says: "I am pleased to be counted in for the movement which is being inaugurated against tyrannical organizations and factitious distinctions in society."

The Home.

DUTY.

I held a flower in my hand:
'Twas night, I could not see;
And judging from the perfume, thought
The flower must ugly be.
But when the morning came, and light
With its transforming power,
I did forget all else, except
The beauty of the flower.

God placed a duty in my hand,
Before mine eyes could see
Its rightful form; that duty seemed
A bitter thing to me.
The Sun of Glory rose and shone;
Then duty I forgot,
And thought with what a privilege
The Lord had blessed my lot.

—*Anna Temple, in The Open Window.*

HELPING.

A TEMPERANCE TALE.

BY ADA M. MELVILLE.

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VIII.

"You know where I live?" asked Johnnie; "down there by the big park? Well, right this side of the park, near Holman's saloon, there is a candy stand."

"I know! a boy with only one arm keeps it," interrupted Robert Darling. "I've seen him."

"I know him, too, said Gussie. "I used to buy peanuts there last summer whenever we went to see the fishes. What's the matter with him?"

"He's learning to drink—I guess he's *learnt* too."

"Oh, I'm so sorry!"—this from Grace. We, too, knew whom Johnnie meant, for we had been to the park and noticed the one-armed boy who sold nuts and candies.

"He's a jolly good fellow," continued Johnnie. "Dad thought he was too nice, I spent so many pennies there. He's got a mother—I've seen her once or twice; queer old lady. His father's dead, and there's just the two of them. They're real poor, but they own their house, and live on what he makes at his stand. I guess he don't make so much now. Some of the men in the saloon treated him when the days were cold, and now he doesn't wait to be treated. Sometimes he's had so much he can't make right change, even. I don't know as you can help him. Thought I'd tell you, anyway."

"What's his name?" I asked.

"Pete Sinclair."

"How did he lose his arm? do you know?"

"Run over when he was a little chap."

"How are we to get *at* him?" asked Gussie.

"Give it up," answered Johnnie with a shrug. "He's awful proud and huffy. If he guessed what you were at, he'd show you the door mighty quick."

"Why don't you help him, John?" asked Robert Darling.

Johnnie colored up to the roots of his hair, but said bravely, "I've been mean to him since he got to drinking. He got so mad at me once he threw things at me. He won't sell me things now, and I don't blame him, either."

"That's bad," said Bob.

"I know better now," continued Johnnie, humbly. "Guess he'll make up some day. Couldn't you folks do something for him?"

We talked about it a while longer, but all the decision we could come to was to keep him in mind, go to his stand when we could, the boys especially, and get acquainted with him. When we found out anything we could do as a society we were to get together at once to see about it, in the meanwhile doing what we could apart. Gussie was instructed to make an entry of the matter. Then we handed in our addresses to the secretary, that we might easily be called together by mail. This brought us to the end of our time, so we joined hands, sang a verse of "Auld Lang Syne," and with many a lingering look, filed out of the old room and dispersed until the morrow, which would be Closing Day.

It dawned clear and beautiful. I was ready first, so called for Grace. She was dressed all in white. When she was ready her father called her to him and fastened into her dress a lovely rose with some dusky pansies. Then he took the little face between his hands and kissed it very tenderly. There were tears in his eyes, and I wanted to cry, too. Perhaps before the pansies had ceased to bloom, they would have been held in her hands for the last time on earth.

The hall where we assembled was a gloomy kind of a place, with its uneven floor, high, dingy windows, and time-stained walls. But for that occasion it was transformed. The floor was not noticeable, because of the rows and rows of chairs. The windows had been carried away bodily, the openings being gracefully draped with bunting, while flags, bunting, evergreens and mottoes covered the walls.

The girls fluttered about, trying to appear unconscious of their finery, and complimenting each other profusely.

The boys gathered in little groups, twitching uneasily at starchy collars, afraid lest their wonderfully smooth hair should be disturbed, and occasionally appealing to a girl friend to "come and pin this bothersome bouquet— it *won't* stay put!"

At last the big clock in the corridor rang out its warning, and to merry music we filed into our places, the observed of all observers.

There was the usual program of essays, orations, recitations and songs. Then the speeches by the "Big Wigs," as we disrespectfully termed the dignitaries on the platform. Those over, came the most exciting part of all.

"I take great pleasure in presenting to you a list of those who have distinguished themselves in the final examinations," said Principal Hight to the Honorable Big Wig in the chair. "Every prize has been fairly won by hard work," he went on, "and I trust they are but significant of future conquests our young friends will make."

The gentleman addressed adjusted his gold-rimmed glasses, took the list, glanced over it (as if he didn't know all about it before!) and began to read, first the names of those who had received only one prize, going on to those who had the greatest number:

"Prize in geometry, Thomas E. Dixon."

"Prize in elocution, Augusta Mills."

"Prizes in drawing and algebra, Robert H. Darling."

And so on, to the end, and Grace had not received one prize. I was too astonished to feel angry or sorry, at first. I could not make it out. We had been classmates for seven years, and the least number of rewards she had ever drawn had been three. One year she had drawn ten. I looked at her, but there was no surprise or disappointment on her face, though she avoided my look. Her eyes had that far-away expression I was learning to know and to dread, for then it seemed to me she was thinking yearningly of another future.

We were all waiting anxiously for the closing song and benediction, that we might examine into this state of affairs, when the white-haired gentleman again asked our attention.

"There is one more reward before me on the table," he said, lifting one end of a broad, blue ribbon, "which it gives me peculiar pleasure to bestow."

Every one was by this time on the *qui vive*, for we thought the last prize had been given.

"This has been won," he continued, "by a pupil who has been under our notice for many years. It is not our custom to bestow one special award of this nature, but here we felt called upon to make an exception, and are sure that you all, friends, teachers and pupils, will heartily indorse our action. During seven years, this pupil has never by careless conduct or neglect of any duty, merited a reproof from those in charge. The general class record of our young friend for those seven years averages higher than that of any other student in the same time, and more prizes have been awarded in this case than to any other that has come under notice." He lifted the ribbon, exhibiting to us a shining medal.

"It is with sincere pleasure that we give to Miss Grace Darling this gold medal, awarded to her by the Board of Education, for her exceptional faithfulness during the seven years she has been in our schools."

I never heard a wilder cheer than our boys set up, and the girls laughed, and clapped, and clapped, and laughed, as if beside themselves.

"Will Miss Grace Darling please step forward?"

Trembling from head to foot, she rose. As she moved into the aisle her father met her, and placing his strong hands about her, led her gravely, gently, proudly forward. The broad, blue ribbon was fastened to her white dress, and as she faced the audience to return to her seat, the applause broke out again. A sudden wild flush overspread her pale cheeks, and her eyes were glowing with excitement, even while they drooped bashfully before the demonstration. She had never, I thought, looked lovelier than she did that day.

We were dismissed somehow—I didn't pay much attention to anything but my friend, who was surrounded by a circle of enthusiastic classmates the minute we were released.

"Oh, isn't it just *too* lovely?"

"But what a *shame* you didn't get a prize!"

"What *was* the matter? It *must* have been a mistake!"

"*Oh*, what a lovely medal! Aren't you lucky, though?"

She bore it as long as she could, but soon turned gently from them all, saying only, "I am so tired, I must go home." They seemed to grow quiet very suddenly. One got her hat, another ran for her sunshade, and then they bade her good-by tenderly, as if it were to be for a long time. Robert and I walked home with her, helping her all the way, she was so weak. I was terribly frightened when I left her, she was so unlike herself. But the next morning I found her, bright-faced as usual, shelling peas in the sunny kitchen. Reassured about her, I began at once to talk over the affairs of the day before.

"How ever was it, Gay, you didn't get *one* prize?"

"Didn't deserve it, I suppose," she said, smiling.

"But *why* didn't you deserve it? You always did before."

"Why didn't you get any, you naughty Fanny?"

"I'm not one of the prize kind. Were you too sick to write?"

"No."

"Couldn't you answer the questions? They weren't so awful hard."

"Then why didn't you answer them?"

"Grace Darling, why didn't *you?* Couldn't you, or wouldn't you?"

"Oh, Fanny, what does it matter?"

"Answer me directly: Couldn't you, or wouldn't you?"

Perhaps I would not have been so persistent, but for a certain suspicion I had.

"I wouldn't," she said, flushing to the roots of her hair, yet too honest to do otherwise than speak the truth, since I held her to it.

"Did you *mean* not to have any prizes?"

"Yes."

"Why?"

Her eyes pleaded for me to let her alone, but I was inexorable, and she submitted.

"It was our last year at school, the last chance the rest would have to get the prizes. I thought—by and by, you know, it won't matter whether I got any or not. Tom wanted the prize in geometry, and—oh, don't let's talk any more about it!"

"Well," I said, "they had sense enough to give you that medal, anyhow."

"Fanny, you won't tell any one, will you?"

"What about? Of course I'll let them know what you did. They're not going to imagine you couldn't help it, if *I* know a thing or two. Oh, Grace Darling, you're *too* good. I couldn't have done such a thing. I wouldn't have thought of it."

"Stop talking nonsense. I want to go over to Mrs. Clarke's."

"This morning? Do you feel able?"

"I think so. I want to go while I can."

So arm-in-arm we sauntered out in the bright sunshine, though my heart was heavy to see how very lame she was, and how very slowly she had to walk.

(*To be continued.*)

In the frequent statements concerning the increased consumption of liquor in this country, it must be remembered that the increase is mainly on account of immigration. More liquor is also consumed by the colored people in the South than during the days of slavery. Under the control of his master, the slave had not the present opportunities for obtaining strong drink. Many of

the colored people have become great drunkards. This, however, is a part of the price a race must pay for freedom. Leaving out the influence of immigration, and the Negro population, the amount of liquor consumed in proportion to the number of people is not increasing.—*Journal and Messenger, Cincinnati, June 10.*

CHANTICLEER.

Sleep lies on the village roofs,
  Dreams float in the dim air,
The daisy stars beside the bars
  Still fold their petals fair.
When loud and clear, old chanticleer
Calls from the farm field far and near.

"Awake!" he peals, "The morning's here!
  Unfold all drowsy eyes;
Come, milk-maids gay, the cattle stay,
  The sun climbs up the skies.
Come, farm-boys slow, the cool hours go,
The grass already is to mow.

"Creep off, O, silver-footed mists!
  Wake, butterflies and bees!
O, skylarks, sing! O, breezes, ring!
  Laugh, green leaves on the trees!
Sunbeams, behold, the marigold
Is weeping for you in the cold."

And so he rings from field to field
  'Till all the still world hears;
And bustling feet and singing sweet,
  Break gladly on the ears,
And cowbells ring, and breezes spring,
And cottage gates wide open swing.

And swallows stir beneath the eaves,
  And daisies spill their pearls,
And farm-boys chaff, and milk-maids laugh;
  Smoke from the chimneys curls,
"Old Chanticleer, pray hush, and hear
My song now!" sings the sky-lark clear.

—*Selected.*

"WHAT WE OWE TO ANIMALS."

Those who have read the story of Robinson Crusoe, the sailor who was shipwrecked on an island not inhabited by white men, will remember how he soon made companions of the various animals he found there, and with their aid sustained life until he was rescued. If one of us should be shipwrecked on a desert island where no animals lived—no horses to draw us, no ox to toil for us, no cow or goat to give us milk, no sheep to give us wool, no hens to give us eggs, no dog to be our companion and guard us in the night, no cat to lie on the hearth, no birds to sing their songs, no living creature to keep us company, no sound of any living thing by day or night, only solitude and silence everywhere, with nothing to eat but such roots as we could dig from the earth, and nothing to wear but such bark as we could pluck from the tree—we should then know how much we owe to these creatures, which God has mercifully provided for our use. And ever afterwards, if we escaped from such a life, how grateful we should be to God for giving them, and how grateful to them for the service they render us!

It has been said by those have who studied about it that if only the birds were all destroyed, we could not live on the earth; for the insects which the birds eat would destroy all vegetation, and all human life would perish.—*Twelve Lessons on Kindness to Animals.*

JUST AS I AM WITHOUT ONE PLEA.

A few weeks ago, a poor little boy came to one of our ward missionaries, and holding up a dirty and wornout bit of printed paper, said, "Please, sir, father sent me to get a clean paper like that." Taking it from his hand, the missionary unfolded it, and found it was a page containing that beautiful hymn of which the first stanza is as follows:

Just as I am—without one plea,
But that Thy blood was shed for me,
And that thou bidst me to come to Thee—
  Oh Lamb of God, I come!

The missionary looked down with interest into the face so earnestly upturned to him, and asked the little boy where he got it, and why he wanted a clean one. "We found it, sir," said he, "in sister's pocket after she died, and she used to sing it all the time while she was sick, and loved it so much that her father wanted to get a clean one, and put it in a frame to hang it up. Won't you give us a clean one, sir?"

This little page, with a single hymn on it, had been cast upon the air like a falling leaf, by Christian hands, humbly hoping to do some possible good. In some little mission Sabbath-school, probably, this poor girl had thoughtlessly received it, afterward to find in it, we may hope, the Gospel of salvation. Could she in any probability have gone down into death sweetly singing that hymn of patience and faith in Jesus to her latest breath, without the saving knowledge of Him which the Holy Spirit alone imparts?—*Times of Refreshing.*

TEMPERANCE.

HEREDITARY INEBRIETY.

Granting that certain persons may become inebriates as "a matter of choice," by voluntarily adopting certain habits and a certain course of life that can only end in confirmed inebriety, still we cannot account for the universal evil of inebriety on the mere hypothesis of "moral delinquency." We must go deeper than this, and in many instances back of the inebriate himself.

In a study made by me of 600 cases of inebriety, the family history being carefully recorded, 223 had inebriate fathers, mothers or grandparents.

It is a suggestive fact that of 752 cases treated in America and Britain, no fewer than 326 had a family history of previous inebriety.

Heredity is the one great predisposing cause of inebriety.

This fact, the heredity of alcohol inebriety, did not escape the notice of the older writers. Plutarch taught, "One drunkard begets another;" Aristotle, also, "Drunken women bring forth children like unto themselves."

Insanity and alcholic inebriety go hand in hand. Inebriate parents may have insane as well as inebriate children, and the reverse is equally true. A forcible illustration of the relation which inebriety bears to insanity is found in the history of Norway. When the spirit duty was removed in 1825, between that time and 1835 the increase of insanity was 50 per cent., on the previous proportion, and the increase of congenital idiocy was 150 per cent. Dr. Sykke, physician to the city hospital, Copenhagen, Denmark, writes, "Bruhl Cramer, from a long examination of this subject, concludes that drunken parents are seldom prolific, and when so the children are stupid, malicious and full of mental defects."

Dr. Skae collected eighty-two cases of dipsomania. In thirty-two cases inheritance was clearly marked; in the collateral branches he found drunkenness, dipsomania, suicide, mental disease. Dr. Thompson, another observer quoted by Skae, reports twenty cases; in nineteen the inebriety was inherited; many of these families contained two, four or eight members, either inebriate, epileptic or insane. In three families reported by Sykke in which both parents were either drunken or insane, every member suffered from mental defects, epilepsy, dipsomania or suicide. Dr. Martin, while interne at Saltpetriere, obtained data of heredity in eighty-three insane epileptics out of 130 cases; of these eighty-three sixty had intemperate parents.

It will thus be seen that the heritage which alcohol hands down in the line of descent may be inebriety, insanity, epilepsy and kindred diseases of the nervous system. Let me quote briefly the British testimony on this point.

Dr. Arthur Mitchell, commissioner of lunacy for Scotland, testifies: "The children of habitual drunkards are in a larger proportion idiotic than other children, and a larger proportion themselves drunkards."

Dr. Forbes Winslow testifies: "A large proportion of the frightful mental and brain disturbances can be traced to the drunkenness of parents, confirming the great physiological saw that 'like begets like.' "

Dr. Alexander Peddie, physician to the Royal Edinburgh Asylum for Insanity, testifies that in the large majority of instances he believed that the habitual drunkard inherits the proclivity from drunken parents, or from a constitutional insanity in his family, of which the most marked manifestation is a tendency to drink; he "could cite scores of instances that had come to his notice, in proof of the transmission from drunken parents to their children of a proclivity to drink."

Dr. Robert Druitt testified: "In many cases the condition which gives rise to inebriation is heredity, as a drunken father or mother, or a half insane or eccentric father or mother would be likely to have drunken children."—*Dr. L. D. Mason, Consulting Physician to the Fort Hamilton Asylum for Inebriates, in Voice.*

THE LATE DR. CROSBY.

The recent death of Dr. Crosby lends interest to what was, perhaps, his latest utterance on the liquor question. Its significance is increased by the well known fact that he did not accept the testimony of science that alcohol is a poison, injurious in any amount, to the human system. Consequently he did not believe, theoretically, in total abstinence or prohibition. Yet here is his judgment, expressed in a recent article in the *Forum:* "This is the most important question now before the American public. Tariff, railroad, the Negro, the fisheries, Canadian reciprocity, Pan-American alliance, and the silver question, are all of secondary consequence when compared with this matter of the fundamental morals of legislation and society. It would be well if the attention of our citizens could be diverted from all other questions and concentrated on this, until it should be settled that rum is not to rule our land and spread its filth and corruption over the glorious potentialities of the heritage with which a generous Providence has endowed us."

SHE NEVER HAD A PAIR.

It is a fact, beyond dispute, that the drink habit is the chief cause of all the poverty, distress, and suffering around us. A pathetic little story is told by a leading merchant of a Pennsylvania town, as the result of closing the saloons.

A woman came into his store timidly. She was evidently unaccustomed to trading.

"What can I do for you?" inquired the merchant.

"I want a pair of shoes for a little girl," she answered.

"What number?"

"She is twelve years old."

"But what number does she wear?"

"I do not know."

"But what number did you buy when you bought the last pair for her?"

"She never had a pair in her life. You see, sir, her father used to drink when we had saloons; but now that they are closed he doesn't drink any more, and this morning he said to me, 'Mother, I want you to go to town to-day and get Sissy a pair of shoes, for she never had a pair in her life.' I thought, sir, if I told you how old she was you would know what size to give me."

Mr. D. Lloyd George, M. P. for Carnarvon, in contrasting temperance sentiment in the country forty or fifty years ago with the present day, noted the fact that Charles Dickens has not a single teetotaler among his male characters, whereas it would be impossible for a Charles Dickens of our days to ignore them. There were *one hundred and sixty teetotalers* in the House of Commons.

The military commission of the Austrian army has established a law that the offence of intoxication should be punished the first time by a public reprimand. The second offence by several days' imprisonment in the guard-house. The third offence is evidence that the victim is suffering from a chronic disease, and he is placed under constant surveillance. His pay is taken out of his hands, and every means used to prevent him from getting money to secure spirits.

The following little incident furnishes an eloquent comment on the vile trade that lives by putting temptation in weak men's way: Dr. John Hall, the eminent New York minister, stood recently on a boat in New York harbor. Beside him stood a plainly-dressed man. Not far away was a well-dressed young man who was tipsy. The people were making sport and laughing at the drunken man. Mr. Hall remarked to the stander-by: "They should hardly laugh at him." The plainly-dressed man replied: "It is a thing to cry over." The man then told Dr. Hall of his own troubles—how he fled from Scotland to get his wife away from drink; of her death from the effects of strong drink; of two of his children who inherited the love of liquor; and how he was then fleeing with them to a town in Ohio, where he was told liquor was not to be had. To him, truly, it was "a thing to cry over."

Bible Lesson.

STUDIES IN THE GOSPEL OF JOHN.

LESSON VII.—Third Quarter.—August 16.

SUBJECT.—The Five Thousand Fed.—John 6: 1-14.

GOLDEN TEXT.—I am that bread of life.—John 6: 48.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—John 6: 1-14. T.—2 Kings 4: 38-44. W.—Matt. 9: 32-38. T.—Matt. 4: 1-7. F.—Mark 8: 1-9. S—Ps. 146: 5-10. S.—Ps. 37: 1-7.

COMMENTS BY E. E. FLAGG.

1. *A needed rest interrupted.*—vs. 1–4. "After these things;"—the calling of the twelve apostles, and the death of John the Baptist. Christ saw himself a forsaken and vanquished leader, rejected of his own people and forbidden by the terms of his commission and the shortness of the time now remaining to him from going to any other nation. But none the less did he divinely foresee the future triumphs of the Gospel, and the imperative necessity of making provision for its promulgation by the choice of his twelve disciples. In the latter event—the cruel beheading of his forerunner—he must have seen, as Dr. Pentecost observes, a forecast of his own death. What is more natural than his desire to escape the unsympathetic, misunderstanding crowd at such a time as this, and be alone with his Father? Yet even this was denied him. The great multitude, on their way to the Passover feast at Jerusalem, turned out of their way to seek him out. This was only one of many occasions when his sorely-needed rest was thus broken in upon; but we never read of his showing the least impatience. Surely here is a pattern for us who find our daily life so full of interruptions. The claims of humanity around us will invade, more of less, both our hours of business and of leisure; yet, as Christ's most wonderful miracle was wrought at such a time, it is then that we have opportunities for most blessed service.

2. *Human calculations at fault.*—vs. 5–9. Poverty and improvidence marked the general condition of this throng that followed Christ; but he only saw in this circumstance an added reason for his tender compassion. We shall always have with us those who lack the ability, in current phrase, "to get along,"—those who must be helped by their more thrifty and provident neighbors. If we have the spirit of Jesus, we shall compassionate such, instead of complaining when we have to supply their necessities. "And this he said to prove him." The hard questions so often set before us in our daily life are to "prove" us. If Philip had been of quick spiritual discernment, he would have said that he who could make water into wine could set a table for these fainting multitudes even there in the wilderness. Yet was he any more stupid than many a Christian who can look back on a thousand gracious providences by which he has been supported and helped in time of need, and yet suffers himself to be perplexed and troubled, as if he had not the same Lord to-day? And how very natural for us to do like Philip and Andrew, and fall to calculating our own human resources with which to meet the emergency. No wonder we are discouraged. Yet we must not make the opposite mistake, and because we are the children of a King, with unlimited resources at his command, fold our hands in idleness and make no effort ourselves. We all have at least the five barley loaves and the two small fishes, just as to every servant of God, however lowly, is committed at least the one talent. To have faith in God is no more positive a duty than it is to make the best of such resources as he may have given us. He always blesses rightly directed diligence and honest industry, whether it be in things temporal or spiritual. Only let us remember that without the touch of the Saviour's hand there would have been no multiplication of the loaves and fishes. Selfishly kept back, instead of being fully consecrated to him, we shall find the opposite result. Instead of multiplying, there will be a shrinking and contracting, even of what we have, until it is virtually taken away from us.

3. *The multitudes fed.*—vs. 10–14. Four things are noticeable about this miracle. (1.) In feeding this vast crowd he recognized the need of system and method. He made them sit down in ranks by hundreds and by fifties; an orderly company instead of a mere hungry mob, each one struggling to get his share. Here is an argument in favor of organized methods in doing charitable work. This may be carried so far as to take all life out of it, and make it a mere machine, but it is no less a fact that alms-giving in a haphazard way is sure to do more harm than good. (2.) "There was much grass in the place," refreshing alike to tired eyes and weary bodies. This seeming trifle no doubt made a great difference in their enjoyment of the feast so wonderfully provided. On what other herb of the field has God placed so much honor as on the humblest of all—the grass which springs up to-day and is cut down to-morrow! (3.) He took the loaves and fishes as they were, without waiting for them to be multiplied, and gave thanks. This is the essence of true thankfulness; the spirit which transforms the humblest viands into angels' food. (4.) In God's economy there is always enough and to spare, *but none to waste.* The fragments must be gathered up. If we are forbidden to waste food, much more must we be careful not to waste what is infinitely more precious,—our time, our talents, our opportunities, of whose proper use we must all render an account at last.

Religious News.

ADVENTISTS.

—The annual camp meeting under the auspices of the American Millennial Association, will be held at the camp-ground near Hebronville, Mass., commencing Thursday, August 6, 1891, and continuing over two Sabbaths.

—The Fourth Annual Meeting for Bible Study, will be held, the Lord willing, at Ocean Grove, N. J., August 8–12, 1891, under the direction of Dr. L. W. Munhall.

BAPTIST.

—The Baptist church and congregation at Morgan Park, near Chicago, find it one of the pleasant incidents of the vacation season that they may then enjoy the visits and sermons of graduates of the seminary who in leaving for their respective fields more or less years ago, left also in the minds of those who had come to know them many pleasant recollections.—*The Standard.*

—A note from Rev. E. G. Phillips, of the Assam mission, brings the intelligence that failure of his wife's health compels a return to this country. His home is to be at Bristol, N. Y.

—The address of Dr. A. P. Graves is, for the present, to be at 313 West Twenty-second street, New York City. After some weeks of stay, there, with his invalid wife, he expects to return South, and resume his work there as an evangelist.

—Rev. W. F. Slocum, of Orange, Mass., has offered himself as a foreign missionary. He has his mind on a field in Southern Japan. Before his present pastorate at Orange, he was settled at Wooster, Ohio, and Logansport, Ind. His heart has long been inclined to the foreign field, and Mrs. Slocum had the same inclination before her married life. They are happy in their work at Orange and are appreciated by their people.

CONGREGATIONAL.

—Sixteen members have been received this year into the A. M. A. Indian school at Fort Berthold, N. D., by the missionary pastor, Rev. C. L. Hall, the whole number now being forty-six. There are three tribes on that Reservation: the Rees, the Manaons and the Gros Ventres, with their three languages, one thousand in all.

—Capt. George C. Garland of the missionary ship, Morning Star, is in Dedham, Mass., on a visit to his sister, Mrs. A. F. Daniells.

—In the vacation absence of Rev. J. C. Cromer, of the Millard Avenue church, Chicago, Rev. Norman A. Millerd has given a part of his series of evangelistic lectures to Christians as Sunday sermons. Any church desiring to hear these lectures can address Mr. Millerd at 1151 Lawndale Ave., Chicago.

—A good example for country churches is presented by Rev. John Avery, of Ledyard, Conn., who, assisted by several members of his church, is holding a series of meetings on Sunday afternoons in the outlying districts of the town. The attendance is large and many are reached who are seldom seen at any of the usual Sunday services.

FREE METHODIST.

—The Galva district camp meeting will be held in New Bedford, Ill., August 26–September 1.

—Spring Arbor Seminary.—Mrs. A. T. Brott will have charge of the primary department. The fall term opens September 1, 1891.

—The Galva district tabernacle is up at Geneseo, the Peoria district tabernacle is in the battle at El Paso, and the Joliet district tabernacle is in the field at Chatsworth.

—The Peoria district camp meeting will be held August 19–25, in El Paso.

—The Wabash conference will be held at Vincennes, Ind., Sept. 1–6.

LUTHERAN.

—Christ Lutheran church at York, Pa., is about 160 years old. It dates back to 1727. The first church was a log building erected in 1744. In 1762 the log house yielded to a fine large stone edifice, and in 1812 the corner-stone was laid for the present church, which was dedicated in May, 1814. In 1875 the church was remodeled and made two-storied. In 1882 Rev. Dr. Enders became pastor; the congregation and Sunday-school grew rapidly, and more room was needed. In August, 1890, the corner-stone of this new Christ church chapel was laid, and recently the completed building was dedicated.

—There are two small Lutheran congregations in Salt Lake City, Utah; one of these is German and the other is Scandinavian. But they have prospect of increase in the near future, as "strangers," or "Gentiles," as the Mormons call them, are constantly settling there.

—The *Lutheraner* announces that thirteen candidates are before the churches, from which to select a successor to the late Prof. A. Crœmer, of the Springfield, Ill., seminary.

MISCELLANEOUS.

—The Christian Workers will hold a camp meeting at Hebronville, Mass., ten days—August 22d to the 31st. Efficient preachers are expected from all parts of New England. Hebronville is on the Boston and Providence R. R., (Old Colony Line), thirty-five miles from Boston, and nine miles from Providence.

—The Christian Alliance camp meeting at Old Orchard, Mass., has been changed from the first week to the second week in August, from the 8th to the 17th. It will no doubt be a meeting of great spiritual blessing to those able to attend.

REFORMED PRESBYTERIAN.

—We believe the brightest day our church has ever witnessed is now before us. It does seem that there was never so great activity in her bounds. The call for laborers is coming up from all over the field. New stations are being organized. The ingathering of souls is encouraging. Two evangelists are to be put in the field all the time. The liberality of the church is on the increase. At many points God is granting gracious revivals. The prospects for candidates to enter the ministry were never better. With united energy and sympathy let us move forward to the work that God is giving the church to do.—*Due West* (*S. C.*) *Associate Reformed Presbyterian.*

—Rev. Mason W. Pressly has been elected a Fellow in Theology in Harvard University, which, besides securing for him the patronage of Harvard, entitles him to $500. His pamphlet on "Metaphysics of Theology," together with study along some other lines of theology, secured him the title. Mr. Pressly designs prosecuting under this fellowship "the historical problems connected with the question of a supernatural Christianity."

ROMAN CATHOLIC.

—Superintendent Porter, of the Census Bureau, has in preparation and will soon issue a bulletin upon the membership of the Catholic church in the United States, by States and counties. The bulletin will show that the membership numbers 6,250,000 communicants over fifteen years of age. This minimum limit of age to fifteen years will be adhered to in the statistics of other churches which are in course of preparation.

—During the last ten years there have been to the Shrine of St. Anne de Beaupre, Canada, 984 organized pilgrimages; 777,694 pilgrims; 67,445 communions, and 25,014 masses. The number of pilgrims during 1890 was 105,672, and of these 20,000 were from the United States. In the same year there were 108,575 communions and 3,696 masses. Most of the pilgrimages take place in June, July, August and September. Over 60,000 pilgrims visited the shrine in July and August of 1890. Quebec, 180 miles from Montreal, can be reached by boat or by rail. The village of St. Anne, which is twenty-one miles from Quebec, can also be reached by boat or rail.

UNITED BRETHREN.

—The next Ecumenical Methodist Conference is to be held in Washington, D. C., beginning October 21st next. Our church will be entitled to seven delegates. This representation is granted not because the United Brethren church is a Methodist body,—for it is not, and never has been,—but because it belongs to that class of churches known as kindred Methodist bodies. Ten years ago this Ecumenical Conference was held in London, and we were represented there by Bishop Hott and Dr. H. A. Thompson. The bishops of the church will have the appointment of delegates to the conference in Washington.—*Dayton* (*Ohio*) *Religious Telescope.*

—The Toledo (Ohio) *Chronicle* of the 23d July, says: "On Monday of this week the decision was rendered in the Circuit Court at Dayton, Ohio, in the United Brethren church case, involving the title to the Church Publishing House, valued at more than $300,000. The Dayton decision affirmed the decision of the Common Pleas Court, quieting the title of the property concerned in the trustees elected by the majority General Conference."

—Bishop Weaver has received information that he has been appointed a member of the Advisory Council of the World's Congress Auxiliary on Religious Congresses. He has accepted the position, and will represent our church in the capacity named.

—Florida has 1,973 Sunday-schools, 11,963 teachers, and 94,405 scholars, showing an increase over 1890 of 893 schools, 5,535 teachers and 35,901 scholars.

NEWS OF THE WEEK.

CHICAGO.

The question of uniting the villages of Evanston, South Evanston, and Rogers Park in one corporation, under one name and government, is being considered.

COUNTRY.

The Census Bureau estimates that 2,225,000 families of the 12,500,000 families in the United States occupy and own incumbered farms and homes.

A severe shock of earthquake was felt on Thursday at San Diego, Cal.

At the Elgin (Ill.) Insane Asylum Thursday a lunatic helper named John Anderson killed George Lindsay, the fireman of the institution, with a sledge.

Cashier Kirby, who embezzled $100,000 from a Marshall (Mich.) bank, was arrested at Sedalia, Mo., Thursday.

The new chinch bug remedy by inoculation, discovered in Kansas, has been tried with apparent success in Wisconsin, some of the imported infected insects causing the death of millions of the bugs in a wheat field.

Michael Manning, B. Corkill and George Lemon were killed Wednesday at Pittsburgh, Pa., by the collapse of the new puddling mill of the Pittsburgh Oil Well Supply Company.

At Sioux City, Iowa, Wednesday, the Union and Central Stock Yards were consolidated.

A circular has been issued by officers of the Knights of Labor urging political action in the future as an aid in the accomplishment of the purposes of the order.

The ninth annual encampment of Illinois Sons of Veterans at Decatur closed Thursday with the election of the following officers: Colonel, G. H. Hurlbut, of Belvidere; Lieutenant Colonel, George C. Retham, of Bellville; Major, H. E. Gerry, of Chicago. The next encampment will be held in Bushnell.

From a statement by the Treasury Department it appears that the commerce of the United States has increased during the past year $82,191,803. The total commerce during the past fiscal year aggregates $1,729,330,896. The total value of imports for the year was $844,905,491, and of exports, $884,425,405.

The manager of the Steel Tubular Car Company of Philadelphia, John W. Post, is charged with embezzling $17,500. Post has disappeared.

Portions of the town of Williamsport, Pa., were flooded Thursday by a heavy rainfall. The wind carried thirty-five houses off their foundations, and one house collapsed before the inmates could get out.

Governor Fifer issued a requisition Wednesday on Governor Winans for May Howard and Richard Ellis, under arrest at Detroit and wanted in Chicago for retaining a girl under age in a house of prostitution.

A refusal of a "treer" to instruct a boy in the boot and shoe factory of John E. Drake, at Quincy, Mass., resulted in the closing of that establishment Wednesday and the throwing out of employment of 2,000 hands.

In a fight on an excursion train a Johnstown, Pa., police officer was forced between the moving cars and killed, another man was also killed, and a third fatally injured.

Agents of the companies controlling the anthracite coal markets met at New York Wednesday and decided to maintain the present prices.

The strike of the Ship Carpenters' Union for an eight-hour working day has collapsed and the men are applying for work without stipulations as to hours.

Dr. Reed, an inmate of the Northern Indiana Hospital for the Insane, was so badly beaten by another patient Friday night that he died Tuesday.

Two parties of officials Monday fought at Wooley, Wash., while capturing a band of smuggled Chinese. George W. Poor, deputy sheriff, was killed and J. E. Terry seriously wounded. The aggressors, as alleged, were Customs Inspectors J. C. Baird and James Buchanan.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from July 27 to Aug. 1.

F M Salisbury, Bishop H Floyd, J B Wells, Rev A Mayn, J N Harsh, J Hamilton, R H Orr, Rev S Smith, W L Enlow, A Burgess, Mrs C H Gillett, Mrs S H Barrett, Rev T Hartley, E G Mingee, S Baldridge, Miss T Gorsline, J Dunlap, J S Baldwin, Wm C Bissell, Rev B Dodge, S W Loker, E Dresser, J Barron.

Any two of the following named books, and the *Cynosure* one year, sent to new subscribers only, upon the receipt of $2.00. These books will be sent to any address upon receipt of price.

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The Confessions of St. Augustine. Translated by Pusey.....60c
Views Afoot. Bayard Taylor.....56c
A Book of Golden Deeds. Charlotte M. Yonge.....50c
Hypatia. Charles Kingsley.....57c
Ivanhoe. Sir Walter Scott.....57c
Creasy's Fifteen Decisive Battles of the World.....55c
Autobiography of Benjamin Franklin..42c
Geikie's Life and Words of Christ.....78c
Hawthorne's Twice-Told Tales, Two Series, complete.....49c
Hawthorne's Mosses from an Old Manse, Two Series in one volume, complete.49c
Ruskin's Choice Works: Sesame and Lilies, Crown of Wild Olives, Ethics of the Dust, in one volume.....48c
Bacon's Essays, and Locke on the Conduct of the Understanding, in one volume.....41c
Classic Poems, First Series.....48c
Selections from Oliver Goldsmith, Robert Burns, George Eliot, Jean Ingelow, Schiller, Alfred Tennyson Campbell, Coleridge, Macaulay, Aytoun, Edgar A. Poe, Goethe.
Classic Poems, Second Series.....48c
Selections from Elizabeth Barrett Browning, Robert Browning, Southey, De Morlaix, Keats, Shelley, Matthew Arnold, Hood, Chaucer, Cowper, Gray, Addison, Spenser, Richard H. Dana.
Lectures to Young Men. By Henry Ward Beecher.....45c
The Lamplighter. By Maria S. Cummins.....52c
Natural Law in the Spiritual World. Henry Drummond.....42c
Grandfather's Chair. By Nathaniel Hawthorne.....42c
The Pleasures of Life. By Sir John Lubbock. Two Series in one volume, complete.....41c
Adam Bede. By George Eliot.....57c
Child's History of England. By Charles Dickens.....50c
Jane Eyre. By Charlotte Bronte.....55c
The Last Days of Pompeii. By Sir E. Bulwer Lytton.....57c
The Koran, Translated by Sale.....60c
The Scottish Chiefs. By Jane Porter..57c
Thaddeus of Warsaw. By Jane Porter.57c
Vanity Fair. By Wm. M. Thackeray..73c
Adventures of Baron Munchausen.....49c
Robinson Crusoe.....49c
Entering on Life. By Dr. Geikie.....42c
Prescott's Biographical and Critical Miscellanies.....42c
The Last Essays of Elia. By Charles Lamb.....47c
Smith's Bible Dictionary.....60c
Frederick the Great and His Court. By Miss Muhlbach.....49c
Old Mamselle's Secret. By E. Marlitt..50
Fairy Tales. By Hans Christian Andersen.....50c
Macaulay's Essays on Bacon, Hastings, and Pitt.....43c
Gulliver's Travels. By Dean Swift....49c
The Three Guardsmen. By Alexander Dumas.....57c
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MARKET REPORTS.

CHICAGO.

Wheat—Spring	80	@	83½
Winter	87¼	@	89
Corn—No. 2	60	@	62¾
Oats—No. 2	27½	@	31
Rye—No. 2	72½	@	73½
Bran per ton	11 00		11 25
Hay—Timothy	9 00	@	11 00
Butter, medium to best	15	@	17
Cheese	06½	@	08
Beans	1 85	@	2 25
Eggs	15		16
Seeds—Timothy	1 10	@	1 20
Flax	1 02	@	1 03
Broom corn	03	@	05½
Potatoes, per bbl	1 65	@	1 90
Hides—Green to dry flint	05	@	05½
Lumber—Common	10 00	@	13 00
Wool	25	@	29
Cattle—Choice to extra	6 00	@	6 20
Common to good	4 00	@	4 80
Hogs	5 00	@	5 80
Sheep	3 50	@	4 50

NEW YORK.

Wheat	97	@	1 04
Corn	70½	@	72
Oats	33	@	48
Eggs	17	@	17½
Butter	11	@	18
Wool	14	@	39

KANSAS CITY

Cattle	1 50	@	5 75
Hogs	4 75	@	5 30
Sheep	3 00	@	4 85

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HOME AND HEALTH.

TO PREVENT SMELL FROM OIL STOVES.

A correspondent of the *English Mechanic*, writes: "It is said that all oil stoves smell. I have no doubt they do—mine do—and in the nature of things they must, unless certain precautions are taken. Presuming that the stove is of good construction, and burns when turned up well, without smoke, and that it is perfectly clean (in the common-sense of the words), the maker will assert that it will produce no smell, and he is right—a new one will not smell; but lay it aside for a few days, and then light it, the usual offensive vapor will be given off copiously. The reason is not far to seek; the more volatile constituents of the oil have vaporized, and have partially condensed on the burner, and now are driven off in visible vapor. The remedy is simple, but troublesome; the burner must be removed (in those I use it is easily done by bending outwards one of the pieces which form the hinge) and placed on a clear fire, when copious fumes will be given off, which have the same smell as that complained of. It should not be allowed to get red hot, but moved about till it stops smoking; when cool it can be replaced, and the stove, on being lighted, will burn absolutely free from smell. I have used those stoves for the last ten years for cooking, and latterly for warming, and so completely free from smell are they, that a stranger would not know how the rooms are warmed. If they are unused for a long time, it is necessary to heat the stove itself in the same manner until it stops fuming."

JELLIES FROM FRUIT SKINS.

Many good housekeepers do not know that the most delicious jelly can be made of fruit skins and cores, such as are usually thrown away. There is more gelatinous matter around the core and skin of all fruit than in any other part. The skin of peaches, with a few pits added, boiled in as little water as possible, strained and made up with sugar, pint for pound, yields a most delicious red jelly. A delightful jelly may even be made of apple skins and cores, though it is improved in flavor, and jellys more easily, if a small quantity of the cores and skins of quinces are added to it. A very excellent jelly is made of grape skins and quince skins in about equal quantities. Pear skins contain less gelatinous matter than any other fruits, but if used in connection with quince skins will make a fair jelly.—*Tribune.*

THE BATH.

The following instructions of the secretary of the Royal Humane Society of England upon bathing, will be found of value:

Avoid bathing within two hours after a meal.

Avoid bathing when exhausted by fatigue or from any other cause.

Avoid bathing when the body is cooling after perspiration.

Avoid bathing altogether in the open air if, after having been a short time in the water, there is a sense of chilliness, with numbness of the hands and feet; but bathe when the body is warm, providing no time is lost in getting into the water.

Avoid chilling the body by sitting or standing undressed on the banks or in boats after having been in the water.

Avoid remaining too long in the water, but leave the water immediately there is the slightest feeling of chilliness. The vigorous and strong may bathe early in the morning on an empty stomach. The young and those who are weak had better bathe two or three hours after a meal; the best time for such is from two to three hours after breakfast. Those who are subject to attacks of giddiness or faintness, and those who suffer from palpitation or other sense of discomfort at the heart, should not bathe without first consulting their medical adviser.—*Hall's Journal of Health.*

SIMPLE CURATIVES.

One of my children was down with diphtheria, and was in a critical condition. An old man who heard of the case asked us if we had tried pineapple juice. We tried it, and the child got well. I have known it tried in hundreds of cases. I have told my friends about it whenever I heard of a case, and never knew it to fail. You get a ripe pineapple, squeeze out the juice, and let the patient swallow it. The juice is of so corrosive a nature that it will cut out the diphtheria mucus, and if you take the fruit before it is ripe, and give the juice to a person whose throat is well, it makes the mucus membranes of his throat sore.—*Ex.*

To relieve neuralgia: Take two large tablespoons of cologne, and two teaspoonfuls of fine salt; mix them together in a small bottle; every time you have any acute affection of the facial nerves or neuralgia, simply breathe the fumes through your nose from the bottle, and you will be immediately relieved.

Simple cough cure: Roast a medium-sized lemon; when heated through, cut and press the juice upon three ounces of pulverized sugar. Take a spoonful whenever the cough is troublesome.

Pure onion juice will cure croup in the first stage. Cut the onion fine, put on a cloth, pound with a hammer, and squeeze into a small dish; sweeten, and give until it produces vomiting.

"Oh, if I had only taken this medicine earlier in life, what years of suffering it would have saved me!" was the touching exclamation of one who had been cured of rheumatism by the use of Ayer's Sarsaparilla. Scores of such cases are on record.

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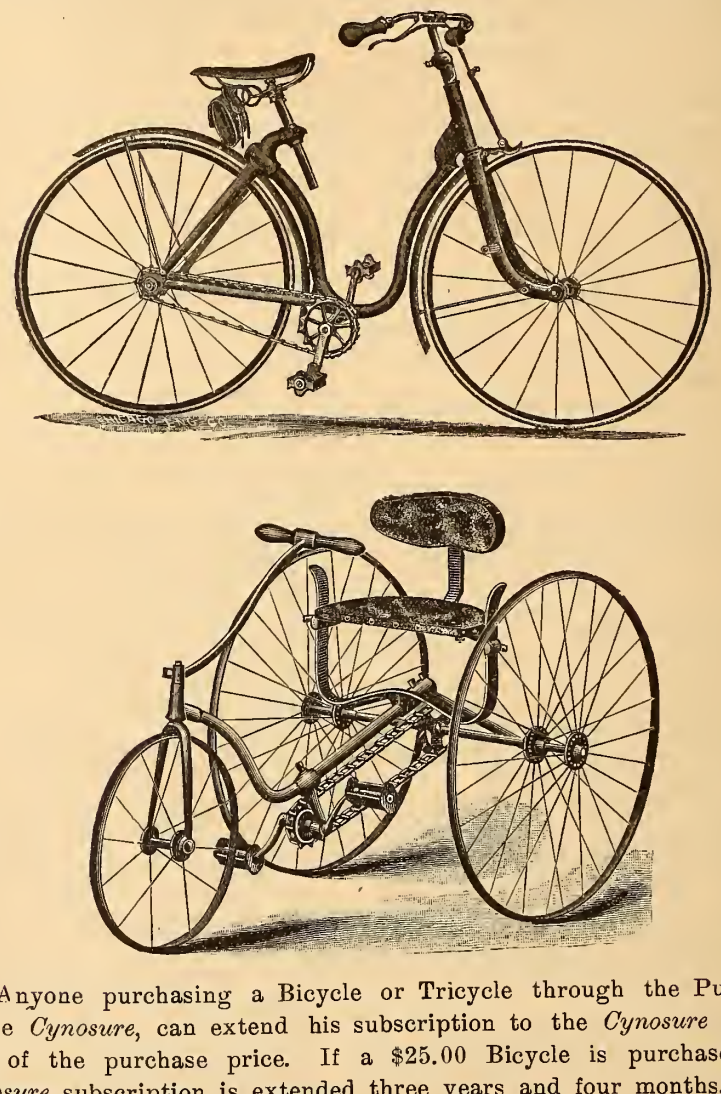
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Farm Notes.

VALUE OF MANURES.

The Experiment Station of Cornell University has made a series of investigations on the loss in stable manures in open barn-yards, the results of which are summarized in bulletin 27 of that station, published in May, 1891.

In the experiments of 1890 horse manure was saved from day to day until a pile of two tons had been accumulated. This was done from April 18th to 25th. Cut wheat straw was used plentifully as bedding, the relative amount of straw and manure being 3,319 pounds excrement and 681 pounds straw.

Chemical analysis showed that one ton of this fresh manure contained nearly ten pounds of nitrogen, seven and one-half pounds of phosphoric acid and eighteen pounds of potash, making its value about $2.80, if these constituents be valued at the same rate as in commercial fertilizers.

The pile of manure thus made was put in a place exposed to the weather and where the drainage was so good that all the water not absorbed by the manure ran through and off at once. It remained exposed from April 25th to September 22d, at which time it was carefully scraped up, weighed and a sample taken for analysis.

It was found that the 4,000 had shrunk to 1,730 pounds during the six months, and analysis showed that this 1,730 was less valuable, pound for pound, than the original lot of manure. It had not only lost by leaching, but by heating or "fire fanging" during periods of dry weather, and the value of the pile of 4,000 pounds had shrunk from $5.60 to $2.12—a loss of 62 per cent.

In summing up the results of this experiment, Director Robert says: "It seems safe to say that under the ordinary conditions of piling and exposure, the loss of fertilizing materials during the course of the summer is not likely to be much below fifty per cent of the original value of the manure."

KEEP UP WITH THE PROCESSION.

Farmers, like other people, must keep up with the procession or else get left. This seems somewhat harsh, but, nevertheless, it is true. The procession does not halt to permit the slow to keep up with or overtake it. And not to be in the procession means to be "out of the swim," with all that the words indicate.

It is no use trying to compete with your enterprising neighbors with "scrub" cattle. They cannot keep up with the procession of thoroughbreds. The old saying that "blood will tell" is true every day in the week.

The old-fashioned, mixed-up chickens were good enough in the days of the Revolution, for George and Martha Washington had never heard of the non-setters and almost perpetual layers that we who live in the year 1891 may possess.

Long-horned brindles, that gave from five to eight quarts of milk per day, in answer to the active calls of our dear, old grandmothers, might have satisfied them, but will not do for those who have a pail filled by a black-and-white Holstein.

There was a time when a razor-back hog filled the heart of an honest old-time farmer with delight, but the Berkshire and the White Cheshire have come to take its place. And if they are not good enough the Poland-China ought to answer.

Lean, lank horses once pulled the carts along our country roads; but what a change. The procession requires something faster and more reliable. The farmers' horses of to-day are the pride of the "horsy" man.

Years ago the sheep on the hillsides and in the valleys looked as if they were just recovering from a fit of sickness. Now-a-days they appear to have been fed on everything that is good, for what went into their mouths has stuck to their ribs. Sheep husbandry has also been climbing the ladder.

Even the mules have been improved. More body and less ears has increased their beauty; and if it was not for the hardness of their heels I would glory in owning a pair of mules that were raised since 1885.

Forward, march! Step along lively, as you are too nice a people, kind readers, to be left in the background. There is sunshine somewhere ahead, and it is no doubt among the improvements and not among the fossils of the past.—*N. Y. Witness.*

Banana Peel on the Sidewalk.

The street-car had passed, but to catch it he reckoned,
So he ran like a deer, and shouted and beckoned,
Till he planted his heel
On a smooth bit of peel—
Then he saw half a million of stars in a second.

He was in too great a hurry; better have waited for another car. There are cases, however, where haste is necessary. If you have night-sweats, feverishness, weak, sore lungs and a hacking cough, do not lose an hour in obtaining a supply of Dr. Pierce's Golden Medical Discovery. Delay in such cases is dangerous; it may be fatal. Before the disease has made too great progress, the "Golden Medical Discovery" is a certain cure. In fact, it's guaranteed to benefit or cure, or money paid for it promptly refunded.

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General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

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NEWS OF THE WEEK (*Continued from 13th page*).

Near Platteville, Wis., early Monday morning the powder mill of Laflin & Rand exploded. The mutilated remains of a workman named Lowry were picked up 400 yards from the mill.

James Egan's stock farm, near West Grove, Iowa, was burned Sunday night, including five stallions valued at $1,000 each. Insurance $2,000.

A large tract of land has been purchased for fruit raising purposes in Fayette county, Illinois, and a colony of colored laborers is proposed.

Justice Brewer Monday decided the Omaha bridge case in favor of the Rock Island and Milwaukee Roads.

Swindlers are securing insurance premiums from the farmers of Hancock and adjacent counties in Iowa, under the plea of renewing loans at a low rate of interest.

Kansas Democratic editors met Monday at Topeka and discouraged any idea of fusion with the People's party. They issued an address to the Democrats of the State, advising organization.

At a meeting in St. Louis of Farmers' Alliance men and Knights of Labor of the Third and Fourth Congressional Districts of Texas threats of revolution were made in the event relief fails, through the ballot.

The Comptroller of the Currency has authorized the National Bank of the Republic, of Chicago, Ill., to begin business with a capital of $1,000,000.

It is charged that an Iowa railroad has been importing large numbers of Italian laborers, through an agent in Chicago.

William Kepke, a farmer residing at Melke, Mich., Friday confessed that seventeen years ago he, with other citizens of Presque, Isle county, formed an oath-bound compact to assassinate Albert Moliter, who was murdered at that time. His clerk, named Sullivan, was also slain.

Davison and adjacent counties of South Dakota report rye and barley all cut and partly thrashed. The wheat harvest is also well advanced, and a conservative estimate places the yield at twenty-three bushels per acre.

A passenger train on the Bellaire, Zanesville and Cincinnati Narrow-guage Railroad left the track near Bellaire, Ohio, Friday morning and two cars filled with passengers overturned and dragged some distance. Fourteen persons were injured, four of them seriously and one fatally.

A company has been organized in England, with a capital of $2,500,000, to operate a line of flour and grain-carrying steamers from Lake Erie ports to Liverpool. Also, a branch line between New Orleans and Liverpool to carry cotton.

Incendiaries near Duquoin, Ill., Sunday night burned ten tons of hay, one barn, three miles of fencing, and four meadows.

Fire, on Monday, destroyed $11,000 worth of property in Forest, Ill.

Details of the charter of incorporation of the new Stock Yards Company, at Tolleston, Ind., received Monday, show that the capital stock is placed at $1,-000,000.

Reports from Hillsboro, Ill., are to the effect that cattle in that vicinity are suffering from a fatal disease. The mouth gets sore, the legs become swollen and stiff, and the animals die of starvation.

It is announced that the Chicago Stock Yards Company has purchased the Central Stock Yards from Messrs. Armour, Morris & Swift for $5,000,000, and also 1,000 acres at Tolleston for the same amount.

Two freight trains were in collision near Decatur Friday, causing a loss of $10,000. The cause of the accident was the failure of one of the crews to wait for orders before pulling out.

Early Friday morning, at Seattle, Wash., George Williams, a butcher, was cremated, and a Negro cook and his wife sustained fatal injuries in a fire, which caused a loss of $50,000.

The Rev. Dr. John Hopkins Worcester, Jr., of Chicago, has been unanimously elected to the chair of systematic theology of Union Theological Seminary, New York.

It is reported that the alliance Judge, McKay, who was recently before the Kansas Supreme Court for contempt, is acting more arbitrarily than ever.

An English and American syndicate has purchased 160,000 acres of mineral land in Kentucky, paying for it on average $11 per acre.

At Birmingham, Ala., Friday, fifty kegs of powder exploded in the Alabama Great Southern depot, wrecking the building.

A company having a capital stock of $100,000 has been organized to build a stock yards and a packing house at Ft. Madison, Iowa.

Fire destroyed J. Himmellberger's flouring mill at Morehouse, Mo., Thursday. Loss, $50,000.

A new passenger line between Chicago and St. Louis is contemplated.

The Kansas farm products for this year are estimated at $100,000,000.

Professor Dr. Max Schuller, of the Berlin University, has a new cure for tuberulosis.

Droughts have almost ruined the corn crop in Southern Illinois.

Texas fever has broken out among the cattle in Arkansas City, Kan.

FOREIGN.

A dispatch from France states that Dom Pedro, the ex-Emperor of Brazil, has suffered a relapse and that he is again confined to his bed.

A fresh decision of the Russian Government concerning its policy toward the Jews debars the children of Hebrews not having the right to sojourn in Russia or the residents of any Russian district, without a permit, from admission to the middle and higher schools.

The official returns of suicides committed in Berlin during the first fortnight of July shows a total of 147. The cause of this enormous self-destruction is attributed chiefly to drink.

The German Emperor's projected measure for the repression of public drunkenness has become, under the manipulation of the ministers, merely a proposal that the Landtag should increase the penalties imposed on drunkards.

There is considerable alarm in Rome over rumors of the impending closing of the Bank of Rome.

Vesuvius has again burst forth into a state of eruption. The lava has reached the village of Rio del Cavallo.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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We ask for a careful perusal of ex-President J. Blanchard's sermon—"Christ's Kingdom on Earth"—on the third and fourth pages of this issue.

"Horton's Image of the Beast," a book formerly sold at the *Cynosure* office, is about to be republished by an Eastern house. It is considered a very strong argument against the Christian character of the Romish church.

The *Western Catholic News* asks what the Head of our church (the Lord Jesus Christ) was doing "when 717 converts in one diocese (Salford, England,) went from Protestantism to the Catholic church in 1890?" Saving sinners, sanctifying saints, and making ready to fulfill all his prophecies recorded in Revelation 17.

Rev. Edward Hildreth, of Southern California, formerly treasurer of the N. C. A., who is now visiting Chicago, referring to the rumor printed last week in this paper, expresses his firm conviction, from a personal knowledge of President Harrison's habits while on his recent excursion in that State, that the Executive positively refrained from indulging in wine, even after it had been placed before him.

The Census Bureau at Washington, on Saturday last, shows that the Roman Catholic church owns cathedrals, churches and chapels valued at $118,381,516, and has a total of 6,250,045 communicants. The archdiocese of New York has property valued at $8,992,525; the archdiocese of Boston, property valued at $6,479,078, and that of Chicago, including Cook and seventeen other counties, is third, with 326,640 communicants and church property valued at $6,457,064. In the distribution of communicants the archdiocese of New York has 472,806; Boston, 419,668; Chicago, 326,640; Philadelphia, 251,162; Brooklyn, 228,785; St. Paul, 203,484, and Baltimore, 192,597. The average amount of money to each communicant in the church is about $19., and yet this, the richest church in the world, is always begging money for its poor from all denominations.

Several newspaper slips have been received at this office, calling attention to the reprehensible practice of various druggists in counterfeiting certain popular "patent" or proprietary medicines and palming them off either as genuine or "just as good" as the genuine. If existing laws will not punish the perpetrators of this fraudulent line of business, the public, as well as all honorable manufacturers of medicine and dealers, has sufficient interest in the matter to have new statutes enacted for the suppression of this system of substitution or criminal misrepresentation. In medicine or food there is no excuse for adulteration or unwholesome substitution.

A well-known officer in the army of the "Southern Confederacy" recently stated that it "was the only government in the world that really enforced prohibition." The manufacture of ardent spirits, first in Virginia, and subsequently in the other Southern States, was forbidden, because all the grain was required for food. The "fire-water" was consequently scarce, and dealt out only on physicians' prescriptions. Three barrels of liquor were forwarded for medicinal purposes to a prominent surgeon, under guard, through West Virginia, and when the barrels reached him they were empty, the soldiers to whom its transportation had been intrusted having surreptitiously drawn it by means of a gimlet and drank it. The affair created a sensation, and excited official indignation, but it was impossible to fix the blame upon the guilty parties. The Confederate army was temperate per force.

Incidentally, the Chicago *Tribune* revives the memory of the "American Knights," a treasonable society which flourished in Indiana and elsewhere during the rebellion. The author of this secret and murderous order was, according to the *Tribune*, a copperhead named Wright. His disloyalty, at one period, caused his arrest by the Union government, and his incarceration in Fort Lafayette for several months. For a time he was editor of the New York *News*, a very traitorous journal. It was during a visit to Indiana that he organized the dangerous society above-named, of which the notorious Vallandigham, of Ohio, was at one time the controlling spirit. After a pretty large growth of it had been secured, it appeared upon the scene as a military organization, designed to assist the campaign of the Confederates. The arrest of its leaders, Dodd, Bowels, Milligan and others, however, resulted in its being speedily squelched. With such examples as the "American Knights" and "Knights of the Golden Circle," during the war, and the "Anarchists" and the "Clan-na-Gael," and others of equally pernicious principles, in peace, the price of liberty is certainly eternal vigilance.

The visit of Chief Arthur, of the secret order of "Brotherhood of Engineers," to Chicago, last week, revives recollections of the long and unprofitable struggle between the C, B. & Q. R. R. Co. and its employes, two or three years ago. Referring to that event, Mr. Arthur is reported as saying that the order is growing rapidly. The engineers that took the places of the Q brotherhood men are still out of the order, although they had applied for a charter from the brotherhood. "We did not consider they were worthy to become a part of our order," said Mr. Arthur, "and hence we declined to let them come in. We do not bother them at all, however, and there is no friction between them and the engineers of other roads we come in contact with. We don't go on the assumption that other men must believe as we do, and they have their rights as well as we, and if they believe it is not to their interest to work in harmony with us, why, all right." The course pursued by the C, B. & Q. was undoubtedly the best, and the admissions of Chief Arthur would seem to confirm it.

WHEN THE KING SHALL CLAIM HIS OWN.

BY MRS. VICTORIA ALEXANDRA STONE.

When the roar of earth's wild clamor
Is exchanged for bursts of song;
When God's right hand swings the hammer
Till is crushed the tide of wrong;
When his love so warm and tender,
Swiftly o'er our hearts has blown,
Then shall dawn that day of splendor,
And the King shall claim his own.

When the storm-clouds all are lifted
From above his fiery car;
When the mists are torn and rifted
From the wind-swept hills afar;
When his golden glory, dawning
On the paths we've trod alone,
Ushers in that glorious morning,
Then the King shall claim his own.

When our burdened hearts shall lighten
In the glory of that day;
When those pain-dimmed eyes shall brighten,
With their tears all wiped away;
When shall cease earth's roar and clamor,
And the last recall is blown,
God shall drop his flaming hammer
And the King shall claim his own.

(Chorus.)

Oh! the soul shall know no sadness;
Every heart shall thrill with gladness,
When the last recall is blown,
And the King shall claim his own.

Steamburgh, N. Y.

INSIDE VIEW AND OUTLOOK OF REFORM

BY REV. HENRY T. CHEEVER.

"I believe the quiet admission which we are all of us so ready to make, that because things have long been wrong, it is impossible they should ever be right, is one of the most fatal sources of misery and crime from which this world suffers. Whenever you hear a man dissuading you from attempting to do well, on the ground that perfection is Utopian, beware of that man. Cast the word out of your dictionary altogether. There is no need for it. Things are either possible or impossible; you can easily determine which in any given state of human science. If the thing is impossible, you need not trouble yourselves about it; if possible, try for it. It is very Utopian to hope for the doing away with drunkenness and misery out of the Canongate; but the Utopianism is not our business—the *work* is. It is Utopian to hope to give every child in this kingdom the knowledge of God from its youth, but the Utopianism is not our business—the *work* is."

Your correspondent prefixes this pithy passage from Ruskin, to a communication of facts and reasonings upon the all-important question of Moral Reform. A few months ago, just after the unpardonable lapse of Worcester into the arms of the harlot saloon, I addressed to the *Christian Statesman* an article entitled, "The National Lesson to be Learned from the Backsliding of Worcester into License." It was therein stated that it was proposed to memorialize the Board of Aldermen in Worcester, made up of six Republican and two Democratic members, together with a Republican mayor for chairman, to grant no licenses this year to hotels, victualing shops or

saloons, and only to a select number of responsible apothecaries for selling as medicine. This measure was carried out in a strong and guarded memorial signed by 570 leading citizens, beginning with such names as the well-known heads of the great Washburn & Moen Manufacturing Company, and the millionaire firm of the Norcross Brothers' Building Company, together with the moral support of the 5,200 solid men of property, standing, intelligence and morality, who had voted no-license.

Your correspondent, and others like-minded, defended the memorial at a public hearing before the aldermen in the City Hall. They proved its conformity to law and order, and to the solemn obligation of the city fathers by their oath of office. It was forcibly urged upon them, that as the constituted guardians of the persons, families and properties of citizens, by refusing license, high or low, and by looking well to the protective dykes and dams of society, they should keep back the flood of intoxicants that would otherwise devastate our fair city, and drown men in destruction and perdition. We remind you, it was said, that the consideration by which you are to be governed in your decision is, not what will please the rabble, or a party thereof, and purchase votes; or what will bring present income into the city treasury, the price of blood; but what will please God, be approved by the good, and be reviewed with satisfaction at the bar of conscience. The liquor traffic with which you have to deal is not unlike murderous Jack the Ripper of Whitechapel, lurking in the dives and dens of darkness. What could the London police do to catch the unknown wretch, if they should propose to go into a covenant together to license him for money? What can *you* do for the suppression of intemperance, the worthy end contemplated by the law of the State under which you act, if you make an agreement with the liquor traffic to legalize the local sale of liquor for the stipulated price of a license?

When, early in the civil war, the author of the famous dream entitled, "Eugenie at Deacon Giles' Distillery," was addressing a great assembly in Mechanics' Hall, presided over by Governor Bullock, and when, in the course of his dramatic address, he compared the well-known complication of public affairs to a jam of ice and logs in a freshet on one of our Maine rivers, needing but the swift strokes of a hardy lumberman to fall upon one of the wedged-in logs that held the grinding, quivering mass—suddenly all eyes at once beheld through the vivid imagination of the orator, the tall, gaunt form of Abraham Lincoln, wielding the war-power with the woodman's ax of Emancipation—"I TAKE THE RESPONSIBILITY," —and with that longed-for blow of liberty, relieving at once the mighty pressure. "She starts —she starts! Let her rip—let her rip!" shouted an unknown voice in a remote part of the house, and the furor of applause that nearly lifted the roof of the dear old hall showed with what outbreaking enthusiasm the decree of Emancipation, once issued, would be received throughout the North

So, now, from the responsible mayor and aldermen at the heart of this commonwealth, let there go forth the decree: "NO LICENSE FOR '91," and a jubilee of joy would at once begin, that would ring through the State and roll over the nation; and although there would be gnashing of teeth by the wolfish horde disappointed of their prey, there would be devout thanksgiving to Almighty God by rejoicing thousands; and an advance post would be gained in the temperance reform, never to be lost.

Let me say finally, not as a Daniel come to judgment, but as an authorized advocate of eternal righteousness standing on the changeless rock of God's Word, "To him that knoweth to do good and doeth it not, to him it is sin." The sin of not doing the good you might do is sure to find you out. It was the saying of an old Roman poet, 2,000 years ago, that sounds like inspiration itself, before the advent of Christ:

> "Vengeance divine to punish sin moves slow;
> The slower is its pace, the surer is its blow."

If you city fathers dare unchain the tiger that has been kept at bay among us for the last eleven months; if you now deliberately or by default let the label of license be hung on his savage neck; if you bid him prowl with impunity in Worcester as his *licensed* jungle, then we say it solemnly, "On your head be all the consequences dread."

Rev. Dr. Archibald McCullagh was not slow to say to the city fathers, at the same public hearing, that it was utterly incomprehensible to him, things being as they were, how they could think of giving licenses. But notwithstanding all, and despite the circulations among the people of a spirited cartoon representing the rum tiger collared and chained by prohibition, and tugging to get free; and one of the aldermen, with knife in hand, standing ready to cut him loose the moment license should pass,—as if to prove anew by an object lesson that corporations have no souls, and that Republican as well as Democratic aldermen have no conscience to be touched,—leave was given to eighty-four applicants to ply their hellish trade in this inland Queen City of dear New England; for what? For blinding blood-money to the amount of $120,000!

> "O Shame, where is thy blush?—
> O Judgment, thou has fled to brutish beasts,
> And men have lost their reason!"

They visited a saloon opening. There was a grand debauch; one barbarous murder was perpetrated; numerous arrests were made for successive days and weeks of drunkenness, till both jails of the county were more than full, and there was an increase of cases in court by 400 per cent. In the month of June, last year, under prohibition, there were but twenty arrests for drunkenness. This year, under license, there were ninety-eight in the same month, and that when it is estimated that but one in forty or fifty seen to be intoxicated are taken up. Offences have abounded; demoralization and crime, with untold waste and misery, have been the inevitable result; for all which a Republican city administration, having full power in the premises, are wholly responsible. Democratic admistration and policy are no better, rather worse; and it remains to be seen what will be the effect upon the fortunes of each of the two great parties in the pending State elections.

So many temperance Republicans are disaffected to such a degree (disgruntled is the partisan word) by the point-no-point or treacherous policy of that party toward the liquor traffic, that they are just ready to unite with a party of principle that will make the utter suppression of the alcoholic drink traffic in the United States one of its fundamental purposes. The governorship of the State being for the current year in the possession of the Democratic party, the sworn ally of the saloon, is almost certain to be kept there for another year, unless an out-and-out policy of reform and absolute prohibition be at once adopted by the Republican party, so as to retain the wavering loyalty of its best members. It *must* become the party of one or two great ideas, in order to keep its ascendancy with the majority of true patriots.

When the criticism was made upon the Duke of Wellington in the presence of Prince Albert, that he was a man of one idea, the Prince replied, "Yes, he is a fresh illustration of the truth, that to do great deeds and to achieve great results, a certain one-sidedness is necessary." Such are now the principles, intelligence, and spirit of the best of Massachusetts voters, saying nothing of the access of reform-voters yet to be by the adoption of woman suffrage, that a Wellingtonian one-sidedness is essential to true party success. A concentrated party enthusiasm upon one great practical idea and measure of reform, like prohibition, in the name of God and humanity, is essential to the next great victory on the field of American politics. The admission, as Ruskin says, that because things have long been wrong, it is impossible they should ever be right, is one of the most fatal sources of misery and crime from which the world is suffering. A radical, hopeful, wide-embracing party of reform is then an absolute necessity.

It is well-said, for substance, by a leading journal of the times, that "notwithstanding the fact that the liquor traffic is the gigantic evil of our day; that it prowls around every home, seeking with greater cunning than the implacable savage and greater persistence than the hungry wolf, to gain entrance; that it is the enemy of every honest industry, and every department of human labor,—still adequate reason for the formation of a new party to oppose it might not exist, did not the persons engaged in this traffic band themselves together to override all laws enacted for its refutation and restraint, and to compel the dominant party to do its bidding, or step down and out." The liquor traffic cares not for parties, but simply uses parties as tools to accomplish its ends, and then throws them aside without pity or remorse. Knowing its power, both the old parties sue for its favor, without regard to the terms on which such favors are granted, provided only that the liquor interest gives them votes. How, then, can either of those parties effectively oppose it, or compel the traffic to obey any restrictive laws, be those laws ever so mild? The need of the hour then is the ascendancy of a party primarily and unalterably hostile to the traffic in all alcoholic beverages.

Now, it is Christian and public opinion in this country, as maintained pre-eminently in the columns of the *Christian Statesman*, that constitutes the broad base, the great bed-plate, of expectation for the future. In the late profound and exhaustive work of the English author, Professor James Bryce, entitled "The American Commonwealth," he says of America: "Public opinion, that is the mind and conscience of the whole nation, is the opinion of persons who are included in the parties; and the great parties, each claiming to be its true exponent, seek to use it for their purpose; yet it stands *above the parties*. Being cooler and larger-minded than they are, it awes party leaders and holds in check party organizations. It determines the direction and the character of national policy. It is the product of a greater number of minds than in any other country, and it is more indisputably sovereign."

This last decade of the nineteenth century, I am persuaded, is to witness the establishment of a National Party of Reform, *indisputably sovereign*, because of the indisputable sovereignty of Christian and public opinion. It will be on such a firm basis of tried principles, as to attract and rally to its support the wisest and best of the nation from all parties. It will thus personate the power of Christian and public opinion, and will make good the sagacious judgment and prophecy of our early statesman and philosopher, Dr. Benjamin Franklin: "That he who shall introduce into public affairs the principles of primitive Christianity will change the face of the world." Thanks be unto God for the evidence that the rising of such a star of hope upon the horizon of our American civilization is close at hand.

> "Even as the sun,
> Ere it has risen, sometimes paints its image
> In the atmosphere, so often do the spirits
> Of great events stride on before the events,
> And in to-day already walks to-morrow!"

That bright to-morrow, when it comes in our American firmament, will be like "another moon risen on mid-noon," and its auspicious harbinger will prove to be the Christian reform of woman suffrage, the necessity of which I have lately argued in the *Statesman* as the national lesson to be learned from Worcester's most lamentable lapse into license.

Worcester, Mass., July 29, 1891.

TWO FALLACIES EXPLODED.

It is astonishing how a falschood will out-live exposure, if it appeal to prejudice. Here are two ancient bits of injustice neatly disproved—the stale idea that ministers' sons are usually scamps, and the belief that colleges are nests of unbelief.

On the first head our friend, the *Presbyterian*, says that of the 6,158 ministers of the Presbyterian church, at least 2,500 are ministers' sons or grandsons (citing instances where three, four, five, and even seven ministers have come from a single family), to say nothing of the many thousands who are known to have become upright and successful men in other callings.

As to the prejudice against colleges, President Thwing (who, by the way, was lately inaugurated as president of Adelbert University, the Western Reserve College) declares that it is a hideous blunder to believe that the prevailing religious mood of students is that of Mr. Ingersoll. More than half the men in American colleges are, he asserts, Christians, and he quotes from statistics of a dozen or more leading institutions to prove this. Thus: at Amherst at least two-thirds of the students are Christians; at Williams, about one-half; at Harvard, one man in every five or seven; at Dartmouth, not far from one-half; at Brown, also about one-half; at Yale the proportion is somewhat less than at Brown, but considerably more than at Harvard.—*The Christian Union.*

CHRIST'S KINGDOM ON EARTH.

BY EX-PRES. J. BLANCHARD.

[The Baccalaureate Sermon preached at Commencement, Wheaton College, June 21, 1891.]

"But as truly as I live all the earth shall be filled with the glory of the LORD."—Num. 14: 21.

The Hebrew, Greek Septuagint, and our modern English Revised Version give this text substantially as it now stands in our Bibles. And the obvious meaning is, that the people of this our globe shall yet all receive and honor Christ. This great truth runs through the whole Bible.

This text was spoken to Moses fourteen hundred years before Jesus was born in Bethlehem. Go down the ages seven centuries, and Isaiah (2: 11) repeats the substance of this text in the words, "The Lord alone shall be exalted in that day," while all men shall bow and be humbled before him. That this august being, so exalted by Moses and Isaiah, is the Lord Jesus Christ, is expressly taught in the New Testament. Thus John in his Gospel (12:41) says that Isaiah "saw Christ's glory and spake of him." And it is noticeable that Isaiah calls Christ by the name "Jehovah;" of which title, God said to Moses, Ex. 3:15: "This is my name forever, and this is my memorial unto all generations." And we have but to glance at the words in our reference Bibles to see that the Jehovah of the Old Testament is the Jesus Christ of the New. And when we come to the New Testament, the four Gospels, twenty-one Epistles, the Acts, and the Revelation unite, as in one voice, proclaiming that Christ is to reign over *men*, not over spirits, ghosts or angels, but over men on this earth. Christ, and his harbinger, John, preached "the kingdom of heaven at hand," of which the Apostles expected him to be king; and they importuned him to know when he would set his kingdom up; and the multitude were at one time ready to "take him by force and make him a king," (John 6:15). Paul declared "that in all things Christ must have the pre-eminence" (Col. 1: 18), which is equivalent to kingship; and the beloved apostle, in the Revelation, proclaims him, as he saw him through the opened heavens, "King of kings and Lord of lords!" Let us join this hallelujah chorus. Let us unite with the sainted poet Cowper, and sing to our Saviour, Jesus Christ:

> "Come, then, and added to thy many crowns,
> Receive yet one, the crown of all the earth."

This discourse has one specific object. Since the ends of our earth are brought by art within speaking distance, let us look its inhabitants in the face, and question them concerning this coming kingdom of Christ. Let us take, in short, a practical view of this matter; and while our weather prophets are discerning for us "the face of the sky," let us, if we can, discern the religious "signs of our times."

Let us, then, glance at the *nature of Christ's kingdom, its helps, hindrances, and some tokens of its near approach.*

I. And, first, there are to be no Jews in the millennium. For Christ will be king there; and in him "there is neither Jew or Greek," Gal. 3: 28. And yet Jews are to be its ushers and bringers-in. The learned young Chicago Rabbi, Stoltz, says it was the political priests who were kept in office by the Romans, who saved Barabbas, crucified Christ, and procured his rejection by the Hebrew nation. And when repulsed by the Jews, Paul and Barnabas said, "Lo! we turn to the Gentiles," Acts 13: 46. But Paul insists that the Jews are yet to receive Christ. He reasons thus: "If the casting away of them (Israel) be the life of the world, what shall the receiving of them be but life from the dead?" Rom. 11: 15. But when the Jews are once brought to understand their own Scriptures, and see that their Messiah was and is Christ, they will be no longer Jews.

But, says one, "I thought the Jews were soon to possess Palestine, and Christ to set up his kingdom there." The answer is, doubtless the Jews may possess Palestine. Thousands are said to be now rallying there; and this has been said, at times, since ever I could read a paper. But a Palestine full of Jews will not make the kingdom of Christ. They must find Calvary there, and learn that all their bloody sacrifices ended on its cross; and, that by that one mighty sacrifice, which darkened the sun and shook the earth, Christ "hath perfected forever them that are sanctified." Not that old earthly Jerusalem, but the new "heavenly Jerusalem" is to be the capital of the kingdom of God for which Christ has taught us to pray. We pray, "Thy kingdom come," not in Palestine, but on "earth"! And though the thousands of the world's exiled Jews may fulfill some prophecies by their rallying in Palestine, they will divert the minds of thousands from "preparing the way of the Lord" by removing the sins and errors which obstruct and hinder his coming; as thousands of good men and women who had been Abolitionists, when they became Millerites, ceased to pray and look for the abolition of slavery, and took to looking for the second advent of Christ. They hindered Christ's coming while praying for it.

In Cincinnati, our press was three times broken with sledge-hammers and thrown into the Ohio river; and Abolitionists were mobbed and some were murdered. A huge comet stretched its pale length across the heavens; and the Millerites, in their tabernacle, grew frantic and screamed till the city rang with their echoes. The noisy meetings of the Millerites were not disturbed. because they were obstructing the kingdom of Christ. The quiet meetings of the Abolitionists were mobbed, because they were overturning the kingdom of Satan.

"Seeking first the kingdom of God" is seeking, by prayer and rational endeavor, to remove what prevents its coming. Both John and Christ did this. They assailed practical abuses. They might have preached new theories and been popular. They undertook to reform the public morals and cleanse the temple, and one of them was beheaded and the other crucified.

Satan, though destitute of wisdom, is not deficient in craft. At Sinai, God gave a law which nobody wishes to have altered. It is "holy, just and good;" simply right feeling and acting toward God and man. In the courts of that law, God was appealed to by an oath which is continued in our courts to-day.

Satan broke down that law by filling Palestine with false altars whose oaths appealed to devils, not to God. Those oaths swore away the life of Christ and the liberties of Israel, and Jews have since long been the outlaws of the nations.

God then poured out his "Spirit upon all flesh," and apostles and prophets set up churches as we have them, based on supreme love to God and equal love to man, and bid us celebrate Christ's death by a simple rite till he should come to reign. "The Jerusalem that now is gendereth to bondage," saith the apostle; and it is true. For that Jerusalem antagonizes the churches of Christ in which we are "come to the heavenly Jerusalem," of which the Jerusalem where Jews meet on Fridays to weep and wail and kiss the imagined stones of their temple, is but a dead type.

The pre-millennialists have learning and piety, and they teach much truth. They saw that mission boards whose missionaries held slaves in the United States could not abolish slavery and caste among heathen in Asia and Africa. And they could not but see that mission boards which are non-committal on false worships and the plainest, simplest questions of right, could not be bringing in "the kingdom of God," which is "righteousness, peace, and joy in the Holy Ghost." The secretaries of one missionary society in the the United States have lately refused to send Joseph Cook's tract on Secret Lodge Oaths to their missionaries; though the tract already sent out by four other societies was offered them free of expense. Such non-committalism in the offices which appoint and sustain the missionaries, by its bad example, darkens their testimony and weakens their whole work. They "shun to declare" the needed counsel of God. If there is one spot on earth which should be explicit and outspoken on questions of fundamental morals which agitate and divide the public mind, that spot is the office which receives our money for promoting the kingdom of God. This the pre-millennialists saw. And they knew that the road to the millennium could not lie through organizations which "omit judgment, mercy and faith," that they may raise funds; that is, tithe, mint and cumin. But when they bid us hope that Christ will fill Palestine with wailing Jews and reign there;—above all, when they point to the desolations which are to precede Christ's reign over men, and tell us those desolations will *prevent* his reigning *over men;*—that his kingdom will destroy the wicked, and turn the good to angels and resurrected saints; they bring us a gospel of despair. It is true, present prospects for Christ's reign here are discouraging. But, "is anything too hard for the Lord?" True, the church of God is still a bush burning, but is not consumed, and never will be. One-half of the Jews in the United States already begin to honor Christ. They say, "He taught the law as did our Moses." And D'Israeli, the Jewish Prime Minister of England, said to his Hebrew brethren, "Jesus has done more for our nation than all the princes of Israel. He has made the ten precepts of Moses the moral standard of Christendom." A few more such movements of the Jewish mind and they will be prepared to say: "Blessed be he that cometh in the name of the Lord." Then they will soon hail him as their king, and Jew and Gentile become one in him. This will be *the kingdom of God.*

II. Let us put earth's present population on the witness stand and question them concerning "this kingdom."

If there are fifteen hundred millions of human beings on earth who worship something, only some five hundred millions date times and events from Christ, and so are called Christians. These inhabit Europe, America and Australia, with a sprinkling in Asia and Africa.

Of the ten hundred millions, called heathen or Gentiles, who worship devils by the help of spirits, images, "four-footed beasts and creeping things," the best of them, as in China and India, sell women as beasts are sold. In their families girls are not counted as children, boys only being reckoned such. The birth of a daughter is considered a calamity, and killing female infants is not accounted murder!—while of the lower grades of heathens, several millions do not wear clothes; and Bible-rejecting scientists have learnedly striven to obliterate the distinction between those human beings and brute animals.

These can only give the negative testimony of their degradation. They have no Bible, New Testament or Old, and only prove the worth of Christ's kingdom by the want of it.

III. *Let us now examine the other third of the human family and ascertain, if we can, their relation to this coming kingdom of God.*

An Asiatic prince asked Queen Victoria the source of the greatness of her kingdom, on which the sun never sets. She handed him a Bible and said, "That book is the cause of our greatness." It had been better said, "What that book contains and reveals makes the greatness of men and of nations."

Abraham was a prince, Moses was a prophet, and Joshua was a captain. They believed and obeyed the God of the Bible, and rose to be founders of the world's civilization, more than a thousand years before Herodotus was the father of its history. And from their day to ours, the proportion of truth contained in the thirty-nine Old Testament books, and twenty-seven in the New, which is diffused among any people, is a good-enough barometer to measure the elevation of nations. And the darkest of all the dark signs of our times, is the treatment of these books by scholars and seminaries of sacred learning.

The universities of Europe were originally convents, of course Christian in name and profession. But these professedly Christian institutions, corrupted by wealth, and privilege and personal vices, began by declaring reason the test and judge of the Bible, while admitting it, in general, to be a revelation from God, They had not experienced miracles, and their reason rejected them. Consequently, they rejected Christ, who from manger to cross was and is a miracle. The German schools, wishing to retain the Bible and their funds, boldly attempted to explain Scripture by reason. They said, "When Korah, Dathan, and Abiram were swallowed up, Moses had, previously, 'secretly undermined the earth;' Jacob wrestled with the angel 'in a dream;' and when Christ seemed to feed the multitudes, the provisions were supplied by a passing caravan and carried to them by the apostles in baskets; and Christ, during his forty days' fast in the wilderness, lived on roots and berries no doubt. "These are but a few of the ultra ridiculous feats of rationalism, and "higher criticism," by which the universities, backed by politics and the press, brought the Bible into popular contempt; so that Fraucke tells us, in Leipzig, then the mart of German literature in 1690, "no Bible or Testament was to be found in a bookseller's shop."

Our Boston, New York, and Chicago are now following in the wake of European rationalism. Harvard, originally Christian, is well known to be practically deist; Christ is not worshiped there as Jehovah. Andover, once orthodox, teaches tenets of post-mortem probation, which the authors do not profess to find in the Bible, but which they hold to be dictates of reason. Union Theological Seminary, New York, sustains Prof. Briggs, an advocate of "higher criticism," whom the Presbyterian General Assembly declares heretical by a vote of 7 to 1. And Prof. Harper, who is called to Chicago to preside over their new university to be endowed by millions, and who is endorsed in advance by Chicago's preachers of "another gospel which is not another;"—this Professor Harper has already given his right hand of fellowship to the New York professor of "higher criticism." And both these gentlemen derive the strength of their popularity from the public impression that they do not hold the Bible to be wholly the inspired Word of God!

And while the poison of infidelity is thus being cast into the fountains of sacred learning in the leading cities of the United States; Romanism, which denies marriage to its priests, and sets them secretly to question women by auricular confession; Mormonism, which under the name of Mahometanism, has spread its harems on the two continents, and is now seeking to fasten them on ours; and spiritualism, which is devil-worship direct; these terrible exhalations from the bottomless pit, are now blending their accursed elements to produce the moral "lightnings, and voices, and thunderings, and earthquake, and great hail," which John, in Patmos, saw and heard, ushering in the last day.

The terrible tempest which swept off American slavery filled eighty-two Southern graveyards with Northern dead, and hung crape on almost every door-knob in the North. This was the jarring caused by removal of a single social evil. Look at the evils yet to be removed, and see if the Apocalypse itself, with all its angels, can picture the horrors which must precede the overthrow of the abominations which remain, ere Christ can reign on earth; the sword become a ploughshare, and the spear a pruning-hook. Our own United States, the favored of all lands, supports its government, more than from any other two sources, by legalizing liquor and tobacco, which science, law and religion declare to be useless, unmitigated curses to mankind. And the portion of that taxed and licensed liquor shipped in United States bottoms, to Africa alone, causes more crime, sin and suffering there in a single year, than a thousand missionaries can do away in a century. Yet such prospects, though gloomy, are no reason for despair. The kingdom of God was once committed to twelve "unlearned, ignorant men, when the only house of God on earth had been turned into a den of thieves. But in thirty short years from that time the Gospel of Christ's kingdom had been preached throughout the Roman empire; and, in three centuries had subdued the empire itself. And to-day more than two-thirds of the earth's surface is governed by minds who profess the belief that Christ is the Son of God.

But how shall we meet and turn back this deluge of infidelity which the dragon is pouring out of his mouth, to drown the sun-clothed, star-crowned woman, by

which the angel of the Apocalypse symbolizes the Christian religion?

Our answer is: We shall turn back this deluge "by the blood of the Lamb and the word of our testimony."

There are three arguments on which the truth of the Bible rests, viz: *History*, *Experiment* and *Christ:* And if true, it inspired, for it claims to be inspired.

1. The absence of anachronisms and the coincidence of customs with events, through four thousand years, alone prove the Bible true. Abram was a prince and Sarah a princess; and both had plenty of servants. Yet Abram ran and fetched a calf, and Sarah cooked supper for an angel in the guise of a traveler; which princes and queens in after ages would not have done. The histories of Tamerlane, Ghengis Kahn, Alexander, Cæsar, and Napoleon are read and believed without question; though neither of those great men gave their names to their posterity; while millions of Jews are still called children of Abraham, who died ages on ages before those conquerors were born. And down through all those ages, in the record of the Bible customs keeps pace with events. Thus history proves the Bible true; and if true, it is divine. For miracle runs through the whole of it.

2. *Experiment also proves the Bible true.* And experiment is the pivot on which philosophy turned from conjectures to facts. It was the *Novum Organum* by which Lord Bacon exhumed philosophy when buried under the hypotheses of the Monks of the Middle Ages.

Nitre, charcoal and sulphur have formed an explosive mixture ever since the Christian era. To doubt that gunpowder exploded will lift up heavy bodies, would be to doubt the experience of eighteen hundred years. But for more than twice that period, Bible truth has lifted up the prostrate characters of men. Alfred the Great translated portions of the Bible for the people of England, and her cross-emblazoned flag never sinks below the horizon.

Priests have set aside the Bible in South America, where England would, geographically, form but a petty province; and though peopled by a nation once the rival of England, that vast continent, with a soil and climate like an Eden, is peopled by serfs. To doubt whether the Bible, read and obeyed, elevates degraded men, is to doubt four thousand years' experience. Whenever it has touched a prostrate mind, that mind has arisen and stood erect. But religious falsehoods do not elevate humanity. They sink it to the condition of Stanley's pigmies and dwarfs in the African forests. Therefore the Bible is true.

3. *But is it* ALL *true?* And if so, how do we prove it? We answer, "by Christ."

In our national capital, at the close of our terrible war, I asked Thaddeus Stevens, the head of its "Ways and Means" committee: "Mr. Stevens, do you love and trust Christ?" That great man replied: "Well, when one looks at his truthfulness, for he was the truth, not to love him would be to be a wretch!" No honest man can read Christ's history and doubt him. And he sanctioned the books of the Old Testament, all of them, as the very Word of God. Hence to doubt that they are so, is to doubt or deny him!

The good Dr. Alexander, in his learned book on the Canon, tells us that "the Hebrew Bible of the Jews is also the Bible of the Christians. There is no difference." And if Alexander had not said this, we can any of us learn it by asking a Jewish Rabbi. And having established the fact that the Jews' Bible and our Old Testament are one and the same, Dr. Alexander says: "The whole of what were called the Scriptures received the explicit sanction of our Lord." This proves the Old Testament books, and all of them, divine; for they all were and *are* the Jewish "Scriptures" which Christ endorsed. And if Christ is not true, then nothing is true. And if the Old Testament books are true, they are inspired; for they claim inspiration, and they are miraculous. The Saviour says of these books, "Search the Scriptures, for in them ye think ye have eternal life." Again, "The Scripture cannot be broken." He rebuked the Sadducees for their ignorance of these "Scriptures." He opened the disciples' "understandings that they might understand the Scriptures." And to the two disciples on the road to Emmaus, "Beginning at Moses and all the prophets, he expounded unto them *in all the Scriptures*, the things concerning himself." And Paul, to Timothy, calls these very books "the Holy Scriptures," and "the oracles of God." And he writes to Timothy, "All Scripture is given by inspiration of God." And Peter, speaking of these very books of the Old Testament, and of all of them, says, "Holy men of old spake as they were moved by the Holy Ghost." So speak other apostles.

Thus, though historic and experimental proofs are good and abundant, we do not need them. We are "complete" in Christ. History is for scholars, and experiments for philosophers. But the Bible is for man; and Christ was "the Son of man." And the baptized worldlings who affect a criticism higher than Christ, belong to that same class of teachers whom the Saviour called "blind guides," and "hypocrites," and asks, "how they can escape the damnation of hell?"

I have spoken of the books of the Old Testament because they are the ones chiefly assailed. But what proves Christ to be the Son of God, proves the New Testament books to be the Word of God, identical with the books of the Old. They rest on the same basis, viz., the Ten Commandments, which Christ condensed into two. The Old Testament priests and sacrifices were but finger posts pointing to Christ, and pardon obtained by his blood. And we no more need proof that supreme love to God and equal love to man, if reduced to practice, would set up the kingdom of God on earth, than we need proof that "love worketh no ill to his neighbor," and that it conforms us to the Being beloved.

But this infidel craze called "higher criticism" is as hateful to men as it is hostile to God. They hide the resurrection of the dead by their post-mortem mists. When our loved ones die, we wish to KNOW *something* of where they are gone and what they are doing. Even the poor infidel Ingersoll sent his eloquent wail afterh is dead brother, and moaned that it brought no echo back. And Christ has supplied us the very information which we want. He told the ignorant Sadducees that their boasted law-giver, Moses, showed that Abraham, Isaac and Jacob were alive; and that God was still their God. He took three of his disciples into the mount of transfiguration, and showed them Moses and Elias, both alive and well, and earnest for the kingdom of God as when they labored for it centuries before. He told the penitent thief, whom he pardoned on the cross, that he should *that day* be with him in Paradise. And he needed no "higher criticism" to interpret his words to the sorrowing sufferer by his side, and the common people who stood around the cross and heard him. He said what he meant in plain terms, and he meant what he said. And if he can meet at once in a thousand circles of prayer, wherever two or three are gathered together, though thousands of miles apart, there was no difficulty in his meeting that forgiven sinner in Paradise as soon as he ceased to breathe. Thousands of dying saints have met him in death, and greeted him with a smile! He said he would come again and receive us to himself, and he does.

Nor need we fear lest the august costume and drapery of the future resurrection and final judgment foretold by the prophets, will not be properly fulfilled. In death we pass out of time into eternity; and there is no before nor after there. And the beloved Dr. Pond said, "For aught I know the trumpet may be sounding all the time."

"God is his own interpreter,
And he will make it plain."

Le us hail these pitiful dreamers, and their misled multitudes, as signs of the times and predicted tokens of Christ's near approach; though "the sun and the air be darkened by the smoke" of their criticism. For Christ said these things must needs be. "But the end is not yet." Nor is it so material WHEN he comes, as *that he is coming;* and of this the tokens thicken. There are already the "false Christs and false prophets" foretold by our Saviour," showing great signs and wonders" to "deceive, if possible, the very elect."

One huudred years ago the poet Cowper expressed the belief, then common in Europe, that the seventh thou sand years of the world's history was to be the millenniium. That period begins 109 years from this present year. He sang:

"The groans of nature in this nether world,
Which heaven has heard for agés, have an end.
The time of rest, the promised Sabbath come;
Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things,
Is merely as the working of the sea
Before a calm, which rocks itself to rest."

But in Scripture, "the acceptable year of the Lord" is ever joined with "the day of vengeance of our God." And they are joined in history as well. That mighty millennial movement, the fall of American slavery, buried one-third as many people as were here when the war of our independence began. The single battle of Gettysburgh cost us 36,000 lives; more than the population of some whole counties. And our Saviour has told us that "there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken" (Luke 21: 25), and that then "the kingdom of God is nigh at hand."

The child of God has but one thing to do, that is, "to seek first the kingdom of God and his righteousness." And the same divine authority tells us how we are to do it. We are to "confess our faults one to another, pray for one another, and exhort one another daily, while it is called to-day, lest any be hardened by the deceitfulness of sin." "Blessed is the servant who shall be found so doing."

Let us obey the injunction of our Saviour with which he classes this wonderful prophecy of the millennium: "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man," Luke 21: 36.

—During the past year the government has appropriated $360,000 in aid of Catholic Indian schools. It is done on the theory that otherwise certain Indians would have no schooling whatever. It would be better for the government to expend all the money in maintaining schools of its own, and allow the various religious denominations to do as much mission work as they are able from the benevolent contributions of their members.—*Journal and Messenger.*

OUR WASHINGTON LETTER.

WASHINGTON, Aug. 5, 1891.

The twenty-first annual convention of the Catholic Total Abstinence Union of America met here this morning, with delegates from about 800 societies present. The convention was called to order by Bishop Colter, of Minnesota, the president of the union. Cardinal Gibbons addressed the convention, welcoming its members to this archdiocese; and Hon. John W. Ross, one of the District Commissioners, welcomed them to the District of Columbia in a few happily conceived remarks, recognizing the grand and good work in which the union is engaged. To-morrow evening a grand public mass meeting is to be held in the Academy of Music, and a cordial invitation has been extended to all friends of temperance to attend; Friday the delegates will be taken to Mount Vernon; Saturday, the last day of the convention, they will be shown all places of interest around the city, and will spend some time at the Georgetown College and the new Catholic University.

The Postoffice Department has notified all American terminal postoffices, designated as exchange postoffices with Canada, to refuse to certify money orders or to forward registered letters payable to and directed to the "Home Fascinator Company, Montreal, Canada," and to return the same to the offices of origin, marked "fraudulent." This action has been taken because the Inspectors of the Postoffice Department have ascertained that the parties named are conducting a fraudulent business in connection with the publication of a monthly magazine called the *Home Fascinator*, which claims to distribute valuable prizes among its subscribers.

The Secretary of the Treasury has asked the Attorney-General for an opinion upon the claim of Mrs. Cooke for salary as Secretary of the board of lady managers of the World's Fair, because he wishes to know whether Miss Phoebe Couzins has been legally deposed from that office, and whether he shall decline to pay either until the appeal recently taken by Miss Couzins shall have been judicially decided.

Some very interesting correspondence between the Chicago Congregational Club and Senator Chandler, relative to the failure of the Senate to ratify the treaty of the European powers regarding Congo State matters, at its last session, was made public here this week. The Senator, who had been reported as being one of the opponents of the ratification of the treaty by the Senate, was asked to give his views on the subject, and he did so at length. I quote from his letter: "It gives me pleasure to be able to state to you my own ideas on the treaty. An unwise attempt has been made to attribute to those opposing it in its present form an unwillingness to promote the suppression of the slave trade and the use of intoxicating liquors in Africa. There is not in my belief any just foundation for such an assertion.... The whole point is: Shall the United States, as a preliminary to such expression and request, enter into a formal treaty whereby we declare our approval of the seizure and partition of the continent of Africa by its European conquerors, and forever estop ourselves as a nation from objecting to such seizure and partition, or endeavoring to arouse against the subjugation of Africa the righteous indignation of all Christian people. President Harrison and Secretary Blaine were undoubtedly, in consenting to the treaty, actuated by the same worthy motives which control the Chicago Congregational Club; but they surely cannot have weighed with care certain declarations of the treaty which especially state that the United States is equally interested with the other sixteen powers, not merely in the suppression of the slave trade and of the rum traffic in Africa, but also in all the measures adopted by those other powers for increasing their possession, and strengthing their protectorates in that continent. ....It quite satisfactorily appears to my mind that the United States ought not to enter into a formal treaty which not only makes no protest against the recent partitioning of Africa, but expressly approves the partitioning, by declaring the United States to be equally interested therein. The possessions acquired by European powers in Africa, almost without exception, have been obtained by shedding the blood of innocent natives. ....I am confident that the treaty will be withdrawn from the Senate, and either not submitted again, or presented with an amendment guarding

against such inference as would surely be drawn from its adoption in its present form."

The first season of the Glen Echo Chautauqua very fittingly closed with "Peace Day," its program being in charge of Mrs. Belva A. Lockwood. In the evening Miss Clara Barton held a reception to the speakers from abroad at the Red Cross quarters. *

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

BOSTON, Mass., Aug. 1, 1891.

EDITOR CYNOSURE:—Discussions at and following the meetings in Tremont Temple, last June, have set brains and pens in motion, revealing the claims of the lodge and its attitude towards the church of Christ. The "blood-boiling, moist-eyed" Mason of "nearly fifty years," standing opened the ball, from the *American Monitor* of June 27. One of kindred spirit takes up the roll in *Loomis' Musical and Masonical Journal*, New Haven, Conn., for July, and sends the watchword along the line of conflict. A single paragraph will give the animus of the whole article: "Furthermore, Masonry has done more good works in raising the fallen, helping the weak, and shielding the orphan than any, or (we might say) all, of the evangelical denominations in the world; and not only does it do this, but in a manner so quiet and unostentatious, that few outside the craft have any idea of the good work that is being done by the body of men who, he says, 'swears allegience to a code antagonistic to God.'" In closing, the writer says: "We trust that the reverend gentleman will refrain in the future from giving his 'address' until he has a personal and definite knowledge of what he is talking about."

This may be news to some of our pastors, who, not having been *initiated*, are classed with the "profane" by the writer. That the "Secret Empire," and not the church, "Jah-Bel-On," the lodge god, and *not* Christ, are *chief* in "*raising the fallen, strengthening the weak*," etc., will certainly be a surprise to many who will hesitate to accept the averment without proof. It is pretty near the "bare hook without bait," and I doubt if *all* the Masonic preachers and saints will swallow it with avidity. Let us remember that all who were worshiping at the foot of the mountain were not ready to go into blank apostasy when Moses put the test, "who is on the Lord's side?" and not every one that has drunk of the stolen waters and eaten the secret bread of the lodge will deny Christ and cast contempt upon his church when the sifting time comes; and let us labor and pray that it may come speedily.

As to personal strictures, they are of little moment. I neither expect or covet approbation from those who are more enamored with Baal-peor of Moab, than with Jehovah of Israel, and who extol revelry and secret pagan altars above Christ and his Bride, the church; for I remember "that the friendship of the world is enmity with God;" but I wish to assure the seemingly irate writer that the "reverend gentleman," against whom he inveighs, already "*has a personal and definite knowledge* of what he is talking about," and that he is ready to meet any *indorsed* member of the Masonic fraternity, on any platform in New England, or any journal of respectable character, and make good the assertion that Masonry "swears allegience to a code antagonistic to God," if that means the God and Father of our Lord Jesus Christ.

I had anticipated a report of Bro. Wm. F. Davis eight days' tent meeting on Mt. Washington, Chelsea, from another source. It opened auspiciously, and continued with increased interest to the close. I have never attended a meeting where a wider range was given, or a greater variety of topics was introduced for consideration, without the slightest apparent friction. There was liberty to speak on any topic of religious interest, and anything presented received merited consideration. Bro. Davis has conducted a school of instruction during the year past, giving instruction in primary branches as well as in Greek and Hebrew, of which languages he is said by competent judges to be a master. He proposes, I understand, to continue his labors (D. V.) another year; and parents wishing to place their sons or daughters where they will be surrounded by the purest home, social and Christian influences, with exceptionally good opportunities for study, would do well to communicate with Wm. F. Davis, Mt. Washington, Chelsea, Mass.

The "benefit orders" seem, many of them, to have come to their judgment day, and being weighed are found wanting. Plenty of promises, but no cash for bond or certificate holders, does not satisfy the beleaguering crowds.

It is one of the mysteries why people hold on and keep paying into these bottomless bags, after every reasonable hope of ever getting a dollar back is at an end. A gas collector is responsible for the statement that it is almost impossible to make collections, for the earnings of the poor are going into these insatiable "benevolent orders." Poor families are actually going without proper food, to save enough to pay assessments to prevent their policies from lapsing. Boston has had her "*Golden Opportunity*," which failed to respond to calls from holders of matured certificates, and found it very unpleasant to be harassed by hungry applicants. It one night migrated, bag and baggage, from Tremont street, Boston, to 415 Dearborn steet, room 46, Chicago, Ill., and is now, of course, Chicago's "Golden Opportunity."

A circular of explanation for this sudden move says: "We are obliged to do something to continue our busines and meet our maturing obligations. We have decided to move our principal office from Boston to Chicago and continue the work of securing members and organizing lodges in a new field." Like all fraudulent business, it must seek new fields where its tricks are not known, to feather its nest from the fat or lean geese who are silly enough to pay good money for worthless promises.

The *Cynosure* readers need no introduction to Chambers Street Reformed Presbyterian Church. During the life of its founder and faithful pastor, Rev. David McFall, it was the champion of all reforms in the city. It has been passing through the trial stages of selecting a new pastor, and now, after more than a year with supplies, it seems to be near the settlement of Bro. J. M. Foster, whose communications have been frequent in the *Cynosure*. Following one so brilliant, and who had gathered about him so closely the affections of his flock, Bro. Foster will find scope for all the skill he possesses and may receive, but his brief stay here has endeared him already to the hearts of many, and I am confident that not only among his own flock, but outside, he will receive a cordial welcome from the evangelical ministers and churches of Boston. J. P. STODDARD.

FROM THE WASHINGTON AGENT.

WASHINGTON, D. C., Aug. 7, 1891.

DEAR CYNOSURE:—At Binghamton, N. Y., I found a "Quaker Evangelist," by the name of Dean, giving Bible readings in the Y. M. C. A., to good audiences for this season of the year. At one reading which I attended he called for the passage which reads, "Have no fellowship with the unfruitful works of darkness," and remarked in regard to it, "That means sin." I had a conference with friend Dean and found that he was familiar with the work of our association and in full accord with it. He most heartily endorsed the anti-lodge expressions of Moody, Pentecost, and other evangelists. Yet he did not deem it expedient for him to speak against the lodge as he did other popular sins.

As he was to give his last Bible reading on last Saturday, I thought it might be expedient for me to follow, on Monday and Tuesday evenings, with lectures. I was assured by the young man in charge of the Y. M. C. A. that there would be no doubt but I could have the hall for those two evenings by paying for it. A friend offered the money necessary. I returned, after consultation with friend Dean and others interested, and told the young man I would take the hall for the two evenings. He replied that he had consulted with the President of the association since seeing me, and the President thought it would not be best to rent the hall for my lectures. I went to the President, a Mr. Brown, keeping a furniture store, stated that the young man had assured me there would be no doubt but I could have the hall, and supposing him to have authority I had arranged to use the same. He replied that while he should not personally object, there were persons belonging to the association who also belonged to the lodge. One man, who paid twenty dollars a year, he said belonged. If the lectures were allowed, it would cut off their revenue from lodge men, he thought, and that they could not afford to do.

I need not give more of the details. Those who are not familiar with the obstacles which the agent meets in getting the truth before the people will here get a glimpse. Instead of asking, "What is right?" "What will please God?" the question is, "What will please the people?" We must have the golden calf if men want to be converted that way.

I had thought to have given some lectures in or about Thompson, Pa., before returning home, but, finding no preacher in town, and a singing school in the church, I concluded it unwise to attempt lectures at this time. A very pleasant visit was had at the home of Bro. Wm. Witter, an aged reformer, who is waiting his call to a better home. He has read the *Cynosure* and supported its work for many years. My plan now is to spend the rest of this month assisting the New England agent; September, in either Philadelphia or western Pennsylvania, and October, Central New York. Any friends in these sections desiring lectures, writing me, I will try and arrange time to suit. Our baby manifests an enterprising spirit in acquiring four teeth in less than a month.

W. B. STODDARD.

OUR ANTI-LODGE WORK IN NORTHEASTERN PENNSYLVANIA.

MONTDALE, Penn., July 27, 1891.

EDITOR CYNOSURE:—After twenty years of comparative quiet in this anti-secret Regular Baptist church of Scott Valley, we were again grieved by the union of one of our prominent members with the I. O. of O. F. Having of late received some forty new members, it was presumed that the old anti-secret rule could not now be enforced, without much friction and danger to the church. So the subtle foe ropes one of the members into the lodge, as an entering wedge to test the rule against the orders. The church took measures to reclaim this dear brother, or to accept the, to us, painful alternative, his exclusion. Our action proved *unanimous* in withdrawing from him the hand of fellowship. His *fellowship* is now *Odd-fellowship*, "by his own free will and accord." Few can comprehend the great difficulties attending the maintenance of a righteous and unpopular rule in such an environment as ours. On all hands, croakers, shedding croco-

(*Continued on 12th page.*)

CORRESPONDENCE.

AN INCONSISTENT PREACHER.

WORCESTER, Mass., July 30, 1891.

EDITOR CYNOSURE:—It was my fortune, some years since, to have Rev. S. L. Holman, of Boston fame, for my pastor. I well remember that one evening, in opening our weekly prayer-meeting, he chose 2 Corinthians, 6, for the Scripture lesson; and when he reached the 14th verse, which reads: "Be ye not unequally yoked together with unbelievers," etc., he said: "Now, while I belong to some of the so-called secret societies, if there are any of you that do not belong, I advise you to *keep out*, for you are taking an *unequal yoke* upon yourselves if you join them." Verily, I thought, "consistency thou art a jewel." Doubtless he spoke honestly then, as I fear he did not altogether in his recent defence of Masonry before the Boston Baptist Ministers' Conference.

Yours for the truth's sake, C. B. KNIGHT.

MASONIC OATHS AND PERJURY.

MONTDALE, Pa., Aug., 1891.

DEAR CYNOSURE:—Would not a better understanding of terms, as of *oaths* and *perjury*, aid us on all sides? According to Webster, a *perjurer* is "one who willfully takes a false oath *lawfully administered*." Can perjury be committed only in the case of oaths lawfully administered?

Masonic oaths are *no* oaths, not being legally administered. If in any sense they are oaths, they are profane oaths, being extra-judicial, rash, and un-called for. Should we not carefully discriminate between real and illegal oaths?

If there is perjury in, or growing out of the Masonic obligation or covenant, it must be in the *intention*, when taken, to make the Masonic oath paramount to all and to every other obligation.

This, in many cases, would be *threefold* perjury—perjury to the family, state, and to the church.

Let this matter be well pondered. Thousands verily think it would be perjury to break the Masonic covenant of secrecy and fidelity to the order. But, instead of this being true, the only possible way out of a state of perjury, is by *revocation* and *confession* of the awful sin of perjury to the family, state, and church, in the intention to be recreant to all three, in the act of taking the Masonic obligation. Let us all get right on this question and not *imply* in any way that the oath-bound orders, so-called, are oath-bound at all, only as the members are bound by fundamental laws of family, state and church. I have more to say but will not say it now. Truly yours for pure truth, Nathan Callender.

PARTIALITY AND INCONSISTENCY IN THE CHURCH.

Hot Springs, Ark., July, 1891.

Dear Cynosure:—In this section of country where I live, some very peculiar customs prevail. Most of those which attract my attention are practiced in the churches. The church of which I am pastor, at its last business meeting, excluded two of its members, and withdrew the hand of fellowship from them, because they danced at a ball given by the Masonic lodge. The very persons who projected and managed the anniversary ball where these young people danced, (and old ones, too, if you please,) were the ones to vote for their exclusion. Of course, the good leaders of the church, and members and officers of the lodges, are not to be meddled with by the church for their being at the lodge balls, even if they are the door-keepers and collect the admittance fees.

The "big folks" are the great leaders in the lodges, which compel the church members to attend the festivities, anniversaries, etc., of their lodges, and they themselves are there to treat to the wine, beer, refreshments, pay the musicians, etc. It is they who dictate the fitness of others to stay in the church as members, or go out. These lodge leaders can say who are worthy to have their names on the church book, who shall be the pastor, how long, what he must do and say, etc. They command, and it is obeyed; they order, and it is done. Their words, ways and purposes must be understood without explanation. God commands, "Come out from among the world;" they pay no attention. God says: "Be ye not unequally yoked together with unbelievers;" these lodge leaders interpret that this means Christian men and women should not marry sinner wives or husbands. God says: "Ye can not serve two masters," etc.; the lodge says they can and will; hence on they go in their own way, against God's way, and have the "cheek" to say God must take them to heaven when they die.

Often, judging from the way in which they express themselves, one would feel that if the Lord Jesus were again here on earth, and spake in his open way against their evils, they would rush upon him to kill him, as did the wicked Jews.

Almost any of the pastors of our churches can commit suicide without the use of laudanum, "rough on rats," or any other drug poison, if they will just stand up and contend for Christian, impartial consistency in God's church.

"Oh! what a wretched land is ours"!

(Rev.) J. R. Bennett,
Pastor Roanoke Baptist church.

TEMPERANCE ORDERS.

Vernon, Wis., Aug., 1891.

Editor Cynosure:—An order, according to Webster, is "a class of men so closely linked together that they form a separate class in the community." Such divisions of society are unmitigated evils, especially when they are founded upon the ground of secrecy. We believe in no orders, either in church or State, except those founded by God himself.

Secret orders were not founded by the God of heaven, but by the god of this world. They are the devil's method of destroying the influence and power of every righteous reform. As to the social order of things, they are the tares among the wheat. They are as vampires to the temperance movement, to the family, the church, and the State. The devil arrays himself, but often with a hidden hand, against everything that is divine. Upon these three pillars rests the social fabric; and it is their province to resist and destroy every enemy, in the exercise of their legitimate functions. The liquor traffic is a most malicious enemy, and men who seem to have no faith in divine methods would, forsooth, assail it with the weapon of secrecy. Our Davids will put on the armor of Saul, with which they can never prevail. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." He will do this through his church and by his mighty judgments. When will men learn that a right thing must not be done in a wrong way?

Our political system provides for party organization for legitimate ends; but a secret party would be a monster, not to be tolerated. How much better is a secret temperance society? These societies are, perhaps, the greatest barrier now in the way of the temperance movement. As a matter of fact, they divide the host of workers,—and to divide is to destroy. "An enemy hath done this." J. B. Galloway.

SECRECY IN TEXAS.

Muenster, Tex., July, 1891.

Dear Cynosure:—Everything (so to speak) is secrecy. All of the different lodges are well represented here—Masons and Alliances being apparently the most numerous. We have but very few ministers who do not belong to one or more of these secret orders, and many of them glory more in their lodge associations than in their church fellowship—more in the light of Masonry than in the light of the Son of God.

Some of them will even tell you that Masonry is better than Christianity, and extol the lodge above the church for benevolence. Some, perhaps, draw a salary from the church and then take the same money to pay their lodge-fees, thus robbing the church and God, to aid the lodge and the devil. We attend their meetings at times, and are often disgusted at seeing the lodge badge of secrecy on the vest or chain, dangling in full view, while they preach to the people on nonconformity, consecration, holiness, etc.

I was called upon to preach to the young people, one Sabbath. I compared *lights*—the difference between the light of Him who came as the light of the world, and the light of Masonry, which only shines on the able-bodied men. I created a "buzz," and all wanted to know who I was.

You can tell them, through the *Cynosure*, that I was converted from all selfish institutions and led to walk after the Spirit—not the flesh; to follow Him who "said nothing in secret." And so I became an ex-Mason, ex-comrade of the Grand Army of the Republic, and ex-Good Templar.

Jesus Christ is all in all—*everything* to the true child of God; this is consecration, and nothing else can be. (Rev.) A. W. Austin.

A CURSE TO THE PEOPLE.

Little Rock, Ark., July 29, 1891.

Editor Cynosure:—I have received three copies of your valuable paper, and approve of the stand you take against the lodges. I do not think a worse curse could have befallen our people. I have been preaching in opposition to them for three years, and have been traveling the mission field, where I could see the danger of them. I want to say that you have my heart and hand. Yours in Christ, (Rev.) P. A. Knowles.

LITERATURE.

The *Century* for August, "the mid-summer holiday number," presents its usual fine variety of topics, carefully treated and copiously illustrated. Portraits of the present German Emperor and Empress, in connection with a graphic sketch by Poultney Bigelow, will impress the reader favorably. The two other important papers, the first finely illustrated, are "Life on the South Shoal Lightship," by Gustav Kobbe, and "The Press as a News-Gatherer," by Wm. Henry Smith, manager of the Associated Press. Pleasant reading will also be found in continuations of "The Squirrel Inn," by Frank R. Stockton, and "The Faith Doctor," by Rev. Edward Eggleston; in "Cape Horn and Co-operative Mining in '49," by Willard B. Farwell; "On the Study of Tennyson," by Henry Van Dyke; "A Common Story," by Wolcott Balestier; "Play in Provence," by Joseph Pennell, and in "Our Summer Migration—a Social Study," by Edward Hungerford. Several poems by Louise Chandler Moulton and other contributors, "Thumb-nail Sketches," topics of the times, open letters, "bric-a-brac," etc., will also attract attention. New York: The Century Co., 33 E. 17th St.

The Cosmopolitan for August (New York) offers a varied and satisfactory collection of summer articles. Amelie Rives (whose portrait forms the frontispiece) contributes an illustrated story, "According to St. John;" Murat Halstead has a pictorial sketch of Bismarck, past and present; Valerian Gribayedoff's paper on "Pictorial Journalism" reveals the source of the common zinc etchings that enliven the daily papers; Adam Badeau comments on "Gambling in High Life;" Daniel C. Gilman describes, with illustrations, "The Johns Hopkins University; "Fannie A. Mathews introduces "The Woman's Press Club of New York," with portraits of its members; "The Court Jesters of England," with reproductions of rare engravings, by Esther Singleton, will be read with interest; "Placer Mining," illustrated, by Joseph P. Reed, presents some important facts and figures relating to this industry; "Dissected Emotions" exhibits several actors and actresses in their rendition of great characters; and there are other entertaining papers, poems, book notices and "Social Problems," all of which add to the attractions of this very acceptable monthly.

The *American Garden* for August (Rural Publishing Co., New York,) is a happy combination of useful papers and fine engravings. Among the former are new installments of "The Gardens of Newport," "The Economic Plants of Japan," and "Notes from a Garden Herbarium"—all illustrated; the first of a series on "Southern Horticulture," and the following monographs: "The Farms Must Become Gardens;" "Roadside Gardens;" "Jefferson as a Horticulturist;" "A Semi-Tropic Garden;" "My Experience in Building a Garden Home;" "Causes of Depreciation in Grapes;" "Hints on Bulbs for Early Blooming;" "Orchids at Home;" "Some Good Flowers in My Garden;" "Strawberry Farming;" "Fruit Evaporation," etc. Altogether a pleasant and profitable publication. Twenty cents.

The *Evangelical Repository* for August (T. J. McKalip & Co., Pittsburg,) contains "The Revision of the Westminster Confession of Faith," by James Harper, D. D; "The Mystery of Suffering," by Rev. W. H. McMaster; "A Meditation," by Edward A. Thompson, D. D.; "Pre-Abrahamic Chronology," by Prof William H. Green, D. D.; "Woman's Place and Work," by Blanche Macdonell; "Palestine and the Jewish Question," by Rev. John P. Peters, Ph. D.; "Buddhism and Christianity," by Prof. Monier Williams; "Losses in Battle in the War for the Union," by Col. Wm. F. Fox; "Mr. Darwin's Religion," by Prof. Geo. F. Wright; "Illustrations;" "The Sabbath School Lessons," and "Our Young People." A number of much excellence. Twenty cents.

Vick's Illustrated Monthly Magazine for August is seasonable and beautiful in its illuminated frontispiece and characteristic contents and illustrations. The ethereal colored plate shows a delightful form of aquilegia, supposed to be an accidental hybrid of the cærulea and chrysanthymum species. Artificial hybridizing of this class of flowers will produce equally fine specimens. There is a third paper on "Our Native Plants;" "The New Industry"—nut culture; a description of "Arlington Park, Salt Lake City;" "Some Desirable Climbing Plants;" The Dwarf Yew;" "The Flora of Provincetown;" "Roses in Spain," and some valuable notes by the editor. Published by James Vick, Rochester, N. Y.

It is surprising how little literature has been issued bearing on the evil of gambling. Intemperance, a more open but no greater curse, has called forth endless volumes. A prize, equal to five hundred dollars, was recently offered by an English society for the best story on the evils of gambling, and resulted in the issue of "The Fall of the Staincliffes," by A. Colbeck, a very effective portrayal of the pernicious results of this wide-spread mania. Fleming H. Revell Company, New York and Chicago, publish the American copyrighted edition. Young men who have been tempted to gamble, parents who have sons whom they wish to warn, will do well to read this work.

In Brief.

There have been during the past year exported 704,387,532 gallons of mineral oils, valued at $51,313,454.

In the school election held in Salt Lake City, Utah, last month, the Mormons were defeated by 700 majority.

An Albany (N. Y.) clerk recently built a $3,000 house, the economic result of twenty years' abstinence from smoking.

Rev. Dr. Gordon is quoted as saying, "I do not fear that my church will go to the theater half as much as I do that the theatre will get into my church."

Gen Booth of the Salvation Army proposes to buy land in the western part of the United States to found a colony similar to that which he has established in England.

Some German physicians of high standing have been doing the dishonorable thing of innoculating their patients with caneerous tissue, and thus developing cancer, unknown to the patients.

The announcement comes from London that an electrical machine has been invented which will not only grind meat and stuff a sausage, but will also turn it out cooked and smoking hot to the consumer.

"It is the general opinion of shrewd business men that the man who expects to get one dollar's worth of goods for less than 100 cents deserves to be and is quite likely to be disappointed," says the *Rural New Yorker*.

S. Gerber, of Omaha, an American citizen, is said to have been banished to Siberia by the authorities of Myszyuca, Russia, who, it is alleged, confiscated his property. He went to Russia for the purpose of bringing his family to America.

A newspaper correspondent writes from New Orleans that in the present political campaign Louisiana knows no North, no South, no Democrat or Republican, not even any People's party or Farmers' Alliance. She knows only lottery and anti-lottery.

The opinion of the Appellate Court for the First District of Illinois, by Gary, J., is that where a business man of twenty-two years of age, earning $2,500 a year, was permanently disabled, a verdict and judgment of $30,000 against a wealthy corporation was not excessive.

Patent medicine labels can no longer be copyrighted. "Only such writings and discoveries as are the result of intellectual labor can be registered and copyrighted," says the United States Supreme Court. Therefore anybody can use anybody's else label for liver pills.

The United States exported during the past year to June 30, 1891, 54,201,282 bushels of wheat, 11,007,638 bbls. flour. In 1890, 54,110,942 bushels of wheat, 11,881,163 bbls. flour. Total breadstuffs for 1890, $150,690,033; total breadstuffs for 1891, $123,156,478.

An expedition sent out by the San Francisco *Examiner* has sailed from the Colorado river below the Mexican border to Salton, thereby proving that the rise of water in the Colorado Desert, about which there has been so much conjecture, comes from the overflow of the Colorado river.

Prof. S. M. Hill, of Wahoo, Neb., suggests, if the United States government succeeds in assisting the Jews back to their native land, that there be inaugurated a celebration of the nineteenth centennial of Christianity at its birth place in Jerusalem, and that every ten years thereafter during the twentieth century universal Christianity meet on the centennial grounds at Jerusalem for a World's Chautauqua Assembly.

Have we any truly great men at the present day? Some doubt it, and ask to be shown the modern Washington, Franklin, or Webster. However this may be, of one thing we are sure, there never was a greater blood-purifier than Ayer's Sarsaparilla.

SPECIAL.

New subscribers will be received during this month to whom the *Cynosure* will be sent from August 1 to January 1 for 50 cents. To the one sending in the new subscription, will be sent the great St. Louis Sermon and also Joseph Cook's address.

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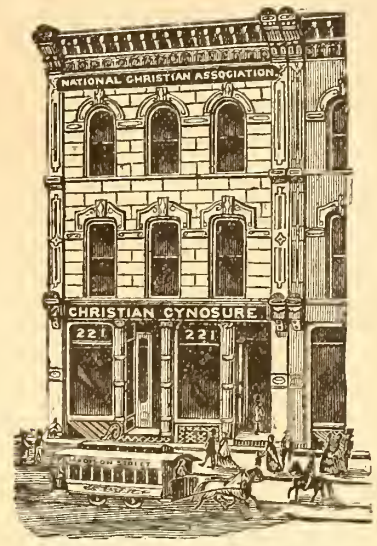
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"THE WHOLE IS BETTER THAN A PART," AND YOU HAVE IT HERE IN A "NUT-SHELL."

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The Christian Cynosure.

CHICAGO, THURSDAY, AUGUST 13, 1891.

TEMPERANCE AND SECRECY.

The obligation of the initiate when joining the now defunct order of Sons of Temperance was as follows, as administered by the "Worthy Patriarch:"

"Place your right hand on the heart, and each member will do the same, as a token of fidelity. You will now repeat after me our pledge: I, without reserve, solemnly pledge my honor, in the presence of these witnesses, that I will neither make, buy, sell, nor use, as a beverage, any spirituous or malt liquors, wine or cider. I also pledge myself to promote the harmony, advance the interest, and preserve unsullied, on my part, the reputation of the Sons of Temperence. I furthermore pledge myself faithfully to observe the constitution and by-laws of this Division and the rules and usages of this order; and never to divulge any password, ceremony, or other private matter of the order, except to those legally authorized to receive them; and whether my connection with the order shall continue or not, to consider my obligation, in this respect, binding to the end of life."

It has been suggested that the Sons of Temperance wasn't much of a *secret* society—very little more than the temperance pledge being required from the initiate; but the reader will notice that, like Masonry, Odd-fellowship, Jesuitism, or any of the older and larger orders, it required a servile observation of, or obedience to, the mandates of its "division," or lodge, and demanded also, a continuance of that obedience "to the end of life," in or out of the order. That obligation, in the hands of unscrupulous men, might bind a man to treason or any other crime ordered by the "division" or lodge, and upon his "sacred honor," he would have had to heed the command, or renounce the order altogether. This last resort would, of course, amount to Masonic "perjury."

The foregoing obligation, it will also be noticed, is, like Pope's "Universal Prayer," designed for "saint, for savage, or for sage," a Druid, a Mohammedan, a pagan, a Christian, or an infidel; and "all sorts and conditions of men" might have taken it without a religious allusion to disturb their respective consciences. Where is the meek and lowly trust in God, in Christ, in the power of the Holy Spirit, to restrain the initiate in the hour of trial? The newly made "son" is left to grope and fight for "love, purity and fidelity," without a ray from the "Sun of righteousness" to light him on his way—left to his own weakness.

While there can be no doubt that the order prospered beyond the expectations of its founders, its growth and longevity were ephemeral. We have no record of the immediate cause of its decline; but that it shrunk within a few short years, after accumulating in North America a total membership of 221,000, is matter of history. If we were to hazard a guess as to the reasons of its decadence, it would be founded upon the revealed records in our possession. There were two elements in its growth—the mystery of secrecy, and the promotion of social intercourse in the lodge, under the guise of "benevolence." It had attractions for young persons of both sexes, and its ostensible objects served to allure the friends of temperance in the churches and Sunday-schools to unite with it. But had it really any principle to keep it alive for any great length of time? Its beneficial system was weak, and General Cary (the temperance reformer of Ohio) recommended its abolition at the session of the National Division in 1849. Its national relief fund expired after a lingering inanition, with hardly a regret for its demise. Degrees were voted down in 1845. In 1843 the laws establishing *signs* in the order were repealed. The element of mystery was reduced. The social element became a paramount feature of the organization. The temperance methods of the order were no better than those of the American Temperance Society, or of the Washingtonians, both of which preceded it. All had similar pledges, and all had the same obstacles to contend with—the weakness of human nature, and the fierceness of the drink-habit—the distillery and the bar-room. All beyond the personal efforts of honest temperance workers to snatch drunkards as "brands from the burning"—the machinery of the lodge and its allurements—could do no more than the Washingtonians had done. Apostate Sons of Temperance were not different from backsliding Washingtonians. Defections from both were not unusual. And they were to be expected under any system of reformation that had no principle deeper than a common humanity.

The true temperance methods are those which actuated the noble women of Ohio in February, 1874. The history of those Christian "crusades" is as worthy of perpetuation as the older "Crusades" to the Holy Land. Openly praying, in bands, before and within saloons, holding religious meetings in the bar-rooms and on the sidewalks, the enthusiasm spread until churches became scenes of crowded, earnest prayer-meetings, where these devoted missionaries of temperance called fervently on God to help them in their work. The result was magical. Towns were almost, or entirely, cleared of saloons, and, in certain cases, saloon-keepers became changed men, abandoned the liquor traffic, and engaged in more reputable business. The work spread, and, in its peculiar methods, flourished for a season, and then ceased; but it left behind it, to fulfill a healthful and blessed mission, the Women's Christian Temperance Union. From this, again, sprang the Prohibition movement, which may, under heaven, be the true way of banishing the liquor traffic from every State where the people have sufficient determination and power to enforce it.

One thing is certain: the temperance cause does not need lodgery for its helpmate, whatever garb it wears.

THE COLOR LINE IN THE G. A. R.

The efforts of Grand Army men, in the recent National Encampment of the order at Detroit, to draw the color line between white and Negro comrades, posts and encampments, proved entirely futile; and until further action is taken, the Negro departments, in the South, will continue to affiliate with those of a lighter complexion. Referring to the present condition of these State departments, the Judge Advocate-General of the order, in his annual report, said:

"The question proposed is 'whether there can lawfully be two departments covering the same territory at the same time; for instance, a department made up of white posts and another of black posts; or one of foreign born, and another of native born.'

"I think the question must be answered in the negative. First, the idea is contrary to the usage and universal understanding of the order hitherto. Second—The rules and regulations, chapter 1, article 3, section 1, provide for precinct organizations to be designated by names and numbers, indicating that there may be several posts in the same place. But section 2 of the same article provides for State organizations, to be known as 'department of (name or State or Territory) Grand Army of the Republic.' No other name or designation is contemplated or provided for. If a second State organization be formed in any State, it would have the same name precisely, without addition or diminution, as the first, if the regulation is followed. If additional departments in States may be formed on lines of color or of birth, they may on lines of personal followings or personal antipathies, or upon disagreements of any kind. But without adverting further to the obvious evils likely to follow from establishing rival departments in any State, it is enough that it is very clear that the rules and regulations do not provide for nor warrant the establishment of but one department in any State or Territory."

In the National Encampment, the question of dividing the white and colored posts into separate departments was referred to a committee, and fully discussed. At the closing session a majority and a minority report were presented, the former discountenancing any change in the existing relative situation, with cogent reasons for its continuance, and the other showing that for the benefit of the order the Negro department should be separated from the white one. The first document was a manly tribute to the heroism of the Negro soldiers of the Union in its defence, and their natural and equal right to be recognized as members of the order for their patriotism and bravery. It is sufficient comment on the two documents to say that the majority report was adopted with a great deal of enthusiasm.

It was said, when the encampment gathered, that if the decision now reached should prevail, the white posts of Louisiana and Mississippi would withdraw from the order. It is possible, but hardly probable, that they will do so. Better counsels will undoubtedly be heeded, and no radical movement follow, although it is likely that this vexed question will again be raised in the deliberations of future encampments.

THE INDEPENDENT ORDER OF OWLS.

We excerpt from the *Masonic Chronicle*: "The Independent International Order of Owls, the modern mystic society has a Nest in Columbus. It was instituted July 4th by representatives from a dozen different cities with great eclat. Nearly 200 Owls from St. Louis Nests joined in the exercises which give the order a second home in the Buckeye State. The new order is a unique one, composed of Master Masons, although entirely distinct from the Masonic organization."

The names of officers, in part, are "Sapient Screecher," "First Vice Screecher," "Second Vice Screecher," "Sapient Scratcher," "Lord High Executioner," "Property Owl," "Blinker," etc., etc.

About two hundred men are said to have been initiated into this new lodge on the occasion above referred to. It is, of course, needless to say that the Master Masons composing this order are "leading citizens," "fine looking men," etc., etc. Nearly an entire page in the *Masonic Chronicle* is given to these "Owls." It is not strange that dementia increases, when such proceedings as are here reported become common. The fact is that the soul of man hungers for God, and when it fails to apprehend him, it is prepared for all depths of folly or sin. Here are able-bodied men, supposed to have business interests and homes, making "Owls' Nests" and aspiring to be called "Sapient Screecher;" and yet every one of them on the way to death and judgment and the long eternity.

It would be impossible, probably, to induce even irreligious men to engage in such silly performances without the preliminary training of Masonry. But when men have become used to the blasphemous nonsense of Blue Lodge Masonry there is nothing in such an order as is above described which should be difficult to them. A man who can learn charity by being asked for a button or a coin when stripped for initiation, could probably find something wonderful and interesting in the "Owls."

THE G. A. R. AS A POLITICAL FACTOR.

The charge has been made, and as often denied, that the G. A. R. is an important factor in the politics of the day, either through its organized efforts, or as the tool of designing outside politicians. The *Daily News* of this city expresses its opinion that the order has grown tired of posing in this latter *role*, judging from "the absence from the late encampment of many leading politicians who have hitherto had considerable prominence in Grand Army councils." But when the *News*, in the same article, says: "The creation of a political machine to help the fortunes of individual candidates for national office is so foreign to the principles which underlie the Grand Army's existence that its leaders will, it is to be hoped, keep the order henceforth free from even the suspicion of such motives."

The hope is a salutary one—one that should be general; but, in the order of things—even supposing the G. A. R. to be only what it claims that it is: A social and military organization—its past history shows what has been its influence upon the political character of the nation since it was formed, just after the close of the rebellion. First, Grant was elected and re-elected President. We know that every soldier must have voted for him, for he belonged to the real army and the G. A. R. Rutherford B. Hayes was so nearly defeated that one vote of the adjusting board saved his election; the inference is that as he was not a member of the G. A. R., the order was not active in promoting his election. Garfield, a member of the G. A. R., succeeded him by a good majority; probably every "comrade" cast his vote for him. The next Presidential contest was between Blaine and Cleveland. The former was not a G.

A. R. man and was defeated. At the next election, Harrison, another G. A. R. man, was chosen to succeed Cleveland. Perhaps there are other reasons why Hayes and Blaine were not elected, but the G. A. R. seems to have held the balance of power in every election since it came into existence. And it is equally evident that whoever is nominated for President, having the approval of the G. A. R., will also be elected.

"THINK ON THESE THINGS."

Elsewhere we print a few brief "Labor Notes," the burden whereof is the policy of organized and secret labor towards the general political situation and prospects.

While there can be no serious objection raised to the formation, if needs be, of half a dozen distinct political parties in the United States which shall be open in their denunciation of real and existing errors that afflict and threaten the welfare of the nation and its people, with an earnest desire to abolish these evils and to give a new and proper impetus to whatever measures will tend to increase the prosperity of the whole country, there should be a strong, deep-rooted, dignified and intelligent opposition to the efforts of secret, oath-bound and ambitious organizations, like the several labor unions, to influence the votes of freemen and so perpetuate their selfish lodge principles and tyrannical institutions.

"There is an opinion," said the great and good Washington, in his Farewell Address, "that parties in free countries are useful checks upon the administration of the government, and serve to keep alive the spirit of liberty. This, within certain limits, is probably true; and in governments of a monarchical cast, patriotism may look with indulgence, if not with favor, upon the spirit of party; but in those of the popular character, in governments purely elective, it is a spirit not to be encouraged. From their natural tendency, it is certain there will always be enough of that spirit for every salutary purpose,—and there being constant danger of excess, the effort ought to be, by force of public opinion, to mitigate and assuage it. A fire not to be quenched, it demands a uniform vigilance to prevent its bursting into a flame, lest (instead of warming) it should consume."

Could Washington have foreseen, as we experience to-day, the tendency of secret societies to circumscribe the liberty of individuals by arbitrary lodge laws and to persecute capital and free labor as if they were the enemies of the country, he would say that the very danger against which he forewarned the citizens of the Republic now seriously threatens us. "All obstructions to the executionof the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities,"—also said Washington—"are destructive of the fundamental principle that the power and right of the people to establish government presupposes the duty of every individual to obey the established government." The inference is that all such combinations and associations are treasonable and criminal, and therefore to be dreaded and opposed.

PIETY—PURITAN AND PRIMITIVE—DEFENDED.

Dr. E. P. Goodwin's sermon before the recent International Congregational Council, in London, has been published in full, and has also received a great deal of comment for its bold defence of the religion of the Puritans. The following is said to be the key to the whole sermon:

"Dr. Goodwin called his hearers to imitate their Puritan ancestors in another of the characteristics of their faith, namely, they were men with a creed. He dwelt on this point at considerable length, and in urging the necessity for a definite statement of belief, said that every man, no matter what his calling, must have a creed, though it may never be put into words. The multiplication table was a good creed to do banking by, and nobody seemed to think it too old to work well or to need amending. The third characteristic of the Puritans, and of still more significance, was that they were not only men of a creed, but men of a Calvinistic creed. He made bold to summon his hearers to follow herein, believing that no factor of their influence and power for good was more potent, more beneficent than this. The word Calvinism was of all theological words the one just now in worst oder, but if anything stood proved in Congregational history it was that the fathers were Calvinists. He did not say that they were bound to commit themselves to the formal statements of those old confessions, or to endorse the philosophy so plentifully interwoven with those symbols; nevertheless they should hold fast to the truths behind the speculations, stripping the Calvinism of those old confessions of its rigorous logic, harsh and sometimes false philosophy. If Congregational polity was either to be loyal to its history or helpful to the world, it would not only stand by, but magnify the old faith; further, it must do thus or be unworthy of its name, and false in the highest degree to both the call of God and humanity."

--Our readers will miss the genial letters of Miss Flagg, our New England co-worker, for two or three weeks. A vacation for needed rest, we trust, will re-invigorate her pen when she resumes her correspondence.

—The last issue of *Messiah's Herald*, of Boston, referring to Rev. Mr. Cleveland's defense of Masonry against the accusations made by Rev. J. P. Stoddard, before the Baptist Ministers' Meeting in that city, several weeks ago, makes this forcible comment: "We question very much whether one whose mission it is to denounce sin should be found catering to the desires of a class of people, or to an organization which is calculated and really is making his own preaching null and void. Bro. Cleveland, is this coming out from the world and being separate? For ourselves we desire no endorsement from the devil or any of his agents."

—The letter of Rev. J. P. Stoddard, printed this week, contains matters of interest, especially the hegira of the "Golden Opportunity," a pseudo-benevolent institution, from Boston to Chicago. Whether it retains that name or not, the public should beware of any society or individual that promises to give much for little. In this connection, a report from Waterbury, Conn., announces that "the members of the Royal Ark (Inez Lodge) have voted to disband. The lodge was formed eight months ago, the committee giving out, in large advertisements, that by paying $40 each person could draw out $100 at the end of a year. They had already paid in nearly $50, and seemed as far from the $100 as when the lodge was organized." Enough said.

PERSONAL MENTION.

—Nebraska's university faculty has been increased by the election to the chair of European history, of Dr. Fred M. Fling, of Biddeford, Me.

—W. B. Stoddard, our Washington agent, is shortly to go to Boston and aid in the Reform work so ably carried on by his father, Rev. J. P. Stoddard, in New England.

—Confirmed by a majority of the Episcopal dioceses to the office of Bishop of Milwaukee, the Rev. Isaac Leo Nicholson will probably be consecrated in Philadelphia, Oct. 28.

—Captain John Palmer, the new Commander-in-chief of the G. A. R., was born on Staten Island, March 22, 1842, and has a splendid war record. He is a painter and decorator of buildings.

—Alfred (Lord) Tennyson, the English poet, recently celebrated his eighty-second birthday, and is represented as quite vigorous. John G. Whittier, we regret to announce, is aging and failing quite fast. He and Tennyson are nearly of the same age.

—We had a pleasant call, recently, from the venerable N. A. Hitchcock, of Ridgeland, this county, who has been staying in the city while undergoing treatment for a local throat disorder. Mr. Hitchcock is one of the N. C. A.'s warm adherents in its Reform work.

—We call attention to the stirring poem on our first page—"When the King Shall Claim His Own," by Mrs. Victoria Alexandra Stone, of Steamburgh, N. Y., who has frequently written other poems for the *Cynosure*, under her maiden name of Victoria Alexandra Buck. We are sure that all our readers will join us in hearty congratulations to her on the important step that she has taken, and will bid her and her husband a pious God-speed upon their future career.

—General Booth, of the Salvation Army, has purchased farms worth about $50,000 in England, on which to found his proposed evangelical refuge for the homeless and houseless of darkest London. He proposes to have them fed, clothed and converted.

—Rev. A. F. Dempsey, pastor of the Wesleyan church at Westville, Mich., returning home from a business journey, was with us on Thursday of last week, and his presence at our noon prayer-meeting on that day added to the genial Christian spirit of the occasion.

—Friends of Reform will regret to learn of the death, some days ago, at San Francisco, Cal., of Mrs. Clarissa Armstrong, the venerable mother of General Armstrong, founder of the Hampton (Va.) Indian school. For fifty years, and more, she served continuously as a missionary in the Sandwich Islands—"and her works do follow her."

—Our New England agent, Rev. J. P. Stoddard, is about entering upon the fall work of the N. C. A. Reform under increased advantages and gratifying prospects, having associated with him a converted high-degree Mason, who is familiar with the workings of the order and the great Masonic Temple lodges in Boston; and some important developments and hard blows to secrecy may be expected soon.

—"Father" Chiniquy, the reformed Catholic lecturer, had a rough experience at Escanaba, Mich., last week. Under the auspices of the A. P. A., he inveighed publicly against the Romish system of worship, exciting great indignation among the adherents of that church, and narrowly escaping the vengeance of a crowd of about 500 angry men. Chiniquy received a blow in the face, when one of his friends fired a pistol into the crowd, without hitting any one. Afterwards, a stone was thrown through a window of the hall where Chiniquy had been lecturing, and revolvers were freely used on both sides, one man being seriously wounded. Chiniquy escaped unhurt, and then some one set the hall on fire. The fire department, however, saved it from destruction. The mayor refused to furnish Chiniquy and his friends with adequate police protection. It was a narrow escape.

LABOR NOTES.

—A grand rally of farmers and laborers is in session at Springfield, Ill., as we go to press. The Federation of Labor is represented, and, it is understood, will frown upon all attempts to entice it into a discussion of State politics.

—About the first of September, it is anticipated, an effort will be made in Chicago to organize a new Barbers' Union. The first work of the new organization will be to enforce the State law against Sunday labor. The Federation of Labor will be called upon to assist in the movement, and the result may be a general shaking up and reorganization of the barbers' time schedule.

—A new trouble threatens to spring up between the Trades and Labor Assembly and the Building Trades Council of Chicago. On Labor Day the council will picnic in the Northwestern Park. The assembly claims that the Northwestern Road is a non-union road, and that when the council patronizes it the principles of union labor are being trampled under foot. The switchmen have been appealed to and have rendered a decision against the council and the Northwestern.

—Forty assemblies were represented at the Michigan State Assembly of Knights of Labor, at Lansing, Mich., on Wednesday. During the proceedings, a resolution was adopted, indorsing the action of all industrial councils or conventions that have begun work looking towards a consolidation of industrial people at the ballot box, and trusting that the movement would culminate in the full emancipation of the masses from industrial slavery. Greetings were extended to the Farmers' Alliance, the Patrons of Husbandry, the Patrons of Industry, the Citizens' Alliance, and the National Citizens' Industrial Alliance, promising support in all well-directed efforts for the advancement of the cause of industrial reform. Henry J. Allen, of Schoolcraft, was elected State Master Workman. Port Huron was chosen as the next place of meeting.

The Home.

THE CELESTIAL CITY.

I know not where resplendent rise
The glowing gates of Paradise,
Upon what far-off blissful shore
The blessed dead dwell evermore;
But oft it to my fancy seems
The sunset's glories are the gleams
Out-flashing from the portals bright
Of that fair land that has no night.

'Tis but an idle thought, I know,
But can the gates celestial glow
With more refulgent radiance
Than those through which with glittering lance,
With banners barred with blue and gold,
And pennons streaming gay and bold,
The cohorts of triumphant day
March, flushed with victory, away?

Ah! who can tell? Beyond the ken
Of the cramped intellects of men,
The infinite solution lies
Of the vast problems of the skies.
But should I, in my life's last night,
March with those victor-legions bright,
Skies lovelier I could not ask
Than yon bright arch 'neath which to bask.

And yet, less lovely, ah! how far,
The evening's glories must be, are,
Than those which for immortals wait
Beyond the New Jerusalem gate!
That city of eternal noon,
That needs not sun, nor stars, nor moon,
But thrills with the supernal light
That shines from God's own presence bright.

—*W. S. B., in Christian Inquirer.*

HELPING.

A TEMPERANCE TALE.

BY ADA M. MELVILLE.

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IX.

We found Mrs. Clarke sitting sewing in the yard, where there was a little grass plot, the children playing near. She hurried into the house to bring chairs for us, gently pushing Grace into her own cosy rocker. Then she began to question us about Closing Day. I did most of the talking, for I was so eager every one should know of my friend's generous deed. I thought Mrs. Clarke took very little notice of it, but I see now it was because she was so deeply touched that she said but little. We chatted away for some time, until Mrs. Clarke went into the house on an errand.

"What a lovely day this would be for a picnic!" exclaimed Grace, looking yearningly up into the blue sky.

"Why can't we have one some day soon?" I said. "I wish we could all go—all the boys and girls of our class. Why didn't we think of it before school closed?"

"We could have one yet, I suppose, if we wanted to. Oh, Fanny," she said, jumping up like a delighted child, "let's have our next meeting and a picnic together! We could have *such* a good time out in the woods."

"How could we go? It's too far for you to walk to the mountain, and I don't believe the rest would want to go in a 'bus."

"Couldn't we go across the river to St. Helen's Island?"

"Do you think that would be nice? There are always so many people there."

"Come inside, girls," called Mrs. Clarke.

We went in and found spread a dainty feast of fruit and cream."

"Mother sent them in from the farm this morning; one of our men came in to do some trading. I thought this medal girl ought to have some of my good things."

The "medal girl" blushed rosy red as we sat down to enjoy the ripe fruit.

"What did I hear you saying about a p'cnic?" asked Mrs. Clarke.

"We were wishing all our class could go together somewhere, and we didn't know how to manage it."

"How many are there of you?"

"Twenty-five."

"I've a plan," said Mrs. Clarke. "It popped into my head while you were talking out there. Mother wants me to go out to visit her, if it's only to spend the day. Now, if they're not too busy, and can spare the horses, you can have your wish. It's a lovely place where our farm is."

Neither Grace nor I fully understood. We thought she meant to take us two, and yet she had asked how many there were in our class. At the risk of making a blunder, I said, "Where would you put the whole twenty-five, Mrs. Clarke?"

"You just leave all that to me," she said, laughing happily.

"But, I don't understand," said Grace. "We were all going, and it would cost ——"

"You blessed child," answered our friend, taking Grace's face fondly between her hands, "*I* understand. There are twenty-five young folks who would just love a whole day in the country, and I know how to give it to them. Now, do you understand? When would you like to go?"

Grace seemed uneasy. "Oh, but ——" she said.

"No buts. Shall it be next week?"

"Next week is University examinations."

"Then week after next," continued Mrs. Clarke. "I'll send a note to mother, and don't you trouble your head but that you'll have the nicest picnic you ever had in your life."

We went home in a whirl of delight, though we thought it was a pretty big undertaking for Mrs. Clarke.

"She'll find out all about our Society; some one will let it out," I said.

"Well, that will not matter," answered Grace. "Mr. Clarke, if he goes, will be sure to recognize the boys, Bob and Tom. That would be dreadful."

"Dreadful? Of course he'll be ashamed when he remembers how they saw him, but maybe it will do him good."

The next Monday morning, bright and early, we started off for the University, and found the others who were to take the examinations waiting for us outside the grounds. We were met by an usher, who showed us where we would assemble, and as it lacked half an hour to the appointed time, told us we were at liberty to go where we would. We soon found our way outside.

"Oh, girls, what a perfectly lovely place! Isn't it a shame to keep it shut up the way they do, so no one but the students can enjoy it?"

"I guess this is about the first time girls ever profaned its sacred precincts." This from a boy.

"*Profaned?* Oh, you horrid fellow! Honored, you mean."

"Hush a minute, please," said Grace, holding up her hand. "I thought I heard a sound of running water."

"You're right, sis," said Robert. "There's a spring runs down from the mountain. It must be over ——"

"There's the bell!"

We turned our faces toward the building, outwardly dauntless, inwardly trembling.

It was not so dreadful after all. The examiners, though becapped and begowned, were about like other teachers.

I wrote very full answers to all the easy questions, dispatching the knotty ones with brief treatment. When I had finished the morning's portion of work, and was at liberty to go, I wandered out into the grounds to wait for Grace. There I was joined by Gussie Mills. It was the first time I had seen her alone since Closing Day, so I hastened to tell her why Grace had had no prizes.

"Do you mean to say she did it on purpose?" asked Gussie in amaze.

"Yes, I mean to say just that."

"But *why?* She took them every other year."

"I know. But this was our last year."

"*I* should have wanted all the prizes I could get, more than ever. I couldn't have done such a thing—could you?"

"No, but then she ——"

I wanted to tell her the deepest reason for Grace's doing what she did, but I could not.

"But then, what?" asked Gussie, impatiently.

"Oh, I can't tell you!"

"Then I'll tell you something. I know why it was."

She spoke in a quick, hard tone, but her face was sad, her lips trembling, and her eyes moist.

"Next summer we won't have any Little Captain—she didn't care about the prizes—it's just dreadful!"

She had guessed the truth I had known so long.

"Did you know it?" she asked me.

"Yes."

"Did she tell you? Does she think so herself?"

"Yes."

"That was why she spoke to us the way she did, and wanted us all to help and to be good. Oh, I *will* be good! Just as good as I know how!"

She dropped down in a little heap on the grass and cried hard. We neither of us heard soft steps coming over the lawn, nor knew any one was near, until Grace spoke, close beside us.

"What's the matter, Gussie?"

She sprang to her feet, dashed away the tears, and threw her arms about Grace's neck. She held her so for a moment, and then turned abruptly away, saying, "I am going to look for the brook."

Grace looked at me inquiringly, but I tried to avoid her look, and she asked me no questions. Of course what I had told Gussie, together with the sad truth about our friend's failing strength, spread like wildfire among our companions. But they tried to appear easy and natural before her, though it was hard, sometimes.

The examinations were over in due time, and then came an indefinite period of waiting before we should hear the results.

One morning, shortly after that week, I was sitting with mother reading aloud, when I heard my name called through the window. Looking out, I saw about half of our class.

"Come down, Fanny! Get your hat and come over to the tank. We've something to tell you."

The tank was a body of water, which had been used in earlier days as the city's reservoir, but was replaced by a larger one. It made a beautiful artificial pond. The ground about it had been turned into a pretty pleasure park, and it was a favorite resort for the young people of the neighborhood. The busy tongues did not wait till we reached the quiet of the tank, however.

"It's about Pete Sinclair. He has ——"

"John went to see his mother, and oh, Fanny ——"

"They're awful poor, and Pete ——"

"Those *hateful* men! It's all their fault!"

"We're going to get Grace; she will know what to do."

"I could not make any sense out of the broken, excited sentences, beyond that something was wrong with Pete, the one-armed boy who kept the candy stand down town.

After we reached the tank we went straight to an immense oak tree we called "ours," and were soon seated about it. Then every one began to talk again. Grace put her fingers into her ears and laughingly shook her head.

"I can't hear!" she cried.

"Unplug your ears, then," said her brother, pulling down her hands.

"Then I hear too much!"

There was a laugh at this, out of which Gussie's voice rang authoritatively.

"Johnnie, you know the most about it. You tell, and every one else keep still."

So Johnnie told the story.

(*To be continued.*)

A LIFE WASTED.

About thirty years ago a gentleman from New York, who was traveling in the South, met a young girl of great beauty and wealth and married her. They returned to New York, and plunged into a mad whirl of gayety. The young wife had been a gentle, thoughtful girl, anxious to help all suffering and want, and to serve God faithfully; but as Mrs. L——, she had troops of flatterers. Her beauty and her dresses were described in the society journals; her bon mots flew from mouth to mouth; her equipage was one of the most attractive in the park. In a few months she was intoxicated with admiration. She and her husband flitted from New York to Newport, from London to Paris, with no object but enjoyment. There were other men and women of their class who had some other worthier pursuits—literature, or art, or the elevation of the poorer classes—but L—— and his wife lived solely for amusements. They dressed, danced, flirted, hurried from ball to reception and from dinner to opera. Young girls looked at Mrs. L—— with fervent admiration, perhaps with envy, as the foremost leader of society. About ten years ago she was returning from California, when an accident occurred on the railroad train on which she

was a passenger, and she received a fatal internal injury. She was carried into a wayside station, and there, attended only by a physician from a neighboring village, she died.

Dr. Blank said that it was one of the most painful experiences of his life.

He had to tell her that she had but an hour to live. She was not suffering any pain; her only consciousness of hurt was that she was unable to move, so that it was no wonder she could not believe him.

"I must go home," she said imperatively, "to New York."

"Madam, it is impossible. If you are moved it will shorten the time you have to live."

She was lying on the floor. The brakemen had rolled their coats to make her a pillow. She looked about her at the little dingy station, with a stove, stained with tobacco, in the midst.

"I have but an hour, you tell me?"

"Not more."

"And this is all that is left me of the world? It is not much, doctor," with a half smile.

The men left the room, and he locked the door that she might not be disturbed. She threw her arms over her face and lay quiet a long time; then she turned on the doctor in a frenzy:

"To think of all that I might have done with my money and my time! God wanted me to help the poor and the sick; it's too late now. I've only an hour!" She struggled up wildly. "Why, doctor, I did nothing—nothing but lead the fashion! Great God! the fashion! Now I've only an hour! An hour!"

But she had not even that, for the exertion had proved fatal, and in a moment she lay dead at his feet.

"No sermon that I ever heard," said the doctor, "was like the woman's despairing cry, 'It's too late!' "—*Selected.*

GIRLS, LEARN TO BE HOUSEKEEPERS.

Here is a capital little sermon on housekeeping. *St. Nicholas* preaches it: Begin with your own possessions. Reform your upper bureau drawer; relieve your closet pegs of their accumulation of garments out of use a month or two ago. Institute a clear and cheerful order in the midst of which you can daily move, and learn to keep it so that it will be part of your toilet to dress yourself, leaving the draperies you take off as lightly and artistically hung, or as delicately folded and placed, the skirts you loop to wear or the ribbon and lace you put with a soft neatness about your throat. Cherish your instincts of taste and fitness in every little thing you have about you. This will not make you "fussy"; it is the one thing that does that—the not knowing, except by fidgety experiment, what is harmony and the intangible grace of relation.

Take upon yourself gradually—for the sake of getting them in like manner, if for no other need—all the cares that belong to your own small territory of home. Get together things for use in these cares. Have your little wash-cloths and your sponges for bits of cleaning; your furniture brush, and your whisk and pan, your bottle of sweet oil and spirits of turpentine and piece of flannel, to preserve polish and restore the gloss where dark wood grows dim or gets spotted. Find out, by following your surely-growing sense of thoroughness and niceness, the best and readiest ways of keeping all fresh about you. Invent your own processes; they will come to you. When you have made yourself wholly mistress of what you can learn and do in your own apartment, so that it is easier and more natural for you to do it than to let it alone, then you have learned enough to keep a whole house so far as his cleanly ordering is concerned.

HOPE FOR HIM.

How often do we hear a parent say of a mischievous boy: "I would not mind so much if I could only believe him." Whatever his other traits, truth is essentially the touchstone of a boy's character. The following is a case in point:

"I don't know that you will be able to do much with him," said a father to the principal of a school, to whom he had brought his son as a pupil, "he is so full of mischief."

"Does he tell the truth?" asked the principal. "Can I always depend upon his word?"

"O, yes," said the father, "he is honest; he will tell the truth, even when it is against himself; you may depend upon that."

"Then we can manage him," said the principal. "He will make a reliable, manly man."—*Selected.*

THE REAL MOTHER-IN-LAW.

Who was it taught my wife to bake
A loaf of bread or fancy cake,
And appetizing dishes make?
My mother-in-law.

Who was it, when my wife was ill,
Bestowed upon her care and skill,
And saved to me a nurse's bill?
My mother-in-law.

Who then my little ones prepared
Each morn for school, who for them cared,
And all their little sorrows shared?
My mother-in-law.

Who was it, when their prayers were said,
So snugly tucked them into bed,
And, till they slept, beside them stayed?
My mother-in-law.

Who of my clothing then took care,
Who overlooked my underwear,
And kept each garment in repair?
My mother-in-law.

Who oft to me her aid has lent
To buy the coal and pay the rent?
Who'd gladly see me President?
My mother-in-law.

A loving grandmother is she,
A generous friend she's been to me,
Forever honored let her be,
My mother-in-law.

—*Boston Courier.*

TEMPERANCE.

THE CHICAGO W. C. T. U. TEMPLE.

One of the beautiful features of the Temple will be the entrance on Monroe street to the Willard Auditorium. It has a broad, low, Gothic, arched doorway—the stone in the center running up several feet into a point which is finished with a Gothic pediment resembling a cross; in the widest part of this pointed stone, just over the arch of the door, is a large, circular piece cut in the granite, where is to be inserted the seal of the National W. C. T. U., in bronze, representing the Madonna and child, the national flag in the background, with the palmetto of the South intermingling with the pine of the North. It will bear the legend, "For God and Home and Every Land." Underneath this, the stone is cut to represent a broad, white ribbon, on which is carved in large letters, "Willard Hall." Circling around the arch of the door, the following quotation will be cut in the stone, "Not willing that any should perish." On the sides of the door at the entrance will be carved shields of States. (We will have more to say about the shields at another time.) This doorway leads into the beautiful entrance hall, which is about 125 feet long, by fourteen feet wide; as it nears the entrance to the auditorium there is an offset, and the hall narrows to twelve feet in width; in the corner thus formed there has been prepared an exquisite design for a marble and bronze fountain. This fountain will cost $1,000. It is hoped that some union or person will undertake to erect the fountain; they can have whatever inscription they please upon it. The floor of this entrance hall will be of marble mosaic, and the entire sides and ceiling will be finished in white marble. Its gleaming walls will speak to all who pass through this beautiful corridor of the generosity of our unions, for the tablets along the sides will give the names, by States, of each union that has contributed $100 to the building fund.—*Mrs. Matilda B. Carse, in Union Signal.*

ETHER DRINKING.

A curious habit now attracting attention in Ireland is that of ether drinking. According to statistics recently commented upon by Dr. Henry Conkling in the Brooklyn Medical Journal, the habit is of late years on the increase. The ether is sold to the consumers in groceries, taverns and public houses, selling for two cents (United States money) for two drams. Its very small cost enables the dose to be frequently repeated. From two drams to half an ounce is the amount usually drunk; and this is repeated from two to six times during the day, depending on the personal habits. One or two cases of confirmed drinkers are mentioned where one pint of ether was generally used, when on a debauch, in divided doses.

The amount that produces intoxication depends on the individual. The ether is drunk in a single swallow, sometimes diluted, and again taken pure. The intoxicating effects are quickly produced, and quickly pass away. It is possible, therefore, for an habitue to become intoxicated many times in a short period.

A small dose causes a feeling of exhilaration, the drinker laughing, dancing and being quite wild in his movements. If the small dose be not exceeded, there is no period of marked depression following the stimulation, but in larger quantities a state of stupor is frequently present, and as the effect passes away a feeling of weakness is left. Mania is a marked feature very commonly presented, the drinkers often becoming very violent.

In ether drinkers who have continuously consumed large quantities, a train of nervous and circulatory disturbances is generally present. Emaciation has been observed in certain cases, and occasionally the skin is of a cyanotic hue. The more moderate drinkers generally suffer from various forms of stomach troubles. In all cases there has been observed a marked change in the way of deterioration in the moral character. It is interesting to observe how common the use of ether as an intoxicant must be in the districts investigated, when the public conveyances are frequently impregnated with its odor.

TWO MILLION YOUNG ABSTAINERS.

The *London Band of Hope Chronicle* prints in its issue for June a detailed estimate of the number and strength of the juvenile temperance organizations in the United Kingdom. It shows 17,449 organizations of all kinds, with a total membership of 2,112,079. The societies known as the Bands of Hope are in the lead. There are 10,387, with 1,402,265 members. The junior division of the Church of England Temperance Society (after deducting one-fourth for organizations and members affiliated with the Bands of Hope) has 2,002 branches and 312,210 members. The other organizations represented are the Wesleyan Methodist Bands of Hope (185,341 members), United Methodist Free Church Bands of Hope (31,639 members), Juvenile Temples (63,325 members), Young Abstainers' Union (7,938 members), Bible Christian Bands of Hope (12,862 members), League of the Cross (20,000 members), Juvenile Rechabites (53,000 members), Cadets of Temperance (8,071 members), and Sons of the Phœnix (12,428 members).

TEMPERANCE NUGGETS.

A correspondent writes that he has in his possession a copy of the first Prohibition paper ever published in the United States, thirty-six years ago. Its title is a clear one, *The Prohibitionist*, and it was published at Albany, N. Y.

The society for the abolition of strong drink in Holland certifies that in a population of 3,500,000, there are 35,000 licenses for the sale of liquor annually granted. Computing two-thirds of the total population to be women and children, there is a saloon to every thirty-three men; a woful condition.

All Victorians in Australia point with pride to Mildura, the beauty spot, where the devolopment of the irrigation scheme of the Chaffey Brothers from San Francisco, is making the wilderness blossom as the rose. No public houses (saloons) have ever been licensed. After prosperity came, a club license was sought and granted, but wrought such disaster that it was soon revoked. The district policeman testifies that he has never had to arrest a drunken man.

Miss Ackerman sends this pleasant incident concerning the recent Australasian W. C. T. U. convention: "In the midst of all the enthusiam, four little street urchins put their heads in at the door and asked to sign the pledge. These dirty-faced, unkempt little Arabs came to the platform, and when the pledge was read they all signed. Prayer was offered, and the audience cheered the poor little boys as they went out again to a street life, so filled with dangers and temptations for the young."—*Union Signal.*

REFORM NEWS (*Continued from 5th page*).

dile tears, over a church whose rules exclude any who would come in, only for the obnoxious laws against false and heathen altars, saloonism, and legitimate (?) and necessary (?) amusements. The churches are few, perhaps, which contain no weak men and women, who cannot be manipulated by designing men and made dissatisfied with wholesome and righteous laws. We are, as a city, under siege for over twenty years, and we are a standing miracle of grace and of Providence.

We are often reminded that the Abington Association harbors secret orders, and nearly all the ministers indorse them in many ways; and how arrogant is it for this one little church to stand out alone against "*the orders!*"

We have just enjoyed a treat of good things from our brother, W. B. Stoddard, of Washington, D. C., who preached us a good Reform sermon yesterday, in our church edifice. He has lectured at several points in this section, and is, tonight, to lecture at Clark's Green, in the Baptist church. This has lately become the hot-bed of lodgery. With certain classes of men, Satan is moderate—almost *modest.* Of the ministry a "*silent tongue*" is about all he requires, on the lodge question, save only, on certain occasions, when lodgery is to air itself in the churches. Then the minister of such a lodge-ridden parish may—yea, must, open his mouth in laudation of the "noble order," or soon resign and move out.

Brother Stoddard is to speak on the 28th inst., in Factoryville, Wyoming, Co., where stands the Keystone Academy, with "A. L. & C." cut on the corner-stone, on which was poured, some years since, corn, wine, and oil by the agents of his Satanic majesty. Bro. S. is a gentleman and Christian, and an able defender of the living questions of the day. God bless him!

In conclusion, allow me to say that it is the bottom conviction of my soul, that the N. C. A. is the *most important mission of the age.* Without the knowledge and influence of this body shed abroad, all other missions and missionaries will be corrupted at the very fountain. Missions to the heathen *by heathens* who worship from once to five times a week at the altars of *Baal-peor!* Missions to a heathen land from a land that sustains four heathen altars to one Christian altar! And no protest by any agency but by the agencies of the God-sent N. C. A. Her twenty-three years' work covers the ages to come. This 1891, but for this checkmate on lodgery, would have been in Egyptian darkness, condensed by all the pressure of which earth and hell are capable.

Truly yours for the light,

Nathan Callender.

BIBLE LESSON.

STUDIES IN THE GOSPEL OF JOHN.

LESSON VIII.—Third Quarter.—August 23.

SUBJECT.—Christ the Bread of Life.—John 6: 26-40.

GOLDEN TEXT.—Lord, evermore give us this bread.—John 6: 34.

| *Open the Bible and read the lesson.* |

Daily Readings.—M.—John 6: 26-34. T.—John 6: 35-40. W.—John 6: 41-51. T.—John 6: 52-58. F.—Ex. 16: 11-17. S.—Eph. 2: 11-18. S.—John 8: 20-30.

COMMENTS BY E. E. FLAGG.

1. *Seeking Christ from an earthly motive.*—vs. 26, 27. The fickle multitude had but little idea of the spiritual nature of Christ's kingdom, or they would not have made his feeding their bodies the sign of his Messiahship above all the other miracles he had wrought. They seemed capable of understanding only what appealed directly to their senses. The pains they took to find Christ would seem hopeful had we not Jesus' words that they sought him, not to be taught the way of life, but because they did eat of the loaves and were filled. It was not for his miracles they sought him; that is, not for the higher truth they stood for, but for the mere temporal benefits which flowed from them. How many to-day are favorable to religion, and even give liberally to its support for no better reason. "Labor not for the meat which perisheth, ' even though it comes through the very hands of the church herself, for she has hireling servants as well as true sons; "but for the meat which endures unto everlasting life." Doing the will of his Father, Christ called his meat and drink, and none who are his followers can live by bread alone. Their souls will be hungry for spiritual meat that the world knows not of.

2. *The questioning of unbelief.*—vs. 28–33. "What shall we do that we might work the works of God?" Whether sincerely uttered or not, this was a most important question, which we all need to ask. The answer goes to the root of all holy living:—"that ye believe on him whom he hath sent." Faith in Christ is a divine seed, which, when implanted in the heart, is sure to bring forth the fruits of faith. Their asking for a sign shows at once their insincerity. One can hardly imagine that any of the five thousand so miraculously fed could have put this taunting question; yet, if they did, it shows how little power there is in a mere miracle, however wonderful, to convert unbelievers. "Our fathers did eat manna in the wilderness and are dead." Possibly, in their gross way of interpreting his words, they may have fancied that he claimed the power to provide literal bread that would make those who eat of it immortal, and resented the idea both as absurd and as making him greater than Moses. Christ proceeds to show them their mistake, in the first place, in attributing the gift of the manna to Moses, instead of honoring God as the real author of the miracle. *He* gave them that bread from heaven, and was now giving them his Son to be the bread of life to all who should believe on him; that celestial food of which the manna was only a dim type and shadow.

3. *Encouragements to come to Christ.*—vs. 34–40. Like the Samaritan woman who said, "Give me this water that I thirst not, neither come hither to draw," there were some hearts touched sufficiently by his discourse to say, "Lord, evermore give us this bread," without any very clear idea of what they were asking for. They vaguely felt that it was a good thing to have, just as so many to-day feel that it would be a good thing to have religion, without any distinct understanding of what it really consists in, or any settled purpose to give up all things if need be in order to obtain it. Christ replies by trying to clear away the mist from their minds with the assertion, in still plainer terms, that he himself was the bread of life;—so abundantly satisfying that he who cometh to him will be like one living where a feast is constantly spread. It would be impossible for him to hunger any more. But how could he answer the prayer of those who persistently refused to fulfill the first condition? How can a starving man be filled if he will not come where the food is and take it? But as Christ knows no will but that of the Father, we have here, as it were, a double cord of promise to sustain the hopes of every sinner who seeks him. "All that the Father giveth me shall come to me." The fact that a soul is hungry for Christ and feels its need of him, is the seal of God's will in relation to that soul. "And him that cometh unto me I will in no wise cast out." Christ accepts every such soul as the gift of his Father, and there is, therefore, a two-fold bond between them. As he came down from heaven to do the will of his Father in all things, it is impossible for him to lose one soul, however weak or ignorant, out of the many who then and in succeeding ages should flock to him for salvation. "And I will raise him up at the last day." This is the blessed promise made to every believer,—eternal life; but that life can only come through Christ by receiving from him a spiritual nature which cannot die. It is thus he becomes the true bread from heaven to all his disciples. To make his will our own; to have constant communion with him as an ever-loving, ever-present Saviour, to whom we can go with every joy or trial; this is to feed on him as the bread of life.

RELIGIOUS NEWS.

BAPTIST.

—"Tad" Lincoln, the youngest son of ex-President Lincoln, who died after the assassination of his father, is to have a memorial in the First Baptist church, Chicago. He at one time belonged to its Sunday-school. The church will establish a library, costing not less than $500, to be kept perpetually as Tad Lincoln's memorial.

—Rev. George B. Foster feels constrained to accept the professorship of philosophy in McMaster University, and has therefore resigned his pastorate of the First church, Saratoga Springs. He is a man of great intellectuality and power, and Saratoga will lose a valued member of the community.

—Rev. Aaron Parker died in Greene, Chenango county, N. Y., July 17, in the ninetieth year of his age. He was one of the pioneer preachers of the Baptist denomination in Central New York, and in his every work was cotemporary with Jabez Swan, Father E. T. Jacobs and Elder J. H. Chamberlain, whose memories are cherished by the Baptists.

CONGREGATIONAL.

—Dr. Chas. L. Morgan, of Moline, Ill., has been called to the pastorate of the Congregational Church of the Redeemer, Lake View (Chicago). He has also accepted, and will begin his ministrations on the first Sunday in September.

—A handsome tablet, suitably engraved, a memorial to Rev. John Robinson, pastor in Holland of the Pilgrim Fathers, was unveiled with interesting and appropriate ceremony in St. Peter's church, Leyden, July 24th. The unveiling was witnessed by a great many Americans, many of whom went to Europe for the double purpose of attending the Congregational Council in London, and this ceremony in Leyden.

FREE METHODISTS.

—A circuit camp meeting will be held at Verona, Ont., August, 25–31. Camp ground one-half mile from depot.

—The annual camp meeting for Spring Arbor district will be held on the old camp ground at Spring Arbor, Michigan, August 12–19, one-fourth of a mile north of the depot.

—The North Michigan annual conference will convene at Lake View, Aug. 19, at 2 p. m., Rev. E. P. Hart presiding.

—The next session of the Missouri conference will be held half a mile west of Albany, Gentry county, Mo , in connection with a camp meeting. The camp meeting commences Aug. 13, and will be held over the second Sabbath. The conference commences Aug. 19.

—The Cedar Rapids district camp meeting will be held in a grove one half mile south of Lafayette, Linn county, Iowa, and about nine miles northwest of Marion, Aug. 20–30.

—The annual camp meeting for the Wilkes Barre and Windsor districts is to be held at Ararat Summit, Pa., Aug. 19–26.

METHODIST EPISCOPAL.

—The annual camp meeting began at Des Plaines, Ill., on Thursday last. The attendance was very large. At the opening services, Rev. Dr. C. G. Truesdell, presiding elder of the district, conducted the services and preached the sermon. Over a thousand people were in attendance. The singing was led by the Rev. O. E. Murray, of the Wabash Avenue Methodist church. He will continue to lead throughout the camp meeting and will be assisted by a large chorus choir. No leading evangelist has been engaged this year, as has been the custom heretofore, to lead the services, and home talent will be used. The camp ground is under the charge of the Chicago District Camp Ground Association, of which F. C. Hoag, of Evanston, is president.

—Rev. Dr. Daniel P. Kidder, who died last week in Evanston, was the first formally appointed professor in the Garrett M. E. Biblical Institute, having been chosen to fill the chair of theology in 1856. Fifteen years later he was called to a similar position in Drew Theological Seminary. He was born in 1815.

LAKE BLUFF.

—The class work of the Sunday-school Assembly has begun at Lake Bluff. The classes are fairly well attended. The exercises were opened by a devotional meeting led by the Rev. Dr. H. G. Jackson. The Bible section then met and were instructed by the Rev Watson Tranter. The subject for the first meeting was "The Geography of the Bible World." The teachers were addressed by Dr. Jackson, who spoke on the "Qualifications of Bible Teachers." Heretofore the post graduate class has used a text book in its work. This year Dr. N. H. Axtell will deliver a course of lectures before it on the "Evidences of Christianity." His opening lecture was on "The Existence of a Personal God."

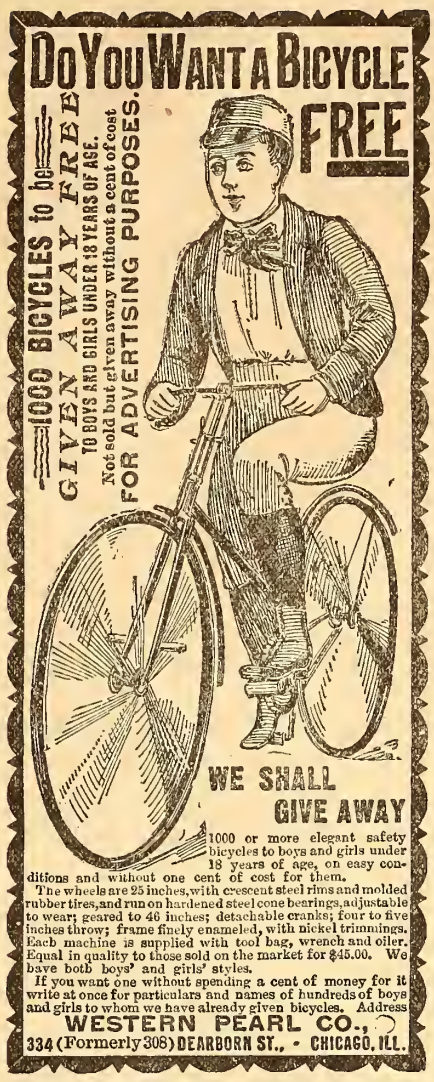
PRESBYTERIAN.

—For several weeks the better class of the people of Racine, Wis., have held meetings in the interest of law and order, and have taken measures to inforce the existing laws against Sabbath desecration and other evils. The city clergy are in the lead. Rev. T. E. Barr, the Presbyterian pastor, takes an active part in the struggle.

—The Middle Creek Presbyterian church of Freeport, Ill., Dr. J. S. Braddock, pastor, received at its July communion thirty-two new members, all save three upon profession of their faith. Four of the number received the ordinance of baptism.

—At Wichita, Kan., in the month or July, twenty-three persons were admitted to the First Presbyterian church, making, in all, 269 accessions to membership in the two years and three months since the Rev. David Winters became pastor of the church.

—Quite recently a wagon containing seven persons was struck by a train at a crossing near Elmira New York, and six of them were killed. The victims were Rev. Wellington J. White, wife, two daughters and two other young girls. Mr. White was a member of the Presbytery of Canton, a missionary of the Presbyterian church, and had spent some time in this country, expecting soon to return to his field of labor. He was visiting his parents at Elmira when the accident occurred.



NEWS OF THE WEEK.

CHICAGO.

Fire last week destroyed Siegel & Cooper's immense dry goods store, corner fo State and Adams streets, injuring neighboring property and causing losses to the amount of $845,000—partlv insured.

Mr. Eiffel, who built the immense tower at the Paris Exhibition, has cabled to the authorities here his desire to erect a better one for our World's Fair.

COUNTRY.

Bishop Flasch (Romanist) died at La Crosse, Wis., Monday.

At Smith's Grove, Ky., Sunday, the Rev. Wm. M. Perry, pastor of the Central Presbyterion church, fell dead of heart disease while preaching.

Monday the Weeks House, a landmark at Palmer, Mass., burned, causing a loss of $30,000 on which there was $15,000 insurance. The Rev. Mr. Williams was burned to death.

Jackson Donnelly, a wealthy farmer, and wife, living near Arkansas City, Kan., were found murdered. Robbery was the supposed motive.

Preparations are being made at Quincy for the State Liquor Dealers' Convention, which will be held in that city Sept. 22.

Alliance leaders in Kansas declare against fusion with the Democrats.

Abraham Backer, dealer in commercial paper at New York, assigned Monday, with liabilities of $4,000,000. It is thought the assets can be made to pay all debts.

It is reported that nine men were killed and sixteen wounded in a battle between cattlemen and outlaws near West Lake, La., Tuesday.

The Treasury Department reports that the total receipts from customs during the month of July were $8,485,232 less than the receipts during the same month last year.

The United States patent office issued 25,307 patents for the year ending June 30.

At Detroit, Mich., Tuesday, occurred the grand parade of the twenty-fifth or "silver" encampment of the Grand Army of the Republic. Forty thousand veterans were in line, and the march which began at 10:30, lasted six hours. Illinois was accorded the honor of leading the parade.

Dispatches from Youngstown, Ohio, report the robbery of a vault in the bank at Kinsman, and the carrying away of 60 private deposit boxes, $5,000 in silver plate, and a large amount of other property.

A special session of the Vermont Legislature has been called for August 25, to elect a successor to Senator Edmunds, and to consider increasing the appropriation for a State exhibit at the World's Fair.

In a riot in South Chicago, last week, between union and non-union carpenters, two men were seriously injured.

Cattle men in the Indian Territory, on the Cheyenne and Arrapahoe Mountains, have been fined $1 per head for all cattle now within the lines. The trespassing cattle number between two and three hundred thousand head.

The White Star line steamer Majestic reached New York last week, making the trip across the Atlantic in five days, eighteen hours and eight minutes. This time lowers the record fifty-seven minutes.

The Pullman company has been sued by the St. Paul company because of alleged fraud.

Calvin Peeler, a farmer of Johnson county, was shot from ambush near Anna, Ill., Monday night and mortally wounded.

Bi-chloride of gold is now presented as a cure for the tobacco habit that can be taken in a home treatment.

(*Continued on 16th page.*)

DONATIONS.

For Current Expense Fund:	
John Dorcas	$ 5 00
Rev R R Whittier	1 00
Mrs S P M Avery	3 00
Chas Gunn	5 00
Rev Jno Harley	2 00
Rev I C Weidler	1 00
Henry T Cheever	5 00
W W Jones	5 00
Mrs H E Kellogg	2 00
Peter Housel	2 00
"A Friend"	10 00
L M Samson	10 00
Hiram Preston	5 00
Wm Whittemore	5 00
Robt Gunn	2 00
Previously reported	445 49
	$508 49
For Southern Ministers' Fund:	
Rev G M Freese	$ 5 00
Previously reported	70 58
	$75 58
For Foreign Fund:	
John Dorcas	$5 00

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Aug. 3 to Aug. 8.

J W Margrave, A Dahlin, A L Hunting, S Lewis, Rev R Pride, R Platt, J L Wadsworth, W McCoy, S R Mitchell, E Bowman, E Jarvis, J T Sneath, Rev A A Smith, E J Hayes, Mrs. A E Rogers, I L Buckwalter, R Gunn, I Meeker, I A Chamberlain, Rev J P Robb, J Cochrane, S L Cook, J H Brockman, J R Denison, Rev W R Roach, W Townsend, L Platt, Rev S A Bumstead.

NOTICE TO OUR READERS.

Since the advertisement of John B. Alden's publications, for sale and for premiums, were printed in this number of the *Cynosure* before we received notice of the suspension of Alden's publishing houses in New York and Chicago. This announcement will prevent our selling his publications any longer for the present, or of offering them as premiums to new subscribers. Our readers will therefore govern themselves accordingly.



Christian Cynosure Premium.

No. 1.—This Carriage is of the best White Rattan Reed. The body is schellaced and varnished. No. 1 is Upholstered in French Linen; Sateen Parasol, lined with Selecia; gear as shown. Price, $12.00.

No. 2.—Upholstered in Mohair Plush; Sateen Parasol, lined with Selicia. Price, $14.00.

No. 3.—Upholstered in Silk Plush; Silk Satin Parasol, lined with Selecia. Price, $16.00.

Cut shows our No. 2 Lace Cover. Price, $1.00.

State Color of Upholstering desired.

The above premium can be obtained as follows:

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A Baby Carriage free for 14 new subscribers ($22.00).

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For 8 new subscribers and $6.00 cash ($18.00).

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For 1 new subscriber and $9.00 cash ($10.50).

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For one renewal and $9.50 cash ($11.50).

Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church.* This is a very clear argument against secretism of all forms, and the duty to disfellowship Oddfellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publieations. 10cts each.

Odd-fellowship: ITS HISTORY AND ITS WORK. By President J. Blanchard. A neat pamphlet with cover. Postpaid, 5 cts.

MARKET REPORTS.

CHICAGO.

Wheat—Spring	75	@	85
Winter	87¼	@	90½
Corn—No. 2	60	@	62¾
Oats—No. 2	27½	@	31
Rye—No. 2	72½	@	73½
Bran per ton	11 00		12 25
Hay—Timothy	9 00	@	14 00
Butter, medium to best	15	@	18
Cheese	06½	@	08
Beans	1 85	@	2 25
Eggs	15		16
Seeds—Timothy	1 15	@	1 23
Flax	1 02	@	1 04
Broom corn	03	@	05½
Potatoes, per bbl	1 65	@	1 90
Hides—Green to dry flint	05	@	05½
Lumber—Common	10 00	@	13 00
Wool	24	@	29
Cattle—Choice to extra	6 00	@	6 25
Common to good	4 00	@	4 85
Hogs	4 75	@	5 65
Sheep	3 50	@	5 25

NEW YORK.

Wheat	97	@	1 05½
Corn	70½	@	72
Oats	33	@	48
Eggs	15¼	@	17
Butter	12	@	19
Wool	14	@	39

KANSAS CITY

Cattle	1 50	@	4 00
Hogs	5 12½	@	5 20
Sheep	3 00	@	4 85

Disloyal

SECRET OATHS

ADDRESS OF

JOSEPH COOK,

OF BOSTON,

AT THE

Conference of Christians

CHICAGO, 1890.

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Home and Health.

THINGS WORTH KNOWING.

Save your cold tea; it is excellent for cleaning grained wood.

Wild mint scattered about the house will rid it of rats and mice.

Hot solution of salt and vinegar brightens copper and tinware, also bathtubs.

Mirrors should not be hung where the light shines directly upon them.

Warm soap-suds will keep the bugs from house-plants and make them grow very fast.

To remove finger-marks, putty-stains, etc., from glass, put a little soda in the water with which you wash it.

New tins should be set over the fire with boiling water in them for several hours before food is put into them.

If kid gloves are laid upon a damp towel for two or three minutes, they will go on with less chance of tearing.

To remove rust from knives cover the blades with sweet oil for a day or two and then rub with a lump of fresh lime.

To keep linen from turning yellow put it away rough dry after washing and bleaching well and rinsing in blue water.

Dish-towels and dish-cloths should be washed, scalded, and thoroughly dried every day, or they soon become musty.

A broom may be kept in good condition for a long time if it is washed once a week in clean hot suds, and then hung to dry.

Good flour is not tested by its color. White flour may not be the best. The test of good flour is by the amount of water it absorbs.

Never sun feather beds. Air them thoroughly on a windy day in a cool place. The sun draws the oil and gives the feathers a rancid smell.

If troubled with headache, try the simultaneous application of hot water to the feet and back of the neck.

If a poison has been accidentally swallowed, instantly drink a pint of warm water in which has been stirred a teaspoonful of salt and one or two of mustard. A half glass of sweet oil will render many poisons harmless.

Numerous remedies have been prescribed for mosquito bites, but a German writer says that ordinary soap is as good as any of them. He always carries a small piece with him on his country excursions, and in case of a bite makes a lather over the affected part and allows it to dry on. The burning is at once relieved, and all pain soon disappears. Should it return, as sometimes happens, it is only necessary to repeat the application.

Fried fish is very good turned in salted flour, or salted egg and bread crumbs, and then put into boiling hot fat to get brown.

Zinc is best cleaned with hot, soapy water, then polished with kerosene.

If the hands are rubbed on a stick of celery after peeling onions, the smell will be entirely removed. Or onions may be peeled under water without offence to eyes or hands.

Rain water, it is well known, is the best cosmetic. A good substitute is to let some orange, lemon, or cucumber peel soak in water used to wash the face. This need not be especially prepared for every ablution. Keep a wide-mouthed bottle or jar of it on your toilet stand and use daily for the face. It softens the skin and gives a beeoming glow, while healthfully stimulating the action of the skin.

EASY WAYS TO MAKE SOUP.

Why is it that so many people think it a hard matter to have soup for dinner, and why is it that those who have the most available material for this purpose often use it the least?

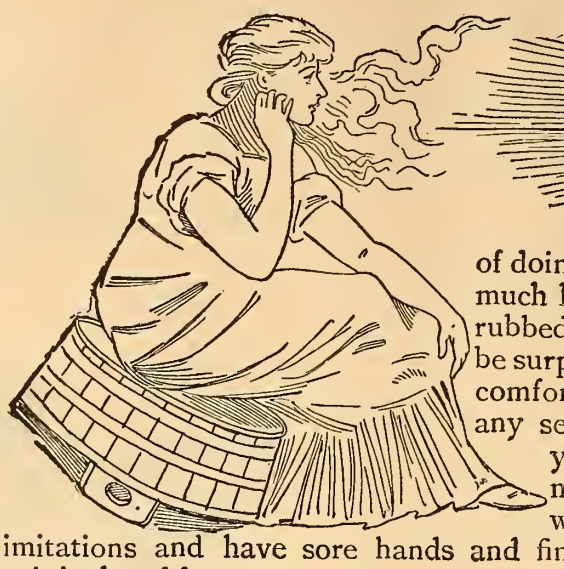
You do not necessarily need meat. Bran makes an excellent stock, and ought to be used by housekeepers, especially during the summer months, as it is inexpensive and contains much of the nutritive property of meat.

It is made in the proportion of one cup of bran, six cups of water, one-half teaspoonful salt; this should boil slowly two or three hours, should then be strained and set aside to cool, forming a stock from which many varieties of soup may be made, such as rice, puree, vegetable soup, potato soup, etc. It all depends upon what you put with it.

Have in the house always a bottle of celery salt, some bay leaves, and whole cloves. Five cents' worth of bay leaves, to be bought at the druggist's, will last a dozen years.

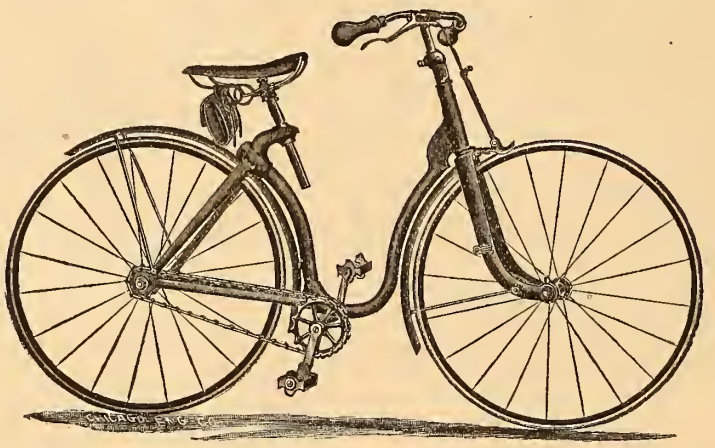
Into perhaps a quart or more of the stock, put one hour before dinner half an onion sliced, and three tablespoonfuls of well-washed rice. Let this boil gently. A few minutes before dinner add a saltspoonful of celery-salt, pepper and salt to taste. Chop a little fresh parsley fine, and put into the tureen. It will not flavor much, but will look pretty. A little here means a teaspoonful when chopped. The rice meantime has boiled itself into a thickish substance, forming what is called a puree. Try it. —*Selected.*

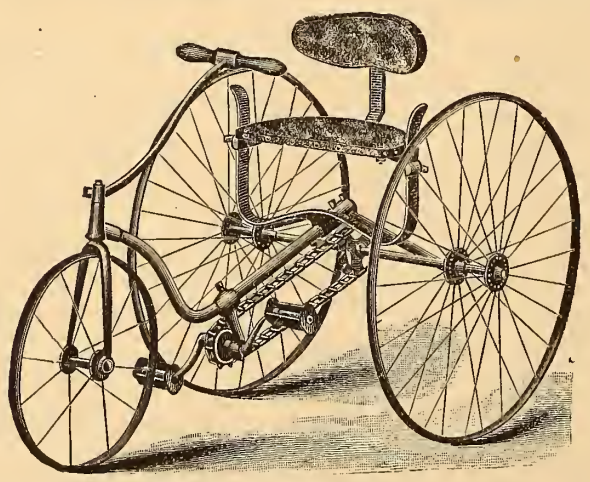
Unless more care is given to the hair, the coming man is liable to be a hairless animal; hence to prevent the hair from falling use Hall's Hair Renewer.



Hot Weather is the very best time to try Pyle's Pearline. Then the wash is largest, and a saving of time and toil is best appreciated. Think of doing a large wash with little or no rubbing. Consider how much longer your delicate summer clothing will last if not rubbed to pieces on a washboard. A saving is a gain. You'll be surprised and pleased with the cleanliness, satisfaction and comfort which comes of the use of PEARLINE. Simple—any servant can use it. Perfectly harmless—you can soak your finest linen and laces in Pearline and water for a month, with safety. Delightful in the bath—makes the water soft. Perhaps you have been using some of the imitations and have sore hands and find your clothing going to pieces. Moral—use the original and best. Sold everywhere.

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An Address by Rev. B. Carradine, D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

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College Secret Societies. Their customs, character and the efforts for their suppression. By H. L. Kellogg. Containing the opinions of many prominent college presidents and others, and a full account of the murder of Mortimer Leggett. 25cts each.

Farm Notes.

MULTUM IN PARVO.

Red combs are a sign of vigor.

Early broods are the most profitable.

Good roads are the highways of wealth.

Whenever you see a weed cut it below the surface.

The hop crop of Washington for 1890 netted $2,500,000 to that State.

Plan your work. Know just what is to be done, and when and how it is to be done.

Chopped onions are recommended as a good food for chickens if fed only once or twice a week.

Remember that the demand for eggs in this country is, on the average, much greater than the supply.

Celery and asparagus are both healthful vegetables; and we can all grow enough for home use if we will.

Cross-bred sheep are good practical sheep. There is no absolute need of throwing away a flock because it is composed of inferior sheep. Breed it up.

Clover, remember, is the best balanced food of any of the "hays." Good corn fodder and good clover hay, fed together, are first-class for the production of butter.

Carrots make a very palatable and valuable food, especially for colts, and with ground adapted to them, it pays to grow a few bushels as an appetizer for the horses and colts, or as butter-color for the cows.

If the grape vines were not properly pruned last fall, do it this fall. Cut away all superfluous wood, get the vine down to a size and shape that will enable you to handle it, and remember that by not allowing it to overbear you will get the finest product.

Many a farmer makes war on the bumble bees that build their nests in his hay fields, not knowing that they are his servants to pollenize his clover crop. The clover raised in Australia bore no seed till bumble bees were introduced into that country.

If people engaging in the poultry business would apply strict poultry measures to the business, there would be better success. A business with system about it generally stands upon its own bottom. We know an instance where care and forethought succeeded above everything else, and a young, industrious man was at the bottom of it. He was careful of his stock, their house and their feed. He marketed always in the nick of time, and he has made money while others were losing. Just the other day we heard that the commission man pays him ten per cent more money than any one else, as he always sends his goods to market in a prime and attractive style. Appearances are everything, and when a man shows taste he is generally paid for it.—*Selected.*

SHEEP ON THE FARM.

The importance of sheep to successful farming cannot be estimated. They will eradicate briars and weeds from the land. Besides, there are many profits from a flock when properly managed. There is a profit from wool, from increase of flock, and from the rich manure. They are also valuable to the farmer in destroying the noxious weeds and as enrichers of the soil. In England, the home of the mutton breeds, he is considered an unthrifty farmer who does not keep a flock of sheep. Were the same views held in America there would be more sheep and better farmers. Much of the profit depends on the care and management of the flock. Sheep should be kept tame and quiet. Wild sheep are unprofitable. They should have a pasture by themselves not far from the house. No other farm stock should be allowed with them. They should not be worried by frisky colts, unruly cattle or worthless dogs. Large flocks are seldom profitable. Small flocks of choice, thrifty sheep, when well cared for, are more profitable than any stock of the same value. The soil and climate of New England is well adapted to sheep husbandry. There are also good markets in every city and large town. Choice mutton finds a ready sale at very remunerative prices. Mutton and lambs are more profitable than wool. Farmers, why not try a few sheep—from ten to twenty-five? You will find it a paying investment if properly managed.—*Mass. Ploughman.*

LARGE AND SMALL FARMS.

Many arguments have been adduced in favor of small as against large farms, and here is one which is very suggestive; Those who loosely calculate that it costs no more to run a large farm than a small one, make a serious mistake. Extra teams, tools and farm implements are needed for increased acreage, if it is to be run the same as a small farm. Not many owners of large farms have either money or the executive ability to run them on the high-pressure principle. Hence much of the land lies unused and all the profit is made on a comparatively small part of the farmstead.

SWAMP AND MARSH LANDS.

This country is prospectively rich in these now "waste places." According to one writer it is estimated that the area of unreclaimed swamp and marsh land in the United States that can be drained and brought under cultivation is equal to that of all the cultivated lands, or nearly three hundred million acres. Much of this land, it is pertinently added, could be reclaimed without much difficulty or expense and would make farmsteads of great value.

FOR THE TOILET

There is no more useful or elegant article than Ayer's Hair Vigor—the most popular and economical hair-dressing in the market. It causes the hair to grow abundantly and retain the beauty and texture of youth; prevents baldness, heals troublesome humors of the scalp and keeps it clean, cool, and healthy. Both ladies and gentlemen everywhere prefer Ayer's Hair Vigor to any other dressing for the hair. Mrs. Lydia O. E. Pitts-Moody, writes: "I Ask For Ayer's Hair Vigor have used ton, Me., of for some time, and it has worked wonders for me. I was troubled with dandruff and falling hair, so that I was rapidly becoming bald; but since using the Vigor, my head is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth, of the same color as when I was a young woman. I can heartily recommend the use of Ayer's Hair Vigor to any one suffering from dandruff or loss of hair." *

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What Your Great Grandmother Did.

She hetcheled the flax and carded the wool, and wove the linen, and spun the tow, and made the clothes for her husband and ten children. She made butter and cheese, she dipped tallow candles, to light the house at night, and she cooked all the food for her household by an open fire-place and a brick oven. Yes; and when she was forty years of age, she was already an old lady whose best days were over. Her shoulders were bent and her joints enlarged by hard work, and she wore spectacles and a cap. Her great granddaughter, with all the modern conveniences for comfort, refinement and luxury, may be as charming and attractive at forty-five as at twenty. Especially is this true if she preserves her health and beauty by the use of Dr. Pierce's Favorite Prescription, which wards off all female ailments and irregularities, cures them if they already exist, keeps the life current healthful and vigorous, and enables the woman of middle age to retain the freshness of girlhood upon brow and cheek, the light of youth in her eyes, and its elasticity in her step. Sold by all druggists.

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Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. Complete work of 640 pages, in cloth, $1.00. Paper covers, 75 cents. First three degrees (376 pages), in cloth, 75 cents. Paper covers, 40 cents.

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NEWS OF THE WEEK (*Continued from 13th page*).

The insane wife of O. W. Case, of Aurora, Neb., saturated her dress with kerosene and set fire to it. She was fatally burned.

Near Port Byron Thursday morning, a passenger train on the West Shore railroad ran into some freight cars that had become detached from the train ahead, killing the fireman and twelve Italian passengers, and wounding eleven other Italians.

Fire destroyed the Hutchinson Cooperage Works at Peoria, Thursday. This is the third time the buildings have been destroyed by fire. The company will rebuild at once. The loss is over $115,000; insurance, $100,000.

The next encampment of the Grand Army will be held in Washington.

Henry I. Allen, of Schoolcraft, was elected State Master Workman of the Michigan Knights of Labor, at Lansing, Tuesday.

In Livingston county, Ill., oats are turning out from forty to eighty bushels to the acre, while wheat yielded from twenty to forty bushels. Corn is looking well.

At the Auburn (N. Y.) State Insane Asylum Thursday seventeen insane convicts overpowered their keepers, secured the keys, and escaped. Five of them were recaptured. One of the keepers was stabbed and seriously wounded.

Captain John Palmer, of Albany, N. Y., has been elected commander of the Grand Army for the coming year.

Trains wreckers threw an express train from the track on the Grand Rapids and Indiana railroad, near Kalamazoo, Mich., last week. The cars went down an embankment thirty feet high, but none of the passengers were killed. There is a long list of injured.

Christian Endeavor Society authorities, of Illinois, have secured accommodations in New York for 1,000 delegates to their national convention next year.

Herds of cattle around Fairbury, Ill., are afflicted with sore mouth. It is claimed that the disease is not contagious.

Comanche, Clinton county, Iowa, is reported destroyed by fire.

President Harrison on Thursday restored to citizenship Levi Goins, a veteran, of Robinson, Crawford county, Ill. Goins had been wrongfully imprisoned for fraudulently endeavoring to obtain a pension.

An infringement of a patent was the reason for attaching property belonging to the city of Boston, on Thursday, to the value of $800,000.

Deception in handling a lighted cigar caused a loss by fire of $40,000 in the store of A. L. Abraham & Co., at West Superior, Wis., on Thursday.

D. W. Haydock, carriage manufacturer, of St. Louis, made an assignment Thursday. His liabilities are $100,000 and assets $126,000.

The Alton road will run three harvest excursions at one fare for the round trip.

At a conference of Northern Wisconsin Congregationalists held at Pratt last week, it was decided to erect an academy in Northern Wisconsin. Ashland has offered a site and building worth $30,000 and an endowment for the same amount.

Eight persons were killed by a collision on the Ogdensburg and Lake Champlain railroad, near Champlain station, N. Y., last week.

The Secretary of the United States Treasury has been advised that an attempt is to be made during the present month to rob the treasury by an organized band of men.

Friday the Beymer Ice Machine Company of Cincinnati, made an assignment with liabilities of $220,000, and assets of $600,000.

It is reported that the earthquake of July 30 changed the course of the Colorado river. It left its old bed and is now flowing through a crevasse forty feet wide and 1,000 long.

Between 12 and 1 o'clock Friday morning a train east-bound on the Wabash railway struck a fast freight train which was pulling in on a switch at Homer, Ill. Several train and mail men were injured. A tramp named Daniel Feeley, who was stealing a ride on the mail car, was killed.

The Pennsylvania east-bound limited train was wrecked by a misplaced switch at East Palestine, Ohio, Friday. A man walking on the track was killed, the engineer dangerously and the fireman seriously injured. The passengers escaped.

FOREIGN.

Influenza has again made its appearance in Moscow and is attacking people in all classes of society. The reports show that on the average 500 persons are daily prostrated by the disease.

The returns issued by the London Board of Trade show that during the month of July the imports decreased £260,000 and that the exports decreased £2,380,000, as compared with those of the corresponding month last year.

On account of the scarcity of corn in Russia the government has decided to prohibit its export.

It is rumored that Chili will declare war against Bolivia, because the latter country has recognized the congressional party.

Early Friday morning in the Whitechapel district of London an old woman was stabbed so badly, presumably by "Jack the Ripper," that she will die.

The imperial and official circles of Germany have taken the World's Fair enterprise into favor, and the whole of industrial Germany will follow. The German commissioner for the fair, Herr Wermuth, says Emperor William shows such interest in inquiring into arrangements for German representation at the fair as suggests that it is his intention personally to grace the fair with his presence. It is more likely that the Emperor will go to Chicago than Chancellor von Caprivi.

The German government has instructed all Chambers of Commerce in Prussia to send the best possible representation to the Chicago Fair.

The English Parliament was yesterday prorogued until October 24.

A waterspout on one of the Azores Islands killed six persons and caused great destruction of property.

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At the State Assembly of the Knights of Labor, held at Springfield, Ill., last week, a member of the national executive committee, in a speech, "suggested as a means of increasing the membership that men be allowed to become members in secret to avoid incurring the displeasure of their employers. This could be done by their taking the obligation outside the lodge, and thus they would be shielded until such time as the order should become strong enough in their vicinity for them to feel safe in belonging to it." Whether this suggestion received support in the assembly or not, it is so plausible that its tacit adoption may result in enlarging the membership of the order and swelling its receipts.

The New York *Voice* prints a number of extracts from letters and exchanges received by it from various sources, and gathers "some hopeful indications" that members of the Farmers' Alliance and kindred organizations are becoming more and more in favor of prohibition as a political doctrine. Some of the printed expressions are deemed quite "emphatic" in that direction. But it is equally injudicious to put one's trust in politicians or princes, especially where secret lodge rule is paramount to every other consideration. Of course every accession to the ranks of the prohibitionists is to be hailed with pleasure; but it is not every so-called prohibitionist who is one, or who would dare to vote for one if his lodge demurred.

The *American Legion of Honor Journal* for August (a Boston secret society paper), referring to Bro. J. P. Stoddard's triumphant attack upon Freemasonry before the Boston Baptist Ministers' Meeting, in June last, makes a serious mistake when it says: "Mr. Stoddard, by his own confession, is false to the vows he took upon himself when he joined the order" (Freemasonry), "which he now so bitterly opposes, apparently 'for revenue only.' Bro. Stoddard was never a Mason, and never claimed to be one; but he probably knows more about Masonry than one-half of its members know of it themselves. The diatribe of the above-named journal is therefore lost upon its readers. It is strange how wilfully ignorant secret society organs can be when ignorance best serves their purpose.

At the session of the Iowa Grand Lodge of the Knights of Pythias, at Sioux City, on Wednesday of last week, Grand Chancellor Norris reported his decision to the effect that a saloon-keeper cannot be a member of the order, as under the law he is not a person of good moral character: also that a man cannot run a saloon in Nebraska and hold membership in Iowa. Prohibition has done much good to the lodge in Iowa, and to that State in many other ways, and is gaining friends, on this account, wherever a free ballot is respected.

The death of James Russell Lowell at his home in Massachusetts, last week, removes a poet of international celebrity and an anti-slavery advocate of the days before the Southern rebellion, when the friend of the slave was deemed little better than a thief and a robber. Mr. Lowell wrote much and well in that stirring period. Of him, his venerable contemporary, John G. Whittier, said on Mr. Lowell's seventieth birthday, Feb. 22, 1889: "The droll quaintness of dialect and the rollicking humor and sarcasm of his verses were a power in the anti-slavery conflict. The boomerang of denunciation sometimes came back on the heads of those who hurled it, but Lowell's arrows hit their mark and stayed there. Among those who did good service in the cause of human freedom he deserves to be reckoned." Mr. Lowell also filled one or more places of national trust with fidelity, and, on the whole, was a very fair representative of the talented, intelligent American citizen.

About 400 members of the Illinois Granges and Labor Associations met at Springfield, Ill., last week. Judge J. M. Thompson of Joliet, Master of the State Grange, made an address, in which he said: "We want in justice what belongs to us. It is useless to say that farmers are not organized. One hundred and fifty thousand are organized, and with the labor men we have an army of over 2,000,000. Our influence is now being felt. We are keeping three good men at Washington to watch Congress and the United States Senate. It has been complained in the national capital that one farmer has more influence than six Congressmen. This is because our men there represent 1,750 organized lodges in Illinois alone, and this power is beginning to be felt." "The Grange," he said, "is a non-partisan organization, but as the farmers furnish 60 per cent of the voters, they ought to have something to say in politics and pay some attention to the legislative ticket. In Democratic districts let the farmer-Democrat candidate be elected, and in Republican districts let the Republican-farmer candidate be elected, in order to secure proper legislation."

A Chicago Knight of Pythias, having been treated by the order in what he deemed rather an unknightly manner, wrote out its ritual and offered it for publication to the New York *World*. The editor of that journal, ignoring an important and honorable courtesy in most newspaper offices, to refrain from publishing confidential communications with the names of their writers, gave the ex-knight's letter to the world through its columns, and brought upon him the contumely of that and other orders; one secret organ has expended considerable fustian in denouncing the man whom they had duped into the order and scorned for exposing it. They might have saved themselves the trouble. Before us lies a printed book, which anyone can buy for a quarter-dollar, entitled: "Knights of Pythias. Illustrated. The Full Illustrated Ritual of the Three Ranks of the Order, with the Addition of the Amended, Perfected and Amplified Third Rank; by a Past-Chancellor. Tenth Edition." It is for sale at this office.

Certain benevolent citizens of Toronto, Can., a few years ago, organized a society and built a home and hospital for the care and healing of destitute or orphan children. The capital of this organization, in money and property, appropriate buildings, etc., is estimated at about $50,000, so that a permanent and satisfactory work of charity, it is understood, untrammeled by lodge affiliations, was established. Early in the present season this creditable institution projected the building, on an adjacent island in Lake Ontario, of a temporary hospital and fresh-air resort for its invalid children, and for that laudable purpose solicited contributions from the citizens. Contributions were liberally made, and, among others, the Masons donated $2,000 to the fund. On the strength of this contribution, the lodge men ignored the rights of the original projectors, elected seven officers of the new hospital, assuming entire control of it and its income, and adopted a rule that the children of Masons should at all times have the preference in benefits to be derived from the enterprise. "Hence, ye profane!" sings the Mason when the lodge gets its "benevolent" claws upon other people's ideas or property. "Why," asks the *Voice of Masonry*, "why is it that some craftsmen never discern the greatness and goodness of Freemasonry?" The reason is obvious.

THE G. A. R. AND PENSIONS.

BY REV. H. H. HINMAN.

The last concourse of ex-soldiers, recently assembled at Detroit, Michigan, is directing public attention to the G. A. R., and leads to the inquiry whether an organization, evidently commenced for patriotic and humane purposes, has not, during the twenty-five years of its existence, so degenerated in its morals and methods, as to become a national incubus to be abated and removed.

Believing, as I do, that all wars are intrinsically wrong, and that all ceremonies and organizations that tend to glorify war are injurious to Christianity and inimical to the public welfare, I cannot but regret that the many excellent citizens connected with the G. A. R. should continue in that relation, and that through their influence the Sons of Veterans, and other kindred organizations, should be raised up to promote the war spirit and to add to the vast network of secret societies that honey-comb every department of civil society. Wars and war preparations have for their ostensible object the preservation of *peace;* but experience shows the effect to be the reverse. War promotes war. Public executions were designed to diminish crime, and especially to prevent murders. But the experiences of centuries show that they have tended powerfully to increase crime and promote murder; so that most of the States have found it necessary to have the death penalty carefully hidden from public view. The same principle applies, in a still greater degree, to all wars and all military parades.

But the question which is now arresting public attention is the relation of the G. A. R. to the pension list and public taxation. No one questions the propriety of giving pensions to disabled soldiers; but that more than one-half of our vast national revenue should be appropriated to the payment of claims, many of which have not the slightest semblance to justice, is exciting astonishment and indignation. I am glad, too, to hear that a good many of the old soldiers not only

wash their hands of the whole conspiracy, but are openly protesting against it.

Mr. M. W. Sloane, in the *Century* for June says: "Gen. Grant thought that $27,000,000 annually was not only an ample, but a lavish provision for those who had suffered in the last war, barring all schemes of back pay, service and dependent pensions, which he denounced as highway robbery. Garfield, in 1872, said that nothing but unwarrantable extravagance would increase the pension list above $29,000,000 a year."

But under the present pension act, we are paying out of our depleted national treasury at the rate of nearly five times the very highest estimate, while there are now pending 600,000 applications, which, if they should generally be allowed, would make the entire cost not less than $200,000,000 per year. When we consider the entire amount of all our State taxes was (by the census of 1890) only $70,000,000, and that this seems often oppressive, we can get some idea of the vast burden that somebody must bear by paying more than twice that amount into the national treasury. Is it strange that there should be disaffection and discontent among the farmers and laboring men, out of whose hard-earned money these vast sums are being drawn? Nor is this the end of the demands of the G. A. R. There is the "Senne Pension bill," "the Per diem bill," "the Equalization bill," and the bill to pay the difference between gold and greenbacks; and should all these be passed, it would be easy to find other pretexts; so that, by-and-by, about the sole object of the government will be to glorify a war that ceased twenty-six years ago, and ought, by this time, to be treated as we treat other historical conflicts.

But the sad and terrible part is, that this vast sum buys the G. A. R. vote for those members of Congress who consent to their demands, and takes all freedom of choice from the aspirant to any national office. A secret society of one-half a million, aided by other subordinate societies, and drawing from the national treasury an amount at least equal to ten dollars per year for each voter, constitutes an oligarchy whose influence is to be dreaded and deplored.

Berea, Ky.

AN ILL BIRD, BUT A BEAUTIFUL LESSON.

Our dear missionary friend, Bro. Gladwin, of Bombay, India, tells a pleasant story of the crows of that country in a private letter, which the Bible-loving children who read the *Cynosure* will surely remember when they have read it; and when, in later life, they have had experience of God's providences, they will be thankful for this crow's-nest lesson to help them understand God's ways and bear with meekness and patience the trials of life. The letter reads:

Here, in Bombay, we have an abundance of large crows. They are said to be the same bird as the raven of the Scripture. They are comparatively tame, and are all living about on the trees and house-tops. I was once quite entertained with the way in which the parent crows tore up their nest, near my window, in order to compel the young ones to fly away. It was rather amusing to me, but I suppose not at all funny to the poor young crows. They must have wondered why their dear parents had turned so rough and unkind. But the old crows knew a great deal more than the fledglings in the nest.

Now this is exactly the illustration which God uses in his Word, as describing his dealings with his people. (Deut. 32: 11.) Read that verse in your family circle, and see what a peculiarly instructive one it is regarding God's providence. "The eagle stirreth up her nest," shows you the bird destroying her nest in order to compel the little ones to learn to fly. So God destroys some of our earthly hopes, to compel us to launch out more fully by faith.

Then, in the latter part of the verse we read how the eagle comes to her troubled and frightened offspring, and "taketh them and beareth them on her wings." So, as we are tempted to mourn over the destruction of our earthly comforts, we find God's wonderful compensation. He gives us that which is far better, for we find that, instead of those human props, "underneath us are the everlasting arms."

The annual report of the British Women's Temperance Association, recently issued, states that the past year has been the most progressive one in its history. There are in all 425 societies, extending throughout twenty counties, the Isle of Man, and the Isle of Jersey.

SECRET SOCIETIES AS THEY ARE.

BY REV. C. G. FAIT.

[An address delivered at the Scandinavian Church in Monongo, North Dakota, a few weeks ago.]

Jesus answered him, "I spake openly to the world; I ever taught in the synagogues and in the temple, whither the Jews always resort; and in secret have I said nothing." John 18: 20.

These words of Jesus are important; important because of being written by him who spake as never man spake; important also to this age, especially because of this age being an age of lodges and because the declaration in the text disclaims any association with the secret lodge system. This text refutes the charge made by Masonic authors, that Jesus Christ belonged to a secret society and propagated his doctrine therein. The Saviour was no respecter of class or person as is shown in all his teachings. He came to bring peace and good will to men. He came to bestow his blessings, not upon a selected few, as do the lodges, but upon all; even the women and children are particularly noticed by him.

The Saviour would say to the secret order men of our day as to those of his own day: "Ye love darkness rather than light because your deeds are evil. He that doeth good cometh to that light, that his deeds may be made manifest that they are wrought in God." Men who go into the lodges go into darkness and sin; they are putting their light under a bushel, a figure alluded to by the Saviour to show the absurdity of the secret lodge principle. The Scripture recognizes all secret lodge worship of the ancients as idolatry; and those who are recognized as the great lights of the modern secret lodge system claim identity to these ancient lodges.

The most celebrated authors of the present and of the past generations, such as McCoy, Emanuel, Rebold, Albert G. Mackey and others claim that the ancient mysteries as practiced by the various heathen nations of the earth was Freemasonry, making especial mention of the Eleusinian mysteries as exhibiting the highest type of ancient Freemasonry. These mysteries were invented and practiced by the idolatrous nations.

The Word of God everywhere denounces as idolaters, those who participate in such rites and ceremonies.

In Eph. 5: 11, 12 Paul warns us to have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame to speak of those things done by them in secret. The distinguished commentators, Rev. Ingram Corbin and Dr. Adam Clarke both say that St. Paul in this text referred to secret societies called the Eleusinian and Bacchanalian mysteries, which societies had penalties of death to be inflicted on those who attempted to reveal their secrets.

Here we have on one hand the apostle Paul condemning these societies, and Freemasons of the highest authority on the other side praising them; especially do they praise the Eleusinian society as being the highest type of ancient Freemasonry. Freemasons boast that their institution is the most ancient and most honorable institution in the world, not even excepting the church of Christ, notwithstanding a man might violate every one of the Ten Commandments, knowingly to the lodge, without expulsion from the lodge or without violating any of his Masonic obligations. Men are frequently led to believe Masonry a good thing because good men go into it. In proof we are assured that even King Solomon was a Freemason. We admit that according to Masonic legends and interpretation, he was a Freemason, but we affirm that on his becoming a Freemason he ceased to be a good man and became an idolater. Becoming an ancient Freemason, and becoming an ancient idolater, was one and the same thing. And as the laws of Masonry are as unchangeable as the laws of the Medes and Persians, it is the same to-day; to become a Freemason is to become an idolater. The Bible deplores Solomon's apostasy and idolatry; while Masonry exultingly exclaims the world is advancing. The good and wise king has joined us. There is no essential difference in the lodge worship of to-day and that of the days of King Solomon. When Solomon's heart became corrupt he adopted the worship of all the nations around him, each nation having a different figure or figures representing their deities, but the worship of them all was alike idolatrous. See 1 Kings 11: 5–10. We are also informed in the Scripture just quoted that Solomon built high places (we would call them temples or lodges). places for the various deities of the heathen nations around him and for the celebration of the rites, ceremonies and worship of the same.

The Bible account of idolatrous worship shows that it was customary to worship in groves and on high hills, the most secluded and secret places. Masons, in imitation, they say, of the custom of their ancient brethren, always prefer a high place, so they usually are in the highest room to be obtained. We often hear it said that Freemasonry is founded on the Bible, and therefore must be good. In one sense it is founded on the Bible. It is founded on the Bible just as a counterfeit bill is founded on a genuine bank. To illustrate, there are two parties in Dakota, the Prohibition party and the License party. These parties are both founded on the saloon. The Prohibition party wishes, in short, to banish the saloon from the State. The License party, for a money consideration, wishes to legalize the saloon, regulate it, make it honorable, protect it by the strong arm of the law. How different the principles, yet both founded on the saloon. Again there are two parties founded on the Bible. The church of Christ is one party, and the Masonic fraternity the other. The church of course believes in the prohibition principle, and would prohibit all wrong doings; would not willingly license anything forbidden in the Word of God. The Masonic fraternity is the license party, the indulgence party, who for certain considerations, will give license to commit any or all sins mentioned in the Bible. The central figure in every Freemason lodge, for about the last 175 years, is Hiram Abiff. The legends of Masonry are in direct conflict with the Word of God in narrating the tragic death of Hiram before completing the work on the temple assigned him by King Solomon. It was a wonderful Satanic scheme, when in a London grogshop, at Appletree tavern, in the year 1717, various lodges of workmen are said to have met to open the door of the lodges to speculative Freemasonry. The institution was remodeled from an operative institution to a speculative one. The most important transaction occurring at this time was the uniting on a specific religious system. Before this date the worship in the lodges was likely to be as varied as the worship of the different idolatrous nations of the ancients. In order to unite, it became necessary to introduce a new representation of deity. The fictitious Hiram Abiff was manufactured for the occasion, and he has been the center of attraction in every Masonic lodge since that date. Since that date Hiram Abiff has been to the speculative Freemasonry what Christ is to the church, or Osiris to the Egyptians, or the Mythras to the Persians, or the Bacchus to the Greeks. See Rebold, page 392. A religion was offered at that time. It was said then, and is said now, to be a religion in which all men can agree. A religion, nevertheless, as objectionable as any other false worship.

Rebold on page 412 defines the religion of Masonry to be a summary of human wisdom—of all those perfections, the practice of which renders man almost divine; and it is, in a word, that universal morality which attaches to the inhabitants of every country, to the man of every worship. What is such a religion worth? What is such a morality worth? Simply nothing at all. But, he continues, this morality is more extended, and more universal than that of any national religion, for these, always exclusive, class those who differ with them as unbelievers, as idolaters, sectarians and infidels, while Masonry sees nothing in religionists of every kind but brethren, to whom she opens her temple and admits them. He goes on to say, this being the true Masonic doctrine, it becomes necessary that Masonry should open its temples to all men—to the Jew as to the Mohammedan, to the adorer of Buddha or Fot as to the adorer of God in Christ. Albert G. Mackey, in his Lexicon of Freemasonry, article Religion, says, Freemasonry does not prefer to interfere with the religious opinion of its members. It asks only for a declaration of that simple and universal faith, in which men of all nations and all sects agree—the belief in a god and in his su-

perintending providence. Not in the only and true God, mark you, but in a god. The religion of Masonry, he continues, is pure theism, on which its different members engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry. By the definition of the religion and of the morality which constitute that religion, as set forth by these and other standard lights on Masonry, we see there is (from a Christian standpoint) no morality whatever required. The morality of the Mormons, Mohammedan and all idolatrous nations is put on a level with the morality of a Christian.

Men can go into the lodge and talk Hiram Abiff, and exalt him as Christ is exalted by the Christian church, but Christ must not be introduced into the lodge, nor his doctrine connected with the truth of Masonry. This explains why Christ's name is expunged from all Scripture texts quoted, or used in lodge worship. Men are assured before entering the lodge that Masonry will not interfere with their religion. It must be a very poor religion if true. It cannot be true of the Christian religion. This declaration is received with very poor grace to the enlightened Christian, who knows that on entering the lodge he must subscribe to the religion of the lodge, a religion distinctively its own. Masonry cares not how many other kinds of religion you may prefer or hold to, it will not interfere with your opinion; but it emphatically demands your practical endorsement of its own. Rebold boasts that the god of the Freemasons is not the God of the Christian, and that it is destined finally to become the religion of all the nations of the earth. Does the Pope of Rome make any greater boast than this? If it were true, would we be any better off than if we adopted Romanism?

We have shown by the authority of men, whose sayings and edicts are as the edicts of the Pope of Rome: that the Masonic institution is peculiarly a religious institution, and that the religion of the lodge is not the Christian religion, and that it plainly merits the denunciation of the Scriptures as being anti-Christian and anti-Christ. That it is anti-Christian, is very evident from the fact that Christ is excluded from all texts of Scripture quoted or used in the lodge worship.

John the Divine says every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and whosoever denieth the Son, denieth the Father also. Therefore, Masonry denying Christ denies the Father also; and like all other false worshipers can only be recognized as idolaters. Some may resent the charge of idolatry to the false worshipers of our day, on the plea that the images are lacking. I would remark that images are not now, neither have they ever been, essential to idol worship; although in the heathen lands images were usually set up in temples or lodges of false worship. It is not probable that Solomon bowed before images, or even any considerable number of the Israelites who became idolaters. Idol worship consisted very generally in the worship of the sun, stars, moon, etc. The worship of the sun ranks the highest in ancient idolatry. Rebold says, thus we find the worship of the sun to be the primordial basis of all the worship of antiquity. The legends upon which repose the worships of the ancients, like that of Hiram among the Freemasons, are founded upon the apparent progress of the sun. Freemasons, like the ancients, have a plurality of figures to represent the deity. Mackey says the ancient (idolaters of course they were) used a figure called the triangle equilateral to represent the deity, and that this use is still preserved in the Masonic ritual. But the sun is the more generally acknowledged representation of the deity, unless we except Hiram Abiff. But the rites and ceremonies constitute the worship, and if the thing worshiped is not the only true God it is idol worship.

The people of our day should take warning by the judgment of God upon the idolaters of his chosen people, the children of Israel. Were they more guilty than the church members of our time, who give their time and influence and means to uphold the lodge? I tell "ye nay; and except ye repent ye shall likewise suffer the judgment of God."

Ye who profess to believe in the Scripture, why do ye hanker after the world, or listen to the sophistry of the lodges. If ye love God with all your heart, you would have no desire for the favors offered by the lodges. If ye want to obey the Golden Rule, and do to your neighbors as you would have them do to you, you would have no use for lodge work. Why can ye not heed so plain a Scripture as Paul's warnings against so intimate association with ungodly men? "Be not unequally yoked together with unbelievers." No business association or marriage relation rivets the yoke around your neck so tight as your lodge obligations. Throw off the shackles and come out and be free men—free to do right, free to thy God, and free in private judgment.

RELIGION IN EUROPE.

In Macaulay's "History of England," Vol. I., pp. 53 and 54, we find the following striking paragraphs:

"From the time when the barbarians overran the Western Empire to the time of the revival of letters, the influence of the Church of Rome had been generally favorable to science, to civilization and to good government. But during the last three centuries to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth and in the arts of life, has been made in spite of her and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, political servitude and intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what four hundred years ago they actually were, shall now compare the country round Rome with the country round Edinburgh will be able to form some judgment as to the tendency of papal dominnation.

"The descent of Spain, once the first among monarchies, to the lowest depths of degradation; the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached—teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent round them is in a ferment with Protestant activity and enterprise.

"The French have doubtless shown an energy and intelligence which, even when misdirected, have justly entitled them to be called a great people. But this apparent exception, when examined, will be found to confirm the rule: for in no country that is called Roman Catholic, has the Roman Catholic church during several generations possessed so little authority as in France. The literature of France is justly held in high esteem throughout the world. But, if we deduct from that literature all that belongs to four parties which have been, on different grounds, in rebellion against the papal domination, all that belongs to the Protestants, all that belongs to the asserters of the Gallican liberties, all that belongs to the Jansenists, and all that belongs to the philosophers, how much will be left?"

The great historian painted this picture nearly fifty years ago, and how true it remains to life today everyone can determine for himself.

AFRICAN FETISHISM.

Another valuable chapter of first-hand testimony is an article on "Fetishism in Congo Land," by E. J. Glave, who was one of Stanley's pioneer officers, who has many strange and interesting facts to relate, and who renders the paper more interesting by illustrations of his own drawing. "The imagination of the savage," says Mr. Glave, "surrounds life with an atmosphere of awe and mystery. He walks continually in fear. Evil in countless, undefined shapes is lurking everywhere. Influences obnoxious to him lie concealed in every object. Trees, stones, herbs, all contain imprisoned spirits, which, if released by any heedless action on his part, may rend and destroy him. He must be ever watchful to propitiate or control the malevolent powers that menace him at every turn. Ill luck may be transmitted to him from objects animate or inanimate when he is least aware." Herein lies the key to the fetish practices of the African savage. The reader will be astonished at the elaborateness of the religious rites of these heathen, and at the remarkable training which the fetish-men undergo. In many respects, however, the African fetish-men suggest the medicine-men of our American Indian tribes. Mr. Glave does not believe that the superstitions of the Congo races will be difficult to overcome, for he remarks that "the African knows of no past, and he is bound by no great memories. He lives entirely in the present and his beliefs are made to fit the needs of the moment." Mr. Glave thinks, therefore, that Africa is a hopeful field for Christian missionary endeavor, and that the fetishism of the tribes may be regarded as the vagaries of child-like ignorance, and that they have none of the essential power of resistance that belongs to creeds that have outlived centuries of progress.—*Ex.*

PREACHERS IN THE LODGE.

Lately when walking along the big road a ways out of Mansfield I picked up a used envelope, on which was printed, in addition to the name of a preacher, the words "Supreme Treasurer, I. P. A."

This man is known as a D. D.; but the lodge shears him of this un-Scriptural, inflated, man-worship appendage, and tacks on its own equally heathen, frothy "pomposity." The word "supreme" is in line with bombastic lodge effrontery and ostentatious lodge nomenclature—"most worthy," "most worshipful," "most excellent," "right worthy," "royal," "grand," "grand worthy," "grand high priest," etc., etc. This man was lately, and for a couple of years, president of the Synod (Witt. Syn. Luth.) Such are the kind of preachers the world is full of to-day. And the "people love to have it so."

But why attach surprise to the fact? and why carry about with a whisper that this preacher is also into several other lodges, as he is known to be? why shudder at the hundreds and thousands of the preachers that are falling into these traps of the devil? Discovery of this fact a few years ago was among the leading things to reveal to my mind the actual and dreadfully apostate condition of very much of the professed Christian church.—*The Lighthouse, Mansfield, Ohio.*

RESTORATION OF THE TEMPORAL POWER OF THE POPE.

A former ambassador from Austria to France, Count de Hubner, has recently written a book in which he confesses he cannot see (says the New York *Catholic Review*,) "how Italy can hope to overcome the overwhelming sentiment of the Catholic millions in favor of temporal sovereignty for the pope. The grand majority of those who profess the Catholic faith, says the count, are unanimous to undo the blunder of the 20th of September, 1870, and on the three following points are simply immovable: The pope needs political independence for the free exercise of his spiritual sovereignty; its free exercise is possible only when he is a temporal sovereign; the pope's place is at Rome. This is the Catholic policy as outsiders see it, and the only one certain to end the miserable difficulties of the present moment."

"We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion."—*From Pres. Finney's book, "Character, Claims and Practical Workings of Freemasonry," pp.* 260, 263.

NEW ENGLAND LETTER.

Vacation weather.—Phonetic spelling.—A Wellesley joke. The death of James Russell Lowell.—A good suggestion. —The champion lodgeman.

This is good vacation weather,—good for the summer resorts and good for the stay-at-homes, in which list the writer is very content to be included. People with whom so much work per day is a fixed habit do not always find it easy to unbend when the harness is for a while taken off, and for all such the weather for the past fortnight, with its almost tropical heat and languor, has been the ideal kind. One can lie in a hammock and do nothing with an easy conscience, when even nature herself in her gorgeous, ripe maturity seems to second the call to rest by her own example; when the very clouds float lazily along, and the leaves scarcely stir on the trees, and only the chirp of "the August cricket" breaks the silence. One would not willingly miss its shrill pipe, and yet there is a minor chord in its noisy mirth. One never hears it without a chilly sense that glorious summer is indeed departing, and in a few days will join the long train of her sisters gone before.

I notice that some of the professors and presidents in our leading colleges are holding a symposium in favor of phonetic spelling, every article being written with all useless or silent letters left out, and looking "dreadfully like" an article from the pen of the late "Artemus Ward." Perhaps phonetic spelling will yet come in vogue, but at present it is a decided shock to an artistic and scholarly eye. Chaucer's spelling had at least an antique dignity of its own; but think of printing the Bible and Shakespeare in this Josh Billings style! I am inclined to think, however, that our young people spell much better than they enunciate. Many a college graduate have I seen—even from Wellesley—who ought to have been possessed of a clear, cultured utterance, and doubtless would have been if this branch of education could be given the prominent place in our schools and colleges that it deserves.

Speaking of Wellesley, a small joke is sometimes perpetrated within its walls, and the following will do to amuse the readers of the *Cynosure*, especially those who may be of the clerical profession. A certain good bishop, whose name and fame is in all the churches, preached in the college chapel one Sunday morning, and gave a very good discourse, but one which cut entirely loose from the leading string of the text with which he introduced it. Prof. Y——, on being asked at dinner her opinion of the sermon, promptly replied: "Dear old man! It was truly apostolic. He took a text and then he 'went everywhere preaching the word.'"

The death of James Russell Lowell removes from New England the last (with the exception of Whittier) of that famous galaxy of poets which was so long her chief glory. Even the ringing anti-slavery ballads of the Quaker poet did no better work for freedom than Lowell with his racy use of the Yankee dialect in his Bigelow papers. As Mrs. Stowe has very brightly and pertinently said: "Longfellow and Emerson made valiant music of the solemn sort, but Lowell evangelized wit." Will New England ever see their like again, or is she to be given over to the alien spirit which socially, politically and religiously is seeking to control her? Poetry will not thrive in a degenerate age, and perhaps it forms as good a test-guage as anything of the real condition of a people. Speaking of the Yankee dialect, it will soon become as obsolete as Gaelic or Irish, but one sometimes hears it, though on rare occasions, spoken in its full purity; and as a field for philological study, many of its quaint idioms are not to be despised. For instance, "to make a catowse over anything," that is a great fuss over a trifle, is an expression that may even yet be heard, and was indeed quite common in my childish days from the lips of old or middle-aged people. I have often wondered whence the word was derived. It certainly has a peculiarly nautical flavor, as if it might have been originally a sailor's phrase. Perhaps the hardy tars who sailed under Blake, or some other of the old Elizabethan captains, used it, and so it finally came across the water, an unrecognized part of our English inheritance. It would surprise any one who had not before given the subject any study, to know how many so-called Yankee words were used by our English ancestors long before America was dreamed of. And, apropos to our antiquarian subject, everybody has heard of Mary Chilton, the first to step on Plymouth Rock. An old cemetery, situated on a point of land which runs out into Narragansett Bay, contains the grave of her grand-daughter, Desire Kent. I wonder if she was as sweet as her sweet English name, which falls on the ear as melodiously as a line out of L'Allegro or Comus.

The *Citizen* makes, in its last issue, a most excellent suggestion, which I hope will be taken up and not suffered to fall to the ground. It is that a commission of ladies, of high character, be appointed as inspectors of labor in all stores employing young women, with authority to inquire into all details and make public reports on the wages paid, and the moral influence surrounding employees. The immoral character of many of the proprietors of these large dry-goods and variety stores is such as to make some action of the kind imperatively necessary. It is a measure which our public spirited women who have the interests of their sex at heart should champion by all the means in their power.

Winsted, Conn., it is said, has among its citizens a man who belongs to twenty-four secret societies. We are not told whether he has a wife and family; and if so how large a portion they get of his time and attention. Probably as much as the church or any benevolent cause gets of his money. But think of remembering all the signs and grips and tokens of twenty-four different societies! What place could be found in his head for anything else after he had learned them all?

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, Aug. 12, 1891.

Undismayed by previous failures to influence the license-granting authorities of Washington, the temperance people have already begun the work of gathering information which they hope may lessen the number of saloons in the national capital during the next license year, which begins the first of next November. The Good Templars have gathered a mass of valuable testimony from the business men of Philadelphia, showing the deleterious effect of liquor saloons upon all adjacent property, which they propose making public as soon as it is in proper shape.

Other temperance organizations and individuals are engaged upon various lines of action, all with the same end in view; but the liquor interest is also active—it always is—and, unfortunately, judging from past experience, it can command sufficient influence to nullify to a great extent the work of the temperance advocates in this direction. For instance, Congress enacted a law at the last session that no intoxicating liquor should be sold or licenses be granted to saloons within one mile of the grounds of the Soldiers' Home, just north of the city limits, and the Commissioners of the District of Columbia made a great pretense of carrying out this law, by refusing to grant licenses that had been applied for in the prescribed district, which includes a considerable section in the north end of Washington, and giving notice to those whose licenses had already been granted that they must close, as their licenses had been cancelled. There was great thankfulness among the good people of Washington to know that even a small part of their beautiful city had been officially rescued from the poisonous and death-dealing claws of the rum fiend.

But the rejoicing was premature. Those liquor dealers who had secured their licenses, acting upon the advice of lawyers employed by the Liquor Dealers' Association, which exists for the special purpose of standing by every liquor dealer, no matter how many times he may violate the law, and furnishing him with money to employ the best legal talent to defeat the efforts of the law-abiding people to close up his groggery, refused to close, and announced their intention to test in the courts the right of the Commissioners to revoke their licenses, and there the matter stands; but as no test case has been decided in court, and as there seems no disposition to push one to trial, the belief is general that the Commissioners have, under pressure of the influence, political and otherwise, which the lawyers of the Liquor Dealers' Association brought to bear upon them, agreed to allow the saloons which got their licenses to continue doing business until the end of the present license year. At any rate, I know from personal observation that these saloons are open and doing business right along, and it is said that the members of the Liquor Dealers' Association have publicly boasted of their intention to have Congress amend the law so as not to include those saloons inside the city proper. If they can do that, in the face of the opposition of not only Christian and temperance people, but of every sincere well-wisher of the city in the land, they will present to the country an object-lesson of the power of the liquor interest, that would be as disgraceful as it would be sad. Should this attempt be made, Washington will make a loud call for the assistance of all friends of moral reform, in its efforts to defeat it.

The weather in Washington for the past few days has been unusually warm, but there is no diminution in the interest or attendance at the meetings held in the Temperance tent, which is now located in the northwest section of the city. The Sunday afternoon children's meetings are specially interesting, and there is never a lack of prominent people to talk to the little ones. Mrs. Belva Lockwood, Col. Snowden and Maj. Brock were among the speakers last Sunday.

Washington will send a big crowd to the Sixth Annual reunion of the Lutheran church, that is to be held at Pen-Mar, Maryland, on the 21st instant.

The Treasury Department has issued an order prohibiting the landing of immigrants at New York on Sunday.

Rev. Dr. D. D. MacLaunn, of New York City, who is temporarily filling a Washington pulpit, delivered the last Sunday afternoon address to the Y. M. C. A., his subject being "A Good Man." *

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

Boston, Aug. 7, 1891.

Editor Cynosure:—I recently applied to the senior editor of a leading religious journal for the insertion of an article on secret societies in Boston. I was met with the statement, "That's a controverted question, and I am not in the fight." That is, the paper of which he is editor-in-chief, employed and paid by the denomination, will not express an opinion pro or con, *with reasons*, as to the merits or demerits of the secret lodges. Of course I expressed surprise that a D. D., selected by one of the leading Christian bodies in the nineteenth century, and stationed at the "Hub" to teach and preach, in the press and in the pulpit, "all things whatsoever I (Christ) have commanded you," should assume, deliberately, to ignore so grave a question. I remarked that slavery was once a "controverted question;" and the Boston press and pulpits, while trying to ignore or bury it out of sight, drove many excellent men from the church, but utterly failed to stifle discussion until the question was solved on the battlefield; and that there is no question worthy the attention of an intelligent man that is not really a *sharply* "controverted question" to-day. The temperance question, the Sabbath question, the free school question, a future probation, the subjects and mode of baptism, the divinity of Christ, and the inspiration of the Scriptures, are "controverted questions." Discussion is rife, and in the wide prevalence of independent thought and "liberalism," it is difficult to locate the arena in which a Gospel minister or Christian journalist may "contend earnestly for the faith delivered unto the saints" without encountering opposition. If such vantage ground *could* be gained, how would it comport with the disciples' commission from the Master, "Behold, I send you forth as sheep in the midst of wolves;" "If they have persecuted me they will also persecute you;" or, "Think not that I am come to send peace on the earth, but a sword." How shall we interpret Peter's words (Acts 5: 29): "We ought to obey God rather than men," if we are to beat a hasty retreat when confronted by "sabered foes?" What does Paul mean when he exhorts the brethren at Ephesus to "put on the whole armor of God," if we are not "to stand against the wiles of the devil?" What minister or editor is exempt from the oft unpleasant and sometimes, even, his arduous injunction of *reproof* (Eph. 5: 11)? What mean the eight consecutive *woes* that Christ thundered in

the ears of "Ye hypocrites, ye generation of vipers," in the twenty-third of Matthew? What did the "Perfect Example" mean to teach His ministers (Matt. 21:13), if not to *drive thieves and robbers* from his sanctuary and his altar of worship? Even Moses, in his day, faced the popular clamor and ground their god to powder and caused the execution of 3,000 calf-worshipers at the foot of Sinai. Elijah *gave the challenge*, and settled the question of Baal's or Jehovah's supremacy at Mt Carmel.

When the question is between the supremacy of Moabitish gods and Jehovah, is any Christian minister who shirks the responsibility or shrinks from the issue because it is a "controverted question," giving proof of true discipleship by *not* taking up his cross and following our Perfect Example? Let God be Judge, since to his own master each one shall stand or fall in the accounting day.

The 684 lodges of this city are places of worship. Every one has a covenant, an altar and a ritualistic religion, more or less imposing. As President Blanchard has repeatedly shown, and as Masonry, at least, declares, these are neither Christian covenants, Christian altars, or Christian rites. They are, in fact, simply and solely the galvanized imagery of effete systems of paganism; such as Moses met in Moab and discussed with the sword, by direct command of God, as mentioned in the 25th of Numbers.

There are but two kinds of worship, and but two classes of worshipers; and every covenant that Christ has not authorized, every altar that he has not set up, and every religious service which he has not sanctioned, is in the direct line of Cain, through Baal-peor, down to the bewildering drama of a modern Masonic, Odd-fellow or other secret society initiation. They are parts of one stupendous whole, which made God to abhor Israel, and which, but for the importunate intercession of Moses, would have procured the extirpation of the entire nation.

The question of Sinai was worship. The question in Boston to-day is worship. Christ seeks it. The devil seeks it. Both know that *heart* worship leads the van; affections, actions, everything follow where the heart's adoration leads, upward to heaven and its King, or downward to hell and its apostate prince. Temperance, slavery, free schools, Sabbath observance, civil rights, and every good and worthy attainment are but the overflow of true worship; while false worship is the prolific source of every evil that has cursed the earth. It occasioned the first act of disobedience and the first lie in Eden, and procured the first murder outside of Paradise; and there has not been any act of disobedience to righteous authority, a falsehood uttered, a brothel maintained, or a murder committed, in Boston or outside of it. that has not received its inspiration from the same source.

Unitarians, second probationists, and the motley crew that make up the board of apostate religionists in "these perilous times," may deny it, but the evangelical teacher who should *deny* that "out of the abundance of the heart the mouth speaketh," or aver that "a fountain can send forth sweet water and bitter at the same time," would certainly be an object of suspicion or pity by those who "have the mind of Christ." Since, then, we are confronted with the same issue between true and false worship which Moses and Elijah met, and which was the point of controversy between Christ and the devil in the wilderness of temptation, is it manly, is it loyalty to Christ and his bride, to stand aloof from an honorable discussion? Is not such a withholding of testimony giving aid and comfort to the enemies of Him who says: "He that is not with me is against me?" Let us take warning from the church at Laodicea and escape the terrible fate of being spewed out, as neither cold or hot.

East Providence, R. I., Aug. 10, 1891.—Mrs. Stoddard came with me to this city on Saturday. We were assigned to quarters with one who had been bound with Satan's cabletow, but whom the Son hath made "free indeed." Our colored brethren were holding camp meeting near by, and as I had no engagement for the morning I accepted an invitation to preach for them. In the afternoon and evening I met and addressed attentive audiences in Music Hall. We met a number of new faces and made acquaintances that will long be gratefully remembered. From here we go to the Millennial Advent camp meeting for a few hours, expecting to reach Boston in time for the 38th Monday evening meeting in our regular service. J. P. Stoddard.

OUR WESTERN AGENT IN IOWA.

Richland, Iowa, August 12, 1891.

Dear Cynosure:—From West Branch I came to Morning Sun and called on Rev. C. D. Trumbull, the former Secretary of the Illinois Iowa C. A., who was at the May convention of the N. C. A. in Chicago and delivered an address that was remarkably clear in its statements and forcible in its conclusions.

I also visited Rev. T. P. Robb, the pastor of the Sharon Covenanter church, who is the present Secretary of the Iowa C. A. These brethren are among the tried and true Christian reformers of this age. I also visited Rev. Mr. Littlejohn, the young pastor of the Linn Grove Covenanter church, who, though he has been but a short time in this country, is in hearty sympathy with the N. C. A. work. I canvassed for the *Cynosure* and for the N. C. A., and found, as usual, staunch friends of the cause and cheerful supporters.

I visited Burlington, and attended a quarterly meeting of the F. M. church, held by their District Chairman, Rev. C. E. Harroun, who is an able minister and an earnest worker in the anti-secrecy reform. He insisted on my taking his place and preaching the Sabbath morning sermon.

From Burlington I returned to Linton, and continued my canvass for the *Cynosure* and the N. C. A., and then went to Winfield and to the Cooper neighborhood, where Mr. Van Syack and the Cooper brothers cheerfully aided the work.

Leaving there, I came to Wayne and called upon Rev. Mr. Wilson, the pastor, and others. While here I preached at Wayne, and also at Crawfordsville. It was in the Crawfordsville lodge that Rev. Mr. Kendig, a minister of the M. E. church, was made a Mason. After he had taken thirty-three degrees of Masonry, he gave it as his deliberate opinion that Freemasonry, more than anything else in the world, stands in the way of the coming of the kingdom of our Lord.

From Wayne I went to Wyman, where I was welcomed by the staunch Covenanters, who cheerfully aided the cause. Rev. Mr. Black, the pastor, and Messrs. Dodd and Sampson, and others, manifested a deep interest in the work.

I made a short visit to Washington. I saw a few of the old line friends of reform, among whom were brethren Amspoker, Knox, and Doctors Crawford and McClelland, who each gave substantial aid.

I then came to Richland, in the edge of Keokuk county. I called at the store of Jacob Jones, a member of the Friends' church, and arranged to preach in their meeting-house on Sabbath night. I then went into the country and stopped with Aaron Stalker, a member of the Hopewell Friends' church. On First-Day morning I preached in the Friends' meeting-house at Hopewell, and at night, filled my appointment at Richland. As some who are members of the Richland churches are also members of the Masonic and Odd-fellow lodges, I endeavored to convince these erring brethren that it is impossible to be an intelligent adherent of the lodge, and also loyal to Jesus Christ. It was a live question that I discussed, as a number of lodge men, who were also members of the churches of Richland, were in the audience.

It is a matter of astonishment that men can take such oaths as are administered in Masonic lodges, and unite with unbelievers in their Christless worships, and fancy that they are accepted of God as his servants, and owned as his children. God has commanded us not to be unequally yoked together with unbelievers, because there can be no agreement, and hence no concord, no communion, no fellowship, between the followers of Christ and those who are being led by Satan. What a strange position does that man occupy who is yoked with unbelievers, as he must be in the lodge, and yet knows that God has forbidden him to be thus yoked. He knows that he is commanded to come out from among them and be so entirely separate as not to *touch* the unclean thing. He knows that God has graciously promised to receive him and be a Father to him, if he will cut loose from the world and give himself fully to Christ.

And yet, while he refuses to obey the divine injunction to separate himself from the world to Christ, he affects to believe that notwithstanding his rebellion, "which is as the sin of witchcraft," he is accepted of God.

Surely we ought to understand that *only those* who honestly take the yoke of Christ upon them, can claim a saving interest in his atoning blood. To affect to believe that he receives us, while we refuse to do what we know he commands, is to be guilty of self-deception, or willful hypocrisy.

Meekly, humbly, lovingly, and yet *faithfully*, would I testify against the abominable idolatries that are practiced in the lodges, and affectionately intreat and faithfully warn those who would be Christians to come out from the lodges and have no fellowship with these unfruitful works of darkness.

Yours for Christ and reconciliation to God in him, C. F. Hawley.

CORRESPONDENCE.

FROM DR. AND MRS. ZARAPHONITHES.

101 Lafayette Ave., Brooklyn, N. Y., August 4, 1891.

Dear Cynosure:—We are still here in America, for we cannot go to Greece any sooner than God wants to have us go. God has continued to bless us ever since we left Wheaton with Greece in view.

One great blessing is, that a dear friend has given us the use of as much as we need of her large, nice house on this beautiful Lafayette Avenue, and close to a nice park. She, herself, is spending the summer in the country. Dr. Zaraphonithes made a trip, more than a month ago, to Great Barrington, Mass., where his dear friends, Mrs. H. J. Van Lennep and her son Edward, who has a very successful boys' school, live, and they helped him, and he spoke in a number of places with very good success. The first Sabbath that he spoke in Great Barrington there was a Roman Catholic woman present,—there might have been others,—and Dr. Z. spoke of the Greek church and that they worship the bones and pictures of saints, so that they might almost be called idolaters. After church, this particular Catholic woman came to Mrs. Van Lennep and wanted to know what she could do for our school. Mrs. V. explained to her, and the next day she sent in a little money for our school and requested of Mrs. V. that Dr. Z. call on her. He did so, and she again asked what she could do, and Dr. Z. told her that anything which she had to give would be acceptable, and she gave him a little more money and said that she would make up a box of things for us to take with us. So you see that even the Catholics are becoming interested in our school. A merchant, there, will make up a box of shoes for Greece.

From Pittsburgh we have received the promised box of carpenter-tools. And from Philadelphia, on his last visit there, he had given him one of the best encyclopedias on surgery, in six large volumes, and two dozen hymn-books of two different kinds. Dr. William Van Lennep, who practices in Philadelphia with marked success as a surgeon, gave Dr. Z. quite an assortment of very useful surgical instruments.

We cannot do anything in the city churches in the summer, and so we are obliged to wait till fall, when some have already promised us a hearing, and some help. Our friends also advise us to stay here all winter, for if we do not get now all the money and things necessary for our school, we will have to come back to America soon again, and that will make an extra expense; so that unless the Lord pours out some great blessing for us, we shall be here for some months yet.

Dr. Z. came home about the 4th of July, and saw us comfortably established here, and he is again in Great Barrington, for Mr. Edward Van Lennep will continue to assist him in opening up places where he can lecture or present our work.

He has also taken our elder daughter there for a change of air, for her health has been quite poor ever since she had the grippe fever, just before we left Wheaton.

A little missionary society in Princeton, Ill., has just sent us $6.40; so our Western friends are not forgetting us, and we ask again that you remember this Greek work in your prayers, for God hears the prayers of such as love and serve him. Your friend and sister in Christ,

Mrs. Frances W. Zaraphonithes.

PITH AND POINT.

Should Church Associations Discuss Lodge Secrecy?

Nearly a year ago, among other questions addressed, through the *Cynosure*, to the pastors of Congregational ministers in various parts of the United States, was the following:

"Do you believe that this subject (secret societies) should be discussed at our associational meetings?"

Answers were received from numerous pastors, as follows. We are not at liberty to give their names or addresses. It would be a breach of confidence to do so; but the expressions well represent the present trend of the Congregational church on this subject:

"As Christians, it might do good; as iconoclasts, it would do incalculable harm."

"Yes, if not already well discussed."

"There are other subjects more vital."

"I think it should be."

"Yes, when there is a good show for securing the de sired result, but not otherwise."

"I see no reason for the discussion of this question in associations, unless it comes naturally to the front. If it does thus come, I would not put myself in the position of a slanderer or disparager of the churches and their ministers by saying, Do not let it come."

"If there are members in the association already connected with such societies, it may not be best to press such discussion, unless desired by the brethren so involved."

"I see no reason why not, but a mean, dastardly spirit that succumbs to evil. Every Mason will indeed cry out, You know nothing about it; but they knowingly lie."

'Am afraid it would take up too much time, to the prejudice of other matters."

"I should enjoy any such associational discussion."

"I believe that the subject should be discussed at associational meetings, and at all suitable places; always being careful to avoid giving occasion of stumbling. Many are far astray on this subject, I believe, who are good men. Such should be persuaded with all gentleness and forbearance, and in Christian love."

"I do."

"Decidedly no. Let our answer be to all such suggestions, 'I am doing a great work, and cannot come down.' "

"Yes; especially in the South, where the tendency to to secret societies is so strong."

"Yes." (This from a Good Templar Grand Chaplain.) "Let us have all the light possible; let us gain all we can from the experience of any and all."

"I think it would be a good plan to bring the matter up sometimes at our associational meetings."

"Yes."

'I do, unflinchingly."

"The subject should be discussed at every available opportunity."

"Yes."

"That might depend upon things that I cannot answer."

"Yes, I would be in favor of such discussion. From my acquaintance with Congregational ministers, I do not think many of them are members of Masonic lodges; in fact, I do not know of one among, perhaps, 100 ministers that I have known. I am opposed to Masonry; it has a bad history."

"Yes, I should say so theoretically, and perhaps practically, as well. The colored minister, when asked why he did not preach against stealing chickens, replied that 'that would bring a coldness on the meeting.' If we handle these things as we ought, we shall find that our associational meetings will be afflicted the same way. But, coldness, or no coldness, the truth should be made known, and the deeds of darkness unmasked."

"Much good would undoubtedly result from a discussion of this question in our district and State associations."

"Yes. I have formerly been a member of several of these organizations" (secret societies); "but I have left them forever."

"I would see no objection, but much value in discussion of the subject in our associational meetings, if the brethren who oppose would not take such *radical* grounds. You will probably find the majority of——Congregational ministers personally opposed to secret orders, but not willing to have the matter discussed on the extreme radical grounds, because of the bitterness and strife sure to be created."

"I believe it is a most proper place to discuss this subject."

"Yes, sir, it should be discussed."

"I most heartily recommend that the subject be discussed at our associational meetings."

"I do."

"Yes."

"The question ought to be discussed in our associational meetings. The attitude of our churches ought to be thoroughly understood. I would not have them refuse permission to a Mason or Odd-fellow who is evidently a Christian, but I would have the whole system of secrecy unpopular in the church."

"Not everywhere. I believe in caution, tact, skill, and (above all) charity. I find many ministers of our denomination belonging to the lodge, and speaking in its favor. This is the strangest thing of all to me."

LITERATURE.

The August *Review of Reviews* is a number to awaken a quick interest in every American breast. The opening pages are given to a discussion of Chicago and the World's Fair, from the pen of Dr. Albert Shaw, the American editor of the *Review*. Dr. Shaw is well known as a student and observer of city making and municipal government the world over, and therefore his very high tribute to Chicago will doubtless be appreciated in our great city. The article is accompanied with portraits of a number of the leading people connected with the management of the Columbian World's Fair. We regret that the artist has so misrepresented the genial face of Mr. T. B. Bryan, the First Vice-president. The character sketch deals with "His Royal Highness" the Prince of Wales, in a very direct manner. Mr. W. T. Stead, the writer of the sketch, has unquestionably earned his reputation for being the most out-spoken and fearless journalist in England, while editor of the *Pall Mall Gazette*. Brief advance extracts from this latest article were given to the news associations and have appeared in the newspapers of both England and America. It is unnecessary to say that it is full of lively interest. The article is prefaced with a remarkable collection of cartoons from the comic papers of the whole world, dealing with the Prince of Wales and the recent scandals in which he has been involved. Among other timely articles is one entitled "Cromwell and the Independents." It appears *apropos* of the great international gathering of the Independents, or Congregationalists, in London, in the current month of July. It is both historical and descriptive, eulogizing the character of Cromwell, describing most graphically the battle of Naseby, which led to the ascendency of the great Protector, analyzing the political and religious ideals and methods of the English Independents, describing their migration to New England and their founding of colonies and States in the New World, and characterizing the service to liberty and progress of the sect called Independents or Congregationalists. The article is illustrated with portraits of Cromwell, Milton, Bunyan, and Defoe, representing the early Independents, and with striking groups of the principal English Congregational clergymen of to-day, including the officers of this summer's international council. Published at 13 Astor Place, New York City.

The *Home-Maker*, "Jenny June's" monthly magazine (New York, 44 East 14th street), is very attractive, both in letter-press and illustrations. The frontispiece is a full-page copy of F. Morgan's expressive painting of "The Old, Old Story" of love; Chas. F. Bridgman contributes some pleasant "Sketches of Madison Square," with corresponding illustrations of persons encountered in that metropolitan resort; Ella Wheeler Wilcox writes about "The Old Sanders Wimin," in a graceful story; "The Sixth President of the Sorosis" (Mrs. Jennie M. Lozier) affords a readable sketch, with a fine portrait and local views of a famous woman's society in Gotham; Nelson C. Parshall gives an illustrated sketch of much interest concerning "Nantucketers and their Island;" Mary Kyle Dallas portrays the adventures of "An American Knight-Errant"—a pleasant love story; "The Three Fates," by F. Marion Crawford, is continued; with poems by various contributors; "Art and Home," "Our Little World" (by the editor); "Talk at the Hub," "In Town," by the editor, and a well-filled Housewife's department. As a "Midsummer" number it is a success.

The *African* (C. E. Welch, Vineland, N. J.,) is replete with authentic information useful to missionaries and colonists desiring to go to Africa, as well as for those who are already there. It embraces particulars relating to Africa in general, West Africa, Congo, South Africa, etc., with letters from residents in Africa, showing the condition of missionary works, etc., in "the dark continent."

The *Missionary Review of the World* for September, edited by Rev. Arthur T. Pierson, (Funk & Wagnalls, publishers, 18–20 Astor Place, New York City,) contains seventeen distinct articles from various contributors of ability and eminence, embracing many of the most important topics connected with foreign missions. Besides these, Dr. Pierson's editorial notes, and general missionary intelligence are of great interest to all Christians who are imbued with the spirit of mission work. It is difficult to conceive of a better periodical in this department of the world's progress. $2.00 per annum.



DR. J. N. NORRIS.

Dr. John Nelson Norris, editor of the Birmingham, (Iowa) *Free Press*, died on Tuesday morning, July 28, 1891. "During his last sickness," says the *Free Press*, "which had confined him to his bed for several months, he made arrangements for his funeral, even to the selection of the text, Scripture readings and psalms which he desired used on that occasion. The funeral occurred at the house on Wednesday, July 29, the exercises being conducted by Rev. Dr. McGill, of Fairfield. Business houses were all closed, and a large concourse of friends and neighbors listened to the sad rites and followed the remains to their last earthly resting place." On the 9th of last April we printed in the *Cynosure* the following sketch of this good man, taken also from the *Free Press* of a previous date:

The subject of this sketch was born near Bath, in Steuben county, N. Y., June 7, 1816. His parents moved to Millersburg, Ohio, in 1818; and in 1837, in company with his brother-in-law, Dr. William Miller, he came to Iowa. In February, 1838, they located adjoining the present site of the town of Birmingham, where he has resided ever since. At the age of 21 he began the study of medicine under Dr. Miller and has now been a practicing physician for over fifty years. Dr. Norris is a man of noble appearance and pleasant address, having a kind heart and a sociable manner to all. As a citizen, Birmingham has had few if any who took so deep and intelligent an interest in the general welfare. As a physician he has been eminently successful.

The greatest effort, sacrifice and success of Dr. Norris' life has been in behalf of moral reforms. Christ has been his leader and example. He looks upon Christianity as one grand system of reformation. If Christ was manifested that he might destroy the works of the devil, then those works should be opposed by the Christian and they must eventually be destroyed. Thus he reasoned, and on this principle he has always acted. Though liquor was so plenty and its use so common in his early days, yet he always shunned and abhorred the intoxicating cup. He has always held that the State should protect its citizens against the destroying curse of intemperance, and his vote has coincided with his works and prayers every time.

When the slavery question began to agitate the minds of the American people he was one of the first to declare himself an Abolitionist. Even when the cause was unpopular and when his neighbors would turn from him with scorn and disgust because he was a friend of the "niggers," still he stood by his principles because he knew they were RIGHT. Some of the very men who then held their noses and turned their faces away from the Dr. as they met him on the street, because he was opposed to slavery, are now drawing big pensions for small disabilities and shouting: "Give us the offices."

Probably to no other reform, however, has he given so much aid and support as to opposition to secret societies. When he was ten years old the Masons murdered Morgan not far from his birthplace in New York. At the age of twelve he read Morgan's book and he has been an Anti-mason ever since. Very few have stood as faithfully by the cause as he. Lodgemen have tried to injure him and his practice in every way possible, but it has not moved him in the least. How often have weaker souls said: "Yes, I am an Anti-mason, but I am not an Anti like old Dr. Norris." They are "Antis" up to the point where it costs something in money or reputation; then they are on the fence. His influence for good in this cause has been great both at home and abroad.

LODGE NOTES.

Nothing can be had for nothing. Whatever a mau achieves he must pay for; and no favor of fortune can absolve him from his duty.—*Secret Society Journal.* Which means, "Pay up, or get out."

A Temple in Greenfield, Indiana, improvised a degree for the Knights, called "The Queen of Sahara," and used it for a time; but its use was prohibited by the Grand Chief, the Temple disciplined, and t was abandoned.—*Pythian Knight.*

The American branch of Odd-fellowship numbers fuliy 680,000; the Manchester Unity branch, 675,000—making a total of 1,355,000. Add to these figures the other smaller branches and it will give about one and three-quarter millions.

Some scoffers have asserted that King Solomon was a myth of the Sun-God and not a mortal man at all, and that his name consists of the names of the sun in three languages—Sol-om-on.—*Exchange.* Poor Solomon has to undergo a great deal of lodge nonsense.

Chosen Friends Lodge, of Philadelphia, has formed an auxiliary association to gain new members, under the rule that each member must "get in" a candidate for membership or forfeit $1.00 The fund so accruing will be expended on a grand banquet each year.

The man who carries a hod and who has a clean character, is entitled to as much consideration in the order as the one who lives off the interest of his money. This fact is not always considered by the brothers as it should be.—*The Knight.* Especially if he pays his dues regularly and never calls for "benefits."

The color line among the Knights of Pythias: It has been said, with great pride, that the late Kalakaua, late toy king of the Hawaiian Islands, was a Red Man, a Mason, and so on; but no one ever said that he was a Knight of Pythias, as none but white men are admitted into this order. There are those who claim such membership, but the claim is false and misleading.—*Pythian Knight.*

The Inquisition still lives in Rome, The *Converted Catholic* quotes a letter from Rome to the *Catholic News* which states that "the Holy Father has been pleased to nominate Rev. Father Sebastian Sanguinetti, of the Society of Jesus, Consultor of the Holy Roman and Universal Inquisition, vice the late Father Molza, S. J." Possibly it is living a concealed existence in some of our American cities. —*Christian Inquirer.*

There are seven chapters of the Eastern Star in New Hampshire, and a Grand Chapter has been formed, with Sister Mary D. M. Quimby, of Whitefield, Grand Matron; Dr. Frank Spooner, of Lancaster, Grand Patron; Sister Mary J. Horn, of Derry, Associate Grand Matron; Bro. J. H. Connor, of Gaffstown, Associate Grand Patron; Sister Eunice A. Peaseley, of Ashland, Grand Treasurer, and Bro. J. Sullivan Chase, of Colebrook, Grand Secretary.

Lodge slush: The Knight who lives up to the vows he has taken, and keeps inviolate the tenets of the order, will find as his life approaches evening, that the sunset of existence will bring to him no terrors, but only the beginning of a brighter day in that Supreme Lodge where we will all raise our visors before the Divine Chancellor and never lower them again.—*Savannah Independent.*

The lodge is like a hornets' nest. The initiate thinks that he is going to get it, and just then he discovers that it has got him—foul.

Rev. G. R. Wallace of Saginaw, Mich. has arraigned Mayor Weadock for his action in declining to accord the honor of laying the corner-stone of the new city hall to the Masons. The Mayor replies that the Masons are entitled to no more recognition than are other secret orders and that the distinction thus conferred is an invidious one and unfair to other orders. He suggested that the president of the board of public works lay the corner-stone, and the suggestion was adopted. The attack was made at the Sunday morning service of the Congregational church and has created a sensation.

Another case of skin-grafting has failed. It is that of Dr. Frank C. Runyan, a prominent dentist, of Springfield, Ohio, who died after a lingering illness. His death was directly caused from the amputation of his leg, the shock being too great for his enfeebled constitution to stand. The operation of skin-grafting was performed a number of times on the doctor's limb, which was wasting away, owing to the death of the bone. The members of the Masonic lodge, to which the doctor belonged, each contributed a portion of the skin of their arms for the purpose.

CONCERNING PREMIUMS.

We offer premiums to compensate such of *our subscribers* as *take the pains and trouble* to secure *new subscribers* to the *Cynosure.* Many who do this refuse to receive pay, and work because they love the work; others are glad to receive premiums. But,

First, We do *not* offer any man a premium to renew his *own* subscription. If a man has taken this paper a year and does not care enough about it to take it longer without being hired to, we do not offer him a premium.

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See Premium advertisement on 13th page.

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The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

3. Address to American Pastors.
4. Freemasonry in the Family.
7. To the Boys who Hope to be Men.
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9. Ministers at Rival Altars.
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12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
37. Why a Christian should not be a Freemason (German).
38. Masonic Oaths and Penalties.
39. Should Freemasons be Admitted to Christian Fellowship?
42. Our Duty and Ability to Know the Character of Masonry.
45. Ought a Seceding Mason to Keep his Lodge Oath?
49. John Quincy Adams on the duty of American Voters.

The Masonic Oath Itself a Perjury (40 cents per pound).

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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221 W. Madison St., Chicago

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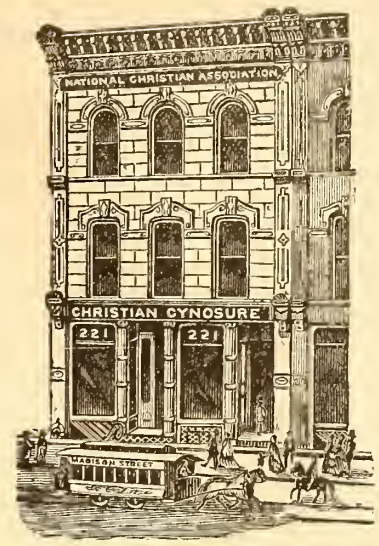
Historical Sketch and Introduction

By Pres't. J. Blanchard, of Wheaton College

25 cents each.

For Sale by the National Christian Association

221 West Madison St., Chicago.



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The Christian Cynosure.

CHICAGO, THURSDAY, AUGUST 20, 1891.

TWO GRAND LODGE MEETINGS.

THE GRAND LODGE OF NEW YORK.

This body has just held its one hundred and tenth annual communication. During the past ten years 10,103 Masons, under its jurisdiction, have died, and 36,883 have been initiated. How many have ceased to pay dues we do not learn. It is reported that more were initiated in 1890 than in any one year since 1873. If this be true, our brethren in New York must bestir themselves. Of late years, they have not done so much work as formerly. Secret societies flourish in silence and darkness; information among the people as to their character and tendency is fatal to them. The debt of the New York lodge, ten years ago, was over $600,000; at this time, over $250,000 are in the treasury, i.e., beside paying running expenses, the lodge has drawn from the men who compose it over $850,000 in ten years. Here is a partial explanation of the fact that our Home Missionary societies have to make appropriations for weak churches in that and other States. It also explains the fact that church attendants are so largely female, and that in all our towns men who live prayerless, godless lives expect in some way or other to enter heaven, or, as they call it, "the grand lodge above." A tithe of the annual expense of our Home Mission societies spent in warning men against home heathenisms would be good financial policy, as well as a means of salvation to multitudes of men.

THE GRAND LODGE OF RHODE ISLAND.

This body recently celebrated its centennial in Providence. The exercises consisted of a reception, a street display, and a platform meeting. There is no mention of liquors and dancing in the report which we find in the *Masonic Chronicle*, and we suppose that the religious and temperance sentiment of the city prevented these usual accessories of lodge gatherings.

The addresses, we regret to say, were given by ministers; at least the speakers are entitled, "Rev." Possibly this is an error. Some time since a report of the meeting of the Grand Lodge of Connecticut spoke of the chaplain as Reverend, while, in fact, he was not a member of the ministry. If it be true that two men who profess to be called of God to preach Christ as the only way to life and hope took part in this pagan celebration, it is only one more proof that we are in the great apostasy.

One of these speakers, Rev. E. O. Bolles, D.D., is reported to have said: "If on this centennial day I can only inspire you with one new truth of the principles of this Masonic order, one new beauty, or add one new dignity to the craft, then my mission among you to-day shall have been fulfilled. If the sight of these emblems that surround you, bright with love, truth and peace, as when I first learned their names, do not impress you with their significance, permit me to say that these are the emblems that have served me well, have kept me from evil, have maintained that peace and brotherly affection in my heart that only death can dissolve, and which I trust shall entitle you and all of us to find our places in the lodge of the hereafter."

We confess that we cannot understand how any man who professes to be a Christian, to say nothing of being a preacher, can use such language. The emblems of Masonry have kept him from evil. Not the companionship of Jesus, nor the power of the Holy Ghost, nor the pure Word of God, but the emblems of Masonry. What an awful lie to speak of square, compass and level, plumb, etc., as producing results in men that will entitle them to places in the Grand Lodge of the hereafter.

The first speaker of the evening seems to have been a man of some scholarship and honesty. He acknowledges that Masonry has no history prior to 1717. He admits that Masonry came to this country over one hundred years later than the Pilgrims. He does not attempt to cast doubt on the murder of Wm. Morgan, as the swearing ignoramuses of the order do. He mentions the fact that the charter of the Grand Lodge was given up in 1834, and not restored until 1861. His remarks impress one as the attempt of a man of intelligence to say something in favor of an institution which he knows to be unworthy of respect.

On the other hand, the address from which we quote is the typical Masonic oration—a little cheap joke about the garden of Eden and a vast deal of "lofty" "dignity," "symbol," "inspiration," "charity," etc., etc., with no hampering dates, figures, or authorities. After a production of this sort, he is said to have closed as follows: "Heaven itself set for Masonry the high ideal of Him who walked by Galilee and died on the Mount of Calvary. Now, I believe that when a Mason dies, he is entitled to the respect and honor of humanity; and that mankind should feel that although it has lost a firm friend in this life, it has but gained an angel of humanity in heaven."

What will our Christian churches do about an order which leads a minister thus to dishonor the Gospel he preaches, and to magnify a lodge which casts out the Saviour and welcomes even pirates and savages?

FINE LOOKING—IDIOTIC OR INSANE.

Some time since we published a renunciation of Freemasonry, by Mr. Joseph W. Mattey, of Niagara Falls, Ont. As it is not long, and is a good letter, we reprint it, that all may have it in mind:

NIAGARA FALLS, Ont., May 9, 1891.

To the Secretary and Members of St. Mark's Lodge, No. 105, A. F. & A. M.:

Through the grace of God, and faith in the Lord Jesus, I have been led to the way of salvation, which is through Jesus Christ alone. I am therefore compelled to tender my renunciation of Freemasonry forever.

God has brought me out into the world as a witness of the light. Christ says: "No man when he hath lighted a candle putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light." Again, "Also I say unto you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God; but he that denieth me before men shall be denied before the angels of God."

Oh, friends, this salvation of God is a blessed privilege; it is free to all; but while you are in bondage of soul God cannot deal with you. No man can serve two masters. Now, friends, I beseech you, by the name of our Lord Jesus Christ, to deny yourself and take up your cross and follow Jesus Christ, because no man can go unto the Father but through Christ the Son.

With that love which is of God alone, I am enabled to love my neighbor as myself; and I do pray for you all daily at the throne of grace, believing that God will use me as an instrument in pointing you to the way of salvation. I am yours, very respectfully,

(Signed) JOSEPH W. MATTEY.

In the *Masonic Chronicle* we find this renunciation reprinted, with comments and further information. The *Chronicle* says:

Judging by the language used above, and the idiotic use of the Scripture quoted, that the poor fellow needed rather the care of friends, or the State authorities whose duties include the care of the idiotic and insane, and not having the address of either officer of St Mark's Lodge, we wrote the Secretary of Beaver Lodge, asking the circumstances and conditions surrounding this "renunciation of the lodge." The following reply tells the whole story, and we hope the "Dog's Tail" will print both letters:

BEAVER LODGE, No. 6, POINT ST. CHARLES, MONTREAL, June 26, 1891.

Chas. A. Poland, Esq., Columbus, Ohio:

DEAR SIR:—I am instructed by above lodge to acknowledge receipt of your letter of 13th inst., and in reply would say that this party was a member of Beaver Lodge, No. 6, at one time, but withdrew about a year and a half ago without giving any special reason. About five or six weeks ago the lodge received a communication from him—an exact copy of enclosed slip—but he not being a member, no notice was taken of it except to congratulate ourselves that he was not a member. I might here say that previous to his withdrawal, for quite a length of time, he was not a resident here, so that we are not in a position to say much about him. Some of our members, however, who know him and some of his family history, think that he should hardly be held responsible for what he says. Fraternally yours,

D. J. DICKSON,
Acting Secretary.

And of such is the kingdom of imbeciles, to whom the *Cynosure* is indebted for its readers, correspondents and recruits. It is well that they have a suitable phonograph into which they can pour their idiocratic sputterings.

It is strange that no seceding Mason ever becomes irresponsible until he leaves the lodge. For example, in the same copy of the *Chronicle*, we are told of a large number of Master Masons who have united for the purpose of getting more fun than they can secure by stripping candidates and playing Hiram Abiff with them. They have made an order of "Owls" and have "Sapient Screechers," "Scratchers," etc. The men who have time and money to spend in such fooling are a "fine looking body of men." They are "our leading citizens." But the man who writes a sober, temperate, Christian letter, like that of Mr. Mattey, is thought by Masons "idiotic" or "insane." He belongs to "the kingdom of imbeciles." If one of these "Owls" should be converted, spend his time reading the Bible, attending to his business, caring for his family, and performing his religious duties; if he should stop grinning at hearing adult men calling one another "Sapient Screecher," or "Scratcher," and give attention to the serious affairs of this life, and the life to come, then some Mason would probably call him "idiotic or insane," and get some Oddfellow to say that he was "probably irresponsible" for his words. This, with some calling of names, would be considered by the average lodge editor as an elegant and satisfactory disposition of the whole case.

The only explanation of such a state of things is the fact that devil-worship not only destroys the moral sense, but paralyzes the intellectual faculties as well. The grandiloquent titles of lodge, chapter, commandery, the wretchedly wicked penalties constantly invoked in the various degrees, the mutilations of holy Scripture, the so-called prayers which do not confess sin, invoke the Holy Spirit, or recognize the Saviour, the burial of men who die of delirium tremens "in hope of meeting them in the grand lodge above," the blackguarding of men who for conscience' sake leave the lodge, and the childish malignance of "dog-tailing" persons who differ in opinion,—these all exhibit the Satanic leer and mental vacuity of the false religion. The worship of God in Christ not only elevates the character, but improves the mind; the worship of satan not only takes away the disposition to righteousness, but renders correct intellectual action impossible as well.

THE PENALTIES EXPUNGED.

The Mexican Freemasons have expunged the penalties from their obligations.

Our readers are familiar with the penalties of the lodge. Throat-cutting, tongue-tearing, heart and vitals tearing, disemboweling, beheading, etc., etc. It is one of the mysteries that ministers of Christ's holy Word can say, as some of them do, that they find nothing in the lodge contrary to the Christian religion, when we know that at the very beginning they are obliged to swear, under death penalties like these. The common defense, that these imprecations mean nothing, will not stand, for two reasons: In the first place, if they mean nothing, they should not be repeated; and in the second, we have abundant evidence that they have been repeatedly inflicted, and reason to suspect that they have been administered in multitudes of cases unknown.

The statement that they cannot be omitted, because that would be an innovation on the body of Masonry, is of course idle. Masonry is less than two hundred years old, and has been repeatedly changed already. It had originally only one degree. To increase the fees and sprees, this one degree was divided into three. And after the three a host of rites and degrees, each one contrived to support a few lodge-builders, until there were over twelve hundred degrees called Masonic. Multitudes of these rites have perished, but enough remain to cause such strife as is going forward in Ohio at this time, between the "Cerneau" Masons and others.

In view of facts like these, why should not Masonic lodges drop their secrecy, their penalties, their absurb initiations, the obligations to partial charity, honesty, purity, etc., and retain the principle of a common fund from which relief could be drawn in case of need? It is perfectly evident that every legitimate purpose of the order could be preserved if this were done. We are glad to see a movement in this direction. We confess it would have been pleasant to know that these murderous penalties had first been abolished by the Masons of Great Britain or the United States. But as the less perfectly civilized men of Mexico have led the way, we trust that others may follow.

The same remarks are applicable to all other secret societies. The Clan-na-Gael, the Highbinders, and the Mafia, have the same right to secrecy, and the same justification for it, that the Masons, Odd-fellows, or Knights of Pythias have. The fact is, there is no need for secrecy on the

part of any society which proposes legitimate ends, to be attained by legitimate means. Why may not the great mass of lodge men who do not live by selling old, revealed rituals to men as secrets, why may not these men simply throw off Grand Lodge yokes, let the officers who attend these meetings pay their own expenses, and, retaining the principle of mutual aid, confirm to the spirit of our age, open dealing and fair play between man and man?

SECRET SOCIETY RIOTS IN CHINA.

Rev. J. T. Gracey, D. D., President of the International Missionary Union, contributes an interesting paper on this subject to the September issue of the (New York) *Missionary Review of the World.* The destructive riots at Wahu and Nanking, in China, two or three months ago, have been widely reported through the secular press. "The animosity of the rioters" (native Chinamen), writes one correspondent, "seemed to be directed chiefly against the Roman Catholics. Demand was made for the release of the children of the R. C. orphanage. At Wahu all foreigners fled for their lives, and their buildings were looted and property stolen or destroyed. At Nanking the Methodist property was looted and destroyed as well as that belonging to the Roman Catholics. No lives were lost....I judge the excitement to be largely political, aimed against the authorities and rulers, and intended to make them unpopular, and to secure their removal. It seems to have been instigated by some secret society men and literati, which abound in great numbers in the Yangtsi Valley. They would like to stir up a rebellion if possible. Several of the rioters have been beheaded, and the local authorities have already begun to rebuild the premises, and will make restitution for damage done."

Mr. Gracey rightly thinks that the anti-foreign party, including the secret societies, may be compelled to find a better method of managing their political affairs than by these lawless disturbances. The murder of Mr. Argent, a lay missionary, is also attributed to their lodge machinations. The Emperor is supposed to have little or no control over these societies—quite as little as King Humbert has over the Mafia of Italy. Altogether it would seem that lodge secrecy is not always the great, grand and good thing that its defenders would have us believe; and a righteous revolution of the citizens of China against its rule would undoubtedly produce some startling revelations.

THE F. M. B. A. IN POLITICS.

President Cicero J. Lindley, President of the Farmers' Mutual Benefit Association (a secret society), in the Illinois State Encampment, a few days ago, reviewed the purposes for which the association was founded, and said that its organizers never intended that it should be a political society. But that it has dabbled in politics, little to its credit, is manifest in the utterances of this speaker, who seems to have been troubled with forgetfulness of the position which he assumed for the occasion. Among other things he said:

"The trouble in securing legislation in our State last winter was the lack of unity among the farmers and their determination to ask everything and to grant nothing. The part the organization had taken in politics led to the fear among the members that one party might gain advantage over the other in the coming contest. Thus were killed many measures which under different circumstances would have passed the Legislature, would have secured the approval of his Excellency and have become laws."

Speaking of existing evils, he said: "The remedy is a series of compromises on the part of all concerned. Those engaged in agriculture must concede that others have rights the same as we have. Many of our members have had apparently no purpose except to drag our organization into the field of politics against the earnest and constant protest of thousands of us in the organization. If any doubt the necessity of avoiding the rock of politics, let them compare the growth and condition of the membership of the lodge in this State this year with last, and they will concur with me in the opinion that on that line we must call a halt or all the good we have accomplished will be covered up in the rubbish of the dissolution. At the first meeting of the delegates that formed the federation of the farmer and labor organization of the State, that you have welcomed, we formulated the only basis on which we can prosper as an organization. That was that every member should be a missionary in his own party to secure the passage of measures favorable to our interests. To that end many of us have earnestly labored."

One thing is evident: Each and every form of Farmers' Alliances will either affiliate with some existing partisan organization, or will vote independently as a new political party.

They are quite as evidently built on the principles of all class secret associations, (like the Knights of Labor, for instance) to rule in their own way, or ruin other organizations that refuse to affiliate with them. A gentleman at the South says that the Southern Alliances will vote the Democratic ticket.

PERSONAL MENTION.

—George S. Haskell, president of the Illinois State Board of Agriculture, and a seedsman of Rockford, died at that city Wednesday, aged 54 years.

—William Armstrong, who it is said was the oldest living Odd-fellow, died at Salem, Oregon, Tuesday aged 89 years. He was initiated into the order at Buffalo, N. Y., in 1834.

—Rev. O. V. Kettels, pastor of Humboldt Park F. M. church, on Sunday evening last preached a stirring sermon against the evils of secret societies, with good effect. Let the good work be kept up.

—Hon. Frederick Douglass, United States Minister to Hayti, tendered his resignation to the Department of State Monday. The letter of resignation bears date July 30. Mr. Douglass does not give his reasons for resigning.

—Hon. James Russell Lowell died at Elmwood, his home, in Cambridge, Mass., Wednesday. He had been an invalid since his return in 1885 from his eight years' diplomatic service at Madrid and the Court of St. James. He was buried on Friday last.

—Pres. C. A. Blanchard read a paper before the San Francisco Monday Club, or ministers' association, on the 3d inst., on "The Church and the College," which was so well received that it is published in the *Pacific*, the Congregational organ of the Coast.

—Mrs. James K. Polk, relict of the eleventh President of the United States, died at Nashville, Tenn., Friday morning. Mrs. Polk was born at Murfreesboro Sept. 4, 1803. She was married to Mr. Polk while still in her teens, and lived continuously in Nashville, except when in Washington during the Congressional career of her husband and while mistress of the White House.

—We learn indirectly that Pres. C. A. Blanchard is well-pleased with the people of Dr. McLean's church in Oakland, Cal., with whom he began a month's vacation ministry on the 26th of July. He is heard by large congregations. The church itself is the largest and best appointed of any in the twin cities of Oakland and San Francisco. The pastor is spending the summer in Europe. Pres. Blanchard was on his first visit to the San Francisco ministers' meeting invited to address them.

—The College agent of the N. C. A., Rev. S. F. Porter, is now actively engaged in the prosecution of the Reform work in North Dakota. Last week he also visited Minnesota in behalf of the cause. Bro. Porter has just issued a new 16-page tract, for general circulation, on "The Kingdom, from the Law to the Gospel," which will interest Christian readers, however they may differ from the author's opinions. Bro. Porter now hires a colporteur to distribute his tracts on Reform subjects. He expects to return to his field in the South in November next.

OUR NEW YORK LETTER.

Sixty years ago my father was "Right Worshipful Master," whatever that flatulent title may mean to Freemasons. My soul has never come into their secrets, though solicited to do so. There lies before me a unique address which was delivered by this "Master" to brethren of a New England lodge. A few paragraphs show the drift of it as an appeal to them to become prayerful, temperate Christian men in order to be true Masons. My father was an earnest evangelist at the time, in connection with his daily vocation. He read religion into the rules and regulations, and said, "He whom we are taught to consider an eminent patron of Masonry came preaching that men should repent. Have we, my brethren, all repented? . . . . Without faith it is impossible to please God. Have we that faith which works by love and purifies the heart? Alas! are there not many who are called Masons who profanely use the name of Him whom they call to witness in our solemnities? We have all received a solemn charge to discountenance intemperance as well as profanity. If we see our brethren pursuing a course which is directly leading them to ruin and do not stretch forth a hand to save them, can it be said with any propriety that we live in the practice of friendship, morality and love? Will the celestial lodge above be less strict in examining those who may apply for admission, crying, 'Lord, Lord, open to us?' Will any say, 'This is not Masonry, it is too serious a theme?' Then let it no more be said that we take that sacred book as the rule of our faith. I trust that your good sense will see the propriety of these remarks, and the inconsistency of pretending to take the Bible for our guide while we pay little or no attention to its solemn requirements."

That night he resigned his office, and not long after quietly dropped out of all association with the order. He found that the church of Christ and supreme allegiance to its Head required his undivided interest and time. For more than thirty years he was a Boston city missionary and went home to his reward, to receive a crown full of stars.

The matter of Sunday observance is occupying much attention. In Germany, it is said, the laity take more interest than the clergy in securing to the workingman the privilege of rest. It is not so here; yet some clergymen are very quiet, insomuch as they are traveling about from city to city by railway trains on the Lord's day, because it is, they say, pleasanter to be in their own house at night. They also say that the Sunday papers have come to stay, and they give their money and influence to this form of Sabbath desecration. Rev. Dr. R. S. Storrs says that three-quarters of the church-goers here are saturated with this kind of thought, utterly alien to the Sabbath. Some of our sensational preachers lend themselves to hotels, rapid transit railways, and other secular schemes for Sabbath days by which money is made, with the thin guise of religion to attract. The action of ministers in Kansas, last week, is significant in repudiating such duplicity.

One of our dailies remarked, this week, that it was a gratifying fact to learn that Sam Jones was having small audiences at a neighboring camp ground. How much the hot weather and the charge for admission had to do with it does not appear; but the editor saw a healthful sign in this ejection of "theological garbage" on the part of the public. This belauded talker had promised, on a recent Lord's day, to give politicians "a roasting," and to express his mind as to preachers and churches. Such bitter, spleeny speech alienates the people from the pulpit and the sanctuary. It is possible to utter the truth in love. It does more good than when spoken in wrath. Even the golden-mouthed Wendell Phillips, at one time, won the epithet of "a common scold," because he dwelt so continuously on a single line of censure. Adroit reformers are not one-eyed men.

The recent tragic death of Missionary White, who was about to sail for China, is a severe blow to the missionary work at Canton. I enjoyed the hospitality of his home while laboring among the foreign residents of Macao last year, and this appalling event comes with peculiar impressiveness to me. The needlessness of so frequent slaughters at open and unguarded railway crossings is again illustrated. It is a constant wonder to Europeans that we should allow crossings at grade in this country, and so quietly submit to the results. Had Mr. W. been slain in China by a native, the nation would be stirred until his death were avenged. He drives into a death trap and four or five are killed, as thousands before him have been in like manner. What can be done? If States are indifferent, Congress ought to legislate in the matter.

Occasional.

The Home.

THE REAPER'S REWARD.

BY SADIE BRALLIER NOFFSINGER.

Firm he stood amongst the reapers in the Master's vineyard, toiling
With a strength repressing faintness, as the noonday hour drew near;
Binding sheaves of priceless value, gleaned 'neath scorching suns, for heaven;
When God's own dear voice in merey, sounded on his wond'ring ear:

"Come, thou good and faithful servant! Leave the vineyard hot and dreary.
Lo, the rest which thou hast labored long and earnestly to win,
Now awaiteth thee. Why wonder? Gladly cast aside thy sickle,
Lift thine eye far, far beyond thee; view thy home and enter in!"

Then the veil was rent asunder, and the pearly gate was opened;
Harp of gold, and voice of seraph were attuned to joyful song.
Rays more dazzling far than sunshine, streamed from out the "many mansions,"
While the angels swung a ladder to the earth and echoed, "Come!"

Swectly, joyously, he answered: "Lord, I come to thee most gladly!
believed in thy rich merey. Lo, the recompense is great!
was lost and thou restored me. I had sinned and thou didst pardon.
Alleluiah!" and his spirit floated through the pearly gate.

Oh, we weep! but tears of sorrow flow not from our hearts' full fountains.
We rejoiee that thou art sheltered in a home so fair and blest!
Fain we, too, would wing our spirits, cumbered with earth's heavy burdens,
To that dwelling, where our Father giveth his beloved rest.

—*Mt. Morris (Ill.) Gospel Messenger.*

HELPING.

A TEMPERANCE TALE.

BY ADA M. MELVILLE.

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X.

"I thought I'd go to the stand and see if Pete wouldn't sell me something and be friends. Tom Dixon was with me. The stand was shut up. We asked some men who were hanging around if they knew anything about him. They said he'd got hurt in a fight and was at home in bed. Tom thought we'd better go and see him. His mother opened the door. She looked dreadful, and ——"

Poor, tender-hearted Johnnie looked so distressed, Tom took pity on him and went on with the story.

"She told us some men had coaxed him into the saloon one day, and made him drink. They had bet among themselves beforehand, how much he would drink before they could make him fight."

"Just think of it!" exclaimed Johnnie, breaking in. "Make a poor, one-armed fellow drunk and then make him fight! Wish *I'd* been there."

"Calm yourself, old fellow!" said Robert, laying his hand on John's doubled-up fist. "Go on, Tom."

"They treated him until he didn't know what he was doing, and then plagued him until he got into a perfect rage and struck some one. They got into a regular drunken broil, and poor Pete was beaten and then kicked into the street. His arm was broken and his head cut, and—he's dying."

Grace covered her face with her hand and sat perfectly still. Tom cleared his throat and continued:

"His mother found him there insensible—it was at night. She got a policeman to help her take him home. The policeman sent a doctor who set his arm and fixed his poor head, but Mrs. Sinclair told him he needn't come again,—she wouldn't have him."

"Who told you that?" asked Robert.

"One of the neighbors. They say she's an awful queer woman."

"Those men ought to be put in prison and *thrashed*, every one of them!" cried Gussie, springing to her feet. "Oh, *dear!* What a dreadful world! Can't we do anything?"

She looked appealingly round upon the sober-faced group.

Robert answered her gravely and slowly, "I think if we have all remembered our pledge, every part of it, we've been doing something. If we keep right ourselves,—you know it says,

"'To thine own self be true,
And it must follow as the night the day,
Thou canst not then be false to any man.'"

"Oh, I know," said Gussie, almost petulant in her aroused sympathy and indignation. "But that's all about ourselves; it isn't helping any one else."

"Yes, it is, since it's not hindering."

"But I want to *do* something. Little Captain, can't you think of anything?"

Grace looked up, her great, dark eyes full of such pity as brought tears to other eyes seeing them.

"Only to pray," she answered. "God will show us. Are they poor, Johnnie?"

"Ever so poor."

"Then we can all give something," said Gussie.

"No, you can't," objected Johnnie. "She's so proud. Tom wanted her to take some money he had, to get something nice for Pete, and she almost slammed the door in his face."

"Maybe she'd let a girl help her," suggested one of the others.

"Or a woman," added Grace, thoughtfully. Then eagerly, as a new suggestion came to her, "Fanny's mother is just splendid, that way. Let's tell her."

"But *we* must help," almost grumbled Gussie.

"She will tell us how, I'm sure; won't she, Fanny?" asked Grace.

I said "Yes," positively enough. So we all went back to the house and took dear mother by storm. Gussie was speaker this time, and she managed to put mother in possession of the facts very briefly, and in a very vivid manner. Mother's quiet way had a good effect on our excitement, and we listened quite rationally to what she had to say. She promised to go that afternoon and see the mother and son. Tom was to come to our house after supper, and if there was anything we could do to help, he was to let the rest know, by postals or otherwise. So it was settled, and the boys and girls went home satisfied.

Mother returned from her visit that afternoon looking very serious. I had begged to go, but from what the boys told her of Mrs. Sinclair she thought it better to go alone.

"How is he?" I asked, before she had time to get her bonnet off.

"I do not think he will live long," said mother.

"Mother!—Do they want things?"

"I think they want for everything, child, except misery."

"Can we do anything?"

"You young folks? I should not wonder. What do you want to do?"

"Anything."

"And everything, I suppose," she added, with a gentle smile. Food and money would both be welcome. There was nothing but some stale crackers and water for that poor boy."

"Oh, *mother!* Are they starving?" I cried in horror, looking at the bountiful meal that stood on our table waiting our enjoyment of it.

"Poor people sometimes live on poorer food than crackers, dear. But there is even a greater burden on the poor woman's heart. It seems Pete has got heavily into debt, and just as soon as he dies, their little home will most likely be sold."

"How much does he owe?"

"Over a hundred and fifty dollars—in his mother's name, too."

"How *could* he owe all that? What did he buy?"

"He's been gambling and drinking, besides going into debt for his stand supplies."

"And he's dying."

"Yes, Fanny, he's dying," repeated mother, sadly.

Tom came in after tea; we went together over to Gracie's, and told her the sad story.

"The most dreadful part of all is that he's not ready to die," said Grace.

"Shall I call a meeting of the others?" asked Tom.

"They ought to get here before to-morrow afternoon."

"Tell you what we'll do," said Tom. "Bob and I will go over and get John. We'll divide the names among us, and see them all to-night. There's just twenty besides him and us,—that will make about seven houses each that we will have to stop at. What shall I tell them, Miss President?"

"Tell them what you can, and ——"

"We'll tell them we need hard cash instanter, and to bring their pocket-books along." This from Robert. "We'll meet at the Tank, if it's fine—there's lot's of room there. Come on, Tom; if we're going to get through to-night we'd better be lively."

They started off on their errand, when Grace turned to me. "Now, Fanny, you must come and help me."

"What are you going to do?"

"Father," she said, going up to him and pulling away his newspaper, "will you take Fanny and me to town to-night?"

"To-night, little woman? What's that for?"

"That poor boy, Pete, I was telling you about the other day, is dying, and they are almost starving. I'm going to put some things into a basket, and you'll help carry it?"

"I suppose I must submit when the President commands me," was his answer.

Then Grace beckoned me into the kitchen.

"You pack and I'll forage," she said. She made such a disastrous onslaught on the stores of cellar and pantry and refrigerator, that I put in a plea for the household's breakfast the next morning.

"*That* doesn't matter. We've got money, and stores near by, and no one sick."

The three of us started off, taking the cars, and were soon at our destination. On the threshold of the Sinclair house, Grace's courage gave way.

"Father, you'll have to speak to Mrs. Sinclair, I can't."

He knocked gently at the door, which was opened by a tall, gaunt, hard-looking woman, whose face seemed chiseled out of stone, so set and cold was every feature.

"Good-evening, Mrs. Sinclair," said Mr. Darling, with quiet courtesy. "We heard your boy was ill and came to see how he is to-night."

"He'll never be much worse," answered the woman in icy tones. "Will you come in?"

She offered us no chairs, but Mr. Darling was not easily put to confusion.

"Are you alone?" he asked her.

"I've always been alone, but for Pete."

"You should have some one to stay with you at night."

"There was a lady here this afternoon, but I told her I'd get along all right. She brought me some things for Pete. I'll get along, I'm used to it."

"May I see your son?" was Mr. Darling's next question.

"I guess so. He's asleep."

She led the way to a little room where a candle burned dimly. They went in, Grace and I lingering near the door. Mr. Darling came back in a few minutes and whispered something to Grace, returning at once to the bedside. She drew me away from the door, and lifting the basket on to a table, unpacked it. Then we sat down where we could hear if any word was spoken in the little room. Presently the silence was broken by a moan.

"Oh, mother! What be they doin' to me?"

It was Pete's voice.

"Nothin', lad, nothin'; you jest sleep easy," she answered him.

Another moan, followed by a sharp cry. Then he spoke again,

"Be I goin' to die, mother? I've been dreamin', I guess."

"Yes, you've been dreamin'. Go to sleep again. You ain't goin' to die yet awhile."

"Peter," said Mr. Darling, speaking in low, clear tones, "Peter, you are very, very sick. You may get well, and you may not. Do you understand?"

There was a quick, restless sound, as if the sick boy had raised himself in bed. Mr. Darling spoke again,

"There, does that rest you? Let me get my arm around you. Poor fellow, the pain is very bad, isn't it?"

"Be I goin' to die, mother?"

He wanted the truth from her lips. If *she* told him, he would know it was true. We listened

for her answer, but it was not given. She came quickly out of the room, and seating herself in a low chair, bowed her face in her hands, and rocked back and forth.

"Yes, Peter, you are going to die," answered Mr. Darling, tenderly.

"But I hain't lived right yet," said the boy. "I wish I hadn't learned to drink. I wish ——"

A groan of pain closed the sentence, followed by a long silence. Still the mother sat there, with hidden face, silently rocking back and forth. Then we heard words of prayer.

"Dear Father in heaven, this child of thine is going to thee. He has not learned to live right yet, but he is sorry, and thou dost love him. Wilt thou not forgive him all that he has done wrong, and receive him unto thyself, for Jesus' sake."

A long silence.

"Be you a preacher?"

"No, Peter, not a preacher. Would you like to see one?"

"No. You be good enough."

"Are you afraid, my boy?"

"Of what?"

"To die."

"Guess it can't be much worse than livin'. God's fair and square, ain't he?"

"Yes, Peter, indeed he is."

"He won't be rough on a chap when he's down?"

"He loves you, Peter."

"Then I guess it's all right. He knows all about me. It's too late to fuss now. Where's mother?"

"In the next room."

"Don't call her. It's pretty hard for her. Can you lift me higher? Queer how light it's gettin'. Oh, sir, be I dyin' *now?* God knows all about me. You're *sure* he's fair and square?"

"I *know* he is, my boy."

"All right. He knows all about me. Tell mother ——"

Still the mother rocked back and forth, though the voice of her child was silent forever. Grace had hidden her face on my shoulder and was crying softly. After a little, Mr. Darling came out, and bending over Mrs. Sinclair, gently told her the end had come, but she made no sign of hearing. He beckoned us away, and after taking us to a car, returned to the lonely woman, saying he would remain with her as long as he should be needed.

(*To be continued.*)

TORNADOES—WORTH REMEMBERING.

From report of the Weather Bureau at Washington, we take the following:—

Tornadoes move east or northeast.

The line of safety is toward the northwest. If the observer faces the storm, let him turn to the right and make the best time he can. The strength the tornado is near its southern edge. Time is usually afforded for escape if people will keep cool and make no false steps.

If they run to the east they will soon be overtaken. If they run into the woods they increase their danger. If within a house or cellar they should avoid the easterly side.

In a wooden house the cellar is the safest place; in a house of brick or stone the cellar is the most dangerous. The best preparation is to make an excavation in the west side of the cellar, supported by heavy timbers and well-constructed masonry.

HORSE SHOES OR WATCH SPRINGS.

A boy is like a piece or iron, which, in its rough state, is not worth much, nor of very much use, but the more processes it is put through the more valuable it becomes. Iron that is only worth $5 in its natural state is worth $12 when it is made into horseshoes, and, if it goes through the different processes by which it is made into needles, its value is increased to $350. Made into penknife blades it would be worth $3,000, and into balance springs for watches $250,000.

But the iron has to go through a great deal of hammering and beating, and rolling and pounding, and polishing; and so a boy, if to become useful and educated, must go through a long course of study and training. The more time spent in hard study, the better material you will make. The iron does not have to go through half as much to be made into horseshoes as to be converted into watchsprings, but how much less valuable is it! Which would you rather be, boys, horseshoes or watchsprings? It depends on yourselves. You can become whichever you will. This is your time of preparation for manhood.—*Selected.*

THE MOTHER'S PRAYER.

Starting forth on life's rough way,
Father, guide them;
O, we know not what of harm
May betide them!
'Neath the shadow of Thy wing,
Father, hide them;
Waking, sleeping, Lord, we pray,
Go beside them.

When in prayer they cry to Thee,
Do Thou hear them;
From the stains of sin and shame
Do Thou clear them;
'Mid the quicksands and the rocks
Do Thou steer them;
In temptation, trial, grief,
Be Thou near them.

Unto Thee we give them up:
Lord, receive them.
In the world we know must be
Much to grieve them—
Many striving oft and strong
To deceive them;
Trustful, in Thy hands of love
We must leave them.

—*William Cullen Bryant.*

TEMPERANCE.

The Tenth National Temperance Convention, at Saratoga Springs, N. Y., in July, adopted the following "Address to the American People:"

1. The Tenth National Temperance Convention, representing many temperance organizations, State and national, and various religious bodies in session in Saratoga, N. Y., asks earnestly your attention to the perils involved to our beloved country in the prevalent, injurious, social-drinking usages, in in the making and vending of intoxicating beverages, and in the present attitude of the organized, law-defying, rebellious oligarchy of brewers, distillers, and saloon-keepers.

2. Scientific research, Divine admonition, and human experience all concur in a common warning against the beverage use of intoxicants as needless and harmful. The liquor traffic imposes enormous, avoidable economic burdens upon individuals, families and the State. It is chief among the producing causes of poverty, vice, and crime. The saloon is a centre of irreligion, impurity, anarchy, and misrule.

3. The large influx of ignorant foreigners, bringing with them the Old World drinking customs, is an evil of threatening proportions. The purity of the American home, the preservation of the American Sabbath, and the maintenance of good government, especially in cities, are all jeopardized.

4. This convention, therefore, in the name of God and humanity, appeals to thoughtful men and women in all parts of the land to abstain from the use of intoxicants, and from providing them to others on all social and festive occasions; and it urges all citizens and voters, irrespective of partisan political associations, to combine in primary meetings, and at the polls, to insure the overthrow of the iniquitous liquor oligarchy by the selection and election of legislators and executive officers, State and national, favorable to the immediate and entire prohibition of the manufacture, importation and sale of all alcoholic beverages throughout our national domain.

TEMPERANCE AND LONGEVITY.

An endeavor was recently made to show that total abstainers do not live as long as those who consume alcohol in moderation; also, strange to say, that those who often drink to excess outlive the teetotalers. Statements purporting to come from the medicinal profession in England were adduced in support. The facts were evidently cooked, but so skillfully as to deceive unwary people. All persons possessing common-sense are aware that an excessive consumption of alcohol leads to ill health and a high rate of mortality. But many are not convinced that even what is called moderate indulgence tends to lessen the duration of life. The United Kingdom Temperance and General Provident Institution, London, England, has two classes of insurance: one for total abstainers, and another for temperate people who are not total abstainers. All insurance offices carefully avoid insuring the lives of drunkards or of those who they suspect to be inclined to overindulgence. That of itself is sufficient to show that the universal experience of the life offices is that alcoholic excess means a high rate of mortality. The directors of the before-mentioned institution at their last annual meeting reported that for the total abstinence section on the whole number of life policies for every 100 claims estimated to fall due by the actuary's tables there had been only 59 deaths, but that in the general section—that is among those who drink in strict moderation—the deaths amounted to 86 out of the expected 100. Therefore, out of equal numbers of two lots of insurers—total abstainers and temperance men—the abstainers show 45 per cent better than the temperate drinkers.—*Toronto Mail.*

TEMPERANCE NUGGETS.

It is not the prohibitory law that has been steadily injuring the Republican party in Iowa; but the fact that Republicans have been too much like ordinary brass pins, pointing in one direction and headed in another.—*F. B. Turney.*

The sale of intoxicants at Burlington Park needs regulating. It is said that too many minors are taking their first lessons in beer drinking. The general public is taking notes of the performances at the resort, and will report in the not far distant future.—*Naperville (Ill.) Clarion.*

The high-license scheme has acted as an opiate upon the public conscience. Its tendency is to create what Dr. Northrup forcibly calls "a *paralysis of conscience.*" It creates even in the church of Christ a criminal policy of "*laizer faire.*" Leave the infamous thing alone.—*Rev. F. T. Burhoe.*

Old John Brown once said in relation to the anti-slavery cause: "It is a mighty big thing for a man to do all he can." The prohibition cause would make much faster and more satisfactory progress if all who profess to be its friends would remember this. And how soon the kingdom for which we pray would come if every Christian lived up to this homely saying.—*Christian Witness.*

The present number of saloons in Chicago is 5,600, and if they were placed on a street side by side on each side of the street, they would extend a distance of ten miles. The beer consumed is said to be two million barrels a year at an expenditure of $40,000,000. All this in a city under high license. Worse than all, a great number of these saloons are said to be the hot-beds of social vice in its most degraded forms.—*Exchange.*

Score one for the ballot law. The first election under its operation was held at Berlin, a small town, but one in which heretofore saloons have been triumphant. At this election, however, the anti-license people elected all but one of their candidates. May the law thus happily inaugurated prove like beneficent wherever used. Although there was only a short time to prepare the people for the change in method, only two mistakes were made. Moses Bucher, a Democrat over 80 years old, was accorded the privilege of casting the first vote under this system, and it was an anti-license vote.—*Geneva (Ill.) Patrol.*

Fifteen hundred dollars license is just five hundred dollars worse than one thousand dollars and is the sale of blood. It is an assault on hungry childhood. It is a wicked and brutal abuse of fettered womanhood. It is a compromise with death and a league with hell. It does not stop drinking. It does not curb the ravages of the accursed traffic. It does not mitigate a single horror to the murderous liquor pandemonium that rages on with its consuming fires and maddened cries of the doomed. Life is too precious to be weighed against dollars. Judas could not rest with the blood-money for which he had betrayed innocence on his hands. Can the voter rest with the stain of the license bribe upon his soul? Look upon the smiling face of childhood, turn sudden to the face of motherhood and make reply.—*Southern Star.*

Bible Lesson.

STUDIES IN THE GOSPEL OF JOHN.

LESSON IX.—Third Quarter.—August 30.

SUBJECT.—Christ at the Feast.—John 7: 31-44.

GOLDEN TEXT.—If any man thirst, let him come unto me, and drink.—John 7: 37.

| *Open the Bible and read the lesson.* |

Daily Readings.—M.—John 7: 31-44. T.—John 7: 10-17. W.—John 7: 45-53. T.—John 6: 60-69. F.—Rom. 10: 1-10. S.—Matt. 11: 25-30. S.—Rev. 22: 12-17.

COMMENTS BY E. E. FLAGG.

1. *The people divided.*—vs. 31, 32. The rage and hate of the priestly party towards Christ had now reached its culminating point. They had fully decided that he must in some way be put to death; but though on several occasions he seemed to be completely in their power, they were mysteriously prevented from touching him. His hour had not yet come, and before his mission was fulfilled neither men nor devils could compass his destruction. There is a saying that "every man is immortal till his work is done." The safest place we can be found in is at the post of duty, and they who desert it from cowardly fear often rush into the very dangers they would avoid. Whoever has read the life of John G. Paton, missionary to the New Hebrides, will find in the way in which he was protected by an invisible power from infuriated savages, when instant death seemed imminent, an illustration of this truth. Partisan feeling respecting Christ was now beginning to run high. He had said himself (Luke 12: 51) that he came not to send peace on earth but rather division. His claims must be met and either accepted or rejected. Even if it had been possible to ignore them, the result would have been a fatal and deadly peace—the calm before the cyclone. Many believed on him and were not afraid to say so. "When Christ cometh will he do more miracles than these which this man hath done?" was their natural query. But as soon as the priests and Pharisees became conscious that the popular feeling had already begun to turn in his favor, they lost no time in sending men to arrest him. The outcome is told at the end of the chapter. Christ spoke with such thrilling, divine eloquence that the officers were powerless to arrest him. We proceed now to take up the separate links in this wonderful discourse.

2. *The precious opportunity.*—vs. 33–36.—Scarcely six months remained of his earthly ministry. It was but a short time at the longest before the precious opportunity to hear the truths of the Gospel from his own gracious lips would be gone forever. And yet to all who sincerely pray for it he sends his divine Spirit to teach and comfort; and his own words (John 16: 17) imply that this is even a more blessed gift than his bodily presence. How then do we treat the Holy Spirit who comes to us in Christ's stead? Do we reject or receive his heavenly admonitions? Are we careful not to grieve him, or do we indulge in anything by which he is wounded, and through him the Son of God crucified afresh, even by the hands of his professed followers? "Ye shall seek me and shall not find me." This had special application to the Jews, who, as a nation, have so long sought their rejected Messiah without finding him; but we have the solemn words of Scripture that to every individual who now rejects Christ the hour will come when he will feel his terrible need of a Saviour, and seek in vain the refuge he once scorned. The Jews took up his words and repeated them in irony: "Whither will he go?" Will it be to teach the Gentiles? How little they understood of their own prophets, who all along had prophesied that the blessings of his redemption should extend even to the remotest isles of the sea!—and that nations that he knew not, in the sense that they did not then exist, should run unto him for salvation.

3. *The living water.*—vs. 37–39. We must bring before our minds the circumstances under which Christ thus departed from his usual custom, to see the wonderful appropriateness of time and place to his words. It was the same discourse, in substance, which he had preached to the woman of Samaria. The ceremonial of pouring out water before the Lord furnished the text in this case;—water, the most prized of earthly blessings to an Oriental. But Christ himself was the Fountain of living waters. "If any man thirst;"—thirst for something more than earth is able to supply, more than he can find either within or outside of himself, here is a stream which can never run dry;—which is not affected by the most dry and desert places which we go through in our wilderness journey. And more than all, whoever has this fountain in himself can give it forth to others. If one is full of the Spirit how thirsty souls will flock to him for the life-giving draught. With a Spurgeon or a Moody we see this illustrated on a great scale, but the humblest Christian can do the same in his measure, and be not a cup-bearer simply, but a fountain-bearer to others.

4. *Different views of Christ.*—vs. 40–44. Some were wholly decided that he was the Christ. Others entangled themselves in a point of theological criticism regarding his native place. "Shall Christ come out of Galilee?" How easy it is to make a blunder when we try to make Scripture prove our own preconceived notions, instead of proving our opinions by Scripture. This is the way in which most skepticism originates.

Religious News.

BAPTIST.

—A farewell meeting for four missionaries who were to sail during the week following was held in the Calvary church, West Fifty-seventh street, New York, Sunday evening, Aug. 16. The four missionaries are Miss Slade, Dr. Ida Fay, and Mr. and Mrs. W. C. Owen. All go to work among the Telugus.

—Mr. Spurgeon is so much better that his speedy recovery is confidently predicted.

—The announcement is made that Rev. Dr. Hoyt, of the First Church, Minneapolis, Minn., has received a call to the First Church, Cleveland.

—The appointment of President Kendrick to the task of raising $40,000 for Shurtleff College created a vacancy in the teaching force of the institution. It is announced that Rev. W. H. H. Avery, of Jerseyville, Ill., has received and accepted the invitation of the board to a professorship, with the view of filling the vacancy created.

CONGREGATIONAL.

—Clyde W. Votaw of the last class of Yale Divinity School, has accepted a position as Instructor in the American Institute of Sacred Literature, one branch of the new Chicago University. He will be located at the Institute in Chicago after Sept. 1.

—On account of the continued ill health of his wife, Rev. E. F. Schwab has resigned the pastorate of the Sedgwick street, Chicago, Branch of the New England Church, to take effect Sept. 1. During the past year the resident membership has more than doubled.

—The corner-stone of the new building of the First Church, Salt Lake City, Utah, was laid with impressive ceremonies July 27. Rev. J. B. Thrall, the pastor, laid the stone. The building completely furnished and with organ will cost $50,000, of which $33,000 is already in hand. It is to be built of stone and brick.

—The North Church, St. Johnsbury, Vt., has received a legacy of $3,100 from the late Miss Mary Smith, and $5,000 by the will of ex-Gov. Horace Fairbanks. The income of both legacies will be used for the relief of the poor.

—One result English Congregationalists expect from the London Council, said Rev. J. Guinness Rogers, is an infusion of iron in the blood from their American brethren; they seemed as if they were men who never bowed the head to any one but God, and the infusion of their spirit would be of the greatest service to those in the old country.—*Advance.*

METHODIST EPISCOPAL.

—A Methodist medical missionary in India makes a strong plea for a preliminary service in the home field for those who go abroad. Such experience would not only be a test of their qualification, but would also be educational, preparing them for wiser and more efficient service when they enter the foreign field.

—The Methodists of San Diego county, Cal., have had a present of forty acres of ground and a hotel at Carlsbad, in that county. The place is to be used as a seaside resort. They propose to begin with a temperance convention of a week, and follow with a camp-meeting.

—The women have failed in gaining an entrance into the General Conference of the Methodist Episcopal church. The main difficulty in the way seems to have been the indifference of the laity and the ministry. Out of 10,000 preachers only about one-half voted, and the majority in this vote was against the sisters.

FREE METHODIST.

—Camp meeting at Artesia, California, September 9-20.

—The North Minnesota conference will be held at Alexandria, September 30.

—A grove meeting will be held at Oneida, N. Y., Aug. 21-23 in a pretty grove on Seneca street.

—The Toledo circuit camp-meeting will be held at Kingman, Ill., August 25–September 1.

PRESBYTERIAN.

—The statistics of the Presbyterian church, North, in the United States, show that the entire membership is 806,796—an increase of 140,000 during the past six years. The whole number of churches is 7,070—an increase in the same time of 789. The contributions for all purposes for the year 1891 were $14,062,000. For home and foreign missions, $1,780,000.

—The First Presbyterian church in Poughkeepsie, N. Y., of which Rev. Dr. Francis B. Wheeler has been pastor for the last thirty years, has been made the recipient of twelve beautiful opalescent windows and an oaken pulpit, from Hon. John F. Winslow, the senior elder of the church.

—The Union Presbyterian church, Thirteenth Street, below Spruce, Philadelphia, Rev. Alexander Waddell, pastor, by a vote of ninety-three to eleven have agreed to give up the exclusive use of the Psalms, and to permit the use of the organ in divine service.

—Ten years ago the Southern branch of the Presbyterian church had in Louisville, Ky., four churches with 1,336 members. According to the minutes of the assembly, just issued, it now has nine churches and 2,170 members, an increase of sixty-three per cent in ten years.

UNITED BRETHREN.

—On the 18th of July last, a cyclone struck the United Brethren church at Limeville, Lancaster Co., Pa., and utterly destroyed it, nothing being left but the foundation wall and floor. Will the kind friends who may read this come to their relief? If only in small donations, it will be helpful, and will be gratefully received. Please send contributions to Rev. A. L. Shannon, pastor, Compassville, Pa.

—Rev. Mr. Cline lectured in favor of Odd-fellowship at the United Brethren church in Rising Sun, Ohio, on the 18th day of July. Cline boasted of Odd-fellowship wonderfully. A lot of sinners, called Odd-fellows, marched up into the amen corner of the church.

—A United Brethren church of twenty-one members was organized by Rev. F. H. Bohn, pastor of Colerain Circuit, Miami Conference, Jan. 9, 1891, at Mt. Airy, Hamilton Co., Ohio. Immediately after the organization of the church steps were taken to build a house of worship. A board of trustees was elected and a subscription circulated. Work was commenced on the foundation in the spring, and the corner-stone was laid on Sunday, Aug. 2d.

—The new United Brethren church at Hall's Grove, Butler Co., Iowa, was dedicated on Sunday, July 26th. A large audience was in attendance.

—The Missouri Conference will hold its next session at Brashear, Adair county, Missouri, September 4th.

SEVENTH-DAY ADVENTISTS.

—A Seventh Day Adventist down in Tennessee thought he would carry out his convictions and plowed his field on Sunday. He was arrested and convicted of breaking the Sabbath. His friends of like faith and others made a strong effort to have the decision reversed. In this they failed, and the violator of the law was compelled to pay his fine or serve out his time in prison. The plea made by his counsel was that his conviction was not in accord with the Bill of Rights and the constitution of the State.

MISCELLANEOUS.

—The Free church of Scotland is celebrating the fiftieth anniversary of the disruption.

—Justice Strong, of the Supreme Court, is eighty-three years of age. He recently addressed the Y. M. C. Association of Washington on "Personal Religion."

—Rev John M. Fulton has resigned the pastorate of the Willow Creek church, presbytery of Freeport, and accepts the call of the Lake View church, presbytery of Chicago.

—The English Christians are looking after their soldiers. A society has been formed; over $40,000 raised. The sole object of the society is to spread the saving knowledge of Christ among our soldiers. Experience shows that this can be done by the appointment of God-fearing laymen to labor as Scripture readers under the supervision of her Majesty's chaplains. There are about seventy-seven agents working under the society.

—President Finney used to pray, "O Lord, use thy servant fully in thy work, but use him as economically as you can." This was the correct doctrine. Save, not waste. If vacations increase the aggregate of a minister's life-work, they are right and necessary.—*Advance.*

—There are to-day 8,000,000 Negroes in this country, 4,000,000 of whom profess no religion. Of the other 4,000,000 very few have any definite knowledge of revealed truth. The Trinity, redemption, the Ten Commandments, the existence of God, are unknown to whole families in some Southern districts. A large portion of their ministry can scarcely read the Word of God (says Rev. T. L. Cook in the *Evangelical Repository* for June), to say nothing of understanding the truths contained therein. Their religion is highly emotional, mixed largely with superstition. Thus a large mass of Negroes of this Christian land of light and truth are groping in darkness and sin. Is there not a necessity for missionary work among the Negroes of the South?

NEWS OF THE WEEK.

CHICAGO.

The firm of Jerome Howe & Co. filed a bill in the Superior court against B. F. Jacobs, S. A. Kean and Everett M. Warren to declare a trust and for the appointment of a receiver. Kean is indebted to complainants in the sum of $4,796.51. The bill sets forth the assignment by Kean to Jacobs in trust for the benefit of the former's creditors and then the transfer of the assets to Warren. It is claimed that the last conveyance was illegal.

Investigation of the National Capital Savings Building and Loan Association's books shows that over 3,100 victims were swindled out of sums aggregating $90,000. Secretary Mortimer is still uncaught.

Judge Tuley took up the Kinsman failure, characterizing the Goodrich connection as a "partnership in rascality" and the failure generally as a fraud.

The loss on Tuesday morning's North Side fire proves to be about $86,000, with an insurance of $104,000.

The annual report of the Northwestern road shows a large surplus.

The will of the late David B. Fisk was filed for probate. It disposes of $1,225,000, all but about $10,000 going to the widow absolutely.

A transfer loop is under way at the Illinois Central's intersection with the Belt Line, exclusively for World's Fair business.

Department stores will probably be subjected to an increase in insurance rates.

Assignments were made by the St. John & Marsh Lumber Co. and Joseph Brothers & Co., dealers in furnishing goods.

Conductors on the South Side cable line are discovered to pass considerable counterfeit money on passengers.

COUNTRY.

The remains of Herman Raster, formerly editor of the *Illinois Staats Zeitung*, arrived at New York from Europe Monday.

Monday was the hottest day in twenty years at New York. Many persons were stricken dead or driven insane by the heat.

According to a census bulletin issued Monday the population of Iowa has increased 287,281, or 17.68 per cent within ten years, though each of twenty-seven counties show a slight decrease from the figures given in the census of 1880.

It is reported that J. O. Wynne, business agent of the Georgia State Farmers' Alliance, is a defaulter to the amount of $20,000.

The Duluth, Minn., Street Railway Company's property has been placed in the hands of a receiver.

The total assessed value of Illinois property for 1891 is $737,816,405, against $727,425,707 in 1890. The question of the Chicago assessment was taken up, and after some discussion postponed for one week.

According to Frank McGrath, President of the Kansas Farmers' Alliance, the farmers of that State will only sell their wheat as they are forced to raise money. They expect an advance in price.

It is reported that 40,000 Negroes are to colonize in California with the assistance of Senator Stanford.

After a series of experiments at the Missouri Agricultural Station with sixty-three varieties of wheat, the Fultz variety was pronounced the best, although the Early Oakley gave the largest yield.

The yacht Nellie C. was struck by a squall off Preque Isle on Tuesday, and her cabin filling with water, three young ladies were drowned.

Reports of the hay crop from the counties of twelve States show that while in some States it is large, in others the yield is light. The best yield is in the States of Missouri, Kansas and Nebraska.

Miss Annie Harkness was killed at Cincinnati while attempting to make a parachute drop.

Farm profits will be $1,000,000,000 more this year in the United States than they have been during the recent years of depression. At least this is the estimate put forward by the *American Agriculturist* in its annual review of the harvests, to be published in the forthcoming September issue of that magazine.

James Patton, aged 16, son of the Hon. James W. Patton, of Springfield, one of the most prominent lawyers of Illinois, was drowned while bathing in the Ohio river, near Shawneetown.

James Buckingham made a balloon ascension at Pleasant Beach, N. Y., Sunday, and, coming down in a parachute, was drowned in Onondaga Lake, in sight of about 7,000 persons.

All the property, rights, and franchises of the Chicago, Kansas and Nebraska Railway Company have been deeded to the Chicago, Rock Island and Pacific Railway Company, the deeds being recorded at Beatrice, Neb., and the consideration placed at $25,222,000.

Several citizens of Morgantown, Ind., have been arrested for destroying a saloon with dynamite last fall.

Health officers have prohibited the sale of milk at Galesburg, Illinois, on account of the prevailing distemper among cattle.

New shipping associations are being organized by the Farmers' Alliance in Kansas. Three charters were filed on Tuesday.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Aug. 10 to Aug. 15.

Mrs E Tozier, Rev I C Weidler, J F H Dobler, Dea N Pierce, Mrs T A Prest, A Bliss, M W Holt, J G Hanson, S Mathew, E A Cook, A G Young, E F Perry, T B Wilson, J Turner, L Landon, E Trumbull, Rev J Harper, N H Jamison, Rev J D Owens, A Gummer, J C Rider.

The insertion of the two premiums in this number, namely, "Smith's Bible Dictionary" and Geikie's "Life and Words of Christ," was a mistake. Since the failure of John B. Alden we are unable to furnish these books as premiums.

N. C. A. LOCAL AGENTS.

"Secret Oaths by Joseph Cook ought to be read by all Christian people over and over again."—*Rev. G. James Jones, former editor Christian Record.*

"Enclosed find $1.00 for a package of Carradine sermons. I am just now making it warm for the lodge in this parish. Am giving out anti-secret literature all the time and quite often speak out against lodgery in the pulpit. People are thinking and taking ground against secret orders all around us."—*Rev. Nathan Callender.*

WAYS OF DOING GOOD.

"Little influences, apparently insignificant, such as words, examples, books, tracts, visits, contributions, warnings, letters, songs, prayers, etc., have resulted in the conversion and consequent usefulness of thousands. Especially is this true of book and tract circulation."

Tracts did good service in the great reformation in Germany. Huss and Baxter were converted by reading tracts. The late Rev. Dr. Fish of Newark, says that "he can safely say that he has known of hundreds of conversions that could be traced to tracts and books."

"During the year 1890, I sold 570 anti-secret, anti-Catholic and prohibition papers. And I distributed here about one hundred *Cynosures* free, besides mailing many to intelligent persons. I sold and distributed 500. 'Killed without Inquest.' I also gave out many anti-secret and anti-Catholic tracts. And I sold 242 anti-secret and anti-Catholic books and pamphlets.

"I desire to say that I believe that millions of anti-secret and anti-Catholic publications of all sorts could be sold yearly, in the United States, if our friends would try to sell them. I find no difficulty about selling such publications in the city of York."—*Edward J. Chalfant.*



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4TH. PROPOSITION.

For one renewal and $9.50 cash ($11.50).

MARKET REPORTS.

CHICAGO.

Wheat—Spring	1 01	@	1 03
Winter	1 05	@	1 07
Corn—No. 2	64¼	@	65½
Oats—No. 2	29	@	32
Rye—No. 2	97	@	1 04
Bran per ton	13 00		13 50
Hay—Timothy	10 00	@	12 00
Butter, medium to best	15	@	19
Cheese	06½	@	08
Beans	1 85	@	2 25
Eggs	14½		15
Seeds—Timothy	1 15	@	1 20
Flax	1 02	@	1 04
Broom corn	03	@	05½
Potatoes, per bush	35	@	50
Hides—Green to dry flint	05	@	05½
Lumber—Common	10 00	@	13 00
Wool	24	@	29
Cattle—Choice to extra	6 00	@	6 25
Common to good	4 00	@	4 80
Hogs	4 75	@	5 80
Sheep	4 25	@	4 87½

NEW YORK.

Wheat	1 10	@	1 16½
Corn	76	@	79
Oats	34	@	37
Eggs	16	@	16¾
Butter	12	@	20
Wool	14	@	39

KANSAS CITY

Cattle	1 50	@	5 75
Hogs	4 75	@	5 30
Sheep	3 00	@	4 85

Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Odd-fellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts, 99 pages, paper cover. 25cts each.

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Home and Health.

IN REFERENCE TO MATTERS OF DIET.

There is abundance of advice, as there is a multitude of advisers. But the question, what specific set of directions will apply equally and alike to all is truly pertinent. The tastes not only, but the necessities of people, vary. One prescribes abstinence from eating after 5 o'clock P. M. Another believes that a little food before sleeping time is beneficial. Note that a very hungry man with a good digestion may eat heartily before retiring, and sleep "like a log," as the phrase goes. If the body *requires nutrition*, ordinarily it would be foolish to retire with the need unsupplied. As nightmares and bad dreams often follow overeating, so they do also attend an utter emptiness of the stomach. With this organ complaining, there is apt to be dreaminess, or wakefulness. With the stomach moderately distended, the action of the diaphraghm and intercostalmuscles is freer, being steadied by the resistance of subjacent gastric and intestinal organs. If the digestive cavities are empty the blood goes careering through the brain and making havoc with over-wrought cerebral action. And as to over-eating, wise and watchful people soon learn the folly thereof, and escape the direful consequences by reasonable abstention.

"How shall we eat and drink?" is a question much considered and much discussed. One adviser says, "Drink nothing when you eat, because the gastric juice acts with more energy undiluted with fluids." But does the experience of mankind, on the whole, bear out this advice, and sanction it? I think not. In certain cases of weak digestion it may be found best, and experience soon settles he matter in any given case. But often liquids are soon absorbed by the stomach, in part, at least. And a healthy stomach is invigorated and encouraged, if I may say so, with a certain degree and condition of *fullness*. Look at an ox, full-fed from the pasture, lying down to rest at night. He has eaten heartily, and has drunk at intervals as he pleased. It is not ignoble to learn something by comparison with this noble animal. The fact is, in a state of health, we may largely follow the dictate of instinct, giving heed to the double argument of desire and necessity. Some liquid drank during meals appears to me safe and useful, and some have found that it has worked especially well with them, while drinking but little at first, to drink freely at the close of a meal. I question the wisdom of undertaking to prescribe any arbitrary or absolute rule in these matters. Indeed so much thought and anxiety are given to them that not only is the enjoyment of a repast interfered with, but digestion itself may be impaired by a chronic mental perplexity, fostered by innumerable clashing opinions and conflicting counsels. It will be one feature of a better day coming when there is less confusion on matters of hygiene.—*C. Colegrove, M. D., in Words of Truth.*

TO EASE PAIN.

One of the best hot applications for pain, in pneumonia or dysentery, is a flannel bag filled with hops and wrung out with hot vinegar. The wringing process may be avoided by the use of two tin plates. After the bag is ready, pour a little vinegar into one plate, set in on the stove and lay the bag in it. Place the other plate on the top to keep in the steam. When the vinegar has all evaporated into the hops, add a little more and turn the bag. In a few minutes the bag will be steaming hot, but not dripping. This keeps it light, a thing always to be considered when the chest is weakened by pneumonia. and saves the hands of the nurse from the scalding vinegar.

In extreme cases, where there is not time to make hop bags, flannel may be wrung from almost boiling water without scalding the hands. Double a thick crash towel two or three times; pull the flannel up from the water with a fork, wrap the cool crash towel around it and wring. Keep the towel around it until just ready to apply, and it will be hot enough to do some good.—*Ibid.*

The father who mingles with his sons as one of them, and becomes their confident, is the one who keeps his boys on the right track.

Some think a level teaspoonful of the best white sugar added to a pound of butter improves the flavor of it greatly.

A bracket shelf over the kitchen table will be found a convenience when the table is over-crowded with dishes, or with pies on baking days, especially if the table has to be cleaned for other use.

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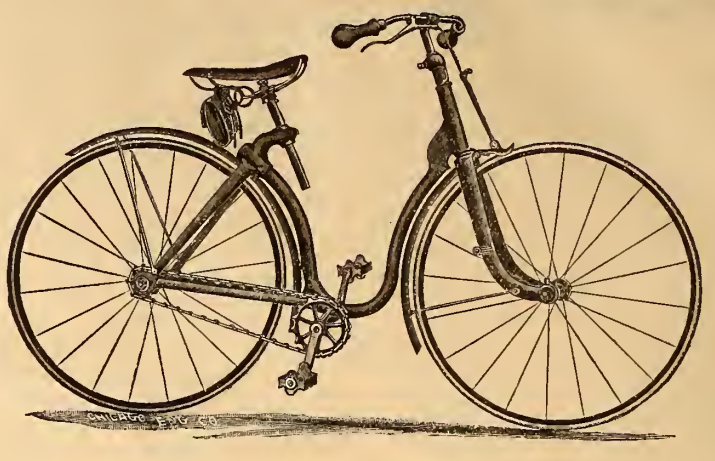
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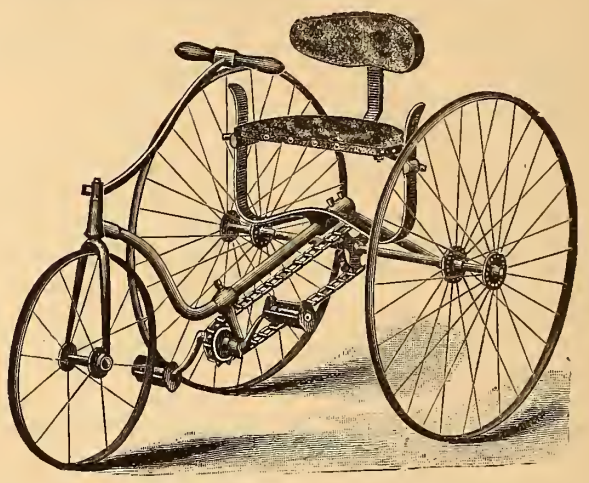
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FARM NOTES.

PROGRESS OF AMERICAN AGRICULTURE.

The report of the statistician of the department of agriculture shows an increase, within the past year, of more than 100 per cent in the price of corn and oats; thirty per cent in wheat in first hands; thirty-two per cent in Chicago for choice beeves, and advanced values generally in all farm products in all markets. A hopeful and cheerful feeling is noticed, says the report, in official correspondence from all parts of the country. The elimination of the surplus of corn and oats, through the under production of last year, insures good prices for those crops, and the shortage of the wheat of the world for two years, with the assurance of a small foreign crop the present harvest, gives promise of the largest export demand for ten years, and at remunerative prices. Fortunately, present appearances indicate ability to meet such demand with ease. Farm lands at present prices are good investments, and we look to see a much higher range of value for them established in the near future, and then maintained. Farming will be a profitable occupation here for a long time to come.

WHEN TO DIG POTATOES.

A good many farmers look upon the potato crop as one that can be gathered whenever it suits their convenience to attend to it. They plant in good season, cultivate with care, but often do not harvest until long after the tubers are in the right condition to be dug. This is especially true of the early varieties, which may be planted early enough to mature by the last of July, but are then not infrequently left in the soil as a "convenience" crop until other crops have been gathered. Sometimes this delay continues until after corn husking.

The result of this method, or lack of method, is that the potatoes in the ground are exposed to a great variety of temperatures, to the chances of wet weather and to the various diseases to which the potato is subject.

The proper time to dig potatoes is when they are ripe, as shown by the decay of the tops. Some assert that it is safer to gather them, even before they are ripe, maintaining that they will then keep better and be less liable to be attacked by rot. At any rate, they should not be left in the earth after full maturity. When dug the ground should be dry and the air as cool as the season will permit, but not damp. They should be allowed to lie on the ground for some hours if the sun is not too hot. Then place in a cool, dry spot, where they will not be exposed to the light.

BRIEFS.

Ashes give the best results when broadcasted over the ground instead of in the hills.

To destroy lice in the hen's nest, pour a spoonful of carbolic acid in a quart of air-slaked lime, mix it in well, and sprinkle well.

Does milk come from the barn covered with specks of filth and dirt dropped during milking, from the poorly bedded and unbrushed cows?

For regular farming purposes, all things considered, says a contemporary, it is questionable whether a better breed of cattle exists than the milking strains of the Shorthorns.

The *Farmer's Review* estimates the average wheat yield in Kansas at eighteen bushels to the acre. This is at least two bushels too low. It is more liable to exceed twenty bushels than to fall below it.

A man who spent many years in lumbering camps where a great many horses are used, has proved to his own satisfaction that watering horses immediately after they have eaten is the most frequent cause of colic.

A fifteen mile journey is an average day's work for a horse. How far does the cow travel in poor pasture, nipping a penny-weight of grass here and there, to get her daily ration? Then she is expected to pay for it through the milk pail, says the *Mirror and Farmer*.

Rotate the crops in the garden as well as in the fields. Do not grow peas or cabbages on the same ground occupied by such crops last year, but change all crops to new plats, or to plats occupied by some other crop the previous season. Rotation is a very important matter in agriculture.

If the ladies would abandon cosmetics and more generally keep their blood pure and vigorous by the use of Ayer's Sarsaparilla, naturally fair complexions would be the rule, instead of the exception, as at present. Pure blood is the best beautifier.

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Are Secret Societies a Blessing or a Curse?

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NEWS OF THE WEEK (*Continued from 13th page*).

The next State convention of Illinois liquor dealers will be held at Peoria September 22.

An attachment for $101,774 closed the Ozal Lumber Company, of Little Rock, Ark., Tuesday.

It is estimated that 40,000,000 bushels of wheat will be handled at Duluth, Minn., the present season.

It is said to be the intention of the British Government to colonize 6,000 Scotch crofters on Vancouver's Island.

A steamer has been carried overland with which to navigate the Green and Colorado Rivers. The vessel is named after Major Powell.

An election of officers closed the sessions of the State Assembly of the Knights of Labor at Springfield, Illinois, Tuesday. Robert McConnell, of Peoria, was chosen State Master Workman.

In answer to inquiries made by foreign consuls the State officers of Iowa deny the presence of any contagious disease among the cattle of that State.

At Cold Spring Harbor, L. I., Wednesday a squall struck the barge Republic, which was crowded with excursionists. The upper deck gave way, pinioning about fifty persons. Fourteen persons were instantly killed and twenty or more were wounded.

A wall of the Star Elevator at Minneapolis, Minn., burst out Wednesday, spilling 60,000 bushels of wheat and crushing Thompson's feed mill adjoining. The total loss is $49,000.

Somers Brothers, of Brooklyn, engaged in the tin goods business, are building a mill at which they will manufacture their own tin-plate. The capacity of the mill will be 3,000 boxes a week, and it will be run night and day.

The People's party is alleged to be arranging for a political camp-meeting to be held in Lansing, Mich., from Sept. 14 to 24 inclusive.

It has been decided to hold the New York Democratic State Convention at Saratoga, Sept. 15.

Fire on Thursday destroyed the factory at Detroit of the Henry C. Hart Manufacturing Company. Loss, $120,000; insurance, $75,000.

A boiler of a threshing machine exploded Thursday at Hiawatha, Kansas, killing the engineer and injuring two other men.

Two lepers taken from a Chinese dive in New York, and so pronounced by the hospital authorities, were turned at large Thursday because there was no legal authority for their detention.

A wind and rain storm at Keokuk, Iowa, Thursday, damaged shade trees and small buildings. The amphitheater at the fair ground was struck by lightning, causing a panic.

Mr. and Mrs. Eugene Bonnick, of Denver, Col., committed suicide Thursday. Domestic infelicity was the cause.

FOREIGN.

It is estimated that France will have to import 8,200,000 bushels of wheat to meet the normal demand.

The price of rye, the principal sustenance of the poor of Germany, has been raised to that of wheat by the Russian ukase.

A meeting of the German Cabinet has been called to consider the food question. Rye has risen eight shillings in Amsterdam, and both there and in Berlin rye is dearer than wheat.

During the month of July 9,000 foreigners landed in England.

The exportation of rye or rye meal from Russia has been prohibited by the government.

At Lima, Peru, the vault in the cathedral in which the remains of Francisco Pizarro were placed in 1451, was recently opened and the remains moved to the chapel of the Viceroes. The body was found well preserved.

The Prince of Wales formally opened the seventh annual session of the International Congress of Hygiene at London Monday.

Immense tracts of timber in France are being consumed by forest fires.

Many English iron-workers are out of employment and have earned nothing for a year.

The Pope has written to the Bishop of Treves saying that the exhibition of the holy coat is laudable and opportune, and promising indulgences to pilgrims.

The Cunard Company has made a contract with a Clyde firm to build three twin-screw steamers, with a speed of twenty-two knots an hour, to cover the run to New York in five days and a half. The contract pledges the building company to have the vessels in use by the steamship men before the opening of the Chicago fair.

Services in memory of the late James Russell Lowell were held at Westminster Abbey, Canon Farrar delivering the oration.

SPECIAL.

New subscribers will be received during this month to whom the *Cynosure* will be sent from August 1 to January 1 for 50 cents. To the one sending in the new subscription, will be sent the great St. Louis Sermon and also Joseph Cook's address.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Southern expression of principle is not confined, in its boldness and quaintness, to the old-time white "fire-eater." In the recent colored Baptists' State convention, at Jackson, Tenn., one brother said, on the question of Baptist education: "There will be a fuss about this thing as long as the world stands. If I had the power I would put the fire of the altar into every Negro Baptists' mouth and burn it open."

Voters in Illinois should not forget the new voting law, which will be enforced at the next general election. It is entirely different from anything ever before attempted in this State, and the results of its operation will be awaited with the greatest interest, as it secures to the voter, whatever his condition in life, the perfect right and freedom to cast his ballot without fear of interference by any person or party. We shall print a synopsis of it next week.

The *Western Catholic News* recently began an editorial with the opinion that the *Christian Cynosure* should stick to its war on secret societies and their evils, and leave the Roman Catholic church alone; in other words, that it was exceeding its mission. Really, as long as our memories of the Spanish Inquisition and its branches in other countries remain, and as long as the Society of Jesus and the Clan-na-Gael have an existence under the sanction of the papal hierarchy, the *Cynosure* feels perfectly confident that its war upon the evils of secret societies extends also to the Roman Catholic or any other church which fosters, encourages, or allows such societies to exist.

Treves is a town in Rhenish Prussia, situated on the right bank of the river Moselle, about sixty-five miles west of Coblenz. It is an ancient city, with a Romish cathedral, in which is preserved, it is alleged, the coat worn by our Saviour on the night when he was betrayed. The Romish church has invested it with due sanctity, and claims that the mere touching of it will heal the diseases of the faithful in that denomination. We speak of it here because on the 20th of August it was made accessible to invalids for a certain term of weeks. Large numbers of pilgrims have gone to Treves to test the healing power of this relic, including many from the United States. We leave the reader to draw his own conclusions as to the authenticity of the relic, and the condition of mind required to seek the virtues ascribed to it, as well as the authority by which they are advertised.

The New York *Catholic Review* says that "Protestantism has gone to seed." True, O *Reviewer:* "The blood of the martyrs is the seed of the church;" Romanism has never been sparing in sowing this precious seed; and it may yet be sown more relentlessly than in former times. Thus baptized in blood, ruthlessly shed by its enemies, Protestantism, the handmaid of true Christianity, is especially under the care of the God whom Luther, and Calvin, and Wycliffe, and John Knox worshiped in spirit and in truth. Its Head is become the chief stone of the corner—and "whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

There appears to be trouble brewing between the Roman Catholic and Masonic authorities at Rolla, Mo. "Father" O'Laughlin, a Catholic priest, having heard that Dr. John C. Vincil, Grand Masonic Secretary of Missouri, while laying the corner-stone of the Masonic Temple in that place, had spoken incidentally of the opposition of the Roman church to Masonry, considered the remark an abuse, and demanded the resignation or removal of the Doctor from his official position in the Grand Lodge. The demand was "treated with silent contempt." The *Masonic Chronicle* thinks this action of "Father" O'Laughlin equal to that of the arrogant letter of the Pittsburgh priest who demands that President Harrison shall dismiss Indian Agent Morgan from the service because he will not hire teachers in the schools recommended by the Propaganda to teach sectarian religion, and threatens Harrison with the loss of the votes of Catholics if he refuses to comply. Well, when it comes to matching the Roman church against the lodge, we are reminded of Mrs. Partington's decision when asked what would happen if an irresistible body should strike an immoveable one. She thought that one or the other of them would "get hurt."

Advices from Germany continue to give gloomy reports as to the prospects of the harvest in the agricultural provinces. "Everything," says one writer, "confirms the belief that the winter of 1891–'92 will be one of the worst, so far as food is concerned, on record. Grave news comes from the Rhenish provinces, where an official circular announces the appearance of the dipterial insect which committed such ravages in the wheat fields of America of late years. Everything points to a dearth of breadstuffs." "In Britain also, the outlook for the English farmers is gloomy. Almost continuous heavy rains have fallen for the past week and the hopes of the agriculturist for good crops are dashed. The end of August will arrive with the harvest only half finished unless there is quite an unexpected change in the weather. Reports received indicate that the three principal cereal crops are seriously damaged." The trading men in America, in view of our native exuberant crop prospects, are jubilant over these reports, and, with their usual rapacity, will undoubtedly increase the prices of breadstuffs at home until they become oppressive to our own poor citizens. The Farmers' Alliances, it is claimed, will also engage in this nefarious business. Thus, in a land of plenty, even the blessings of Providence are made a source of heartless traffic.

I'VE CAUGHT A TARTAR.

BY REV ALEXANDER THOMSON.

An Irishman, so chronicles relate,
In Eastern war called loudly to his mate,
"I've caught a Tartar, Pat!" "Then bring him in."
"I cannot—sure, he struggles so like sin;"
"Then come, yourself, and set the Tartar free!"
"By ould St. Patrick, he's fast hold of me!"

O humorous story, with its moral grave;
Sin, held in bonds of silk—a willing slave!—
Would we be free, on us lays desperate hold;
The pet wolf leaps into the shelt'ring fold,
His play all gone, wild-eyed, for blood athirst,
He shows his race and nature, both accursed.

Thus in our struggle with our mortal foe;
Fired with the fight, would we our hold forego,
The rum-fiend's grip is on our breast to stay;
We must destroy him, or confess his sway.
Arouse, then, brothers, as Duneden rose
When Flodden's vict'ry gladdened all her foes;
Let boys and old men harness for the fray,
And woman dash the briny tear away,
And every man who heeds the voice of woe,
Arouse to instant battle with the foe.
No hour for parley, not a day for truce;
Each hour's delay the foe will put to use—
Extend his outposts, and make strong his line,
Or deep beneath us sink the hidden mine;
'Tis now or never!—onward, one and all,
Whatever party rise, or party fall!

In this, the deadliest conflict under heaven,
There is no quarter sought, or quarter given;
And should we falter for the strain severe,
For those who fall, take time for pall and bier;
For those who curse, take time to reason long,
Or pause to hear the politicians' song;
Then yield the victory—ours it cannot be—
And to the conqueror bow the supple knee;
Stand in his presence, humble, cowed, and dumb,
And yield obedience to our master—Rum!

Washburn, Wis.

A HADDOCK MEMORIAL ADDRESS.

In an address in the Academy of Music at Sioux City, Iowa, Monday afternoon, August 3, the fifth anniversary of the assassination of Rev. Geo. C. Haddock, Rev. M. A. Gault said:

That tragic event which startled your city, and the whole country, five years ago to-night, is growing in importance, and will continue to make this city more memorable as the years go by. To my mind the assassination of Dr. Haddock was a most emphatic testimony against the greatest defect in our government, its failure to enforce law. God, in his Word, has ordained civil government for the protection of society. He has clearly defined its constitution and laws. He has prescribed the qualifications of civil rulers, and he has placed the responsibility upon the people of selecting those rulers. Thus we have kind of a wheelbarrow government—the power to enforce law comes from behind, or through the people. If law is not enforced, the people, or the voting citizen, is responsible. The character of our government is a reflection of the character of the people, as truly as a government by one man is a reflection of his own character. Here, in Sioux City, you have a city government maintained at large expense to the people. Your mayor, sheriffs and policemen are called by the people to the responsible duty of enforcing the law. You have employed them as public guardians of your lives, homes, reputations and property. They have the law clearly defined, and the machinery of your courts at their disposal. You do not merely pay them for doing this duty. but they have been solemnly sworn to do it. But do they do it? I am told your city officers, from the mayor down to the last policeman, are in rebellion against the prohibitory law of your city and State. What would you think of a camp that to protect itself from horse-thieves would elect a gang of horse-thieves to stand guard? The man who steals

your horse, in point of criminality is not to be compared to the man who steals your life and reputation. In defiance of our State law, your mayor receives bribes of $50 a month from your saloon-keepers to allow them to go on in their work of crime and ruin. This blood money is put into your city treasury, and thus you all become partners in the business, sharing in the profit and in the crime. This worse than license system saddles upon veery voting citizen all the crime that grows out of it. If you ask me what is the remedy, I answer: Do as any sensible business man would do, when the agent he has employed and paid to do a certain work refuses to do it, discharge him at once, and employ one who will perform the duty. To retain the perjured, faithless officials, and employ other agencies, such as law and order leagues, is to connive at crime and pay a premium on the infidelity of your officials, besides oppressing the long-suffering people with additional burdens of taxation.

But so long as our constitutions, State and national, continue to ignore any higher standard of right than public sentiment or the will of the people, then, perhaps, your officials are faithful to the standard to which they are sworn, and the responsibility would rest upon your public sentiment. Sentiment is to the law what powder is to the ball. John B. Gough once said, "I would rather have sentiment without the law than law without the sentiment." Without a stronger sentiment against the saloon, your law and order leagues, or your political parties, can afford you but little relief. Sentiment is to a political party what a stream is to a mill. It is not the mill that runs the stream, but the stream that runs the mill. It is not the steam-gauge on the engine that runs the machine; so it is not the party platform that is the moving power, but it only indicates the pressure of public sentiment behind. Your relief must come through a stronger temperance sentiment, aroused by means of pulpit, platform, press and reform organizations.

As an illustration of the power of public sentiment, even where the law is wanting, Mr. Gault said: A year ago in Kansas, when the Original Package decision was announced as nullifying the prohibitory law of the State, the liquor men of Kansas City boasted that they would establish an Original Package house in Ottawa, a city known to have the strongest prohibition sentiment of any in the State. The liquor men about midnight, were seen putting their stocks of liquor into an empty building; but the people were organized and on the alert. They did not have law upon their side, but they had what was better—public sentiment. Immediately the church bells, one after another, began ringing; then all the fire bells rang out their alarm upon the midnight air; then two engines at the depot began to whistle their wildest alarm. The people poured out from every part of the city, and soon the street around the Original Package house was filled with a surging mass of people. The liquor men said to the policemen, "You must protect our property." They replied, "If you will not get out of here, we cannot even protect your lives." With difficulty the policemen preserved order till the liquor men got their stocks on the train, but they did not breathe easy until the train started for Kansas City. It is such a sentiment you need in Sioux City, and you can have it by the same means they obtained it in Ottawa—thorough, constant, persevering agitation.

WHAT HAS BEEN DONE?

BY REV. WILLIAM WISHART.

When we consider the state of society in our country at present, in comparison with what it was fifty or sixty years ago, in relation to the use of intoxicating liquors, we must admit that a very great change has been effected. At that time the use of strong drink was almost universal. No class of society seems to have been exempted from this vice.

Then the bottle stood on the side-board, as an ornament, in the houses of the wealthy, and was usually not wanting in the houses of the poor, however destitute they might be of the necessairies and comforts of life. Some of us can remember when the morning dram was given to the laborer in order to stimulate his energies for the duties of the day, and when men generally were unwilling to labor without the aid of some intoxicating stimulant. We can remember when the intoxicating cup was passed around at all social gatherings and on all festal occasions, and, indeed, sometimes on funeral occasions. And strong drink was bought and sold by all classes of society as one of the necessaries and comforts of life. There seems to have been at that time scarcely any sense of the evil and danger of indulging in the use of the intoxicating cup. To take a little too much or to become somewhat intoxicated, was regarded as a *Christian infirmity* and often treated as a *practical joke*, but was not condemned as criminal and shameful.

Such was the state of society in general when Lyman Beecher's sermons first made their appearance in 1825; and such to a great extent was the state of society when the Washingtonian movement was set on foot in 1840.

But look at the state of society now. Is it not true that entire abstinence from the use of intoxicating drink has become the universal custom in all good society? The drink custom is confined to a class—it prevails among the ignorant, the irreligious, the sensual, the degraded, but has been banished from all good society. There is, at present, among the religious and virtuous everywhere, an intelligent conviction of the evil and danger of even the moderate use of intoxicating liquors, and there is a dread and abhorrence of them as a thing seductive and ruinous. No man can maintain an honorable standing in any evangelical church in this land at the present time who is known to indulge in the habitual use of intoxicating liquors. The time was, and that not very long ago, when the moderate use of spirituous liquors was supposed by Christians generally to be sanctioned by the Word of God, and to be altogether warrantable and safe, and when intemperance was the cause of more cases of discipline than all other causes put together. Church sessions often found it necessary to take cognizance of this sin, and sometimes to deal with the same member repeatedly on account of it. They would require such member to acknowledge his sin and promise to be on his guard against the *excessive use or abuse* of a good creature of God in future. But as they themselves were generally moderate users, they were careful "to restore such an one in the spirit of meekness—considering themselves, lest they also be tempted." We remember of reading a story about a professing father teaching his little son the Sunday-school lesson; it was on the parable of the tares and wheat. "My son," said the father, "can you tell me what a tare is?" "Yes, pa," said the son, "you have them." "Why what do you mean, John?" "Why, when you were away at town week before last and did not come home for two days, I heard mother say to Aunt Susan, that you were 'on a tare.'" This story is suggestive of the state of religious society fifty or sixty years ago. But since that period, the Scriptures—so far as they relate to this subject—have been subjected to a more strict and correct analysis, and a higher and better sentiment prevails. Many learned men and eminent theologians have demonstrated that the Scriptures lend no sanction—give no countenance—to even the moderate use of intoxicating liquors, but, on the contrary, point to them with notes of admonition and warning, as a thing seductive and dangerous.

Certainly, then, when we look back a few years, we can easily see that there has been a great change both in sentiment and practice on this subject. There has been a great moral and religious revolution, in view of which the friends of temperance have good reason to thank God and take courage.

But still our work is not yet done. It is only in a progressive state. The great work to be accomplished is the complete deliverance of all classes of society from the dominion of strong drink, the entire eradication and banishment of the fearful curse of intemperance from our country. This is the grand consummation which every true Christian and philanthropist seeks, and for which he labors and prays. Can it be accomplished? We are sure that by the help of God it can.

Monmouth, Ill.

According to the report of the First Internal Revenue District, for the year ending June 30, 1891, Philadelphia spent over $46,000,000 for beer alone, or about $46 for every person in the city. The report shows a marked increase in beer drinking over the previous year, or a gain in two years of nearly 20 per cent. However, the report shows a decrease in the consumption of spirits. The consumption of beer in the city averaged 880 glasses to each person, or 3,700 glasses to each voter.

A SYMPOSIUM ON REFORMS.

BY REV. M. A. GAULT.

The relative importance of National Reform to other reforms, and especially to the anti-secret reform, is a subject on which I have recently asked an expression from ministers and others most interested. The following are the first replies I have received, and I hope to be able to add many others.

Rev. D. G. Thompson, pastor of the Covenanter church at Oakdale, Ill., writes: "National Reform seeks the proper acknowledgment of divine authority, of the rulership of Christ and the supremacy of the divine law in civil government; and is therefore fundamental to all other reforms. To advocate National Reform is directly or indirectly to advocate every other reform. To secure National Reform is to insure the success of all others. With National Reform secured, there would be no place found for secretism."

Rev. R. W. Chestnut, pastor of the New Light Covenanter church at Marissa, Ill., writes: "The principles of the National Reform Association lie at the very foundation of all reform. Without these principles, which are taken from the Bible, no reform can fully succeed. These Bible principles are both the foundation and the chief cornerstone of the whole reform structure. It has a vital relation to the anti-secret reform. The anti-secret idea should be kept fresh in the minds of all reformers. There is a time coming soon when it will be the great issue of the day in politics. The Prohibition party will then not be adequate to the crisis. An anti-secret party will then be a necessity, for the Prohibition party is full of members of secret societies: hence it will not, and cannot, be an anti-secret party. To bring in an anti-secret plank would drive out all but anti-secret members, and that would split the Prohibition forces. All must unite against King Alcohol, but the doom of secret darkness must come."

Rev. David S. Faris, pastor of the Covenanter church, Sparta, Ill., writes: "National Reform is the center and substance of every reform to be won by means of civil government. It lays down the principles which other reforms must adopt and apply if they rise to the dignity of scriptural reformation. A Sabbath law based on the will of the people like that of the State of Illinois, can have no permanency; Prohibition, having no higher authority, must be settled anew every generation; and if the State strike at secrecy only because experience proves it bad in operation, and not because before God it is immoral, it would evidently come up again for settlement in our children's day. The anti-Mormon reform ought to be based on the seventh commandment. Indeed, every law to secure the rights of man must strike its roots into the law of God, or storm and tempest will speedly overturn it. I consider our liberty badly secured in the United States, since it has only the endorsement of the will of the people. We already see how fluctuating majorities are. All that springs from man only is as the shifting sand, and must be in a state of unrest.

"To show that National Reform is practical, the several special reforms may, and ought to be brought in to illustrate. To the Christian, nothing is valuable except as it centers in Christ. In fact, Christ is so placed at the head of all that no human interest can be best promoted except in reference to him. There is danger in the reformer becoming a policy man. Political parties are apt to form about a single practical matter, as slavery, temperance, or the Sabbath. The reformer who is governed by the law of God is not concerned about policy, but duty. His business is to put forth principles, and leave it to God to give application to them in his own good time. Policy men will raise objections which are not easily answered in advance, but Divine Providence will run over these objections without difficulty when the time comes. I consider National Reform at the head of all political reforms, because it furnishes the rallying point, and the argument for all. Other reforms will lean up against it, or they will fall. Where sentiment is ripe for any

special reform, it is important that National Reform should lay hold of it, both to direct it, and put it on the right foundation. Prudence and discretion are necessary in all things. Our Saviour has charged us to be 'wise as serpents and harmless as doves.' We must take care that our good be not evil spoken of."

A ROW IN THE "ROYAL ARK."

A recent number of the Boston *Herald* prints the following, which explains itself:

The supreme officers of the Royal Ark went to Malden last evening and ran into a regular hornets' nest.

Malden has or had a lodge of something like 500 members, and an aggregate loss of upward of $15,500 is predicted.

The Malden lodge has been one of the most prosperous, apparently, of the order in the State, and it has been a round of wonder, until very recently, that certificates maturing as far back as April 28 have remained unpaid.

President Lane, Secretary Powers, and other members of the supreme lodge, called the meeting last evening to explain the present standing of the order, and to induce the scattering sheep to again flock into the fold. But they refused to flock. Bailey's Hall was secured for the meeting.

Shortly before 8 o'clock over 300 persons had gathered. There were many ladies present.

Supreme President Lane started the ball rolling by saying that he had been president for so short a time that he really knew but little about the order. He then introduced Supreme Secretary Powers, who, he said, could tell them all about it.

Mr. Powers began by saying: "I want you to realize that this is a serious business," and his hearers audibly murmured, "We do." He continued: "All of us have entered this thing for gain. On Jan. 1 we had a fair increase of membership, and we presumed we would be able to pay all maturing certificates and still further increase. In February and March the order was dead, as far as increases were concerned.

"Ours was the first short term order to be chartered, and we had to form all the laws and plans. The reasons for the falling off was the bill before the Legislature, which was discussed for so long a time.

"There was then nothing to do but to levy extra assessments, and five of these were ordered in April and cheerfully met. There were three assessments in May and five in June and July. Objections came to these later ones and we could see that the order was doomed.

"The June and July assessments were not paid to freeze anybody out. This is not our policy. We arrived at that state that some extraordinary effort had to be made.

"The last assessments ordered need not be made before Aug. 30, and if they are paid in, it will replenish the treasury by $200,000, and your certificates will be met in full if you pay them, and co-operate with the supreme lodge by submitting to three assessments a month. Co-operate with the supreme lodge and stand together, and you will get your money; but if you kick up turmoil, your lodge is doomed."

One gentleman asked the secretary if he would guarantee the money if the assessments were paid, but the secretary could not do this.

Mr. G. W. Packer said that he understood the lodge was a fraud, and he wanted to find out if it was otherwise. He said the circular sent out led him to believe that the matured certificates up to May 1 had been paid. He joined the order on this understanding, and now found out that certificates due before that date had not been paid.

The secretary could not explain this fact satisfactorily. Mr. Packer wanted the circular read, but his wish was not granted.

Local Secretary G. A. Weymouth then caused a commotion by criticising Mr. C. A. Grover, one of the local auditors, for failure to audit the local accounts as ordered.

This brought Mr. Grover's wife to her feet. She is president of the local lodge. She explained how her husband came to neglect his task, saying that the other members of the committee failed to take any notice of their appointment, and so the work was not finished in time to report.

Then Mr. Weymouth replied to Mrs. Grover, until President Lane interfered and stopped the wordy war.

Solon M. Allis, superintendent of the Malden water board, then asked several pointed questions, which delighted the audience.

Secretary Powers stated that, as some of the officers of the lodge had ceased making payments, a new set of officers was necessary. He then prepared a blank, and stated that all persons who were to continue keeping in the lodge must sign, and then a set of officers could be chosen from them.

Only three or four signatures were received, and this plan was abandoned. So was the election of officers.

The secretary also stated that the 29 certificates, on which $50 was paid last Saturday, were not paid by the supreme lodge, but by outside brokers, who did it for speculation.

The meeting then abruptly closed.

THE LUTHERANS AND THE LODGES.

Many people act as if it were difficult to see the sinfulness of lodges. The fault found with lodges, say they, consists of certain subtleties which are beyond the understanding of an ordinary Christian, and which may only be discovered by one who has been at college for a number of years. Is this true? No, it is not. On the contrary, whoever thinks and acts thus, merely proves that he has either forgotten his catechism, or at least does not use it any longer; i. e., he does not apply what he learned at school and in catechumenical instructions. 1. Everyone has certainly learned the Bible passage quoted under question 19, John 17: 3: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

QUESTION.—Whom *alone* are we to acknowledge and profess according to this passage?

ANSWER.—The *true* God.

Q.—Who is the true God?

A.—He who has sent Jesus Christ.

Q.—What sin, therefore, do all those commit who confess God, but not Jesus Christ?

A.—They commit idolatry; they worship an idol.

Q.—The Jews say they believe in God, but they do not believe in Jesus Christ—how about that?

A.—They have strange gods; they commit idolatry.

Q.—Why?

A.—Because they neither acknowledge nor profess Jesus Christ.

Q.—It is true the lodges demand faith in a god, but not faith in Jesus Christ—whom therefore do they imitate?

A.—The Jews.

Q.—Of what are they guilty?

A.—Of idolatry.

Q.—Why?

A.—Because they do not acknowledge nor profess Jesus Christ.

Q.—To what kind of a society does a lodge member therefore belong?

A.—To an idolatrous society.

Q. What difference, then, is there in this respect between Jews and lodge men?

A. None whatever; both are idolaters; for they do not confess Jesus Christ.

2. In the second commandment every one, no doubt, has learned that he must not take an oath needlessly. (See question 38.) But you must swear before you are received into the lodge. Now tell me:

Q.—Do you in that case swear for the glory of God?

A.—No.

Q.—Does the welfare of your fellow-men make it necessary that you take an oath?

A.—No.

Q.—Does the government demand that you swear allegiance to the lodge?

A.—No.

Q.—Do the exigencies of your profession or business make it necessary?

A.—No.

Q.—Therefore, *how* do you swear in the lodge?

A.—*Needlessly.*

Q.—But, according to the second commandment, what sin does he commit, who takes an oath unnecessarily?

A.—He uses the name of God in vain.

Q.—How does God threaten such a one?

A.—"The Lord will not hold him guiltless that taketh his name in vain."

3. Whoever has learned the second commandment has also learned that he must not take an oath in *uncertain* matters. In other words: whatever you swear to, you must know and understand perfectly. If you do not know and understand a matter perfectly, then do not swear.

Q.—What do you think of the oath King Herod took in promise of whatever might be asked of him?

A.—It was a wicked and thoughtless act.

Q.—You are right! And how does he act who swears that he will obey *those* laws also which are yet to be made in the lodge?

A.—He acts exactly like King Herod.

4. Whoever has learned the second command has also learned that we must not lie or deceive by the name of God; that is, (question 40) we must not abuse the name of God by falsehood and deception. Now look into a lodge-room. There lies the Bible upon the table. For what purpose?

A.—To create the impression with the credulous, that is, upon those who still care for the church: Why the lodge believes in the Bible! Now look at the company who are here coquetting with the Bible. There are gross infidels, enemies of the Bible and its doctrine, also Jews (they at least are permitted to enter) who slander the New Testament or even spit upon it.

Q.—What is this society doing, therefore?

A.—It is using the name of God (the Bible) in vain. In plain language, such conduct is otherwise called falsehood and hypocrisy.

5. In the catechism (question 213) you will also find the passage John 5: 23: "All men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him."

Q—Who is to be honored as the Father?

A—The *Son.*

Q—And *who* is to honor the Son?

A—All.

Q—*How* must they honor him?

A—"Even as they honor the Father."

Q—Is the Son honored in the lodge?

A—He is not.

Q—In this respect what difference is there between a Jewish temple and a lodge-room?

A—There is none.

Q—Why not?

A—Because in neither is the Son honored.

Q—But in what respect are they, that is, a Jewish temple and a lodge meeting, alike?

A—The name of Jesus is prohibited in both.

6. Everyone has certainly also learned what is written under questions 353 and 354 in our catechism, namely: "*How* must we pray? (In the name of Jesus) and: *When* do we pray in the name of Jesus?

Q—Now, do they pray to the Lord Jesus in the lodge?

A—They do not.

Q—Do they pray in the name of Jesus; that is, do they pray to God for mercy for Jesus Christ's sake?

A—No. For what would the Jews and infidels think!

Q—Is it permitted in the lodge to pray in the name of Jesus?

A—No.

Q—How, then, does a lodge-room differ from a Jewish temple in this respect?

A—In nothing.

Q—Why not?

A—In the temple of the Jews they pray to God, but not to the Lord Jesus; in the Jewish temple it is not allowed to pray to the Lord Jesus; in the lodge-room, is not permitted to pray to the Lord Jesus:—

You see, therefore, dear reader, that in order to see the sinfulness of the lodge, it is not necessary for you to attend college for a number of years like your pastor. You have already learned all this in your catechism. Only apply what you have learned, and your catechism will soon fill you with disgust for the lodge; or if you have already been ensnared in it, your catechism may by the help of God become the means of drawing you out of its meshes.—*Amerikanisch-Lutheirscher Kalender. 1890. Contributed to the Lutheran Witness by Rev. O. Kaiser.*

Tell a saloon-keeper that his neighbor is a Democrat or a Republican and he smiles peacefully; but tell him that he is a Party Prohibitionist and at once he spits fury. He knows the difference.—*The Issue.*

NEW ENGLAND LETTER.

A needed faculty.—A new departure at the laying of a church corner-stone.—The Royal Ark.—An infallible editor.—A solemn thought.

"Economists have long been inquiring what is the best disposal of the industry of the human race," observes the *Attic* philosopher who has said so many wise and excellent things. "Ah! if I could only discover the best disposal of its leisure." Every vacation time, every holiday, must bring this truth home to the mind of any observant person:—that the way to properly enjoy and make the most of such intervals from toil seems known to but a few. The poorest people are proverbially the worst economists, and it is not strange that such should squander their leisure in unprofitable ways. But I am afraid the remark will apply to others who are much higher in the scale of culture and morals. To know how to make the most of a leisure hour—nay! of a leisure moment, is an art in itself. It is too much the fashion to despise this small change, and want to take one's pleasure all in a lump. Yet the great difference between the worker and the drudge lies in this faculty for extracting enjoyment from trifles. It is the good luck-penny in one's pock-pocket that is worth more than all the millions of an Astor or a Vanderbilt.

The laying of the corner-stone of the new Congregational church in Dorchester is noticeable for two things. They did not consider it necessary to call upon the Masonic lodge for help, and they *did* call upon a woman, Mrs. Eliza Trask Hill, President of the Independent Woman Voters, to make one of the speeches. I am not sure that she is the only woman, as the *Traveller* intimates, who has made an address on such an occasion, but it is the first instance of which the writer has ever heard; and while the cause of Christianity and the cause of woman were both honored in the choice of Mrs. Hill, it marks another mile-stone in the conquering march of modern ideas. Now, in future, when the corner-stone of a new church is to be laid, let the lodge take a back-seat, and let the women who have labored, and sacrificed, and prayed, and given their mite, hardly earned or painfully saved, to its erection, come to the front.

The Ark, not the one which stranded on Mt. Ararat, has come to grief, and its members, particularly those in that branch of it which is located in Malden, are not in a pleasant frame of mind. The treasury contains about $400, and the problem is, whether to re-organize, or abandon their unseaworthy craft altogether, and divide the money among the old members in the most equitable way possible under the circumstances. It was proposed at the last meeting to give it to some benevolent purpose, such as the Malden Home for the Aged, whose shelter one member, not so depressed by his losses but that he could crack a joke, dryly observed would be needed by all the members if they kept on investing their funds in such concerns as the Royal Ark. The suggestion, however, that it be given to the poorer members of the lodge, especially the young working women, on whom the loss fell heaviest, seemed to carry the day;—which shows, if nothing more, the encouraging fact that the poor deluded victims who flock into these orders are a great deal better than the selfish swindling system with which they are identified. It would be a sad thing for humanity if there was not a certain something in every healthfully constituted human soul that gathers itself up to resist the evil influence of corrupt institutions or false beliefs, just as there is a something in the human body that will resist even the extremes of Arctic cold. It is said that the endowment orders spent over $8,600 for lobby services in the last Massachusetts Legislature; but though they have not ceased their spasmodic effort to live, their day is practically over.

The *Transcript* commends the New Orleans *Picayune* for unusual editorial candor. It frankly acknowledged a lapse of memory in making Madame Ronald, instead of Charlotte Corday, the murderess of Murat. Why this curious unwillingness to confess an error when once it has gone out into the world in black and white? I have seen more than one instance of it. A Providence paper published, a short time since, a report of a sermon delivered at an Odd-fellow celebration in that city by a Masonic clergyman, who took occasion in his discourse to hold up to the scorn of the fraternity, branding it meanwhile with all manner of opprobious epithets, that tiny sheet for women called the *National Home Guard*. Neither the publisher nor editor of said sheet felt disturbed by the occurrence, or the fact that its name was clipped in the report and the "*National*" left out: "but hereby hangs a tale." A lady in Providence publishes among other papers a Sunday-school monthly called simply the *Home Guard*, which many people who read the above-mentioned report naturally supposed to be the one referred to. Annoyed at the mistake, the lady sought the editor at once and desired him to make the statement in his next issue that it was not her paper which had been so unpleasantly criticised. But he refused to acknowledge that any error had been made, and it was only by paying for it as an advertisement that she got a correction inserted. One is amusingly reminded of the editor who published a statement in his paper that a certain man had been hanged; and when the individual appeared before him in person and asked to have the statement taken back, refused to do so, finally consenting, however, to amend it so far as to say that the rope broke. I think he must have been a near relation to the Providence editor.

That a system is false and dangerous does not mean that it may not contain within itself some important truths. Christian Science—"falsely so-called"—has done some incidental good in teaching that the less the mind occupies itself with the body the better, and that health largely depends upon our mental condition. Theosophy, as a religious system, has in it no "leaves of healing for the nations," yet the other day I was struck by the way in which one of its writers sets an old truth in a new light: "If we find that we are hard and unsympathizing towards any certain kind of delinquent, we may infer that we have not as yet conquered in ourselves that person's evil tendency or weakness. The very man who is hard and contemptuous towards a drunkard, may, however temperate he is in this life, be himself a drunkard in some future incarnation. If a woman scorns a fallen sister, she thereby indicates that she needs and will have in her future career just such a fall herself, however superbly she may wear her virtue at the present temptationless moment." While we reject the idea of a past or future succession of lives on this earthly planet, we all believe in another life somewhere—a life of purity and joy, or its reverse. As we feel and act towards the degraded children of vice and misery will it be meted to us then. The merciful shall obtain mercy. But scorn for those who fall is the very spirit of the bottomless pit.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, Aug. 19, 1891.

Washington is just now the scientific Mecca of America, owing to the presence here of a large number of scientists from all sections of the country in attendance upon the fortieth annual meeting of the American Association for the Advancement of Science, which has a membership of about 2,000, although not more than two-thirds of them are expected to attend the meeting, which began here to-day, and which will continue for some days. The meetings are held in the Columbian University building. This evening a reception is to be held.

General regret is expressed at the resignation of Rev. A. H. Zimmerman, State Secretary of the Young Men's Christian Association for Maryland, West Virginia and the District of Columbia, which is to take effect in September. He will, it is thought, return to the evangelistic work which he left to accept the Secretaryship.

It is now evident that a considerable portion of the $51,000,000 4½ per cent bonds maturing in September, perhaps as much as $20,000,000, or $25,000,000, will not be presented for extension at 2 per cent under the offer of the Treasury Department which holds good until September 2d. Those not presented for extension will have to be redeemed, and the Secretary of the Treasury says there will be no difficulty about meeting this obligation, although it is in a measure an unexpected one, as it had been expected that all of these bonds would have been presented for extension at 2 per cent.

Rev. Samuel Kramer died here on Sunday, in his eighty-third year. He devoted the greater portion of his life to work in the itinerate field, and was the founder of the Seaman's Bethel, which, until several years ago, was located near the Navy Yard in this city. He was also vice-president of the board of managers of the Soldiers' and Sailors' Temporary Home. During the late war he was a chaplain in the Navy, and a major in the army, a record that was certainly unique.

"Is the young man safe?" was the very interesting theme upon which Rev. Dr. Henry E. Mott, of Dubuque, Iowa, who is temporarily filling a Washington pulpit, talked to the Y. M. C. A., Sunday afternoon. He gave, as the three greatest needs of the young man, direction, companionship and redemption. In concluding his talk, he summed up the evidence and decided that the question "Is the young man safe?" must be answered in the negative. "For," said he, "remember that our country is as dangerous a foe to itself as its own worst enemy. Do not forget that New York City elected to Congress both Sunset Cox and John Morrissey, and the illustration will prove the meaning. Young men who have learned the three great qualifications of a good life, and, above everything, honor in its highest sense, are our hope in the preservation of everything that is noblest and best in the land."

Some of those who think that science is the enemy of religion should have listened to the address delivered by Prof. Conrad at Mount Vernon Place church, Sunday night. The fact of the professor being a scientist of distinction made his testimony all the more valuable to his hearers. "The Christian's Reply to the Skeptic" was the title he chose for his discourse, and he took the interview of Nicodemus with the Saviour to start with, and said that if public men of to-day were to be measured on the standing of Nicodemus they would leave the public service by brigades. Nicodemus, he said, of the outgoing dynasty, met Christ, of the incoming dynasty, in a respectful manner and wanted his doubts settled. He then spoke of how natural it was for the young man to doubt, and how necessary it was for him to get his doubts settled. "Pure science," he said, "does not contradict religion. There is as much evolution in religion as in science." After speaking of the business aspect of religion and urging his hearers to serve the Lord with happiness and build their religion on the ground of determination, he closed by saying: "A man has just as much religion as he acts."

The Washington delegates to the recent High Tent of Rechabites, held at Savannah, Georgia, have returned. A Washington man—Mr. N. Bunch—was elected High Chief Ruler, and it was decided to hold the next annual session of the order in Washington. As that convention will celebrate the semi-centennial of the order, it is to be made a memorable event in secret temperance circles.

It is now understood here that President Harrison will return to the White House early in September, because of pressing public business to which he wishes to give his personal attention.

*

Rev. B. P. Aydeldotte, D.D., former president of Woodward College, Ohio, a renouncing Mason, says: "Freemasonry is a lie all over."

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

Narragansett Bay, R. I., Aug. 14, 1891.

An hour's run by rail brought us from Boston to Providence, where we took the steamer Richard Borden for a seventeen-mile sail and a Sabbath with the faithful in Christ at Bristol. The day is fine, and the change from city bustle is a happy relief; quite as exhilarating as a life-insurance policy or membership certificate in a "benevolent order," and much less expensive.

By the way, judicial investigation is unearthing some lovely features in these tender-hearted, open-handed schemes that furnish "Golden Opportunities" for the industrial masses to invest their hard-earned but scanty margins, with promises of enormous returns. Turning on the light discloses the fact that the applicant for benefits makes all the promises, does all the swearing, and, in most cases, *actually pays all the money.* The contract is artfully worded, but when

judicially sifted it transpires that the sovereign grand lodges have supreme authority *not to pay one cent* to policy holders if they so elect, and their sweet will is restricted only by an injunction not to pay to any one a sum in *excess* of that mentioned in the bond. This is Masonry pure and simple, and it reveals the paternity of the secret benevolent orders. As in one, so in all these lodges, the swearing is all done by the applicant, and when once inducted he finds that the indispensable requisite to good standing is "*pay and obey.*" Now, since the Masonic covenant does not provide for pecuniary benefits, and since payment is left entirely optional with the sovereigns in the grand lodges, who shall presume to deny their benevolence? Every cent remitted to policyholders is not required by contract, but is simply and solely a gift of benefit orders that never promised to pay a farthing at any time, or under any circumstances. Here, for instance, is the "Old Colony." Its beneficiaries have paid in assessments at different times—$128, as reported by the press, under an impression that they were to receive $100 on maturity of their policies. Now that they have paid their money and the testing time has come, they find it was not in the contract; only an *impression* or "tacit understanding" that if they paid all assessments, they should receive $100. That is, the lodge takes $128, never promising to refund one cent, but, out of pure unalloyed generosity, offers to pay $80, charging only the trifle of $48 for manipulating the affair.

Providence, R. I., Aug. 18.—A live prayer-meeting at Bristol on Friday evening was the harbinger of what proved to be a time of refreshing. We were the guests of Bro. and Sister Geo. H. Green, to whose attention to our comfort nothing could have been added to render our visit more pleasant or helpful. With them we visited the Soldiers' Home, recently started, and containing about fifty of the veterans. The place where King Philip fell was pointed out to us. The residence built by General Burnside, where he died, with many places of note, were shown us.

Three Sabbath services at the Independent Christian Church were in the Spirit, and fairly well attended. At 6 o'clock that evening I attended, and, by request, took the lead of the Y. M. C. A. meeting. It was a profitable hour, and strong testimonies were given to the saving power of the Gospel.

Our trip up the Bay, on Monday, was simply delightful. Landing, we were met by Bro. and Sister Graves, of Rehoboth, and taken six miles to their quiet country home. Bro. G. is not strong physically, but our cause has no stauncher friend in New England, and there is not a home on this continent where a true reformer will receive a heartier welcome. We made a number of calls, and trust the way will open for a return and meetngs in the direct line of our work.

J. P. Stoddard.

FROM THE WASHINGTON AGENT.

Boston, Mass., Aug. 19, 1891.

Dear Cynosure:—As revolves the Hub, so moves the wheel. I find the spirit of reform in the air. Meetings are held and public sentiment created. Many voices are crying "Stop, stop!" to the forces which are dragging thousands of priceless souls to the pit.

Sabbath before last an open-air meeting which I attended in Washington was interrupted by companies of men passing, with bands playing and banners flying. It was the G. A. R. returning from camp. Had a theatrical company, or Masonic funeral, been the occasion of the interruption, we should not have thought it so strange, but to see the old soldiers thus desecrating the Sabbath was a sorry sight indeed. I question if many would have done it but for loyalty to their lodge. They both went and returned on God's holy day.

The failure of a number of the "Royal Grand" insurance lodges of this city is calling forth the ridicule of the papers, and opening the eyes of many who have been expecting chickens from bad eggs. The Great Noble Grand hatchers will have to move their nests to more congenial quarters if they get big salaries for silly secrets.

Notwithstanding there was much opposition, Rev. Mr. Hood, of the United Presbyterian church, welcomed a discussion of the lodge. I addressed a good audience on Sabbath evening. The best of attention was given, and from what I learn, I judge the truth was welcomed in many hearts. Some were greatly disturbed, manifesting an un-Christlike spirit. With those who took a more sober view this but helped to confirm the facts.

In the absence of the New England agent, I conducted the 39th parlor meeting, held on Monday evenings in the parlors of Suite 1, Hotel Howland. These meetings have been of great help to those seeking light on the lodge question. Brother and Sister Powers, who so kindly provide the place of meeting, are recent converts to our work. Their zeal for Christ leads them to put forth every exertion possible for the enlightenment of those around. There were present at this meeting six ministers and several young men and women just entering upon their life work. It was indeed a pleasure and privilege to address such a company. The utmost freedom was felt. Questions were asked and experiences given until a late hour. Sister Rockwood, though over three-score-and-ten, is engaged in most of the prominent reform works, especially that of the W. C. T. U., and is helping nobly in the furtherance of our work. She had not known of our paper till one year ago. In renewing her subscription she says: "I have become attached to your paper, and want it a constant visitor in my family. I circulate it when I have read it." The leaven of truth is at work in New England, and we have every reason to press onward and upward, for the victory will be ours.

W. B. Stoddard.

George Jones, founder and proprietor of the New York *Times*, died Aug. 19th, at Portland Spring, Me., aged 80 years.

CORRESPONDENCE.

IN MEMORY OF HADDOCK.

Cresco, Iowa, Aug. 17, 1891.

By invitation of the Law and Order League, I spent Sabbath, August 2, at Sioux City and preached in the First M. E. church in the morning, the church of which Dr. Haddock was pastor when he was so cruelly shot down upon the street. I preached in the evening in the Whitfield M. E. church, where the Immanuel Baptist, Second Presbyterian and Whitfield congregations united for a memorial service. It was the fifth anniversary of the death of Iowa's prohibition martyr. Each year there is an increased interest in these memorial services.

The growth of the city is marvelous since I was here four years ago; but for the past two years the temperance sentiment aroused by the assassination of Dr. Haddock has been on the decline. Liquor men have entire control of the city government. This is mainly owing to the fact that the wealthy men of Sioux City—men who control its street-car lines and large business interests, are men whose influence is thrown against the church and in favor of the saloons. The mayor collects fines each week from a large number of saloons, and they go on the same as under license. Gambling and houses of prostitution hold high carnival.

The city is fearfully lodge-ridden. Arensdorf, whom very few doubt to be the murderer of Dr. Haddock, still walks the streets, but all remark his altered appearance. His property has been swept away, and his dejected look and melancholy face proclaim that he walks under the shadow of a great crime. The ex-sheriff was once my schoolmate in Wisconsin, and gave me much inside information. He said that Arensdorf belonged to the same lodge with himself. There is little doubt but that the lodge had much to do in securing his acquittal.

The Republican party, as well as the Democratic, is under the heels of the beerocracy; but the Democratic paper of Sioux City is more outspoken against the liquor administration than the Republican. Ex-Senator Clark spoke on Monday evening in the Academy of Music, cracking the Republican lash over the heads of the people. He said, "I tell you I have little respect for a Prohibitionist who will not stand by the Republican party this year." Senator Clark, in the Senate, opposed giving the police power to the governor, some years ago, the only measure that would have secured the law's enforcement in Iowa. There are indications that leading politicians of both parties in Iowa will allow Prohibition to be knifed this fall, as in 1889, and then in 1892 will try to carry a license platform.

M. A. Gault.

OUR BOSTON LETTER.

Boston, August 16, 1891.

We are sure that the readers of the *Cynosure* are interested in the progress of the anti-Romanist movement being so faithfully conducted in this city by that noble and self-sacrificing gentleman, Mr. Benjamin F. Bradbury, whose indefatigable energy excites the admiration of even the class he is striving to educate and emancipate.

At the present crisis of American independence, loyal and patriotic men are needed in its defence, and none are more entitled to recognition and encouragement than Mr. Bradbury for the uncompromising stand he has taken. There are many grand men and women who have been, and are now, actively engaged in the conflict, but in this section of the country no one is better known, and dreaded as well as hated, by the Roman hierarchy than the Winter street pharmacist.

He is the right man in the right place. The post which he occupies in the field is indispensable to the cause, and pivotal so far as the work here is concerned. Few men are properly constituted to successfully hold the position.

To fully appreciate his efforts one must come in close contact with them. Those who are simply interested, can have little or no idea of the impediments to be overcome,—the insufficiency of funds; disappointments in speakers; the recreancy of professed adherents; the sharp criticisms from pulpits which have only a superficial conception of the situation; the denunciations and unsympathetic attitude of a degenerated and Romanized press, and a thousand and one other seemingly insignificant annoyances, which, nevertheless, are potent in their evil effects. In spite of all these discouragements, there is no fear of his retreat. There is nothing ephemeral about his advocacy.

It is quite easy to suppose a reform outside of business interests, or in a manner which will not directly involve those interests in any risks, but Mr. Bradbury has risked everything in his identification with this movement.

As regularly as the weeks come round, the card announcing the speaker for the following Sunday at Music Hall, or Tremont Temple, in defiance of the imminent danger of broken heads, as well as glass, appears in the window of his store, which is located in the most central business part of the city, and is a most excellent advertising medium for the cause.

Every Sunday afternoon, in summer as well as in winter, when a respite would be reasonably expected, he appears on the platform of the Patriotic Lectureship, as its chairman, apparently as fresh, and doubtless as earnest, as when he first entered upon the work, and one glance at his complaisant, yet determined, countenance should banish any fears which his compatriots may entertain of his ever becoming a victim of desuetude.

Mr. Bradbury is sustained by something more than transient emotion or volatile enthusiasm, which are characteristics of all great reforms, and more or less essential in the early stages of their development. He has in a sense outlived both, and stands on the solid bed-rock of an immutable principle. His purpose is comprehensive, and method of procedure well defined in the defence of American institutions against the intrigues and onslaughts of the papacy, their most deadly enemy. His motto is practically, as well as theoretically, that of old Davy Crockett's. He does not idly accept the simple advice of making sure of being right, and then spasmodically going ahead, but is sure he is right and goes unswervingly ahead.

His firmness is an inspiration to the community. Fearless of boycott, ignoring the innuendoes of the enemy, and the sneers of a mongrel Protestantism, he stands invincible at his guns, sending shot after shot, most effectually, into the ranks of the aggressive foe.

It must be most gratifying to Mr. Bradbury to note a development in the movement which Rome has most dreaded, and insidiously done her best to prevent, the augmentation of prominent lay, and eminent clerical, Protestants from almost every denomination, and especially the increasing attendance at his meetings, of the most re-

spectable classes; for she knows full well that if this American Demosthenes can get the attention of the intelligent citizens of modern Athens, the phillipies which he is hurling from the platform of a patriotic Aeropagus must inevitably thwart her machinations against our Republic, its overthrow, and the subjugation of its people to her dictates, for her acknowledged ambition is the ubiquity of her domination.

To see an auditorium with a seating capacity of 2,500 crowded nearly to its lofty dome, in midsummer, by not only a well-dressed, but decidedly intelligent, audience, is indisputable evidence of the awakening which these meetings are affecting. Indeed, Music Hall may be appropriately termed the new cradle of American liberty.

At this juncture of the work, the best speakers must be procured, whose statements must be scientifically positive, their criticisms philosophical, and conclusions logical, for the thinking and studious classes who are now becoming interested will not be satisfied with merely empirical allegations, no matter how pleasing the address or elegant the language. It will require no small amount of money to supply the platform with such speakers, but nevertheless it must be forthcoming, or the work will be lamentably and perhaps fatally retarded.

When it is remembered that Mr. Bradbury's services are rendered without remuneration, and must, unavoidably, infringe, more or less, upon the interests of a large pharmaceutical and drug business, his perseverance certainly seems little less than phenomenal. D. P. MATHEWS.

PENNSYLVANIANS, READ THIS!

YORK, Pa., Aug. 17, 1891.

EDITOR CYNOSURE:—In order to advance the cause in general, to extend the circulation of the *Cynosure* in Pennsylvania, and to strengthen the Pennsylvania Christian Anti-secret Association, I will mail an envelope containing seven anti-secret and anti-Catholic tracts, to any address in this State, on the receipt of one red stamp. This offer is good for the remainder of the year.

Let all readers of the *Cynosure* in Pennsylvania send to me a list of the names and addresses of their honest and intelligent friends, with one stamp for each name, and I will attend to them immediately.

Every envelope will contain a *Cynosure* prospectus and several N. C. A. tracts, besides the very best anti-Catholic documents. And now if any of our friends in this State are wide awake and free from chills, I am ready and anxious to hear from them. Yours, etc.,

EDWARD J. CHALFANT.

THE BATTLE IS ON.

LITTLE ROCK, Ark., August 17, 1891.

DEAR CYNOSURE:—The weekly visits of the greatest herald of God's truth are looked for by me with much anxiety, and next to the Word of God I prize the *Cynosure*. I am fighting Masonry in the church and out of it. I meet with many of the "craft," and as soon as I open up on them they show their temper, not having fully learned to "subdue their passions." Some, however, have a Masonic plaster on their mouth, and they keep silent. I am also working for the *Cynosure's* circulation in this city, and many would take it and read it that have quit the lodge, but that oath is what holds them. Yours for the truth,

A. J. MILLARD.

"NO JEWS IN THE MILLENNIUM."

ELGIN, Ill., August, 1891.

DEAR CYNOSURE:—Brother Blanchard, in his Baccalaurate sermon, preached at Commencement at Wheaton College, June 21, 1891, and which the readers of the *Christian Cynosure* are asked to peruse carefully, says: "And, first, there are to be no Jews in the millennium. For Christ will be King there; and in him there is neither Jew nor Greek." Gal. 3:28.

After the readers of the *Christian Cynosure* have carefully perused our brother's sermon, may they then carefully study Gal. 3:28; and may the Holy Spirit lead them to see what logically follows the above statement, if that statement is true. Is not the second clause of that verse as true as the first? "There are to be" no bondmen nor freemen in the millennium. For Christ will be King there; and in him "there is neither bond nor free," Gal. 3:28. And now for the third clause in the above verse: There are to be no men or women in the millennium. "For Christ will be King there; and in him there is neither male nor female." Gal. 3:28. If Gal. 3:28 has *any reference* to the state of things in the millennium, we are unable to see it.

We trust we shall be pardoned for taking exception to our good brother's interpretation of Scripture. Respectfully yours,

GEO. R. MILTON.

MASONRY SHOWS ITS HAND IN THE CHURCH.

GURDON, Ark., Aug. 16, 1891.

DEAR CYNOSURE:—There has been some very serious trouble caused by the Masons in this city. A meeting was called by the Baptist church of which I am pastor, for the purpose of carrying into effect some of the by-laws of the society. The meeting was held, and its action resulted in the exclusion of several members, some of whom were Masons, and of every Mason who was not present. When a charge was about to be brought against them, those members in the meeting who were Masons interfered to stop the question and discuss it, and declared that before they would suffer the delinquents to be excluded they would pay the debt for them. On the other hand, when a charge was brought against the members who were not Masons, there was stillness, as there was when heaven struck silence. Of course, this was observed by the other members.

Now there is no higher tribunal on earth (for the trial of its members) than a church; and whenever it meets, the object should be to please God and not man; for we are not to please ourselves, but God. "Call no man master;" "Let God be true, but every man a liar." Ah, what a benighted land is ours! Z. H. ANDERSON,

Pastor.

[The brother should write to Rev. R. N. Countee, Memphis, Tenn., who has had a similar experience, for condolence and advice.]

HOW TO CURE MOUTH AND LEG DISEASE IN CATTLE.

MARTINSTOWN, Mo., Aug. 11, 1891.

DEAR CYNOSURE:—I saw in your news items of the 6th instant a report of mouth and leg disease among cattle in your State. I suppose the same malady attacked my cattle two weeks ago; but all seem to be well now. The following is the treatment adopted, which please publish, and ask other papers to reprint: Quarantine the sick cattle, giving them access to water in which they can stand if they like. Give, once a day, one heaped tablespoonful of powdered alum and one heaped tablespoonful of salt, dissolved in half a gallon of cool water. The sick cattle will probably drink this mixture voluntarily; if not, drench them with it. Give them soft, chopped feed twice a day. We used this, and soon found the sick cattle recovering. I don't know it would work in a delayed case; but it would not be much trouble to try it. Yours truly, A. B. LIPP.

PITH AND POINT.

SAVING LOVE.

"Our Lord Jesus Christ is still 'the way, the truth and the life,' 'the same yesterday, to-day, and forever;' and his love has neither grown cold, nor diminished, nor lost its power to redeem us, nor is it a whit less precious to those who seek and enjoy it. It can still save from sin and from being overcome by temptations, and cleanse us from all iniquity."—SCRIP AND STAFF.

WHAT A CHURCH IS.

"Whenever two or more persons agree to help each other to serve God, they form a church."—EDWARD EGGLESTON.

"I OPPOSE MODERN SPIRITUALISM:

"(1.) Because it is expressly forbidden and denounced in the Bible (where it is designated 'possessed of devils,' 'possessed of a spirit of divination,' 'having unclean spirits,' etc.), under the titles of 'doctrines of devils,' 'sorcery,' 'witchcraft,' 'familiar spirits,' and other like names. (2.) Because it antagonizes the Bible and reviles its teachings. (3.) Because it rejects the divine nature and mediatorial office of Jesus Christ. (4.) Because it claims a probationary state after death. (5.) Because it leads its devotees to believe, say, and do, many silly things. (6.) Because no reliance can be placed on its revelations, which are either distortions of truth or real lies. (7.) Because its phenomena are unsatisfactory and useless. (8.) Because (with other reasons) Jesus and his apostles drove multitudes of evil spirits out of the 'mediums' of their day, restoring them to sanity and physical health."—H. M. HUGUNIN, *Chicago*.

NINETY-TWO, AND LOVES THE CYNOSURE.

"I am nearly ninety-two years of age.....I have been a reader and admirer of the *Cynosure* for many years, and shall take it as long as I live. I wish it was taken in every family; it would not fail to do a vast amount of good. May God bless its editors and publishers and all its patrons."—W. G. KIRK.

THE CHRISTIAN LIFE.

"Christianity is a life, not a dogma. Theology may be dogmatic, but Christianity is truth manifested in the flesh, even as the Godhead was manifested in Christ. It is a principle, opposition to which has always wrought havoc in the churches, and dishonored the Saviour."—THE MAN WITH THE INK-HORN.

BEGINNING AT THE WRONG END.

"It is no part of a church's duty to give the children a denominational training in the hope of making them Christians. Get them first thoroughly converted to Christ, as early as possible, warn them against everything that is evil and un-Christian, and let them go forth into the world, not to be of it, but to win it for Christ. This is better than teaching them that the church has the first and greatest demand upon their service."—IBID.

ONE OF THE FAMILY.

"The *Cynosure* has become one of the family, and is as anxiously looked for each week as an absent one's return. I regard it as the leading 'down-brake' on secret societies, and one that holds them in check; otherwise they would run themselves, the church, and the State, to destruction. May its beacon-light on the ocean shining help many a tempest-tossed soul to the haven of liberty, religion and the Father's house."—REV. J. C. WEIDLER, *Biglerville, Penn.*

IN NEW ENGLAND.

"I am much pleased with the *Cynosure* under its present management, and as my son (W. B. S.) is with me, we hope largely to increase its circulation in Boston and New England."—J. P. STODDARD, *Boston, Mass.*

A HELPFUL PAPER.

"I find the *Cynosure* a very helpful visitor, both to my family and pulpit. It inspires me to be more separated from the world, and more fearless in saying to the people 'thus saith the Lord Almighty.' My prayer is that the paper and its editors may live long and be useful instruments in suppressing the powers of darkness in high places."—REV. E. D. SIMMS, *Franklin, La.*

"REJOICING IN THE TRUTH."

"I have been sitting by and rejoicing that our work is being so well and wisely done by the *Cynosure*. I, however, hope to take a more active part than of late. I am not less convinced of the reality and magnitude of the great evils you are combating, and the importance of the great reform you are laboring to effect than aforetime."—REV. JOEL SWARTZ, *Gettysburg, Pa.*

A "SOUL-LIFTER."

"I am proud to read your paper. It lifted up my very soul. I long since took a decided stand against secret societies."—REV. WM. FOUNTAIN, *Little Rock, Ark.*

SHOULD CHURCH ASSOCIATIONS DISCUSS LODGE SECRECY?

Nearly a year ago, among other questions addressed, through the *Cynosure*, to the pastors of Congregational ministers in various parts of the United States, was the following:

"Do you believe that this subject (secret societies) should be discussed at our associational meetings?"

Answers were received from numerous pastors, as follows:

'Yes, and in the pulpit, and everywhere. The cowardice of the church has been a great feeder of secret societies."

"Discuss it in various religious gatherings, where it may *willingly* be considered,"

"Yes, in due proportions with the great variety of topics which must be discussed in these meetings, and in due relation to the importance of each topic to the present emergencies of Christian life, character and influence in the church."

"Yes, and no."

"I do not."

"Am inclined to the opinion that the time at our associational meetings could be used to better advantage than by the discussion of this subject."

"Yes, temperately. In nothing is there call for greater charity."

"Yes; discuss them, unless there is some especial reason against it."

"I do think the subject should be discussed at our associational meetings, and will do what I can to bring it before our association."

"Yes; but don't know that we could get this done in ———; we have too many Masonic preachers—some of them D. D's. at that, Secret societies are strangling some of our churches in this State."

"By all means; and one session will not be long enough to exhaust the subject, or bring the church up to the Christian standard."

"By all means, at the State associational meetings."

OBITUARY.

DR. JOHN HAYS GRAY.

Cambridgeboro, Proctor county, Pa., mourns the loss of one of its most eminent and public-spirited citizens, Dr. John H. Gray, who died at his home on Monday, July 13, 1891.

He was the oldest son of Joseph Gray, of Egremont, Mass.; was born in Concord, Erie Co., April 24, 1824, and was, consequently, but little more than 66 years of age at the time of his death. When he was five years old the family removed to Cambridge, where he resided during the remainder of his life. His education was received in the Cambridgeboro schools and at the Waterford Academy. Later on he taught school and studied medicine with Dr. Terry, of Edinboro, and, in 1847, was graduated from the Berkshire (Mass.) Medical College.

In 1848 he was married to Miss Sophia R. Wheelock, and from this happy union sprang seven children, all of whom survive their father, are all married, and all with one exception (Mrs. D. E. Kelley, of Millers' Station, Pa.), reside in Cambridgeboro.

For forty years Dr. Gray practiced medicine, having a large and lucrative practice. In 1870 he was elected a member of the Pennsylvania Legislature, taking an active part in the political contests of that period, and was a prominent figure in many of the various notable movements of the past twenty years. A man of strong convictions, he dared to advocate and defend whatever he deemed right. For a long series of years he was a member of the Baptist church in Cambridge, but on account of his Anti-masonic belief he felt it his duty to sever his connection with that church.

About thirty years ago he discovered what are now known as the "Gray Mineral Springs;" but not until he visited the Hot Springs in Arkansas did he become acquainted with the valuable medicinal virtues of the water flowing from his own. From that time onward he devoted his efforts to the promulgation of the great curative qualities of the springs which he controlled.

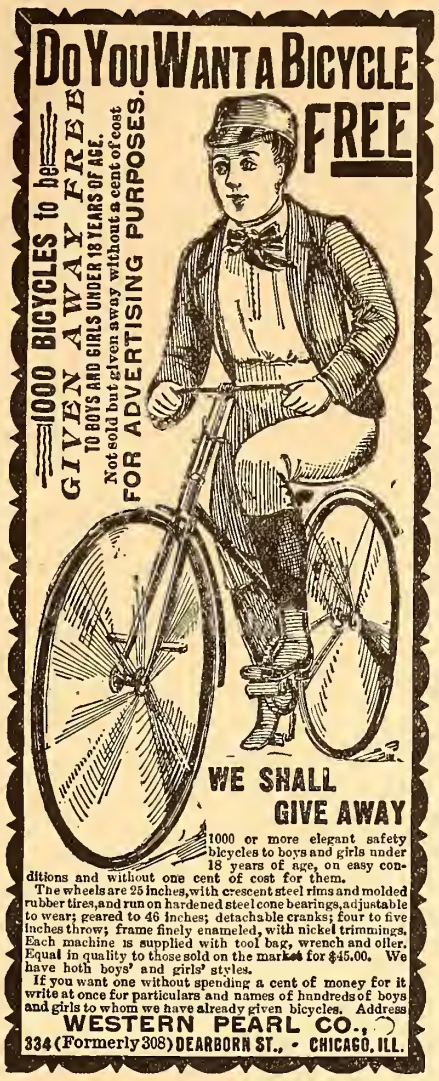
On the 23d of last March he had a stroke of paralysis, which to some extent rendered his right side helpless. On the 10th of July he rode out in his carriage, and on the following day he suffered a second stroke of paralysis, and gradually sank until death came to his relief. He died full in the faith of the Redeemer, and looked forward, longingly, to the joys of the future world.

Originally a Democrat, Dr. Gray subsequently became a Republican, ardently supported Horace Greeley for the Presidency, and afterwards joined the Prohibitionists. He was always foremost in the cause of temperance.

An immense concourse gathered in the Baptist church in which his funeral services were held. The funeral sermon was delivered by Rev. Mr. Thomas, formerly of Cambridge, and a life-long bosom friend of Dr. Gray, who had specially requested him to officiate. Rev. L. B Underwood and Rev. William Grassie also participated in the exercises. The choir sang several songs, favorites of the deceased, and the speakers referred to his life-work and strong Christian sentiments, telling in touching words of his personal traits and character. Mr. Underwood, especially, bore witness to his Christian triumph in the hour of death.

The remains were enclosed in a handsome black casket, on which rested a beautiful wreath of white water-lilies. When the services were ended, the procession proceeded to the Cambridge cemetery. The pall-bearers were Messrs. Frank Hyatt, Perry Gage, Sherman Sæger, and D. E. Kelly, all sons-in-law of Dr. Gray. There his body rests in peace, awaiting the resurrection of the just. Peace to his memory.

As you like it. Gray and faded whiskers may be changed to their natural and even color—brown or black—by using Buckingham's Dye. Try it.



Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Odd-fellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts, 99 pages, paper cover. 25cts each.

N. C. A. LOCAL AGENTS.

"Secret Oaths by Joseph Cook ought to be read by all Christian people over and over again."—*Rev. G. James Jones, former editor Christian Record.*

"Enclosed find $1.00 for a package of Carradine sermons. I am just now making it warm for the lodge in this parish. Am giving out anti-secret literature all the time and quite often speak out against lodgery in the pulpit. People are thinking and taking ground against secret orders all around us."—*Rev. Nathan Callender.*

WAYS OF DOING GOOD.

"Little influences, apparently insignificant, such as words, examples, books, tracts, visits, contributions, warnings, letters, songs, prayers, etc., have resulted in the conversion and consequent usefulness of thousands. Especially is this true of book and tract circulation."

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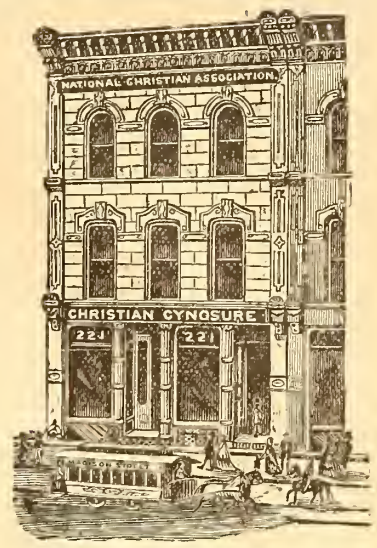
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CHICAGO, THURSDAY, AUGUST 27, 1891.

MEN WHO DID RIGHT IN THE SIGHT OF THE LORD.

It is recorded in 2 Kings 15:34 that King Jotham "did that which was right in the sight of the Lord." This was the common record made of all the Hebrew kings who were faithful to the true, and who opposed all false religions. They were not all perfect men, but they were true patriots and benefactors, and so obtained the same honorable record: They "did that which was right in the sight of the Lord."

There is but one religion which makes men free. All false religions enslave men, by making them dependent upon priests. But "this is life eternal, to know the true God and Jesus Christ whom he hath sent." (John 17:3.) And the Hebrew Messiah was the Mediator, Christ—the Sent One; and when a man has made his peace with God, through Christ, he is free and independent of all created beings. Being in Christ, and so one with God, he needs no priestly absolution; and no Balaam can effectually curse him. He may

> "The darkening universe defy
> To quench his immortality,
> Or shake his trust in God."

Jesus Christ was the leader of the armies of Israel. He presided amid the clouds of Sinai, whose lightnings were his sceptre, and their thunders his voice; and from that sublime day and hour to the present day, a ceaseless conflict has been waged by the usurping god of this world, to suppress Christ and set aside his law, on which hangs the hope of the human race. And this conflict grows fierce as the end draws nigh. As "humanity sweeps onward," God is evermore presenting test-questions on which men divide, putting "the sheep upon the right side, and the goats upon the left."

Those old Hebrew wars always turned on the one pivot-question, viz.: Whether mankind should worship the one true God, through Jesus Christ, or the many false gods, without Christ. In those trying test-periods, those old reformer-kings stood firm for Christ; and the inspired historian sums up their history for us in the same words for each of them: "He did that which was right in the sight of the Lord." For in every such struggle God is ever looking on!

In 1811 the Methodist Episcopal church was in the greenness of its vigor. Coke had been ordained its first bishop, and for twenty years after that date he preached the principles which the Methodist church in America had adopted. Unlike many Methodists of the present day, Mr. Wesley, when he saw anything damaging or destroying human welfare, assailed it without hesitation. In his sermon on the distillers of England he said: "They murder His majesty's subjects without stint; neither does their eye pity or spare; they drive them to hell like sheep." Among his rules for his praying bands, he wrote one excluding all who "take snuff or drink drams." Clarkson and Wilberforce were there in the midst of their struggles to abolish the African slave-trade. Three hundred ships sailed in that traffic from Liverpool alone, and, of course, violent opposition was aroused.

Mr. Wesley might have shrunk, and if governed by modern motives, would have shrunk, from bringing the hatred and opposition of the powerful West India interest down on his societies. He said to Mr. Wilberforce: "Your cause is of God, and you will surely triumph, unless the devil first wears you out." In America he published a letter to slave-holders, telling them that their houses, lands, furniture, all that they had, was covered with blood; and that "American slavery is the vilest that ever saw the sun."

But, in 1843, the Methodist Episcopal church in America had become poisoned with the virus of human slavery. Its general Conference, at Cincinnati, in 1836, voted to censure George Storrs and Orange Scott for attending an anti-slavery meeting and praying for the downfall of slavery. Both were blameless, and excellent men and ministers of Christ. The conference, at the same sitting, forbade its ministers to preach against slavery. A Methodist in the Marietta circuit sold a whole family of colored Methodists down the Ohio river to the Legrees of the South, among plantations which were the graveyards of murdered slaves. A slave-mother, caught and shipped South from Cincinnati, where that conference met, arose at midnight, threw her three little children into the dark river, jumped after them, and all went together to testify at the bar of God. In the face of the ringing testimony of Wesley against slave-holding—the early rule of their own church excluding slave-holders—and in the face of a multitude of facts like the above, and of the Bible law that the man who should steal and sell a man, or in whose hands a stolen man was found, should be put to death; though every slave had been stolen, or his father or mother before him had been stolen; against this Niagara of proof that slave-holding was both crime and sin, it was suffered to grow up under American communion tables and attempt the dissolution of the American Union, the abolition of free government, and the annihilation of the hopes of man. A Methodist bishop—Andrew—held slaves, and the general conference could not find law to order him "to let the oppressed go free." In that dreary hour, conscientious members left the church which had been their earthly Paradise, and, in so doing, "did that which was right in the sight of the Lord."

John Rawson, one of them, had this crowning characteristic: "He abhorred that which is evil," as the Bible commands us, and whenever he met it, he opposed it. He "did that which was right in the sight of the Lord." He voted against the saloon and those who license it. Like Wesley, too, he despised a Masonic lodge, and wore none of its drapery or costume. He "hated even their garments spotted by the flesh." (Jude 23.)

In 1762 a correct exposition of Masonry was published in London, entitled "Jachin and Boaz." The author was found dead in the street, with his throat cut. Wesley read this book, and says, in his Journal, "If this book be true, and it appears to be, what a banter is Freemasonry on the human race!" Every Mason, when properly initiated, still swears consent to have his throat cut as was the author of "Jachin and Boaz." Morgan was murdered in 1826, and his blood is still encrusted on Masonry, silently calling down the wrath of God. The late John Rawson was fifteen years old when that murder was committed, and his life, like that of Wesley, has been a testimony against the lodge.

These, and all other men who have done that which was right in the sight of the Lord,—"these are they that have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." (Rev. 7:14-17.)

J. B.

A STUPENDOUS SERMON.

The sermon of Dr. E. P. Goodwin, well-known to our readers, delivered before the representatives of all the Congregationalists in our world, London, July 10, and already mentioned in our columns, has come to our hands. It was heralded to the secular press by the hiss which its delivery occasioned. We have now read the sermon, with profound admiration for the author, and gratitude to God. In our deliberate judgment the writer will be , and deserves to be, remembered for that sermon as the great work of his useful and successful life.

We shall attempt no analysis of it in a column newspaper article. The only way to form an idea of it is to read it. He stood in the focal point toward which the eyes of Christians of two continents were turned, and he realized the grandeur of his theme and the prominence of his position. Hume, Brougham, Macaulay, and Motley, with their multitude of echoes, have declared that the mind of the Puritans was the mint of freedom for both the British and American constitutions; and the mind of the Puritans was illuminated by their "Faith," which was the theme of the discourse.

It is the fashion of the day to impute the doctrines of the Bible, which the world hates, to some fearless man or men who have taught them; and, as all men are imperfect, denounce the truths of God as the errors of men. God's sovereignty is "Calvinism," "hell-fire" an invention of the "Middle Ages;" as though Christ had not taught the reality of both. Dr. Goodwin's sermon is altogether the most masterly defence of the Bible against the cavils of modern criticism we have ever seen. He shows that the Puritans believed the Bible, and that Christ indorsed it, and, hence, to scout their teaching is to deny Christ. The miscalled "Higher Criticism" which does this is but the "opposition of science falsely so called."

The first meeting of Congregationalists established in London was broken up, and sixty-four men, women, and children were locked up in the New Gate and Giltspun Compter prisons. The venom of human depravity was aroused by the truth taught in those meetings, and neither depravity nor truth have changed nature since. And nothing will reconcile man to the truth which indicts him, but submission to God and a change of heart.

At a meeting of Dr. Goodwin's people in their church August 19, copies of this sermon were distributed; and a friend present has furnished a sketch of the pleasant remarks made them in reply to the learned vituperation which the sermon received from Dr. Joseph Parker and his wife, in whose church the Great Council was held.

One of the prominent deacons of the church spoke on the prayer meeting subject, and then asked leave of the leader of the meeting to make an announcement. He announced that a noted English divine, Mr. Meyers, was to preach in the church next Sabbath, and also that there would be copies of Dr. Goodwin's sermon preached before the Congregational Council, at the church, for all who wished them. He wanted to say, also, that he had read the sermon and had found nothing in it to justify what was said about it in England, and that it was very well worth reading. Then the leader of the meeting took up the subject, and said he had read the sermon, and as he was reading it expected any minute to come to something he could not quite indorse, but he didn't come to it. It was nothing but sound doctrine and Gospel. The church visitor then remarked that she had read it, and when she had finished thought that it must be that some of it was left out for she didn't see anything in it to give cause to the comments in England. Another lady said she had read it and that it was all good. Then one of the most active workers in the church and Sabbath-school, also a deacon, arose and said he had read it, but he had never doubted for a moment that everything in it was grand Gospel. He believed in Dr. Goodwin all the time. Another suggested that those were his sentiments too. Another brother thought that if that sermon came from something equal to a theological corpse two hundred years old, the English people had better resurrect some more corpses. The leader agreed with him perfectly, with a little chuckle. He thought "what a stir some corpses do make," we suppose.

A MOUNTAIN ON FIRE.

Mr. Kellogg, so long and well known as editor of the *Cynosure*, took his family to the pleasant city of Auburn, near the snow-capped Sierras of Eastern California; and although the skyey solitudes send down streams from the snow banks which whiten the distant horizon, the law of a California climate prevails there, and the hills and summits around there, in summer, become as dry as tinder. Last week the Chinese were holding a *post-mortuary* carnival for their dead near Auburn, and set fire to the furze with which the wet season covers the landscape. Mr. Kellogg and his daughters were returning from their Sabbath-school, and a black column of smoke diffused itself over the ridges between them and their ranch and veiled their cottage, barn, garden, and orchards of figs, peach and apple trees from their sight. The scene as Mr. Kellogg described it, reminds one of Pope's "Messiah," where the poet says:

> "The seas shall waste, the skies in smoke decay;
> Rocks fall to dust, and mountains melt away."

The good citizens of Auburn rallied to the fight with fire; and though the raging element surrounded their home, and its destruction was so imminent that the people emptied the cottage, loading the furniture into wagons, and covering it with wet

blankets, by the good providence of God they drove back the flames, which came on like a steady blazing wall ten or fifteen feet high, fed by the wild gorse and chapparel, so that the buildings were saved, with the lives of the occupants.

Mrs. Kellogg and the children "kept cool" in spite of the raging heat around them, except the youngest daughter, Geraldine, who could not help crying out when she saw the bedding being taken from the house, which she took as proof that they were to sleep under the open sky. The numerous friends of the family will join with them in gratitude to God for their happy deliverance.

THE SECRET EMPIRE IN CHINA.

The opposition shown by the Chinese to foreigners in the recent riots in the "celestial" empire, which culminated in open assaults upon the persons and property of alien missionaries and others, has been freely commented upon by the press in America and Europe, and has been justly denounced as an international outrage. Ostensibly the warfare on Americans is charged upon the anti-Chinese immigration law of the United States; and other grievances by other nations are mentioned as incentives to persecute residents from those countries in the same relentless spirit.

The London (Eng.) *Standard*, which ranks as a competent authority, commenting upon this subject, says: "Should China persist in her present attitude, grave consequences are threatened, and no one can foresee the issue. This is what the shrewder of the Kolao and other secret societies desire. They hope to embroil the government with the foreign powers and thus distract it while they follow their own schemes, knowing that if the foreign powers attacked China doubtless the Empire would collapse and the whole land would fall into a state of anarchy which would not be suppressed in our time."

This understanding of the present condition of affairs in China has also been referred to by other authorities, and can, no doubt, be considered a trustworthy solution of the situation. The Kolao Society, it is understood, is saturated with malevolence, and, like all iniquitous secret organizations, works covertly to poison the minds of the people and enrage them against the foreign residents.

Providentially the outside "barbarians," as the Chinese term other nations, are fully aroused to the exigencies of the situation, and are taking active measures to protect their citizens against further outrages. They propose to hold the Chinese imperial government not only responsible for the future good behavior of its people, but to demand the punishment of those who have created the recent and existing disorders.

Other nations besides China, however, are, knowingly and supinely, cursed with similar secret societies, which only need opportunity to manifest their vindictiveness in various ways upon these whom they deem their enemies. It was of these societies that the late Earl of Beaconsfield, Disraeli, said: "In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

"The secret lodge," says "Scotch Rite Masonry Illustrated," "undermines the college, by concealing its rowdyism and sheltering its rebellions; the court house, by its rival oaths; the legislature, by corrupting and intimidating its members, and the church, by its rival, mock sacraments"—all of which are proved by that work. "In 1649," continues the same writer, "Charles I. was beheaded, and his queen and son, Charles II., were exiles in France, where there was then no centralized lodge power. But Charles II. secretly joined both the Papists and the Masons; and by the aid of French Masons, who were Papists, and English Masons, who were Protestants, he regained his father's throne; was pensioned by the French king, who was then called 'the eldest son of the Romish church;' reigned disgracefully twenty-five years, and died, gazing on a silver cross held before his eyes by a Romish priest named Huddleston, in 1685. Three years afterward, England was revolutionized. James, the brother of Charles, fled from his throne and people, and took headquarters at the Jesuits' College of Clermont, in Paris. This college thenceforth became a factory of *higher* Masonic degrees, to govern English lodges and restore James and popery to the throne, as Charles II. had been restored before."

History furnishes many similar exhibitions of lodge influence and its disastrous effects upon the welfare of nations; and yet secret orders are popular and are increasing all over the world. Judging the end from the past and the present, what does the future promise?

THE SECRECY "FAD."

"The College of the Ancients" is an "ancient" fraternity incorporated by the Commonwealth of Pennsylvania, and is one of the most exclusive on record. It can number but 144 real members in all the continent of North America, but may embrace additional or associate members. When a vacancy, by death, or otherwise, occurs in the real memberships, one of the associate members is chosen to take his place in the "college." A "grand chancellor" appears to be the controlling spirit in the institution, at least for the reception of associates. There are no branch "colleges," "preceptories," or "mother supreme councils" in this organization; and we are told that "it is composed entirely of active workers prominently identified with the leading secret orders of America." We are not informed as to what it is all about, but the probability is, considering the character of its adherents, that at least one of its objects is the glorification of the older and larger paid-up-benevolence orders. Or it may be merely an aristocratic club.

"The Companions of Friendship" is the female branch of "The Knights of Friendship," and has recently formed a "grand" organization. The order is divided into "chambers," instead of lodges or divisions. But they are all birds of similar plumage.

"Bill Nye," the alleged humorist, in a lucid moment, utters this great reflection: "I would think that a man who belonged to most all of the secret societies, must have very little time to devote to his business after successfully remembering all the grips, signs, passwords, explanations, signals, rituals, work of degrees, constitutions, by-laws, reports of committees, initiations, communications and new business, good of the order, violations of obligations, opening odes, manual of arms, laying of corner stones, and funeral services. If I had all these in my head I could just about remember the combination of my safe, but I would not be mentally adequate to anything further than that. If it rained, some good friend who had my best interest at heart would probably have to take me by the hand and bring me in".

—We call especial attention to the approaching Christian Union Conference, to be held (D. V.) in the Kenwood (Chicago) church, of which Rev. J. P. Hale is pastor. Sessions are to begin at 10 o'clock Wednesday forenoon, Sept. 16, continuing through the following day. Rev. Dr. A. T. Pierson, Dwight L. Moody, and other able speakers have been invited, and efforts will be made to greatly advance the cause of Christian unity.

—A church Unity Conference has been called by John G. Fee, ex-President of Berea College, Ky., Rev. R. W. Lyman, of New York, and others, to be held at the Kenwood Evangelical Church in Chicago, September 16-18, proximo, "for the purpose of discussing, in a practical way, the unification of the church of Christ, and the possibility of consolidating supernumerary churches." It is announced that good and well-known speakers will address the conference.

—A note from Bro. Edward J. Chalfant, of York, Pa., announces his desire to form a permanent State Christian Association in opposition to the lodge system. His plan comprises a State charter, and a written pledge from all persons uniting with the organization that they will do what they can to advance the interests of the institution. He proposes to admit to membership, free of expense, ministers of the Gospel, seceders from lodges and Union veterans. Further information can be obtained from Bro. Chalfant by addressing him as above.

—The autobiography of the venerable John G. Fee, D. D., ex-President of Berea College, Berea, Ky., is about to be issued, and copies can be obtained at this office or of Mr. Fee at Berea, Ky. The history of a vigorous and life-long reformer—one who has witnessed and participated in so many of the great events of this nation—one whose heart has ever been in harmony with the best interests of sin-cursed humanity—will find this story of his career an interesting work. The only objection to it is that the author has been too modest in recording his own part in the reforms which he promoted and advocated. It will receive further notice in these columns when published.

—The work of the N. C. A. is rapidly becoming better known among the churches in the South, since the free distribution of the *Cynosure* and other reform literature has been extended during the past few months. New men are gaining an interest in our work, and inquiries for anti-secret information and publications are more frequent. The good seed already sown is beginning to bear worthy fruit, and if the work is properly pushed this fall, next winter will see a corps of effective lecturers against the evils of the lodge in the field. To keep up the war as it should be, and carry it into the dark places in the South, will require considerable money, and it is to be hoped that contributions for the support of the Southern ministers' fund will be both numerous and prompt.

PERSONAL MENTION.

—C. F. Gunther intends to present his collection of antiquities to the people of Chicago.

—"General" Booth, of the Salvation Army, who asked for £100,000 with which to regenerate some of the social conditions of London, announces that he has received £10,000.

—Rev. W. H. Chandler, Illinois State evangelist of the Congregational church, is to remove from Princeton, Bureau Co., to Wheaton, which place is henceforth to be his home.

—Rev. S. F. Porter, our College agent, writes from Glenwood, Pope Co., Minn., Aug. 20: "I am (D. V.) to preach here on Sunday evening next, and do missionary work at points around, for a few weeks."

—H. L. Hastings, of the *Christian*, Boston, was heard with great interest, as always, at the Endeavor Society meetings in Minneapolis. May these ten thousands of young Christian workers learn to speak as calmly, faithfully and truly of the lodge evil as do the editorials of the *Christian*.

—The *Cynosure* has lost another good friend in the death of Steadman Gray, of Wolf Lake, Ind., who died August 3, 1891, aged nearly ninety years. Throughout his long life he was true to his convictions, maintained a consistent Christian character, and was liberal to the cause we advocate. Such men cannot be spared without a sigh, and a prayer that God may speedily enlist many more such under our banner.

—A memorial sent from Scotland through Rev. John Smith, as commissioner to the Northfield, Mass., Bible Conference, requests D. L. Moody and Ira D. Sankey, as soon as convenient, to make a third visit to Great Britan. The memorial was 160 feet long and contained 2,500 names, many of them prominent friends of Mr. Moody and distinguished divines. The invitation will probably be accepted when Mr. Moody's other engagements permit.

—Rev. Dr. Williams, of San Francisco, attended the late great Christian Endeavor Society's meeting at Minneapolis, and was quite impressed with the originality and goodness of heart of our old friend, Elder Rufus Smith, of Wheaton, whom he compares to the celebrated Peter Cartwright, of famous Methodist memory. Elder Smith was so efficient a helper at the convention, that hundreds of hands went up to invite him to become an annual visitor at the Endeavor meetings.

—The letter in this issue from Bro. W. B. Stoddard, who has for the present transferred his field of labor from Washington to New England, gives a very encouraging view of the reform work on his new circuit. The seed already sown by the New England agent is beginning to bring forth palatable fruit in favor of the anti-secrecy movement, and also the inevitable wrath of lodge adherents. But all agree that the prospects for the work of the N. C. A. are now much brighter than a year or two ago; a fine list of new subscribers to the *Cynosure* and Miss Flagg's New England Letter, this week, also tend to confirm this encouraging view.

The Home.

FULLY RECONCILED.

Master! how shall I bless thy name
For thy tender love to me,
For the sweet enablings of thy grace,
So sovereign, yet so free,
That have taught me to obey thy Word
And cast my care on thee?

They tell of weary burdens borne
For discipline of life,
Of long anxieties and doubts,
Of struggle and of strife,
Of a path of dim perplexities,
With fear and shadows rife.

Oh, I have trod that weary path,
With burdens not a few,
With shadowy faith that thou wouldst lead
And help me safely through,
Trying to follow and obey,
And bear my burdens, too.

Master! dear Master, thou didst speak,
And yet I did not hear,
Or long ago I might have ceased
From every care and fear,
And gone rejoicing on my way
From brightening year to year.

Just now and then some steeper slope
Would seem so hard to climb
That I must cast my load on thee;
And I left it for a time,
And wondered at the joy at heart,
Like sweetest Christmas chime.

A step or two on winged feet,
And then I turned to share
The burden thou hadst taken up
Of ever-pressing care;
So *that* I would not leave with thee
Of course I had to bear.

At last thy precious precepts fell
On opened heart and ear,
A varied and repeated strain,
I could not choose but hear,
Enlinking promise and command,
Like harp and clarion clear:

"No anxious thought upon thy brow
The watching world should see;
No carefulness! Oh, child of God,
For nothing careful be!
But cast thou all thy care on him
Who always cares for thee."

Did not thy loving Spirit come
In gentle, gracious shower,
To work thy pleasure in my soul
In that bright, blessed hour,
And to the word of strong command
Add faith and will and power?

It was thy Word, it was thy will—
That was enough for me!
Henceforth no care shall dim my trust,
For all is cast on thee;
Henceforth my inmost heart shall praise
The grace that set me free.

—*Frances Ridley Havergal.*

HELPING.

A TEMPERANCE TALE.

BY ADA M. MELVILLE.

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XI.

The gathering at the Tank the morning after Pete's death was a very quiet one. Grace looked ill, but she insisted there was nothing the matter except that she felt sad after what she had seen and heard the night before.

"What will Mrs. Sinclair do now?" asked Johnnie, whose round, good-natured face was full of trouble.

"Father said she would be cared for. He has spoken to the Ladies' Charitable Society about her. She will have to sell the house to pay the debts; but she is strong, and now people know about her, she will have work."

"Our money won't be needed, then," complained Gussie, "and we haven't helped one bit."

"We couldn't have done very much by ourselves," said Robert, "and so long as she is helped, it is no matter who helps her."

Grace looked over at John, saying, "If Johnnie had not wanted to do something for Pete, and told us, we never would have known they needed help."

"I'd never have cared, only for you," answered John, who was noted among us for for his "even-handed justice," whether it was in the dealing out of blame to himself or praise to some one else.

"Do you think what money we have will do any good?" was the next question raised.

"How much is there?"

"Nearly eight dollars."

"What can we do with that? She won't need food or clothes now, and poor Pete needs nothing."

"Would flowers do?"

"Don't buy flowers," said Gussie, "we've got so many at home. Mother will let me have all I want. I'll see to that part."

"I wish we could manage some kind of a stone for his grave," suggested Johnnie, who had been thinking deeply. "You know they've no lot in the cemetery, and he'll be buried by the city. In a year or two his mother won't be able to find his grave among all the rest."

A bright thought came to me just then, and I put it into words.

"I know some one who works in the marble yards. Perhaps he could tell us about prices. Maybe he could get something cheaper than we could."

"Good for you, Fanny! Find out about it, will you?"

"I wonder if they have anything nice to bury him in," said Robert. "I'll ask father. If they haven't, I guess one of the suits I've grown out of will fit him; they are perfectly good."

"I wish we had helped him when he was alive," said Tom, pulling up handfuls of grass, energetically. It's all very well to get flowers and gravestones and things, *now!*"

"That is just what I was thinking," responded Grace. "Oh, don't let us *not think* about people ever again!"

"I want to tell you all something," said one of the boys, Harry Metcalf, a quiet fellow who said little in our gatherings, but who was, perhaps, our most earnest listener. "I never read my Bible or prayed until we all said we would. I promised to do it because I couldn't find a good reason not to, and I always keep my promises. I have read some every day, and I pray every day, and I'm so glad I promised!"

"And so am I, Little Captain," said Gussie. "I'll never, never forget that pledge. I am going to try to be like Christ—and like you."

"I've always said my prayers every day since I can remember," went on another voice, "but it is different now—it helps me more. I did not know there were so many people in trouble, and I did not know I was put here to help."

I was watching Grace during this bit of spontaneous testimony to her influence among us. How her eyes glowed with grateful light, as one after another took up the strain. They did not all speak, but perhaps the silent ones had none the less to speak of. Surely there had been some helping done by our Society.

That evening I went to the Clarke's and told them all about Peter and the sad ending of his life.

"How much would a little stone cost, Mr. Clarke?"

"I don't know exactly. How little a one?"

"Just so as to mark the grave for his mother. She'll feel then as if he wasn't buried *anywhere.*"

"Want any writing on it?"

"It is not necessary, but it would be nicer to have his name. We've got eight dollars. Perhaps we could make it ten, if that would be enough."

"You keep your money for something else," answered Mr. Clarke. "The boss isn't very particular, and I know a neat bit of marble he'll let me have. It is part of a shaft that got broken the other day. I'll fix it up so that it will look like new. What did you say the boy's name was?"

"I didn't say. It is Pete—Peter Sinclair."

Mr. Clarke jumped from his chair. "Not one-armed Pete?"

"Yes; did you know him?"

Instead of answering me, he strode out of the room, took several quick turns up and down the little yard, and then came back.

"Yes, Fanny, I knew him. His death lies at my door. That time I was away from home—do you remember?" (How well I remembered, though he did not know how Grace had waited, watched, and prayed for his return, and how it was our boys who finally influenced him to return.) "It was I who teased him into drinking his first glass of whisky. After that he seemed mad for it; couldn't get enough. So he's dead! God forgive me. You tell the boys and girls, Fanny, not to worry about the stone. It's little enough for me to do now. And here," he continued, taking some money out of his pocket, and handing it to me, "I meant to get myself a new coat, but I guess his poor mother needs the money more than I do."

It was five dollars.

"No, no," I said, "that is too much."

"No, it is not, is it, wife? Poor Pete! I only hope God won't visit my sin upon him. I'd bear the punishment now if I could."

I remembered what the dying boy had said about God being "fair and square," and felt sure the Father would not visit upon him greater punishment than he deserved.

The next day we gathered again at the Tank, and I told the Society about the donation of the stone, and of the generous gift of money. Somehow the whole story got out, and they all knew that Mr. Clarke was the man whom our boys had followed that day, and who had first tempted Pete to that which had been his ruin. Our hearts were very tender just then over Pete's death, and also because of the impending sorrow within our circle, so that we were more gentle in our judgment of Mr. Clarke than we might have been.

We all went to the funeral, and I think it pleased the poor mother. Gussie had been there before us, and the dead boy's coffin was almost covered with flowers; he held them in his cold hand, and they lit up the cheerless room with their loveliness. Whatever Gussie did she did largely, and, as a matter of course, she loved to do.

The service was very short, and when the coffin was carried out, Mrs Sinclair leaned on Mr. Clarke's arm. A carriage had been provided for her, and mother, with another lady, went with her to the burying. Mr. Darling, Mr. Clarke, and our boys followed, we girls staying behind to help restore the little home to its usual order. When we went away we left the money we had raised, in an envelope where Mrs. Sinclair would be sure to find it. We wrote on it, "For Pete's mother, from friends." Grace it was who said that if we put "Mrs. Sinclair," she might be too proud to touch it, but that "Pete's mother" surely would not.

When Robert and Tom came home from the funeral, we asked if the stone was there.

"Yes, it was there, all ready to put into place. It is more than a little one. It is quite handsome, and has his name, with the date of his birth and death. I do believe Clarke is a fine fellow, for all he did beat his wife that time."

Grace put her hand on her brother's mouth.

"We won't speak about that, dear—he was not himself, you know. Did he recognize you or Tom?"

"Yes, he did, and he knows all about everything now."

"All about what?"

"About our Society. Bob's eyes gave Mr. Clarke an idea, they are so like Grace's, and he asked all sorts of questions. John told him everything,—you know the four of us walked home together from the funeral. He thinks the Grace Darling Society is just tip-top, and he's awfully cut up about Pete. You are to take our Record Book over, next time you go there, Little Captain; he says he wants to put his name to that pledge, too. He wishes he'd known about it long ago."

So, a day or two after, Grace and I took the Record Book and went to visit our friends. It was Mr. Clarke's dinner hour, and he took us at once into the little parlor, calling his wife in.

"You have done a great deal for me, child," he said, laying his great brown hand on her head. "From this day I shall be a better man. I want to see this pledge you young folks have signed."

Then he read it over.

"See here, Sophia," he said to his wife, "can't you sign that, too? We want every bit of help we can get."

"Yes, Jim, I'll sign it. I've not been a good wife. It was all my fault, even Pete's death, for I made you drink, and you made him. We'll both sign it, Jim."

So they wrote their names there, side by side, and our Society numbered twenty-seven.

"Wasn't it these," said Mrs. Clarke later, pointing to the twenty-five names, "you wanted all to have a picnic together?"

"Yes."

"Well, we can manage it. Father will send in a man with two big wagons, and you can all drive out to the farm. Jim will look after one team and the man the other. There are hills and woods all around the farm for you to scramble in, and a large spring from the hills runs through our land. Father and mother will be glad to see you; they are great hands to have folks round. The berries will just be ripe, and I know you'll have a splendid time."

We were delighted. A day was fixed upon, and Tom commissioned to communicate with the others. The following mysterious summons was thereupon issued:

"Two new members! All aboard for the farm! Meeting called Wednesday, eleven A. M., at the Tank. Keep Monday free from all engagements."

As Grace and I walked home from Mrs. Clarke's that day, I noticed how very lame she was, and spoke to her about it.

"You've never been so lame before, Grace."

"I know it. But you know it's *got* to get worse."

"Are you sure? Can't anything be done?"

"No, nothing. The doctor said an operation might do some good for just a little while, and it might do more harm than good, so I would not have it, unless father wanted me to, and he said I could do as I liked."

How she could talk so calmly about it, I could not understand, except that she had always been different from anyone else I had known. Perhaps the long years of suffering under an incurable disease had thus disciplined her, though she was only fifteen. She always seemed older than I, though my eighteenth birthday was near.

"I do not think I will be able to go about much longer, Fannie," she continued, "but I *do* want to go to that picnic with all of you. How lovely it will be! What are you thinking about, Fan-fan?"

"Thinking about? Several things. What a thin little hand," I said, taking it in mine, as it rested on my arm—she always leaned on me when we were together; it seemed to help her.

"Yes, and yours is so strong. You are such a help to me, Fanny; do you know it?"

"How?"

"You are always so strong and brave, you put strength into me, when I get so tired."

"Oh, Gracie, I wish I could give you all my strength."

I was not brave; I shrank from pain for her, and from the pain of losing my friend, but I did try to hide it all from her.

"No, dear," she answered, clinging lovingly to my arm, "that would never do. Fanny, if I am not able to go with you to the Tank on Wednesday, will you tell them all about Mr. and Mrs. Clarke, and about the picnic?"

"Yes, Grace."

I had no further word. Looking into her face with sharpened vision, I saw how dark the rings of suffering were about her eyes, how pinched was every feature, and that every bright smile and gay word was an effort. I kissed her a silent good-bye and went home.

(*To be continued.*)

A PLEASANT WORD.

A young lady had gone out walking. She forgot to take her purse with her, and had no money in her pocket. Presently she met a little girl with a basket on her arm. "Please, miss, will you buy something from my basket?" said the little girl, showing a variety of book marks, watch cases, needle-books, etc. "I'm sorry I can't buy anything to-day," said the young lady. "I haven't got any money with me. Your things look very pretty," she stopped a moment, and spoke a few kind words to the little girl, and then as she passed she again said: "I'm very sorry I can't buy anything from you to-day." "Oh, Miss!" said the little girl, "you've done me just as much good as if you had. Most persons that I meet say: 'Get away with you!' but you have spoken kindly and pleasantly to me, and I feel a heap better." That was "considering the poor." How little it costs to do that! Let us learn to speak kindly and gently to the poor, the suffering. If we have nothing else to give, let us at least give our sympathy.—*Selected.*

THE THREE TROUBLES.

A clever and charming old lady at a fashionable resort said to her group of girl admirers gathered for a talk: "My dears, you wonder that nothing ever seems to annoy me. Some people, you know have their troubles three times (I used to have)—first in anticipation, next in experiencing the reality, and lastly in living it all over again. But I have made up my mind that to have trouble once is enough. I prefer variety, you see. So now I wait till the disaster befalls; then I think about it as little as possible, unless I can see some way to remedy it and I forget it as soon as I can.

"I have found out that it isn't really worth while to be disturbed, especially by an occurrence that can not be helped. Thus I escape two-thirds the worry that I would otherwise have."—*Selected.*

SOMETIME—SOMEWHERE.

Unanswered yet? the prayer your lips have pleaded
In agony of heart these many years!
Does faith begin to fail? is hope departing,
And think you all in vain those falling tears?
Say not, the Father hath not heard your prayer;
You shall have your desire, sometime, somewhere.

Unanswered yet? though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known:
Though years have passed since then, do not despair;
The Lord will answer you, sometime, somewhere.

Unanswered yet? nay, do not say ungranted,
Perhaps your part is not yet wholly done;
The work began when first your prayer was uttered,
And God will finish what he has begun.
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered;
Her feet were firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder-shock,
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere.

—*Robert Browning.*

TEMPERANCE.

AFRICA FLOODED WITH RUM.

By all accounts it is plain that the "Christian" nations, with Germany in the lead, and the United States following fast, are debauching the millions of Africa with rum. There is room also for the painful and humiliating suspicion that our government refused to concur in the action of the Brussels convention for the mitigation of this evil, because of the influence brought to bear upon Congress by representatives of the liquor trade. We have long had to confess that our city governments were hopelessly in the power of this trade. It is to this that is chiefly owing the condition of things described by Prof. Boyce, when he says, "There is no denying that the government of cities is the one conspicuous failure in the United States. There is not a city with a population exceeding 200,000 where the poison germs have not sprung into vigorous life; and in some of the smaller ones, down to 70,000, it needs no microscope to note the results of their growth." It is well known that these germs of corruption originate in the beer vat and the still. Liquor men are interested in keeping dishonest, greedy men in municipal office, but we have been flattering ourselves that the federal government was not thus dominated by the liquor power. There are evidences that we were mistaken, not the least of which is the refusal of our government to ratify the action of the Brussels Conference. The Christian people of the nation should make their voice heard on this matter by the time Congress meets again.—*Christian Standard.*

TEMPERANCE BOYS AND GIRLS.

I wish to give three reasons why all the boys and girls ought to be on the side of temperance. First, because they know enough about the evils of rum and the meaning of the pledge. Some one who thought boys and girls ought not to sign the pledge asked a little boy, "What does the word 'drunk' mean?" He answered, "Getting crazy on purpose." Then he was asked, "What does pledge mean?" He answered, "To promise something, and stick to it." The man saw the boy understood it, and so he let him sign the pledge and work for temperance. The second reason that I want the boys and girls on the side of temperance is because men by-and-by will be in character what we get the boys to be now. Bad boys will most likely be bad men, and good boys good men. In France, when wicked tyrants were kings, some of the boys had a band of hope, and when they marched they had on their flags the words, "Tremble, tyrants, we shall grow up." They intended to drive the wicked rulers out of the country when they were men. So temperance boys can say, "Tremble, intemperance and rum-selling, we shall grow up and put a stop to it." The third reason is because everybody can do something to help the cause of temperance, even the boys and girls. If there were only two temperance people in the world to-day, and each of them should get one more every year, it would be but thirty years before all the people in the world would be on the side of temperance. Let us all sign the pledge and keep it and get everybody else we can to let rum entirely alone.—*W. F. Crafts.*

TEMPERANCE "STATUTES OF LIMITATION."

A speaker for prohibition whose word is the best of authority, relates a personal incident that shows how prohibition doesn't prohibit: "I came through Iowa this morning, and when I took my breakfast on the dining car I saw on the bill of fare, 'No liquors sold in Iowa.' While I was passing up on the Central Iowa road I ordered lunch, and on the bill of fare there were twenty-five or thirty kinds of liquor, including Old Bourbon and all kinds of liquors. I said this didn't look like enforcing prohibition in Iowa, with all kinds of whiskey, gin and rum on the bill of fare, and I thought I would try it. So I said to the porter: 'Get me a bottle of Old Bourbon;' and he said, 'No, sah, couldn't do it, sah. We can't sell it here.' 'Well,' I said, 'but you have it on your bill of fare.' And he said, 'Yes, sah, but we can't sell it in the prohibition States.' And at the top of that bill of fare I saw 'No liquors sold within the limits of prohibition States.' Well, I thought maybe he was fooling me a little, but I looked around, and nobody knew me, and I knew nobody, so I said to him: 'Couldn't you get a fellow a bottle of beer, anyhow?' And he said, 'Oh, no, boss; couldn't do it, nohow.' I said no one would know anything about it, and he said: 'Why, sah, dey counted every bottle in the car before we reached the State, and then they count 'em after we leave it, and if a bottle is gone I has to 'count for it.'

"As soon as we left the Iowa line the porter came to me with a face like a full moon, and said: 'Now, boss, we's in Minnesota; I let you have what you want.' Not a drink in Iowa under prohibition—all you want in Minnesota under high license."—*Christian Statesman.*

TEMPERANCE NUGGETS.

The cause of prohibition is making great headway in Sweden. Already many parishes or communities enjoy absolute prohibition. Total abstinence societies are numerous and strong. Clergymen take an active interest in the work; altogether the outlook for prohibition is encouraging. At a recent parliamentary election, six candidates of the prohibition party were elected. The cause of temperance has long received official recognition and support. Last year, twenty-five thousand crowns were appropriated toward this cause. Of this appropriation a certain sum is set apart as prizes for the best essays on the best method of dealing with the traffic. The remainder of the money is to be employed in printing and distributing the essays.—*Exchange.*

"One hogshead of whiskey, in the city of New York, judiciously placed, can make or unmake a President. Give out enough glasses of gin, in the city and State, and you place the dispenser in the chair of Washington."—*T. V. Powderly.*

Of the twenty-four men composing the New York Board of Aldermen, eleven are liquor dealers.

BIBLE LESSON.

STUDIES IN THE GOSPEL OF JOHN.

LESSON X.—Third Quarter.—September 6.

SUBJECT.—The True Children of God.—John 8:31-47.

GOLDEN TEXT.—As many as received him, to them gave he power to become the sons of God.—John 1:12.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—John 8:31-38. T.—John 8:39-47. W.—Gal. 3:7-14. T.—Gal. 4:1-7. F.—Rom. 8:12-17. S.—John 3:1-6. S.—John 3:7-14.

COMMENTS BY E. E. FLAGG.

1. *True freedom.*—vs. 31–36. "Many believed on him." Evidently this does not mean that they were true followers, or even ready to become such, as some of them took offence when he proceeded to explain more fully his real character and mission. "If ye continue in my word," etc. They only are Christ's true disciples who persevere in spite of all real or imagined obstacles. Many refuse to believe the Bible because they cannot understand all its mysterious doctrines; but if they could, what room would there be for the exercise of faith? Only they who do God's will are in the way to perfect knowledge of the truth, and, consequently, to perfect freedom. It does not seem as if Christ could have made his words any plainer. A child ought to have known that he was speaking of spiritual freedom, yet they wilfully misunderstood his words. It is difficult, also, to see how they could utter such a barefaced falsehood: "We were never in bondage to any man." Had they forgotten how many times, as a punishment for their backslidings, they had been reduced to slavery under foreign lords, while, even at that very moment, they were vainly hoping for a temporal Messiah who would deliver them from the Roman yoke? But still more surprising is the patience and gentleness with which Jesus meets their absurd claim, not by stopping to controvert it, but by the solemn, emphatic assurance that a state of sin is the real bondage, as a state of righteousness is the true liberty. "And the servant abideth not in the house forever." A servant has no permanent ies with the household in which he lives; no certainty that he shall always remain there; but "the son abideth forever." If, therefore, the Son shall make them free they are free indeed, for they become sons themselves by adoption, with the right to dwell eternally in their Father's house.

2. *A false claim.*—vs. 34–43. They were Abraham's seed by natural descent, but their murderous, malignant spirit, so different from that of the meek and pious patriarch, showed them not to be his true children. Otherwise they would do his works. Still less was God their Father, as they so confidently asserted, for in that case they would have welcomed his Son, and gladly and understandingly received his word into their hearts. Are we the true children of our patriotic and devout sires? We have inherited the liberty they left us, and perhaps their names, but unless we have their spirit it is useless to say we are their children. The claim that God is our Father, which so many make who never think of honoring and obeying his Son, is an equally false one. These Jews are a picture of thousands to-day, setting up a pretended claim that their lives deny, and which the searching light of the Judgment day will show up in all its falsity.

3. *Their real paternity.*—vs. 44–47. Perhaps nowhere in the life of Jesus, unless in his trial before Pilate, have we a grander instance of true heroism than when he thus boldly tells them who were even then seeking his death, a truth that must have angered them to the last verge of madness. "Ye are of your father, the devil." He was a murderer from the beginning—not of one man only, but, through Adam, of the whole human race. So he was a liar from the beginning, compassing his wicked ends by falsehood and deceit. He does not have, like man, a dual nature of mixed good and evil; nor is he, like man, subject to outside temptations. His nature is purely and only evil, and when he speaketh a lie, he speaketh of his own, for he is the father of lies. In their murderous spirit towards Christ, and their boastful falsehoods, they proved their true paternity. "Which of you convinceth me of sin?" Through all the ages of the Christian era skeptics have had to meet this question in silence. His most virulent foes have not dared to malign the spotless purity of Jesus. It follows that if even his enemies have not been able to find any flaw in his character, he must have spoken the truth about himself; and they have had to face the same dilemma as did the Jews of old. "And if I say the truth why do ye not believe me?" Jesus himself answers the question. Because they were not of God, for he that is of God heareth his words. Do we want a test that we are God's children? Here we find it laid down for us in the words of him who was the Truth, and who was in the eternal counsels of God before man was made. That test is to listen when he speaks to us; to hear the voice of his messengers that he sends to show us the way of life; and, above all, to obey the commands of his Son as laid down in the Gospel. Let us each put the question to ourselves. Are we doing this? If so, then we are his true children, and neither man nor Satan can deprive us of our rights as sons and daughters of the Almighty.

RELIGIOUS NEWS.

BAPTIST.

—In five months of the last missionary year over 5,000 converts were baptized in connection with the Telugu Mission of the Baptist church, in India, and the good work still continues.

—The whole world will rejoice to hear that Mr. Spurgeon, the famous English minister, is growing in health. Men and women of all classes have manifested the most affectionate personal regard for the distinguished sufferer.

—It is said that the recent great revival in the Baptist mission at Ongole, in the Telugu field, India, at the close of which 1,671 persons were baptized, is one of the most remarkable in the annals of missions. The unprecedentedly short time in which the rite of baptism was administered to the multitude was one of the features which has excited most comment. In exactly three hours and five minutes two native preachers are said to have immersed 1,065 persons. Rev. Drs. Clough and Johnson immersed 606 in one hour and twenty minutes.

CONGREGATIONAL.

—Dr. Newman Hall, the noted English Congregationalist divine, is seventy-five years old. The famous tract, "Come to Jesus," of which he is the author, has had a greater sale than almost any other religious work, excepting the Bible. Several million copies of it have been printed, and it has been translated into more than thirty languages.

—Dr. Goodwin's recent London sermon continues to be the subject of general comment. A number of interested parties have placed copies for free distribution at the salesrooms of the Sunday-school and Publishing Society at Boston and Chicago, and of F. H. Revell at Chicago and New York.

—The first Protestant church bell in a large section on the south shore of Lake Superior, now sends out its inviting tones from the belfry of the Ashland Congregational church.

—Aug. 5, a church of twenty-nine members was organized at Blairsburg, Iowa. Twenty-one of those uniting came from the Wesleyan Methodist church of the village which disbanded for the purpose of organizing a Congregational church. The last action of the Wesleyan church was to convey their property, church building and parsonage, to the new organization. Mr. Paul Douglass, a recent graduate of Iowa College, is supplying the church during the summer.

EPISCOPAL.

—The Rev. Phillips Brooks has received the consent of the majority of the bishops of the Episcopal church to his election to the See of Massachusetts, and he is, therefore, a bishop, and will be consecrated in the autumn.

LUTHERAN.

—It seems that the Lutheran church is strongest in the State of North Dakota, says the *Kirchenblatt*, the organ of the Synod of Iowa. The number of Lutheran communicants in that State is larger than that of the Methodists, Presbyterians, Baptists and Congregationalists combined.

—The gate receipts of the Lutheran Rock River Assembly for the first five days of the assembly averaged over $200 per day, including sale of season tickets. It is estimated that the receipts for the assembly will foot up to at least $2,500.

—A Lutheran widow in Nuremberg, Germany, bequeathed 50,000 marks for a Lutheran church in a Roman Catholic town, where her co-religionists had to meet in a private room.

—Of Norway's two millions of population only about one thousand are Roman Catholics, the whole population nearly being members of the National or Lutheran church.

METHODIST EPISCOPAL.

—Bishop Vincent and his wife sailed for Europe Aug. 23, to be absent two or three months.

—The mission of the M. E. church, Northern India, is said to be embarrassed by its very success. The large ingatherings require additions to the native pastorates, and the funds are not at hand to supply the demand.

—August 9-15 was observed by the Methodist Episcopal church South, as a week of prayer for the outpouring of the Holy Spirit upon its work at home and abroad.

—The African Methodist Episcopal church, on Aug. 10, lost, by death, its Bishop Campbell, who, when a lad, was mortgaged by his father for a fishing-boat. Learning that foreclosure was imminent, the boy ran off He was made a bishop in 1864. He is well spoken of as a churchman, and was evidently thrifty, having left his widow $50,000.

MORMONS.

—Mormons ettlers are making great progress in the Sates of Sonora and Chihuahua, Mexico. Hundreds have located in the Corralitos Valley, and as the soil is a remarkably fertile alluvial deposit, it is predicted that it will shortly become a veritable paradise. Numerous colonies are invading the district, and it is not improbable that they and their problem will soon in great part be transferred to the care of the Mexican government.

ROMAN CATHOLIC.

—At an influential Roman Catholic Conference in Wigan, Eng., last month, Father Powell proved, by figures which he declared there was no gainsaying, that "never since Elizabeth ascended the throne had the prospects of the Catholic church been darker in England. In most parts of the country the church was not only losing numbers relatively, but absolutely. Liverpool was the only diocese in the country which showed an increase of Catholics, and even there not proportionately to the increase of population." Emigration to America, apostasy, and the aversion of young men to matrimony were the causes assigned.

—In Hungary the religious world has the singular spectacle of an open rebellion of the Franciscan monks against their ecclesiastical superiors. For some months the latter have been endeavoring to introduce stricter regulations in the life of the monks, but without success, at least in the case of the older fratres. The matter has now been referred to the Papal Nuntius at Vienna.

PRESBYTERIAN.

—Our Presbyterian church has reached, by the summary of 1891, a total communicant membership of 386,796. During the year there were received on profession 59,650—the largest number of any year in its history, and on certificate 37,935—also the largest of any year—a total of 97,585. The net gain over last year is 30,893. Ten years ago the total membership was 581,401. During the last year 21,576 adults and 26,121 infants were baptized. The whole number of churches is 7,070; of ministers, 6,223; of Sunday-school membership, 883,680. The total amount reported as contributed to church and missionary work for the year is $14,062,356.—*The Interior.*

—Rev. Dr. John H. Worcester has formally advised the directors of the Union Theological Seminary of his acceptance of the professorship tendered him.

—It is announced that the new Presbyterian Theological Seminary of Omaha will begin its work Sept. 1. The opening address will be delivered by Rev. W. W. Harsha.

—At Wichita, Kan., during July twenty-three persons were welcomed to fellowship in the First church, making, in all, 269 accessions in the two years and three months since the Rev. David Winters became pastor.

—Rev. John Gillespie, D. D., one of the secretaries of the Presbyterian Board of Foreign Missions, accompanied by his wife, left New York on the 4th inst., on a tour among the mission fields in foreign lands.

—The Presbyterians North and South are rapidly nearing the million mark, the actual figures being 977,861; it will be a round million next year. The combined churches of both branches gained more than 10,000 over the accessions of last year through personal confession.

—There are about 3,200,000 Presbyterians in Scotland. There are 1,650 places of worship in connection with the Church of Scotland, and 1,575 in connection with the Free and United Presbyterian churches—in all 3,225, or more than one church for each 1,000 of the population.

UNITED PRESBYTERIAN.

—Dr. G. Lansing writes to Dr. Dales that he has received a letter from Coutts & Co., London, containing an order from the Maharajah Dhuleep Singh for $10,000, as a gift to the Egyptian mission. This is surprising and gratifying news, for it was generally thought that the Maharajah had abandoned the Christian faith. Dr. Lansing has not received a letter direct from the Maharajah, and he does not know where he is, or the reasons which prompted the gift at this time.—*United Presbyterian.*

—At Greenville, Pa., July 26, while Rev. J. C. Scouller was delivering his sermon in the United Presbyterian church, a sudden storm arose and the high steeple was struck and badly shattered by a thunder-bolt. There were over 300 people in the church at the time. and a panic followed that was only quelled by the pastor and other cool heads. The congregation then joined in a prayer of thanksgiving for their marvelous escape.

NEWS OF THE WEEK.

CHICAGO.

Mrs. Mary Jansen, of No. 866 Dania avenue, died Sunday night, after trying Christian science for dropsy complaint. Physicians had given her up.

Plans are being discussed to attach postal cars to local accommodation trains, and thus improve mail service between Chicago and surrounding towns.

George Melcher, well known as a transportation agent and a prominent Mason, committed suicide by inhaling illuminating gas.

George Pangalo, of Egypt, has been granted a concession for a "street in Cairo" at the World's Fair.

Chief McClaughry issued a general order based on the findings of the trial board. Among others, the officers who broke up the Salvation Army meeting without cause were fined. He has also issued an order that hotels and restaurants having bars must close the same at midnight on and after Sept. 1, and no liquors are to be sold after that hour.

Lieutenant Giltrude, of Fort Sheridan, has disappeared, leaving no trace of his whereabouts. Foul play is suspected.

A receiver has been appointed for the American Wheel Company. The liabilities are $1,800,000 and the assets are about $4,000,000. The company promises to pay all creditors.

A drunken brawl at a christening party resulted in the murder of Mrs. Amelia Darwald by her brother, Albert Kinki, a laborer.

COUNTRY.

Near Burr Oak, Mich., Monday, an attempt was made to wreck a fast mail train on the Lake Shore Railroad by placing ties on the track.

Articles of incorporation of the Chicago National Stock Yards Company, with a capital of $1,000,000, were filed with the Secretary of State of Illinois, Monday.

Fire Monday destroyed the galvanizing department of the Britton Iron and Steel Works at Cleveland, Ohio, causing a loss of $20,000; fully insured.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Aug. 17 to Aug. 22.

J A Goddard, Mrs M Wilson, F Wells, J Kumler, D F Tussey, I Jackson, Rev F G Ragland, L B Smith, D B Sherk, W C Boardman, D K Lawrence, S J Hayes, M Merrick, B Rishel, L Hart, W. Pallister, Mrs I B Hester, Rev W M Brooks.

A New Manufacturing Suburb of Chicago.

Prominent among the new manufacturing towns springing up about Chicago, is the important Railroad junction called Griffith, which lies south of Hammond and east of Harvey. It is the junction of three Great Eastern Trunk lines, the Michigan Central, the Grand Trunk and the Chicago & Erie Railroads, and the Elgin, Joliet & Eastern Outer Belt line, which encircles the city of Chicago and makes a switch connection with every Railroad that enters the city, twenty-six lines in all, bringing their combined advantages to Griffith's doors. The Standard Oil Pipe line also runs through Griffith, and the Standard Oil Company are under contract to tap the same, put in a tank, and supply fuel oil to manufacturers at a price which is equivalent to only two-thirds the cost of the cheapest coal. Griffith is the only manufacturing point about Chicago which has three Trunk lines, a Belt line and a Fuel Oil-pipe now in operation. Lots have just been put on the market by Jay Dwiggins & Co., whose advertisement appears on the 15th page of this week's paper. The prices are still very low, and terms are so easy that any one earning wages can buy.

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CHICAGO.

Wheat—Spring	97	@ 1	04
Winter	1 04	@ 1	04½
Corn—No. 2	65⅜	@	66
Oats—No. 2	35	@	36
Rye—No. 2	94	@	96
Bran per ton	13 00	14	00
Hay—Timothy	10 00	@12	00
Butter, medium to best	15	@	23
Cheese	06½	@	09
Beans	1 85	@ 2	25
Eggs	14½		15
Seeds—Timothy	1 20	@ 1	28
Flax	1 04	@ 1	08½
Broom corn	03	@	05½
Potatoes, per bush	40	@	75
Hides—Green to dry flint	05	@	05½
Lumber—Common	10 00	@13	00
Wool (washed)	24	@	27
Cattle—Choice to extra	5 90	@ 6	20
Common to good	3 90	@ 4	80
Hogs	4 75	@ 5	77½
Sheep	4 00	@ 4	15

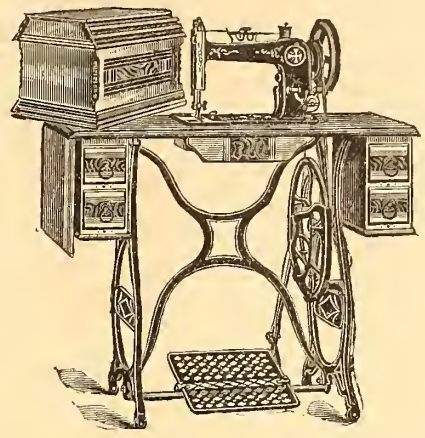
NEW YORK.

Wheat	1 10	@ 1	15½
Corn	74	@	81
Oats	37½	@	38
Eggs	16	@	17
Butter	12	@	22
Wool	14	@	39

KANSAS CITY

Cattle	1 25	@ 5	75
Hogs	3 50	@ 5	25
Sheep	3 00	@ 4	85

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COOKING VEGETABLES.

The stems of beets should be left an inch in length, and the beets scrubbed with a vegetable brush, as cutting or scraping the skin allows the juice to escape and detracts from the flavor.

The skins of new potatoes can be removed more expeditiously with a vegetable brush than by scraping. Salt should be added to the water in which they are boiled, and a napkin covered over them after they are drained.

Green peas should be boiled in as little water as possible; and the cover removed ten or fifteen minutes before they are done to allow them to cook nearly dry. Season with milk, butter, salt, sugar and pepper. Peas are a very flatulent vegetable and persons with weak digestion or dyspepsia should be careful about eating them.

String beans are delicious when properly cooked, but this is seldom done thoroughly. They should be boiled two hours, and a piece of carbonate of soda the size of a pea added to each quart. Season with butter, salt and pepper a half hour before they are done, and allow the corn to remain off. Add milk when ready to serve, having previously warmed it.—*K. B. Johnson, in Exchange.*

FRUITS FOR BREAKFAST.

Serve blackberries in small glass dishes with sugar and milk or cream.

Serve raspberries without sugar.

Serve muskmelons with some chipped ice in each hemisphere, and with salt, sugar and a knife, fork and teaspoon at each plate.

Serve peaches pared, sliced and with sugar and cream.

Serve grapes, for a novelty, in a thin crystal tumbler with ice water.

Serve sweet apples pared, sliced, dusted with sugar and deluged with sweet cream.

Serve pears pared, sliced and with sugar and whipped cream.

Serve huckleberries in a quart bowl filled with rich new milk with crackers crumbled in. Half a cup of berries.

Serve bananas sliced and with cream and powdered sugar.

ROSE SAUCE.

Peel and slice a large beet and boil it quietly for twenty minutes in one and one-half pints water, then add two and one-half pounds sugar, the thin rind and juice of one lemon, boil until it becomes a thick syrup, strain, and add one teaspoonful vanilla. It is contrary to the rule to pare a beet before cooking, but in this instance it is done to secure all the juices. This sauce is nice for all plain puddings. It has a pretty rose-colored hue and its flavor is nice. The sugar may be either weighed or measured for this. One pound of sugar is two cups. There is not enough lemon juice added to give an acid flavor.—*Boston Cooking School.*

BANANA SHORTCAKE.

Banana shortcake can be made, at least, a first cousin to strawberry shortcake, "too good for anything." One pint of flour, one large teaspoonful Royal baking-powder, one-third cup shortening, made moist with milk. Slice bananas in the proportion of three to one orange, grate the best of the yellow orange rind, and mix with one cup of sugar. Split the freshly baked cake, butter, and fill with the prepared fruit. Four spoonfuls of sweet cream beaten stiff is a great addition. The white of an egg can be beaten with it, and sweetening and flavor added.

HINTS ON TOWELS.

As to texture or quality, that must be a question of taste and means, but, if possible, have a generous supply, and of good size. One can rub much drier, after bathing, with an ample-sized towel, than with a small, narrow one. While the first cost may be a little more for the large-sized ones, they will last longer, and be much more satisfactory in the end. It will be an economy, too, to buy them in the winter, as most large stores have "clearing sales" then, when they can be had at a little above wholesale prices. Then they are more easily softened and whitened by being hung out to freeze in the cold weather.

It is well to have roller towels in bathrooms and children's rooms, as well as in the kitchen. They are thus more easily kept in place, and are more evenly soiled than the separate towel. Children are very apt to leave a towel on the floor or washstand, or use one instead of a wash-cloth, but a roller towel is safe from all such neglect and misuse.

From long experience we find huckaback toweling wears longer than damask, or the ordinary diaper toweling. Crash is also desirable, and as it comes in all grades, can be utilized not only for bathroom, but kitchen roller towels. Russian toweling is also desirable, as it wears well, is pleasant to the skin, and with its somewhat rough surface helps to keep the pores open.

A hint as to dish towels: They are too often made of coarse, harsh linen. These, when new, will not wipe the dishes dry, and after washing are apt to retain a greasy smell. Time is saved by using those that are soft and somewhat fine. The silver linen, as it is called, that barred with blue or red, wears and washes very well and leaves no lint behind, and we believe it quite as economical as any.—*Orange Judd.*

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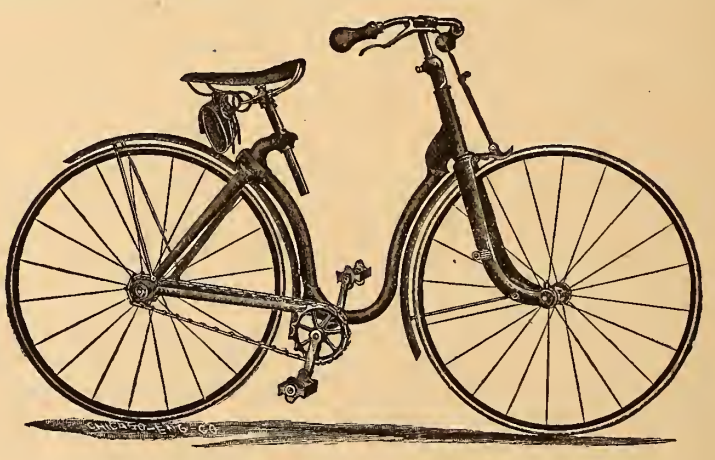


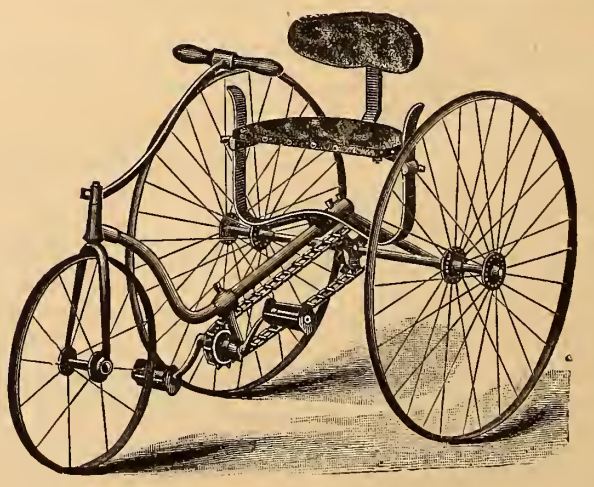
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FARM NOTES.

FATTENING HOGS.

I find that green sweet corn is excellent hog feed, and they relish it, devouring stalk and all excepting blades. I don't think I shall ever be without an acre or two of sweet corn planted as early as the season will permit, to start my hogs on. As a usual thing pastures get very short about the 1st of August, and from that time till corn is ready to feed, our hogs go back instead of gaining all the while, as they should be doing. The farmer that has plenty of old corn left over might use it instead of growing a small crop of sweet corn to start his hogs, but ordinarily I think it is the best to start a hog on green corn, and it is cheapest. Farmers don't begin feeding hogs so early as they should, as a rule. The fall months are the best part of the year to feed in. The corn is in the best condition. More pounds of meat to the bushel, with less labor, can be made in the fall better than at any other season. The farmer does not get the very best of pork who puts off feeding until corn matures, and then feeds on all dry corn diet. Green corn should be provided as late in the season as possible. A late planting of evergreen corn comes in, and lasts till cold weather sets in. For a late green food, resort must be had to roots.—*Indiana Farmer.*

CLOVER FOR POULTRY.

Wherever the seed can be sown let white clover be grown, advises a poultry-raising expert. It is more permanent than the red variety, is hardier and more suitable than the larger kinds. It will grow on the lawn with other grasses, and a stand of it can be secured where the red clover fails. Being short, the hens prefer it, and as it grows rapidly, quite a supply of it can be secured from a very small plot. It is one of the most valuable of all green foods for poultry.

POOR APPLES MAKE GOOD VINEGAR.

One way of preventing the inferior grades of apples from going to waste, is by making them into cider for vinegar. As with other products care should be taken to make of a good quality in order to realize good prices. There is no advantage in using dirty, rotten fruit. At the start have everything clean; wash and rinse out the press and all of the vessels to be used in handling both the fruit and the cider. After the fruit is gathered up, all the rotten parts should be cut out and thrown away, and then what is to be used to be thoroughly washed. Have the barrels clean, and so far as possible keep everything connected with the work clean.

At first do not fill the barrels more than two-thirds full. This will give the cider more room to work and will lessen the waste. In many cases, after pressing well once, it will be a good plan to stir the pomace up thoroughly and add a small quantity of water and then press again, putting this second juice, however, in a separate barrel. It is best to lay the barrels down on the sides, putting a couple of rails or poles underneath to keep them off the ground. Tack a piece of mosquito netting or wire-screen cloth over the bung-hole to keep out flies and bugs. After it has ceased working it should be drawn off, strained and put in barrels again; this time the barrels can be filled full. It will make vinegar quicker if it can be left in the sun till cold weather, when it should be stowed in the cellar or in some place where it will not freeze.

Some think it a help to take strips of common brown wrapping paper, dip in molasses and drop into the barrels; a few strips in each barrel will help to make mother. But that is not necessary. Keeping in the sun while the weather is warm and keeping from freezing in cold weather is sufficient. Worked up in this way apples that otherwise would go to waste, can be made to sell at from 15 cents to 25 cents per bushel.—*St. Louis Republic.*

BEET FERTILIZERS.

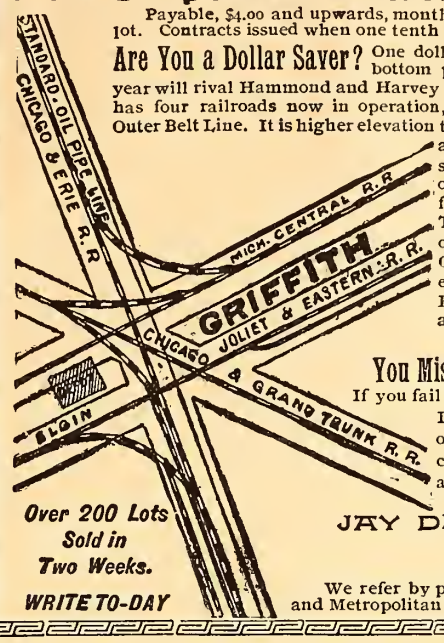
From five years of experimenting with fertilizers on sugar beets two celebrated German scientists have arrived at the following conclusions: 1. The application of increased amounts of potash gives rise to a corresponding increased production of sugar. 2. An increased manuring with nitric acid has the effect of increasing the amount of leaf of the plants, and is unfavorable to sugar formation, so that the production of sugar is diminished. 3. The increased nitric acid manuring has also the effect of raising the amount of nitric acid, and also the protein in the roots. 4. The increased sugar production brought about by the application of potash is at once canceled by the physiological action of the corresponding amount of nitric acid. 5. Phosphoric acid influences leaf growth in a manner favorable to sugar production, and expedites the ripening of the plants; phosphoric acid, therefore, assists the favorable action of potash in sugar formation.

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NEWS OF THE WEEK (*Continued from 13th page*).

Twelve persons were killed Sunday by a railroad collision in Switzerland.

Secretary of the Treasury Foster declared Monday that the reports that the United States Treasury is nearly without immediate resources were unfounded.

The lowest estimate of the wheat crop of Minnesota and the Dakotas is 150,000,000 bushels.

Parker & Aurer, of the Bluffton, (Ind.) and Niles (Mich.) electric light works failed Monday with liabilities of $40,000 and with assets stated to be nearly as much.

It is estimated that by a hailstorm in Minnesota Monday afternoon, nearly 15,000 acres of grain were laid low.

J. L. Leach & Co., of Chicago, have been awarded the contract to construct the public building at Duluth, Minn., at a cost of $127,400.

The new building for the insane at Jacksonville, Ill., is finished, and Tuesday ninety-one persons were transferred to it from Elgin.

A convention of the Christian churches of Iowa began a session Tuesday at Des Moines, with an attendance of 200 clerical and lay delegates.

In Paradise Canon, twenty-five miles northeast of Ogden, Utah, mines of almost pure lead, with a paying quantity of silver, have been discovered.

Hail destroyed 2,000 acres of grain about Deer Creek, Minn., Tuesday. Near Jackson, Mich., a tornado accompanied by a rain and hail storm destroyed crops, blew down houses and barns, and damaged orchards.

Arrangements have been perfected for the consolidation of the Des Moines Northern and Des Moines and Northwestern Railroads, extending from Des Moines to Fonda, and Des Moines to Boone, Iowa, and comprising a total of 160 miles of road, purchased for $6,000,000.

Miss Hamberger, a music teacher of Chicago, was drowned in the Ohio river, near Dayton, Ky., Tuesday, together with two companions. Their boat was upset.

Fire at Jacksonville, Fla., at 1 o'clock Tuesday morning mowed a path two blocks wide and six blocks long. Thirty firms were burned out and sixty dwellings were destroyed. No lives were lost, though there were many injured by flying plate glass caused by a dynamite explosion. The loss is over $1,000,000, with one-half insurance. The Peacock canning establishment and some adjoining structures at St. Louis were destroyed, causing a total loss of $150,000, well covered by insurance. The Damon Iron Works, E. Kendall & Co., machinists, and the Harvard Dry Plate Company at Cambridge, Mass., were burned out. The total loss is about $300,000 and the insurance $413,000. A loss of $80,000, insured for $71,000, was caused by fire in Putnam & Co.'s spring bed factory at Boston.

President Harrison was present Wednesday at the dedication of the monument erected at Bennington, Vt., to commemorate the victory of the Vermont and New Hampshire militia under General Stark over a detachment of Burgoyne's army. The Hon. Edward J. Phelps, ex-Minister to England, delivered the principal oration. Wednesday was also the centennial anniversary of the admission of Vermont as a State into the Union.

The steamer Teutonic arrived in New York Wednesday morning, five days, sixteen hours, and thirty-one minutes from Queenstown. This lowers the fastest previous record one hour and thirty-seven minutes, made by the Majestic on her last trip from Liverpool.

Edward Lambert, Jr., book-keeper of the San Juan Smelting and Mining Company and mayor of Durango, Col., is a defaulter in the sum of $110,000. His method of stealing was in drawing checks for freight charges in access of the true amounts.

Official reports to the Iowa Christian church convention show a gain in membership the past year of over six thousand, and twenty-one new churches have been dedicated.

Harvesting is in full operation in North Dakota. The surplus of wheat for export is estimated to be 46,000,000 bushels. Other crops are equally promising.

Over eight hundred pieces of skin have been grafted to the body of William Shaw, of Lima, Ohio, who was scalded in the Standard Oil Refinery July 4. This eclipses all previous skin-grafting operations.

It is reported that gold and silver in paying quantities have been discovered in the Kiowa and Comanche country. Permission to negotiate with the Indians for the privilege of working the mines has been refused.

Several butter factories at Elgin, Ill., have been compelled to suspend operations on account of the shrinkage in the supply of milk, by reason of dry weather. Butter is increasing in price.

It is reported that the Iowa, Sac, Fox, and Pottawatomie Reservations will be opened for settlement Sept. 15.

The Wilkin Manufacturing Company, at Milwaukee, Wis., makers of saw mill and general milling machinery, made an assignment Wednesday night to John Barth, whose bond has been fixed at $400,000.

The building at Nos. 68, 70, 72, and 74 Park place, New York City, collapsed at noon Saturday, burying in the ruins scores of men, women, and children who had been employed in the building. Up to midnight Saturday only eleven bodies had been recovered. The number of killed and injured is variously estimated at from twenty to two hundred. Fire added its horrors to the catastrophe, and those who were not killed in the ruins were roasted alive.

Arrangements are nearly completed for the trial of Dr. Briggs for heresy.

FOREIGN.

Thirty lives were lost Monday by an overflow of the St. Marie at Port au Prince, San Domingo.

Monday the failure of the British Bank of Australia, with liabilities of $800,000, was announced.

Captain Barchewsky, the explorer, arrived in Sansarcand Tuesday. He reports the discovery of large deposits of gold, lead, and iron in Eastern Bokhara.

At Melbourne, Wednesday, the Anglo-Australian Bank, another land company connected with the British Bank of Australia, suspended with liabilities of $600,000.

The heavy replenishing of the stores of military grain depots in Poland, Lithuiana, and Bessarabia gave rise to the recent rumor of Russian war preparations.

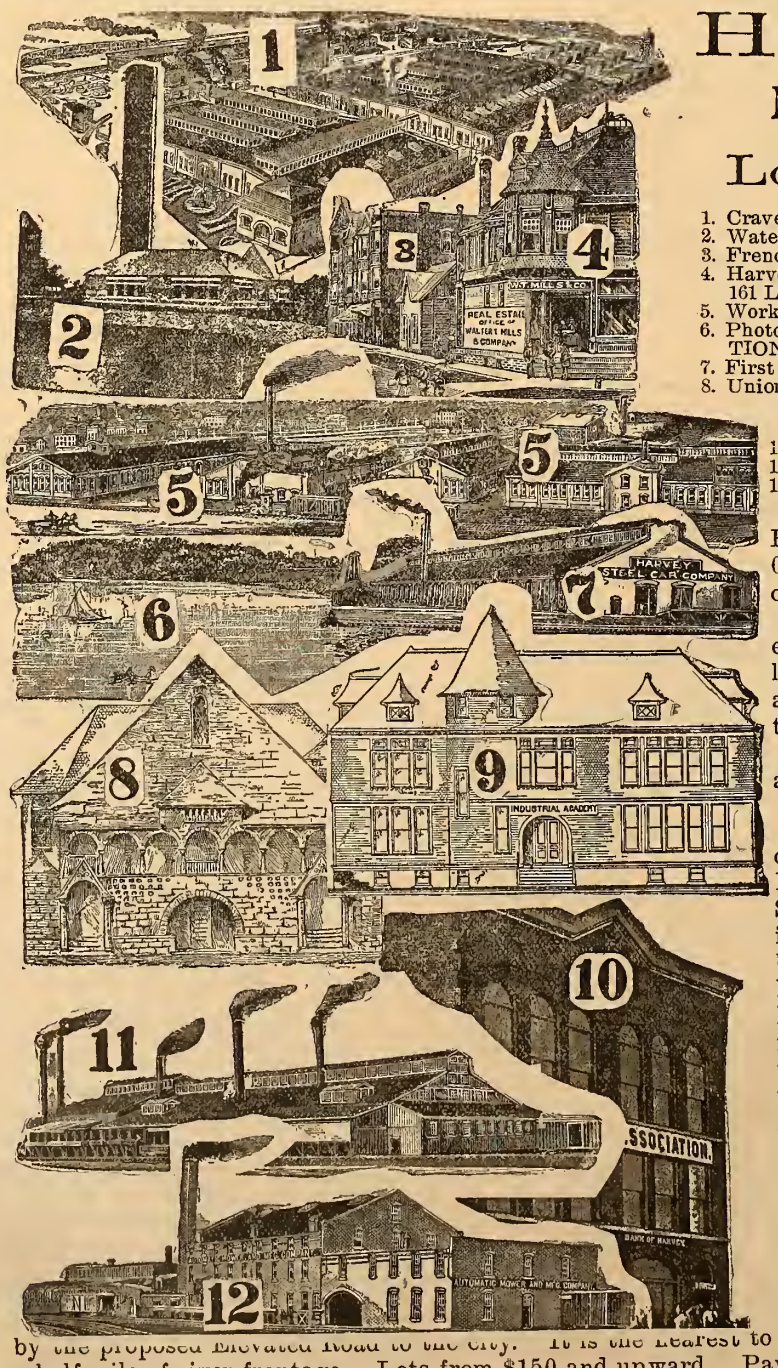
In commenting on President Harrison's speech at Albany, the London *Daily News* says that the evil effects of the McKinley law are disguised by the coincidence of good crops in America and bad harvests in Europe.

Sixty persons are known to have lost their lives in the recent hurricane at Martinique, West Indies. Twenty vessels were wrecked, among them the American brig Ned White. The growing crops were also badly damaged.

A ranchman named Medina, living in the United States of Colombia, has confessed to murdering thirteen children under 5 months of age. Ten were his own children, and three his grandchildren.

The National Welsh Eisteddfod Association at Swansea, Thursday, decided to hold an eisteddfod in Chicago during the World's Fair. The meeting is arranged to occur six weeks before the American Eisteddfod.

The German papers which have been printing articles opposing the Chicago Columbian Exposition have made a sudden change in their tactics and now print a circular setting forth the advantages to be derived by having an excellent German exhibit at the fair. They now urge in unmistakable language that Germany must take a prominent part in the exhibition.



Harvey, Illinois.

No Saloons. No Paupers.

Look at the Pictures.

1. Craver, Steele & Austin and Grinnell Wagon Works.
2. Water Works and Power House for Electric R. R.
3. French's Hotel and Hall.
4. Harvey office of Walter Thomas Mills & Co.; Chicago office, 161 La Salle St.
5. Works of the Buda Foundry and Manufacturing Co.
6. Photographic View of Calumet River ON ACADEMY ADDITION.
7. First Building of the Harvey Steel Car Co.
8. Union Church.
9. Harvey Industrial Academy, Located ON ACADEMY ADDITION.
10. Bank and Hall.
11. Atkinson Steel and Spring Works.
12. Automatic Mower and Manufacturing Co.

THE manufacturing industries located at Harvey within one year represent nearly $4,000,000.00 capital, all brought here on account of the strong Prohibitory features of the town.

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Harvey has a very strong Prohibition Club, also W. C. T. U.; four churches organized.

Academy Addition

on which the HARVEY INDUSTRIAL ACADEMY is being built, is located between 147th Street and the Calumet River. Look at No. 9 in the illustrations. The completion of this building and the opening of the Fall term, will largely increase the value of all property in Harvey. The President of one of the largest manufacturing concerns in Harvey said that the coming of this institution would add more to the values than the coming of all the manufactories now located there. Those who purchase now in ACADEMY ADDITION buy at first prices. It is in this Addition that the Manager of the Pullman Palace Car Co. of New Orleans has purchased 48 lots. Houses being erected on this Addition rent for 30 per cent of cost of house and lot. These are opportunities for investment seldom offered. It is crossed by the proposed Elevated Road to the City. It is the nearest to the World's Fair Site, a 15 minutes' ride; over a half mile of river frontage. Lots from $150 and upward. Payments to suit. We will send FREE to CHRISTIAN CYNOSURE readers the ONLY PLAT which shows the WHOLE of HARVEY, as originally proposed. We are exclusive agents for ACADEMY ADDITION. We refer by permission to the publisher of this paper.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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At last week's session of the National Camp, Patriotic Order Sons of America, in Philadelphia, the question of excluding the word "white" from the constitution of the society was discussed at length, and decided in the negative. So colored men are still ineligible to membership. This is not genuine "patriotism," but about what might have been expected from a political secret organization.

The devil is called, in the Bible, an "old serpent;" a "dog;" a "lion;" and a "great red dragon." Romanism is his religion, and is called a "beast;" "the great whore;" "the mother of harlots," and "Babylon the Great," which is to be "thrown down" and "found no more at all." The Scriptures containing these statements are: Rev. 12: 9, and 20: 2; Psalm 22: 20, and 35: 17; Rev. 12: 3; 17: 1, 18; 17: 5, and 13: 1; indeed, all of chapter 17. A careful scanning of these Scriptures will throw immense light on human history and our condition, and also throw hope on our future.

The death of Samuel Clark Pomeroy, ex-Senator from Kansas, occurred at Whitensville, near Worcester, Mass., on Thursday of last week. Mr. Pomeroy was born at Southampton, Mass., January 3, 1816, and would, in a few months more, have been seventy-six years old. He has been a prominent figure in American politics for many years, owing to the tenacity with which he advocated the cause of genuine reforms, with the usual result of calling down upon himself the malevolence of unscrupulous politicians, and of winning the esteem of all right-minded men. In his opposition to secret societies, and his affiliation with the National Christian Association, he identified himself boldly with its aims and interests, and became its champion. An extended life sketch and portrait of him is underlined for early publication in these columns.

Sons of Veterans, in general session at Minneapolis, Minn., last week, voted in favor of a plan for organizing a military rank, to be known as the Sons of Veterans' Guards, and a code for its government. This code is based upon the regulations of the United States army, with stated uniforms and plenty of military titles for the officers, from a brigadier down to fourth corporal. Regiments will range in numbers of men from 320 upward. The convention also voted to change the clause of the constitution admitting "lineal descendants" of soldiers or sailors in the Union service as members, so as to include only "male descendants" as eligible candidates for membership. We are getting too many of these imitation military societies, whose principal glory seems to be sought and found in the fuss and feathers of social dress parades.

At the present writing, on the eve of going to press, the general unrest of the times is again emphasized by the lowering of the war cloud upon important European States. The government of Austria is watching with considerable anxiety the massing of Russian troops along the frontier, and has found it necessary to add 18,000,000 florins to the war budget, in order to increase the effective strength of national infantry and artillery. Military authorities, acute observers, writing from Odessa, concur in statements respecting the unusual activity existing in the military depots of Bessarabia, and especially the concentration there of large forces of cavalry, which is something extraordinary. Immense bodies of troops are continually arriving at and departing from the camps along the Russo-Roumanian frontier, passing beyond to unknown points of occupation. Austria, fearing a sudden declaration of war, is constantly on the alert to prevent any invasion of foreign troops that may be massing against her. The same feeling of uncertainty and distrust is also visible in Bulgaria, and the government vigilance is fixed principally upon Servia, where, under cover of performing the annual maneuvers, the reserved military force has been called to the field. Nothing serious may result from all these warlike demonstrations, after all, but there is a general impression across the sea that a war of great importance in pending.

While subservience to the laws of the order, as expressed in its various obligations, permeates every degree of Masonry, it remains for the thirtieth degree in the Scottish Rite to cap the climax. "A careful reading of its ritual through," says President J. Blanchard, in his exposition, (Vol. 2: page 306) "will convince thoughtful persons that this degree is the *ne plus ultra* (no more beyond) of Masonic knowledge; and that it is also the *ne plus ultra* of Masonic falsehood, hypocrisy, treason, and general scoundrelism..... Why, this very ritual gives the Master power to stop and adjourn any debate, by three raps with the pommel of his sword! No slaves on a southern plantation were ever bound by the law of property to a more abject, cringing obedience to their master than these Masons are to theirs.... This degree quotes Christ's law of equal 'love to our neighbor,' and yet tells the candidate, after he is received: 'When your rashness prompted you to enter this awful sanctuary, you were no doubt informed of the danger which threatened you, and of the trials which still await you. Swear, therefore, upon your word of honor, never to reveal what you have seen or heard hitherto. Remember, however, that even now you are at liberty to withdraw in peace, if a timid conscience, if prejudices and superstition, or any other reason, cause you to hesitate, but forget not that the slightest indiscretion will cost you your life!'" Masonically, this is called "the apex of the Masonic edifice," although there are still three other degrees beyond it. Finally, these valiant Knights of Kadosh drink wine from a skull and break bread with the new knight, who consigns himself to the utmost contempt and disgrace if he ever breaks his iron-clad obligation. In the meantime, what becomes of all his other obligations to God and his fellow men?—and how shattered must be his manhood and his self-respect!—Masonry is tyranny, "from soup to black coffee!"

THE BATTLE-AUTUMN OF 1864.

BY MRS. VICTORIA ALEXANDRA STONE.

In that stormy battle-Autumn,
Long years ago,
When the battle-flags were waving
In the sulphur-laden air,
And the noble hearts were braving
Death for home and freedom there.
There, beneath the Southern sky,
Warriors met to fight and die;
Death, without a fear or falter,
Laid on Freedom's holy altar,
In that Autumn long ago—
Long years ago!

In that gory battle-Autumn,
Long years ago,
In the South, beneath the palm,
In the North, beneath the pine,
With a sad despairing calm,
Women watched the battle-line:
Saw the banners rise and fall,
Heard the bugle's thrilling call,
While the God of battles thundered,
And brave souls in death were sundered.
In that Autumn, long ago—
Long years ago!

In that fiery battle-Autumn,
Long years ago,
Where the mists, so cold and damp,
Hung above the soldiers' camp,
Marching farther, day by day,
From their homes so far away;
Boys in gray were sadly sighing,
'Neath the chilling Northern sky;
Boys in blue were slowly dying,
Where 'neath Southern stars they lie;
Over both our God was keeping
Guard above those armies sleeping,
In that Autumn long ago—
Long years ago!

It was over long ago—
Long years ago;
Hushed the cannon's sullen roar,
And the weary march is o'er;
"Taps" has sounded, and the call
Falls like blessings on us all.
Northern hills and Southern land,
Blue and gray, united stand,
Calling "peace!"—our God forever
Guard the land we love forever;
When we fought so long ago
In that Autumn long ago—
Long years ago!

Steamburgh, N. Y.

SECRET SOCIETIES IN AFRICA.

BY H. W. JOHNSTON.

It is not my purpose in writing about the above-named institutions to enter into any general treatment of the secret work or organization of these orders, but simply to tell some of the things I saw and heard of their operations as I have journeyed here and there about the country. I am not aware that any of the "bush" secret societies exist in Sierra Leone. They have given place to the imported article, just as tobacco has superseded the chew-stick, and rum the palm wine for general use. Freetown has a Masonic lodge and several Good Templar lodges.

I peeped inside a "bush" lodge-room for the first time at Robana, a Temne town, about eighty miles from Freetown. Almost every tribe, or section of a tribe, has a different name for its society; but the general arrangements for meeting and the general characteristics of the orders are substantially the same, and follow the gen-

eral outline of lodges in all lands: a secluded place, guarded by a man on the watch in an anteroom, admission of only the initiated, an oath of secrecy, and means of helping one another and securing advantages in the community by secret signs of recognition. Here, in Africa, where there are no upper rooms to gather in, they select a patch of thick bush near the village, and just off the path. Across the path they cut out into the bush, they erect a screen of thatched grass, to prevent "cowans" and the women from catching a glimpse of their sacred enclosure. Inside, beyond the first clearing, they make another, a grass fence separating them. Within this last room they usually have a "devil-house," and the human devil of some of the lodges resides there. The people have been taught to regard the bush about this "lodge-room" with such superstitious fear that there is no danger of eaves-droppers. In some places it is supposed to be sure death to the uninitiated to enter the adjacent bush.

At the town of Bompeh, the mission secured of the Christianized chief a grant of the very bush where the devil's sacred precincts had been located for years, but the missionary could not get laborers to touch the devil's domain. The station is in charge of a woman, a daughter of Bishop Crowther. She seized a cutlass, and began the attack, and when the people saw that she suffered no harm from his Satanic majesty, they began their work of cutting away the bush.

Like all other lodges, whether in Africa or America, they choose the night for their conclaves, and keep late hours. The African variety make night hideous with their yelling, singing and dancing. We have already stated that the names of these societies are different in almost every locality. At Robana the men's order is known as "Bundoo Boys;" while at Rotofunk the name "Bundoo" is given to a female order, and the males have a different name. In the Limbah region the lodge takes the name of Kuffoo, while in the Sherbro and Mendi country and in the southern part of the Temne country, the "Porrah Boys" are the prevailing order.

While at Kusifa, Commander, a Temne king, was making great preparations to have his boys, five in number, made "Bundoo Boys." During the day about forty women, chiefly, if not all, his wives, were hard at work cleaning a quantity of rice for the great occasion, and some men were engaged in making "Bundoo" gowns for the boys, out of country cloth. While the work was going on, a band of musicians was playing on various styles of country instruments, and the candidates for Bundoohood kept up a firing of guns to cheer on the work.

At night, a big dance, lasting till almost daybreak, continued the festivities. I did not learn whether the initiation to the Bundoo is similar to the Porrah or not. In the latter, the candidate is secreted in the bush for a few weeks and not allowed to see any of his friends, though they are allowed to bring food. They bring the food, despite the fact that the report has been given out that the person is dead, and everybody pretends to believe the matter. After a time, the candidate is given a new name and brought forth, and he, following his instructions, feigns strangeness and recognizes no one. We suppose the design, like the Hiram Abiff farce in Masonry, is to bring about the death of the old man and the resurrection to a new life, as in true religion, by other means than through Jesus Christ. Since the devil plans all false worship it is not strange that even in heathendom he should attempt to satisfy the deeply-felt want of the human heart for a new life in God, by teaching the people a false way of getting born again.

We recently lodged one night at the town of Mabang, on the Ribbe river, about forty miles southeast of Freetown. It was lodge night, and the Porrah Boys were out in force. Awhile after dark, the "Porrah devil," or grand mogul of the order, raised the peculiar yell of the order in the Porrah bush, near the town. The conclave assembled, and, forming in a squad, marched through the town, with a constant volley of Porrah yells. The women and the uninitiated, and especially the native strangers, hide away in their huts, and the Porrahs have the freedom of the town. Our hammock men had been quartered for the night in an open barray, built for mission services. The devil had not let off many yells until a part of our men came pell-mell right into the house where we were stopping, like frightened sheep. When asked why they had done so, they explained that they were not Porrah Boys, and as they came from "the other side"—northern part of the Temne country—they were afraid the Porrahs would catch them. We questioned them about it, and they stated that this order often seizes a boy from some other place, or one whose relatives have money, and hide them in the Porrah bush, under guard of the Porrah devil, and before he gets out a full-fledged Porrah, his friends pay well for it. It was with some difficulty that we persuaded the men to return to their sleeping place, assuring them that we were not afraid of the Porrah devil, nor would he dare to molest men in our employ. This is a more barbarous, but about as honorable, a method of recruiting the lodge ranks as the popular one in America of sending a presiding elder to intimate to the young minister that if he hopes to succeed and do well in his conference he must join the Masons, or for an old lawyer to tell the young man that he will stand no show of success in court unless he becomes a lodgeman.

Rev. John Williams, a native of Sierra Leone, has planted a little mission at Mabang, and gathered a few converts; but he complained of being greatly hindered in the work by this secret society. He says the people about him have not been led astray by Mohammedanism, and that they realize the weakness of their old religions and receive the Gospel as the truth and acknowledge its claims, but that this secret devil worship keeps the men from Christ. Missionaries at Rotofunk, Bompeh and Shengeh bear the same testimony. Not only is this African species of Masonry opposed to Christ by the very organic nature of its system of secret works and devil worship, but in many places it is actively opposing the missionary work.

The "Bundoo women" seems to be a secret order of dancing women. They dress with scant clothing, rub their faces and the exposed parts of their body with chalk, or any white substance obtainable, and encircle their waists with a string of anything that will jingle or rattle when they dance. Perhaps the chalking of their bodies is to give them more of the appearance of their sisters —the American ballet-girls. Two young girls had been made Bundoo girls shortly before we visited the town of Rotofunk. Their period of initiation—or hiding in the bush—being over, they were brought out in Bundoo costume by those who had them in charge and made to dance in public. They danced until weary, and then refused to dance any longer. Preparations were being made to flog them, when they consented to dance longer if they were not flogged.

But these works of darkness have taken on the darkest shades in the Sherbro country, where there is an institution that, for want of a name, we will call the "Ancient and Honorable Order of Human Leopards." Whether it is simply the Porrah Bush order in action, or is an inner circle, or higher degree of that order, it is certainly Porrah Bushism gone to seed. There exists a widespread superstition among the tribes about Sierra Leone, and even among the Sierra Leoneans, that certain persons are "able to go in the bush and do devil" and turn themselves into leopards or alligators, and, in form of "grezre" animals, take vengeance on any unlucky enemy that may chance to be caught by them. This superstition may have been originally instilled into the minds of the people by the Porrah lodge; but however it originated, the order of A. H. of H. L., as named above, know how to take advantage of it. They manufacture iron claws that will tear flesh like claws of a wild beast, and, thus armed, they go forth at night to watch for their intended victim. It is said that sometimes they complete their outfit by wearing a leopard skin. They lay in ambush by the roadside, and if a belated enemy chances that way, he is pounced upon and killed, and the body torn with the claws. In the beginning of this order it is probable that the intention was only to have a convenient means of revenge, of "removing" obnoxious rivals, or of terrifying the "cowans." But of late years it has degenerated into pure cannibalism, and the victim is eaten as well as killed. Last year so many were falling victims to these human leopards that an appeal was made by some of the Christian missionaries laboring in that region for the governor of the colony of Sierra Leone to take steps to check these "beasts."

Freetown, Africa, July 24, 1891.

WORDS.

BY WM. F. DAVIS.

"By thy words thou shalt be justified, and by thy words thou shalt be condemned." Matthew 12: 37. This verse flashes the search light of the great white throne upon words, and furnishes the only curb strong enough to tame the human tongue, which no mere man ever yet hath tamed nor ever can tame.

Look upon that stream of humanity pouring along the crowded thoroughfare! Some of them are walking the highway of holiness. They are justified. The others, though to the outward eye walking close by the side of the holy, are in reality treading among the traps, snares, gins, and pitfalls of the road to everlasting woe. They are condemned. By what are these condemned? By what are those justified? By their words.

Out of the mouths of the justified proceed words of blessing; and because of these words the speakers are blessed. Out of the mouths of the condemned proceed words of cursing; and because of these words the speakers are cursed.

Out of the mouths of the justified come forth loyal words of truth, by which the speakers are saved. Out of the mouths of the condemned steal treacherous words of falsehood, by which the speakers are destroyed.

Out of the mouths of the justified issue the living words of God; and by these words they are characterized as the children of the living God, born from above. Out of the mouths of the condemned pour the words of the death-dealing devil and by these words it is known that they are the death-doomed children of the devil.

The power of life, and the power of death, is in the tongue.

"Deliver my soul, O Jehovah! from lying lips and from a deceitful tongue. What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper." Psalm 120: 2–4.

"The words of his mouth were smoother than butter." Hear them! Psalm 55: 21: "There came one running;"—what eagerness!—"and kneeled to him,"—what reverence!—"and asked him, Good Master"—how smooth the words!—how glibly spoken! Mark 10: 17, 18.

Practice makes perfect. The young man had, we know not how many hundreds of times, until conscious falsehood had become the unconscious trick of politeness, spoken these identical words to his sinful fellow-men; and it is safe, perhaps, to assume that never before were his honeyed insinuations openly rebuked. Will he bring out his whitewash to bespatter the face of the sun? Will he play off his cheap compliment of stale flattery upon incarnate Truth? A sharp arrow of the Mighty One, into whose lips grace is poured, now meets this false tongue. "Why callest thou me good? There is none good but one; that is God." Mark 10: 18. Did the young man mean by his "Good Master," or Teacher, to acknowledge "God was manifest in the flesh," 1 Tim. 3: 16, in the person of Jesus Christ visible before him? If not, he intended to tickle the ears of one whom he believed to be a sinner, calling him good, and pretended to seek instruction as from a teacher, from one who he imagined would be pleased with flattery. If he did recognize God in Christ, why did he not obey him, and follow him, instead of going away sorrowful, when the question he asked had been truly and faithfully answered, and the Lord had shown him how he might "inherit eternal life"? "If any man speak, let him speak as the oracles of God." 1 Peter 4: 11.

What have we, as professed Christians, to do with the false and flattering speech of men? We need not join the Quaker sect to know that *thou*, not *you*, is the simple language of truth when applied to the second person singular, nominative or vocative. Jesus said: "Why callest thou me good?" The substitution of *you* for *thou* and *thee*, as of *we* and *us* for *I* and *me*, sprang from polite lying and worshiping men; and is grammatically as inaccurate, and logically as false, as it is obviously obnoxious to the first and second commandments.

The same objections lie against the worldly "Mr.," "Master," "Lord," "Rev.," "Doctor," "Teacher," "Father," "Sir," used as titles of eminence, for exalting a man above his fellow men on pedestals of honor.

Many now say they use these words without meaning anything by them, except to conform to a custom. Thus multitudes of ignorant people and poor children now curse and swear without meaning anything more than to be emphatic, and conform to customs existing around them. They speak the greatest words often without being aware that they have spoken them. Mere words, idle words. He who said, "Neither be ye called masters: for One is your Master, Christ" (Matt. 12: 36), said also, "That every idle word that men shall speak, they shall give account thereof in the day of judgment."

In the light of the judgment day no man will defend the polite flatteries of this day, which so many professed Christians now practice lest they appear odd. That judgment day light is given us to walk by in this dark world now. Let us use it.

Mt. Washington, Chelsea, Mass.

SECRECY.

[Oration by E. C. Clapp, delivered June 18, 1891, at Hartsville (Ind.) College Commencement.]

That the Bible describes an ideal state of society cannot be truthfully denied. If any one doubts, let him read and be convinced. In this ideal society every one is a Christian.

The Bible is the supreme law. There are no saloons. No murders, suicides or thefts are committed. No jails are needed. All dwell together in harmony. Of course there are mistakes and misunderstandings, for men are finite beings. But every one keeps the two great commandments, "Love God with all thy heart; and thy neighbor as thyself.

Most words have more than one meaning. The word *secret* is used in so broad a sense that it is often difficult to understand. Many things properly qualified by the word *private* are usually called secrets. For instance, one's thoughts or the private affairs of a family. Yet secrets do exist both in families and in the minds of men.

Let me illustrate what I mean by secrecy. The ordinary transactions of every-day life are not secrets. If a man goes to the store and buys a pound of coffee, though he and the merchant are the only ones present, they have no secret. Or, if a man alone in the middle of a corn field takes a chew of tobacco he has no secret. Or, if a man goes to his neighbor's house, when there is no one at home, and borrows a tool, he has no secret. Or, if a man commits murder and makes no attempt to conceal it, he has no secret, even though it be months before he finds occasion to tell it. But if in any of these acts there has been the intention to conceal, then is secrecy practiced. If a man, in a crowd, picks one's pocket, he is practicing secrecy: because he intends to conceal his act.

Allow me to define the term *secrecy*. Several definitions are given by the dictionaries, some of which include this one. But each include other ideas. You may consider that a particular kind of secrecy is to be discussed. Secrecy is knowing, doing, or thinking with the intention of concealing. If this intention be lacking, there is no secrecy, whether the thing be good or bad. If one knows a thing and decides to conceal it, he is practicing secrecy: if afterwards he changes his mind, he has no secret. The secrecy is in the intention. God judges men not so much for their actions as the motive in their actions. A man may have a right motive and do a wrong act, but if he has avoided all carelessness and acted according to his best knowledge, God will not condemn him.

Remember, now, what I mean by secrecy. There are multitudes of little things occurring in all families, and as many thoughts coming into all minds, the knowledge of which would neither benefit nor harm any one. But if a circumstance should arise in which they would be useful, no one would hesitate to tell them. But, one says, there *are* things which no one would be willing to tell. I admit it. But no one should *do* that which he is ashamed or afraid to acknowledge to any one having a right to know.

Can a man be a Christian and continually do things he is not willing to have made known for the good of others? Do you suppose Christ did or thought anything he was not willing the whole world should know?

But, we say, we can not help thinking such thoughts. Perha s not. That is a result of our fallen nature. But we can choose one subject of thought in preference to another, govern what we do, and control our intentions.

Secrecy is contrary to the nature of God. He has no secret in all his universe. From whom should he conceal anything? But it may be said, "God has secrets. He has not revealed to us all he knows. He has not told us how he formed the universe or even this earth."

Those are not secrets. We are not capable of comprehending the thoughts of God. Do you suppose that if we were capable, and to know them would do us good, that he would conceal them from us?

He would not then be God.

Neither will you find any secret in Nature. She says, "I am free; come explore and examine." As rapidly as we become competent, we may pry into and learn what are called her "secrets."

The religion of Christ, too, is open and free as air. Listen to his word, "In secret have I said nothing." "What I have spoken in the ear, that declare ye upon the housetop."

Yes, his religion is free, and he wants us to be free. We are commanded to dwell together in unity. Apply your idea of a family of brothers, not each contending for his own advantage as opposed to that of every other; nor yet, a part seeking their united good to the exclusion of the rest.

Again, secrecy is foolish.

Can a thing be concealed from God? Then why should one wish to keep it from men? Is not God more powerful than man? Moreover, all things will be brought to light in the Day of Judgment.

Again, a secret is not necessary.

If Christ, founding a kingdom in the midst of powerful enemies, needed no secrets, are we in need of any?

All this leads me to conclude that what I have called *secrecy* is a sin in the eyes of God.

But if it is a sin for an individual thus to conceal a thing, what shall we say of a company of men who form an oath-bound organization? Besides committing sin as an organization, each individual takes an oath to sin. One swears to "conceal and never reveal." It makes no difference what shall become known, if connected with the lodge or any of its members, it must be concealed. Not only so, but the taking of such oaths is sin. For in Leviticus 5: 4, God says, "If any swear rashly with his lips to do evil or to do good, whatsoever it be that a man shall utter rashly with an oath, and it be hid from him; when he knoweth of it, then shall he be guilty in one of these things."

Such an organization limits one's benevolence. We are commanded to love one another: *i. e.*, everybody: but the lodge says, love your fellow lodgeman better than any one else. Treat him a little better than any other man. Help him even though some other man is in greater distress. Christ's idea of benevolence is clearly taught in a parable. We know the Good Samaritan and the man "who fell among thieves" could have been bound by no other than human ties. However good the original purpose of such an organization may have been, its secrecy makes it peculiarly attractive to men whose lives need concealment. Hence perversions of law and justice are common, and would be more so, but for the fact that most members are better than their obligations.

Again, the system is absurd.

Suppose everybody should join all the lodges. From whom could they conceal anything? Evidently, then, carried out logically to its fullest extent, it would defeat its own end. Can you say the same of Christianity?

We have only one standard of truth—the Bible. To it we must refer everything. If things will not stand this test they must fall. We have only one perfect example—Christ. We have but one great object in life—to fulfill God's purpose in placing us in this world. To do this we must follow our Example. All things that aid us are right; all that hinder are wrong. There is one straight and narrow path which we must follow.

We must always conform to undisguised truth, else we will become entangled as does a false witness.

It was for this reason that Christ so easily baffled all his adversaries. But, says some one, "We cannot do that, for we are not equal to him." What then? Shall we cut loose and not try to follow him? Some one may say, "We cannot live so, because of the state of society. We find it what it is and have to accept it. We find men practicing secrecy, and we have to do so to keep abreast of the times."

Must a man sin because his neighbor sins? Instead of this, why not resolve to add one man's mite toward helping to change this state of society?

* * * * *

We are commanded to avoid the very appearance of evil. A taint of sin always connects itself with secrecy, because secrecy has always been connected with sin. "Men love darkness rather than light, because their deeds are evil."

Morally there are but two things in the world, good and bad. No one need conceal the good; no one ought to conceal the bad.

Where then is there room for a secret?

THE NEW BALLOT LAW OF ILLINOIS.

According to the new election law, now in force in this State, the ballots are to be printed in State and county elections by the County Clerk, and in city elections by the City Clerk, and in township elections by the Township Clerk. In Chicago the printing of ballots will be attended to by the Board of Election Commissioners. The names of all the candidates of all the parties must be placed upon one ballot. In order to secure a place on the ticket for a candidate he must have been nominated by a party polling at least two per cent of the popular vote, though by a special provision a place on the ticket for independent candidates is found.

Very heavy penalties are provided in case the officer whose duty it is to print the ballots is guilty of any fraud or irregularity. All of the ballots are distributed by the officer whose duty it is to print them. No ballot can be obtained except those which are legally printed and bear the signature of the proper officer, and the ballots are given alone to the judges of election, who are compelled under penalty to account for every ballot received from the officer who has them printed, whether saved, voted or destroyed or mutilated; a complete check is kept upon all the ballots.

The voter can only obtain his ticket after entering the voting-room and from the judge of election, or in Chicago it will be the proper officer under the law. This ballot he takes and retires to an apartment which is in sight of the judges, and prepares it, returns and places it in the hands of the judge, who deposits it in the ballot-box. At the head of each list of candidates there will be the party name, or some other word to designate the political party. The ticket will closely resemble the Indiana blanket ballot. The officer who has the ballots printed will furnish cards of instructions to the voters, which will give them ample information as to the manner of voting and the other requirements of the law. In each of the rooms in which the election is held there will be furnished small booths or apartments in which the voter must go and secretly and alone prepare his ballot. No one can be in the room where the voting takes place, except three or four persons, who may be waiting their turn to enter a voting booth. No electioneering is allowed within a hundred feet of the polls. One voting booth will be furnished to each fifty voters if necessary, so that there will be no crowding and no one will be deprived of a vote. Due care is taken in the bill to provide for any person who is unable to read, so that his ticket may be made out and his vote remain a secret. Every person shall be allowed two hours to vote, and no reduction of his wages is made on account of his absence for that length of time. In the country the time of opening the polls is changed to 7 o'clock and the time of closing to 5 o'clock. The Chicago law in that respect remains as it is now. The ballots will be preserved six months.—*Sel.*

HON. SAMUEL DEXTER, *in an Open Letter to the Grand Master of Mass.*, 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

THE TREND OF MODERN ROMANISM.

The report of the Superintendent of Census gives the Catholic church in the United States 6,250,045. This is but a little over one-third of the actual strength of the Catholic church in the United States.—*Western Catholic News.*

The Pope is in favor of a republic in Italy. The Catholic church is the grandest republic ever established on earth, and a good one to copy after. The church was established for the spiritual welfare of the whole human family. Republics are established for the temporal welfare and emancipation of the peoples of nations from the thralldom of one-man power. Why, then, should not the church be in favor of the republican form of government?—*Ibid.*

Protestant authors no longer see in St. Bartholomew's day any cause to blame the authorities of the Catholic church.—*New York Catholic Review.*

The Inquisition, in its leading principles and ideas, was a valuable organization; its object was to preserve the purity of Christian faith at a time when heresy and its propagation were looked upon as two enormous crimes, dangerous alike to church and state; and if the "Inquisition burned the flesh of human beings made in God's likeness," it was to save other human souls from burning in hell forever.—*Ibid.*

The truth need not be paraded on all occasions, and there are certain occasions when the laws of God command the truth to be kept concealed.—*Ibid.*

Secret societies are dangerous to the commonwealth. We are surprised to see an article over a column long quoted from the *Globe-Democrat* in the *Catholic Knights of America News* portraying the benefits of secret societies. The writer of that article says those societies "do not plot against the peace and welfare of the community." What is the necessity for a secret, then? Let the community be the judge whether they plot against it, or any portion of it, or not. We have the *positive* evidence that some, at least, if not all of these star-chamber concerns do plot against the community. He says "the Senate of the United States becomes a secret society every time it goes into executive session." Yes, for the time being, but the business of that session is given to the public later. And while we see no necessity for the United States Senate—a public body—doing business with closed doors, yet it may be judicious at times, but never necessary for the welfare of a community that men should club together to practice heathenish ceremonies under lock and key.—*Western Catholic News.*

Among the prominent voyagers arriving in New York from Rome a few days ago was Father Bernard Christen, the general of the Order of Capuchins. He proposes to make an official visitation of all institutions under charge of the order. He was born in Switzerland July 24, 1839, and was ordained to the priesthood in 1860. Two years later he was appointed professor of philosophy at the Capuchin convent at Zug, and, shortly, master of novices at Lucerne. He remained here ten years, and was then transferred to Salothurn. In 1879 he was chosen as provincial of the order for Switzerland. In 1884 he was elected by the grand chapter as general of the order. He is the first native of Switzerland holding the position.—*Ibid.*

NEW ENGLAND LETTER.

Unlearning—A new vegetable—Massachusetts at the World's Fair—What her distilleries are doing—Bro. Wm F. Davis on Boston Common—The "Traveller."

"What I learned in the first half of my life I am now spending the last half in unlearning," said one of the writer's neighbors the other day; a man of liberal education, who has chosen the profession of farming, and the raising of small fruits, and found that it pays—when "mixed with brains," according to that old-fashioned but very reliable formula for success, which I fear is quoted more frequently than practiced. Allowing for any playful exaggeration in my friend's speech, it is for the most of us a true one. The capacity to unlearn our false notions is quite as needful as the gift of seizing and retaining new ideas. The latter we are apt to cultivate at the expense of the former. We are born into a mist of ignorance and prejudice, which is, perhaps, as needful in the first stages of our existence as the seed cotyledons of the young plant that drop off as soon as it begins to send out its tiny rootlets and push its way up into the air and light. So the earlier we begin to think for ourselves, the sooner we can begin to dispense with the swaddling bands of other people's opinions, and the less we shall have to unlearn in the years that lie before us.

This reflection is certainly very apropos to the multitude who have been taught all their lives to consider Freemasonry a good thing, and are now having their eyes opened to the truth. I do not wonder that the unlearning should be with many such a slow process. The fraternities still continue to be stirred up over Bro. Stoddard's victory at the Baptist Ministers' meeting, in June. That he was indorsed by fifty of them against seven is evidently a bitter pill for them to swallow, or they would not make so many wry faces over it. The August number of the *Voice of Masonry*, which now lies before me, pays its respects to Mr. Stoddard in an article headed, "The Denouncer Denounced," and is decidedly the lamest attempt I have yet seen to turn aside from the lodge those winged arrows of truth which are penetrating everywhere between the joints of its armor. It is too illogical to merit any serious attention. Has the *Voice of Masonry* no heavier shot than this to fire in response to Bro. Stoddard's scathing broadside? To misquote his remarks and wrest them from their proper meaning is an easy way to dispose of an opponent, especially when his arguments are unanswerable.

I see that the Department of Agriculture has introduced a new vegetable as a rival to the Irish potato—the calla-lily bulb, which we have never thought of before except as an exotic for the window or the green-house. If what we eat has any effect on our spiritual being, as so many wise men claim, we Americans ought to be the most cosmopolitan people existing, for the products of every quarter of the globe can be found on our dinner-tables. A housekeeper of the old colonial days would be quite confounded if she could look over a modern bill of fare; and without doubt a range would be as mystifying to her as to the family of a certain native Texan, who, on a journey to the North, saw this kitchen convenience for the first time, and ordered one sent to his home. But the firm which sold it to him soon received a letter full of bitter complaints that "the thing wouldn't work nohow." An investigation revealed the fact that the family, which had been hitherto used only to the most primitive methods of cooking, had made a fire in the oven and tried to bake in the grate!

It has been suggested that Massachusetts be represented at the World's Fair by a model school-house. The statutes of the State require every school-house to be so built that each pupil shall be furnished with thirty cubic feet of air per minute, and thoroughly ventilated without draughts. Nor has she ever in her history drawn the color line. Well may she be proud of her free school system, and well may her noblest sons and daughters be stirred up to defend it from the subtle attacks of Jesuitism! What of her nine distilleries, seven of which are within a radius of five miles of Boston? I have seen no proposal as yet that this industry shall have any part in the World's exhibit, and yet it is one which the last fiscal year paid into the United States Treasury a revenue figuring up to $868,524.50. New England drinks very little of this; it is not to her own lips but to her neighbors' that she puts the poisoned cup. She sends it South and West, and the poorest and cheapest of the vile stuff she sends to Africa—perhaps on the same ship with the missionary, to undo all his labors and make the very name of the land from which Harriet Newell went forth in her youth and beauty to lay down her life for the cause of foreign evangelization, a hissing and a reproach. Some of these distillers, it is said, give liberally of their money to the missionary cause. Shame on the churches that will accept the price of blood! Is it not time that immaterial questions in theology were set aside by our New England Zion for the more vital point of clearing her garments from all such blood-guiltiness, that she may stand without spot or stain when her Lord shall appear? How can we reconcile the keen scent after heresies in creed which characterizes orthodox Congregationalists to-day with the tolerance of pagan worships in their midst?—their acceptance as church members in good and regular standing of men whose allegiance is not to Christ but to the lodge first and every time?

Several hundred working people gathered on the Common last Sunday to listen to an apostle of free thought, who indulged in the usual tirade against religion, government, monopolists and "blood-sucking office-holders." At its close Bro. Wm. F. Davis mounted one of the benches and began to speak. It made quite a dramatic scene, for the majority had imbibed too much of the free thought spirit to welcome at once the Boston evangelist, and frequently interrupted him with expressions of disapproval. A neat puncture of the previous speaker's professions as inconsistent with his practice in the fact that "he talked against mayors and governments and yet crawled before the mayor of Boston for a permit to speak on the Common," turned the tide, and made the motley crowd willing to listen while Bro. Davis discoursed to them for over an hour on the Bible and salvation, not forgetting to talk against "pipes, cigars and beery breaths," so effectually that many of his hearers stopped smoking. He answered every question put to him without hesitation—questions from Jews, infidels and Roman Catholics. Surely God has raised up Brother Davis for this work, and the devils of Rum, Romanism and Masonry, when they imprisoned him for a year in Charles Street jail, fought a losing battle.

The account given above is taken from the report in the *Traveller*, the one daily paper at the Hub which stands for religion and pure morals—clean, able, fearless; ready to champion every good cause, and give the reform news other papers will only publish for pay, not only fairly but sympathetically. Long live the *Traveller!*—and let the City Hall continue its boycott. It is an honorary mark of distinction, well-earned, and the *Traveller* ought to be proud of it.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Aug. 26, 1891.

Secretary Noble is receiving, as he deserves, much commendation for his prompt action in heading off the attempt on the part of the brewers to take advantage of a recent judicial decision to flood the Indian country with beer. It is not believed by good lawyers that the United States Supreme Court will ratify the construction which Judge Bryant, of the eastern judicial district of Texas, who has jurisdiction over the Indian Territory, has placed upon the U. S. statute, which prohibits the introduction into the Indian Territory of "ardent spirits" or "spirituous liquors;" he having decided that malt liquors were not included and that lager beer might legally be taken into the Territory and sold. Almost as soon as the news of this decision arrived here the information came that a brewer had shipped or was about to ship a carload of beer to the Territory. As soon as Secretary Noble heard of this he instructed the acting Commissioner of Indian Affairs to telegraph the agent at Union agency to seize and turn over to the U. S. Marshal any packages of beer that might be brought into the Territory. This decision of Judge Bryant's has been criticised very harshly here; it was, it is generally thought, clearly the intention of Congress to prevent intoxicating liquor of any kind being taken into any Indian territory, but by some oversight "malt liquors" were not specifically mentioned in the statute. If one may judge from other decisions handed down by the Supreme Court affecting the liquor traffic, it seems reasonable to predict that this decision will be reversed. Secretary Noble believes that such will be the case, and he is determined that no beer shall be openly taken into or sold in the Territory if he can prevent it, and, as far as known, the Department of Justice, the Treasury and the War departments, all of which have officials in the Territory, will co-operate with him and render the Indian agents all the assistance possible.

The Census Bureau has just issued a very interesting bulletin on the assessed valuation of real and personal property in the several States and Territories. The totals show that the assessed value of all property increased from $16,902,993,543 in 1880 to $24,249,589,804 in 1890, an increase in the ten years of $7,346,596,261, which is slightly in excess of the entire true valuation of all property in the United States as returned by the census of 1850, the exact figures

of that census being $7,135,780,228. Should the inquiry now being made in relation to the true value of all property in the United States show that the same ratio existed in 1890 between the true value and the assessed valuation as in 1880, the absolute wealth of the United States, at the close of the last census year, may be estimated as quite $62,610,000,000, or nearly $1,000 per capita, as against $514 per capita in 1860, $780 in 1870, and $870 in 1880.

A young superintendent of one of our Sunday-schools isn't likely to hear the last of a good joke on himself for some time to come. It had been several weeks since he had shaved, and his face presented that nondescript appearance so familiar to those who have raised a full beard, and he had been more or less worried by the comments on his appearance and the questions asked him about that coming beard, when one of his elderly friends, a teacher, asked him why he had disguised himself so. "Well, you see," he replied, "I have always had an idea that a Sunday-school superintendent should present an elderly and dignified appearance, so as to make the children regard him with a sort of fatherly feeling; so as soon as I was made superintendent I determined that I would wear a full beard, but I had little idea of what I should have to go through to get the beard." There would probably have been nothing further heard of the superintendent's explanation, had it not happened that a portion of it was overheard by a mischievous urchin, who, when Sunday-school broke up, shouted: "I know why Mr. ——— is getting whiskers," loud enough to be heard all over the room, and continuing as soon as he saw that he had everybody's attention: "'Cause he wants all the scholars to think he's their father." Amid the general laughter, the blushing superintendent made his escape for the time, but his friends, particularly the young ladies, have only to say "Papa" for him to get confused.

"Manliness" was characterized by Rev. Dr. Kerr B. Tupper, of Denver, in his address to the Y. M. C. A., Sunday afternoon, as the prime minister of our vocabulary, and the controller of our politics, our morality and our religion. "Man," said Dr. Tupper in the course of his address, "is a being possessed of intelligence and will. True manliness and Christianity form the basis of all true character, and they are far more valuable than title, intelligence, high education, or fluent speech. If man has this true manliness, he has more than all these. He has within him that which stirs him to do his best, a royal, loyal, God-like disposition. Three thousand years ago David, the dying king, said to his son, Solomon, 'Show thyself a man.' All things were embodied in that. A thousand years later, Paul, in one of his greatest discourses, also gave utterance to the same thought when he said: 'Acquit yourselves like men.'" *

REFORM NEWS.

FROM THE WASHINGTON AGENT.

BOSTON, Mass., Aug. 28, 1891.

DEAR CYNOSURE:—Last Thursday quite a company of our New England friends gathered at the home of our worthy friend, Miss Flagg. The day was perfect, and a pleasant time was enjoyed by all. If friends all over the country would meet in social gatherings from time to time, talk over the interests of the cause, and get better acquainted, I am convinced it would be a means of grace and strength.

Wellesley's Ladies' Seminary is perhaps of greatest interest to visitors. I shall not here attempt a description of the beautiful grounds and buildings prepared by godly men and women for the education of young ladies. Suffice it to say that all that nature and wealth could do has been done. To be appreciated, it must be seen. In passing through the buildings we noted on the walls many Christian mottoes. Above the library door we read the following: "Christ, in whom are hid all the treasures of wisdom and knowledge." Oh, how many in seeking wisdom fail to recognize its source! "Search the Scriptures." Those who would obtain the treasures of wisdom can find them alone in Christ. The lodge rejects him, and yet pretends to sell great wisdom.

Much of my time for the past week has been given to a canvass for *Cynosure* readers. The friends must know what others are doing, if they co-operate. I know of no paper carrying more needed truth than ours. God is on our side. The churches are being opened to the discussion of unpopular truths. Shall we not go forward in the name of our God, dear friends, until Christ shall crown our efforts with final victory? Saturday, Sabbath and Monday were spent at Hebron camp meeting. This meeting is conducted by Bro. A. A. Hoyt. The utmost freedom is given for testimony and remarks. Many were shouting the praises of God, trusting him for complete salvation. Monday was Reform day, and we were privileged to speak against the lodge to a good audience. Several who knew nothing of our work became interested. The New England agent is still there, and will doubtless report.

Last evening I attended prayer meeting in the U. P. church. We had a profitable season, waiting on the Lord. Subject: "And thou shalt call his name Jesus, for he shall save his people from their sins." Matt. 1: 21.

I am constantly reminded that I am on historic ground. While waiting for a car, I noticed the following record on a stone: "A sharp fight occurred here between Patriots and the British, April 19th, 1775. This marks British soldiers' graves."

While riding under a large and stately elm, in Cambridge, I read the following: "Under this elm Washington first took command of the American army, July 3d, 1775." Important as was Washington's command, as soldiers of the Cross we have a far more important command.

W. B. STODDARD.

CORRESPONDENCE.

RELIGION AND POLITICS IN OHIO.

CINCINNATI, O., Aug. 26, 1891.

EDITOR CYNOSURE:—The past four Sabbaths have been spent in Springfield, O., in the United Presbyterian congregation. Their pastor, Rev. Joseph Kyle, has been called to the Fourth U. P. church of Allegheny, Pa. I had preached several times for him. and the people take kindly to our Reform ideas. Last Sabbath afternoon I addressed the Y. M. C. A. A finer set of young men one seldom meets. Such a meeting illustrates the power of the spirit of unity. The church's weakness is her divisions. During the reign of the Latin king Tullus Hostilius, the Romans made war on Alba Longa. Just before the armies were to be engaged, it was agreed to decide the fate of the two cities by a combat between these brothers, the Horatii and the Curatii, chosen from each of the parties. Two of the Horatii were slain, and all three of the Curatii were wounded. The third Roman fled. The three wounded Albans pursued him. They were separated. The Roman turned and slew them separately and Alba Longa was destroyed. Satan's watchward is, "Divide and conquer." Thus he has scattered the power of the holy people. "For the divisions of Reuben let there be great searchings of heart."

There are many vacant pulpits in Springfield. The First and Second Presbyterian churches are without pastors. Dr. Helwig, the champion Reformer, has been called to a Presbyterian church in California. Being dissatisfied with the action of their last Lutheran synod, as to ministers wearing gowns, it is thought he will accept the pastorate of one of the best M. E. churches. Dr. Shannon is just leaving for California. So they are beginning to feel lonely.

Here, in Cincinnati, church matters are very quiet. The United Presbyterian congregation has secured a young pastor, Mr. Shannon, to succeed Dr. French. The papers announce that Dr. Henderson will leave Trinity M. E. church after next Sabbath. There is some complaint, and the Board think that it is for the best interests of the cause that he find another field. They will not soon find a better scholar and writer to prepare sermons for them. He is a fine Christian character. But his Southern ideas do not suit all the Northern Republicans.

The political campaign of Ohio is now inaugurated. McKinley, the Republican candidate for governor, will champion his tariff bill, which is too great a burden for the people to bear. Campbell, the Democratic nominee, will champion free silver coinage, which is a fraud of 20 cents on the dollar. As the Prohibition and Alliance parties cut no figure in this State, these two men will have the field; and, between their high license and low license, the saloon will have free course. Moral questions sustain the same relation to the dominant parties that slavery did before the war. But God prepared the mine and lighted the fuse in his own time and way, and the great upheaval came that buried slavery forever. God is laying another mine. When his time comes another and mightier upheaval will come. The saloon, the lodge, the gambling pit, the brothel and Sabbath profanation will all go down. In a purified atmosphere Christ's kingdom will flourish.

J. M. FOSTER.

LODGE OATHS PROMOTE CRIME.

MONONGO, N. D., Aug. 10, 1891.

DEAR CYNOSURE:—An important maxim both of human and divine law is, that a man cannot obligate himself to the commission of crime; and it is the power of deception which leads to the perversion of this all important maxim that is the strength, the great bulwark, you may say, of the whole secret order system.

It is the business now and has always been the business of secret orders to instruct its novitiates that their lives—yea, more, that their moral standing as well as their eternal happiness, depends upon their faithful fulfillment of their pledges or oaths of fidelity to their lodge, notwithstanding their obligation frequently involves them in crime. Masons tell us their institution has existed from time immemorial. Similar institutions, at least, must have existed in a very early day. They existed, however, only to be condemned by the Word of God. In the fourth and fifth verses of the fifth chapter of Leviticus men were forbidden to take an oath like the Masonic oath, to keep secret something not known before the swearing. But law-breakers have always existed, and often high dignitaries take the lead in defying the law of God.

King Herod was of this character. Perhaps he made no pretensions to obey the laws of God. At all events, he seemed to be infatuated with the principles taught by the baser lodges. You remember upon a certain birthday Herod made a great feast—assembled his cabinet, his chief men of state, to dine with him; and during a revelry of the feast, his niece, his wife's daughter, danced so nicely before him that he swore with a great oath to give the damsel whatever she would ask, even to the dividing of half his kingdom; and shortly afterward, being instructed of her mother, she demanded the head of John the Baptist.

Herod had rashly and wickedly violated the Biblical law quoted above; and instead of repenting and going no further into sin, as is required in that law, he proceeds to commit a greater crime by the murder of that great and good man, assuming to be clear of the crime of murder because of his rash oath. Lodge oaths are analogous to Herod's, analogous in their violation of the Scripture quoted above. Analogous results may or may not follow. It was no more useless for Herod to take the rash oath he took than it is for secret order men to take the usual oaths required of them. They alike swear to something entirely hid from them, and those who think they are justified in committing a crime either great or small on account of any supposed obligations greatly err and need to be taught by some doctor of divinity their true moral obligations concerning this issue. They should also be taught by some legal authority their duty to the state in reference to this matter.

Strange to say, in this enlightened day, and under the Christian dispensation, men regularly ordained to preach the blessed Gospel are so biased with the sophistry of the lodge doctrine that they will justify similar deeds done under similar circumstances as the crime attributed to Herod. Only a few weeks ago, while in conversation with a divine in regard to secret societies and rash swearing, he was led to say that Herod did right in carrying out his oath in beheading John the Baptist, affirming that his sin was in the rash swearing alone, and not in the murder of an innocent man. This divine further stated that Herod was probably drunk when he assumed his rash obligation. This is very probable, but makes the minister's position untenable. Is it not strange men can be so biased by lodge influence, and especially ministers of the Gospel, as to justify the commission of all kinds of crime be-

cause they had ignorantly, or rashly, or, it may be, while drunk, assumed such obligations?

In the eyes of the law of the land, murder is just the same crime, whether in the fulfillment of any pretended obligation or not; and surely there is no difference in the divine law. It would be a grand triumph for the cause of Christ and good government if everybody recognized the fact that all so called obligations, be they oaths or pledges, that are in conflict with any divine law are null and void. More anon. C. G. FAIT.

FREEMASONRY IN PROPHECY.

INGLESIDE, Pa., August 20, 1891.

DEAR CYNOSURE:—"The Image of the Beast a Secret Empire; or, Freemasonry a Subject of Prophecy; by Rev. Richard Horton," is the title of a book, to me one of the most helpful I have ever been permitted to read. It is the *only* book that I have ever read which so fully and clearly sets forth the statement that Freemasonry is a subject of prophecy.

God made known to his servant John, the beloved disciple, the things which should come to pass hereafter. The 13th chapter of Revelation, as Bro. Horton shows, pictures the image of the beast—Freemasonry. Here is a book for every Christian of every name to circulate. If you want to stop the mouths of preachers, both great and small, when they quit preaching the Gospel of Jesus Christ and turn aside to laud the Secret Empire of Satan, get them to read Horton, and dare them to disprove the truth of his conclusions as shown by prophetic Scripture, and the History of the Roman Empire, written by Gibbon.

I quote from the preface: "We deem the argument quite unanswerable. The conviction is irresistible that if the image of the beast is not found in Freemasonry, it will be discovered in something exactly like it. As but one 'image' is described by the Revelator, and as Masonry is the only institution in the world that fulfills, in every particular, all the conditions of the prophecy, we must inevitably conclude that the image of the Roman Empire and the secret anti-Christian empire of Masonry are the very same. Gibbon, in writing the History of the Roman Empire, wrote the history of the 'beast;' and Rebold, in writing the History of Freemasonry, wrote the history of the 'image.'"

I think this statement enough to awaken the interest of every reader who, from his heart, prays to God "thy kingdom come;" to read and to study this book and satisfy himself of the truth, that we who are in the inevitable contest with organized secretism as it exists to-day are fighting against the "image of the beast" as John the Revelator saw that "image" revealed to his prophetic vision in Patmos, shortly after the birth of the infant Christian church, and was thus permitted to warn us, upon whom the end of the age has come, what is the foe we have to meet and overcome through the blood of the Lamb. Is not the thought that this struggle was foretold more than eighteen centuries ago, together with its final result to both combatants now joined in battle array, sufficient to strengthen and encourage every follower of Jesus to press onward, assured of final victory by God himself. I make a short extract from page 85:

"He (The image of the beast—Freemasonry) raised Charles the II. to the throne, and restored monarchy to England, and proved that his secret diplomacy was stronger than the armies of Cromwell. He shook the world with politics, wars, and revolutions; and when the blood of the martyrs was shed, he held the garments of them that slew them. From him the ministers of the church received their appointments, and the legislators and judges of the State their places. The church dared not expel him, and the State dared not punish him, though he was both a thief and a murderer.....The Scriptures foretold the fact that he should have power to speak, and to cause that as many as would not worship the image of the beast should be killed. Therefore he waxed great and controlled the commerce of the world." If I could induce every lover of Jesus everywhere to purchase and read this book, I would feel that I have accomplished great good.

J. W. SNIVELY.

[Orders for this book, which was formerly sold by the N. C. A., may be ordered through this office, when it is published.]

PITH AND POINT.

"IT ISN'T NECESSARY TO BE ALWAYS SHOUTING."

'Hallelujah! Glory! Praise the Lord!' etc., to 'rejoice evermore.' An engine is for something besides having the whistle blow and the bell ring from morning until night. Some people can feel more in five minutes than others can shout in two hours. It is well enough to weight down the safety valve a little if you want to keep the steam in sufficiently to do any work with an engine."—CHAS. E. COPP, in *Messiah's Advocate.*

"THERE ISN'T MUCH IN THIS WORLD THAT'S WORTH A HURRAH,

but with good salvation welling up in a man's soul to the overflow, it is enough to make one rejoice amidst weeping, like sunshine through rain. Those are growing days for vegetation when the sun shines and it rains also; and so they are growing days for a Christinn in grace when he can weep with them that weep and rejoice with them that rejoice."—IBID.

PUNGENT QUESTIONS.

"Why do Catholic writers seek to cover up the horrors of St. Bartholomew, the cruelties of an inquisition which burnt the flesh of human beings made in God's likeness, or the self-sufficient wisdom which refused to recognize the truths discovered by Galileo? Let these stories be told in every child's text-book; let them stand, the monuments they are, to the folly, the blunders, the superstition, the weakness of human souls, who, in their arrogance, refused to interpret God's Word, except to suit their own passions, yet deemed themselves acting as his servants, advancing his interests."—JOHN BRISBEN WALKER, *a Roman Catholic.*

MONEY AND DOGMATICS.

Somebody hints persuasively that "$800,000 of the Union Seminary endowment is endangered by the determination of the directors to resist the Presbyterian General Assembly and keep Dr. Briggs in his chair." If Dr. Briggs is in error, would his chair be in more danger if the sum were only $400,000? Just how many millions are necessary to keep a chair safe? Ten dollars' worth of justification was once worth as much as a million dollars, worth of error. Is the dollar "almighty" even in dogmatics? Is finance closely related to the "new" theology?—*Northwestern Christian Advocate.*

TWIN ROSES.

Years mellow some men, and petrify others.—*Methodist Recorder.* The better acquainted a man is with himself, the less he has to say against others.—*Advanced Thought.*

FIGS AND THISTLES.

If you want to be a happy Christian, be a useful one.

A lie in the heart is as black as it is in a horse trade.

Man is not lost by doing wrong, but by being wrong.

People who never look up are not much account at lifting up.

It is hard to get people to look themselves squarely in the face.

Anybody can feel religious when they get in a tight place.

The man who entertains good thoughts opens the door for God.

Trials do not weaken us. They only show us that we are weak. —*Ram's Horn.*

BRIEFS.

A talent may be perfected in solitude, a character only in the world.—*Goethe.*

He who persecutes a good man makes war against himself and all mankind.—*Confucius.*

The lot which God provides, the trouble which he pities, the soul that he loves and visits, cannot be beneath our patience and reverence.—*Martineau.*

There are two things needed in these days—First, for rich men to find out how poor men live, and second, for poor men to know how rich men work.—*Edward Atkinson.*

There is no religion of the life in which there is a greater call for transparent honesty than in that of religious faith and conduct. The outward life will not be trustworthy unless there be first uprightness in this realm of the soul.—*Words of Reconciliation.*

I pray you, with all earnestness, to prove and know, within your hearts, that all things lovely and righteous are possible for those who believe in their possibility, and who determine that, for their part, they will make every day's work contribute to them.—*Ruskin.*

LITERATURE.

The August issue of the *Magazine of Western History Illustrated,* devoted to historical research in the Western hemisphere, and edited by James H. Kennedy and a corps of able assistants, is received. The following is the list of articles and contributors: Mary Ball, the Mother of Washington, by Col. Henry D. Teetor; The State of Washington—the Story of its Pioneer Days, by Col. W. F. Prosser; Versions of the Bible, by Gen. Chas. W. Darling; Isle of Wight, and Home, by Hon. F. C. Sessions; The Colorado Midland Railway, by H. D. Teetor; An American Mother—The Story of her Life with the Indians, by Jas. H. Kennedy; St. Catherine Cree, by Hon. Elliott Anthony; Bishop Bedell (with portrait); Origin of Yankee Doodle, by Henry D. Teetor; A Rebel Prison Pen (Belle Island), by Geo. W. Vrooman; Chicago Prior to 1840 (sketches and portraits of Joseph Peacock and William Lock), by Howard L. Conard; The Extinction of the Buffalo, by Chas C. P. Holden; The Bench and Bar of New York (with sketches and portraits of Gen. Thos. H. Hubbard and Hon. Jno. U. Shorter), by Geo. W. Travis; Reminiscences of the 36th and 37th Congresses, by Hon. Jno. Hutchins; Capt. Sam. Brady, by T. J. Chapman, M. A.; The Public Repository of Records, London, by Hon. Elliott Anthony; with editorial briefs and notices of new books. Published at 132 Nassau street, New York City; $4,00 per annum.

The *Arena* for September has for its frontispiece a full-page portrait of Rev. Dr. Geo. C. Lorimer, who contributes the leading paper—The Newer Heresies. Other articles and contributors are: Harvest and Laborers in the Psychical Field, by Frederick W. H. Myers; Fashion's slaves (with numerous illustrations), by B. O. Flower; Un-American Tendencies, by Rev. Carlos D. Martyn, D. D.; Extrinsic Significance of Constitutional Government in Japan, by Kuma Oisha, A. M., with a portrait of the author; University Extension, by Prof. Willis Broughton; Pope Leo on Labor (a review of the Pope's recent Encyclical), by Thos. B. Preston; The Austrian Postal Banking System, by Sylvester Baxter; Another View of Newman, by William M. Salter; Inter-Migration, by Rabbi Solomon Schindler; He Came and Went Again, by W. N. Harben; O, Thou who Sighest for a Broader Field, by Julia Ann Wolcott; An Evening at the Corner Grocery, by Hamlin Garland; with Books of the Day (reviews), etc. Published at Copley Square, Boston, Mass.; $5 per annum.

Our Day for August, edited by Joseph Cook and other Reform writers, reprints Mr. Cook's excellent address on Disloyal Secret Oaths, delivered at the Conference of the National Christian Association, Chicago, last spring (and which can be had in tract form at this office); it is well worth frequent re-perusal and wide distribution; Hamilton Aide contributes English Criticism of American Social Life; the third paper is Lord Salisbury's Imperial Federation of the British Empire, followed by Joseph Cook's Boston Monday Lecture—Fruitful Faith as Held by Apostles and Martyrs, and Christianity a Philosophy, a Kingdom, and a Fellowship; with reviews of prominent new books, notices of the Tenth National Temperance Convention, papers on the Mischiefs of High License, and on Church Partnership in the Liquor Traffic; John Jay on Catholic and Protestant Demands as to Moral Education in Public Schools, and the usual editorial notes and comments on current events. Published at 28 Beacon street, Boston; $2.50 per annum.

The September *Scribner* has eleven distinct articles, six of which are illustrated finely and copiously. The frontispiece, a game of quoits at sea, forms part of the fifth paper on Ocean Steamships, by Ridgely Hunt, U. S. N.; the story of the Wrecker, by Robt. Louis Stevenson and Lloyd Osbourne, is continued. Other articles are as follows: Odd American Homes (illustrated), by John R. Spears; The City of the Sacred Bo-Tree, Anuradhapura, by James Ricalton (illustrated); For Remembrance, a poem, by Duncan Campbell Scott; Adventures Among Books, by Andrew Lang; A China Hunter in New England, by Alice Morse Earle (illustrated); Browning's Asolo, by Felix Moscheles (illustrated); Run to Seed, a story, by Thos. N. Page; Present Ideals of American University Life, by Professor Josiah Royce, of Harvard University; Captain Joe and Jamie, a story; and editorials. New York: Chas. Scribner's Sons; $3 per annum.

The *Bible Standard and Gospel Record* for August presents a condensed Report of the Eighth Annual Meeting of the International Missionary Union, with views of heathen children both before and after entering the Union's missionary school; Africa in Prophecy, by H. W. Johnston; A Letter from Dr. Harris; Some Dreadful Place and Dreadful Things in New York; the Choice of a Pastor; Notes on Preaching; the Aim of Life; A Word that is Never Broken, etc. Syracuse, N. Y., Wesleyan Methodist Publishing House; monthly.

The September *Ladies' Home Journal* has forty-two timely and pleasant articles on numerous subjects, mostly by new contributors. This magazine probably gives a greater variety of short, well-written papers on home topics, in the interest of American wives, mothers and daughters, than any other in the United States, and by this method has become very popular as a social and domestic *vade mecum.* The illustrations are helpful and attractive. Philadelphia: Curtis Publishing Co.; $1 per annum.

The Fleming H. Revell Co. (New York and Chicago) announce a new book by M. F. Cusack ("The Nun of Kenmare,") under the title of "What Rome Teaches." Since the author's conversion to Protestantism, she has observed how few Protestants are really well informed as to the actual teachings of Catholicism and its attitude toward politics and the press. This has led her to prepare this book with the view of giving information where it is needed and will be of value.

LODGE NOTES.

The National Alliance alone is organized in thirty-eight States and Territories, and its membership numbers, it is stated, more than three millions.

The American branch of Odd-fellowship numbers fully 680,000; the Manchester Unity branch 675,000—making a total of 1,355,000. Add to these figures the other smaller branches and it will give about one and three quarter millions.

The Northwestern Masonic Aid Association of Chicago, Ill., in number of members and amount of insurance in force, leads all but six of the "old line" or level premium companies. It has 55,000 certificates in force, representing $150,000,000 insurance, and has paid $8,000,000 of death claims.

If an extra assessment is necessary, it should be promptly called, not only by the A. L. of H., but by all fraternal organizations. Of course there will be grumbling, and we venture to assert that it comes from those who neither attend the meetings of their council, or display the slightest interest in its growth.—*Golden Chain.*

One hundred delegates, representing every organization which claims allegiance to the People's party, met at Topeka, Kan., the other day and organized the Alliance Commercial Convention. Their object is to provide for the amalgamation of every business organization which has grown out of the Farmers' Alliance in the State.

Masonic Statistics: North Carolina has 438 lodges and 8,450 members; Iowa, 444 lodges and more than 22,500 members; Kansas, 342 lodges and over 18,000 members; Indiana, 583 lodges, and 24,776 members; New Mexico, 17 lodges and 696 members; New York, 721 lodges and 77,923 members,—the largest number in any jurisdiction in America.

The Chinese opposition to alien missionaries is not so much fanatical as political. The whole region drained by the Yang-tse-Kiang—an immense area—is permeated by secret societies animated by the purpose of overthrowing the present dynasty. Taking advantage of the misery produced among the people by floods and consequent famine, these societies are fanning discontent with the object of raising a rebellion not unlike that of the Taepings.—*Baltimore Sun.*

"The Ancient Arabic Order Nobles of the Mystic Shrine, Oasis of St. Joseph, Mo., sent forth the following for Leylet Al Khamis, 19th Yon, Tenth Month Hejra 1308, Showall, Joyful Feast: Feast of Feseekh, Kahks, Fateerehs and Shoorayks Procession of the Kisweh (covering of the Kaabah). Rosh Hodesh Iyar. Pesah Sheenee, Laghaomer. Rosh Hodesh Sivan. Glad Salutations. Sweet Music. Flights of Eloquence. Traditional Banquet."—*Masonic Chronicle.* What tomfoolery is this for intelligent, responsible beings!

The Masonic ritual for the several Grand Lodges of the United States—says the *Masonic Chronicle*—was formulated by Thos. Smith Webb, and is, in consequence, called the "Webb Rite." It is used in no other country. The order of Mustard Seed, whose also called themselves "The Fraternity of Moravian Brothers of the Order of Freemasonry," says *Notes and Queries*, was instituted in the year 1739. Its mysteries were founded on that passage in the 4th chapter of St. Mark's Gospel, in which Christ compares the kingdom of heaven to a mustard seed. The brethren wore a ring on which was inscribed, "No one of us lives for himself." The jewel of the order was a cross of gold surmounted by a mustard plant, with the words—"What was it before?—Nothing." This was suspended by a green ribbon.

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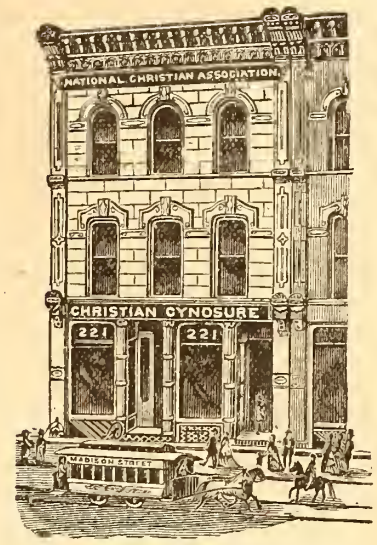
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LODGE OR CHURCH.

For years we have been endeavoring to show our worthy fellow-citizens, in and out of secret lodges, that these orders are rivals of the church. We have pointed to their rituals, both written and unwritten, to their chaplains, prelates, altars, temples, and *sancta-sanctorum.* We have shown that a small per cent of the lodge members are even nominally connected with the churches of Jesus Christ, and that those who do maintain this double relation almost invariably cleave to the lodge and neglect the church.

Progress has undoubtedly been made, and many of those who in the beginning thought us unnecessarily alarmed, are now feeling, as we do, that the lodges or the churches will in the end go down. The condition of multitudes of our church organizations, which have hardly men enough in them to hold the offices, which have almost no young men in them at all, is forcing this inevitable result on the attention of all thoughtful Christians. Out of about four thousand five hundred Congregational churches, nearly two thousand are in part dependent on the Home Missionary Society, and many of those not thus sustained live, in large part, on the quarters and half dollars of unconverted men, said quarters and halves being coaxed from un-Christian pockets by "pink teas," "ice cream cool offs," "oyster suppers," etc., etc. The condition of other denominations is substantially the same. Is it not enough to break the heart of the Christian world to see the descendants of those churches of which we read in the "Acts of the Apostles" reduced to such a position before the world? At the same time, the men who should sustain church and prayer-meeting by person and purse are smoking, and chewing, and drinking, and dancing, and building temples to the "Grand Architect of the Universe," and running their heavily loaded trains over the broken law of God. Lodge or church, one or the other, we will have, but we will not have both. Christ or Baal is God, and one or the other will in the end be so considered, and as such honored and worshiped.

These thoughts are suggested by two funerals which occurred in one of our larger cities on Sabbath, August 16. One was held in the Odd-fellows' Hall, the other in the Masonic Lodge. Speaking of the funeral of the Odd-fellow, the press report says:

> Music was furnished throughout the services by the Masonic quartet. After the remains had been viewed by the dead man's friends and the members of the societies, the pall-bearers took up the casket and bore it to the hearse. Then the long cortege moved slowly to the Laurel Hill Cemetery, where the body was placed in the receiving vault.
>
> The funeral procession was long and imposing. First came a band, and then marched 200 members of the Uniformed Rank of the Knights of Pythias. Fifty members of Justice Lodge, Knights of Pythias, followed in full regalia. California Parlor, Native Sons of the Golden West, sent 200 members to walk in the line, and of the lodge of Foresters, to which Mr. ——— belonged, there were 150 representatives. After these marched forty members of Justice Lodge, American Legion of Honor, eighty members of the Sons of Veteran Firemen and twenty-five delegates from the Odd-fellows' Hall Association, with forty representatives of the general relief committee of the Odd-fellows. Three hundred and twenty-five members of Yerba Buena Lodge, Independent Order of Odd-fellows, of which the deceased was Noble Grand, also swelled the procession. Besides all these was a long line of carriages.

There are in this city (San Francisco) cemeteries belonging to the Odd-fellows and the Masons. Whether this deceased member was buried among the Odd-fellows, or in the cemetery belonging to the community generally, the paper at hand does not state.

Respecting the other burial, occurring on the same day, the same report says:

> ——— ——— was buried yesterday afternoon with Masonic honors. The impressive funeral ceremonies were held in the Masonic Temple under the direction of Mount Moriah Lodge, No. 44, of which the deceased had been a prominent member. The hall was crowded with friends and associates of the dead, with Knights Templar in gorgeous regalia of velvet and silver, and with delegations from every Masonic lodge in the city. Before the high throne the black casket rested in a bower of flowers.
>
> The ritual, read by ——— ———, Master of Mount Moriah Lodge, was that for the Blue Lodge. It is a striking one, with eloquent prayers, solemn charges and touching music. The officers gathered about the coffin, the last invocation was pronounced, the impressive lesson was drawn from Masonic insignia, the touching intimation of immortality was voiced as the tiny leaf was laid upon the casket and the Mason's apron was tied to its place upon the black lid.
>
> After the ritual had been read the lid of the casket was removed that all might take their farewell glance at the dead. The Knights Templar filed slowly on either side of the bier and marched in silent procession from the hall, and the sorrowing relatives were left alone with their dead.

We do not at this time enter upon any discussion of the comparative merits of the Christian and the lodge religions. We simply call attention once more to the fact that they are not the same, and that if the men of our nation are enlisted in support of the one, the other will necessarily go down. In the end it will be lodge or church, just as it was of necessity to be slavery or freedom. It behooves all thoughtful men to carefully consider which system they desire to prevail. We expect the adherents of the lodges to maintain their religion; we have a right to expect professors, editors, pastors and people who profess the Christian faith to be equally outspoken for theirs. If the lodges live, they will soon not even care for the annual sermon by some preacher, or the use of the meeting-house for burials. They will have the services in their own halls, and bury their dead in their own cemeteries, leaving the places of Christian worship to the women and children, the halt, the maimed, the blind, idiotic, insane, and poor, who cannot afford to pay for an admission to the lodge below with the possibility of translation to the Grand Lodge above.

TO PREVENT IMPOSITION.

We find in a Masonic exchange the following note:

> "The *Illinois Freemason* says that it has word 'that a stranger giving the name of W. S. Perkins has been attempting to impose on several lodges;' that 'last week he went to the W. M. of Gardner Lodge asking for assistance, claiming that he is a member in good standing of Sebastian Lodge, Fort Smith, Arkansas,' that 'a letter from the W. M. of that lodge says no such person has ever been a member of his lodge.' Now, why are not those scoundrels arrested and placed where they cannot prey upon the fraternity at large? In all cases where a doubt exists they should be detained for 'the good of the order,' and until evidence can be procured to convict, thus saving other lodges from being defrauded. Such a system of detection would soon clear the land of such frauds."

One of the chief excuses for the silly, brutal and blasphemous ritual of the Masonic lodge, is that it enables members of the order to detect imposters. We are told that by examination lodges can satisfy themselves at once whether persons claiming the benefit of lodge oaths are entitled to them or not. If this be the case, why do not these Masons, when approached by these lodge confidence men, simply examine them, expose them to public ridicule, and send them on their way? Why do they go to the expense of telegraphing and letter-writing to ascertain whether men are what they profess to be or otherwise? And if a Mason, in order to secure Masonic aid, is obliged to identify himself, give his location, and prove himself a worthy man, what is the need of the stripping, and gripping, and swearing, and lecturing, and imprecating of the order?

Why should not all the worthy men in the lodge unite to demand the abolition of initiations and secrecy, making the order simply a mutual benefit one, without any religious pretences, or attempts to provide a secret refuge where men may hide? Of course, this would not be agreeable to the members of the order, who desire to plunder the public safely, or to commit other crimes without fear of punishment; but it would be vastly to the advantage of the honorable members of the order. If it be replied, that Masonry has been unchanged since it was organized in the Apple-tree Tavern, London, in 1717, we answer that all well-informed Masons know that the statement is untrue. The one degree was expanded into three, and degrees by the hundred were spawned upon the public.

To choose more recent examples, take the "Owls' Nests," which are now being builded by Master Masons, or the abolition of penalties by the Mexican lodges. Or, to go one remove farther, why not fall back on the principle that the men who compose an organization and pay its bills are entitled to determine its form? We know by personal conference with many Masons, that the secrecy, penalties, and obligations are distasteful to them. May we not hope that instead of trying to catch a few Masons or Masonic pretenders who seek to turn a dishonest penny, these men may reconstruct their lodge, which is a grand confidence game, cheating its honest members and the whole outer world.

—Bishop French, of England, who died recently in Arabia, was known as "that many-tongued man of Lahore," for he could preach in English, Persian, Hindustani, Pushto, Hindei, Tamil, and Punjabi, and was an eminent scholar in Hebrew, Arabic, Syriac, Greek and Latin.

AN ALARMING DECISION.

Not long since, a resident of Tennessee was convicted of violating a law of that State by working on Sunday. The case was appealed to the United States District Court, on the ground that the State law was unconstitutional. Judge Hammond, of the upper court, however, decided that the various States have the right to make whatever laws they please on the subject of religion. They may make not only Sunday laws, but they may even "establish a creed and a church." The constitution forbids such legislation by the general government; but "there is no such prohibition on any State, unless the people of the State have laid it themselves; and in any case the United States would have no right to interfere with such State laws." The inference is that the power to regulate the religion of the several States is vested only in themselves.

This is a view of State rights that may well startle the American people, since it authorizes the union of church and state, without regard to the kind of church that may rule the spiritual interests of every citizen. It may be a Baptist State, a Congregational State, a Roman Catholic State, etc., according to the political strength of the dominant denomination; and the worst of it is the fact that the balance of power to decide which church shall prevail in any State will too often be wielded by unscrupulous politicians who have no religion themselves, but who will vote for whatever denomination shall offer them the most advantageous remuneration for their influence. Such a condition of things would inevitably lead to anarchy.

Whether the Supreme Court of the United States will sustain Judge Hammond's decision or not remains to be seen; but until it is reversed, we had better look the matter squarely in the face, and ask ourselves, as a great nation, Whither are we tending?

BLACKMAILING EXTRAORDINARY.

A secret conspiracy to throw the blame of the burning of Siegel, Cooper & Co.'s store, in this city, upon that firm and sweat them for a large sum of hush-money, forms the latest feature in the details of that catastrophe.

Thomas Higgins and William Dalton were the chief conspirators in this rascally scheme, and by Dalton's confession and the bulk of evidence against both, they are likely to be promptly convicted and severely punished, as they deserve. They were five in number—Higgins, Dalton, Washington, Anderson and Cunningham. Dalton charges Higgins with setting the store on fire.

Prior to beginning their operations, they formed a secret conclave. Washington, the elevator man, testifies that Anderson, who was a spy in the interest of the firm, declared that an oath must be taken by all concerned—an iron-clad oath; and this is the obligation which they all took: "We solemnly swear to be true to each other and to not divulge the secrets of these meetings, so help us God."

Cunningham exhibited luke-warmness and neglected the meetings of the conspirators, and Higgins ousted him, saying: "Remember your oath. If you breathe a word against the brothers of this circle your life's blood will be the only penalty, and I will be the one to impose the punishment."

Washington further testified that each conspirator wrote out what he was to say, and committed it to memory, so that their evidence would harmonize. Anderson was to swear to seeing Wise, the floor-walker of the store, run away from where the fire started, throwing the crime of arson upon him. "Higgins," said Washington, "told us to throw away our religion and swear to lies if it were necessary. When we got the money we were going to Philadelphia to go into the saloon business—no discrimination of color."

Anderson, the spy, or private detective of the firm, but nominally one of the conspirators, testified that on the night after the fire, in company with Washington, he had gone to Higgins' house and had been introduced to Higgins, Perkins,

Cunningham and Dalton by Washington. All joined hands, knelt down and took the oath of the brotherhood. When asked to repeat the oath the witness said: "I can't say it exactly. It was a Clan-na-Gael oath and was full of blood and thunder. Higgins told us several times that he was a Clan-na-Gael. Each of us repeated it after Higgins. As near as I can remember the oath was like this: 'I do solemnly swear that I will be true to my brothers in this circle, so help me God, and that if any one divulges any of the secrets of the brotherhood he shall pay for it with his life's blood.'"

"When the oath had been administered by Higgins, each man told what he knew of the fire. Then Higgins said:

"'We must make our evidence hang together and throw suspicion on Charles F. Wise, and we must be able to swear that Siegel, Cooper & Co. paid Wise a large sum for firing the building. We must meet every night to practice our evidence, so that we may be able to go into court and not get rattled by the lawyers.'"

At the meeting held Monday night, Aug. 17, Wise was dropped at the suggestion of Higgins, and the evidence of the conspirators was directed against Keim, one of the partners in the business. Comment is unnecessary.

A SYNOPSIS OF MASONIC DEGREES.

For the benefit of the uninitiated, for young men, for youths, and for wives and mothers of Masons, who are debarred by their Masonic friends from a proper knowledge of Masonry, we have prepared the following synopsis. It includes Blue Lodge Masonry and Chapter degrees: Scottish Rite Masonry, and Knight Templarism, with their respective divisions accurately defined:

Blue Lodge Masonry, represented by a treble-step stair, with its three degrees of Entered Apprentice, Fellow Craft and Master, is the foundation, the root, the trunk, of the principal modern systems of Masonry in vogue in the British Empire and North America. No member of the order can attain to any of the higher degrees until these primary steps have been successively climbed. Next above these are also four "Chapter" degrees.

Scottish Rite Masonry is undoubtedly the true and direct offspring of Blue Lodge Masonry, growing perpendicularly from the "sublime" degree of Master, and going upward and onward to the thirty-third degree.

Knight Templarism, with its five successive degrees, is a side offshoot of Blue Lodge Masonry, and has its place between the Royal Arch, in the Chapter degrees, and that of Perfect Master in the Scottish Rite system; although some of its adherents claim that it is also a separate branch of the order.

Another offshoot of Blue Lodge Masonry is the Memphis Rite, with its ninety-six degrees, which branches out independently from the Master's degree, in a direction of its own, and is to be considered a thoroughly side institution, not by any means in general favor with the English and American members of the craft. It belongs particularly to France, and is counted among the eight rites controlled by the Grand Orient, which rules the order in that Republic. The first series of Memphis degrees is said to embrace the thirty-three degrees of the Scottish Rite, while the remainder were borrowed from other foreign systems, or invented by its own authorities.

The York Rite is built upon a legend originating in or relating to something connected with York, England. It claims to trace its origin back to the tenth century. It originally consisted simply of the American Blue Lodge degrees. Modern ingenuity has tinkered it, with innovations, until it is considered of little or no Masonic value, especially in the United States.

We now proceed to give the names and location of the various degrees in Blue Lodge, Chapter, Scotch and Knight Templar Rites:

BLUE LODGE AND CHAPTER DEGREES.

1—Entered Apprentice; 2—Fellow Craft; 3—Master; 4—Mark Master; 5—Past Master; 6—Most Excellent Master; 7—Royal Arch.

DEGREES OF SCOTCH RITE MASONRY.

1—Entered Apprentice; 2—Fellow Craft; 3—Master; 4—Secret Master; 5—Perfect Master; 6 Intimate Secretary; 7—Provost and Judge; 8—Intendant of the Building; 9—Master Elect of Nine; 10—Master Elect of Fifteen; 11—Sublime Knight Elected; 12—Grand Master Architect; 13—Royal Arch; 14—Grand Elect Perfect and Sublime Mason; 15—Knight of the East or Sword; 16—Prince of Jerusalem; 17—Knight of the East and West; 18—Sovereign Prince of Rose Croix de Herodem, and Knight of the Eagle and Pelican; 19—Grand Pontiff; 20—Grand Master of all Symbolic Lodges, or Associate Master Ad Vitam; 21—Noachite, or Prussian Knight; 22—Knight of the Royal Axe, or Prince of Libanus; 23—Chief of the Tabernacle; 24—Prince of the Tabernacle; 25—Knight of the Brazen Serpent; 26—Prince of Mercy; 27—Commander of the Temple; 28—Knight of the Sun; 29—Knight of St. Andrew—"Grand Master of Light;" 30—Grand Elect Knight of Kadosh; 31—Grand Inspector Inquisitor Commander; 32—Sublime Prince of the Royal Secret; 33—Sovereign Grand Inspector General.

KNIGHTS TEMPLAR DEGREES.

[Following the Four Chapter Degrees of Masonry.]

1—Knight of the Red Cross; 2—Knight Templar and Knight of Malta; 3—Knight of the Christian Mark; 4—Knight of the Holy Sepulchre; 5—Thrice Illustrious Knight of the Cross.

This will serve as an introduction to some other information concerning Masonry that will be interesting, no doubt, to our youthful readers, and which, from time to time, we hope to print in these columns.

THE CYNOSURE AS A MISSIONARY.

A Baptist pastor, writing from Louisiana, says that he has labored for six years in his present location, the only pastor in that neighborhood who opposed secret societies. All the churches, for a while, favored the lodges, and several members of his own had to be excluded for joining the orders. On a recent Sunday he invited several of his flock who seemed desirous of renewing their fellowship to meet him. For about one hour, he writes, he read to them the *Christian Cynosure*, with the result of changing their views and strengthening the church. The paper seems to be doing much good wherever it is read in the South.

When Rev. T. R. Griffin, of Louisiana, (so he writes) first became familiar with the work of the *Christian Cynosure*, he "little thought that secretism was making such alarming encroachments on the Christian church as I now witness daily. May the Lord arrest it by your powerful aid and the prayers of the true church." Never were vigilance and earnest Christian service more needed in the churches than they are now.

—A correspondent in Arizona asks us whether James G. Blaine is a Roman Catholic. It is understood that he has never united with that church; but it is well-known that some of his near relatives are members of it; and we think that a fear among Protestants that he would be too greatly influenced by those affiliations had much to do with his defeat when he was a Presidential candidate.

—A gentleman from Ann Arbor, Mich., informs us that quite a number of the young men attending the State University have recently been inveigled into joining the Masonic lodge at that place, and that some of them came out of the initiation and first degree ceremonies very much disgusted, and feeling that they had been foolishly entrapped. Our informant had gone as far into it as he proposes to go, and is now studying the advanced degrees from the publications of the National Christian Association. He will find it a far more safe and satisfactory method of learning the secrets of Masonry.

—In the number of the *Cynosure* for September 10 will be printed the last installment of Ada M. Melville's excellent story—"HELPING"—which has been running through our columns for nearly three months. It is seldom that a better story ever comes in our way, and certainly very few that convey such wholesome and helpful lessons in everyday life as this. We are very glad to have had the opportunity to reprint it from the neat little volume in which the Woman's Temperance Publishing Association, 161 La Salle street, Chicago, has issued it, and by whose kind permission it has been transferred to our columns.

PERSONAL MENTION.

—Oliver Wendell Holmes last week celebrated his 82d birthday. He is quite hale.

—Dr. Lyman C. Draper, for many years secretary of the State Historical Society of Wisconsin, died Wednesday night at his home in Madison, aged 76.

—On account of her mother's feeble health, Miss Frances E. Willard has been compelled to cancel all her autumn engagements in Maine, Vermont, New Hampshire, Connecticut, Pennsylvania and Iowa.

—Prof. S. A. Alt, recently of Fulton, Mich., has accepted the chair of languages and moral and mental science in the Wichita (Kans.) University, and removed to that city. We congratulate the University upon his accession to its faculty.

—Rev. D. W. Rose, of the Wesleyan Methodist church, who has recently been preaching in northwestern Iowa, was a welcome caller at this office last week. Mr. Rose was on his way to Houghton, western New York, where he proposes to prosecute his studies for a few years.

—Joseph Cook, Boston, writes to us that he has revised and published, in *Our Day*, his address delivered before the National Christian Association Conference in this city last spring. Parties desiring the amended version of this admirable paper—"Disloyal Secret Oaths"—may order from this office. We propose to issue it in a new tract.

—Rev. W. J. Dawson, of Glasgow, well known in this country through his literary works, the most important of which are "The Makers of Modern English" and "The Threshold of Manhood," is expecting to spend the months of October and November in the United States. Mr. Dawson is also one of the most popular lecturers in the British Isles.

—Rev. C. A. S. Temple, of Lebanon Springs, N. Y., writes, under date of August 24: "I am pressed with work, preparing for a re-issue of my book—'Pagan Counterfeits,' etc. We hope to get it out in a much larger and much improved form, and have a prospect of making it more attractive, and so much more saleable than the first issue. . . . When this work is off my hands, I propose to prepare and (D. V.) send you a communication—already under way—on Romanism, which I feel sure will interest the readers of the *Cynosure*."

—Rev. Wilbur F. Crafts, who was formerly Field Secretary of the American Sabbath Union, severed his connection with that association some months ago; but is hard at work as a general, independent scout in behalf of the cause. Under the supervision of the efficient general secretaries of the A. S. U., and the able corps of district and local field secretaries, the work of organizing auxiliary societies is progressing rapidly, and the friends of the American Sabbath have much to encourage them in their opposition to the encroachments of the degrading, vice-engendering influences of the continental Sunday and the tyranny of Sunday commerce, business and traffic.

—Among the many applicants for the regular junior class in the Chicago Theological Seminary are Edward W. Blatchford, son of Mr. E. W. Blatchford; Herbert Gates, son of the lamented Mr. C. F. Gates, and Paul Douglass, son of Superintendent Douglass, of Iowa. Mr. Day, of Ottawa, returns to the Seminary from New Haven, and President Tanner's son is proposing to take his last year in Chicago. Professor Scott has already returned after several months' study and travel. Part of his time was spent in the Vatican Library. President Fisk has also visited the Continent, and comes back fresh from the Council. Professor Boardman has been studying natural theology at Puget Sound; Professor Willcox has been practicing practical theology in New England; Professor Gilbert has been with his parents in Vermont, and Professor Curtiss at his cottage in Charlevoix, Mich.

CHARLES P. SUMNER, *father of the Senator, and a renouncing Mason:* "Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed."

THE HOME.

AN OLD MAN'S OPINION OF "YOUNG FOLKS' MEETIN'."

I walked apast the meetin'-house and heard a tuneful noise;
I thought I'd stick my head inside an' see the girls and boys.
Fust thing I know'd, a han'some lad had grabbed me by the hand;
The meetin'-house was crowded, but they wouldn't let me stand.

Up jumped almost a dozen boys, as spry as spry could be,
An' every single one of 'em would give his seat to me.
In course I couldn't take 'em all; I took the very best,
An' settled down in comfort like to think an' hear the rest.

The singin' done, the leader rose, and said we'd kneel in prayer;
An' such a prayer! I'm sartin that Christ's Spirit, too, was there.
It wasn't long and polished, but 'twas full in every part
Of Jesus' love for sinners; and it went right to my heart.

Ag'in they sung a verse or two of some familiar hymn;
An' when the leader rose an' spoke, my eyes got kinder dim.
He told us how the Saviour came to save this sinful earth,
An' how the angels sung around the manger at his birth.

He said that if we prayed to him, he'd give us strength an' grace
To overcome the hardships that befall our feeble race;
An' then a bright young lady rose an' told us how she'd found
Her Saviour such a comfort, while all others proved unsound.

Another an' another rose an' told us how the Lord
Had brought them through temptation by their trustin' in his Word.
Another simple prayer was made, another hymn was sung,
The leader said 'twas time to close; I thought they'd just begun.

An' then the way they shook my hand I never seed before—
They shook it from the time I rose until I reached the door;
I promised 'em to come ag'in; I tell you, friends, they've given
This poor old heart a mighty lift toward Jesus, home, an' heaven.

—*Geo. D. Gelwicks, in Golden Rule.*

HELPING.

A TEMPERANCE TALE.

BY ADA M. MELVILLE.

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XII.

We had to make all our plans for the picnic without our Little Captain, as she was growing rapidly worse, and could not leave the house. We would not have had it at all, but that Grace insisted we must go. She seemed to feel so badly at the thought of our giving it up that we yielded to her wishes.

The two great wagons were full, and in spite of our disappointment about Grace, the lovely day and the exhilarating ride over country roads, chased away all sadness for the hour, and we were a merry party.

We drove up to the farm-house which Mrs. Clarke pointed out as her former home, and were warmly greeted by the farmer and his wife, who were watching us as we drove down the long, shady road leading to the house.

"You're all welcome," said old Mr. Walters, in a loud, hearty voice. "Wife, here, was a sayin' just this mornin', she wished we had a dozen more calves to help drink up the milk. I reckon she's about got her wish now," he added, with a genial, wholesome laugh that won our hearts at once.

"Now, father," said Mrs. Clarke, "don't you go to telling our young folks they're *calves*, or we'll go somewheres else for our milk."

"Ain't much danger o' that! Wife, she beat up a pan o' do'-nots this mornin', and there's a sight o' berries spilin' on that patch over yonder."

"Oh, we'll stay!" volunteered Tom for the crowd. "You tell us where you don't want us to go, and we'll manage the rest."

"Reckon you know a barb fence when you run up agin' it, don't you? That's all the warnin' you'll need to keep out o' the corn and wheat. We'll ring a big bell at noon, and you can just come right down to the house when you hear it—we usually water the cattle about that time. Jim, drive them up into the north orchard, that's the prettiest bit of land as I know of for a picnic."

Mrs. Walters let her husband do most of the talking, laughing heartily with him, and nodding a beaming approval to all he said.

We spent the morning according to our own sweet wills, hunting for flowers and ferns, feasting on berries, resting under the shade of the trees. But long before noon we had unpacked the lunch-baskets we had brought with us, and made a hearty meal. When the "big bell" rang, however, we were nothing loth to follow the path to the house, anticipations of milk and "do'-nots" hastening our steps.

"It's kind o' hot outdoors," said motherly Mrs. Walters, bustling about, "so if you'll jest pile into the barn there—it's as clean and sweet as my best parlor—I think it'll be cooler."

Into the big barn we piled, finding seats all ready, formed from planks resting on large knots of wood. The "do'-nots," crispy, light and altogether delicious, were passed around in huge tin pans, and the milk was dipped from bright tin pails that had just been lifted out of the ice-cold spring. I would not like to say how many dozens of those doughnuts and how many quarts of that milk we disposed of, but as there seemed no end to the supply, and our host and hostess grew in geniality as we demonstrated our enjoyment of their good things, we were not slow in our proceedings. We spent the afternoon wandering about the farm, the worthy proprietor taking no little pains to show us all the things that city-bred boys and girls delight in. As the long, happy day was drawing to a close, we gathered again in the shady lane, while Mr. Clarke saw about the wagons and horses.

"I declare, I most forgot this," said Mr. Walters, appearing among us with a hired man who carried a tray on which were two large jugs and several glasses. "We're all out o' cider, but this beer is home-brewed, and if I know a thing or two, city folks don't get anything to beat it very often. You ain't had any o' our home beer in a long while, Sophia," he said, holding up a glass of the glowing liquor with its snowy cap of froth, and then handing it to her. "Just taste that, now, and see if it isn't prime."

There was dead silence in the little group, and more than one heart beat high at this turn of affairs. Before there was time for Mrs. Clarke to take the glass or to refuse it, her husband reached out his hand for it.

"I want to tell you something, father, before we drink your beer, though I am sure it does taste prime," and right there he told the story we already know, of his downfall, of the sad days that followed, and of his return home prompted by the two boys.

"Here they are, father, God bless them! They would not let me go; they pleaded with me, until they made the devil in me ashamed."

He told about Pete's death, and how he had found out about the Society we had formed.

"And I thought, father, if these young folks could sign a pledge never to touch the stuff that makes beasts and devils of men, to pray every day, to read their Bibles every day, and to help those who need help,—if they can take such a work on their young shoulders, I can—and my wife can—and *we have!* But for these young fellows, father, who held on to me, and but for one,—I can't speak of *her*, somehow,"—his voice broke and the tears stood in his eyes—"who isn't with us to-day,—but for God who put the grand idea into her heart,—your daughter and your son might be lower than the lowest to-day! Shall we drink the beer now, father?"

"No, lad, no—here, throw it out."

The jugs were quietly emptied over the green grass.

"Well, well," said the old man, clearing his throat violently, "maybe you're right. I'm an old man, now, and it never hurt me. It's hard for an old man to change, but maybe you're right, maybe you're right. Who is the one that isn't here? A little one? Sick? Wife, you just fix up some o' them do'-nots. They'll taste good to her, no doubt. And put the rest o' them berries into something; and here you, Mike, run up to the creek and bring down that pail of cream I'd set out for the parson's folks—guess they can wait a spell. Give it to her, the sick one—sorry she couldn't come. Well, young folks, hope we'll see you again. Got them berries ready, wife? All right. Tell her they're country bred, and she must hurry up and get well, so she can come out and pick them herself. Good-by! good-by!"

Grace laughed and cried over the way in which our picnic had wound up.

"Oh, Fanny! How good everybody is."

Yet while she said it, she was in such pain and weakness that she could not bear any noise or excitement without suffering, and it seemed to us all that the end was not far off.

"I've got some news for you, Fanny," said mother, about a week later, "good news."

"What is it?" I said, impatiently, I fear, for I was just leaving the house to go and sit with Grace.

"Don't you want to hear it?"

"Why, yes," I said, restraining myself and appearing interested.

"We are going away,—going to live out West, where your cousins are."

For a minute or two I was all glad excitement, until a sudden fear swept over me. "We're not going soon?" I asked.

"In about a month. We will go by boat, by way of the Lakes. It will be a delightful trip."

"No, it won't," I said, snatching up my hat, "I don't want to go—I *can't* leave Grace!"

Mother said nothing to this outburst, beyond giving me a gentle kiss. I thought she was cold and cruel, but I know now that it was because she knew the unreasoning pain of my heart and sympathized with it, that she said so little. Words would only have irritated me. I broke away from her as soon as I could and went to tell Grace.

[*Concluded next week.*]

SECRET PRAYER.

There is one great secret of advancement in religious experience, and that is secret prayer. It is very easy to come into a public assemblage, and stimulated by the hearty singing and by the cheerful faces of scores and hundreds of God's people, to bow our head and lift our hearts in prayer; but to have some secret place where, day by day, either at morning, or at noon, or at night, we kneel down before God, no one in the whole world listening, and to do that thing day after day, and month after month, and year after year, and for scores of years—that is not so easy a thing to do. It wants some perseverance, some high appreciation of duty, some grand Christian determination, some Almighty help. No one can pray in public his whole prayer. Take the best man in the world, and let him rise up before God in public assemblage, and tell all his temptations and sorrows and annoyances and grievances and deficits, and he would clear the room in ten minutes. People would say, "We didn't come into the house of prayer to-night to have our ears and hearts insulted." We knew an excellent Christian man who had the habit, in prayer meeting, of telling the most astounding things of what he used to do, and where he used to go. We all believed in him as a useful man; but we all wished he would not go so much into particulars. It edified no Christian ear, it advanced no Christian heart. And yet there is a place where a man ought to be able to tell everything to his God, to review his past life, to count up all the wonderful deliverances, and take all the annoyances and the grievances of the present moment before God; but if he has no closet of secret prayer, where shall he do that? There is no such thing as stalwart Christian character except that which grows in private, and which starts from secret communion with God—an-out-and-out unlimited utterance such as a man cannot give in a public religious assemblage.—*Dr. Talmage.*

A COSTLY BOOK.

From a money stand-point Rome boasts of the most valuable book in the world. It is a Hebrew Bible, preserved in the Vatican at Rome, and remarkable for its size, weighing over 325 pounds, and requiring usually three men to carry it. In 1512, "a syndicate of Venetian Jews" offered Pope Julius its weight in gold, or $125,000, for it; but though needing the money greatly, he refused it. According to the present standard value of gold, as compared with that period, the book ought to be worth, upon the terms of those old Jews, about $375,000, and it is doubtful if Rome would sell it for any such amount.

While it has its place as a legacy from bygone ages, each man and woman and child in Christian

lands can have the Bible in his own language and at a small cost, which he can study day by day. We ought to be thankful that we have not the Bible in costly folio simply for the few, but in cheap form for the many. All who will can have it. Many a poor woman whose Bible costs but 50 cents makes better use of it than the possessor of the finest and rarest of Bibles.—*Presbyterian Observer.*

THE CHILD'S PRAYER.

"Now I lay me." Thought how sweet—
In weakness is His strength complete!
"Down to sleep." Heaven's host are nigh,
Angel of God encampeth by.
"I pray thee, Lord." Attent his car;
The God of Samuel waiteth near.
"My soul to keep." What can compare
With this commited to his care?

Thus in sweet faith the child-form kneels—
A hallowed hush the heart o'er—steals.
The Shepherd bends from throne above
This lamb to guard in fold of love.

"If I should die." To one and all,
Or young, or old—will come Death's call.
"Before I wake." Sweet, blest repose,
Resting pillowed on "Jesus knows."
"I pray thee, Lord." He would be sought;
"Who early seek, will find," he taught.
"My soul to take." 'Twill ever be;
"Suffer the children to come to me."

We almost hear the Christ-voice teach—
We almost see his arms outreach—
Love, might and majesty divine,
That with this child-prayer intertwine.

—*Lillian F. Lewis.*

OBEYING PLEASANTLY.

Little Harry had seen some older boys fly their kites from the tops of the houses, and he thought it would be nice fun if he could do so too, so he came to his aunt and said:

"Aunt Mary, can I go up to the top of the house and fly my kite?"

His aunt wished to do everything that was proper to please him, but she thought this was very unsafe, so she said:

"No, Harry, my boy; I think that is very dangerous sort of play. I'd rather you wouldn't go."

"All right. Then I'll go out on the bridge," said Harry.

His aunt smiled, and said she hoped he would always be as obedient as that.

"Harry, what are you doing?" said his mother on one occasion.

"Spinning my new top, mother."

"Can't you take the baby out to ride? Get out the carriage, and I'll bring him down."

"All right!" shouted the boy, as he put his top away in his pocket, and hastened to obey his mother.

"Uncle William, may I go over to the store this morning?" said Harry, one day at breakfast. "I want to see those baskets again that I was looking at yesterday."

"Oh, yes, Harry," said his uncle; "I shall be very glad to have you."

"But I cannot spare you to-day, Harry," said his mother; "I want you to go out with me; you shall go to the store another time."

"All right," said Harry, and went on eating.

No matter what Harry was asked to do, or what refusal he met with when asking for anything, his constant answer was "All right." He never asked, "Why can't I?" or "Why musn't I?" Harry not only learned to obey, but he had learned to obey in good humor.—*Little Christian.*

CAN BE TRUSTED.

A teacher said the other day: "Henry Stover is the only boy in school I can trust when my back is turned." Wasn't that a good word for Henry?

A mother once said: "I can leave any letter I write open on my desk, and if I am called away, no matter how long, I am certain Nelly will never try to read a word of it." These things could not be said of every boy and girl.

These children are honest. They do right, not only when others are looking at them, but always, remembering that God's eye is upon them. They do right because it is right. This is what we should all and always do—live as in God's presence, and do what will please him.

TEMPERANCE.

TEMPERANCE BIBLE READING.

"And Noah began to be a husbandman and he planted a vineyard, and he drank of the wine and was drunken, and he was uncovered within his tent." Gen. 9: 20, 21.

Here is found the earliest mention of wine and drunkenness. Noah was a man of God, but how could he know that grapes or the juice of such would become a powerful poison if not carefully prepared for preservation. There is no proof that Noah ever tried this again. Grape wine was strong enough to lay this man helpless within his tent.

"Who hath woe? who hath sorrow? who hath contentions? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder. Thine eyes shall behold strange women and thine heart shall utter perverse things." Right here let me remark that the oaths and initiations of secret lodges are perverse things, and who can prevent a drunken member from uttering them?

"Yea, thou shalt be as he that lieth down in the midst of the sea." Can a man possibly save his own life, if he lies down in mid-ocean? No; but some friend may steer his bark that way and if it be not too late, may pull the helpless one out into safety. "The midst of the sea" is the place farthest from all shores, the place of certain death, without friendly aid from one in better circumstances, and what is done must be done quickly. Christ alone can rescue the soul that is drowning in the ocean of sin. "Or as he that lieth upon the top of a mast." Oh, what imminent danger! "When shall I awake? I will seek it yet again." Prov. 23: 29 and 35. "Wine is a mocker and strong drink is raging, and whosoever is deceived thereby is not wise." Prov. 20: 1. Did Christ pass a mocker to his sorrowing disciples and say, "This is my blood which is shed for you." It cannot be.

The 25th chapter of 1 Sam. tells of Nabal, who was very drunken. Wine made him so. He was merry when he should have been mourning. "His heart died within him and he became as a stone—the Lord smote him that he died." In 2 Sam. 13th chapter, we find Amnon also whose heart was merry with wine, when he should have been weeping before the Lord.

Prov. 31: 6: "It is not for kings, O Lemuel, it is not for kings to drink wine, nor for kings strong drink, lest they drink and forget the law and pervert the judgment of any of the afflicted." These words spoken to Solomon or Lemuel by his mother were words of wisdom. We know that God has always, since the fall of man, been trying to get him to remember the law; and the arch enemy, who hates God, devises plans to cause man to forget it. Reason teaches us that the wine here referred to contained alcohol. This mother proceeds to say, "Give strong drink unto him that is ready to perish and wine unto those that be of heavy hearts." Does she say that it will restore health or better the circumstances? No, listen! "Let him drink and forget his poverty and remember his misery no more." This woman did not wish her kingly son to do thus, but seemed to think poor outcasts might. How much better the Gospel of the free grace of Christ! "Come unto me all ye that are weary and heavy laden and I will give you rest."

Isaiah 28: 7: "But they also have erred through wine, and through strong drink are out of the way. The priest and the prophet have erred through strong drink; they are swallowed up of wine; they are out of the way through strong drink; they err in vision; they stumble in judgment." Even those who are in possession of great wisdom and great grace are not proof against the evil results, if they use any intoxicant.

Deut. 32: 33: "Their wine is the poison of dragons and the cruel venom of asps."

Let us now turn from Satan's counterfeit to look for a little time upon God's good gift. Ps. 104: 14, 15: "He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth; and wine which maketh glad the heart of man and oil to make his face to shine, and bread which strengtheneth man's heart." The fruit of the vine is here classed with food, oil and bread, and cannot be the same article as referred to in previous passages.

Luke 5: 39: "No man, having drunk old wine, straightway desireth new, for he says the old is better." Who says the old is better? Not Christ, but the drunkard. He does not straightway desire new. There must be a valley of repentance gone through, ere the sinner can ascend the mount of God. The Saviour was showing that man must become a new creature and then he would have an appetite for new, sweet, divine joys.

Gen. 40: 11: "And Pharaoh's cup was in my hand and I took the grapes and pressed them into Pharaoh's cup and I gave the cup into Pharaoh's hand." New wine.

Isa. 65: 8: "Thus saith the Lord, 'As new wine is found in the cluster, and one saith, destroy it not for a blessing is in it, so will I do for my servant's sake, that I may not destroy them all.'"

Luke 7: 33: "For John the Baptist came neither eating bread nor drinking wine, and ye say, 'He hath a devil.'" This preacher in the wilderness was practicing a perpetual Nazariteship.

1 Tim. 5: 23: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." Timothy, who was conversant with the Scriptures, was doubtless practicing a sort of Nazariteship but had not sufficient health to endure such fare. The wine which Paul advised Timothy to use was not that which is the "poison of the dragons," but good, pure, health-giving fruit, before fermentation. [Nazarite vow, Num. 6: chap.]

Ten different Hebrew and two Greek words are in our language translated wine.

Ex. 29: 40, 41: "With the one lamb a tenth deal of flour mingled with the fourth part of a hin of beaten oil and the fourth part of a hin of wine for a drink offering, for a sweet savor, an offering made by fire unto the Lord." The holy God would not count the odor arising from an offering of the cruel venom of asps as a sweet savor. Such might appropriately be offered to a demon, but not to the God who is love.

Num. 18: 12, also 28: 7, denote grape honey which was made by boiling down new unfermented juice to one-fourth its bulk, sometimes adding dates for sweetness and spices for fragrance. Thus we see the fitness of the term "strong wine."

John 2: 3: "They have no wine," said the mother of our Saviour to her son. We all remember what followed. But let us remember that this wedding feast wine was made by the Son of God, was made of water only and was used immediately.

Matt. 26: 27, 28, 29: "And he took the cup and gave it to them, saying, 'Drink ye all of it: for this is my blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.'" Surely Christ did not use, as an emblem of his sin atoning, cleansing blood, the old wine which causes men to break every command in the Decalogue. Let no church furnish the Lord's table with the cups of devils. A presiding elder or conference evangelist whose time is mainly used in attending quarterly meetings, will, at the end of a year, have an uncontrollable appetite for strong drink, if such be used on these occasions

Matt. 15: 23. The Saviour was brought to Golgotha, and before the cruel nails were driven into the flesh, he was offered by some person that which was calculated to cause insensibility, or at least to deaden the sense of pain somewhat. "And they gave him to drink wine mingled with myrrh; but he received it not." After long hours of intense anguish upon the cross, "there was set a vessel full of vinegar, and they filled a sponge with vinegar and put it upon hyssop and put it to his mouth. When Jesus therefore had received the vinegar, he said, 'It is finished' and he bowed his head and gave up the ghost." Vinegar formed a part of the food of the Son of God, and in his last moments it was given him for drink. —*Mrs. I. R. B. Arnold, in Wesleyan Methodist.*

BIBLE LESSON.

STUDIES IN THE GOSPEL OF JOHN.

LESSON XI.—Third Quarter.—September 13.

SUBJECT.—Christ and the Blind Man.—John 9: 1-11, 35-38.

GOLDEN TEXT.—One thing I know, that, whereas I was blind, now I see.—John 9: 25.

Open the Bible and read the lesson.

DAILY READINGS.—M.—John 9: 1-11. T.—John 9: 35-38. W.—John 9: 13-21. T.—John 9: 23-34. F.—Mark 10: 46-52. S.—Matt. 13: 10-17. S.—Cor. 4: 1-6.

COMMENTS BY E. E. FLAGG.

1. *An unprofitable question.*—vs. 1–5. "Now as Jesus passed by." Do we realize that our times of special need are always the times when Jesus is passing by? but this poor man, blind from his birth, could not see the Great Physician who stood ready to heal him. Neither can we, until our blind eyes are spiritually anointed. We come now to a very singular question asked by the disciples, who must indeed have been of "little faith" that they could see in this pitiable case before them only a chance to make one of those curious and unprofitable inquiries in which they, in common with other Orientals, delighted: "Who did sin, this man, or his parents, that he was born blind?" Curious speculation about things that are hid from us, are always in themselves an indication of a lack of faith. Human life is full of apparent injustices impossible to reconcile, and the attempt to do so, with our limited human knowledge, is sure to plunge us into wild and absurd theories. The Rabbinical theology sought to "justify the ways of God to men" by teaching that children suffered for the sins of their parents, and it is possible that they may have also held some vague ideas of a previous state of existence, the sins of which were the cause of those misfortunes in the present life that could not otherwise be accounted for. This is a disputed point; but whether or no the transmigration of souls is dimly implied in this singular question, it was no more absurd or un-Scriptural than many other doctrines taught by the Rabbins. Jesus does not say that sin is not sometimes punished in this life, but his answer shows that the unequal measures in which happiness and misfortune are meted out to different individuals of the human race cannot be accounted for by any such hypothesis; and at the same time it flings a wonderful light on the whole question:—"that the works of God should be made manifest in him." His blindness, in itself a misfortune, became the greatest of blessings to himself and to others, in the fact that through it was manifested forth the wonderful power and compassion of Jesus. Augustine has said that "God had one Son without sin, but never one without sorrow." If we were never tried or afflicted, his Spirit would lose its most glorious opportunities of working in us and through us. "I must work while it is day." It is only to him who has been careless of his opportunities that the night comes too soon. The earnest toiler welcomes the shadows of eve as they fall around him. Here philosophy and religion teach the same truth. "He that dies in the prosecution of some earnest desire," says Bacon, "is like one that is wounded in hot blood, who does not feel the blow. Therefore, a mind fixed and bent upon something that is good steals from the pains of death."

2. *The blind man healed.*—vs. 7–11. The anointing with spittle and the washing in Siloam were intended, doubtless, as aids to faith, for in themselves they could not have accomplished the cure. Perhaps we may also learn from it the lesson that we are not to despise means on the one hand, nor put our trust in them on the other. In the latter case it is idolatry; in the former, presumption. It was the man's neighbors who were first to notice the wonderful change. They did not need to have him tell them he could see. He no longer groped in the dark, seeking for a hand to guide him, but walked erect and with confidence. So the surest proof that we have received our spiritual sight is when the fact is so plain to all our friends and neighbors that they cannot help observing it.

3. *The first brave confessor.*—vs. 35–38. The man who had been healed was of low position; he had been only a blind beggar, living on the alms of the charitable. Yet the Council before whom he was brought, composed of the highest dignitaries in the nation, did not think it beneath its official dignity to try to brow-beat him into a denial of his divine Healer. But he had the spirit of a martyr and a hero. His shrewd replies baffled them at every turn, and sentence of excommunication was finally passed, couched in the most stinging terms of contempt and insult. Jesus, hearing how he had been dealt with, sought him out. He had been faithful with his little light and knowledge, and now more should be added unto him. It should be given him to know and recognize the Christ, whom kings and prophets had desired to see, and yet had passed away without the vision. We may find many things in the Gospel that we do not understand. So, to the man who had been healed, the personality of Christ, and by what means he had given him his sight, was all a mystery. But this did not hinder him from bravely confessing what he had done for him, though he could only say, "Whereas I was blind, now I see." Thus he was prepared, when the fuller and clearer revelation came, to fall down and worship him, saying, "Lord, I believe."

RELIGIOUS NEWS.

BAPTIST.

—Mr. Spurgeon continues to fail in health and it is evident that his restoration is beyond the power of the very superior medical aid that has been summoned to his bedside. Friends are very voluminous in their expressions of sympathy and condolence. Great interest is manifested in the success of his college, for which an anonymous gift of $4,000 has been received.

CONGREGATIONAL.

—Vermont has 198 Congregational churches in 165 towns. The population of these towns has decreased two per cent in the decade, but membership of the churches has increased nearly five per cent.

—The Rev. B. Fay Mills is engaged to conduct evangelistic services at Terre Haute, Ind., beginning Sept. 1. All the evangelical churches will unite in these services.

—Rev. R. F. Horton, London, speaking of some of the results of the recent council, says it has served not only to draw the English-speaking people closer together, and to identify Congregationalism in the closest way with the great social problems of our day, but that "the insufferable arrogance which is too common among the English clergy will fall much more lightly in the future on many a brave and manly country minister, who through this council has been allowed to realize his relation with a world-wide movement, the charter of which is the pages of the New Testament, and the maintenance of which is secured by the constant intervention and operation of God himself."

EPISCOPAL.

—Bishop Potter, in a recent sermon in behalf of New York city missions, said that the church he represented was preaching the Gospel in this city "not only in almost all the tongues of Europe, but in those of China, Armenia, Turkey and Persia."

FRIENDS.

—The Society of Friends in England and America, though numbering but 100,000, contribute to foreign missions upward of $90,000 annually. A beginning was not made until 1866, and since then representatives have been sent to Syria, India, China, Madagascar, Mexico and the American Indians. Their Woman's Foreign Missionary Union raised $23,164 last year. Though efficient work is done in other fields, yet Madagascar has been the scene of their greatest success. Entering the island in 1868, they now have 18 missionaries, 40 native pastors and 370 other native assistants, 230 churches with 4,000 members and 40,000 adherents, and 132 schools with 14,600 scholars.

GREEK CHURCH.

—There are about two thousand adherents of the Greek church in Chicago, mostly in comfortable circumstances, not one dependent upon charity. A church of this faith is about to be established, and after the building has been erected a priest will be sent from the old world.

LUTHERAN.

—The German Lutheran church at Ghent, N. Y., which was demolished by a cyclone on April 18th, has been rebuilt, and on the 12th of July was re-dedicated.

—Muskego, Wis., is one of the oldest Norwegian settlements in America, and possibly the oldest church was organized there in 1839. The old first building is now used as a stable, by the man who occupies the parsonage of the venerable Pastor Clausen, undoubtedly the first Scandinavian minister in America. The old church was built in 1844 and dedicated that winter.

—The corner-stone of the new German Lutheran church at Greenpoint, Brooklyn, N. Y., Rev. F. W. Oswald, pastor, was laid on Sunday, July 26th. The church, when completed, will be a beautiful structure.

—All the Lutheran pastors in St. Petersburg were compelled by imperial order to read to their congregations the Czar's proclamation on the apostasy of the Grand Duchess Sergius to the orthodox church. This order was plainly given in order to humiliate the Lutherans.

—The prospects for an English Lutheran church in South Indianapolis, Ind., are good. Rev. I. D. Worman, who has been laboring there for several weeks, was to have organized a congregation, Sunday, August 30th.

—The king of Sweden has given permission for a general collection in all the churches of his kingdom for the benefit of the struggling Lutheran College in Lindsborg, Kansas.

METHODIST EPISCOPAL.

—Ten thousand converts in China and Japan is the gratifying report Bishop Goodsell, of the Methodist Episcopal church, brings back from his visit to those countries.

—Asbury Methodist Episcopal church, New York, has done extraordinary work the past year. It has opened a free dispensary, an employment bureau, a wood and coal yard; fed on bread and coffee the hungry; held special services for the "army of despair," as the unemployed are called, and given open air preaching to thousands upon thousands of the poor.

—On a recent Sunday evening at Bethany Methodist Episcopal church, Philadelphia, the Rev. J. W. Rudolph, pastor, four persons were baptized and fifteen were received into full membership, making a total of 727 in the past two months.

—A "China Methodist Union" has been constituted, the object of which is to bring all branches of Methodism in China into closer fellowship, both of spirit and service. The membership comprises all the missionaries of the Methodist Episcopal church (thirty-four), Methodist Episcopal church, south (thirteen), Wesleyan Methodists (twenty-two), other English Methodists (eight), and two Methodist missionaries in connection with the China Inland Mission, and two in connection with the American Bible Society, making a total of eighty-one members. A common name for the Methodist church in China is proposed. Other objects which the Union hopes to carry out at an early date are the arrangement of one common course of study for native preachers and one common form of rules for Chinese church-members.

—The next International Council is to be that of the Methodists, who are to have their second Ecumenical Methodist Conference next October, in Washington. The provisional committee was in session at Saratoga last week maturing arrangements for the great meeting. There are to be five hundred delegates, three hundred of these from America.

PRIMITIVE METHODISTS.

—The Missionary Society of the Primitive Methodist church (England) reports an income of £11,099, and an expenditure of £10,477. Aside from this there was the special income of the African fund, amounting to £3,313, with an expenditure of £2,263. The work of the society is carried on entirely in Africa in the Kaffraria mission at Aliwal north. An increase of one hundred and fifty members was reported.

PRESBYTERIAN.

—Rev. J. H. Worcester, D. D., of Chicago, has been elected to the chair of Systematic Theology in Union Seminary, New York.

—The first graduate of Pierre University completed his theological course at McCormick Seminary this year, and is now the successful pastor of an influential parish. Were it not for this young college on our frontier this man would still have been on the government survey, as he himself has told us.—*Interior.*

—At a congregational meeting of Immanuel Presbyterian church in Chicago, at which Rev. T. C. Hall, of the Forty-first Street church, presided, a unanimous call was extended to Rev. E. B. Hubbell to the pastorate. Mr. Hubbell was a member of the class of '87 in McCormick Seminary.

—Prof. James Woodrow, D.D., the man over whom there has been the theologic-evolutionary discussion in the Southern Presbyterian church, has been elected president of the re-organized South Carolina College, and professor of biology, geology and minerology. The election was unanimous.

—Rev. John Newton, D. D., missionary of the Presbyterian board at Lodiana and Lahore, India, died at Murree, in the Himalayas, July 3, at the age of eighty. He went to India in 1834, and has been identified with the work in India as no other man has been.

—The *Catholic Review* says: "Catholics are bound to build up a Catholic branch of the public school system where children will be educated as Catholics at the expense of the State." The *Presbyterian* replies: "The people of this country will go into a long and bitter struggle before such a scheme reaches its accomplishment."

ROMAN CATHOLIC.

—While some Roman Catholic papers are venting considerable spleen on the recent action of Commissioner Morgan in relation to the Indian schools, it appears that Cardinal Gibbons has satisfied himself that his church has little cause for complaint.

—A dispatch from Seattle, Wash., Aug. 6, says: "Father Quay, the Catholic priest of Snohomish, was tarred and feathered by a mob this morning. He is accused of practicing various forms of immorality."

NEWS OF THE WEEK.

CHICAGO.

A decrease of 50 per cent in the number of lumber-carrying vessels entering Chicago, as compared with 1887, is shown by the Custom House report.

Deals between the Baltimore and Ohio, the Rock Island, the Chicago Central, and the Chicago and Northern Pacific will bring the Baltimore and Ohio into the Grand Central depot and ensure an independent entrance to the World's Fair.

Commissioner Aldrich granted the Economic Gas Company a permit to tunnel the Calumet river at Ninety-fifth street.

A concession has been granted for building a "multiple sidewalk" railway in Jackson Park.

John Cooper, a porter in a sleeping-car of the Chicago, Milwaukee & St. Paul, is under arrest for stealing $800 from a passenger. He is discovered, also, to be a bigamist.

Plans are proposed for a thirty-four-story temple for the Odd-fellows.

An attorney from Terre Haute, H. R. Catlin, is under arrest on a charge of stealing the contracts between J. W. Phillips and an inventor named Herman, from whom Phillips had purchased an interest in a patent right.

W. C. Seipp, ex-county treasurer, has been sued for the recovery of the interest on funds handled by him during his incumbency.

Scarlet fever has broken out among the children in the detention hospital, making danger of an epidemic.

The annual report of the Chicago, Milwaukee and St. Paul railroad for the fiscal year ending June 30 was issued Thursday. It shows gross earnings of $27,504,224, an increase of $1,098,516, and net earnings of $9,137,724, a decrease of $94,886. After paying 7 per cent dividends on the preferred stock there is a surplus of $699,168.

COUNTRY.

President John Fitzgerald, of the Irish National League of America, has issued a call for a National convention of Irishmen to meet in Chicago Thursday and Friday, Oct. 1–2.

Isidore Ebbe, manufacturer of diamond jewelry at No 42 Maiden Lane, New York, assigned Monday with preferences amounting to $23,963.

At San Miguel, Cal., the corner-stone has been laid for a flouring-mill to be built by the Farmer's Alliance.

Rival clans of moonshiners fought at a mountain church near Greenville, S. C., Sunday. One man was killed, one mortally, and one seriously injured.

Western railways at Kansas City report wheat moving rapidly and the yards at that point filled with cars waiting to be unloaded.

Peter Techkella, his wife and two children were out driving at Pendleton, Ore., Sunday, when the horse became unruly and backed over a precipice, instantly killing Mrs. Techkella and one daughter.

Two Negroes attempted to wreck a train on the Illinois Central near Memphis, Tenn., Sunday. They were subsequently captured and imprisoned.

Fire destroyed the Clawson lumber mill Monday at Clawson, Texas, involving a loss of $75,000.

At three o'clock Monday thirty-one bodies had been taken from the ruins of collapsed buildings at Park Place, New York. It was estimated that about sixty bodies yet remained buried. It is claimed that no insurance can be collected by the owners of the buildings.

W. E. De Child, a real estate agent, of Richmond, Va., was arrested on the charge of forgery, Monday.

A barn near Hope, Ind., belonging to Mrs. Righter, containing 1,500 bushels of wheat, nine head of horses, and a number of farming implements, was burned Monday night. Loss $7,000.

Fire, Tuesday, destroyed part of the town of Charlestown, Ark., loss $50,000; half of the business part of Moody, Texas, loss $20,000; insurance $6 000; Voss' saloon and seven adjacent buildings in Grand Mound, Iowa, loss $20,000; partially insured.

Frost Sunday night destroyed 75 per cent of the cranberry crop in Wisconsin, and did great damage to corn and potatoes in some localities. Vegetables in Minnesota and North Dakota were damaged.

Oil was struck Monday in Jackson township, Jay county, Ind., the estimated yield of the well being 300 barrels in twenty-four hours.

An organization was perfected Tuesday at Philadelphia of the National Camp, P. O. S. A. The address of welcome was responded to by George P. Smith, of Chicago, national president of the order.

Near Nicholasville, Ky., Monday, Mrs. Mary Richardson and her two girls, aged 8 and 6 years, were knocked from a railroad bridge to the rocks sixty feet below, by an engine and instantly killed.

Wednesday night the factory of the Worden Furniture Company, at Grand Rapids, Mich., was burned. Loss, $55,000; insurance, $45,000.

(*Continued on 16th page.*)

DONATIONS.

For Current Expense Fund:

Robert Wilson	$ 5 00
Rev John Harper	5 00
C H Watson	5 00
Estate of Dr J H Gray	37 50
H Curtis	5 00
F J T Fischer	5 00
D Lotzenhiser	1 00
E Whipple	2 00
L C White	4 00
L C Livesay	1 00
N P Eddy	13 00
Dr I N Brown	2 00
Previously reported	508 49
	$593 99

For Southern Ministers' Fund:

N P Eddy	$ 5 00
Mrs J Haire	50
Previously reported	75 58
	$81 08

For Free Tract Fund:

Robert Jones	$ 75
Walter G Tucker	1 00
Jos Kumler	50
Previously reported	50
	$2 75

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Aug. 24 to Aug. 29.

Rev J W Raynor, A Hawkins, J C Cole, Miss A A Wolcott, G P Loomis, D Lotzenhiser, J Grove, Dr Q A Brown, G M Clark, Mrs A C Hand, W Berry, S Clark, A F McLeod, T E Turner, Rev J P Dyas.

MARKET REPORTS.

CHICAGO.

Wheat—Spring	97½@		98½
Winter	95½@		99
Corn—No. 2	62⅜@		63¾
Oats—No. 2	30 @		31½
Rye—No. 2	87½@		88½
Bran per ton	12 25	12	75
Hay—Timothy	11 00	@12	00
Butter, medium to best	15 @		23½
Cheese	06½@		08¾
Beans	1 85 @	2	25
Eggs	16		16½
Seeds—Timothy	1 22 @	1	24
Flax	1 04 @	1	07½
Broom corn	03 @		05½
Potatoes, per bush	43 @		50
Hides—Green to dry flint	4¾@		5
Lumber—Common	10 00	@13	00
Wool (washed)	27 @		29
Cattle—Choice to extra	5 90 @	6	20
Common to good	3 90 @	4	70
Hogs	4 75 @	5	65
Sheep	4 25 @	5	25

NEW YORK.

Wheat	1 06¼@	1	08¾
Corn	74 @		75
Oats	33 @		37
Eggs	17 @		18½
Butter	12 @		23½
Wool	14 @		39

KANSAS CITY

Cattle	1 25 @	5	75
Hogs	3 00 @	5	20
Sheep	3 00 @	4	85

STANDARD WORKS

—ON—

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FOR SALE BY THE

National Christian Association,

221 W. Madison St., Chicago, Ill.

TERMS:—Cash with order, or if sent by express C. O. D. at least $1.00 must be sent with order as a guaranty that books will be taken. Books at retail prices sent postpaid. Books by Mail are at risk of persons ordering, *unless 10 cents extra is sent to pay for registering them*, when their safe delivery is guaranteed. Books at retail ordered by express, are sold at 10 per cent discount and delivery guaranteed, but not express paid. Postage stamps taken for small sums. ☞A liberal discount to dealers!

ON FREEMASONRY.

Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. Complete work of 640 pages, in cloth, $1.00. Paper covers, 75 cents. First three degrees (376 pages), in cloth, 75 cents. Paper covers, 40 cents.

Knight Templarism Illustrated. A full illustrated ritual of the six degrees of the Council and Commandery. A book of 341 pages. In cloth, $1.00. Paper covers, 50 cents.

Scotch Rite Masonry Illustrated. The complete illustrated ritual of the entire Scottish Rite, in two volumes, comprising all the Masonic degrees from 3rd to 33rd inclusive. The first three degrees are common to all the Masonic Rites, and are fully and accurately given in "Freemasonry Illustrated." Vol. I. of "Scotch Rite Masonry Illustrated" comprises the degrees from 3rd to 18th inclusive. Vol. II. of "Scotch Rite Masonry Illustrated" comprised the degrees from 19th to 33rd inclusive, with the signs, grips, tokens and passwords from 1st to 33rd degree inclusive. Price per volume, paper cover, 50 cents each. In cloth, $1.00 each.

Hand-Book of Freemasonry. By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry. New edition, 274 pages. Bound flexible cloth covers, 50 cents.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished. 25 cents each.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe. 20 cents each.

Light on Freemasonry. By Elder D. Bernard. In cloth, $1.50 each. Paper, 75 cents each.

The Master's Carpet, *or Masonry and Baal Worship Identical,* explains the true source and meaning of every ceremony and symbol of the lodge. Bound in fine cloth, 420 pages, 75 cents.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, $1.00.

History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

Ex-President John Quincy Adams' Letters on the Nature of Masonic Oaths, Obligations and Penalties. Price, cloth, $1.00. Paper, 35 cents.

Hon. Thurlow Weed on the Morgan Abduction. This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario. 5 cents each.

The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. In cloth, 75 cents. Paper covers, 40 cents.

Reminiscences of Morgan Times. By Elder David Bernard. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry. 10 cents each.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason. 15 cents each.

Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church. Paper covers, price, 20 cents each.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

Anti-masonic Sermons and Addresses. Composed of "Masonry a Work of Darkness;" the Sermons of Messrs. Cross, William M'Nary, Dow and Sarver, the two addresses of President Blanchard, and the addresses of President H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons Why a Christian cannot be a Freemason," "Freemasonry Contrary to the Christian Religion," and "Are Masonic Oaths Binding on the Initiate?" 287 pages; cloth, $1.00.

Are Masonic Oaths Binding on the Initiate. By Rev. L. A. Post. 5 cents each.

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HOME AND HEALTH.

EVERYDAY HELPS.

Sprinkle corn meal on the baking pan instead of greasing it.

Insect stings or eruptions on the skin are relieved by alcohol.

Salt dissolved, gin, or ammonia will take out grease spots.

To cool earthenware or glass quickly place the article in cold salt water.

Never breathe through the mouth unless it is impossible to breathe through the nose.

For an aching tooth saturate a piece of cotton with ammonia and lay it on the tooth.

Powdered alum applied to a fever sore will prevent it from becoming very unsightly or noticeable.

Equal parts of sweet oil and vinegar and a little powdered gum arabic make an excellent furniture polish.

A tablespoonful of oatmeal soaked a number of hours in a glass of milk is a very nutritious and flesh-forming food.

Never put potatoes on the table in a covered dish. They will re-absorb their own moisture and become soggy.

A pleasant household deodorizer is made by pouring spirits of lavender over lumps of bicarbonate of ammonia.

To extract ink from woods, scour with sand wet with water and ammonia. Rinse with strong saleratus water.

If fruit stains are washed in tepid water, they will generally come out. It's the putting them in suds that sets the color.

Delicious sandwiches and cheap ones can be made by mincing fine rare beefsteak. Season with pepper and salt. These are excellent for invalids.

It is said that to drink sweet milk after eating onions will purify the breath so that no odor will remain. A cupful of strong coffee is also recommended.—*Selected.*

HEADACHE SPONGED AWAY.

Nervous headache is often called woman's curse. The hard day's shopping, the day when everything in the household "went wrong," the afternoon spent in paying calls, or a day of ceaseless toil with the needle, all these are apt to end in the state mentioned, to the great discomfort of husband and family, and still greater to the sufferer herself.

Bromides are the most common resort in such a case, but they soon lose their effect. A sponge and hot water will effect the best cure of all, if properly used.

First, fasten the hair high on the head, to keep it dry as possible. Have the water just as hot as it can be borne, soak the sponge, and place it at the back of the neck. Apply it also behind the ears, where center most of the nerves and muscles of the head; and these will be found to soften and relax most deliciously. Often the pain will be relieved in a few minutes.

Then, in the same manner, bathe face and temples; and when through, give the face a dash of cold water. Afterward, if possible, darken the room and lie down. You will be apt to fall into a gentle slumber, from which to arise refreshed and strengthened, with all trace of nervousness gone.

The face bath with hot water is far better than any cosmetic; it restores to the face color and smoothness of outline, and helps to keep away wrinkles. It quickens the circulation, and keeps the pores open and the skin perfectly clean, and if you are expecting to attend an evening party, after such a day of wear and tear, and view with dismay the drawn lines of the face and eyes and the hollow looks of the latter, try this remedy, not neglecting the nap, if possible, and great will be the change thereafter in your appearance. The lines will be gone, and the look of distress; the soft, healthful color will come again to the cheek and lip, and a restful and rested look return to the eyes, and you will be once more in a condition to enjoy, and better yet, to be enjoyed.—*Selected.*

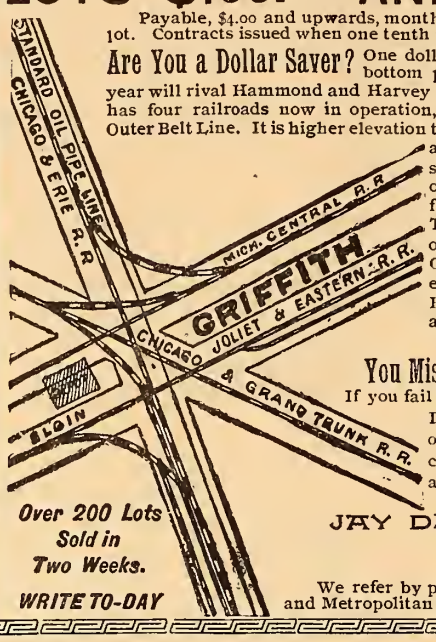
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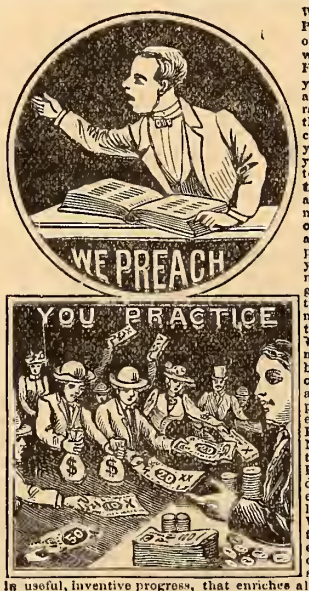
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FARM NOTES.

BITS OF WISDOM.

Take care of the tools.

Mow those weeds before the seed ripens.

Give the young chickens plenty of sweet milk.

The garden is the remedy for headaches.

Most successful shepherds are kind-hearted men.

The discharge of one duty shows the way to another.

Head and hand should be trained to work together.

Different soils require different treatment to secure the best results.

Industry and energy without intelligence is up-hill work all the way.

What is produced at home does not have to be hauled to or from market.

See that your wife has all reasonable conveniences and does not overwork.

If you want to avoid competition, produce an article above it in quality.

There is no panacea for earthly sorrow like the absorption of useful work.

White beans always bring cash, and might be easily grown on every farm in the Northwest.

Shallow cultivation, keeping only the very surface soil loose, acts as a mulch during a drought.

Yes, pigs will eat sour milk; but they like sweet milk much better, and it will do them more good.

"I did not think," costs any amount of trouble, wastes labor, and brings grief to many a heart.

Kindness costs less than grain and hay. It is just as necessary for success with domestic animals.

The moment a farmer tries to cultivate too much land he becomes a drudge, and farming don't pay.

The boy or girl who has learned to think has taken a long step in the direction of happiness and prosperity.

A sharp hoe saves the back and ruins the weeds. Ten cents' worth of file will save a dollar's worth of muscle.

For farm work a good four and a half or five mile walk in a horse is better than a "two-forty on a plank road."

Don't leave the corn planter, the harrows, and other tools in the field. Sun and rain will wear them out faster than ordinary use.

Roadside weeds on the prairie are a dangerous nuisance, as the winds, scatters the seeds for a long distance, and spoils fields which might otherwise be clean.

A bad road is a self-imposed tax, which costs the farmers who live beside or travel over it more than all the "robber tariffs" that politicians ever imposed.

Allowing weeds to grow on the roadside is reprehensible, and every landowner should be required by law to keep his front free from weeds by frequent mowing.

There are few wage-payers who will not respect those who deserve it. Competent and thorough workers can stand on their dignity as well as employers, while those who are inferior must often take what comes.

Statistics show that at least eighty per cent of the successful men of all callings were born upon the farm or in the country. The country is the fountain from which the cities draw their fresh blood; and they must have this fresh vital force to save them from disaster.—*Minneapolis Tribune.*

HINTS FOR HOG RAISERS.

Do not set the rings in hogs so as to wound the bone.

Give the little pigs green grass or young clover in a rack.

Do not put the ring through to the partition between the nostrils.

Get acquainted with the little pigs. Do not let the stronger pigs rob the smaller and weaker ones.

When hogs eat on dusty ground they may inhale enough dust to cause catarrh or to injure their lungs.

The sow should be fed a small amount the first three days after the pigs are born so as not to make more milk than the pigs can take.

The best whole grain for the little pigs is oats. They will chew and swallow the meats and spit out the shells. Give the little pigs all they will eat.

Linseed meal, old process, is the best food for hogs to prevent constipation when they are confined in pens and yards. There is more fertilizing value in it than in any food except cotton-seed meal.

Some one wants to know if there is a pig-pen breed of hogs? The small Yorkshires and the Essex come the nearest to this want of any breed. These small and chunky breeds will bear confinement much the best. They are naturally quiet and lazy.

For tape-worms in hogs or dogs, give no food for twenty-four hours, then give half an ounce to an ounce of spirits of turpentine according to the size of the animal. Dilute the dose with a half pint of milk and give no food for twelve hours following.

Wet beds will cause paralysis in the legs of hogs and across the loins. Lack of succulence in the food will produce fever and paralysis. The remedy for these troubles lies more in the prevention than in doctoring. Give laxative food always to hogs and especially to sows in pig.

A Westerner thinks we take too much pains with our hogs. Of course a man must choose between the cost of labor and care and the cost of loss. There is a comfort in care as compared to loss, but then some folks get used to all sorts of things. We cannot, as we were built to be particular.

As soon as the sow has gotten used to the loss of her pigs she may be put into a pasture and fed there for a few days a little grain, and if there is water for her she will want nothing else but a dry bed in which to sleep till the next litter of pigs are born. The pigs will be strong and healthy, as grass is a perfect food for a hog, and it wants nothing else for its support. When thus managed there will be no cake in the udders nor frenzy at the birth of the young.—*Farm Journal.*

The Beauty Standard.

The standard of female loveliness varies greatly in different countries and with individual tastes. Some prefer the plump and buxom type; some admire the slender and sylph-like, and some the tall and queenly maiden. But among all people of the Caucasian race, one point of beauty is always admired—a pure, clear and spotless complexion—whether the female be of the blonde, brunette, or hazel-eyed type. This first great requisite of loveliness can be assured only by a pure state of the blood, active liver, good appetite and digestion, all of which are secured by the use of Dr. Pierce's Golden Medical Discovery. It is guaranteed to accomplish all that is claimed for it, or money refunded. If you would have a clear, lovely complexion, free from eruptions, moth patches, spots and blemishes, use the "Golden Medical Discovery."

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This watch is a beauty. The works are made by the Elgin National Watch Company. You can see them in any jewelry store in the country, either in eleven or thirteen jeweled movement. They have quick trains, straight-line escapements, and are perfect time-keepers.



The case is a Favorite Gold-Filled 14 K., guaranteed by the manufacturer to wear twenty years.

Engraved as you see in cut, or in beautiful landscape figures. You can get no better unless you buy solid gold.



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This is a good, serviceable watch. The movement is the seven jewel Elgin. Always a reliable time piece. Perhaps more of this grade of ladies' watches are in use than any other. The case is gold filled, beautifully engraved in landscape.



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A little beauty. The movement has just been completed and placed on the market by the Elgin Co. It is No. 0 size, 7 jewel, and a good time keeper. The Case is gold filled, the exact size of cut. This is the best cheap watch yet. With care it will wear a life time.



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This watch contains the celebrated G. M. Wheeler Elgin movement, fifteen jewels,



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With the Cynosure one year..... 31.75

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NEWS OF THE WEEK (*Continued from 13th page*).

Will Lewis, colored, was taken from jail and hanged by a mob at Tullahoma, Tenn., Monday night. Lewis was a drunkard, but had committed no crime.

A new military post is to be established at a point 150 miles northwest of Duluth, to prevent Canadian thefts of American timber.

Daniel Sherekey, a farmer near Lincoln, was shot and killed Monday night by a chicken thief, whom he had overtaken.

Thursday morning a fast mail train on the Western North Carolina railroad ran off a bridge near Statesville, and fell a distance of sixty-five feet, killing twenty-two passengers, seriously injuring nine others, and badly bruising twenty more. The accident was caused by the spreading of the rails.

Jack Hogan, brother of Aeronaut Hogan, of Jackson, Mich., who lost his life two years ago in experimenting with an air-ship on Long Island, fell 2,500 feet from a balloon Saturday afternoon at the Detroit Exposition grounds, and was instantly killed.

All the northwestern part of Faulk county, S. D., was burned over Friday night by a terrible and most destructive fire twenty miles wide and extending from Faulkton fifty miles northwest.

General R. S. Dyrenforth, who conducted the recent government rain experiments, said Friday the experiments were correct beyond question. In three weeks six rains were produced, three of which were down-pours and the last one was the heaviest rain in three years.

Fire at Grand Mound, Iowa, Tuesday, destroyed six business buildings, causing a loss of $20,000, partly insured.

Train service has been resumed on the Lake Erie and Western railroad, all difficulties between the company and its men having been satisfactorily adjusted.

Wheat is reported to have been damaged by frost in the vicinity of Jamestown, N. D.

Fire destroyed the First Baptist church at Benton, Ill., Wednesday, together with Crisp, McCreary & Co's livery stable and the Hon. Thomas L. Layman's barn. Loss, $8,000.

At Sandy Creek, N. Y., Wednesday, at a depth of 1,020 feet a large vein of natural gas was struck which blew the tools in all directions. The noise of escaping gas can be heard for miles.

It is announced that the total number of seals taken in Alaska water since Aug. 1, 1890, by the North American Commercial Company is 7,234, and it is estimated that poachers took about 40,000.

A number of Russian Jewish refugees have arrived penniless at Detroit, being received through Canadian seaports.

FOREIGN.

Henry Cecil Raikes, the British Postmaster-General, died in London on Monday.

Santiago, the capital of Chili (S. A.) has been formally surrendered, the triumph of the Congressional party is complete, and peace and quiet may be looked for in Chili before many days have passed. After the crushing defeat which Balmaceda's forces met with at the hands of General Canto's troops on the hills back of Valparaiso, Friday, and the subsequent entry of the conquering army into Valparaiso, the fall of the capital was only a question of time.

Emin Pasha reports that his operations in Africa have been entirely successful, having defeated the natives and re-occupied all the old stations in the Equatorial Province.

Venezuela's Congress has rejected the reciprocity treaty proposed by the United States.

It is said that recent exports of rye from Russia have about exhausted the reserve stocks.

Heavy rain in England and Northern France is reported to have proved destructive to wheat.

A revival of piracy in the Eastern Mediterranean is reported. French vessels trading with the Levant have been ordered to carry arms.

Mr. Gladstone has written a letter denouncing gambling as a growing national evil.

The steamship Easby collided with the Gambier in the port of Philip Heads, Australia, at 1 o'clock Friday morning. The Gambier sank in seven minutes, carrying down five saloon and fifteen steerage passengers and six of the crew. The others were rescued by the Easby.

The latest skilled estimate of the deficiency of the wheat crop in Europe is 40,000,000 quarters, besides a deficit in the rye crop of 35,000,000 quarters. The potato crop a few weeks ago promised splendidly, but since then continuous wet weather has developed disease in Great Britain, Ireland, Germany, Holland, and France. The net result of this concatenation of agricultural disasters will be to make a scarcity of breadstuffs in Europe to an extent unknown to any living man, and will tax the resources of exporting countries outside of Europe to their utmost to supply the deficiency. It is calculated that even if the United States sends 21,000,000 quarters of wheat, and Canada 2,000,000, that the prices of grain must rise enormously unless the supplies from India, Australia, Argentine, and other minor sources of supply greatly exceed the usual supply.

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Elsewhere we print the attempt of one Musgrave, a Knight of Pythias, to fleece several life insurance companies by a spurious report of his death. It now transpires that a part of his scheme was to also "work" the Knights. His confederate, Trout, was to have the Knights of Pythias take charge of the remains and inter them, thus lending color to the claim that they were his. An effort was also to be made to have the Knights of Pythias take up a collection to defray the funeral expenses. Desertion and betrayal by his associates in the crime, however, frustrated the scheme before it was matured.

At its recent gathering, the Grand Orange Lodge of British America, at Kingston, declared that the definition "Orangeman" and "Orangeism" in Chamber's Encyclopedia and in the American Encyclopedia was objectionable, and the proprietors will be asked to publish the general declaration as set for in the constitution. A gentleman formerly connected with the Canadian Orangemen thinks the order manifests undue anxiety on this question, considering that while its constitutional principles may be respectable, the principal objects of its members seem to consist in cursing the Pope, patronizing saloons, and thumping Irishmen who are outside of the lodges. It is also described as a mixture of the Master Mason's degree, the Royal Arch degree, and Knight Templarism. On the whole, what is not bad in it seems to be ridiculous.

Preston's "Illustrations of Masonry" (chap 1: sec. 3), and the Book of Constitutions of South Carolina" (p 2), both declare: "From the commencement of of the world, we may trace the foundation of Masonry. Ever since symmetry began, and harmony displayed her charms, our order has had a being." It is a wonder Freemasons should even be willing to concede that their order began only with the terrestrial genesis, since the era which we find mentioned in the foregoing quotation certainly antedates the earth. Perhaps in the revised history of the order this mistake will be rectified, and somewhere near the middle of the book we shall find this foot-note: "About this time the world was created!"

The following is a copy of a telegram, not signed, which was received on Wednesday by the New York State Prohibition Convention at Albany: "Gentlemen: We, the wine, liquor, and beer dealers of this State, in convention assembled, tender you the assurances of our most profound consideration for the outcome of your deliberations." Rev. C. H. Mead proposed to answer it by sending the following verse of an old hymn, and was appointed a committee for that purpose:

And are we wretches still alive, and do we still rebel?
'Tis wondrous, 'tis amazing grace that we are out of hell.

Congressman Simpson, known as the "sockless," has recently visited the South, where he found that the color question is causing serious disruption in the Southern Farmers' Alliance organizations. He tells the Kansas Alliance managers that the fight on this subject has already assumed dangerous proportions in many Southern localities. The Alliance people have been trying to recruit for their ranks with colored men, but they now find that this is arousing protests from the white members of the organization. The Alliance leaders have counted much on their connection with the colored Farmers' Alliance of the South, but the news Congressman Simpson brings back is that this connection is doing more harm than good and is driving more white men out of the Alliance than it is bringing colored men in.

The organs of modern Romanism profess an earnest opposition (as shown in last week's paper) to all secret societies, while it is notorious that it is itself intimately connected with the most stupendous system of secret machinations that ever existed. In addition to this, it has under its wings one or two other secret societies, of which it ought to be heartily ashamed. It also wars with Masonry; yet the writer was once assured by a member of that order, that at least one high official of this city was not only an adhering member of the Romish church, but also a working member in good standing of a Chicago lodge. Nor is there reason to believe that this is an isolated case. But this class of Masons keep their relations with the forbidden fraternity a profound secret even from their "father-confessors" in the church.

Among the interesting incidents at the recent meeting of the American Sabbath Union, in this city, was the presentation by the Women's Christian Temperance Union of a petition containing the signatures of 20,000 women, asking that the World's Fair may be closed on Sunday. The interest manifested in this great movement is national, and its influence should be carefully heeded by those in charge of the Exposition. Indifference to the combined wishes of so large and respectable a representation as is engaged in the laudable work of keeping the Sabbath holy during the Fair, or the treatment of the movement with undue flippancy, will not be tolerated. The claims of the Christian Sabbath are paramount to any human regulation of the manner in which it should be observed by the ungodly. God says he will be honored in sanctified Sabbaths, and that should settle the question without circumlocution or evasion.

Rev. Geo. C. Haddock, Iowa's revered martyr to the cause of Prohibition, lies buried in beautiful Mound Cemetery at Racine, Wis., and, seemingly, his spirit is at work in that city, encouraging the friends of temperance to make it worthy of his memory. The Congregational church, with possibly other evangelical denominations, and the better class of citizens, are now, and have been, for some time past engaged in the suppression of the saloon influence, and, especially, in a joint movement to have all liquor shops tightly closed on Sundays. The opposition is quite fierce and vindictive, and it would not be surprising to learn that Rev. Charles H. Percival, pastor of the Congregational church, had fallen, like Haddock, a victim to the courage of his convictions. Anonymous letters, intimating that death awaits him if he persists in advocating Prohibition, and warning him against the fate of Haddock, have been sent to him. Fortunately, Mr. Percival has the moral integrity and confidence in his work to believe that the saloons must be closed, and that he may live to see his enemies confounded and their devices brought to naught. May the Lord grant it!

COMPROMISE—ISAIAH 28: 15.

BY REV. JOEL SWARTZ, D.D.

Compromising truth with error,
Whatsoe'er the gain or prize,
Is to marry light with darkness,
And the law of God with lies;
And in such accursed wedlock
Truth makes all the sacrifice;

For she binds her hands with shackles,
Forged in hell's profoundest caves,
And she ties her tongue with pledges,
And with curses framed by knaves;
And thus selling out her birthright,
Makes her children's children slaves.

Gettysburg, Pa.

LODGE MORALS TRIED IN CHURCH.

Rev. H. Degree was one of those Masonic ministers who join the order and do not afterward join the thousands that withdraw again. He was, therefore, a valuable man, and very serviceable as a stool-pigeon. Any desirable young man on whom a Mason was attempting that proselyting work which, in theory, is never done, but in practice is pushed fairly well, could be answered, if he questioned the character of what was so carefully hidden, "ministers belong to it; there is Mr. Degree—he is a Mason."

Mr. Degree was not the man to make a real study of Masonry. He was social, friendly and ready always for a sociable, a pastoral call, or whatever kept things lively and interesting. Never troubling himself to any great extent about the exegesis of texts, and spending little time on philosophical or theological questions, he was just the man to see the lodge as a mere society, and take its lectures and surface representations at their full face-value. As a society, it was a means of making acquaintances and having a good time. He observed this chiefly, not noticeing very much more. He was sure that all the Presidents had been Masons; he had been known to say that Solomon was the first Grand Master, and he never stopped to question the Masonic standing of John the Baptist or St. John the Divine.

It was not strange, then, that, being a man of this type, he advanced rapidly in the chapter as soon as he finished the Blue Lodge, and at the time when many others were wondering whether three degrees were not quite enough, not to say three times one too many, he was already a full-blown Royal Arch Mason. To a man like him this rush was most exhilarating. He was intoxicated, and his enthusiasm was at the high pressure stage of intense ebullition. He contrasted the church and the lodge. Why could not these glorious principles enlighten all the world? If to be a Mason was, as he fully believed, to be a better Christian, why could not the great principles, and even some of the dazzling methods, of this venerable order, old as Solomon, and nobly wise,

be imported into the Fourth Street church, without being known as features of the Masonic system?

Seed-thoughts ripened rapidly in the hot-bed of his fertile brain, and, as usual, he no sooner conceived the idea, than it was matured into a plan, and started toward execution.

Fourth Street church was to lead in the great work of bringing the Christian churches up to the line of Masonic and improved practical morality. Or, if the other churches continued to drag behind the lodge, then Fourth Street church should blaze out resplendent among them, outshining all like a planet crossing a constellation.

Several new candidates for church membership were, at that very time, about to be examined at the monthly church meeting, and it was here that he decided at once to begin. Each of the candidates having related his experience, he arose at length, and, with a few introductory remarks, called on all together to pledge themselves to keep, inviolable, everything communicated as a secret by any member of Fourth Street church, Sunday-school or congregation. At this there was a little sensation, but the candidates had as little time to think as those in a Masonic lodge, and before the deacons had time to recover from their amazement and check proceedings the deed was done.

The pastor's class of young men was a little surprised, the next Sunday, when they were taught that the morality required of them was, to avoid all illicit relations with members of Fourth Street church, or, at least, with those whom they positively know to be in full membership and regular standing. In the evening service of the same day the pastor expounded the parable of the Good Samaritan. It was not surprising that a man of his type should overlook the point and force of the parable as answering the lawyer's question in the word, "Who?" But all were startled at their pastor's originality when he warmly and dogmatically urged the duty of helping every attendant at the Fourth Street church out of any difficulty whatever, no matter if it were caused by his own crimes.

Within a few days there was a humming. An ominous buzzing surrounded the Fourth Street hive. One zealous old maid, staring through her silver spectacles, had confided, in a stage whisper, to her next-door neighbor, that the pastor had taught the young men that they would be fully as good as the average church member, not to say a great deal better, if they confined their criminal relations to those outside the church, or, at the utmost, included members not known by them to be in actual membership. But she was by no means the only one who made this advanced and improved morality the theme of animated discussion. It was said, all over the parish, that Mr. Degree had emphatically assured the young men, that if they lived up to this line they would be perfect. It was also told in Gath, and some of the most notorious Philistines in the bar-rooms and billiard halls were laughing at each other for their saintliness before the week was done. "Tom," said one of them to a notorious libertine, "Tom, you had better join that Fourth Street church; you would be a shining light there; the rest of the world is room enough for you."

Unfortunately for Mr. Degree's scheme, and by the strangest possible coincidence, a fellow who had, for a month or two, attended this church and hired a pew, just at this very time was trying a scheme of his own. It had nothing to do with church affairs, but was purely personal, between him and some man in a neighboring town. But it had got him into serious trouble, which he well deserved, and from which he must be extricated soon, or complaint and arrest were inevitable. It was not a case for sympathy or help, however, and no good citizen could be justified in helping him and aiding him to injure an innocent man. The only decent and moral thing to do was to let him reap the harvest he himself had sown; yet to the astonishment of every one, he boldly demanded help from all the members who had lately joined the church. He appealed to the pledge they had taken.

That settled the case of Mr. Degree. The pulpit of Fourth Street church was vacant before very long.

The new pastor is not a Freemason, the deacons are not in favor of improvements on Christianity as a moral system; and two or three members, who were Freemasons having seen Masonic morality set so closely in the light of Christian morals, have had their eyes opened to the falsity of the ordinary Masonic claim. I am happy to add that, in consistency with this new light on the immoral system they had hitherto failed to understand, they have now taken demits and withdrawn, like Christians, from the lodge.

CRUCIFER.

DR. GOODWIN AND HIS CRITICS.

BY REV. C. A. S. TEMPLE.

It seems that Rev. Dr. Goodwin, of Chicago, has struck "High Twelve" in London; and to your ejaculation that, "If his religion is two hundred years behind the unsettled and dangerous theology of the present day, let us all thank God and take courage"—every true friend of "the truth, as it is in Jesus," must say "Amen and amen!" The bitterness with which he has been assailed, and the sources from whence those assaults have come, are all only so many testimonials to the truth, to the soundness of his position, and to his faithfulness as an ambassador of Christ.

In his statement that, "If Congregational polity was either to be loyal to its history, or helpful to the world, it would not only stand by, but magnify the old faith," he took the only consistent position for one in his place. He was not sent that he might, before the assembled Congregationalism of the world, renounce or defame "the old faith," but he went as its champion and defender. By his ordination, he had been "set for the defense of the Gospel," and in that hour, when the eyes of the world were upon him, he was not the man to cater to the miscalled "progress," the "advanced theologies," etc., of these degenerate times, to gain applause from either a disguised liberalism in the church, or the more open and popular skepticism of the secular press. Most nobly has he fulfilled his mission!

Gratuitously and very generously, and withal, very gravely, we are reminded, on the right hand and on the left, that "the world moves," and "has long since outgrown" those great truths, the old Calvinistic faith," to which Dr. G. so eloquently called the attention of his hearers and of the whole body of the church. As if fundamental truths could ever be "outgrown!" They may be ignored, or denied, or disregarded, but they can neither be "outgrown" nor overthrown. They are as enduring as the throne of God.

It is not strange that Liberalists of every stripe should join the hue and cry of avowed infidels against such an open, manly defence of "the old faith," but that one wearing the livery of that faith, and hailing, originally, from its old New England home, could bring himself at such a time, and under such circumstances, to become, thus publicly, its enemy and traducer, is humiliating indeed! It is reported in substance that Rev. Washington Gladden, formerly pastor of a church in, I think, Chickopee, Mass.,—as an offset to the sermon by Dr. Goodwin—assumed for himself the role of champion and defender of the backward and downward drift, which now characterizes and dishonors a portion of our Congregational Zion! thus dignifying apostasy and unbelief, and showing them as "progress," as "advanced theology," and such like fulsome, bombastic glorification of a disguised, but bitter, warfare upon the truth of God. All that by one of its professed friends, in its own citadel, and within its own lines!" "O shame, where is thy blush?" Why cannot such men throw off all disguise, sail under their own colors, and thus deserve, at least, the meed of consistency, and of open and fair antagonists of the faith which they both profess and oppose!

But God be thanked that the Elijahs are not all gone; that there are yet a "goodly remnant" who do not "bow the knee to Baal;" men, and women, too, who "are not ashamed of the Gospel of Christ," and who do not fear to defend that Gospel, even when assailed by "baptized worldlings, who affect a criticism higher than Christ." We thank God, too, for that most precious promise that "when the enemy cometh in like a flood, the Spirit of Jehovah shall lift up a standard against him."

That sermon by Dr. Goodwin, let us hope, is a sure forerunner, a bright harbinger, of the fulfillment of that gracious promise.

The howl of vexation and rage which goes up alike from confessed skeptics and self-styled "advanced" theologians, shows clearly that the arrow of truth, from the quiver of Chicago's great archer, has found its mark. It has penetrated far deeper than "the joints of the enemy's harness." It has pierced a vital part, for *he writhes*, as well as raves!

"Blessed are ye when men shall revile you . . . . for my sake, ... for great is your reward in heaven."

"Surely the wrath of man shall praise thee, O God, and the remainder of wrath shalt thou restrain."

Lebanon Springs, N. Y.

MASONIC OATHS CRIMINAL.

BY REV. C. G. FAIT.

We have already shown that the pledges and oaths usually required by lodges are in conflict with the Word of God. If these rash and wicked oaths are of any binding force whatever, then those who take them are certainly involved in crime. It is well understood that a man, before becoming a member of any one of the many different fraternities, must swear to forever conceal and never reveal the secrets of the order. This oath, you will perceive, is a kind of double oath, an iron-clad oath. If men were only bound by this oath never to reveal those secrets themselves, the care would be vastly different. But, alas, when men swear not only never to reveal those secrets themselves but to forever conceal them also, when others attempt to reveal them, they swear not only to their own fidelity and allegiance to the lodge, but virtually swear to the lodge fidelity of every other member of the fraternity in the whole universe. Such obligations frequently lead to horrid crimes. Hence the murder of Dr. Cronin of Chicago by the Clan-na-Gael, the murder of Chief of Police Hennessey, of New Orleans, by the Mafia, the murder of Capt. William Morgan of Batavia, New York, by the Freemasons. The murder of Capt. Morgan in September of the year 1826 probably created more excitement, more agitation of the public mind, and involved more lawsuits and greater expense, than any other murder trial ever instituted in the United States.

The tragedy with the secrets disclosed during the trials which followed, so completely laid open to the public gaze the secrets of the lodge, that for several years the fraternity of Freemasonry was thought to be dead. Out of fifty thousand, the number of Freemasons supposed to exist in the United States at that time, forty-five thousand left the lodge never to return again. In the trials for the murder of Morgan, alike with those for the murder of Dr. Cronin and Hennessey, the courts fixed the guilt of murder upon the fraternity as such without being able to designate the particular individuals perpetrating the foul deed. The murderers were shielded in each case by virtue of the obligations to forever conceal and never reveal. After a new generation sprung up who knew nothing of the Morgan tragedy, Freemasonry rapidly grew into public favor again, and that too without changing any of its ancient landmarks. But it lost nine-tenths of its membership for the murder of one man in its compliance with the obligation to forever conceal, yet utterly failed to suppress the publication of the same. A little reflection will convince the intelligent mind that a society of large dimensions would naturally be composed of all the elements of human nature, and this being true, revelations of all that pertained to such societies would be inevitable; it would be unreasonable to expect anything else; it it would be wild and fanatical to even hope for anything short of this.

This being true, the man who swears to forever conceal his lodge secret, swears to what he ought not in reason to expect to be true, much less know to be true; and it is perjury to swear to anything not known to be true; therefore, every man taking the obligations to forever conceal lodge secrets commits perjury.

If these lodge men had not perjured themselves, the writer, with others now in possession of those secrets, would know nothing about them. Those lodge men, mind you, are not swearing merely to keep these secrets to the best of their ability and knowledge, but swear positively to forever conceal them. Our courts of justice would construe such swearing, if legal, perjury.

If failing to conceal these secrets is not perjury, then those forty men who failed to kill the Apostle Paul, before they would eat or drink, did not commit perjury, although they had bound themselves under a great oath to kill him. The Morgan tragedy resulted in such signal failure to conceal Masonic secrets and proved so disastrous to the order in general that the fraternity was forced to change its tactics somewhat, without changing, however, its obligations or any of its ancient landmarks.

The more mild and human interpretation of this obligation is now generally given, which leads to the murder of a man's character instead of his person. To illustrate. We will suppose a lodge is established in our midst, consisting of one hundred members, and that ninety-nine of them remain faithful and true to their obligations; but one becomes dissatisfied and renounces his allegiance to the lodge, and that he proceeds to reveal the secrets entrusted to him, and in doing so his word and testimony is confronted by the ninety-nine adhering members, who by virtue of their obligations to lie if need be to screen the institutions from exposure, unite in denouncing the man revealing the said secrets as a liar, a perjurer, a base villain, a man who cannot be trusted or his word taken for anything. Thus the character of the innocent is murdered and the truth buried in oblivion by a great preponderance of witnesses whose obligations hold them to bear false witness against their neighbor as the less of two great evils. The renouncing member may have been led to sever his lodge connections from the purest of motives. He may have been led to take this step by hearing the great Boston lecturer, Joseph Cook, in his speech on Disloyal Oaths, or listening to a sermon on Secret Societies by Rev. B. Carradine, of St. Louis, Mo., or to the Scripture denunciations of the lodge as given by D. L. Moody. If so, he might have been convinced that his eternal interest, the salvation of his soul, depended upon his action in denouncing and exposing the lodge. Yet all the members remaining loyal to their lodge obligations must deny the right of repentance and confession of sin, an inherent right in every man and woman of which no power on earth should assume to destroy. Freemasons frequently boast that their secrets cannot be revealed. Cannot be revealed, they say, because the character of the man attempting to do so is so base that he cannot tell the truth, and therefore cannot reveal the secrets. When will men get their eyes open again to see the great iniquity of the lodge as our fathers saw it from those of 1826 to 1840. May the Lord open the eyes and hearts of the honest reader.

DEFINING HIS POSITION.

Sometimes a person will insult me by asking me which side of the temperance or prohibition question I am on! Which side am I on? Well, you go to the drunkards and thieves, and burglars and gamblers, saloon-keepers and the makers of the accursed stuff, and find out which side they are on, and then put me down on the other side. As you go down to that wretched hovel, where that poor woman, worse than widowed, sits with her worse than orphaned babe at her breast, her heart's blood dripping away drop by drop, put your ear down close to her heart, and hear which side she is on, and then put me down on her side. Why is it that these accursed saloons exist in Elgin to-day? Because men worship the god that favors hades. Suppose a man should come here to-day and take one of your fairest and brightest children, and by making a few passes over it convert it into an idiot, the whole community would be after him. Millions of dollars would not induce you to license him to do such a thing if he could do it in ten minutes, and it is only a question of five years, or possibly ten or twenty, and you will allow him to do that very thing and for only a paltry few hundred dollars.

I will say one thing more: If I have ever, since the day I gave my heart to God, by voice, or vote, or influence withheld, given the weight of one finger in support of the accursed traffic, I should deserve to have my son fill a drunkard's grave or to give my daughter into the foul embrace of one of the loathsome products of the business. Now, if any one does not understand this, let him now rise up and say so.—*B. Fay Mills, at Elgin, Ill.*



SAMUEL C. POMEROY.

Samuel Clark Pomeroy was born in Southampton, Mass., on Jan. 3, 1816, where his boyhood was spent. He received his education at Amherst, and after graduation he removed to New York, where he remained but a short time. After visiting a number of eastern cities he finally returned to his native city and settled there, becoming a power in local politics. He held various local offices and in 1852 was elected to a seat in the Massachusetts Legislature. At this time he was the financial agent of the New England Emigrant Aid Association, and in 1854, when his term in the Legislature had expired, he led a colony of emigrants into Kansas and settled at Lawrence, being the first to locate in that Territory. He was instrumental in forming the territorial government and took a leading part in the free State convention which met at Lawrence in 1859, the same year in which he was elected mayor of Atchison, whither he had moved some time previous. He was president of the relief committee during the famine in 1860–61. He was elected to the United States Senate in 1861 on the Republican ticket and was re-elected in 1867, but after he had been nominated for a third term charges of bribery suddenly came to light and were brought before the Legislature with the result that he was defeated. A committee was then appointed by the Legislature, who reported the case to the United States Senate, from which a majority report declared the charges not sustained. From this the matter was carried into the Kansas courts and subjected to a thorough investigation, but no evidence could be found to secure his conviction. Mr. Pomeroy was a powerful speaker, a subtle and skillful debater, and the author of many speeches and political pamphlets.

MR. POMEROY VINDICATED.

On page 4 of the issue of the *Christian Cynosure* for August 7, 1884, at which time he was the presidential candidate of the National Christian Association, appeared a full vindication of Mr. Pomeroy under the charges of bribery referred to in the foregoing sketch. The true story of the affair is as follows, and shows the vindictiveness and unscrupulousness with which the lodge covertly attacked him because of his opposition to secret societies:

In January, 1873, the Kansas Legislature, met at Topeka, was engaged in the important business of electing a Senator for the term beginning March 4 of that year. Hon. Samuel C. Pomeroy, a pioneer of the State, to whom Kansas was indebted more than to any other man, had served for two terms, and was a candidate for re-election. In May, 1869, Mr. Pomeroy being in Chicago on business, was asked to attend and speak at the National Anti-masonic Convention then being held in Lower Farwell Hall. Although the daily press was teeming with abusive and insulting reports of that meeting, Mr. Pomeroy bravely accepted the invitation, and spoke. The lodge marked him from that hour, and let slip no opportunity for revenge. Within two weeks the Leavenworth *Herald* declared that in that speech Pomeroy had signed his political death-warrant. He was soon after burned in effigy, and all his life-long labors as an Abolitionist, and his sacrifices for Kansas in her early struggles, were forgotten.

A large majority of the Legislature was in favor of returning Mr. Pomeroy to the Senate, and for days before the election, as said the St. Louis *Republican* at the time, "It became evident that there was but one possible method of beating Pomeroy, and that was to set a trap for him."

A number of Freemasons concocted a diabolical plot to accuse him of bribery just as the vote was to be taken, and amid the confusion to resist an adjournment of the Legislature and force an immediate vote.

The Legislature met January 29, and was about to proceed to ballot, when A. M. York, of Montgomery county, arose and was granted the floor on a question of privilege. He drew from his pocket a package of bank notes, and asked the Speaker to count them. With pale face and glittering eye and demon heart, York then told his story, that he had received the $7,000 from Pomeroy, in the latter's room at the Tefft House, in payment for his vote, asking that the money be used to defray the prosecution of S. C. Pomeroy for bribery and corruption, and swearing by the "Almighty Ruler of the universe" that "every word I have spoken is God's truth." In the excitement of the hour the plot succeeded, and Pomeroy was beaten in the forced vote.

The investigation of the charge of bribery by the Legislature, reported March 6, failed to prove anything against Mr. Pomeroy, who hastened to Washington and asked for a Senate committee of inquiry, to be largely composed of his political opponents, that there might be the severest scrutiny. On the report of that committee he was acquitted. The investigations brought out these facts:

1. That the four principal conspirators, A. M. York; B. F. Simpson, State Attorney-General; J. C. Horton, agent of the Kansas Pacific railroad, and W. A. Johnson, were Freemasons, and that their whole work was done under cover of Masonic signs.

2. That Mr. Pomeroy had some time before promised to assist a friend, Mr. Page, in starting a bank in Independence, Kansas. The money was expected by express, but as it was delayed, Page could not wait at Topeka, but arranged to send it by A. M. York, a member of the State Senate. York called and got the money, paid it over to Page after the conspirators had accomplished their hellish plot, and in due time Page returned it to Mr. Pomeroy.

These facts were public for years following, and most of them appeared in the *Cynosure*. It also transpired that an interview between York and Mr. Pomeroy was obtained only after considerable effort, the lodge conspirators finally getting a man from Kansas City, in whom they believed Mr. Pomeroy had confidence, to open the way for their nefarious scheme.

On June 12, 1873 the full particulars of all this devilish villainy were brought to light in the columns of the Topeka *American*. It was then known that the $7,000 flourished by York in the faces of the Legislature had not yet been called for, and for more than a year afterward it was still reported to be in the hands of the State Treasurer of Kansas. In answer to the question, who furnished York that money, so that he could give color to the lie which he swore before God was the truth, that Mr. Pomeroy had bribed him for that amount, Mr. Pomeroy himself said, subsequently: "It would now seem that the Kansas Pacific furnished the $7,000 which York flourished before the Legislature." (The road wanted aid to extend its lines, and had no reason to believe that Mr. Pomeroy was favorable to its policy.) Mr. Pomeroy always charged his defeat to the influence of Freemasonry—that the conspirators were Freemasons, and that everybody knew it.

A Mason also told President C. A. Blanchard that he knew of the conspiracy, knew that it was hatched in the lodge, and that he told Mr. Pomeroy not to permit an interview with York, for "if he did he was ruined."

JOHN MARSHALL, *Chief Justice, in a Letter to Edward Everett, July* 22, 1833, *said of Freemasonry:* "That the institution ought to be abandoned, as one capable of producing much evil, and incapable of producing any good which might not be effected by safe and open means."

NEW ENGLAND LETTER.

The great American public.—The last of summer.—A piece of religious superstition.—The Royal Ark, again.—Romanism at the City Hall.—Must Boston women do their work over?

In spite of all that Anglo-maniacs may say to the contrary, I believe it to be a rule—only proved by the occasional exception—that the average American crowd is quite as good-natured, polite and chivalrously attentive to women, aged and infirm people, as any other on the face of the globe. I was going to say more so, but remembered in time that we are such a composite race it is just as well not to make invidious comparisons. Perhaps the writer's lameness has rendered her more alive to the kindliness and helpful sympathy which such misfortunes always elicit, and which is surely not the least among the many ways in which adversity ministers to our higher nature, as Dr. Bushnell has showed us so admirably in his treatise on the "Moral Uses of Dark Things." Lodge benevolence, as everybody knows, has no gospel for the lame and halt; and it is therefore with the greatest pleasure that I testify from my own experience to all who belong to that class that they do not need to wear a Masonic pin, or the three links of an I. O. O. F., to insure them when traveling all needed "protection and assistance."

The reign of the dog-days, hot, sweltering, "muggy," is at last over. And, by the way, though the old provincial word for fog, *mug*, has gone out of use, we still employ the adverb made from it, which is only another instance of the fact that in nine cases out of ten the so-called provincialisms of New England were the provincialisms of Old England, farther back than most of us can count our family pedigree. How could we ever say good-bye to summer if her end was like her beginning? But when her June roses are all withered, and her bird-songs hushed; when the oxygen is all out of the atmosphere, and the stiffest collars and cuffs refuse to keep their integrity, then we are ready to sing:

"Hey! for the days of the frosty white mornings,
The blaze on the hearth-stone that gladdens our eyes,
When we hear in the chimney the autumn wind's warning,
Of rain-muffled landscapes and fog-hidden skies."

And so it would be much harder to go out of life if the order of things was reversed and June came last; if Providence did not so graciously cut one by one the flowery ties which bind us to existence, and take our singing birds to heaven, as if on purpose to make the farewell easy to say.

The day of the festive mosquito is also over, and possibly some of the *Cynosure* readers who have suffered from his assaults will enjoy the speech of a certain little maiden, as she contemplated her chubby arms, red with the marks of their unwelcome attentions: "I 'sposes Dod made 'skeeters just as he did everyfing else," she remarked tearfully—for she is a very orthodox little damsel;—"but, mamma, what *I* don't understand is why he made so many. When Dod was making 'em why couldn't he have made *only two or free?*"

Religious superstition is not entirely a thing of the past, but it seems curious in this age of the world to read of such a display of it by a Protestant sect as recently occurred in Boston. The Jews of this city, who form, especially at the South End, a numerous and well-to-do portion of its population, recently bought the church of the Messiah, an Episcopal place of worship, on Florence street, but have now broken their bargain (though they forfeit a considerable sum by so doing), disgusted by an act of superstitious folly and bigotry on the part of the former owners. This was no less than their performing the ceremony of de-consecration—whatever that is—which the Jews very naturally look upon as a gratuitous insult. And now the story comes from Evanston, Ill., that a Methodist congregation, whose pastor is a Boston man, bought an Episcopal church in that place, and when they moved into it omitted the dedicatory services, thinking that the former dedication was enough. Their feelings, on learning that this same ceremony of de-consecration had been gone through with before the building was given up to their occupancy, may be imagined. It would be interesting to know just how the thing is done. An individual can be excommunicated, if a layman, and, if he is a minister, degraded from his pulpit functions; but when it comes to inanimate matter—wood, brick and stone—the common, secular mind does not find it so easy to grasp the idea. Some say that it consists in a reversion of the consecration ceremonies; but if there is any process by which the sacred character of a church-building *could* be destroyed, I should think that to turn it into a bazaar, a stage for mimic theatricals, or a place to eat and drink in, was as easy and expeditious a way as any. It is to be hoped that Bishop Brooks does not lend his sanction to this antiquated piece of ecclesiasticism.

One of the saddest things in connection with the frequent arrests of youthful criminals is to read, as we so frequently do, that "they come of respectable families." What kind of home influence can surround the boys who thus go astray, bringing shame on their parents and all who belong to them? Is it not possible that the lodge craze has its share, among other causes, in bringing about this result? Twenty years ago its evil effects on the home was chiefly seen in taking the husband and father from his family, but the legion of orders eligible to women now take the wife and mother as well. It may be observed, in this connection, that the Malden Lodge of the Royal Ark, which has figured so extensively in the papers of late, has at last disbanded, after a stormy meeting in which, to quote the reporter's account, "sharp biting, and personal criticisms were made, and stinging repartees given." A policeman was in attendance, though his services did not prove to be needed. Eight persistent ones, however, refused to disband, intending to form a new lodge and keep on; and the tug of war at this last and final meeting was to prevent the aforesaid members from getting the money still in the treasury. It was finally voted, after paying all bills, that it be given to the home for aged people. And so the Royal Ark, in Malden at least, has gone to pieces, and its quondam members, sad-faced and sad-hearted, have learned that to *say* two and two make five will never make it anything else than four.

The work of "purging" the City Hall when Hart came in, two years ago, was evidently not so efficient as old Oliver Cromwell would have made it. Democratic Mayor Matthews has all the leaning towards Irish Romanists, characteristic of his party, and they seem to have the pick of all the salaried offices fully as much as under O'Brien. The Carney Hospital, to which $10,000 of the State funds has been appropriated, is a shining example of what Rome can do for the bodies of men: the bedding and food provided being so poor, and the patients so disgracefully neglected, that an Italian, sick in one of the wards, actually asked to be taken back to all the discomfort of his crowded tenement-room rather than stay there! The noble women of Boston will have to rally once more and do their work over again. But isn't it a little discouraging, to say the least? Woman without the ballot can never bring in any permanent political reforms, for she has no power to appoint officials who will make them so. She has no guarantee that the next election will not sweep in like a tidal wave and destroy all she has labored under such disabilities and disadvantages to accomplish, leaving her in the predicament of Mrs. Partington with her broom.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Sept. 2, 1891.

A most notable body of men left here, this morning, as guests of the United States government, on a special train which will travel more than 6,000 miles before the party finishes its journey. They are the members of the International Congress of Geologists, which has just finished a week's session in this city, and they are going to make a geological inspection of a score of our States and Territories, including the famous Yellowstone National Park. The program for the excursion is twenty-five days long. Although geology is one of the youngest of what may be called the standard sciences, it is already recognized as one of the most useful, and this government spends a large sum of money every year for the maintenance of the U. S. Geological Survey, which is one of the most important bureaus under the Interior Department. All of the foreign geologists who attended the Congress carried away collections of specimens of the rocks along the shores of the Potomac river.

Prof. Henry C. Spencer, one of the five brothers who originated the now universally known Spencerian style of penmanship, died here very suddenly of congestive chills this week. He had been at the head of the Spencerian Business College in Washington ever since it was established.

Our city pastors are beginning to return from their summer vacations, and the members of their congregations who have been out of the city are also returning very rapidly; and soon the conspicuous vacant seats will be again filled with familiar faces.

Almost a quorum of the Cabinet have been in Washington this week, but none of them will stay here long. Secretary Proctor is going on an inspection tour of the Western military posts, which is the last he will make, as he is to leave the Cabinet for the Senate soon; Secretary Rusk only stopped over one day, and he is now the guest of President Harrison at Cape May Point; Secretary Foster is going on a short ocean cruise. Secretary Tracy and Postmaster-General Wanamaker will probably remain here a few days. The date of the President's return is as yet uncertain.

Rev. Dr. George H. Wells, of Montreal, Canada, who made such a powerful impression upon those who attended the recent convention of the National Christian Endeavor Union at Minneapolis, and who has been earning golden opinions while temporarily filling the pulpit of the Church of the Covenant in this city, delivered a short but powerful address on "Example" to an overflowing audience Sunday afternoon in the Y. M. C. A. Hall. He began by graphically sketching the life of Christ, and calling particular attention to the erroneous idea of many people, particularly the young, in allowing themselves to think of the Divine Master as being an old man during his earthly administrations; one whose example was not applicable to the young. "How many people," said the speaker, "remember that Christ was but thirty-three years old at his crucifixion?" He then, in a few well-chosen words, impressed upon his hearers that they could find no better example to live by than the life of Christ as recorded by his chosen apostles. He then devoted himself to showing the force of example in an organization of young men, and the great and lasting results which good examples always leave behind them. He closed with an illustration of his argument, telling of a visit he once made to the great Gobelin tapestry manufactory; he said he had immediately solved the secret of the business when he discovered that unskilled as were the workmen in other things, they owed their leadership in the weaver's art to the fact that they followed in the strictest manner the pattern set before them. It was not the loom they were compelled to watch, but the model. 1. "And so young men must lose sight of their own graces and defects, do away with all conceit and self-consciousness, and look to the model of a perfect man, their Redeemer." *

REFORM NEWS.

FROM THE WASHINGTON AGENT.

BOSTON, Mass., Sept. 3, 1891.

The anti-secrecy friends of Boston and vicinity who do not attend the Monday evening meetings held in Suite 1, Hotel Howland, No. 218 Columbus Ave., do not know how much they miss. Remember these meetings are held every Monday evening, at 7:30, and all are welcome. If you have a friend who is uninformed regarding the lodges, bring him or her with you. The utmost freedom to ask questions or make remarks is given. Not a few have been convinced of the truth at these meetings who will stand for the right in the present conflict. Last Monday's meeting was not so largely attended as some, but it was both pleasant and profitable for those present.

Sabbath afternoon I attended the meeting held in Tremont Temple for the purpose of arousing the people to stem the tide of Romanism which threatens the destruction of everything dear to all true American hearts. These meetings are held each week, and are increasing in interest and attendance. Notwithstanding the rain, there were not less than 2,000 people assembled. Dr. McArthur, of New York, was the speaker of the occasion. His address was clear and forcible. The enthusiasm felt was manifested by frequent applause. Were I to criticise, it would be the Doctor's allusion to President Harrison. He said that the Pope was anxious to send a representa-

tive to Washington to receive honor of the President; but, said he, while President Harrison is in the chair no such representative will be sent. He then referred to the President as a man of smooth words but of a lion-heart. Surely the Doctor could not have seen his lion-hearted man as he sat at the feet of Cardinal Gibbons in the Catholic Congress, held in Baltimore, or as he attended the dedication of the large Jesuit College in his own city. His dining with Catholic cardinals and prelates must have escaped the Doctor's notice.

I have heard it said, by those who have been courting, that Love's eyes are blind. Bro. Mathew's tribute to Mr. Bradbury, the conductor of these meetings, as published in the *Cynosure*, had been brought to the Doctor's notice, and in speaking of the papers advocating the anti-Catholic movement, ours received honorable mention.

Those who attended the Christian workers' camp meeting, held at Hebronville, report a grand time. There were several conversions. All Christians present received a baptism of the Holy Spirit for service. Several will go as missionaries. Nearly $800 was raised for missionary work. The lodge received its share of condemnation. It was regarded by those who spoke of it as one of the great evils to be overcome. May God hasten the day when darkness will be banished by the brightness of his appearing!

In less than two days I secured fourteen subscriptions to the *Cynosure* at Worcester and Quinsigamond, Mass. Our Swedish friends there are coming up to our help grandly. A protracted meeting was being held in the Methodist church, and several conversions were reported. The Congregational church, of which Rev. Mr. Ohlson is pastor, has been greatly blessed in the ingathering of souls during the past year.

While in Worcester, I met Rev. Mr. Nelson, of the Swedish Congregational church, Campello, Mass. He has invited me to address his people next Sabbath.

I shall (D. V.) be in Washington again by the time this report is published. Any who may know themselves indebted to me will greatly favor me by writing without special notice. All indications favor a grand work in New England this fall and winter. Let us all pray for the coming annual meeting in December, and as far as possible arrange to be present. The N. E. agent hopes to report time and place soon.

Yours for victory, W. B. Stoddard.

FROM THE WESTERN AGENT.

Clarinda, Iowa, Sept. 1, 1891.

Dear Cynosure:—The Gospel anti-lodge sermon I preached at Richland stirred the hearts of those who practice the false worships of the lodge. The Odd-fellows, particularly, were deeply agitated. The fact that a former Noble Grand, who who was a member of the Christian church, did not appoint a chaplain, and did not have prayers because, as he said, it is contrary to the constitution and ritual of Odd-fellowship to pray in the name of Jesus Christ in the lodge, was referred to by me in my discourse. This Noble Grand said he believed it was an insult to God and an offence against him to assume to approach him in prayer in any other way than through the mediation of our Lord Jesus Christ. To belong to the lodge, which must be a synagogue of Satan, if Odd-fellowship authorizes a Christless and, therefore, a false worship, is so manifestly inconsist ent and wicked, in those who profess loyalty to Christ and are members of his church, that it is no wonder they squirm when the un-Christian character of Odd-fellowship is exposed.

After leaving Richland, I visited Washington, and then came to Pleasant Plain, where the Friends were holding their quarterly meeting.

Advanced growth was taken by this quarterly meeting against the lodge. The discipline of the Iowa Yearly Meeting of the Friends' church forbids receiving Freemasons to membership in their churches. A motion was made to petition the Yearly Meeting to so amend their discipline as also to exclude Odd-fellowship from their churches. This motion was amended so as to include *all* secret societies, and in this form was adopted by the quarterly meeting. By this action this quarterly meeting has certainly earned the appellation, given them by some, of the "Progressive Friends."

From Pleasant Plain I went to Ainsworth, where I found a pleasant home in the family of Bro. Rowan, and spent my time in laboring from house to house.

I then went to Birmingham in Van Buren county, long the home of that eminent Christian reformer, Dr. J. N. Norris, lately deceased. My heart was saddened, as I approached the place, to think that I should see his genial face no more during my earth-life. I visited and took supper with Bro. Enlow, the enterprising editor and publisher of the Birmingham *Free Press*, and then went to the camp ground where my friend, Rev. Mr. Hall, district chairman of the F. M. church, was holding a camp meeting. I was hospitably entertained, and, by appointment of the chairman, preached to a vast congregation on Sabbath evening. Bro. Hall followed with an exhortation, and some were won to Christ that night. In that discourse I called attention to the fact that Christ said: "If a man love me, he will keep my words." I also reminded them of the command not to be yoked with unbelievers, as they must be if they joined the lodges, and assured them that it is vain to profess love to Christ while refusing to obey the Word of God, which requires a *total* renunciation of lodge covenants, so not to *touch* the unclean thing. Lawful covenants are to be religiously observed; but lawful covenants bind to truth—to right—to duty, and to God. But any effort to bind ourselves to that which is false, and wrong, and wicked, is "a covenant with death and an agreement with hell," which should be repudiated at once and forever.

From Birmingham I came to Albia, and called upon my friend, Rev. Mr. Acheson, pastor of the Associate Presbyterian church of Hickory Grove.

From Albia I went into the country, laboring from house to house. I called upon my old friend, Henry Elder, one of Rev. Mr. Acheson's parishioners, who harnessed his team and conveyed me on my way.

After two days spent in the country, I returned to Albia, and took the train for Beaconsfield, in Ringgold county, where Elder Rathbun was so shamefully mobbed, at Kellerton, years ago. Here Rev. Mr. Richards, of the W. M. church, was holding a quarterly meeting, assisted by Rev. Mr. Platt, of Des Moines. By request, I preached on Sabbath evening, and again on Monday night, showing in the latter discourse the anti-Christian character of the lodge.

Bro. Richardson is aroused, and would work up a convention to be held at Mount Ayer, the county-seat of Ringgold county, to discuss the lodge question, if it were not for the fact that he is about to remove to another field of labor.

I understand that the annual meeting of the Iowa C. A. will be held at Crawfordsville this year; but I have not yet seen the official announcement of the fact.

As the real nature of the lodge system is manifested, true believers in Jesus Christ will shun it; and those who have been deceived and led to yoke themselves with unbelievers in the lodges, will come out, as God has commanded. The day hastens when the whole world will be filled with the glory of God; but before that day comes false worships, as organized in the lodges, moguls, and idol temples of the world, must be rooted up. Amen—even so; come, Lord Jesus!

C. F. Hawley.

CORRESPONDENCE.

SECRET ORDER INSURANCE COMPANIES.

Oberlin, Ohio, August 29, 1891.

Dear Cynosure:—One would suppose that men would lose confidence in machines for perpetual motion, and in attempts to lift themselves over fences by tugging at the straps of their boots. Just about as reasonable are the schemes for securing a vast increase of capital by committing it to an irresponsible secret fraternity. Such schemes are exceedingly common in the South, and ignorant Negroes are the principal victims. New Hampshire seems to be the only State that secures legislative protection. Strange to say, there are those in that State who so enjoy being cheated that they are ready to revolt at any interference with the scoundrels who thrive at their expense. When will the people learn that secrecy is the refuge of iniquity, and that it is presumptive evidence against any system, that it seeks concealment and promises extraordinary favors? The following, from the Oberlin *News*, shows how they do things in New Hampshire.

H. H. Hinman.

The report of Commissioner Linehan of New Hampshire ought to be interesting reading to those people who have any notion of investing their hard-earned cash in that bourne from which no dividends return, the One Year Mutual Insurance Society. He says:

"One of the secrets of the craze to enter the endowment orders is the hope of realizing the sum stated for the amount invested. Inducements of this kind were, as the rule, the most potent argument, for among the unthinking the prospect of receiving in a year the sum of one hundred dollars for thirty, forty, or fifty, or $1,000 in ten years from an investment of $268, was too tempting a bait to pass by unheeded, especially when the names of gentlemen of prominence were found on the official roster of the order.

"The connection of such men with associations of this kind is one of the mysteries of the endowment fever, and when the blood cools in the veins of the men and women who purchased certificates on the weight of the titles of Col. Gunstock Martial, Hon. Talkwell Smoothman, and Hon. Cyclone Boreas, supreme magnates of the Sublime Order of the Shifting Sands, it would not be any wonder if indignation meetings of another order would be held, where the people would express, without the aid of a brass band, their opinions of the men, on the strength of whose names they allowed themselves to be so cruelly fleeced. Instead of denouncing the enactment formed for their protection and the official whose duty it was to enforce it, it would be more to their interest pecuniarily to look up another law, enacted for the benefit of the unwary—the statute against the collection of money under false pretenses—and bring the question before the proper tribunal, have it determined as to whether or not supreme collectors could with impunity take money from hard-working men and women on the pretense that they will receive two or three dollars in return for the investment of one."

It certainly must have been a spectacle for gods and men to see the victims of the New Hampshire insurance swindlers parading the streets with a brass band, with the wolves in sheep's clothing at their head, denouncing the unrighteous law which kept them from being swindled to their hearts' content.

OUR NATION AND CIVIL LIBERTY.

Chicago, August 24, 1891.

Editor Cynosure:—Are we indebted to the "Mayflower" Puritans, or to the Baltimore Romanists, for our nation and civil liberty?

Ask the Milwaukee gathering of Roman Catholics under Cardinal Gibbons, last week, and the answer is unanimous that but for the Catholics of Maryland this free country would not have been in existence, nor freedom for every man's conscience or religion been secured in it. But ask Rev. Dr. Goodwin, of Chicago, what he said, as the chosen mouthpiece of the world-wide gathering of Congregationalists in the city of London, and you find in that great sermon the story is all in favor of the "Mayflower" Puritans, and their glorious spirit of loyalty to conscience and to God—the God who is reconciling the world to himself by Christ, whose kingdom is not of this world—and to God in providence, whose government by law is justice between man and man, and, while a protection to well-doers, is the dread of evil-doers.

Our citizens generally know on which side their bread is buttered, but are too careless of it, because so abundant, and imagine that no such thing as hunger for political liberties can ever hereafter be experienced in their beloved and favored country.

But was it not so before our civil war? Did ten men in ten thousand, or even in a hundred thousand, ever imagine such a war possible before the Sumter gun alarmed our people?—and even then our Secretary of State thought the trouble would be over in three months! But, alas, for the delusion of such hopes, and alas, also, for the sad realities to be experienced!—and why? Simply, because our self-satisfied, hoodwinked

Christian citizens had turned a deaf ear to the warnings of the "despised fools," as Abolitionists were called, and popular mobs, South and North, sported themselves with shooting the Lovejoys and destroying their presses (for example), three times destroying that of our now highly esteemed and honored late editor, ex-President J. Blanchard. It is such men as these, whose souls, like that of the martyred John Brown, marched along with the Northern armies, and subdued the rebels and purified our national stars and stripes from their disgraceful protection for three-fourths of a century of that slavery which had to be avenged by the nation's blood. But —Oh yes! the South only wanted their rights! And got them (over the left), at last by the abolition of Mason and Dixon's line, and freedom for all men, henceforth, in our country, North and South, white and colored, whether born on our soil, or brought from Europe or Asia, Africa, or the islands of the sea.

But with such a costly experience, shall our people again be caught napping, and allow the delusion to prevail that the priests of Rome (and, sad to say, some other "*divisions*" of Christendom, like the owners of slaves before the war) can infringe upon, yea, violate, *the root principles of our civil government* by their virtual establishment of the *church and state connexion principle*, in teaching their respective religious tenets in the public schools, where they can command a majority, and where they cannot then have their own separate schools, and share in the school taxes for their support?

The *Indian school fund* case is one which ought to have startled the whole nation, as the cry of "fire, fire," would any community. But that has been going on for years, until now the wrong-doers claim their hundreds of thousands, instead of the thousands at first granted by the time-serving politicians of both parties, who were in need of votes and keep them in Washington;—whence Uncle Sam's warship was sent by the Democrats to welcome the first popish Cardinal, and where, at a celebration, the Roman Catholics were flattered by the report all over the country that the Pope was first on the list of toasts and our present Republican President's name followed under him. This is just how they believe that all the heads of civil governments and His Holiness ought to be—the Pope on top, and ruler of the swords of steel all over the world.

Americans, are you willing to surrender your country and its institutions to the control of the Pope and his priests? or will you prove to mankind and posterity that whilst your government protects conscience and religious convictions in all your citizens, it will not allow its taxes to be used for the support of any denomination? Why? Because, under God in providence, civil government is, and should be, a terror to evil doers and a protection to every one who tries to do justly to his neighbors; but under "God-in-Christ," *our dispensation has no Moses nor Sinai*, for the law was given by Moses to the *natural seed of Abraham*, "but grace and truth came by Jesus Christ," whose kingdom, since the day of Pentecost, "is not of this world," and whose army banners signify death, burial and resurrection.

T. H. FIFE.

PERSECUTION FOLLOWS THE TRUTH.

BIG SPRINGS, Kan., August, 1891.

DEAR CYNOSURE:—I have always been a great friend to all reforms. But to note the sad change made in this community alone, during the past two years, caused by "Liberal" rule, makes me feel more than ever like working in the Reform cause. If it had been my enemy who opposed me and the cause that I so dearly love, I could have stood before him; but it was my friends. Like the old Psalmist David's complaint, it was those who used to walk with me to the house of the Lord, holding sweet communion together, who lifted up their heels against me, simply because I will not bow the knee to Baal. To see the demoralization of the community on account of a few who have deserted their first love, and are now seeking the world's favor and applause, is enough to make the angels droop their wings and weep. I hate a saloon worse than I do a panther. You can count on me as a life-long subscriber to your ever welcome paper. I would feel at a loss if I were deprived of a single number.

(Rev.) D. K. LAWRENCE.

PITH AND POINT.

"The due-guard of the Entered Apprentice shows that he considers himself as possessing a right to the disposal of his own life."—D. B.

"Men who declare that Freemasonry is not fully disclosed will affirm anything. Men who solemnly aver that they are Masons and also solemnly deny the disclosures of Masonry now before the public, are not careful of their veracity. They will say anything to suit their purposes."—*Infidelity Unmasked.*

"Masonry is a system of deception; falsehood is the breath of its nostrils."—*Dyer Burgess.*

"Conspiracy and treason draw their chief strength from a thousand secret channels, and effect their aim by bringing the energies of all, unexpectedly, to burst upon a single point."—*Anti-masonic Review.*

"Of all the great associations of the present day, Freemasonry is peculiar and extraordinary. It claims, with the others, to be benevolent in its designs, while it hides itself like treason. It professes to meliorate the condition of man, not by supporting teachers, or by rewarding agriculture, or by any other single operation, but altogether in a general way. While other benevolent societies uniformly agree to strengthen themselves in public esteem by the fullest display of their proceedings, this alone strengthens itself in secrecy; while the others have invariably a single benevolent object in view, which they carefully proclaim, this alone carefully wraps itself up in mystery, folds its precise object in thick darkness, and . . . . replies with manifest importance, 'I am a secret.' "—*Ibid.*

"After an attentive perusal of the views of Washington, given in his latter days, with respect to Masonry, it is difficult to conceive how any fair or candid mind, if liberally educated, could hold him up to the admiration of young men as a distinguished Mason. It is as if one should extol another for being a great churchman when he had not been in church but two or three times in thirty years; or it is like the course of the Southern politician who used to refer to Abraham, of sublime faith, as a distinguished slave-holder."—GEN. J. W. PHELPS.

"All oaths must be lawful, allowed by the common law, or some statute; if they are administered by persons in a private capacity, or not duly authorized, they are *coram non judice*, and void, and those administering them are guilty of a high contempt for doing it without warrant of law, and are punishable by fine and imprisonment."—SIR EDWARD COKE.

"Not only are secret societies dangerous, but all societies whose effect is mysterious; the whole history of man is a proof of this position; in no age or country has there ever appeared a mysterious association which did not, in time, become a public nuisance."—PROFESSOR ROBINSON.

"You can't imagine what respect and curiosity my first (Masonic) degree has raised; and, which is wonderful, a famous Protestant divine, who is now of the order, is persuaded that the religion contained in it is the true source of Christianity. Oh, man! man! to what mayest thou not be persuaded? Who would imagine that I was to be the founder of a new religion?"—WIESHAUPT, *an Infidel.*

"The horrible and sanguinary oaths, the daggers, death-heads, cross-bones, the imaginary combats with the murderers of Hiram, and many other gloomy ceremonies, have a tendency to harden the heart; to remove its natural disgust at deeds of horror, and pave the way for those shocking barbarities which made the name of Frenchman abhorred all over Europe."—LEFRANC.

"Irreligion and unqualified liberty and equality are the genuine and original secrets of Freemasonry, and the ultimatum of a regular progress through all its degrees."—ABBE BARRUEL.

"Freemasonry pretends to anything, good or bad, and is believed to be only Deism. But she has great claims to be considered as having taken the next step; it is a wonder if she stops short of Atheism. She pretends to be a great friend to the Deity, to the Unity, and to the God of the patriarchs—that is certain. She mocks at the patriarchs, the servants of God; at the revelation, which, in the midst of a world sunk in idolatry, singly sustained the doctrine of the Unity against every foe; and her priests do not believe in the God who was born, and died, and rose again, that is certain, although the devils believe and tremble."—*Review of Town's Speculative Masonry.*

LITERATURE.

THE LAST PAGES OF AN OFFICER'S DIARY. 32 pages. New York and Chicago: Fleming H. Revell Co.

We have read this pamphlet with interest, both on account of its happy off-hand style, and the pointed manner in which it relates the conversion of a worldly-minded sinner, when he found that he had but a month to live. The case might be an every-day one in any one of our great cities, and we doubt not that this officer's blessed experience may help many another sinner to find Christ and heaven, simply as he did—by seeking the Saviour in earnestness. Price 25 cents.

The September issue of the *Cosmopolitan Magazine* is a "woman's number" so far as the authorship of its articles is concerned, but the general interest of the periodical is sustained by the variety and timeliness of the topics treated. Much interest centers about the new story by Amelie Rives, which was begun in the August number. The second part appears in the September number and the story will close in the following issue. The opening article, on Edouard Detaille, is by Lady Dilke, and is profusely and beautifully illustrated with reproductions of the famous artist's most noteworthy paintings. A Forgotten City, by Eleanor Lewis, is a romantic description of the ruins of Soluntum, the Sicilian Pompeii, embellished with photographs. Malmaison in the Market, by Mary Bacon Ford, describes the waning fortunes of the house celebrated for the residence there of the ill-fated Empress Josephine. Julia Hayes Percy describes the Ladies' New York Club in an entertaining article to which Harry Fenn has contributed illustrations. Elizabeth Bisland writes of Tattersall's, the great London horse market, and the family who have given it name and fame. Molly Elliott Seawell contributes the Romance of Count Konigsmark, the titled adventurer for whom the wife of George I. of England spent thirty years in prison; and the Countess Ella Norraikow writes of Woman's Share in Russian Nihilism, her article being illustrated with portraits of many fair conspirators. There are besides papers on the Evolution of the Society Journal, by Mrs. Roger A. Pryor; Society Women as authors, by Anna Vernon Dorsey; a pretty story, Il Mandolinista, by Daisy O'Brien, and verses by Katherine Grosjean, Mrs. Charles B. Foote, and Susan Hartley Swett, all the important articles being liberally illustrated. We furnish new subscribers with the *Cosmopolitan* and the *Cynosure*, together, for $4.80 per annum.

Vick's Illustrated Monthly Magazine for September has for its frontispiece a brilliant group of Late Show Tulips—Rose, Violet and Bizarre, and the following seasonable papers: Bulbs for House and Garden Culture; A Few Old Perennials; Valuable Currants; New Fruits; A Garden of Wild Flowers; A Handful of California Gold; The Wild Columbine; Flowers in Decoration; Inconstancy; Delphimums; Beauty of Castle Hill; Acclimating Plants; Persian Cyclamens: Augustine Guinnoisseau; Sugar Beet Fungus; The Carnation (concluded); Roses—Success and Failure; Calliopsis; Fruit Specimens; The Pecan; Pomological Society; Montbretias Hardy; Barbarous; Small Gladiolus Bulbs; Elephant's Ear; Landscape Gardening; The Great Vegetable Show; September Work; Bee Plants; Green Mountain, or Winchell; the Hybrid Canna; Nip and Tuck—a Story for Young People—continued; Editorial Miscellany. A good number. Published by James Vick, Rochester, N. Y.

St. Nicholas for September is, like its preceding issues, a very attractive visitor, and one sure to be highly appreciated by the younger branches of the household. The Fortunes of Toby Trafford, by J. T. Trowbridge, Chan Ok, by J. O. Davidson, and the Swimming Hole Stories, by Walter S. Bigelow, are continued; and we have, besides, Lost in a Corn-field, by Kate M. Cleary; The Old Clock's Story, by Annie L. Hyde; Tee-Wahn Folk Lore, by Charles F. Lummis; Catching Terrapin, by Alfred Kappes; Two Lads of Block Island, by Sarah J. Prichard; The Isle of Skye, by Eleanor S. Thackera; A Prairie Home, by Maurice Thompson; The Sad History of Will o' the Wisp, by Marion C. Waterman; A Model Undertaker, by T. D. Witherspoon; How the Great Plan Worked, by Victor Mapes; Choosing a Boat, by F. W. Pangborn, and a variety of other *piquant* little rhymes, jingles and short stories, with pictures to match, and all designed to make little boys and girls love *St. Nicholas* for ever and ever. Published by the Century Company, New York City.

The demands of the Farmers' Alliance have been so thoroughly discussed within the last year that it is now time to take up each one of the demands and historically treat them and carefully analyze the same. The most exhaustive treatment of any one of the demands is the sub-treasury plan, which is treated in the June and July numbers of the Library of *National Economist* extras, published by the *National Economist* Publishing Co., Washington, D. C. It gives the origin of the plan, the causes for it, and a full and complete answer to all arguments urged against it. It proves the plan to be the only measure that will relieve the depressed agriculturalist; that it is not class legislation, and it is constitutional. These numbers should be in the hands of every member of the order, and every officer of the lodge should, by all means, be supplied with a copy. The publication of Library of *National Economist* extras has done much toward enlightening the people on the issues now before them. The Political Tickler will be another valuable publication. This book has been prepared with the greatest care and a very large outlay of money. It gives the people the vote on all important questions from 1860 up to date. It gives the names of the voters, the name of the party with which he affiliates, and the State he is from. This number is destined to be one of the greatest campaign documents put in print. It tells the story the truth is backing it up—no going behind the official records. The price of this monthly publication is $1.50 per year, and the first eight numbers. including the Political Tickler, can be had for $1 by addressing the *Economist*, Washington, D. C.—*Adv.*

OBITUARY.

STEDMAN GRAY was born in Gallia county, Ohio, Oct. 31, 1810, and died at Wolf Lake, Ind., Aug. 4, 1891, aged 80 years, 9 months and 3 days.

He was married to Sophronia Leach, March 31, 1829, and in 1830 emigrated to Fountain county, Ind. From there he removed to Noble county, Ind., in September, 1835. In 1851 he united with the regular Baptist church, and remained a consistent Christian until his earthwork was done. In September, 1853, he engaged in mercantile business at Wolf Lake, and was for many years one of the leading business men of that place. He removed to Wolf Lake in February, 1854, and in the following April occupied the premises where he died.

His wife died six years ago (June 23, 1885). Their married relation covered a period of 56 years, 3 months and 23 days; more than half a century. To them were born twelve children, six boys and six girls, five of whom survive him. Four of them were in attendance during the sickness of their aged father, and present at his death.

His funeral discourse was preached by Elder Blanchard, pastor of the Baptist church in Wolf Lake; after which the remains were followed by a large concourse of sympathizing friends to the village cemetery, where they peacefully rest, awaiting the resurrection of the just.

Mr. Gray had lived a long and useful life, and at his death enjoyed the confidence and respect of all who knew him.

The friend of the deceased to whom we are indebted for the foregoing sketch of his career, informs us that he was a constant reader of the *Christian Cynosure*, taking great delight in the advocacy of its teachings at all times and in all places. After reading each successive issue, he circulated it among his numerous friends and neighbors, with a warm solicitation for their subscriptions. He looked upon secret organizations as one of the greatest evils of the age, and the *Cynosure* was the last paper that he read before he exchanged life for immortality.

The death of such a man is a great loss to the world, the church and the cause of Christ.—EDITOR.

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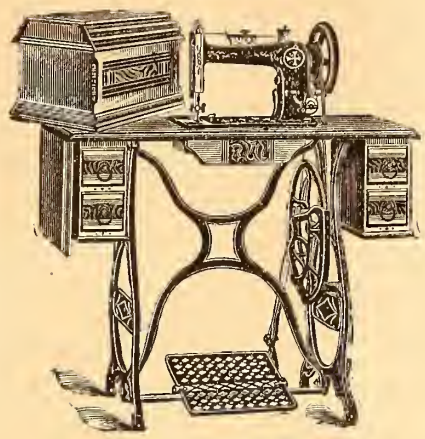
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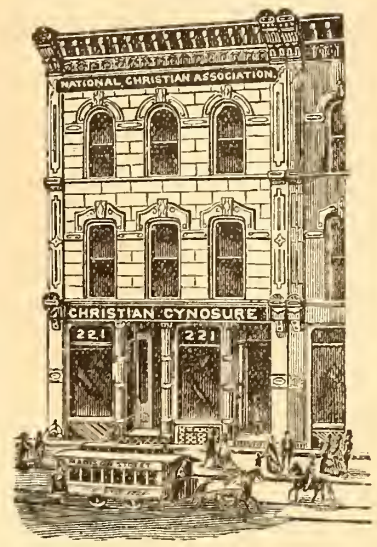
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PARTAKERS IN OTHER MEN'S SINS.

It is a principle in law that men are held responsible not only for what they do, but for what they indorse. When a man suffers his name to go on his neighbor's note, it at once becomes his own note. He may not have received any consideration, but he has assumed an obligation from which he cannot escape. This is equally true of all moral obligations. We are not only responsible for our own conduct, but, so far as we consent to it, the conduct of others. Our environments, so far as we have consented to them, determine our character and make us partakers of the moral qualities of those with whom we keep company.

This is especially true of social and national sins. But a very small percentage of the people of the United States had any active participation in the sin of slavery. A much smaller proportion were at all concerned in the African slave-trade, yet the latter received the specific indorsement of the people, and for twenty years was sustained by our national Constitution. All the horrors of that unholy traffic were justly chargeable to us as a nation, and to each individual citizen who had not lifted up his voice against it. We afterwards declared it to be piracy, and made it punishable with the penalty of death; but in so doing we confessed our national participation in the most terrible of crimes. Slavery survived for more than half a century, all of which time it was consented to by the great mass of the American people, and was emphatically a national iniquity. There was no escaping a personal responsibility, excepting by earnest and consistent protest; and even this did not save us from the divine judgments that came down upon us, and were, literally, the visitations of God's mercy, poured out upon the just and the unjust.

The same principle applies to the iniquity of the liquor traffic. Relatively, very few have any interest in, or connection with, it, and yet it is our national sin. It goes on with the consent and by the authority of the great mass of the people. But a meagre minority have made any practical protest. The vast residue are morally responsible for all its abominations. Neutrality, indifference and silence are only different forms of indorsement, and all who are thus delinquent are as truly guilty as though these acts of wickedness were their own.

Perhaps no form of personal responsibility for others is so immediate as that which comes from the bestowment of Christian fellowship upon those who violate their obligations to Christ and to humanity. When we receive a brother in the name of the Lord, we indorse his character, and assume that his moral conduct is in harmony with the well-known and well-established principles of the Gospel of Christ. If he is a dram-seller, or a dram-drinker, we say by our act that these things are consistent with and a part of Christian conduct; that they are not sins to be repented of and put away, but such Christian duty as the blessing of God can rest upon, and are the fruit of, the Spirit of Christ.

The same is true of Freemasonry. He who receives a Freemason to his Christian fellowship, either does it ignorantly, or, if he knows, substantially, what Freemasonry is, he affirms that it is in harmony with the mind of Christ, and that it need not, and ought not, to be repented of as evil in the sight of God. Such persons, though they may never have assumed a Masonic obligation—though, from choice, they would forever keep out of this, or any other form of organized secretism—are as truly partakers in the sins of those whose character they thus indorse, as though they were open participants in the lodge. Nay, more, they bring upon themselves the condemnation of Him who has said: "Woe unto them that call evil good and good evil; that put light for darkness, and darkness for light."

There is another form of associate responsibility by which multitudes are made the unconscious but real partakers of the sins of others. Membership in the minor secret orders is an indorsement of membership in all others. The plea that some of the secret orders are treasonable, murderous and otherwise pernicious, while others have for their objects the promotion of human happiness by the use of means that, under the circumstances, are justifiable, is a distinction that cannot be sustained. It is doubtless true that secret orders differ very widely in their objects, and that some of them are seeking to accomplish what those outside of their membership would denounce as criminal; but it is none the less true that every secret society *professes* to have commendable ends. It is also true that every attempt to discriminate between different kinds of secret orders has resulted precisely as the similar attempt to discriminate between the different kinds of alcoholic drinks. There is a difference between a glass of lager beer and a glass of whisky, but the difference is not in kind, but in degree. A temperance pledge that discriminates between them is a rope of sand. The man who drinks the one consents to the use of the other. He may not be a drunkard, but he is a partaker in the sins of the drunkard and the liquor-dealers. Those religious organizations that have attempted to discriminate between the kinds of secret orders have found it impossible. The liberal wing of the United Brethren church, in their constitution of 1889, made a very fair declaration against un-Christian secret societies; but none of these societies admitted that they were un-Christian, and the result was, that in less than two years their testimony was entirely broken down, and *all* of the secret orders are received to their fellowship. The same is true of the Second Congregational church of Oberlin, Ohio, which, some years since, undertook to force out Freemasonry, while they let in the minor orders. But, long since, every barrier was broken down, and now nothing is considered but denominational standing. This is probably true of every religious denomination, and of every local church that has attempted to stand on middle ground on this question.

The only correct principle—the basis of all law—is, that the greater includes the less. The same law that says, "thou shalt not kill," forbids all violence and all hatred; for "he that *hateth* his brother is a murderer." It may seem quite innocent, and even patriotic, to belong to the G. A. R., but if any secret orders are forbidden by the letter or the spirit of the Gospel, then all minor and subordinate secret societies are also prohibited, and those who unite with them are partakers of other men's sins.

RELIGION OF DON'T KNOW.

Agnosticism is the religion of "I don't know." The word comes from the Greek *Agnosco*, and exactly expresses its meaning. And it is precisely the religion of "the god of this world." Every form of Christless worship "takes the worshiper's mind nowhere, and lands it upon nothing." A Rev. Dr. Meyer, an English minister of good repute, has been aiding in Mr. Moody's College for Christian Workers in Chicago. He has also preached in Dr. Goodwin's First Church. Mr. Joseph Cook's pamphlet on "Disloyal Secret Oaths," and other tracts, were sent him, and he was requested to give his opinion on secret societies, and replied that he did not know enough about them to give an opinion. He is teaching Christianity in one country, and aspires to teach religious teachers in this. And yet he has no opinion on secret societies, though the Prince of Wales, the heir of the crown of England, is the Grand Master of Freemasons; and secret societies outnumber the U. S. church three or four to one! and almost all have "*altars*," and practice worship! One would suppose a clergyman would be ashamed of such ignorance. But John Quincy Adams said of the clergyman in his day: "It is an ignorance which they are careful to preserve."

When Dr. Peter Waldenstrom, a clergyman, and a member of Parliament in Sweden, was in this country, the writer made the same request of him, that he "would not leave America without giving public testimony against secret societies." Dr. Waldenstrom, like a man and a Christian, replied in the *Mission-Friend*, which issues eighteen or twenty thousand copies weekly, in substance, that no Christian should belong to a secret society. A good pastor of a good Congregational church lately said he had just returned from Lake Bluff, where he saw persons shouting glory to God and giving thanks for their sanctification, who wore badges of these secret societies on their clothes, in sight. If a secret order is an image of the Roman beast, those badges were his "marks." If the society is secret those badges, one would think, should be kept out of sight, at least. But lodges are spiritual brothels. And both publicity and secrecy are necessary to their infamous business.

We hope Dr. Meyer will not leave this country without forming and expressing an opinion of the secret altars, which in Palestine and Asia Minor "have dried up realms to deserts."

SHALL WE PITY SINNERS?

One says we should pity ministers who seem to be good men, but adhere to secret lodges.

Doubtless we should pity them, as we pity Mormons, Jews, Romanists and spirit-worshipers. Christ died for every Mormon of them all.

But it is getting to be time for ministers to know better than to worship at false altars, and "seek first" the interest of their churches. When scribes and priests knew and confessed Christ's miracles were real, yet adhered to and "*brothered*" with his contemners, he pronounced on them the most fearful woes.

SHALL THE WORLD'S FAIR BE CLOSED ON SUNDAY?

A fair representation of the American Sabbath Union gathered at the Auditorium, in this city, on Wednesday, to take formal action against the opening of the World's Fair on Sunday. Both morning and afternoon sessions were presided over by Colonel Elliott F. Shepard, the editor of the New York *Mail and Express*.

Among the prominent divines and laymen present were: Colonel Elliott F. Shepard, New York; the Rev. J. R. Taylor, Washington; Major General O. O. Howard, New York; President Francis L. Patton, Princeton College; the Revs. R. S. McArthur, J. Ellendorf, J. K. Knowles, New York; Professor H. E. Webster, Union College; Bishop J. P. Newman, F. C. Monfort, Cincinnati; Dr. Henson, Dr. Lawrence, A. B. Hyde, Lieutenant John Howard, E. F. Cragin, Chicago.

J. P. Metts, of Chicago, and the Rev. Mr. McLean were elected Secretary and Assistant Secretary of the meeting.

The National Commission of the World's Fair then being in session at the City Council Chamber, it was decided to send a letter to the commission asking a speedy hearing. The Rev. J. H. Knowles, General Howard, and Dr. Henson were appointed a committee to take the letter to the commission and return with an answer.

In the afternoon the arrangements for the visit to the commission culminated in the adoption of a lengthy memorial and the appointment of a committee of twenty-one, eight members of which in ten-minute talks will present various phases of the argument in favor of Sunday closing. Colonel Shepard is the chairman of the committee. The memorial to be presented to the Commission was adopted in the afternoon. It cites previous actions taken at great expositions in favor of Sunday closing, and presents reasons why the Fair should not remain open on the Sabbath.

E. F. Cragin presented to the meeting the plans of the Columbian Sabbath Association for the great series of religious meetings to be held on Sundays during the World's Fair. A committee was appointed to aid in the work of preparing literature on the Sabbath question to be printed in all languages, for free distribution at the World's Fair. Before adjournment a resolution was adopted requesting the union to hold both the convention of '91 and that of '92 in Chicago.

In the National Commission, President Thomas W. Palmer, at the opening of the session, had introduced the Rev. Dr. Henson, of the First Baptist Church, who said in the course of a fervent invocation:

> We pray that Thou wilt bless our rulers; that Thou wilt give them wisdom from on high to guide them in the coming exposition for which we are making preparations. We pray that there may be such a display not only of material resources, of mechanical contrivances, of educational development, but of moral and religious power that all the representatives of the nations of the earth, who shall come up to this metropolitan city to witness this great exposition, shall be constrained to exclaim, "Blessed is the people that is in such a case; blessed is the people whose God is the Lord."

The prayer seemed to precipitate the Sunday question into the Commission, and a communication was presented from representatives of the American Sabbath Union, asking for a hearing on the general subject. The signers were J. H.

Knowles, of New York, General Secretary of the American Sabbath Union; Charles H. Howard, Secretary Columbian Sunday Association; P. S. Henson, Chicago.

The petition was granted, and a committee appointed to arrange the time, and at the same time notify the commissioners that the matter rested with the Chicago directory. The Lady Managers of the Fair subsequently refused to entertain the question of closing it on Sundays.

MUSGRAVE, THE PYTHIAN KNIGHT.

Among recent sensations is the attempt of B. R. Musgrave, a member of the order of the Knights of Pythias, in Indiana, to defraud insurance companies out of large sums of money on the pretence that he was dead. By the testimony of Frederick Markle, Musgrave's brother-in-law, and the confession of Charles M. Trout, a young real-estate dealer, who was implicated in the crime, the facts in the case have been made public, and the insurance companies have saved their funds. The arrest of Musgrave on charges of arson, conspiracy to defraud, and forgery, is a sequence that would naturally follow his exposure.

Musgrave is a shrewd operator, and the story of his conspiracy contains several points of interest, as related in the daily press. Prior to entering upon this system of fraud, it is alleged, he had participated in the forgery of a mortgage for the sum of $2,000. The fear of arrest for this crime, if the money to release the mortgage was not promptly forthcoming, appears to have been an important factor in his fraudulent designs. In the early part of August, he conceived the idea of insuring his life heavily in a number of companies, and then to disappear from the world. Acting on this idea, he took out a $10,000 accident insurance in the United States Mutual, $5,000 in the Ætna, and $15,000 in two other companies. He generously distributed the insurance in this way: Twenty thousand dollars payable to his mother, $5,000 to his sister, Miss Anna Musgrave, and $5,000 to his affianced, Miss Catherine McLaughlin, residing in Minneapolis, Minn.

On August 12 he purchased a skeleton at the store of Parsons & Co., dealers in skeletons for museum purposes at St. Louis, paying $105 therefor. This skeleton was shipped to Chicago by Wells-Fargo Express on Aug. 14 in the name of T. B. Burnham, and was taken away by Musgrave, who brought it to Otter Creek Junction, near Terre Haute, Trout accompanying him. It was contained in a box a foot square and two feet long, and was carried by Musgrave along with a valise across the prairie to the cabin.

Musgrave took up his abode in the lonely cabin, August 15. It was agreed that in order to establish that Musgrave was really in the cabin, Trout should "work" several prominent Knights of Pythias and others to go up to see him, and this was done.

Sunday night Trout and Musgrave took the skeleton out of the box. Trout said that Musgrave trembled and was so nervous he could do nothing. "This thing has gone too far to back out now," said Trout, and he laid out the skeleton in the bunk among the straw, and placed the Knights of Pythias emblem with Musgrave's name on it beside it.

Musgrave fired the cabin about 10 o'clock, and it was his tracks to the cornfield that were seen when he saw that the fire had a good start, and he crossed over to the Junction and caught the train for Chicago.

The valise and box were left in the cabin; also Musgrave's spectacles. They talked about leaving his shoes, also, but as he only had the pair on his feet, they thought it too risky to try to buy a new pair at Tecumseh or Terre Haute. Musgrave did not leave his watch, either. The skeleton was hung together by cat-gut, in the usual manner of museum skeletons.

Trout claims he tried to dissuade Musgrave from his desperate designs, but did not succeed. He also claims he was to have no share in the insurance money in case it was paid, but that is not believed.

In case the scheme worked, Musgrave was to take his mother and sister to England and live.

The authorities in Indiana were considerably mystified when the remains of the cabin and skeleton were discovered, but there was obviously something crooked in the affair, and further developments were patiently awaited, with the result above indicated. Musgrave, after his escapade, came to Chicago and hid himself, assuming the name of T. G. Thornton.

The inference by no means follows that the Knights of Pythias are all such fellows as Musgrave; but the reflection naturally arises, why does not the order exercise more caution in admitting candidates to its confidence? It professes to throw the utmost protection around its own members, but that does not protect the public against their machinations.

THE MAFIA IN PENNSYLVANIA.

A dispatch from Hazelton, Pa., not long since, noted the arrival there of Guiseppe de Comali, an Italian, who is charged with the murder of Katie Gorgano. As he stepped from the train a crowd of excited people made a rush for him, crying: "Lynch him, lynch him!" Police, however, guarded the prisoner, who was given an immediate hearing. The evidence was mainly circumstantial, but he was held for trial in bonds of $10,000. When the news of his capture reached Latimer, the home of the murdered girl, the Italians there threatened to go to Hazelton, and "hack him to pieces." The mob, however, under the influence of the mine officials, subsided. Later in the day, two prominent Italians asked the police to surrender Comali to a society composed of Italians of which they are the principals. They said the society were determined to hang him as a warning to other lawless Italians, and if necessary they would go to Wilkesbarre and take him out of court and do it. This probably refers to the Mafia.

PROHIBITIONISTS IN NEW YORK.

The State Convention of Prohibitionists met at Albany, N. Y., on the 2d inst., with an attendance of over 1,500 gentlemen and ladies. Henry Clay Bascom presided. In the evening a mass meeting was held, and on the following morning the Committee on Resolutions presented a platform, which was adopted, without amendment, as follows:

It denounces high license, affirms that legislators in this State, both Democratic and Republican, are subject to the control and dominion of the liquor interest, and calls for the submission to the voters of the State of a prohibitory amendment; favors the appointment of a non-partisan tariff commission, and says that such commission should so adjust the details of a schedule that the sum total of import duties shall not exceed the revenue requirements of the government, and the duties levied on important articles of manufacture shall be no higher than are necessary to restore to the home manufacturer whatever equality of conditions he may have lost by reason of the payment of a higher scale of wages in their production; denounces the State Department for assisting the brewers to extend their business in our sister republics of South America; favors the submission to the people of a female suffrage amendment; declares against National banks, and advocates the issue of treasury notes redeemable in gold or silver, and the maintenance of a metal reserve sufficient for that purpose, and calls for the strict enforcement of the civil service laws.

The convention, before adjourning, made the following nominations for State officers:

Governor—J. W. Bruce, a retired farmer of Canastota, Madison county.

Lieutenant Governor—George W. Halleck, a prosperous farmer of Suffolk county.

Secretary of State—William E. Booth, of Livingstone county.

State Treasurer—Francis E. Crawford, of Westchester county.

Comptroller—William W. Smith, of Poughkeepsie.

State Engineer and Surveyor—H. P. Forbes, Professor of the University of Canton, St. Lawrence county.

Attorney General—S. E. Crosser, of Buffalo.

REFORM CONVENTION IN KANSAS.

A call, signed by S. Hart, Lecompton, State Secretary; G. A. Torrence, Denison, Treasurer, and D. H. Coulter, Winchester, all members of the Executive Committee of the Kansas State Association, auxiliary to the N. C. A., and of which J. S. T. Milligan is President, has been issued for a convention to be held at Denison, Jackson Co., Kan., beginning on Wednesday evening, October 14, 1891, and continuing throughout the next day and evening.

The object is to revive the work of Reform in Kansas.

Addresses by able speakers from a distance may confidently be expected.

Friends of the cause in Kansas are urged to send delegates, and to raise and forward liberal contributions.

Delegates from adjoining States will be cordially welcomed, and free entertainment will be provided. There should be a large attendance.

—A recent note in the *Advance*, attributing in some degree the non-attendance of men in the churches to the multiplicity of lodges, is having a wide publication in other papers. The comparative statistics of lodge and church in our great cities given by the *Advance* can be repeated in their ratio from the notice column of most of our local papers throughout the country.

—The Boston organ of the Knights of Legion of Honor is quite sure that a "sermon" by a Baptist divine on an approaching Sunday evening about the order, "cannot fail to be of great service to the order, as well as to those who have the pleasure of hearing it." The "great service to the order" is understood to be found in roping in the innocents on the score of lodge charity.

—It is alleged that within the Farmers' Alliance, like a wheel within a wheel, a secret society of Socialists has been discovered; and as socialism is one of the worst enemies of good government, this discovery, if confirmed, can have only one effect—to bring disgrace and defeat upon the order that fosters or encourages it. The American people are not yet ready for anarchy or socialism.

—In a recent editorial on the Farmer's Alliance the New York *Witness* re-affirmed its long-standing and truthful convictions respecting the principle of secretism in such organizations. It says: "When the Farmers' Alliance gets ready to drop its secrecy, its advocacy of inflation and paternalism in general, and its attempts at cornering markets, then there will be a great future before it." The *Witness* is one of the first on the list of American journals on whose opinions we can rely, whatever topic is discussed.

PERSONAL MENTION.

—Congressman John L. Mitchell, of Milwaukee, has offered to create twenty scholarships of $50 each in the short course in agriculture at the University at Wisconsin.

—John H. Durham (colored), of Kentucky, at present United States Consul at San Domingo, Friday was appointed by the President Minister resident and Consul General to Hayti.

—Bro. W. B. Stoddard, who has been in New England for about a fortnight, assisting the New England agent in his Reform work, returned to Washington last week much encouraged. Bro. J. P. Stoddard has been ill, but is nearly recovered.

—Bro. Wm. Fenton, of St. Paul, Minn., who visited Chicago last week, kindly led the *Cynosure* noon prayer meeting two days. Bro. Fenton is strong in the Lord, fearless for the truth, and is doing good work in the anti-secrecy reform cause.

—By a will probated Thursday, Laura Mott, of South Hero, Vt., gives a property amounting to nearly $50,000 for the establishment of a home for destitute children under the name of the "Mott Home." The institution is to receive children under the age of 7 and educate them until they are 18 years of age.

—The generous offer of Miss E. Holmes, of Rockford, to give $100,000 for the establishment of a seminary for colored girls in Mississippi, has started quite a rivalry among several cities in that State. Not only the colored people but the whites are anxious to have the location of the school which the Illinois woman proposes to found. The principal competitors are Natchez, Greenville, and West Point. Each of these cities offers a free site and a considerable bonus to increase the endowment of the school.

THE HOME.

AUTUMN PLOUGHING.

More than the beauty of Summer
Is shed on the hills to-day,
And the fragrant breath of the vintage
Is borne on the winds away,
As, father and sons together,
The farmers are guiding the plough;
Deep and straight is the furrow
They set in the green earth now.

"Plough deep," is the old man's counsel,
As they turn the fallow field
That yet shall laugh with the harvest,
And wave with a golden yield,
"Plough deep and straight," and the sturdy
Answer rings back with a will,
As the tilth is ready for sowing
On the sun-swept reach of hill.

I watch, and over my spirit
There wafts an echoed psalm;
Sweet as a thought of our Father,
And full of heaven's balm:
God knows how deep the furrow
Needed by soul of mine,
'Ere the stony soil shall quicken
And bloom with fruits divine.

And God who cares for the vintage
When the sap is in the stem,
And God who crowns the Summer
With the Autumn's diadem,
And God who all the Winter
Beholds the world's bread grow,
May be trusted for loving-kindness,
Though his plough-share lay me low.

In the storm and sun, our Father
Hath a care surpassing ours,
That is fain to find a shelter
For our little fragile flowers.
Why do we borrow trouble,
And why resist His hand,
That sends us gifts in sorrow
That we do not understand?

—*Margaret E. Sangster.*

HELPING.

A TEMPERANCE TALE.

BY ADA M. MELVILLE.

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XIII.

"What have you got to tell me, Fanny?" she asked, after I had been with her a few minutes.

"How do you know I have anything to tell you?"

"Oh, I know by your face. Out with it."

"It isn't one bit nice."

"That is too bad. Tell me, dear."

"I am going away—going to live in another place."

"Going away? Why, I thought you were a fixture here."

"Seems I'm not."

"Where are you going?"

"West—clear West."

"What fun that will be," she said; "it is so different there from what it is here. When are you going?"

"In a month or six weeks."

She knew how I felt about it, and we said little more on the subject, but sat with clasped hands, no doubt each thinking of what might come before the month or six weeks should expire.

After awhile, she said, "I wish we could have just one more meeting all together before you go. Go and call Robert," she added, her face flushing with excitement; "he'll fix it for me."

She was very weak, but persisted until it was arranged to have all the members of the Grace Darling Society gathered quietly at her home the next morning.

Her father carried her down stairs, and we found her propped up in a large chair, dressed in simple white, with her favorite flowers, a bunch of pansies, fastened at her throat.

"I thought it would be nice for us to have one more meeting," said our Little Captain, when we were all seated about her. "So many of you are going away; and Fanny is going, never to come back, perhaps."

I have not said that several of the boys were going to college, and two or three of the girls would be away for the rest of the summer.

"Have any of you anything to report?" she asked, looking round the quiet group.

They looked from one to another, and as there seemed no answer coming, Grace went on:

"Father got a letter from Mrs. Sinclair, Peter's mother, the other day. Here, Gussie, will you read it, please?"

Gussie read as follows:

"Der sir, I want to thank yu fur al yu did to help me and Pete and I want yu to thank them yung folks wot left the muney on my tabel. I know it wus them, one of the nabors wus in and saw them do it. Im goin to be a better woman and maybe God will let me and Pete see ech other sumtime. His graveston is just what I wanted fur him. Yur frend, "ARABEL SINCLAIR."

"I'm glad," said Tom.

There was a little murmur of assent all round the room, quieted by Grace's voice. It was a very weak voice, but there was in it a strong key-note of joy.

"I think God has been so good to us. We did so little, but he has encouraged us right along."

It was not easy to talk, yet the silence was most trying. Tom felt it, and with his usual care tried to break through the restraint that was upon us, speaking up in a quick, bright way.

"Well, I know one thing, if we never are able to work together after this, we'll never be sorry we had our Society. If we boys in college remember our pledge, it will help us more than we think. And who knows what work may not spring up out in that dismal West—is it a howling desert, Fanny?—after Fanny gets there."

"No, it is not a howling desert," I said, and went on to tell them what little I knew about my future home.

Grace lay among her pillows watching us all, with a sweet smile upon her face. When I had finished talking, she said:

"Fanny, will you give one of these to each of them?" handing me a little packet of cards. I glanced at them and saw our pledge neatly written in her handwriting, signed with her name, and a little blank left for the name of the member underneath, the date of the original writing and signing of the pledge in tiny figures in one corner.

"I thought it might help us to remember what we promised to do," said our Little Captain. "We cannot all have the book it is written in, so I copied it out. There are enough for all, are there not?"

She could not have had a sweeter thought for us, as her parting one, than those simple, daintily-written little pledge-cards.

We bade her good-by after that—or rather, the others did, for though nothing was said about it, every one knew it was the last time they would greet their Little Captain on earth.

She was very tired after they had gone, and held out her hands to me with a sob, like a little child. I gathered her in my arms and carried her upstairs myself, singing to her until she fell asleep.

The days passed rapidly,—too rapidly. I could not bear the thought of leaving her while she still lived, and I could not bear the thought that she must soon die.

One lovely morning early in September, we watched the last load of household goods leave our home. In two days we would go. Mother said to me, as we went back into the dismantled house where we had lived so many years, "There, we have nothing more to do now till Thursday. I shall not need you, dear, so you may stay with Grace all you wish."

Of course I hurried away.

"How is she this morning?"

"Very weak, very weak. She was asking for you."

I went quickly up to the little room, grown so sacred to those who loved her. She reached out one wasted hand to me.

"I'm so glad you've come," she whispered.

"I can stay with you now, dear, till Thursday."

She smiled for answer. After awhile she said:

"Are you tired, Fanny?"

"No, darling. What do you want?"

"I would like to sleep, and I can't. Father is all tired out. Do you think you could hold me awhile? I feel as if I could rest, if you would *baby* me."

She would have laughed had she been strong enough, but her beautiful eyes were as full of their old, merry light as ever. I sat down with her in a rocking chair, holding her easily, so small and slight was she, and singing until the white lids drooped. After that, her father and I took turns holding her when she was weary, for it was the only way she could rest.

Thursday morning came.

"What time do you go?" she asked me.

"Five this afternoon."

Her eyes sought mine, and I knew all she would have said. I was holding her in my arms, and was alone with her, her father and the others having gone to snatch a hurried meal while she might rest, but the bright eyes refused to close, at first, and no rest came to the aching little body.

"Put me down, Fanny, it's no use."

"I'm not tired, darling, if you are easier here."

"You hold me so *strongly*—how you help me—"

She dropped asleep even while speaking. There was a little bell at my side, but though I was alarmed at the pallor of her face, I would not disturb that first rest after hours of wakefulness.

Soon she opened her eyes and looked at me.

"Why, Fanny!" her voice rang out clear, strong and joyous, "I feel *well!* Oh, isn't God good? Always love him, Fanny. He's *so* good. Now, I'll sleep again."

She nestled closer to me, first putting up her lips for a kiss. I reached out my hand to touch the bell, but she shook her head with a little smile, and slept. By and by the others came back. They started when they saw the change that had come over her. But she was breathing softly and regularly. Once more the heavy lids lifted, and she smiled up into the anxious faces.

"I was so tired," she said, "but I feel all rested now. I am ready to go,—I was too tired before. *Isn't God good?*" Slowly the light died out of those glad eyes, slower and slower came the life-breath, until all was still. Then they took her from my arms, and I bade our Little President good-by.

That afternoon found mother and me on board the steamer Prussia. Quite a number of friends stood on the wharf waiting to wave us a last farewell. Among them were Mr. and Mrs. Clarke, with Sophia and dear little Delia. How the children had clung round my neck when I bade them good-by! Just at the last minute there appeared in a body every one of the dear class-mates—the Grace Darling Society. I watched the familiar faces when the boat moved away until I could distinguish them no longer; then my eyes rested on the distant mountain at whose foot my little friend would take her long rest.

It all happened over ten years ago, and I sometimes wonder where each of that band of helpers is, and if they hear again as often as I do our Little Captain's appeal, "Oh, don't let us *not think* about people ever again!"

THE END.

A BRAVE GIRL.

A fast young man decided to make a formal offer of his hand and heart,—all he was worth. He cautiously prefaced his declarations with a few questions. Did she love him well enough to live in a cottage with him? Was she a good cook? Did she think it a wife's duty to make home happy? Would she consult his tastes and wishes concerning her associates and pursuits in life? Could she make her own clothes, etc.? The young lady said that, before she answered his questions, she would tell him of some negative virtues she possessed. She never drank, smoked or chewed; never owed a bill to a laundress or tailor; never stayed out all night playing billiards; never lounged on the street corners and ogled giddy girls; never stood in with the boys for cigars and wine suppers. "Now," said she, rising indignantly, "I am assured that you do all these things, and yet you expect all the virtues in me, while you do not possess any yourself. I can never be your wife;" and she bowed him out and left him on the doorstep a wiser man.
—*Selected.*

CARRIE SCOTT'S BLUE CALICO.

A writer in the *Congregationalist* tells a pleasant story of Carrie Scott when she was a school girl in Miami Seminary, at Oxford, O., of which her father was president.

One day Carrie found a poor classmate in tears, and upon inquiring the reason found that the girl could not afford a new dress to wear on graduation day.

"I know I am foolish to care," she sobbed, "but I cannot help it."

Miss Scott was full of sympathy, and offered to lend her a dress from her own wardrobe. But the offer was declined, and she then set her wits to work to help her friend without wounding her self-respect. The president's daughter was a great favorite in the class, and calling her mates together a few days later, she proposed that they should all dress alike on graduation day. The girls readily agreed, and allowed her to choose the material. She chose a blue calico covered with little white sprigs. This was within the means of the poorest.

The same thoughtfulness for others had always been a leading trait in her character, and it is not strange that a man like Benjamin Harrison, when looking about for a good wife, should select such a sensible and thoughtful girl; and so it came to pass that the girl who picked out the blue calico dress came to be the mistress of the White House at Washington, and the wife of the President of the United States.

HOW HE RUINED HIMSELF.

Mrs. Stowe relates the following incident, which is worth remembering by all those who conform their action to public opinion, without special reference to justice and righteousness:

Mr. Van Zandt, a well-to-do farmer of Kentucky, was moved by a humane impulse to liberate his slaves, and removed into the State of Ohio. Governed by a similar impulse of humanity, he received and protected fugitive slaves in his adopted State. For this he was seized, imprisoned, his property attached, and he threatened with utter ruin.

Salmon P. Chase, then a rising young lawyer in Cincinnati, had the bravery to appear as his counsel. As he was leaving the court-room after making his plea, one of the judges remarked, "There goes a young man who has ruined himself to-day," and the sentiment was echoed by the general views of society.

The case went against Mr. Van Zandt, and Chase carried it to the Supreme Court of the United States. Here, also, argument and justice were utterly ignored, and the case was decided against him. But how did the young lawyer ruin himself? In this way, that a few years later, Salmon P. Chase was himself Chief Justice of the United States.

AN ACCOMMODATING EMPRESS.

The following pleasant story comes across the briny deep:

The celebrated Dr. Metzger, of Amsterdam, who last year successfully treated the Empress of Austria, has only one waiting-room for all his patients, whatever their rank and condition. Each has to wait his turn. Some time ago a poor woman who happened to be there turned to her neighbor, a lady of distinguished appearance, notwithstanding the simplicity of her attire, and said:

"How long we have to wait, to be sure! I dare say you have got a little child at home, too?"

"No."

"But when you get back you will have to sweep out your rooms?"

"No, I have folks who do that for me."

"Indeed? But you'll want to get dinner ready?"

"Not even that, for I dine at the hotel."

"Very well, as you have nothing particular to do, you might let me have your turn?"

"Very willingly," replied the lady, who was the Empress of Austria.

FOR YOUNG SPEAKERS—AND OLD ONES.

Beware of affected speech. Pronounce your words without either dawdle or twist. Don't make yourself a laughingstock by putting on airs. Yet speak as well as you know how; especially using common words, that common people understand. If an error in grammar or pronunciation is pointed out to you, drill yourself so as hereafter to wholly avoid it; for in almost every congregation is some one who knows, and may spend some of his time thinking you an ignoramus, which ought to be spent in drinking in the message of God.—*Harvester.*

THE BIRD WITH A BROKEN WING.

I walked in the woodland meadows,
Where sweet the thrushes sing;
And I found on a bed of mosses
A bird with a broken wing.
I healed the wound; and each morning
It sang its old sweet strain.
But the bird with a broken pinion
Never soared as high again.

I found a youth, life-broken
By sin's seductive art;
And touched with Christ-like pity
I took him to my heart.
He lived with a noble purpose,
And struggled not in vain.
But the soul with a broken pinion
Never soars as high again.

But the bird with a broken pinion
Kept another from the snare,
And the life that sin had stricken
Raised another from despair.
Each loss had its compensation;
There were healings for each pain;
But a bird with a broken pinion
Never soars as high again.

—"*Poems for Christmas, Easter and New Years.*"

TEMPERANCE.

A FORTY-FIVE-TON SALOON COUNTER.

Col. D. Soper, member of a Chicago lumber firm, was sent out to this coast about four weeks ago by a prominent brewing company to obtain, if possible, a stick of timber over 100 feet long and four feet square. After spending some little time in prospecting, he finally found a tree in Snoqualmie Valley, in Washington, which filled the bill. The job of cutting down the tree and trimming and loading it on the cars was let to a contractor, who successfully did the work. A half mile of railroad track had to be laid to the spot where the tree stood in order to load it on the cars. The stick from this tree is 111 feet long. It is cut square, each side being four feet. It was loaded on three 34-foot cars, its weight being 90,000 pounds. The cost of getting out this stick of timber has been so far $1,300. The cost of moving it to the cars was $100, and the tarpaulin to cover it cost $100. At Tacoma yesterday the stick was viewed by Sidney Dillon, S. H. H. Clark, Edward Dickinson, and other Union Pacific officials. It arrived in Portland last evening and goes East to-day. It will be placed in a big beer hall, in which it is to be used for a counter. It will be polished up in the highest style of the art.—*Portland Oregonian.*

PREPARING FOR THE WORST.

A new phase of underwriting is the Liquor Trafficker's Mutual Insurance, just organizing in England, with a capital of one million pounds and provision for increasing it to five millions if necessary. The total valuation of property vested in the traffic in England and Wales is estimated at £169,000,000. Since the defeat of the Compensation Clauses the chief organ of the trade concedes that a magistrate has a perfect right to refuse the renewal of a license as he thinks best. The House of Commons refused provisional endowment for the lords of the spigot, hence this move to protect one another against the failure to obtain renewal of licenses. It is something unique in insurance, and shows that English liquor-sellers anticipate growing difficulty in obtaining renewal of their licenses.—*Union Signal.*

PUT DOWN THE SALOON.

From a political point of view it is to be said that the saloon has never anywhere furnished an intelligent, progressive, righteous, economical and efficient government. From its inherent nature it never will. The average saloon is ignorant, indolent, vicious, and dishonest. There are few exceptions. There has never been a reformation in the liquor traffic, and never can be. The only reformation a liquor dealer experiences is abandoning the trade as essentially and incurably evil. There is a comparatively innocent sale of wines and distilled spirits, but it is not to be found in the saloon. As a political factor, this element always has been, is now, and of necessity always will be, a degrading, dishonest and polluting one. The saloon is to-day the mainstay of that which is most corrupt in American politics, and as well of that which is most thoughtless, negligent and inefficient. The saloon in power always has been, always will be there for the sakeof the money it can get through office-holding, and to wield corrupt and corrupting political forces.

Unspeakably serious are the facts that the saloons of the United States send eighty thousand youths annually down into drunkards' graves; that wherever they exist they afflict more families and slay more bodies than war and pestilence; that they are the chief causes of pauperism, crime and insanity; that they are the chief law-breakers in every community and the resorts where crime centers and the places where men are stimulated to crimes of the worst character; that they are dens of profanity, lewdness and ungodliness; that they are the open enemies of the church of Christ and of almost every endeavor to improve the moral condition of men; that they are one of the chief foes of the home, and fill thousands of homes with discomfort, poverty, brawling, violence, torturing anxiety and long-continued suffering and anguish.

Either for or against that sort of thing Christian men are to vote this fall. There ought not to be any doubt on which side they will be found. In one locality the saloon seeks alliance with Republicans, in another with Democrats. It ought to be defeated in both. Honest differences of opinion can be settled, and more wisely and satisfactorily settled, when the saloon is excluded from political power and put under restraint.—*Christian Intelligencer.*

ENORMOUS WASTE.

The people of this city succeed in disposing of 47,000,000 gallons of intoxicants every year, that is, 1,504,000,000 drinks. If the big Croton reservoir at Forty-second street were filled with such beverages New Yorkers would empty it nearly two and one-half times during a year. If the big Central Park reservoir, having a capacity of 200,000,000 gallons, should be filled with liquor, beer, and wine, the consumers in the cities of New York and Brooklyn and the State of New Jersey would empty it in two years. New Yorkers spend over $70,000,000 every year for liquor, beer, and wine. There are in the city 7,787 places licensed to sell alcoholic drinks. In order to exist the smallest one of these places must sell at least $10 worth of drinks a day. Many of the best bars take in $125 to $150 a day. At the Hoffman House, where one has to pay fancy prices to bask in the smiles of classic art, the receipts are fully $500 a day. Averaging all the bars in town, they take in about $25 a day, or $70,000,000 a year.—*The New York Morning Journal.*

SHREWD MANUFACTURERS.

The Washburn Moen Wire Company, employing a large force of men whose weekly pay-rolls is twenty thousand dollars, were on the point of locating their works in South Chicago, purchasing sixty acres at $1,500 per acre, when the proximity to the saloons was discussed, and it was decided hazardous as a business venture to bring so many workmen under the influence of the beer-mug and whisky-bottle, so the negotiations were given up, and Waukegan, Ill., about fifty miles from Chicago, was selected as the site, provided that the citizens would agree to abolish the sale of liquor in the town. This was done, and the plant has been removed to Waukegan. The moral does not need "pointing."—*Union Signal.*

DEMAND CAUSED BY SUPPLY.

Whoever doubts the ability of intoxicants to create a demand for themselves when placed in the market, should study the history of liquor legislation in India. Under Moslem rule, strict prohibition obtained. The Hindo, Pesh was, in the main, continued with the same policy towards intoxicants, but with the entrance of the British came the plan of regulation. Fifty years of excise law served to debauch the nation. Not the ignorant and debased were the sole or chief victims. Strong drink came in like a flood, carrying down in ruin some of the brightest minds among the highest Hindoos.—*National W. C. T. U. Bulletin.*

BIBLE LESSON.

STUDIES IN THE GOSPEL OF JOHN.

LESSON XII.—Third Quarter.—September 20.

SUBJECT.—Christ the Good Shepherd.—John 10: 1-16.

GOLDEN TEXT.—The Lord is my Shepherd: I shall not want.—Psalm 23: 1.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—John 10: 1-10. T.—John 10: 11-16. W.—Ezek. 34: 1-6. T.—Ezek. 34: 11-16. F.—Ezek. 34: 22-31. S.—Matt. 18: 10-14. S.—Isa. 40: 1-11.

COMMENTS BY E. E. FLAGG.

1. *The parable of the sheep-fold.*—vs. 1–6. A noble indignation must have filled the mind of Jesus at the cruel treatment by these false shepherds of the man he had just healed; and this discourse was intended to show to the people the difference between himself and their religious leaders; as well as to show some of the distinguishing characteristics of a true pastor. (1) He enters in by the door; that is, by the way of Christ, instead of climbing up some other way, like a thief and a robber. But we must remember that it is not simply coming in the name of Christ, or holding orthodox opinions about his person and work, that is meant by "entering in at the door;" but it is coming in his spirit, ministering tenderly to the weak and halting, and searching for those who have gone astray on the dark mountains of sin and unbelief. (2) "To him the porter openeth." Here is a beautiful truth, though commentators are not agreed who is meant by "the porter," but some of the best think it refers to the Holy Spirit, who rested upon Christ and bore witness to his mission. In the case of the human under-shepherd who is a true pastor of the flock, the meaning is very clear. The porter can be no other than the Holy Spirit. Wonders and signs may be wrought by false apostles, but their work is never accompanied by the witness of the Holy Ghost. They are obliged to "climb up some other way" when One who knows all things keeps the door. (3) "The sheep hear (or heed) his voice." This is a two-fold sign, showing who are the true sheep as well as distinguishing the true shepherd. (4) "He calleth his sheep by name." Each one of his flock is individually known to the Good Shepherd, and it is no forced interpretation to say that the true pastor will always seek to cultivate a personal acquaintance with those to whom he ministers. (5) "He goes before them." Where he leads they follow. If there is any danger to confront he will be the first to meet it. How anomalous the situation when the flock goes before the shepherd; when the latter skulks in the rear instead of putting himself at the front! (6) They will flee from the voice of strangers. The spiritual-minded among the flock will not go after false teachers, however plausible their doctrines may sound. "But they understood not this parable," simple and obvious as it seems, and though their own Old Testament abounded in similar figures, the severest denunciations of prophecy being heaped on the false shepherds "who fed not the flock." Just as Rome at the present day seeks to keep the common people from reading the Bible, and supplies them instead with the husks of mere formalism and tradition, so the scribes and Pharisees seem to have discouraged in the masses any attempt to investigate truth for themselves (Luke 11: 52), until the saddest result of spiritual tyranny was reached;—they grew contented with such fare, and spurned the living bread when it was offered them.

2. *The hireling shepherd.*—vs. 7–13. The thief and the hireling represent two classes. The one makes no pretence of protecting or feeding the flock. He "comes only to steal and to kill and to destroy," and is identical with the "grievous wolves" spoken of by Paul,—teachers of error, whose only aim is to wreck the faith and destroy the hopes of believers. But the hireling shepherd has a certain interest in the flock, though only a selfish and mercenary one. He represents the pastor who cares more to retain or increase his salary than he does for the flock over whom God has made him minister. And so he lets sin creep in unrebuked. How many souls have been captured by the lodge wolf because their pastor was a hireling and cared more for popularity and filthy lucre than for their eternal interests.

3. *The Good Shepherd.*—vs. 14–16. Two points are here laid down worthy of our serious attention. The Good Shepherd knows his sheep, and he also is known of them. Do we know Jesus in the sense that our first impulse in any danger or temptation or trial is to flee to him at once for succor? Then we may be assured that we are known of him. "As the Father knoweth me." This seems to hint at an acquaintance and communion between Christ and the believer similar in some respects to that between the Father and Son. "I lay down my life for the sheep." Here we have the grand difference between the Good Shepherd and the false hireling. Wherever there is true love for souls we find the Christ-like spirit of self-sacrifice, even to the willingness to lay down life itself for their salvation. "And other sheep I have." Christ's love and compassion took in all the human race. So will ours if we are like him. Has he not many sheep outside our church-folds, who need to be gathered in? And if we cannot give our personal effort to such a work, shall we not do what we can? "One fold and one shepherd." Surely such words are a prophecy of the day when denominational lines shall no more divide the Church of God, and our Saviour's prayer be answered:—"that they all may be one, even as we are one."

RELIGIOUS NEWS.

BAPTIST.

—By the will of the late Eli Perry, of Albany, the American Baptist Missionary Union, the American Baptist Home Mission Society, the New York Baptist Union for Ministerial Education, and Hamilton Theological Seminary were made residuary legatees. Accordingly each of these has received a check for $76,085.03, making a total of over $300,000.

—Spurgeon is said to be tortured with the idea that he has been silenced at a time of life when he had most to say; notwithstanding the fact that he has been preaching the "old, old story" for forty years, and that his sermons have been continually read by millions, scattered abroad in all lands.

—President W. R. Harper, of the new University of Chicago, gives notice that the office of the American Institute of Sacred Literature is at 391 Fifty-fifth Street, Chicago, Ill. All mail intended for the institute, for W. R. Harper, or for the American Publication Society of Hebrew, should be hereafter directed to that address.

—The First Baptist church in Pierrepont street, Brooklyn, will sell its property to the Brooklyn Savings Bank for $200,000. The church retains the organ and furniture worth about $5,000. It owes $30,354.17. Only a part of the balance will be invested in a new church.

CONGREGATIONAL.

—Rev. W. L. Bray will close a pastorate of seven and a half years at Kenosha, Wis., Nov. 1. During these years 156 persons have united with the church, ninety-five on confession. The benevolent contributions of the church for five years preceding 1884, were $210, during this pastorate they have been $619 annually; the Sunday-school has more than doubled and a debt of over $3,000 has been paid.

—Rev. Albert Bushnell of the Tabernacle church, St. Joseph, Mo., has been on the ground right through the summer, working upon the city in preparation for a union meeting under the lead of Rev. B. Fay Mills, who is expected the middle of September. Twenty-five churches engage heartily in the work. A tent seating nearly 3,000 people will be used.

—The Congregational Ministers' Union of Chicago and vicinity resumed its Monday morning meetings Sept. 7. The subject was, as is usual after the summer interregnum, Vacation Experiences.

—Last Sunday, Dr. John H. Worcester, of the Sixth Presbyterian church, Chicago, preached his farewell sermon, prior to leaving for New York City, where he is to begin his duties as Professor of Systematic Theology in Union Seminary Sept. 23. The transition from a pastorate to so important a professorship is somewhat abrupt, but Dr. Worcester is a man of marked ability.

—Rev. Dr. Noble, of the Union Park church, Ashland and Washington boulevards, Chicago, has returned from his visit to Europe, much refreshed.

EPISCOPAL.

—Rt. Rev. William Alexander, D.D., Bishop of Derry, one of the most distinguished of churchmen in the United Kingdom, is to lecture upon the evidences of Christianity before the students of Columbia College, New York, during next Lent.

EVANGELICAL LUTHERAN.

—The twenty-third convention of the General Council of the Evangelical Lutheran church in North America, will be held in the church of the Holy Trinity, Buffalo, N. Y., Rev. F. A. Kaehler pastor, commencing October 15.

FRIENDS.

—The joint conference of Northern, Wabash, and Marion (Ind.) Quarterly Meetings, on peace, temperance, Sabbath-schools and home and foreign mission work, was held at South Wabash, Indiana, 8 Mo. 19th to 21st. Each session was opened with devotional exercises. Blanche Jones, of South Wabash, gave the address of welcome, and Ella Winslow, of Fairmount, the response.

—The Friends are not dying out. A decline in their membership in Great Britain began before the end of the last century and continued down to 1860, but since that date they have been increasing. In 1881 there were 14,981 members and 5,041 "attenders" at meeting. Since that year there has been an increase of about a hundred or two every year, and the figures for 1891 are 15,836 members and 6,110 attenders.

LUTHERAN.

—Immanuel Lutheran church, in Muncy Creek, Pa., celebrated, on July 23, the centennial of its foundation. An immense concourse of friends gathered at the services, and an elaborate program was carried out. The pastor, Rev. M. H. Havice, was assisted by Rev. J. M. Stech, of Williamsport, Pa., who gave an historical address, and Rev. J. M. Reimensnyder, of Milton, Pa., who spoke on home missions, and Rev. J. R. Sample, of Montomsville, Pa., who made an address on foreign missions. The historical address showed that twelve churches have been formed from the membership of Immanuel church, twenty-one students have gone from it during the last fifty years into the ministry.

—Prof. R. F. Weidner, well known as a writer on Scriptural themes, and also as a professor in Augustana Theological Seminary, at Rock Island, Ill., has removed to Chicago. It is understood that he will preach regularly on Sabbaths, in a Lutheran church on the West Side, and will also have charge of a newly organized branch of seminary work.

PRESBYTERIAN.

—The session of 1891–92 at the McCormick Theological Seminary began on Thursday, Sept. 3. Prof. Herrick Johnson delivered the opening address to the students in the chapel.

—The Presbytery of Chicago will hold a special meeting in the Y. M. C. A. building, on Monday, Sept. 14, at 10:30 A. M., to hear reports from the committee on education and from the committee appointed to prepare a minute on the departure of Dr. Worcester to New York.

—The famous pastor of the Regent Square Presbyterian church, in London, England, Rev. John McNeill, preached twice in Chicago, Sunday before last, to "overflowing houses." His style of address defies description. Such rugged eloquence must be listened to to be appreciated. He is a man of stalwart presence and has a voice of great power and compass. His speech is neither sensational nor uncouth; far from either. He preaches like a scholar, as becomes a Scotch Presbyterian minister; but he is a scholar who is terribly in earnest, and who does not hesitate to state plain propositions in plain terms.

—The *Presbyterian Journal* has the following concerning the relative growth of Presbyterianism in Pennsylvania and New York: "The two synods (consolidating the previously existing ones in the States,) were formed in 1882, and then in communicant membership they were almost equal. New York had 133,091 communicants, Pennsylvania, 132,251. Now Pennsylvania has 172,367, and New York 165,159. Deducting the communicants outside of the States, the State of New York has 153,555, and the State of Pennsylvania 163,027.

—The committee of the New York Presbytery, appointed to prefer charges against Professor Briggs, has about completed its work, and will be ready at the meeting of the Presbytery in October to charge him with disbelief in the Bible as the only true source of divine authority, disbelief in the verbal inspiration and inerrancy of the Scriptures, disbelief in the immediate sanctification at death of the souls of those dying in the faith; and they will cite passages from his works to prove their charges. The labor of preparing the report has fallen upon Col. J. J. McCook, lawyer and elder in Dr. John Hall's church.

UNITED PRESBYTERIAN.

—The Union Presbyterian church, Philadelphia, has used the Scripture Psalms up to the present time. Rev. Alex. Waddell is pastor. In accordance with his wishes, it is stated, recently a vote was taken on their continued use. By a vote of 93 to 11 the songs of the Holy Spirit were discontinued as a matter of praise in that church. Could anything be more incongruous than the exclusion of the songs of the Holy Spirit from his own worship? —*Christian Instructor.*

Y. M. C. A.

—All Y. M. C. A. men, and friends of the work, should remember that the next convention of the associations of Illinois is to assemble at Jacksonville, Wednesday evening, October 14. Special attention will be directed this year to practical Bible study. Rev. Alex. Patterson, of Chicago, will give three Bible readings, and Prof. R. F. Weidner, of Rock Island, will give three addresses on Bible topics. The music of the convention will be in charge of Peter Bilhorn. The committee is in correspondence with Bishop J. H. Vincent, and hopes to secure his attendance. It is also in correspondence with other workers.

—The Young Men's Christian Association Training School, of Chicago, has passed through the first year of its life, and already is an assured success. The next term began Sept. 9, in the Y. M. C. A. building, 148 Madison St.

NEWS OF THE WEEK.

CHICAGO.

A cargo of 117,000 bushels of grain, the largest yet, was taken by the Western Chief through the Chicago river.

At a meeting of the Board of Education, Superintendent Howland's resignation was accepted and Assistant Superintendent E. O. Delano was appointed to act as Superintendent until a successor to Mr. Howland is elected.

The Columbian Directory's executive committee unanimously communicated to the commission an expression that the government be asked to loan $5,000,000 to the fair on the security of the first gate receipts. A favorable reception was given the communication.

Isaac Jones, while riding on a cable car, had his leg pierced by the shaft of a wagon which came into collision with the car.

The waiters' unions of the city threaten to boycott the Democracy because of the fact that non-union bartenders and waiters were employed at the picnic Saturday.

It is practically decided that a tower will be erected at the World's Fair to exceed 1,100 feet in height and to cost $2,000,000.

A rate of one fare the round trip from points within 300 miles of Chicago will be sold Oct. 6 and 7 on account of the unveiling of the Grant monument.

A thousand cabinet makers went on a strike one day last week.

The American fat and live stock show will be held at Chicago in the Exposition Building, Nov. 11–21, inclusive. The aggregate premiums have been limited to $10,000.

A carload of American tin-plate arrived in the city.

COUNTRY.

O. H. Wisely secretly married a Miss Marvin at midnight Sunday, near Findlay, Ohio, against her parents' wishes. He then rode home and shot himself through the head.

Secretary Hester, of the New Orleans Cotton Exchange, reports the total crop for 1891 as 8,652,597 bales, as against 7,311,322 bales last year.

Monday, the steamship Arizona arrived in New York with eight members of the Sea Gull's crew, which was wrecked on the African coast. They were picked up in midocean.

(*Continued on 16th page.*)

HARVEY ITEMS.

Ground was broken for the Harvey Industrial Academy on August 25.

Work on the Harvey waterworks progresses as fast as could be expected.

The grading of Calumet Boulevard in Academy Addition is nearly completed.

The material for the building of the extensive shops of the Bellaire Stamping Company is now on the ground.

The DuQuoin Iron Works and Blakeslee Manufacturing Company have closed contracts to move their extensive works to Harvey.

We notice the name of Mrs. Emma Smith Devoe, president of the Equal Suffrage Association of Harvey, as one of the purchasers of lots in Academy Addition.

No saloons, no gambling, no paupers, no jail, but instead beautiful homes, good schools, prosperous churches and plenty of work for everybody willing to work is a good description of Harvey.

Mr. J. C. Bloodgood, President of the Prohibition Club at Harvey, has secured the contract for building the Harvey Industrial School, which is located in block A, Academy Addition. He expects to have it ready for opening by Nov. 1.

Hardly a day goes by but a new house is contracted for on the Academy Addition — the educational center — where prices are reasonable, and of which Walter Thomas Mills & Co., 161 La Salle street, Chicago, have exclusive sale. They also supply readers of the *Christian Cynosure* with plat showing the whole of Harvey as originally proposed.

The sales of Walter Thomas Mills & Co., 161 La Salle street, Chicago, Ill., for the past week, have exceeded those of any week since April. As Academy Addition corners down almost to the very center of the town, and has superior advantages in prices of lots, the lay of the land, nearness to the city, natural drainage, etc., it is attracting home builders.

A syndicate of business women and men has been formed to construct a mammoth hotel on block R, Academy Addition, for the accommodation of Christian and Temperance people during the World's Fair. It will contain a large hall for lectures, reading room and everything for the comfort of its occupants. It is to be the headquarters for all reform workers. Away from the noise and bustle of the city and yet within fifteen minutes' ride of the fair grounds.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Aug. 31 to Sept. 5:

J G Grose, Rev S Collins, A J Millard, C H McIntire, Mrs J A Spring, W G Walters, A C Rothermel, Rev J S T Milligan, D H Coulter, Eld R Smith, Rev J A Richards, J Humble.

MARKET REPORTS.

CHICAGO.

Wheat—Spring	96½@	96¾
Winter	96¼@	97¼
Corn—No. 2	65 @	67¾
Oats—No. 2	29¼@	33
Rye—No. 2	90 @	92
Bran per ton	12 00	12 25
Hay—Timothy	10 00 @11	00¼
Butter, medium to best	15 @	23½
Cheese	06½@	08¾
Beans	1 85 @ 2	25
Eggs	16	16½
Seeds—Timothy	1 10 @ 1	30
Flax	1 03 @ 1	04
Broom corn	03 @	05½
Potatoes, per bush	25 @	35
Hides—Green to dry flint	4¾@	5
Lumber—Common	10 00 @13	00
Wool (washed)	24 @	29
Cattle—Choice to extra	5 90 @ 6	25
Common to good	3 90 @ 4	70
Hogs	5 50 @ 5	60
Sheep	3 90 @ 4	55

NEW YORK.

Wheat	1 05¾@ 1	08¾
Corn	75 @	78
Oats	35½@	40
Eggs	18 @	19
Butter	12 @	23½
Wool	14 @	39

KANSAS CITY

Cattle	1 80 @ 5	60
Hogs	3 90 @ 5	15
Sheep	3 90 @ 4	55

The Washington Souvenir,

Size 18x24 inches, and containing the portraits of

Washington and his Com-Patriots,

WITH THEIR TESTIMONY ON

FREEMASONRY.

It contains the portraits of

Washington.
John Adams, 2nd President of the United States.
James Madison, 4th President of the United States.
Joseph Ritner, Governor of Pennsylvania.
Richard Rush, Secretary of State and of the Treasury.
Alexander Hamilton, the friend of Washington.
Samuel Adams, the Father of the Revolution.
John Hancock, President of the Continental Congress.
Samuel Dexter, Secretary of War and of the Treasury.
William Wirt, Attorney-General.
John Marshall, Chief Justice of U. S. Supreme Court.
John Quincy Adams, 6th President of the United States.
Benjamin Rush, the Father of Temperance Reform in America.
Lebbeus Armstrong, Founder of the first Temperance Society.

Framed, it is an ornament to please the eye, and a testimony to gladden the heart Sent safely packed in a mailing tube, post paid, for ten cents.

Holden with Cords. OR THE POWER OF THE SECRET EMPIRE. By E. E. Flagg, author of "A Sunny Life," etc. This is a thrillingly interesting story, accurately true to life because mainly a narration of historical facts. In cloth, $1.00; in paper, 50 cents.

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Soap lasts much longer if bought by the quantity, cut in squares and kept in a dry place to harden.

Mustard for instant uses should be mixed with milk—to which a little thin cream should be added.

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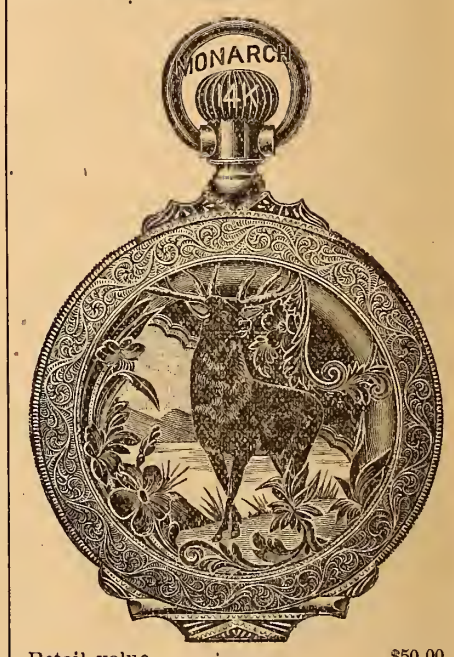
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FORMING A COLT'S HABITS.

It is a great deal easier to prevent a colt, or a horse, from forming a bad habit than it is to break him of it after it has been formed. And, as far as observation goes, it is much better for the animal, and a great deal more satisfactory to the owner. This applies to a large class of habits which are liable to be formed and which causes a great amount of mischief. Among these habits is that of running away—one of the worst habits which the horse can have, for it imperils not only the person using him, but is liable to endanger the lives of many others who may chance to be in his path. With proper care and handling from his earliest days, the horse may be so trained that he will stand where he is told to stand, and will stay where he is left until his master is ready to take him elsewhere. He can also be so accustomed to noises and to unusual sights and occurrences, that he will not be likely to be frightened at anything that may happen. Some horses are much more quiet and tractable than others, but the exceptions to the rule we have stated are very few. But a little carelessness, a little neglect, may cause a colt to run away, to kick, or to do some other act which will be the beginning of a habit which will render him unsafe to use, and will greatly diminish his value either to keep or sell. Consequently, the utmost care should be given to the handling and education of the colt, and it should be continued until his good habits are so fully formed as to become second nature. Even then there should be skill and care on the part of the man or woman who has him in charge. A safe and skillful driver will always be cautious and watchful.—*American Dairyman.*

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The three prime rules to be observed are: Sound and varied foods, warmth, and cleanliness. There is nothing that a fattening fowl grows so fastidious about as his water. If water any way foul be offered him, he will not drink it, but sulk with his food and pine, and you all the while wondering the reason why. Keep them separate, allowing to each bird as much as you can spare, spread the ground with sharp, sandy gravel, and take care that they are not disturbed. In addition to the regular diet of good corn, make a cake of ground oats or beans, brown sugar, milk, and mutton suet. Let the cake lie till it is stale, then crumble it, and give each bird a gill measureful morning and evening. No entire grain should be given to fowls during the time they are fattening—indeed, the secret of success lies in supplying them with nutritious food without stint, and in such a form that their digestive mill shall find no difficulty in grinding it.—*Journal of Agriculture.*

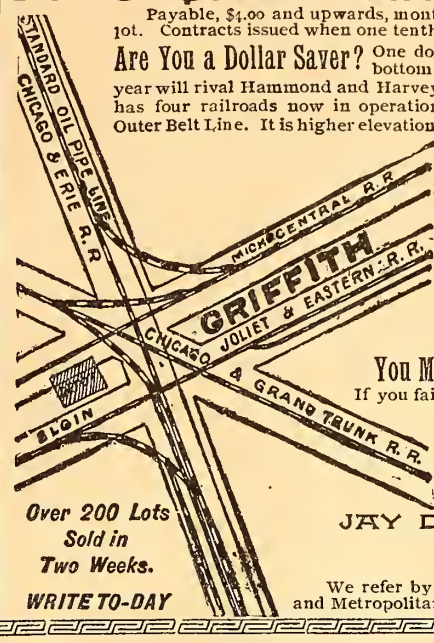
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NEWS OF THE WEEK (*Continued from 13th page*).

The American steamer George E. Starr was seized Monday by revenue officers at Port Townsend, Wash., for smuggling Chinamen into the United States.

Census Commissioner Porter received the last card, Tuesday, showing the population of the United States to be 62,622,250.

Mrs. Mary Salisbury died near Bellingham, Minn., aged 102. Her hasband, 103 years old, cannot long survive.

An extensive match factory is being built at Tacoma, Wash., to compete with the Diamond Match factory on the Pacific Coast, Australia, Central America, and Hawaii.

Farmers of Grand Forks and adjoining counties in North Dakota have organized the Northwestern Farmers' Protective Association for the purpose of handling their own wheat.

The efforts of Melbourne, the Springfield (Ohio) man, to produce rain at Cheyenne, Wyo., were successful Tuesday. A half inch of rain fell when, according to the government signal service observer, there had been no premonitions of a storm.

Frosts Wednesday night killed corn and all other vegetation in some sections of Iowa, and did much damage in other sections of the State.

A New York City paper estimates the loss of life in the Park Place tenement house at over three score, This must be a mistake. Half that amount will probably cover it.

The National Tube Works Company has been organized under the laws of New Jersey with a capital of $10,000, but can increase its capital stock to any amount. Its present capital is $11,500,000. It comprises the National Tube Works, of Pittsburg; Monongahela Furnace Company, and the Boston Iron and Steel Works.

The first 100 pounds of sugar made under the sugar bounty clause of the McKinley law were shipped from Chino, Cal., August 24. It is estimated that the bounty on sugar this year will amount to $10,500,000.

Mrs. Emily T. McDonnell, of Port Huron, Mich., commenced a suit against the Grand Trunk Railway Company for $100,000 damages.

Five people died from drinking poisonous well water near Dundee, Mich.

Jacob Brown, a graduate of Yale College and five years ago a leading member of the Chicago Stock Exchange, was sent to the work-house to serve a thirty days' sentence for vagrancy at Pittsburg.

Half a million Negro cotton pickers in Louisiana are preparing to strike.

The steam yacht Albatross, owned by J. Eggleston, of Boston, and valued at $100,000, has been wrecked on the rocks of the Newfoundland coast. Dr. J. B. Eggleston is believed to have been drowned.

During the last four weeks 1,200,000 packages of peaches, averaging 200 to the package, have arrived in Baltimore.

Bethel's tobacco and rehandling house at Louisville, Ky., was burned Thursday night. Loss $20,000, covered by insurance.

Fire destroyed the Youngstown (Ohio) Bridge works, Friday night. Loss, $75,000; insurance, $60,000.

Fire at Cedar Rapids, Iowa, Friday, caused a loss of $13,600, on which there was insurance amounting to $9,000.

It is now believed that the bandits who robbed the Southern Pacific express near Samuels, Texas, secured $15,000 or more instead of $2,000 as at first reported.

A reward of $3,000 was offered Friday by the Southern Pacific in conjunction with Wells, Fargo & Co., for the arrest and conviction of the men who attempted to rob a train, Thursday, near Modesto, Cal.

During the month of August 448,953 barrels of salt were inspected in Michigan.

Two companies of United States cavalry began Friday to drive intruders from the Iowa and Sac and Fox Reservations.

Citizens of Palmyra, Mich., blew up a building Sunday night with dynamite that was to be converted into a saloon.

It is estimated that there has been an increase of over $6,000,000 in the cash holdings of the Treasury Department since Aug. 1, representing a decrease of the public debt to that extent, according to the old form of debt statement.

At a meeting of bakers at Boston Sunday it was announced that organized bakers affiliated with the International Journeymen Bakers' Union throughout the United States would strike May 1, 1892, for a reduction in the hours of labor and an increase of wages.

A number of White Caps were arrested at Genntown, Ohio.

FOREIGN.

By an explosion of fire damp in the Malago colliery near Bedminster, Eng., nine miners were killed and about a dozen seriously injured.

At a conference in Leeds, Monday, of the various labor organizations of Great Britain, a motion to form a federation of the unions of skilled and unskilled workmen was approved.

The Sultan of Turkey has yielded to all Russia's demands, and henceforth Dardanelles will be open to Russian vessels when closed to all other nations. The Sultan apologized for the recent detention of a Russian vessel, and dismissed the officers responsible therefor.

Italy's commerce for the seven months ending July 31, shows a marked decrease as compared with the corresponding period of 1890. Imports decreased $20,000,000 in value and exports $4,000,000.

Official notice was given Thursday that the order prohibiting the importation of American hog products into Germany had been removed. The German government also made important reductions in the duties on cereals from the United States.

It was reported Friday that the Pope was seriously ill.

It is said that the dismissal of the Turkish ministry was due to the discontent of the Sultan at the spread of brigandage in his dominion.

It is reported that the British steel steamer Carr Rock, bound from Dundee to San Francisco with coal, has burned at sea.

Wheat crops in Western Ireland have been ruined.

A new Dreibund has been formed between Russia, Turkey, and France against England.

It is claimed that the Eiffel Tower promotes storms and has changed the climate of Paris.

Russian advices report the discovery of great coal oil fields in the region of the Caspian Sea.



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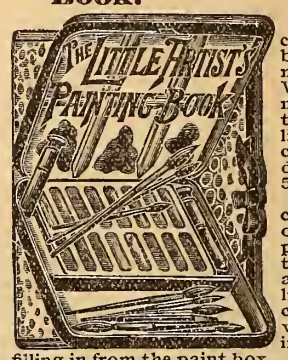
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